

THE
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A WEEKLY JOURNAL

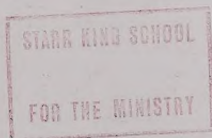
OF

RELIGION, POLITICS, AND LITERATURE.

"I SEEK AFTER TRUTH, BY WHICH NO MAN EVER YET WAS INJURED."—*MARCUS ANTONINUS.*

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CANDID CRITICISM BY A LIBERAL CHURCHMAN.

In a series of articles which appeared in recent numbers of this Journal we discussed the views of the Rev. J. G. ROGERS on "Church Parties and Systems in the Nineteenth Century." Mr. ROGERS regards the whole matter from the point of view of a political Nonconformist. In an interesting paper in the December number of *Macmillan's Magazine*, read at a meeting of clergy, we have nearly the same subject considered from the point of view of a Liberal Churchman. The writer, the Rev. W. BENHAM, reviews in a brief but suggestive manner the Church controversies of the last fifty years. Evidently he tries to be impartial, and to keep clear as much as possible of narrow party feeling. He begins with the appearance of the "Tracts for the Times," which began in 1833, and agrees with Mr. ROGERS in attributing the Tractarian movement to the zeal of a small party of Churchmen to uphold the dignity and apostolic authority of the Church and to counteract the recent efforts of political Liberalism. The originators of the movement did not anticipate what have since proved to be its results. When told that they were leading a movement which would land them in the Church of Rome, the charge was passionately denied by NEWMAN himself—the chief writer of the "Tracts." "He has told us," says Mr. BENHAM, "in his religious autobiography, how he resented such an opinion himself, how he told those who expressed it to him that they were to go on boldly, for they would find a clear line of demarcation presently. But when in Tract 90 he laid down the principle that a man may hold all Roman doctrine, and yet remain in the communion of the Church of England, four Oxford tutors made their famous protest." Hereupon the Tracts were

stopped, on the recommendation of the Bishop. The secession of so many of the clergy to the Church of Rome—amongst them NEWMAN—a secession which has not entirely ceased even at the present time, abundantly justified the apprehensions entertained. Mr. BENHAM notices next the part which Bishop BLOMFIELD took in the Tractarian movement. He was opposed to its doctrinal tendencies, because he saw the danger of them, but he wished to see daily matins restored, more frequent communion, the surplice in the pulpit at the morning service, and the offertory. This was really the beginning of a new controversy, one which has been carried on with much bitterness; but the change has become an established one in the Church.

Passing by the Hampden case as undeserving of particular notice, Mr. BENHAM refers next to Mr. MAURICE, and what he says is not without interest to Unitarians.

In 1853 Mr. MAURICE was expelled from the chairs of Ecclesiastical and Modern History at King's College, London, because he expressed a guarded and solemn hope that "there is an abyss of love deeper than the abyss of death." After thirty years how does this matter stand? "What MAURICE expressed as a hope," says Mr. BENHAM, "has become the settled conviction of probably a majority of the English clergy. Dr. FARRAR expressed that conviction in a somewhat rough and hard way. Dr. PUSEY's answer, written in a very different tone, comes practically to the same thing. MAURICE never stood higher with the lay members of the Church than in the years that followed. His calm meekness and quiet confidence in GOD disarmed even the bitterest foes, and when he died in the faith and love of CHRIST, in 1872, not a voice but spoke lovingly and reverentially of him."

The publication of "Essays and Reviews" and the controversy which arose in consequence come next for notice. That book helped to bring prominently before the public two great questions which had been steadily rising, and now forced themselves to the front among religious discussions. The one was Biblical criticism on historical bases, the other was scientific discovery. "Little fuss," says Mr. BENHAM, "was made over the book until the appearance of two review articles. One was in the *Westminster*, and it declared that the writers were sceptics and had no right to remain in the Church of England. The other was in the *Quarterly*, from the pen of Bishop WILBERFORCE." At once public attention was aroused. A furious clamour was raised against the work. Prosecutions were commenced against two of the writers, but the charges, at first numbering over twenty, dwindled down to two, and these the House of Lords dismissed. More than ten thousand clerical signatures were attached to a solemn protest, and Bishop THIRLWALL quietly remarked that if a decimal point were placed before the number the value of the

document would be exactly expressed. And now, after twenty years have passed by, what do we see? We think it may be said with confidence that the main ideas of the book have won their way to acceptance with a large and increasing number of the clergy. The book itself may be nearly forgotten, as Mr. BENHAM says, but it was not written in vain. It has contributed to liberalise the thought of many minds, both in the Church and out of it.

Then comes Bishop COLENSO's elaborate work on the Pentateuch, which appeared—that is, the first instalment—in 1862. Mr. BENHAM thinks the Bishop of Capetown acted the part of an honest man, but asks significantly, "Was it that of a wise one?" He points out that there were three courses open to the clergy; first, to admit that the Bishop was in the right to some extent, but still unfair and one-sided. The second was to attempt to disprove the Bishop's calculations. On this point Mr. BENHAM asks pointedly, "Have they succeeded? Let the minister speak who has met with a satisfactory refutation. Ask any intelligent layman who has gone into the matter what he thinks about it." There was a third course, and this unhappily was taken by a great number of English clergy, namely, to rage and howl and sign protests; to declare that they would hold no communion with the apostate; to express the hope that he might die the death of ARIUS sooner than be allowed to enter his cathedral again. They did not reflect how, in all this, they were alienating the intelligent English laity from them. "Who," Mr. BENHAM asks, "is one penny the worse for Bishop GREY's sentence of deposition? It was an attempt to suppress by force what hundreds and thousands were reading and trying to get to the bottom of, and his attempt was hopeless." In this case, again, what is the actual result? Is it not that the foremost Biblical scholars have been led to conclusions more or less in accordance with Bishop COLENSO's?

In the concluding part of his paper Mr. BENHAM gives timely and serious warnings to the clergy. "Now," he says, "we are in the midst of the Ritualistic quarrel." He reminds them that "the question which the country looks to them to settle is not whether the Church of England shall dress up her ministers in certain clothes; but whether she can persuade the present and future generations to believe in GOD. You cannot blink the fact," he adds, "that unbelief is increasing among cultured, thoughtful men. Has the Church of England any mission to bring them back? This is the question of questions which we have to face." And here he speaks out plainly on the doctrine of Biblical infallibility. "Rest assured that the old Evangelical belief in an infallible Book will not do it. The Book is not infallible. It is the word of life to those who receive it honestly and faithfully; but to enforce it on the 'all or none' principle, with

arguments drawn from PALEY or LOCKE, is absolutely out of the question."

As regards Church sermons, Mr. BENHAM believes that their quality, judging by those that are published in the present day, has greatly fallen off. There are a few noble exceptions, but modern preaching is for the most part either controversial or it is clap-trap, founded on queer texts, or running into buffoonery. "I find one sermon on the text 'The Snuffers,' to prove that Christians should be like snuffers; another on Judges vii. 13 proves that the cake there means the Holy Eucharist. But the most wonderful is a sermon for Michaelmas day, in which the writer gives distinctions of character between CHERUBIM, SERAPHIM, MICHAEL, RAPHAEL, GABRIEL, and between the ministry of Angels, Archangels, Powers, Principalities, Dominions, &c. I very much fear if we had to sit through a sermon with all this nonsense we should ejaculate MILTON'S line—

'The hungry sheep look up and are not fed.'

Bibliolatry (says Mr. Benham, in conclusion) has been the bane of Protestant theology. It is breaking down under the criticism which has found a mixture of untrustworthy elements in the sacred narrative. But that discovery will not shake the reverence of thoughtful men towards God's revelation. The downfall of literary superstition, if your own innermost faith stands fast, will enable you to preach the spiritual freedom of man and the internal evidence of God, who has power to turn each conscience into a mirror of Himself, and each life into a witness of His glory. Idolatry of "the Church" has degraded the Church almost to the condition of a great female goddess. That, too, is breaking down among Englishmen, as the goddess has shrunk down more and more into a shadowy and indefinable form, which Romanists jeer at and Dissenters reject. Yet, if you will go below the letter, regarding it as the evidence of a great spiritual unity, comprising all who love the Lord in sincerity, the outward form will have its true and even priceless value as a symbol of that Divine truth. The outcry against scientific investigations has probably almost exhausted itself, except among very bucolical persons indeed, so thorough and careful have the inquirers been. One hears, indeed, sometimes that Professors A and B are "dogmatical and overbearing," but I will merely put it to you in passing, "Don't you think the clergy are the same now and then?" I, at any rate, have always found the natural philosophers the most gentle of men, modest and patient learners in God's great school, who think no labour too great if only they can win the truth for which they yearn.

Our author finishes his candid criticism by telling his hearers that if the Church of England is to become the Church of the people the clergy must aspire to be learners as well as teachers, not lords over God's heritage, but shepherds of the flock, in reality as well as in name. Such, then, are the sentiments to which a Liberal Churchman gives utterance at a meeting of his clerical brethren. The paper is interesting as affording a fresh indication of the juster views and truer appreciation of their work, antics, and position which are finding expression with increasing frequency from the lips and in the writings of a section of the clergy with whom are associated the best hopes of the future of the English Church.

SUNDAY CLOSING.

THE movement for stopping the sale of intoxicating liquors on Sunday is the most generally approved and successful of the various efforts now being made for checking intemperance. Indeed, there seems no reason why beer and spirits should form an exception to the general custom of the country, and should alone be retailed on Sunday. They are not a necessity of life, like bread and meat. They will not spoil by keeping, for arrangements could readily be made by publicans for bottling them in any quantity at small cost. They are not

wanted hot, like tea or coffee, which are not often to be obtained on Sunday. And if the public-house needs to be kept open for social purposes, why are the newsroom, the Mechanics' Institute, &c., to be closed? There is a manifest and gross inconsistency in the rule that closes innocent places of recreation, such as museums, picture galleries, and the like, which would be advantageous to people of all ranks, ages, and sexes, and opens to a few male adults, under plea of a social glass, the opportunity and means of intoxication. For whose benefit is this exception made to the general law? It can hardly be for the benefit of the publicans. The harassed and overworked publican is subject to the calls of business during longer hours than any other tradesman. He must be ready to give hot coffee, with a nip of spirit in it, to the workman, as he trudges to the mill at half-past five in the morning; and he is fortunate if he can close his doors before eleven o'clock at night. He would be willing enough to enjoy Sunday's rest if his neighbour across the way would only close his doors, too; but just as a surly grocer, who will earn the hardest penny by keeping his shop open till eight o'clock, may check the early closing movement in a whole country town, so may a single publican stand in the way of a wholesome reform. Those who have been strong-minded enough to close on Sunday are ready to testify to the comfort and happiness it has added to their lives; and there are instances to show that their resolution has been followed by undiminished, nay, increased prosperity.

Are the public-houses opened in deference to the wishes of the public? The Association for Stopping the Sale of Intoxicating Liquors on Sunday has canvassed about five hundred places upon this question, and by papers left at something like a million houses has ascertained that 756,846 are in favour of Sunday closing, while only 89,417 are against it, and 55,814 remained neutral. We should strongly oppose any tyranny of the majority over the minority where true liberty was at stake; but is there any question of conscience and principle concerned in this matter of social Sunday drinking?—surely falsely called social, when it takes a man from the place he ought to occupy most of all, on Sunday, in the bosom of his family. The movement is against the public-house and beershop trade, and not against the inn for the convenience of travellers. The visitor at an inn would not, we imagine, be debarred from his usual comforts. The minister or doctor, who has ridden or driven to distant duty, would find a stable open for his horse. Even the excursionist, who has walked or ridden three miles from home, would be able to obtain rest, and shelter, and refreshment. Thus all fair demands for accommodation would be provided for.

The movement has had such success that we can appeal to the results of experience. The Forbes Mackenzie Act provided for Sunday closing in Scotland in 1854. The diminution in the sale of spirits was most marked. In the seven years ending with 1852 the annual consumption averaged nearly seven million gallons; while in the seven years 1855-1861 the average fell to little more than five millions. In England and Wales, on the contrary, the average of the latter seven years exceeded that of the former by 25 per cent. The increase of population and prosperity has, it is true, told in Scotland, and in the years 1874-6 the sale was nearly equal to that in 1850-2; but the true meaning of these figures will only be understood when compared with the fact

that in the corresponding periods the consumption in England and Wales had risen from twenty-nine millions to forty-nine million gallons, or nearly 70 per cent. The police returns in Edinburgh attest the value of the change in another way. Comparing the averages of 1852-3 with those of 1872-3 we find the total number of drunk and incapable cases fell from 6,047 to 1,923; the number arrested for drunkenness between eight o'clock on Sunday morning and eight o'clock on Monday morning decreased from 367 to 53; and the number arrested for drunkenness on Monday was 234 instead of 752.

Similar results have attended the passing of the Sunday Closing Act in Ireland, which is remarkable at this time of disturbance. The value of the spirits and beer consumed in Ireland in 1878, during scarcely three months of which year the Act was in operation, amounted to almost eleven millions sterling. In 1879 there was a diminished consumption to the amount of a million and a half sterling; and in the first half-year of 1880 a considerable additional decrease is shown by the Excise returns to have taken place in the consumption of beer and spirits. There was also a manifest diminution in the number of arrests for drunkenness, with few exceptions, throughout the whole of the country; and Dr. HANCOCK says:—"The figures (of offences disposed of summarily) show a decrease for the first time in six years, and of a very large amount—12,889. Of this decrease no less than 8,702 was in punishable drunkenness. This may fairly be ascribed to the passing of the Sunday Closing Act, which was in operation during the whole year. In 1878, when it was in operation for a quarter of a year only, there was a reduction in these convictions of 3,180. The rest of the decrease arose in offences intimately connected with the cessation of drunkenness—such as 3,204 in assaults, and 356 in cruelty to animals." There is a marked diminution in the Sunday arrests for drunkenness. In the year 1877-8, before the passing of the Act, there was a total of 4,553 arrests in certain districts. In the year 1879-80 the number in the same districts had fallen to 1,840, of which 728 were in the counties in which are the five cities exempted from the provisions of the Act. It is too soon to look for results in Wales, but we know that that country was greatly desirous for the passing of the Act; and, saving the little difficulty in adjusting the time at which its provisions should come into operation, we have no reason to suppose that the results are anything but satisfactory.

Even in England there has been of late years a reduction in the number of hours during which the sale of beer and spirits is allowed on Sunday. The people have accepted the change; and so far from there being any desire to return to the old system, there is evidence of a widespread wish for further restrictions on the sale. We have already expressed our opinion in favour of Sunday closing in England, with a reservation in favour of the *bonâ fide* traveller and excursionist, and have little doubt that beneficial results would attend the change in England, similar to those which are reported in Scotland and Ireland. The Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, to whose report and tracts we are indebted for the figures we have given, has its offices in Brown street, Manchester, and carries on an active campaign. During the year 1880 it held 161 public meetings; sent deputations to about fifty conferences and assemblies; canvassed nearly 120 towns; numbers nearly 5,000 pe-

titions to Parliament; and helped to secure the passing of a resolution in favour of their scheme by the House of Commons on June 25, 1880. The work is still going on, and is well worth the support and assistance, not only of the teetotallers, but of all—and the number includes nearly the whole population—who wish to check the monster evil of intemperance, and to make Sunday a day of rest, for religious observances and innocent recreation.

THE DEATH-ROLL OF 1881.

BY THE REV. WILLIAM BINNS.

On Sunday evening the Rev. W. Binns delivered his annual address in the Charing-cross Unitarian Church, Birkenhead, on "The Death-Roll of the Closing Year." He estimated the following characters:—

1. A. BLANQUI, 75.—This remarkable French Revolutionist belonged to an extreme class, of which we have no specimens in England, and even the theories of the Irish Land Leaguers were milksop things to his fierce soul. No kind of government possible in modern civilisation satisfied him. No King, no Lords, no Commons, no nothing would come nearest to his ideal. Half of his life was passed in prison, and three times he was sentenced to death. I cannot say he was taken away before his time, for I hope that the time of such as he to rule the destinies of France will never come. That he should be discontented under Louis Philippe and the Empire I can understand and approve, but that he should go on plotting and rebelling after the Republic is established is another thing, for the Republic was clearly the expressed will of the great majority of the people of France. Blanqui appealed to the intolerant minority faction, and desired to force on a sort of Socialism which nobody wanted but impracticables such as himself. When the law was against him, he denied its authority; when liberty was against him, he denied the competence of people to judge for themselves. He had a strong will, and a judgment and conscience which set up his own will as the sole arbiter of right and wrong, and persuaded him that he was justified in adopting any method to compel people to be saved just in his way. He had no religion, but he was cast in the mould of bigots. Nominally he hated tyranny, but practically he aspired to play the part of a tyrant. Under other circumstances he would have been a chief inquisitor or a Chauvinist emperor. As it was he was out of tune with the age, and the best that can be said of him is that he was an honest destructionist, crazy to pull down and careless to build up. He was a firebrand to consume; and when he ended by burning himself out, France was better off with his darkness than with his lurid light.

2. E. A. SOTHERN, 55.—Few actors in our own generation have won more deserved fame. He created several characters for the stage which will live long in the pleasant memory of all playgoers. The most noted—"Lord Dundreary"—is a representative of the weak-headed and kind-hearted aristocracy. I do not know whether it is true to life; but if it be, then the aristocracy is travelling to oblivion by express train. "David Garrick" is a nobler conception. Mr. Sothern made an enormous fortune, but the way in which he finally disposed of it compels me to suspect that he was something too much of an actor in relation to the domestic affections. The stage acting was fine; the other acting does not command my admiration.

3. ANNA MARIA HALL, 88.—Mrs. S. C. Hall was a charming authoress and a sweet-natured woman, who had the good fortune to be united to a congenial husband, with whom she laboured in common during more than half a century. Most of her stories are forgotten. In her time of productive activity in the work of fiction we had not been initiated into the sensational bigamies and murders of Miss Braddon, or the loose rhapsodies of Ouida, or the psychological subtleties of George Eliot. She was a simple-hearted member of the good old school of Englishwomen, who believed in mothers and daughters, wives and husbands, and plainsaying moralities. Her stories were never great, but if they raised no wonder they raised no blush. A faster generation left her behind. She ministered, however, to culture

in the pages of the *Art Journal*. She and her husband in later years joined the Spiritualists. Spiritualism is an innocent kind of faith, or, shall I say, of superstition. Its votaries generally come out of two opposing camps. Sometimes they flee to it for refuge from the dreary unbeliefs of Atheism, and sometimes from the drearier beliefs of orthodoxy. In Mrs. S. C. Hall's case it was a refuge from the latter; and whether it be true or false it is preferable to the two extremes against which it protests. What I specially like about her is her comradeship with her husband. She was a true helpmate. There was no contest as to who should rule. They were equal partners in the family firm. They were Mr. and Mrs. S. C. Hall, which is as it should be, neither the husband eclipsing the wife nor the wife eclipsing the husband, and neither of them wanting to eclipse the other.

4. THOMAS CARLYLE, 85.—A man who has contributed to make the century memorable. He was an inspirer to multitudes of young souls who date their second birth from reading his "Sartor Resartus." The advocate of silence and the denouncer of palaver, he yet wrote some forty volumes; but we can well pardon the practical inconsistency between his advice and his conduct, for all his volumes will repay a reading right through. He is the best English introduction to Goethe, Schiller, and the literary wealth of Germany. His is the truest picture that we have of Oliver Cromwell, with the warts visible on the face, but the great soul shining there and making itself distinctly audible in the broken speech. Carlyle towards the close of his days was a less man than the Carlyle of youth and prime. Like Ruskin, he had always a devout belief in God, and a passionate earnestness of piety runs through all his works—I mean a piety towards God—but, like Ruskin, he arrived at believing too much in himself and too little in his fellows. This narrowed him. He became intolerant. The world seemed going to perdition, and he spent his strength in eloquently describing the process. However, these vagaries are small in comparison with his vast services in other ways. Jove sometimes nods, and angels are said to have lapsed into lunacy and insurrection. We have to remember this both in the case of the Carlyle who has gone and of the Ruskin who remains. "Sartor Resartus," "Past and Present," "Heroes and Hero-worship," and the "Miscellaneous Essays" are an everlasting monument. If we read them we rejoice to become his disciples—not always to share his opinions, but to be kindled into enthusiasm by his love of reality and his hatred of shams. He is his own best cure. A little of him may make us prate infallibly; more of him brings us round to common sense again. I see that a Carlyle Society has been established. There is something disproportionate to the exhaustless nature of things in these petty coteries; still here there is a good excuse, for Carlyle means history, literature, philosophy, and religion as well as setting a stout heart to the solution of the practical problems of the day. His own solution was seldom sound. Nevertheless, he saw the problems. He was not frightened to look at them, and he did not try to hide them under a veil of vague words. Carlyle was a fighter—a genuine servant of the Lord of Hosts. Like the sun he had spots, and neither few nor small. It would be false history to deny them, and hypercritical to lament over them at large. The sun can afford spots, and after all it gives sunshine. I should be thankful for another gift from Providence equal to the brave warrior of the spirit whose body sleeps in the quiet churchyard of Ecclefechan, and for the spots also. Better them, with their surrounding oceans of fire and light and glory, than the darkness palpable of the common-place, or the misleading mists of insincerity. Every bit of Carlyle's nature was reality. There was gold in him—no gilt on him.

5. LORD BEACONSFIELD, 76.—Was there gold in him, or was he mere outside gilt? There was sterling gold—the gold of genius, statesmanship, and patriotism, the gold of Jewish grit and persistency of character, more lasting than the Anglo-Saxon, capable of fighting against greater odds than the Scotch. I grant the gold, though I seldom like the coinage to pass current. For the genius was erratic, and prone to flash out with meteoric radiance, dazzling for the moment, but providing little steady light. In Lord Beaconsfield's novels there is enough literary genius to handsomely equip a score of popular romances,

but from "Coningsby" to "Endymion" we seek in vain for any guiding principle fit to guide our lives by, and find nothing better than personal ambition. The statesmanship consisted in the acute management of men and nations by means of their foibles, and was accompanied by a curious incredulity as to noble motives. It was Bolingbroke's statesmanship and not Burke's; brilliant, of course, as Bolingbroke's was, but fraught with disasters and prolific in blunders for which the brilliance could not compensate. The patriotism was stainless in intention. Lord Beaconsfield loved England in the fashion of "God Save the Queen," with a chorus of "Rule Britannia." This was at once his virtue and his failing. It made him national, and it hindered him from being cosmopolitan. The external honour and pomp of England were too much with him. Everyday Englishmen like this patriotism, and so they liked them. He ministered to their love of sensational display in trumpets and fireworks. He fed them with the sweets they were crying for. They were pleasant to the taste in his own mouth. He judged the rest by himself, and in the main he judged them rightly. For even our other patriots dare not be really cosmopolitan, notwithstanding their talk. I think their patriotism is often wiser than his was, but it is not a whit more genuine. It could not be, and the thorough-going enthusiasm of humanity terrifies all our politicians alike. Eloquent phrases are words, and the practical application of admitted principles is postponed to more convenient seasons. The grit and persistency of character of Lord Beaconsfield remind me of sturdy Arctic voyagers, and the scarce adventurers who have blotted the word impossible out of their vocabulary. He conquered the disadvantages of birth, fortune, and education. He is the only example in modern times of a Prime Minister without university training. He was the son of a successful bookmaker; he was a Jew; he broke down ignominiously in his maiden speech in Parliament. Yet personal industry did for him what universities do for others. The obscurity of his birth increases the lustre of his achievements. He conquered the prejudices against his Jewish race, and rose reanimated from his early failures. With every planet in his horoscope frowning upon him, he compelled fortune to his will, and the child of an outcast people became the leader of the proudest aristocracies. He had no parallel. Every other politician of mark has had something to start with—either high birth, or large wealth, or a distinguished career either at Oxford or Cambridge. Lord Beaconsfield had less than none of these. He had simply himself against the world. The genius might be erratic, the statesmanship might be the clever management of men and nations, the patriotism might be narrow and showy; yet genius, statesmanship, and patriotism were all there, and they, combined with his grit and persistency of character, have made for him an enduring name. When he has faded into forgetfulness as a politician, history will still tell his story in an admiring strain as that of one of the most remarkable men of the nineteenth century.

6. WILLIAM MORLEY PUNSHON, 57.—The most eloquent of Wesleyan preachers, a piler up of magnificent Ciceronian sentences; a man mighty to quicken conscience and to save souls. He kept in the well-worn theological ruts, and troubled not himself with the new-fangled speculations that are now tempting brave men to go out on to the open moorlands where the wind blows fresh and strong. Only brave men dare go there—and even they, if they have not wisdom and self-control, will fare badly. For the masses, and for a long time to come yet, the old ruts must serve; and while godly-minded walk there, and scatter blessings as they go, it is not for us to complain. We cannot hurry the march of Providence. The old ruts will be abandoned at last. In the meantime, there is a picturesqueness about them, and men like William Morley Punshon make them half-lovable, and tempt us to fancy the road so many tread may be better than we think it is. There is no perfect road.

7. EDWARD MIALI, 72.—The never-disheartened champion of the liberation of religion from state patronage and control, a prophet of the good time sure to come, and visibly drawing nearer from day to day. Men of Edward Miall's stamp are men with faith in religion. They dare to trust it to the winds of heaven and the human heart. Once give way to the terror-stricken

dream that religion cannot stand by its own native strength, and we may ring its death knell and write its epitaph. And this the epitaph—"Here lies religion, once a thickly-scattered wild flower, then made a hothouse plant, then quickly dying through being over-pampered, and losing its fragrance long before it lost its colour."

8. JOHN CUMMING, 70.—A prophet whose prophecies never came to pass, lost in the Apocalypse and Daniel, deserted in his old age, and pensioned when the pension came too late to be of service; yet an able man, and doubtless a believing man, though always mistaken, and worthy of a better cause and a better fate.

9. MAXIMILIAN PAUL EMILE LITTRÉ, 80.—Auguste Comte's great disciple, and the most eminent of European positivists. He was wise enough to hold aloof from the later developments of Positivism, the idolatry of Madame Clotilde de Vaux, the make-belief of religious worship, and the theatrical attitudinising of prayer, with nothing and nobody to pray to. Littré held that metaphysics and theology were unknowable, and useless, if they could be known. Therefore he devoted himself to the service of mankind in practical things. Science was the only providence, and material civilisation the only heaven. Still they carried with them a generous culture, and insisted on the domination of the moral nature and the affections. This was Comte's early doctrine, at which Littré stopped. It seems strange that Positivists should believe so much in humanity and yet ignore metaphysics and theology, when, if there be any one fact plainly written on the history of thousands of years, it is the fact that wherever man is found they are found along with him, and he blooms fairest when he yields to their inspiration. But perhaps they have brought rejection on themselves by their dogmatism. They pretended to know absolutely when God more or less permits happy guessing, and to possess already the complete truth when the necessary limitations of finite existence make it at once our infirmity and our glory to be everlasting seekers after truth, and to rise on "stepping-stones of our dead selves to higher things." And yet Positivist dogmatism is quite equal to that of metaphysics and theology in a different way, and is as arrogant in denying as the Westminster Confession and the Thirty-nine Articles are in asserting. But Littré's positivism, like that of Comte's, is fated to furnish materials for some new chapter in some new "Curiosities of Literature" written by some new Isaac Disraeli. His French dictionary is his title to fame. It is said that he died after receiving extreme unction and professing the faith of the Church of Rome. In this revolution there is nothing to surprise us. Men who deny all are prone to swing round and believe all, and *vice versa*. To wander over the world of thought and select the grains of wheat out of the heaps of chaff is the work we are required all to do. It is easier far, and saves trouble, to throw in our lot with blind faith or blind indifference—"Many are called, but few are chosen," for few are earnest enough to make God's choice of them for the highest vocation a possible thing. Littré had the intellect to construct a free and philosophical religion for himself, but, Frenchman-like, he made up his mind early, and concluded religion a blunder, and thought about it no more. Then, in old age, youthful emotions returned upon him with overpowering force, and he died a Roman Catholic in second childhood, because in his manhood he allowed the germs of religion to decay. If religion is to flourish it must grow from the twin roots of the intellect and the emotions, and they must be cultivated side by side. This cultivation may not perhaps end in contentment with any of the popular dogmas, but it will make an end of the positivism and agnosticism which ignore, and the atheism which denies, the fundamental human instincts; without arrogating over-familiarity with His ways, it will cling to God; and without making an ordinance survey of the new land into which we enter after death, it will hold fast to nature's prophecy of immortal life.

10. THE EMPEROR ALEXANDER OF RUSSIA, 63.—As a rule I feel no interest in hereditary rulers. We do not want them or have them in the House of Commons, amongst bishops, popes, judges, magistrates, and railway and bank directors. They remain only in the spheres of the lords and Royalty, and there they are tending to dissolution. But on two or three occasions there have been exceptions in England to the general

uninterestingness of the species, and the Emperor Alexander was an exception in Russia. Coming to the throne towards the close of the Crimean war, and after the death of the fierce and headstrong Nicholas, he signalled his accession by reforms worthy of the genius of an Alfred the Great, and promised to become a second Peter in power and influence, with more than Peter's zeal for the public good. This emancipation of the serfs stamps him as the greatest and wisest benefactor that the Russian people ever had. His educational schemes, had they been persisted in, would have placed Russia on a level with the rest of Europe. But the evil habits of many centuries of misgovernment cannot be got rid of in a generation, as we are now ourselves experiencing in Ireland. We inherit the consequences of our forefathers' sins as well as of their virtues. Alexander's popular sympathies set the nobles against him. Then he trembled at his boldness, and harked back in education, though he stood firm in the emancipation of the serfs. In the meantime Nihilism spread, and he fancied himself obliged to use harsher means of repression than he would have been inclined to earlier. The usual results followed. Coercion begat bitter discontent, and dynamite put him out of the way. He was a martyr. Louis XVI. and Charles I. were at least slain according to constitutional forms, and it would be a waste of pity to commiserate them; but Alexander lived and served his country, and died for it. They who slew him slew the guardian deity of the people, and all for what? To wear heavier chains, to alienate themselves from the healthier life of the West, and to provide a fresh excuse for the slavery from which he had set them free. Alexander of Macedon was called great. Alexander of Russia really was great, and the epithet will be justly awarded to him in after times.

11. ARTHUR PENRHYN STANLEY, 65.—The news of Dean Stanley's death reached me on a sunny July morning as I was wandering through Caen, indulging in waking dreams of William the Conqueror, and it darkened for me the rest of the day, and many days following. He was a pupil and biographer of Dr. Arnold, and the broadest representative of the Broad Church. It is hard to tell what his breadth failed to include. It included all the Nonconformists, from the Scotch Presbyterians at one end, who stand by the old standards, to the Unitarians at the other end, who are the descendants of the English Presbyterians, and have no standard, save the inward light ever brightening to the perfect day. It included Bishops Colenso and Wilberforce, Max Müller and George Grote, and John Stuart Mill, men who took all on trust, and men who investigated all. Naturally, therefore, his own theology was hazy, and perhaps no worse for its haziness. He had, however, a sound test for reverence and sympathy. If men were true to themselves they were true to God, and differences were simply God's methods to bring about at last a richer unity. His theory of the Church of England was a mystery to me. The Church seems to me to be fenced by high walls within narrow limits. To Dean Stanley there were practically no walls and no limits. I cannot understand this position, but I call him a man of transparent soul, though not a clear thinker; at once a courtier and a saint, the courtier sometimes getting the mastery, the saint often getting it, and the total result is a marvellous inconsistency. But, granted his theory, then his own practice was consistent enough. The insuperable objection to his theory in my eyes is that the Creeds and Articles of the Church of England are clearly meant to teach dogmatic theology of the Reformation type, partly Calvinistic and partly Lutheran, and his contention that all theology is an open question has no foothold there, though it has a firm foothold in the primary granite of fact. To this position, generous and illogical as it was, he was faithful. He would countenance no shape of persecution. Other Broad Churchmen draw a line. Mr. Llewellyn Davies, for instance, will not use the Athanasian Creed, and violates the law thirteen times a year; but he is willing to let Mr. Green stay in Lancaster Gaol because Mr. Green violates the law in minor ceremonial things. Dean Stanley's theory is unworkable, and I am not sorry. It was suggested in embryo by the Latitudinarians of the seventeenth century, and had often had supporters, but, to the credit of human

nature, has always broken down, for it authorises men to use words in a non-natural sense, as Mr. Matthew Arnold thinks it legitimate to deny that God is a person, and in the next breath to assert three persons in the Divine Trinity. Let words have the contradictory meanings in commerce and life which Dean Stanley allowed them in theology, and we should not know whether we were standing on our heads or heels. As the range of human experience extends, theology requires new interpretations to adapt its ideas to new facts. The old language becomes misleading. We might as well ask astronomers to subscribe to the Ptolemaic system as ask modern students to subscribe to the formulas of the Tudors and Stuarts. Best of all is it to ask for no subscription whatever, but to leave laity and clergy to the free play of thought, and to the quest of truth without any let, hindrance, prepossession, or foregone conclusion. This places theology where literature and science are. Mr. Stopford Brooke said that on liberty and manhood here and there we take our stand. But, apart from this theory of accommodation, which people will indignantly reject in proportion as they have any earnest religious belief; and granting the sweetness and sincerity of its last and greatest champion, Dean Stanley has left an evergreen remembrance of himself. His life was unostentatious, his piety genuine, his charity unbounded. His histories are perfections of picturesque narratives, and as Dean of Westminster he has added a new sanctity to Westminster Abbey. Nominally, he belonged to the Church of England; practically, he was a saint of the church universal, but not a philosopher thereof.

12. HENRY MATHER JACKSON, 49.—An honoured townsman of our own, an able lawyer, an honest politician, and the promise of an admirable judge, cut off just as he reached the bench, and shorn of the opportunity of showing how he would have adorned it.

13. GEORGE BORROW, 78.—An adventurous traveller, a gipsy wanderer, and the author of the "Bible in Spain," and other books of intense interest for lovers of out-of-the-way phases of life.

14. EDWARD JOHN TRELAWNEY, 88.—The friend of Byron and Shelley, not a poet, but a man who could appreciate poets. Fierce in talk, warm in heart, worse in his bark than in his bite. Trelawney was the last representative of a school famous before we were born; a wild and boisterous character, with splendid capacities, that ran to seed for want of a suitable sphere. Had he lived in the times of Queen Elizabeth he would have been an equal companion of Raleigh and Drake.

15. PRESIDENT GARFIELD, 50.—He worked his way from a log hut to the White House. His piety was the gift of nature; his large learning was self-gained. He enriched his mind by the glad-punching of his body. He was a politician with a conscience, and a patriot above party. The one foul blot on the constitution of the United States is the habit of changing officials all round when a new president is elected, and rewarding party wire-pullers with Government posts. So the official circles are largely nests of corruption; judges can be bought, and it is whispered that presidents have been bribed. Of all all-mighty things, so-called, the worst all-mightiness is the almighty dollar. President Garfield determined to inaugurate an era of purity, and sacrificed his life as the price. It was a costly price to pay; but if the end be gained, the end will be worth the price.

16. ALEXANDER MACDONALD, 50.—A self-made working-man, member of Parliament, and an honest advocate of trades unions, who was able to see both sides of a question.

17. JOHN M'HALE, 89.—This vigorous old Roman Catholic archbishop was called the Lion of Tuam. He was too independent-minded for the Ultramontane rulers of the Church, and was practically superseded in the administration of his diocese long before he died. He was a zealous Irish patriot, who hated insurrectionary agitations, and if he could not work within the limits of the law would fold his arms and hold on, and wait for better times, or would wield a trenchant pen and help the better times to come. He was a Roman Churchman who endeared religion to the peasantry, and illustrated in his own life the superiority of conduct over creed. Perhaps he was too much of a lion, roared too loudly, and used his claws sometimes when he might have

been content with roaring. Yet he felt strongly; his Celtic blood boiled on slight provocation; he saw things through the distorting medium of his excited emotions, and fought with spectres which he mistook for friends. He is not the first man who has done it, nor will he be the last; but he was a real man, notwithstanding the cross of the lion in him; and though he was against most of the things I hold dear, I prefer a reality against me to a sham on my own side. The reality stirs me up to do my best, and by the sham I am betrayed. From all people who mean more than they say, from all who mean less than they say, from all who seem any way different from what they are, from all shams, good Lord deliver us. When the blessed sunshine of reality breaks universally on the world, then another advent of the Christ of God will draw nigh.

DR. WILLIAMS'S TRUST.—XX.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

92. RICHARD COOKE, Esq. (1771-88).—Some-time Treasurer of the Presbyterian Board (1771-84).

93. GEORGE BROUGH, Esq. (1772-85).—A member of the Presbyterian Board (1772-85).

94. REV. ABRAHAM REES, D.D., F.R.S. (1774-1825)—well known by the *Cyclopædia* which bears his name. From the article "Penry" therein, written by himself, we learn that he traced his descent in the maternal line from John Penry, or Ap-Henry, the Puritan martyr who suffered for Nonconformity in the Elizabethan period. His father, the Rev. Lewis Rees, was an Independent minister at Llanbrynmaer, Montgomeryshire. There, in the year 1743, Abraham Rees was born. At the age of sixteen he entered Hoxton Academy, then presided over by Dr. David Jennings, author of "Jewish Antiquities;" and such were the abilities, industry, and attainments of the young student, especially in mathematics and natural philosophy, that at the age of nineteen, before the completion of his course, he was appointed assistant tutor, and soon after elected resident tutor, which office he held, having Dr. Kippis for a colleague, until the dissolution of the college, in 1784 or 1785. For the next ten years (1785-95) he was one of the tutors of the Hackney College. He was thus for thirty-three years engaged in educating students for the Christian ministry. To his professorial duties he added literary work of no small magnitude. A new edition of Chambers's "Cyclopædia" (first published in 1727) being required, he was selected by the publishers to be the editor, and the work issued from the press in four huge folio volumes between the years 1781 and 1786. About that time he was elected a Fellow of the Royal Society, and the degree of D.D. was conferred on him by the University of Edinburgh, on the proposal of the Principal, Dr. Robertson, the historian. Dr. Rees's next literary work was a gigantic undertaking—his own new *Cyclopædia*, which came out in parts between the years 1803 and 1820, and was completed in forty-five quarto volumes. In the meantime he also published four volumes of "Practical Sermons." All these labours were combined with the duties of his profession as a minister, which he performed uninterruptedly for fifty-seven years, first as pastor of St. Thomas's Southwark (1768-83), and then of the Old Jewry congregation (1784-1825). Honorary Secretary of the Presbyterian Board for nearly half a century, he was for a long period the acknowledged head of "The United Body of the Three Denominations In and Around the Cities of London and Westminster," as well as of the "Presbyterian body" itself. He died June 9, 1825, in his eighty-third year. A portrait of him by Opie was presented to the Library, in compliance with directions contained in his will. Dr. Rees was an Arian of the school of Dr. Richard Price, but he lived to see Unitarianism, as taught by Priestley and Belsham, very generally adopted by the English Presbyterians, who thus became more widely separated than before from the other two denominations. Dr. Rees's influence greatly helped to keep the three together during his life, and they continued for some time to assemble for their purposes at Redcross-street Library as their head quarters. His death weakened the bond of union, and a few years later an open rupture occurred, followed by litigation, with regard to chapels and trusts, engendering hostile feelings, which have but recently died out.

95. REV. NATHANIEL WHITE (1774-83).—One of Doddridge's pupils. Assistant Minister at the Old Jewry (1766-74), and afterwards sole pastor (1774-83). A member of the Presbyterian Board (1773-83). He died March 3, 1773, in his seventy-fourth year.

96. ALEXANDER CHAMPION, Esq. (1774-94).—A member of the Presbyterian Board, 1772.

97. REV. RICE HARRIS, D.D. (1775-93).—Minister of Hanover-street Chapel, Long Acre. A member of the Presbyterian Board (1772-95).

98. REV. THOMAS TAYLER (1771-1831).—Born in 1735 near Kidderminster. Admitted, in 1751, a pupil of Dr. Doddridge, who died soon after at Lisbon. One of the first students at the Daventry Academy (1752). Elected Assistant Tutor in 1757; Assistant Minister at Carter-lane, London (1767-78), as colleague to Mr. Picard. Pastor from 1778 to 1816, when he resigned his office from advanced age and infirmities. He published a volume of sermons in 1803. He was a Trustee of Coward's Fund, and a member of the Presbyterian Board (1778-1831). He died Oct. 23, 1831, at the age of nine-six years. The late Rev. John Scott Porter, who was one of his successors at Carter-lane, says, in a letter to the *Christian Life* for Nov. 3, 1877, that Mr. Tayler had an almost filial respect for Dr. Doddridge, and paid to him an affecting tribute by renovating in a handsome style, and solely at his own expense, the Doctor's Tomb in the English Cemetery at Lisbon.

99. REV. ROGER FLEXMAN, D.D. (1778-86).—Minister of Jamaica-row Chapel, Rotherhithe, from 1747 until its dissolution in 1783. He resigned the Trust in 1786, on being appointed Librarian, which office he held at Dr. Williams's Library until 1792. He died in 1795, aged eighty-seven years. He was the compiler of the eighth, ninth, tenth, and eleventh volumes of the "General Index of the Journals of the House of Commons," comprising the years 1660-97.

100. NATHANIEL POLHILL, Esq. (1778-83).—Chairman of the Dissenting Deputies (1779-82).

101. REV. RICHARD JONES (1778-1800).—A pupil of Dr. Doddridge, Minister of Crosby-square Chapel, from 1765 to 1769, when the lease having expired the Society was dissolved. Librarian at Dr. Williams's Library from 1767 to 1770. Minister at Hanover Chapel, Peckham, from 1770 to 1800. He died 30th September, 1800, in his seventy-third year.

102. MATTHEW TOWGOOD, Esq. (1780-91).—Banker, son of the Rev. Micaiah Towgood, of Exeter. A member of the Presbyterian Board (1773-1791).

103. JOHN WARREN, Esq. (1781-1804).—Grandson of the Rev. John Warren, of Coventry, and also grandson of the Rev. Edward Picard, of Carter-lane, Treasurer of the Presbyterian Board (1784-1802), father of the late Thomas Picard Warren, Esq.

104.—REV. JOHN WILLIAMS, LL.D. (1782-90).—Librarian at Redcross-street from 1777 to 1782, when, on retiring, he was elected a Trustee. There is a portrait of him at the Library.

105. EDWARD JEFFRIES, Esq. (1783-1802).—Treasurer of St. Thomas's Hospital; a member of the Presbyterian Board as a representative of St. Thomas's Chapel, Southwark (1790-1800); Chairman of the Dissenting Deputies (1785-1802).

(To be continued.)

ST. PAUL'S BELLS.—Ten thousand people assembled near St. Paul's Cathedral, at twelve o'clock on Saturday night, to hear the new peal of bells of the Cathedral ring "the Old Year out and the New Year in." "Great Paul," the name by which the monstrous bell for St. Paul's Cathedral is to be known, is now ready for conveyance from Loughborough to London. The weight of the bell is a little over 17½ tons, or 4½ tons heavier than "Big Ben" at Westminster. The perpendicular height of the bell from the lip to the top of the canons is 8ft. 10in., so that a man could stand underneath it with an open umbrella. The diameter from edge to edge is 9ft. 6½in., and the thickness at the middle of the sound-bow 8½in. The total cost will be about £3,000. When tested the volume of sound was extraordinarily great, and the vibration was very remarkable.

It is intended to memorialise the Crown to issue a Royal Commission to inquire into, and report on, the state of Westminster School.

Occasional Notes.

A NEW heresy hunt, we learn from the *Echo*, has been started in Scotland. Considering the bold and original method in which theological subjects are treated in Dr. Walter Smith's poems, it is not at all surprising that he has at length come into collision with the ultra-orthodox party. During the discussion on the Robertson Smith case Dr. Walter Smith was one of the Professor's staunchest supporters; and very recently the Professor was elected an office-bearer in Dr. Walter Smith's church. It so happens that every office-bearer on his election has to sign the Confession of Faith, and it is becoming increasingly difficult to find men of thought and culture willing to pin their faith to a musty document drawn up by Presbyterian theologians two centuries and a quarter ago. Dr. Walter Smith got over the difficulty by publicly explaining in his church that "the adherence of the office-bearers to the questions was in so far as they agreed with Holy Scripture, because the supreme rule of faith with them, as with all Protestant Churches, was not any confessional creed, but the Scripture itself. These confessions were subordinate standards, and were simply received in as far as they agreed with the Holy Scripture." At the Edinburgh Free Presbytery last week Dr. Smith was called to account for his action, which he stoutly defended, observing that in the chapter on creation the Confession of Faith appeared at least to say that God created the world out of nothing, and that it reached its present state of completeness from nothing, in the space of six days, while the Scripture was not pledged to any such position as that. The Presbytery, however, on the motion of Sir Henry Moncreiff, resolved that answers to the questions put cannot be accepted on such a footing as propounded by Dr. Walter Smith, and referred the matter to a committee with a view to further action. If the Edinburgh Free Presbytery persists in its course, says the *Echo*, it will not be long before the churches will have their choice of office-bearers limited to the most illiterate of the members. Perhaps this is slightly over-stated, as some of the educated men of the Nonconformist denominations, both in England and Scotland, are among the most rigidly Orthodox.

THE REV. EDMUND S. FFOULKES, vicar of St. Mary's, Oxford, and one of the candidates for the Bodleian Librarianship, contributes to *Macmillan's Magazine* a paper on "English Church Courts and Primitive Ritual," in the course of which he gives the following account of his fifteen years' experience as priest in the Church of Rome:—"The system," he says, "I had found on full experience to be completely delusive; just as full of blemishes, and distortions, and corruptions as our forefathers had painted it ages ago; falsifying, in fact, almost every pretension it affected itself, or its proselytisers claimed for it; with unity largely dependent on tyranny for its maintenance, and a blind to any amount of heartburnings and internecine strife behind the scenes; with moral appearances largely dependent on secrecy, and truth played fast and loose with in every possible way for palliating, advancing, or saving the system. All these discoveries made me rejoice over the unrighteous act that set me free, and enabled me to return to my old home, a wiser, but not by any means a sadder man. I had known Rome now, once for all."

An extraordinary account comes from Aberdeen of Ritualistic proceedings in the East Parish Church there. For some time past complaints have been made in the local press of the sweeping changes in doctrine and worship effected by the minister. The Virgin Mary, it was said, had been referred to in a most unusual way, so as to scandalise good Protestants, brass bands had performed in the church, and candles had actually been fixed on either side of the pulpit. Some of the complaints seem to have been the product of exaggeration, the *Christian World* says, but certainly the account given by the *Aberdeen Free Press* of a special Christmas service for children held in the East Church tells of "a new departure" in Presbyterian worship. The service took place in a small chapel fitted up in "Collinson's aisle," and those attending it had placed in their hands a "Christmas office for children." This seems to have been almost entirely derived

from Anglican sources, including a number of forms familiar to readers of the Prayer-book, a version of the Litany, and the Magnificat. The prayers were intoned after the most improved fashion; and the children gave evidence that they had been thoroughly drilled in the responses. A brass band was to have assisted at the service, but in deference to the scruples of some its aid was dispensed with. An indignant Aberdonian writes to the newspapers asking if there be no Jenny Geddes who will rise up and 'protest against "this miserable mincing of the Anglican service."

THE REV. M. J. SAVAGE, of the Church of the Unity, Boston, U.S., gave in his sermon on Dec. 18 a statement of Mr. O. B. Frothingham's so-called changed views of Religion and Radicalism, which have been the subject of recent discussion. This statement Mr. Frothingham himself has endorsed as substantially correct in every particular. Mr. Savage gave the following outline of Mr. Frothingham's views:—"1. Mr. Frothingham does not regard any science that deserves the name as tending toward Materialism. 2. He would not limit free thought on any subject or in any direction. 3. He is not in the least inclined to go back to any past church statement of creed. 4. While he is in no sympathy with destruction for its own sake, he thinks the work of destruction for the sake of higher and better building has not yet gone half far enough. I asked him if he would now blot out anything he has written and published. 'Not one single word,' was his answer; 'I would only supplement here and there with additional statements.' I asked especially about 'The Cradle of the Christ,' which would, perhaps, be called his most destructive piece of criticism. He said:—"I would make no change in it. It is now impossible to get at the historical Jesus. We have no materials. Jesus and the Christ I regard as two distinct and separate things.' Now, then, for his change. To put it in my phrase, I should say he has come to be a more pronounced Theist. The point towards which his thoughts converge is the mode of communication between the Divine mind and the human. To quote his own words in conversation, he said:—"For many years I have been inclined to try to prove that everything comes out of the earth from below; that religion is purely earthly in its origin; something made by man in his effort to perfect himself, to use Mr. Abbot's phrase; and I have not, as I now think, taken enough account of the working in the world of a Divine mind, a power above man, working on and through him to lift and lead; and in his own use of that term he looks for larger 'revelations' of God and truth in the future. 'I hope,' said he, 'that new light will break out, not of God's word in the sense of a book, but of God's universe.' The new light, he thinks, will come, not by studying old creeds or standards or Bibles, but by looking forward for new manifestations through normal methods in the human soul." The sermon concluded as follows:—"Meantime, after a life of exceptional toil, he has certainly earned the right to rest and wait. If he is not entirely satisfied with his life-work, what man of any lofty ideas is satisfied? If he questions some of his past methods, and feels that he overlooked and did not sufficiently emphasise some of the many sides of the infinite truth, let that man who has grasped the whole universe be the one to find fault with him. Ceasing to speak when they have delivered their message, and waiting for 'more light,' instead of plunging recklessly forward when the way is not clear, hoping in the future, and trusting that the power that has unrolled the panorama of the past has more and grander still to reveal—is not this the attitude of all reverent, noble, believing souls? Let us leave Mr. Frothingham, then, on the furthest verge of his advance, not taking one step backward, but only facing the east, waiting for a new and brighter rising of the ever old and ever new sun of righteousness and of life, feeling sure that, like the fabled statue of Memnon at Thebes when the first rays smile upon his forehead, the music of his old-time utterance will respond to the appeals."

SOME very curious particulars, we learn from the *Disciple*, have been published with regard to the Congregational Church at Chumleigh, Devon. It dates from 1633, and originated in Archbishop Laud driving the Rev. Mr. Shaw from the parish

church, and friends clustering around the ejected minister and building the present chapel. Mr. John Bowring, an ancestor of the late Sir John Bowring, gave the land, and the family continued connected with the chapel for more than a century. The Rev. Mr. Stuckey, one of Oliver Cromwell's chaplains, and an ancestor of the present Sir George Stuckey, Bart., erected the building. Although the chapel has been somewhat altered, the pulpit is the original one, and so is the clock, which has the peculiarity of having a wooden wheel. Sir Risdon Bennett is the great, great grandson of one of the ministers, the Rev. Risdon Darracott; and Sir Joseph Hooker, of Kew, the distinguished botanist, is the great, great grandson of another minister, the Rev. Joseph Hooker.

AN accomplished scholar—the Rev. E. M. Geldart, M.A., of Croydon—sends us the following attempt to improve on Dr. Willan's version of "Abide with me," published in the *Inquirer* of the 24th Dec. :—

Siste precor ! rapidis terras nox ingruit umbris :
Vesper adest : ne me desere ; siste precor !
Dum sociis expers frustra solatia quaero,
Tu desperanti, spes mea sola, mane.

Deficit imminente die lux parvula vitæ ;
Gaudia tabescent : transit inane decus.
Omnia mutantur sensim labentibus annis :
Nescia mutari, tu mea vita, mane.

Nec tantum vidisse satis vocemque per aures
Vix hausisse semel : ni remanere velis.
Tamquam discipulo solitus facilisque magister
Sic mihi, nec raptim præteriturus ades.

Neu gravis advenias regum rex ipse, sed almus :
Ales in auxilium, plenus amore, Deus.
Tristitia lacrimas, votis cor mite remittas :
Huc ades ut maneas, suavis amice reûm.

Saepe benigna tuens spectabas faustus ab alto
Me juvenem, quamvis saepe rebellis eram.
Heu quoties ego te, tu men on deseris unquam ;
Semper et extremo tempore fidus ades.

Prætereunte die sine te solamina nulla
Uno consilio præsidioque meo.
Quis nisi tu solus mihi tela retorquet Averni ?
Per tempestates, perque serena, mane.

Auspice te cuivis obsistam interritus hosti :
Tecum cura levis, lacrima dulcis erit.
Quo tibi Mors stimuli ? tibi quo victoria Lethe ?
Numine caelesti vindice victor ero.

Tu præteende crucem morienti ante ora ; tenebris
Fulgentem mediis pande per astra viam.
Sol novus exoritur ; fugitant spectacula mundi :
Mecum seu vivo, seu pereunte, mane.

THE *Jewish Chronicle* has an article on "Sabbath Schools"—that is Saturday Schools—which would delight the heart of Mr. I. M. Wade and our friends in Norfolk-street. It appears that the Jewish schools are increasing in number, and that religious classes are in course of formation in connection with the various Metropolitan Synagogues. Our Jewish contemporary affirms that much remains to be done in this direction, and refuses to be satisfied until—unconsciously imitating Mr. Wade—"every Jewish congregation has followed the example set by a few. The following passage, *mutatis mutandis*, applies to our own position:—"It is impossible to exaggerate the important influence that Sabbath schools must exercise on the future of Judaism. Never, perhaps, has religion, generally, stood in such danger as it does to-day. A great wave of scepticism is rolling over whole countries, sweeping away old faiths and undermining the very foundation of religious belief. Besides suffering from the spread of infidelity in common with all religions, Judaism has foes peculiar to itself. There is prejudice, prejudice against our race and our faith, which makes the young and ignorant hesitate before publicly proclaiming themselves Jews. There are the claims of the world ever bidding our coreligionists give up their faith, with the self-denial and self-sacrifice it imposes, and holding out pecuniary prizes as the reward of a neglect of their religious observances. It becomes, then, one of the most important questions of the day, how we are effectively to guard our children against these dangers. It is not enough that they are sent regularly to the synagogue, and that in their homes they see performed the ceremonies that their forefathers have practised through so many generations. These safeguards, powerful as they may be, are not sufficient. The

services in our synagogue do not, we are afraid, do much towards touching children's hearts; the prayers are said in a language with which they are only imperfectly acquainted; the sermons are written for the parents, and the more youthful auditors can seldom understand much of them; and although in some synagogues special children's sermons, we are glad to say, are sometimes given, these are but occasional, and can be but the accessories, not the staple, of religious education. Public worship was clearly considered by the Rabbins subordinate to religious instruction when they declared that the teaching of children might not be interrupted even for the purpose of rebuilding the Temple."

THE intelligence of the death of Mr. Ralph Bernal Osborne has been received with widespread regret. The political career of Mr. Osborne extended over a generation; for between 1841 and 1874 he represented in successive Parliaments Wycombe, Middlesex, Dover, Liskeard, Nottingham, and Waterford. In the Aberdeen and first Palmerston Administrations he filled the office of Secretary to the Admiralty. There are very few sitting in the House of Commons now who lived through the scenes in which Mr. Bernal Osborne sparkled, and fewer still who had taken their seats when he approached the table to be sworn in as member for Wycombe. In a very interesting obituary memoir in the *Daily News* of Thursday we are told that "theological speculation of a somewhat advanced kind had a curious fascination for him," and in illustration of this we remember being told by one of his intimate friends many years ago that he was a diligent and sympathising reader of the *Inquirer* at the Reform Club.

IN his speech at the Liverpool Reform Club banquet on Wednesday night Lord Derby referred as follows to the Bradlaugh question :—

There is another question connected with the constitution of the House of Commons which has already occupied more time and caused more bad feeling than its importance deserves—I mean the question of Parliamentary oaths. For my part, I utterly disbelieve in the value of political oaths. I don't see that they ever caused any man in public life to do or to abstain from doing anything that he would have left undone or that he would have done if oaths had never existed. But they are a custom all over the world, and they do no particular harm. If we are to have any legislation on the subject, the simplest plan would be to allow anybody to substitute an affirmation for an oath, without assigning his reason. But it is not a very urgent question, and I should hope that, if Mr. Bradlaugh again offers to take the oath, as he did last year, there will be no further attempt to prevent him. It is quite new doctrine that we are to inquire into the orthodoxy or to question the sincerity of those who consent to go through the accustomed forms. If that is to be done to one member, it should be done to others. Suppose a member to have published something that makes it doubtful whether he believes in a Deity, is the House to say, "The oath you consent to take is not enough; we must be satisfied that you are not taking it as a mere formality. We claim the right to question you as to your belief." Why, in the darkest times, as people would call them now, an inquiry of that kind has never been attempted, and it is surely rather late to begin. I cannot but think that the House will see the matter so; that the chance majority of last year will be reversed, and that a question which is important on account of the principle involved, though not very much so otherwise, will be settled and put out of the way.

This is sound, strong sense, and we wish we could believe that this view would prevail in the House of Commons. For our own part we should go further than either Lord Derby or the House, and sweep away the whole system of oaths without substituting affirmations of any kind.

ON another page our valued contributor, Mr. W. D. Jeremy, M.A., resumes his complete list with biographical sketches of the Trustees of Dr. Williams's Library, one of the oldest and most important of Nonconformist institutions. We have reason to hope that these valuable articles, which have been interrupted by unavoidable professional engagements, will be continued through the year, and on their completion will, we trust, be published in book form, with some

further account of the history of the Trust, so as to be a permanent record of this noble institution.

AN anecdote of Lord Justice Lush, given in the *Christian World*, may not be without interest. One Sunday, on the occasion of the assizes being held in Manchester, Sir Robert quietly walked into Dr. Maclaren's chapel, and seated himself in the nearest pew. After a few minutes, in came a Manchester man, the real owner. Indignant at finding a stranger in his pew, he requested the latter to walk out, which he did, finding accommodation elsewhere. The service over, Dr. Maclaren sent to the Judge to come into the vestry, and, while chatting together, the very individual who had expelled the Judge from his pew entered. Dr. Maclaren, ignorant of what had occurred, introduced him to Sir Robert. "I have already seen Mr. So-and-So," replied Sir Robert, quietly, "and I have no wish to see him again."

Punch this week has the following tribute to the Premier:—

"PUNCH" TO THE PREMIER.

(Mr. Gladstone completed his seventy-second year on the 29th December.)

Seventy-two years old, friend Willy, seventy-two years old!

But never a sign that your heart's getting chilly, a hint that your fancy grows cold.

You can smite in the fight like a younker—can talk, as of old, for three hours by the clock,

Though your voice may not be quite so silvery, Willy, your hair such a raven-hued shock.

They whom the gods love die young, friend Willy; so said your favourite Greeks;

They whom the gods love never grow old is the moral your history speaks.

Happier, later Tithonus, friend Willy, a wiser Aurora's your friend,

Your Youth's warm and bright in her light, friend Willy—and so may it be to the end!

THE *Publishers' Circular*, issued by Messrs. Sampson Low and Co., brings with it the customary table of books issued during the past twelve months. Most of our readers saw a paragraph in the newspapers not long ago to the effect that the production of books was not on the increase, as might naturally be expected from the greater number of readers which every day must bring with it, due to the spread of education and the steady growth of population. The slight lessening of the number of publications, that is, books, is ascribed by the statisticians to the enormous development of the periodical press, whether in magazines, weeklies, or the morning paper. The decrease, so far, is very slight. There are about three hundred books less recorded this year than during the last, exactly one for each working day. The analytical table is divided into fourteen classes, and also into new books and new editions.

DIVISIONS.	1881. New Books.	New Edit.
Theology, Sermons, Biblical, &c.	744	201
Educational, Classical, and Philological	539	143
Juvenile Works and Tales	392	108
Novels, Tales, and other Fiction	446	228
Law, Jurisprudence, &c.	69	64
Political and Social Economy, Trade and Commerce	136	26
Arts, Sciences, and Illustrated Works	344	108
Voyages, Travels, Geographical Research	200	91
History, Biography, &c.	356	81
Poetry and the Drama	111	37
Year Books and Serials in Vols.	335	4
Medicine, Surgery, &c.	103	56
Belles Lettres, Essays, Monographs, &c.	149	98
Miscellaneous, including Pamphlets, not Sermons	181	51
	4,110	1,296
		4,110
		5,408

THE *Academy* is informed that about 120 large boxes have recently arrived at the Berlin Museum, containing portions of the Pergamum sculptures, and that as many more boxes are on their way. Among the sculptures already received are the reliefs from the portico of the Temple of Athene.

Reviews.

A Plain View of the Claims of the Orthodox Catholic Church as Opposed to all other Christian Denominations. By J. J. Overbeck, D.D. London: Trübner. 1882.

Even the learning and zeal of Dr. Overbeck will not induce many religious Rationalists to seek a solution of the problems of the soul from the decrees of Councils and the writings of ancient bishops. We gladly admit we would rather be under dead bishops than living bishops, for we know the worst of the departed, whereas a living bishop is an untold quantity; as an Irishman said of the good Bishop Jebb, "Sure he seems meek and gentle as a child, but who can tell but that there may be a power of mischief in him?" England for thirty years under all the old patriarchs would be a happier country than England for three months under the Bishop of Rome. The early bishops had not imbibed a tradition of Ecclesiasticism; they brought to the Church the teachings of philosophy, and had no defined theory of Infallibility, either Biblical or Episcopal, and they often wrote wise words, as St. Gregory Nazianzen, in one of his epistles, saying to his friend, "I never yet saw a Council of bishops come to a good end. I salute them afar off, since I know how troublesome they are: I never more will sit in those assemblies of cranes and geese." The sentiment approves itself to our prudence when we remember that at the Council of Nicea the Bishop of Myra struck Arius so as to break his jaw; at the second Council of Ephesus the Patriarch of Alexandria threw down the Bishop of Constantinople, trampling upon him until he had succeeded in stamping him to death. At the Council of Chalcedon, the most dignified of the seven Ecumenical Councils, when Theodoret, the Bishop of Kars, renowned for his virtues, his learning, and his theological writings, took his place amongst the Fathers, we are informed by the historian Eusebius that he was overwhelmed by shouts of abuse and execration, in which tumult of noise and personal insult the most reverend the Bishops of Egypt, Illyria, and Palestine made themselves specially conspicuous. Such outbreaks of human passion do not compare favourably with the Hindoo tradition regarding the three vast Councils of the Buddhist religion held B.C. 543, 443, and 309, but it is questionable whether Christ would not have denounced more vigorously the strategical schemes and organised hypocrisy of the Vatican Council with its systematised suppression of real liberty under the guise of an unreal and inoperative discussion, than the rude human passions displayed in the Ecumenical Councils in a manner not easy to reconcile with the supposed overruling presence of the Spirit of God; a presence displayed "miraculously" in the Council of Nicea by the selection of the Canonical Books of Scripture, alighting upon the top of the Holy Table, the Apocryphal remaining below, and two dead bishops coming at night to append their signatures to the decrees, whilst the Holy Spirit, the Paraclete, by a mysterious manifestation raised the number of the Fathers from 318 to 319.

To us an Ecclesiastical Council is a limitation; when we appeal, it will be to a Council of Humanity; to the consensus of the competent. Believing in evolution, development, progress, growth, our appeal would be to independent students of the latest as well as the consecutive experiences of life and fact. For the ordinary purposes of our moral and spiritual guidance we can adequately satisfy requirements by opening our minds and hearts to receive the best we can grasp. Piety and virtue need the aid of all inspiring traditions, but we test those traditions of goodness and wisdom by our reason and conscience, not by a patristic creed. We cannot yield to Dr. Overbeck's logic, and descend from our higher and wider outlook to intrench ourselves within the council chambers of Nicea, Constantinople, Ephesus, and Chalcedon; but we have much to learn from Dr. Overbeck's profound and accurate ecclesiastical knowledge, and we learn from him gladly because we know the noble disinterestedness of his career, the integrity of his character, and the chivalric spirit with which he has for years been sacrificing his laborious leisure to the attainment of a task difficult to the com-

bined energies of hundreds of the powerful, but stupendous when resting on the enthusiasm and zeal of one otherwise hard-worked student. Whoever has perused the pages of the "Orthodox Catholic Review" since its commencement, in the year 1867, will appreciate the single-hearted earnestness of a foreigner who, aided only by his learning and his virtue, has been striving to induce the Eastern patriarchs to organise in England an episcopal Church in full communion with the "Holy Eastern Orthodox Church."

It is often said by intelligent Unitarians, "there is no standpoint between Unitarianism and Romanism." Those who thus speak mean that if the natural and human means provided by God are insufficient, and a supernatural teaching authority be deemed a Divine condition, then there can be but one such authority deserving the consideration of trunants from the army of Free Thought. Dr. Overbeck proves most successfully the fallacy of that opinion. He adduces irrefragable arguments against the claims of the Papal Church; and if we ignore one hundred and fifty years of Primitive Christianity, and accept the premises that Christ was a Divine being, that he established and organised a miraculously guided hierarchy to be preservers and propagators of a revealed body of doctrine and of supernatural rites divinely instituted, the question arises, "Which is the present representative of those Bishops who triumphed at Nicea, Constantinople, Ephesus, and Chalcedon?"

Dr. Overbeck proves clearly that it is not the Papal Church or the Anglican Church, or any of those non-Episcopal bodies, which, though approaching nearer to Early Christianity, cannot be regarded as in harmony with the Christianity which produced the creeds and the canons of the Church. If the clergymen, the ladies, and the laymen, who fancy that they enrol themselves under the banner of Athanasius, Basil, Ephrem, Cyril, Gregory, and Chrysostom, when they submit to the modern Papacy, would carefully study this "Plain View" by Dr. Overbeck, they would perceive why the Eastern Patriarchs declared, in 1848, that the "Papal Church is the chief heresy of the latter days, which flourishes now as its predecessor, Arianism, flourished before it in the earlier ages, and which, like Arianism, shall, in like manner, be cast down, and vanish away." He shows how Rome has manufactured doctrines in theology and morals; has introduced innovations and adulterations into each of the Seven Sacraments, has promoted laxity by the invention of Probabilism, Indulgences, and Obligatory Celibacy; has destroyed the peace of families, and the independence of States by sacramental direction; has crushed mental, spiritual, and political liberty beneath a monarchical despotism founded upon a fraud. Whoever desires to realise the audacity of the deceit whereby the claims of the Papacy were established upon falsified decretals, falsified capitularies, and falsified extracts, may beneficially consult the second volume of the "Orthodox Catholic Review," page 195, where it will be found that even a Roman Catholic historian, speaking of the Isidore decretals, acknowledges that "a more audacious, impudent, solemn, and persevering untruth has never been put forth, and for so many centuries been triumphant."

There are some minds always restless, until they have found some one to obey; always apprehending God's displeasure, until they can submit to an authority claiming with some show of reason a Divine sanction. Dr. Overbeck firmly believes that he has found such an authority in the undivided Church of the Seven Ecumenical Councils, A.D. 325 to 787. We do not admit the Divine authority of those Councils; but an unprejudiced student of Dr. Overbeck's facts must, it seems to us, admit that the ecclesiastical Christianity of those four centuries now nowhere exists, either doctrinally or sacramentally, outside the pale of the "Eastern Orthodox Church." We do not believe in the Sacramental system, in the Nicene dogmas, and in a supernatural ecclesiastical system based upon a miraculous revelation; but it would be for the happiness of nations and of families, and for the moral benefit of individuals, if persons holding that system of faith could be brought by Dr. Overbeck to see that their spiritual adhesion is due to the Patriarchs of the East, not to the Pope of Rome.

We are convinced that "Orthodox Christianity" cannot prove its credentials, and therefore it is

to us only a great human historical corporation. We are not much affected by the knowledge that the Episcopal Churches of Rome and of England are alike separated from the faith and discipline of the age of the Œcumenical Councils, but we are profoundly interested in the consideration whether the ecclesiastical sacramental form of Christianity, to which probably for a long period of time many millions will continue to be subject, should be represented by the freer spirit of the Greek Church, or by the dangerous and injurious despotism of the Papacy. The Church of England, from our point of view, greatly superior to either, will, until its inevitable disestablishment, retain the allegiance of those who have a general belief in a Miraculous and Trinitarian Christianity, and who happily are content to be governed by a legislature which all of us control. When ceasing to have legal claims upon the land, it is emancipated from State control, we may expect to see it divide into two episcopal bodies, the one evangelical, the other sacramental. The evangelical section will co-operate in many respects with the various Evangelical Churches; the sacramental section will, doubtless, seek from the Eastern Patriarchs that ecclesiastical fellowship which cannot be granted until the Anglican orders have been rendered valid, and the Anglican dogmas conformed to those of the "Holy Orthodox Church of the East." At present the Church of England has some claims upon our sympathy, because it is sectionally latitudinarian, is governed by us, and is excommunicated alike by all the Greek and Latin Churches. Our sympathy is lessening year by year, as Ritualistic clergymen keep by continued evasion of the spirit of National Protestantism which instituted it, dragging their congregations into a servile imitation of modern Romanism. At present the Church of England is only a national compromise under the joint legislation of all of us, of all forms of belief. The time draws near when there will be in England, as in France and Italy, Prime Ministers not even nominally belonging to any Episcopal Church, and then those Anglicans who really believe in the truth of Patristic Christianity will gladly renounce the conveniences of an Establishment to escape the bondage to all religionists which must always be the essential feature of a "National Church." At present, however, the Anglican Church is out of court; though Trinitarian it is alike heretical and unorthodox, according to modern Rome, and, according to the Eastern faith of one thousand five hundred and fifty-six years; whereas, according to us, all of the Trinitarian Churches have alike lost hold of the earlier Christianity, which was probably a compound of what we can now describe as Socinianism, Congregationalism, Swedenborgianism, and the Quakerism of George Fox.

It were to be hoped that those *who continue* Trinitarians might happily rest satisfied with the gentle cultured semi-Rationalistic latitudinarianism of the Church of England, or of the best sections of English Evangelical Nonconformity, thus carrying on a line of national piety possessing many claims upon our affection and gratitude; but such a position is (as proved by Dr. Overbeck) impossible to those who believe the Sacramental system and the Patristic faith alike essential to salvation.

There is such a growing tendency amongst Anglicans to blacken Protestantism and to palliate Romanism that we turn with a sense of quickened veracity to indictments of the Papacy based upon unexaggerated facts.

Cardinal Manning says:—"We may be sure that whatsoever is prevalent in the Church under the eye of its public authority, practised by the people, and not censured by its pastors, is at least conformable to faith and innocent as to morals. Whosoever rises up to condemn such practices and opinions thereby convicts himself of the private spirit which is the root of heresy." Alongside of this statement Dr. Overbeck gives an inscription which is prominently placed near the altar on the walls of the Church of SS. Pudens and Pudenciana, said to be the oldest church of Rome, "those who visit this church obtain on every day an indulgence of three thousand years and the remission of the third part of their sins." Inscriptions at other altars under the eye of the supreme Pontiff declare that "whenever a Mass is celebrated at this altar a soul is liberated from purgatory." Inscriptions in other churches promise plenary indulgences to persons going round certain images on their knees, or receiving a

minute fragment of blessed cloth to wear on the breast and back. Books widely circulated for the guidance of penitents inform them that contrition is not needed, but that whatever their guilt attrition suffices, namely, the rejection of sin solely through the motive of fear; and that according to the now approved doctrine of "Probabilism," a person may in moral action acquiesce in the opinion of any writer of authority, even though such opinion be not the more probable.

If the "Holy Orthodox Church" has remained stationary through ages, at least it has not degenerated into the superstitions and moral errors of which these may be accounted specimens; it has never received the creeds absurdly called "The Apostles" and the "Athanasian;" it has never opposed the circulation of the Scriptures in the vernacular; it has never adopted the personal form of absolution enjoined in the Roman ritual, and in the visitation of the sick of the Church of England; their clergy have not sought the imposition of tithes; their prelates have never assumed the haughty air of lordly and anti-national demagogues peculiar to Latin Christianity.

So long as the belief of millions demands the possession of a patristic, sacramental, episcopal, Trinitarian, and ancient system, the lovers of mankind must hope that such believers may possess it in its least injurious form, under circumstances the least calculated to be detrimental to the individual, to the family, to society, to freedom, and to the State. Two illustrious brothers in England, Francis and John Henry Newman, have respectively embraced, the former what we believe to be the highest form of truth, the latter what appears to us the most injurious of the sects of wide influence. How happy would it have been if the "reaction" in England conducted by him had escaped contact with the papacy, and landed its adherents on the more ancient and less corrupted shores of the Greek "orthodoxy!"

R. R. S.

The Nineteenth Century. Kegan Paul and Trench. *The Contemporary Review.* Strahan and Co.

The Nineteenth Century opens with a fine poem, full of classical allusion, by Matthew Arnold, on "Westminster Abbey: July 25th, 1881," the day of Dean Stanley's funeral. The poem has some rather abstruse references to the origin and early history of the Abbey, but the last four stanzas have universal interest, although two words will certainly puzzle non-classical readers.

And truly, he who here
Hath run his bright career,
And served men nobly, and acceptance found,
And borne to light and right his witness high,
What can he better crave than then to die,
And wait the issue sleeping underground?
Why should he pray to range
Down the long age of truth that ripens slow
And break his heart with all the baffling change
And all the tedious tossing to and fro?
For this and that way swings
The flux of mortal things,
Though moving only to one far-off goal.
— What had our Arthur gain'd, to stop and see,
After light's term, a term of ecceity,
A Church once large, and then grown strait in soul?
To live and see arise,
Alternating with wisdom's too short reign,
Folly revived, re-furbish'd sophistries,
And pululating rites externe and vain?
Ay me! 'Tis deaf, that ear
Which joy'd my voice to hear!
Yet would I not disturb thee from thy tomb,
Here sleeping in thine Abbey's friendly shade,
And the rough waves of life for ever laid.
I would not break thy rest, nor change thy doom,
Even as my father, thou,
Even as that loved, that well-recorded friend,
Hast thy commission done; ye both may now
Wait for the heaven to work, the let to end.
And thou, O Abbey grey,
Predestined to the ray
By this dear soul e'er thy precinct shed!
Fear not but that thy light once more shall burn,
One day thine immemorial gleam return,
Though sunk is now this bright, this gracious head!
— Let but the light appear
And thy transfigured walls be touch'd with flame,
Our Arthur will again be present here,
Again from lip to lip will pass his name.

There are two other theological articles in this

Review; the one entitled "The Agnostic at Church," an inconclusive plea by Louis Greg for going to Church as an example to others, and for the sake of influence without believing in a single iota of its creeds; and the other "Mythology among the Hottentots," a philological Essay full of curious learning, by Professor Max Müller. The former article is a practical illustration of what has often struck us, that the unbelieving, or rather nothingarian children of Unitarians soon lapse into the fashionable Church, and become, like Mathew Arnold himself, fanatical upholders of a National Establishment, with all their master's lofty disdain for earnest and conscientious, however unenlightened and uninteresting, Dissenters.

The *Contemporary* has not a single distinctively theological article, but Dr. Donaldson's address "On Some Defects in the Educational Organisation of Scotland" is valuable not only for its exposure of some of the admitted defects of the rapidly improving Universities of that country, and its advocacy of a higher standard of education, but for its thorough liberalism of tone in regard to existing theological controversies. We must quote in full a striking passage on the hindrances to the free study of theology in the Scotch Churches:—

Sometimes there are special obstructions to the attainment of eminence in some departments of thought. There is, for instance, a general impression that we have fallen behind in the study of theology, and that our country does not exercise that influence on theological thought and inquiry that it would be desirable it should. One symptom of this consciousness of weakness showed itself in an earnest desire to establish lectureships, and several important lectureships have been established. But the lectures have not attracted much attention in the literary or theological world of England or the Continent. Many of them have not attracted much attention even in Scotland. Most of them have added almost nothing of permanent value or permanent suggestion to theological thought, and the one or two that dealt ably and scientifically with their subjects have not received the attention which their great merits deserve, most probably because they were delivered in Scotland. And here, again, with the new educational impulse, a revolution has taken place. The Scotch theologian of past days dwelt largely on the doctrines of election, and the mode of Divine existence, and atonement, and similar dogmas. Most of these were doctrines not to be found expressly stated in Scripture. Almost all the terms of dogma are foreign to Scripture. Trinity, persons of the Trinity, Atonement, retributive justice, and a host of other theological terms are unknown to the Christian writings of the first two centuries, and the theologian acknowledged this. It was his business not merely to interpret Scripture but to make inferences from it, to work out the meagre statements of Scripture into dogmatic formulas, and to rationalise the whole into a closely-compacted and self-consistent scheme of theology. This work of the theologian has become somewhat antiquated, though it lingers amongst us. The theologian of the present day must first of all be an interpreter, and then he must be an historical investigator. He must know thoroughly the languages in which the Scriptures were written; he must cultivate the critical faculty, so as to weigh evidence in determining the dates and authorship of books, and the genuineness or spuriousness of certain suspected portions. And then he must be master of the languages in which the history of theology is to be investigated. There are thus certain acquisitions with which old theologians might have to some extent dispensed, but which are absolutely necessary to the modern. But besides these there is another and absolutely indispensable requisite for a successful theological inquiry—freedom of thought. If theological study is fettered by restrictions and penalties, successful inquiry into theological subjects is an impossibility. And I may add a third condition. It is necessary that there should be a sufficient number of competent readers. Many even of those who have mastered the means of conducting investigations feel no impulse to push their investigations beyond what their duty presents. They do not wish to add to human knowledge. They have other and more congenial work to accomplish in this world. But the cultivated man, and especially the cultivated minister, ought to be eager to appropriate every new truth that is revealed, and to master every important investigation that is made. And where there exists such a body of men on the outlook for mere knowledge and greater insight, it is certain that

there will grow out of their midst some who will open up new vistas and push their investigations beyond the limit already reached, to the awakening of thought and the benefit of mankind. But I doubt whether there will be much extension of knowledge where there is not a considerable number of earnest and capable sympathisers.

These, then, seem to me to be the three conditions of an original theological literature—adequate preparations for the work, freedom of inquiry, and a considerable body of competent judges of the worth of the investigation. I am afraid Scotland falls short in each of these three requisites. I have already discussed the means which we possess for preparing the scientific theologian, and I doubt whether the other two can exist without these.

It would have been interesting to inquire how freedom of thought arises and grows, if time had permitted. But, at any rate, all will acknowledge that there can be no real freedom of thought, unless where there is a consciousness of the weakness and one-sidedness of the human mind and the infinity of truth. But such a consciousness can be produced only by much through reading and thought, and thus knowledge is essential to it. Ignorance and bigotry are continually associated, though knowledge does not always cast out bigotry. Be that as it may, he would be a bold man who could affirm that we have much freedom of thought in our churches.

Nearly all this applies with equal force to the condition of theological thought or want of thought in England, while the subsequent remarks on the Robertson-Smith case find their parallel in the persecution of Bishop Colenso and the Essayists and Reviewers by High Churchmen and Low Churchmen for once in brotherly alliance. Would that they had succeeded in their object and driven them all out, with Dean Stanley, Professor Jowett and all their aiders and abettors!

Returning to the *Nineteenth Century* we find under the heading of Politics three articles, two of them bearing on the threatening Parliamentary deadlock. The first of these is first "The Crisis of Parliamentary Government," in which Mr. Frederick Harrison proposes very considerable modifications in parliamentary procedure such as the *cloture* or, as he prefers to call it in plain English, the power to close debate, and legislation by carefully selected Committees. The second article on the same subject is on "The Machinery of Elective Government," by Professor Goldwin Smith, who directs his argument chiefly against the existence of a second chamber, party government, and direct election of the central legislature by the people at large, and proposes instead a single central assembly elected by the members of local assemblies, and itself electing the executive. We regret to read the Professor's bitter diatribe against female suffrage; and we are pleased to note his exposure of that gigantic sham the ballot, with the expression of the conviction that "probably the balance of advantage is on the side of allowing a man to give free expression to his real sentiments, whatever they may be; the result is then trustworthy, and the general action of the voters as citizens will be in accordance with their votes." The third political article is a criticism of "Morley's Life of Cobden," by A. J. Balfour, M.P., written from the Conservative and disparaging point of view. It is evident that party-spirit prevents even so able a man as Mr. Balfour from duly appreciating the simplicity of Cobden's character and the splendid service he rendered his country; while the Conservative party have never forgotten or forgiven that he charged the Protectionists with "stupidity," and, what is worse, proved his charge.

The remaining articles in the *Nineteenth Century*, on which we cannot now dwell, are "Canada's Highway to the Pacific," a very interesting account by H. Stafford Northcote, M.P., of the condition and prospects of British Columbia, our remotest colony in the North-West; "The Biologists on Vivisection," a reply by R.H. Hutton to the three papers by Sir James Paget, Dr. Wilks, and Professor Owen in the preceding number; "The Sicily of Thucydides and Theocritus," a delightful sketch full of picturesque description and classical allusion, by Alex. A. Knox; and "The Oldest Epic of Christendom," a fine, scholarly piece of literary criticism on the Song of Roland, by Agnes Lambert.

Returning to the *Contemporary*, Mr. John Rae's elaborate account of "Christian Socialists in Germany" is the most valuable in the present number, and we shall make it the subject of ex-

tended comment on another page. "Peasant Proprietors in France" is a lively sketch by Lady Verney of the condition of the rural population in the south-eastern and least fertile part of France. The writer draws from her own limited experience unfavourable conclusions of the most sweeping kind, which are contradicted by the prosperous condition of peasant proprietors in Belgium, Switzerland, and some of the northern districts of France itself. Passing on to a kindred subject, in a vigorous paper on "The Irish Landlords," the Rev. J. F. Mahaffy, one of their compatriots, tells them some home truths, and exposes their general incompetence, folly, and ignorance, while, of course, he repudiates all sympathy with the party of violence and lawlessness by whom they are assailed and often defrauded. Mr. Alfred Austen continues his literary discussion of "Old and New Canons of Poetical Criticism," ornamented with copious extracts from Wordsworth's "Excursion." The five remaining articles are "The Value of Egypt to Great Britain," by Lieut.-Colonel Osborn, who advocates a neutrality assured by a European guarantee, with a European prince ruling in a spirit of Western enlightenment; "Married Women in Factories," in which Professor Stanley Jevons shows from the evidence of various local reports that the employment of child-bearing women leads to great abuses and ought to be checked by legislation; "Zululand after the War," in which F. E. Colenso advocates the restoration of Cetewayo; "The City of London; its Population and Position," an elaborate comparison of the night and day censuses of London, by Mr. Alderman Cotton, M.P., whose object is to oppose "any attempt to reform or to enlarge the scope of the Corporation of London," and finally "Our Industrial Schools," in which Mr. Alfred Hill, judiciously avoiding the recent personal controversy, maintains that "notwithstanding shortcomings more or less unavoidable in all human institutions, our Industrial Schools have conferred, and are conferring, great benefit upon the nation." This is no doubt quite true; and Mr. Hill himself allows that more efficient inspection, especially by ladies, would be the means of detecting and obviating abuses and shortcomings. The Industrial Schools established and superintended by Mary Carpenter—to whom a due meed of praise is given—were free from even the slightest suspicion of abuses and shortcomings.

The two numbers, it will be seen, are, as usual, full of variety and interest, and many of the articles are even more than usually readable.

Literary Notes.

THE death is announced of Julius Bahnsen, the German philosopher, a pupil of Schopenhauer.

A MONOGRAPH on the *Dial*, the magazine edited nearly half a century ago by Emerson, Ripley, and Margaret Fuller, is now being prepared by Mr. G. W. Cooke, the recent biographer of Emerson. Copies of the *Dial* are now exceedingly rare, especially of the fifth and fourteenth numbers.

MESSRS. LONGMANS are now about to bring out two volumes, by Dr. Bain, of Aberdeen, on the Mills, father and son. The volume on James Mill is an exhaustive biography; that on John Stuart Mill is a full criticism of his writings and character, coupled with personal recollections and some important family documents.

CANON W. N. MOLESWORTH, whose valuable "History of England from the Year 1830" has met with much appreciation, has now in the Press a "History of the Anglican Church from 1660 to 1860."

MR. JOHN HEYWOOD, of Manchester, intends to publish immediately new editions of "Lancashire Legends, Traditions, Sports," &c., and "Lancashire Folk-lore," illustrative of the Superstitious Beliefs and Local Customs of the People of the County Palatine. Both these volumes, which were edited by the late John Harland, F.S.A., and the late T. T. Wilkinson, F.R.A.S., have for a long period been out of print and scarce.

RELIGIOUS journalism in Scotland is about to receive an accession in the shape of a new weekly, to be called the *Christian Leader*. Its projectors promise to combine "the vivacity of the best secular newspaper" with a distinctly religious purpose.

THE last two months have been remarkable for the sale of two fine libraries, in addition to that of the Sunderland Library. The January number of

the "Bibliographer" contains a full account of the Sunderland, Crawford, and Daniel Gurney sales. A series of articles on "Popular Anniversaries" is commenced in the same periodical.

THE first edition of the birthday book designed by the Princess Beatrice is already exhausted. A second edition is in preparation, but cannot be ready before early in February, in consequence of the time required for the large number of different printings.

MR. ANDREW CARNEGIE has offered to the city of Pittsburg the sum of £50,000 sterling for a free library, on the one condition that the city shall appropriate £3,000 per annum to its maintenance. Mr. Carnegie is a native of Dunfermline in Scotland.

MR. MILLET, a brother of the late distinguished artist, is the originator of an idea for using thin panels of natural woods for the covers of books—veneers, such as have long been used for furniture and wall decorations. These veneers are cut so thin that over one hundred are needed to make a pile an inch high.

A NEW Turkish and French dictionary is now being compiled at Constantinople by Murif Pacha and Constantinidi Effendi. Having been engaged in the Foreign Office both are familiar with the numerous words which have been adopted recently as representative of Western ideas.

CARMEN NATALE.

MDCCCLXXXII.

Another page of life turned o'er,
With all that we have written there;
Days past, returning nevermore,
And clang of bells upon the air.
The Old Year to his rest departs,
What future will the New Year bring?
And so we cry, with eager hearts,
"The King is dead—long live the King!"

What guerdon can the Future give
Will put the buried Past to shame?
Will higher aspirations live,
And all mankind have nobler aim?
Will Freedom reap with ampler sheaves
The harvest of the days to be,
And Plenty beneath each man's eaves
Smile out from shining sea to sea?
Will Peace be with us in the land,
And no grim Terror walk the night,
And those our brethren understand
How fain we are to do them right?
And while at wrongs that erst have been
The tear-drop of contrition starts,
Saint George's wavelets roll between
Our hearths, but sunder not our hearts.

May England in the year that lies
Before her, keep her ancient might,
And wheresoe'er her banner flies
Be strong to battle for the right.
A great inheritance we hold,
'Tis ours to guard it with all care,
Nor let the lust of power or gold
Deface the blazon that we bear.
The music from the steeple fills
The air with echoes near and far,
Day dawns upon a thousand hills,
And swiftly pales the morning star.
And still, come weal or come there woe,
Whate'er its horoscope appear,
Firm hand to friend, firm face to foe,
Best welcome in the glad New Year.—*Punch*.

THE DEAN STANLEY MEMORIAL.—A meeting of the General Committee for the Dean Stanley Memorial was held on Tuesday afternoon, in the College Hall, Westminster Abbey, the Prince of Wales in the chair. It was announced that the sum of £3,350 14s. 6d. had been already subscribed. It was resolved that the execution of the recumbent figure, to be placed in Henry VII's Chapel, should be entrusted to Mr. Boehm, A.R.A., Mr. Pearson, R.A., the architect of the Abbey, being consulted as to the tomb upon which the figure is to rest. An executive sub-committee of twenty-one persons was appointed.

HOSPITAL SUNDAY IN NEW YORK.—The custom of collecting money in churches on one day in the year in aid of hospitals, which was introduced into New York from London, is gaining ground on the other side of the Atlantic. Hospital Sunday in New York was held on Christmas Day, and the collection amounted to 44,000 dollars. In 1879, when the movement was first started, the amount realised was only 26,000 dols.

Our Contemporaries.

THE RELIGIOUS CENSUS.

The *Spectator* writes:—The return of a man's nominal religion is not only an essential part of a religious census, it is the most important, if not the only important, part. The motive of recording figures of this kind may be presumed to be the inflicting of preliminary encouragement or discouragement upon the forces of each side. From the point of view of pure partisanship it is, of course, immaterial whether the facts to which the figures bear testimony have much or little to do with the matter in hand. But to politicians it is not so. Whatever may be their opinion as to the theological value of an Established Church they will not wish to see an existing Established Church pulled down under a misapprehension. Nor will they wish to see a serious attempt to pull it down begun under a misapprehension. If the people of England are determined to make an end of the Established Church, they must, of course, do so. But it is not expedient that they should make an end of it in the false belief that, numerically speaking, it is of no importance, or that any section of them should waste public time and temper in trying to do while they are still a minority what can only be done when they have become a majority. From this point of view a religious census which deals with attendance is valueless, as compared with a religious census which deals with profession. An Established Church, as such, is a political institution; and the object of a religious census is to ascertain what proportion of the population wish well to this political institution. For a man to be not merely a member, but an ardent supporter, of the Church, it is not in the least necessary that he should be a regular, or even an occasional, attendant upon its services. Judged by the test which the Dissenters wish to apply, Lord Eldon would have been a very bad Churchman. Yet those who, on this hypothesis, had assumed that he need not be taken into account in estimating the forces of the Establishment would have been very much in the wrong, and there are probably many at the present time who in this respect at least resemble Lord Eldon. It is a mistake to mix up religious enthusiasm, the habit of devotion, or a taste for sermons, with the question of an Established Church. These are quantities which occur on both sides of the equation, and may consequently be omitted without affecting the result. When possessed by a supporter of the Established Church, they add to his zeal in the defence of the existing order of things; when possessed by an enemy to the Established Church, they add to his desire to pull down the existing order of things. It is quite possible that the motive which makes a man a lover of the Established Church may be dislike or suspicion of religious enthusiasm. He may wish to see the existing order of things maintained, because he regards it as a bulwark against Ultramontanist or Puritanism. A man of this temper will probably be a very unfrequent attendant at public worship, and the Dissenting method of collecting religious statistics would not enumerate him at all. But as a politician dealing with a political institution he has every right to be enumerated. He, and such as he, will be among the adversaries with whom the Dissenters will have to reckon, whenever the campaign against the Established Church is begun in earnest. A census which arranges men according to their professions is certain to include him, whereas a census which arranges men according to their attendance at church or chapel will be likely to leave him out. By all means let us know how many people went to church or chapel on a particular Sunday, but do not omit to note the far more important fact how many people on that same day returned themselves as Churchmen or Dissenters.

THE CHURCHES AND THE CLERGY.

The *Echo* writes.—The Churches fail to realise, even in the most inadequate manner, the idea of fraternity. They are beneficent in their action, it is true, but there is a wide difference between fraternity and beneficence. The brotherhood enjoined by the New Testament is not of a mere conventional character; it is instinct with reality and thoroughness. Between the brotherhood of the Apostolic Churches and the isolation of the members of our modern congregations, in which the "dearly beloved brethren" with which the parson commences the service sounds something like a mockery, there is a most painful contrast. Unquestionably in our great towns a man

will find the idea of fraternity far more fully developed in a Lodge of Freemasons or Good Templars than in a Christian Congregation. It was the fraternal idea which won for Christianity its splendid triumphs in the Apostolic age; it is the same idea which gives so much popularity to the modern organisations we have just mentioned. There are not a few of our crowded churches and chapels, too, which are mere preaching shops. The influence of the minister begins and ends with his spoken words in the pulpit. The great majority of the congregation know him as a preacher only; he does not attempt to exercise the more potent charm of personal intercourse upon his hearers. He and they are strangers and foreigners, not fellow-citizens of a spiritual kingdom. To jutter such unwelcome truths is to provoke resentment; for the members of the clerical profession, who are licensed censors of others, as a rule are the most sensitive to adverse criticism when the tables are turned.

There is yet another consideration which the clergy would do well to ponder. This is the democratic age, in which even a territorial aristocracy has found it necessary to descend from its eminence to patronise working men's clubs, and to compete with Liberal politicians in social legislative projects. An active and earnest minority of the clergy have had the sagacity to recognise this fact and to act accordingly; but the prevailing bias is still in an opposite direction. They have a splendid vantage-ground, if they only know how to use it; but unfortunately too many seem wholly unable to make use of golden opportunities. Where one Bishop like Dr. Fraser is imbued with popular sympathies, and, consequently, whenever he preaches in a pulpit on a Sunday, preaches also from three or four great Lancashire daily papers on Monday morning, there are a hundred Church dignitaries who drone dull platitudes on Sunday in church or cathedral and find no after echo. In vain St. Paul reiterates the grand old truth that godliness has first of all a promise of the life that now is; his words fall unheeded upon their unwilling ears. The world still moves forward while their eyes are longingly cast backward. Whenever a living man speaks to living men with words full of faith, and sympathy, and spiritual power, he is sure to strike a responsive chord.

THE POPE AT ROME.

The *Pall Mall Gazette* writes:—A chapel stands in the Appian Way which is known by the name of "Domine, quo vadis?" It owes its name to one of those legends which, although not always recognised as authentic, nevertheless do so much to surround with romantic interest the events of the early Church. St. Peter, so the legend runs, when a prisoner in Rome, made his escape from his gaolers, and was hastening to a place of safety, when he met his divine Master on the spot where the chapel now stands. "Domine, quo vadis?"—"Master, where goest Thou?" asked the Apostle. "I go to Rome," was the reply, "to be crucified anew, since thou hast not the courage to face martyrdom." Humiliated and repentant, St. Peter returned to Rome, re-entered his dungeon, and calmly awaited the time of his crucifixion. No crucifixion awaits Leo XIII. in the palace-prison of the Vatican; but chafing at the loss of the temporal sovereignty, and resenting his inability to smite with the sword of the civil power those who make mock of his spiritual attributes, the successor of St. Peter threatens to fly from the Eternal City. According to M. H. G. Montferrier, who writes from Rome to the *Journal des Débats*, all the preparations for his departure are complete. The inventory of the treasures of the Vatican is drawn up in readiness for transmission to the Ambassadors accredited to the Holy See. The Pope says his trials are becoming every day more unbearable. But if there is progression in evil, its term has not yet been reached, and the Pope may go farther and fare worse. The recent policy of his party has not been calculated to remove the troubles of which he complains. Ever since the clericals, without the cognisance and against the wishes of the Pope, converted the ceremony of the removal of Pío Nono's remains into a political demonstration, feeling has been rising higher on both sides. But from the first to the last nothing has been done to molest the Pope. As it was at the beginning so it has been to the end. All that the Pope could allege in his address to the cardinals on Christmas Eve was that the ceremony of the canonisation was shorn of its pomp and splendour; that "some of those at Rome" ridiculed the ceremony and the saints; and, lastly, that the pilgrims were exposed to "the violence of the populace." But no violence was used to speak of, and what there was the pil-

grims brought upon themselves by denouncing Italy in the hearing of Italians. If the Pope has no worse grievances than these to complain of he has but slight claim upon our sympathies. The fact that he regards as indispensable to the free exercise of his spiritual authority the power to suppress free speech and gag the press—for in no other way can these "insults" be prevented—is not calculated to evoke much enthusiasm in favour of the restoration of his temporal dominions. He would have a much better chance of securing a real independence if he were to send his supporters to the polls at the next general election in Italy, and to make terms with a clerically inclined Parliament on the basis of the *status quo*, ameliorated by a large increase of the annual grant from the Italian Exchequer.

REVISION PARODIED.

The *New York Independent* has the following parody for every word and sentence in which it quotes the authority of the New Revision:—

Forasmuch as certain prudent men, even forty men save one, have taken in hand to communicate unto us the New Testament in careful and honourable English, for our edification, I am minded and my will willeth to be made a disciple unto it, and to be taught of them to write unreproveably. I repent myself that I have so long observed the commandments of my former masters, and the ensamples of them which were supposed to know how that our tongue ought to be used; but, and if my life be spared that I might learn, I have set my hope on this, that I shall straightway cease to make such havoc of the words and the grammar as I did aforetime, and shall do righteousness, and haply shall commend myself unto the judgment of the many, which are an hungred after excellency of speech. Howbeit I am thoroughly convicted in regard of this, that I shall have a hard season in learning, and must needs be holden up and holpen of my fellows, if I am to succeed, and show myself meet for the work which is before my face.

It is evident, to speak after the flesh, that it is waxing sore hard to read the Bible, whiles it is being saved from being made too common, and is become before the rest of the books in deepness; and that whensoever it shall have passed through revisions and revisions, good for us were it rather that it had never been written, except, peradventure, we shall be able to fill up the measure of our want of understanding through many ancient authorities (now in Hades), and some modern foolish ones, which ought, ought, I say, yea verily contrariwise, God forbid.

Now, therefore, seeing that we have an exceeding comely and seemly Testament, let us read out from thence and let us have peace; and let us not set ourselves to find fault with it, neither complain concerning them which have spoiled it of so much that ought not to have been purloined from it, lest we shall make it manifest that we think of ourselves more highly than we ought to think, and men think that we do not so think as to think soberly; but, through our overmuch confidence, by stinking we shall stink in the presence of the very chiefest scholars, of whom we rejoice, but toward whom we count to be of good courage.

For this cause I wrote on this wise. If I have caused grief to any, may his tears be put into tear-skins and his eyes be wiped with the handkerchief of his hands. But sufficient to you is this epistle.

A POSITIVIST SERVICE.

The *Pall Mall Gazette* gives the following account of a New Year's service at the Positive Church of Humanity:—

At eight o'clock on New Year's Eve a little company of men and women assembled to celebrate the Festival of all the Dead in the Church of Humanity. It was so dark that it was difficult to read the inscription on the signboard which swings above the door of the Temple of Sociolatriy, in Chapel-street. The interior of the Church of Humanity, from the walls of which thirteen busts of the typical heroes of the race looked down in dusty contemplation upon almost exactly twice that number of living representatives of the Great Being who sat below, was in impressive contrast to the rush and roar of Lamb's Conduit-street, flaring with the glare of many ginpallaces, and thronged with a hurrying noisy crowd doing the last night's marketing of the departing year. In the congregation both sexes were represented—the women slightly predominating. Dr. Congreve began with the invocation: "In the name of Humanity! Love our Principle; Order the Basis;

Progress the End. Live for others—Live openly." Then, opening the Bible, he read from the fifth-third chapter of Isaiah of One who was despised and rejected of men, a Man of Sorrows and acquainted with grief, who was wounded for our transgressions, who was bruised for our iniquities, and with whose stripes we are healed. As the familiar words fell upon the ear, and the eye rested on the picture of the Madonna with the infant Christ above the head of the reader, it might have been supposed to be a Christian church, where it not for the grim visage of Cæsar that frowned from the wall above and the glass-covered bust of Comte which occupied the position of honour below. After some more music came the prayer for the Festival of the Dead. Dr. Congreve then proceeded with his address.

The dead, who were the rulers of the living, with an indispensable and inevitable sway, deserved, he said, the solemn commemoration of their subjects. Catholicism had happily introduced the custom. Positivism universalised and systematised it. In the worship of the future, when the Comtist calendar is adopted by all mankind, this day will stand out more prominently, a day apart, not included in any week or month, left over exclusively for this natural and beautiful consecration. All living beings die, but man alone cares for his dead. This care represents surviving influence, and on these foundations, has grown up the dominion of the dead, which is supreme over our life. Death, one of the laws of life, and necessary for the mobility of humanity, would in the future be painless to those who die, and fraught with but little suffering to those who are left. As death is the end of life, why should life all labour be? Life as at present organised was that of the beast of burden. In the future it would be that of the rational servant of humanity. While Positivists deliberately accept death as the close of direct personal existence, they claimed to preserve and to elevate all the higher notions connected with the Christian conception of the immortality of the individual soul. Life to us also is a discipline, a preparation, an unbroken service, the putting on of a new man by victory over our lower selves, not in the interest of ourselves but of others. No visible crown of glory awaits us, no sentient existence in another world; but we have a crown of rejoicing in knowing that we pass on to others all the good of our lives, and thereby secure our continuous existence in the lives of others. Death cannot be an evil, for it is universal. We mourn for those whom we have loved and lost, but while we mourn we honour. They live with us in our memory; they are a part of our lives; we move as in their presence, we feel their support in all our difficulties. Remaining in intimate communion with us, continuing their work, and acting on the inspiration of their example, we prolong their existence, and secure their not having lived in vain. Therein have we a resource which experience will prove to be beyond expectation great. Dr. Congreve concluded by reading a hymn, beginning with the invocation, "Come, thou holy Paraclete," and after addressing Humanity as "Mother of the Poor," of "Comforters the best," from whom comes "every holy deed and thought," concluded with the prayer "Be we Thine eternally."

Then again the small congregation stood up, and Dr. Congreve offered up a prayer of praise to "Holy Humanity" for all the blessings accumulated by the past, but in particular for Augustus Comte, "who has interpreted and justified thy Past," and prayed that "day by day, in all humility and singleness of heart, we may magnify thee, and attain for ourselves, and help others to attain, the great blessings which only communion with thee can give—Union, Unity, Continuity." And all the people said, Amen. Then Dr. Congreve pronounced the benediction—"The Faith of Humanity, the Hope of Humanity, the Love of Humanity, bring you comfort and teach you sympathy, give you peace in yourselves and peace with others, now and for ever!" And again all the people said, Amen. After some solemn music the little company dispersed in silence, and the service was over.

LEONARDO DA VINCI.—A prize of £200 is offered by the Institute of Science and Art of Milan for the best life of Leonardo da Vinci. The time allowed is four years. It can be written in Latin, English, Italian, French, or German.

It is proposed to collect at the Laurentian Library, in a room which will be built for the purpose, all the MSS. of Dante which are to be found in the libraries at Florence (belonging to the Government). They number about three hundred.

Correspondence.

THE COMING CONFERENCE.

TO THE EDITOR.

SIR,—A "Well Wisher," &c., in your issue of the 31st ult. complains of place and time fixed by the Committee for the meeting of the proposed Conference. Both have been decided upon after very mature deliberation by the Committee. Ready means of communication bring Liverpool within a day's journey from Wales, Scotland, and Ireland, as well as from most places in England. From Ireland the Committee has already received thanks for the choice made.

As to the date: Autumn is already full of conferences, the British Association for the Advancement of Science, the National Association for the Promotion of Social Science, the Provincial Gathering of the British and Foreign Unitarian Association. Whitsuntide is occupied by our London Gatherings. In summer the Provincial Assembly of Lancashire and Cheshire meets, so we are driven into the spring, and a meeting held then in Liverpool is far less likely to interfere with the London meetings of our associations than it would do in autumn with the Provincial gathering.

It is not possible to meet every objection or every wish of our many friends, but may I suggest that it would be more helpful to us if those objections and wishes were sent to the Committee for its careful consideration before being sent to the public press, where they are apt to be misconstrued into hostile criticism instead of friendly counsel?

S. ALFRED STEINTHAL, one of the Secretaries of the Committee.

The Limes, Nelson-street, Manchester, Jan. 2.

TO THE EDITOR.

SIR,—Permit me to add my protest to that of your correspondent of last week against the time and place of the National Conference of Unitarian and other Churches. The selection of Liverpool will, as you have pointed out, prevent nearly all the ministers of the South and West of England from attending. Two or three ministers in London who are officially bound to go, or have special connection with the North, will probably be the only representatives of the ministerial body in the South; while it is quite beyond the reach of probability that Maidstone, Brighton, Southampton, Portsmouth, Bridport, Exeter, Plymouth, and the numerous smaller congregations in the neighbourhood of those flourishing towns will be represented by a single minister or layman. Had Birmingham, the geographical centre of England, been selected, the North and the South would be equally convenience, and, with the metropolis, would no doubt be largely represented. The practical result of the present unfortunate arrangement will be that the Conference instead of being really national will be simply a "provincial assembly," comprising representatives of the local churches, who, under that well known designation, already have an annual meeting in June in one of the towns of Lancashire or Cheshire. Moreover, Liverpool is "up in a corner" in more senses than one, as it has never acted very cordially with the Manchester and the West Riding districts, or thrown itself with any active zeal into the wider denominational movement of which the British and Foreign Unitarian Association, out of which the proposed Conference has sprung, is the chief representative. If it were desirable to go so far north surely Manchester, the real centre and head-quarters of the denomination, should have been the place selected.

The time appointed is as unfortunate as the place. It is only six weeks before the annual meeting of the Unitarian Association in London. If the Conference is a success, as we all hoped it would be, it will take all the life out of our May meetings, as few will incur the expense of going from a considerable distance to both meetings; while the religious services, papers, and discussions of the meetings at Liverpool in April will forestall all the interest of the meetings in London at Whitsuntide. The Conference obviously should have been held in the autumn, not later than the middle or end of October, and in place of the usual Autumnal Provincial Meeting of the Unitarian Association. That date would have been sufficiently removed from the Whitsuntide anniversaries, and there would have been no clashing of interests, and no exhaustive demands upon the zeal of those who wish to attend both meetings.

According to present appearances, the arrangements seem to be made without due consideration.

Is it too late to alter them? Were the experienced officials and committee of the Unitarian Association taken into counsel? A MINISTER.

THE BRIBERS.

TO THE EDITOR.

SIR,—In your paper of Dec. 31, page 858, under the head of "Occasional Notes," I read some remarks respecting the Macclesfield and Sandwich bribers. I am pained to read them in your usually kind and thoughtful paper. May I ask if the writer has ever read the thirty-first verse of the twelfth chapter of St. Mark? Had he seen as I have the unhappy children of the prisoners crying bitterly for their parents and wondering why they did not return home I think he would have paused. The sentence passed by Ezechus and his learned brothers seems very uncalled for, and writing as a magistrate I fail to see it tempered with the slightest mercy. May their Christmas firesides have been as happy as those of the prisoners and their families have been miserable in the extreme!

The Home Secretary has also hardened his heart against us, probably acting from some higher authority.

CHARLES BROCKLEHURST.

The Fence, Macclesfield, Jan. 2.

[We do not wish to press hardly upon men who are suffering the just penalty of their misconduct, but it is an obvious remark that the same appeal might be made on behalf of the unhappy children of other notorious criminals.—Ed. of *Inq.*]

BRIXTON.—A well-attended drawing-room meeting, with which was combined the annual meeting of the subscribers and friends of the Brixton branch of the Charity Organisation Society, was held on Saturday last at Raleigh Hall, Brixton-rise, the residence of Mr. Alex. McArthur, M.P., the President of the Society. Mr. McArthur presided, and delivered an interesting address, expressing his thorough approval of the objects of the Society, and presenting a donation of ten guineas in addition to his annual subscription. The Rev. E. Lookyer, curate of St. Saviour's, read the report of the Committee, which was a satisfactory document, and the Rev. E. P. Barrett (Baptist), on behalf of the Treasurer, Mr. C. P. Mason, absent in Italy, read the financial statement. The Revs. J. Worthington and T. L. Marshall, Dr. Bernays and Mr. James Stiff, of the London School Board, took part in the proceedings, which were very harmonious, and our friend Mr. C. Corkran and Mr. Loch, deputation from the Central Society, delivered admirable addresses, explanatory of the objects of the Society.

THE RELIGIOUS CENSUS.—Hitherto the census of church and chapel attendance has been confined mainly to large centres of population. *Keen's Bath Journal* has struck out a new course, and gives religious statistics respecting the small towns and villages surrounding that city. In the six towns of Bradford-on-Avon, Chippenham, Corsham, Frome, Milksham, and Shepton-Mallet the attendance at public worship was: Church of England—morning, 5,312; afternoon, 1,478; evening, 4,743. Nonconformists—morning, 6,003; afternoon, 1,160; evening, 7,472. In seventy villages around Bath, with a population of 59,990, the attendance was—Church of England—morning, 9,295; afternoon, 3,395; evening, 8,246. Nonconformist, morning, 5,668; afternoon, 2,987; evening, 9,004.—Census-taking is proceeding in Scotland. A return of the church attendance in Paisley shows that at the Established Churches the attendance was 3,823; Free Church, 2,726; United Presbyterian, 2,636; Baptists, 619; Roman Catholic, 1,480, and other denominations, 1,009. Kirkcaldy, with a population of 27,000, has twenty-five churches, providing 15,670 sittings. The average attendance was 6,739, rather more than a third of whom attend the Established churches. The *Dundee Advertiser* has followed up the religious census of that borough by a return from several of the neighbouring towns, viz.:—Perth, Arbroath, Montrose, Forfar, Brechin, Blairgowrie and Rattray, Kirriemuir, Coupar Angus, St. Andrew's, Cupar Fife, Broughty Ferry and Newport. It appears from this return that 30 per cent. of the aggregate population of these towns were at service on Sabbath morning. The Established churches were attended by 11 per cent. and the non-Established churches by 19 per cent. of the population in the towns. If we include Dundee, the attendance at the Established churches was 22,156; at all other places of worship, 45,559. In other words, the Established churches were attended by 17 per cent. of the population, and the non-Established churches by 36 per cent.

Religious Intelligence.

SOUTHPORT: TESTIMONIAL TO THE REV. T. HOLLAND, B.A.

On Friday afternoon, Dec. 30, a large number of ladies and gentlemen met in the Mayor's Parlour, Town Hall, for the purpose of presenting the Rev. T. Holland, B.A., who, for many years has been minister of the Unitarian Chapel, Portland-street, with a handsome testimonial in recognition of the great services he has rendered to the various institutions in the town. Mr. JOHN ATKINSON was voted to the chair.

Mr. W. FROANE then read the following:—"Testimonial to the Rev. T. Holland, B.A. At a meeting called by circular, and held in the Mayor's Parlour on Tuesday, the 27th September, the following resolutions were adopted:—The meeting having heard with much regret that the Rev. Thomas Holland is about to leave Southport, deem it right that his services in the cause of the charitable and philanthropic institutions of the town should receive a suitable acknowledgment, and that acknowledgment should take the form of a piece of plate and an illuminated address." "That the chairmen of the various institutions, with treasurers and honorary secretaries, form a committee to raise subscriptions, draw up an address, and to select such testimonial as may be thought suitable, in conformity with the wishes of the meeting." The Rev. Canon Clarke was appointed honorary secretary, and T. C. Riley, Esq., treasurer. The total sum subscribed amounted to £73 17s. 6d., but we can hardly tell you that this is the treasurer's account, for there are some amounts that have not yet come in. The committee of selection afterwards met and consulted with Mr. Holland as to what he would prefer, as he had intimated that a piece of plate would be but little use to him. The articles chosen are a handsome gilt timepiece, with two side pieces to match; one of Penlington's very best gold watches, with chain, and the following books:—Nine volumes of the 'History of Latin Christianity,' by Dean Milman; 'History of the Eastern Church,' by Dean Stanley; 'History of Canterbury Cathedral,' by Dean Stanley; and the 'History of Westminster Abbey,' by Dean Stanley. The inscriptions for the timepiece and watch, and also the illuminated address, were kindly drawn up by the Rev. Canon Clarke and Prebendary Cross, and the selection of the various articles was made by Mr. T. C. Riley and Mr. Froane. The cost of the gold watch and chain was £28, and the drawing-room clock and side pieces £33 6s. 6d."

The CHAIRMAN then read the address, which has been beautifully illuminated and executed by Mr. Marples, of Liverpool. It is as follows:—"We, the undersigned, beg to mark your departure from amongst us by a few words of kindly appreciation. For many years most of us have been intimately associated with you in the management of several of the important charitable and literary institutions of this town, more especially the Convalescent Hospital, the Infirmary, the Free Library, and the Savings Bank. We gladly bear grateful testimony to the geniality and assiduity which characterised the discharge of duties generously undertaken and ably fulfilled. Deeply regretting the severance of this connection, we avail ourselves of the opportunity which it presents to ask your acceptance of the accompanying memorials of our esteem. May we hope that they will serve to remind you of pleasant hours spent together in the past, as well as to assure you of our deep and earnest interest in your future welfare." Here follow the names of the unmentioned ladies and gentlemen:—B. S. Clarke, D.D., vicar of Christ Church, Southport, hon. canon of Liverpool; Thomas H. Cross, vicar of St. Andrew's, Southport, and prebendary of Clonfert; John Atkinson, J.P., chairman of the Provident Society; W. Froane, chairman of the Convalescent Hospital; Thomas L. Watson, chairman of the Infirmary; Richard Nicholson, J.P., chairman of the Atkinson Free Library, and many others.

The CHAIRMAN said that having sat for a considerable time—a period comprising five years—as colleague with Mr. Holland on the board of the Convalescent Hospital, on the board of the Infirmary, and on the board of the Provident Society, he could speak of the constant attendance he gave to, and the deep feeling and excellent manner with which he undertook and discharged all the duties falling upon a member of any of them; and he could not but think that they gave to him that degree of pleasure which it was intended should be given to parties interested in such a noble and just cause. With respect to the testimonial, he re-

marked that they hoped it would be a memento for many years of Mr. Holland's life, to remind him of the time which he had spent on boards of local societies here. It also struck him (the chairman) that it would recall to him the reminder that—

Time, like the tide, its motions keep,
'Till we shall launch that boundless deep
In which no ages roll.

They had felt with deep regret the loss of their friend the Rev. Thomas Holland, and he might say, with their bard, that, "We could have better spared a better man"—(applause).

The Rev. Canon CLARKE, D.D., said he felt it a very high honour and a very great pleasure to be the medium to convey these gifts to his excellent friend the Rev. Thomas Holland. It was a pleasing thing to be able to meet with a number of persons, such as those assembled there that day, on common grounds of humanity. They held various views, religious and political, and some of them held them very strongly; but there was nothing to hinder them from recognising good qualities in their fellowmen, although they did not see eye to eye in all things. It was a pleasure to him to work with men who were earnest in doing good, whatever might be their religious or political creeds; and he had had for years the great pleasure of working for various institutions in Southport in connection with Mr. Holland. From the first day he met him he found he was a regular worker, and one who was determined to do his duties to the best of his abilities. Mr. Holland had done admirable work in connection with all those institutions that had been mentioned by Mr. Atkinson, and he deeply regretted that he was leaving Southport. They would miss him at their boards, where he had been a kind, courteous, active worker. He would always feel the deepest interest in Mr. Holland's future, always be glad to hear that he was enjoying health and happiness, and he hoped that his lot would be cast in as pleasant a place as that in which they had been passed during those many years—(applause). He could not tell them of the pleasure he had in presenting Mr. Holland with the memorials of their respect and esteem for him. He hoped he would live long to wear the watch and chain, and also to view these very beautiful gifts, whenever he pleased to have them in house; that his wife and family would be spared long to him, and that they would have the pleasure of seeing in the memorials the respect and esteem in which the husband and father had been held by many in Southport—(cheers). He then handed to Mr. Holland the watch and chain, which the reverend gentleman received amid applause.

The Rev. Prebendary Cross endorsed all that had been said by Canon Clarke with respect to the Rev. Thomas Holland. The ability and perseverance with which he had discharged all the duties which he had so largely placed upon his own shoulders was much to be admired. Wherever Mr. Holland's lot might be cast, he hoped that he would bring to bear upon similar duties the same amount of large-heartedness and the same amount of ability which he had displayed in Southport—(applause).

The Rev. THOMAS HOLLAND on rising to acknowledge the testimonial was much applauded. He remarked that it would be but false modesty on his part if he was not to say that he was touched to the very heart for the kindness he had that day received from them. It had been to him the greatest pleasure to work for the various charities, and to bear such burdens as they might put upon his shoulders, and to strive to bear them well. The words that had been spoken had been such as to make him feel that they were more than he possibly deserved, but they expressed the kindness, goodwill, and generous large-heartedness of his very excellent friends, the Rev. Canon Clarke and the Rev. Prebendary Cross, and no doubt as well as of those present. Ever since he met Canon Clarke he had found in him a very excellent friend, one who possessed good sense and a sound mind, and one whom it was a pleasure to be with in any cause of charity in this town. He should like to say the same about his excellent friend Prebendary Cross. Southport was pre-eminently fortunate in having two such leading clergymen as they were. They were two gentlemen of great powers of mind, and were always ready to work with their fellow-men for the good of mankind. He had to return his hearty thanks to all his fellow-workers in Southport on those various boards and committees for the great kindness they had always bestowed upon him, and for the great courtesy they had shown him, as well as for the trust and confidence they had given to him. Since he had been connected with the Convalescent Hos-

pital he had become, year by year, more attached to the work which was being carried on by the institution. They had also in the town an infirmary, which, in its working, was likewise well known to many of them. He should go away with more regret from Southport, did he not know the character of the men who managed that institution, and the good work that they especially carried on. There was another institution in the town—the Atkinson Free Library. He had had great pleasure in working on the committee of that society. Thanks to Mr. Atkinson—(applause)—it had a noble home; and it was also beginning to have a really respectable library. The institution had also a committee who knew well how to carry it on. With respect to the Provident Society, it had for its guidance their excellent friend Mr. John Atkinson—(cheers). It was likewise well officered, and was carrying on its work effectually and well. He had not been able to give much labour to the Provident Society, the three institutions he had named having taken up a great deal of his time. But he felt that he could leave the work of that society in the hands of the men who were conducting it. There was also another institution in the town over which Mr. John Atkinson presided—he referred to the Children's Sanitarium—which was carrying on a similar work, and doing it effectually and well. It was a pleasure to him to have been a subscriber to it for some years past. When he left Southport he asked them not to think that he would forget the many kindnesses he had received here. He could speak for his wife and children that they would never forget the kind words his friends had spoken on that occasion. With respect to the gifts, the rev. gentleman said that he received them not merely for their money value, but as a mark of the esteem and affection which they had shown him, and which was beyond any words of his to describe. They would have them before their eyes as mementoes of those in Southport; as mementoes of the good work which he knew would be carried on here in these noble institutions with which it had been his great joy and very great gratification to be connected. If any little labour of his had helped those institutions, he would be amply paid if that work had been effectual in promoting their interests. He had been more than paid by their expressions of kindness to him, a kindness that he never would forget, and which he would bear with him his life-long. And when he had departed this life he hoped his children would not only remember their father, but also remember those kind friends who made his life in Southport so exceedingly a happy one. In conclusion, he asked them to allow him to thank them all from the bottom of his heart for their great kindness to him. The rev. gentleman then resumed his seat amid much applause.

Alderman NICHOLSON moved a vote of thanks to the gentlemen who had conducted that testimonial from the beginning to the end.

The Rev. T. HOLLAND, having seconded the motion, it was carried unanimously.

Mr. FROANE, in reply, said it had been to him a labour of love throughout. They felt that they were doing a work which was deserved by the recipient of the gifts that day. He then moved a vote of thanks to the chairman, who, he remarked, had gone through his duties very creditably indeed.

This was unanimously received, and then acknowledged by Mr. Atkinson.

The timepiece bore the following inscription:—"To the Rev. T. Holland, B.A., from a few of his fellow-workers in the charitable institutions in Southport, as a token of their respect and regard. Dec., 1881."

The watch bore a somewhat similar inscription.

RINGWOOD.—The annual Christmas tea-meeting of the congregation of St. Thomas's Chapel was held in the schoolroom on the 26th December. The chapel and schoolroom were tastefully decorated by the ladies of the congregation. After tea Mr. John Conway, of London, took the chair, and opened the proceedings by giving a hearty welcome to all present. Mr. Cogan Conway then distributed Bibles and Hymn-books to various members of the congregation, from the bequest of the late Mr. William Clark, and briefly reviewed the work of the year, expressing his high sense and keen appreciation of the value of the services of their respected minister, the Rev. J. W. Smith. The year had been signalled by the adoption of Martineau's "Hymns of Prayer and Praise" in the services. Considerable and important repairs had been effected in the roof and floors of the chapel and the organ. All the side windows had also been renewed. This was naturally a heavy expense,

which he, as treasurer, would have been wholly unable to meet, but for the liberal help of friends at a distance, prominent among whom were Mr. Hugh Martineau, of London; Dr. Genese, late of Bourne-mouth; and the late Mr. Samuel Sharpe. Still further assistance would be required before the whole charge could be defrayed. Mr. F. W. Osler gave an address to the parents of the Sunday scholars. The Rev. J. W. Smith briefly summed up the work of the year. Mrs. Smith made a statement as to the Provident Fund, which she has started and conducts in connection with the Sunday-school, and the remainder of the evening was devoted to music, readings and recitations. A very pleasant and profitable evening was brought to a close by singing the Evening Hymn.

TODMORDEN.—The annual congregational tea party was held in the schoolroom, Hanging Ditch, Todmorden, on Saturday evening last, and, happening on the eve of the settlement of a new minister, was of special interest to the regular attendants, and to many now living at a distance, formerly connected with the church or school. An excellent sandwich tea was served by a number of the ladies of the congregation, and afterwards a very interesting meeting was held, under the presidency of Mr. Walton Wadsworth, of Fairview. The annual report of the Sunday-school was read by Mr. James Crabtree, one of the superintendents, and showed that the number of scholars was well maintained (the school roll containing the names of as many children as the premises will accommodate), and during the year there had been a considerable increase in the number of teachers. The report was generally of a very favourable character, recording amongst other matters the establishment of three successful winter evening classes, and the accomplishment of much useful work by the Band of Hope and other auxiliaries of the school. A very hearty recognition was given of the services rendered in the Sunday-school during the year by the students from the Unitarian Home Missionary Board, who had been sent to supply the church pulpit. The report was adopted, and then the Christmas hymn, with variations, was performed by the church bell-ringers on their excellent peal of hand-bells. The Rev. C. J. Street, M.A., of Padiham, gave an appropriate address, congratulating the congregation very warmly upon the settlement of the Rev. Jas. Black amongst them, and also wishing that gentleman a long and successful ministry. The Rev. Thos. Leyland, of Burnley, gave an address on Sunday-school instruction. He remarked also that, though Unitarians did not show very large statistical results in chapel building and such movements, everything seemed to be tending in the direction of their position.—The Rev. Joseph Harrison, of Acricington, offered his congratulations to the new minister (Mr. Black) and to the congregation.—Mr. John Kershaw, actuary of the Sunday-school savings bank, read a short report of that department, showing that at the end of the financial year there were one hundred and thirty-three open accounts, and £1,058 13s. 1d. standing to the credit of depositors.—The Rev. Jas. Black, who was received with prolonged and hearty cheering, said that the present was a period which marked for him one step more in an eventful life. As most of those before him would be aware, he was brought up in connection with the Established Church of Scotland, and although he had left that church he had not one word to say against her. He left her with great reluctance, and only when he found he was no longer able to hold to all the points in her theology. He parted from her without any hard words, and came and found a home among the Unitarians. It was fifteen years since he preached his first sermon in a Unitarian place of worship, then he came to Gee Cross, and from that preliminary engagement he passed, in the month of April, into the Stockport pulpit, where until now he had remained. The ministers who had spoken had offered their congratulations on the good prospects opened up for them by the new circumstances in which they were placed; and he (Mr. Black) felt sure that these arrangements would be found advantageous, and the interests of all parties concerned wisely and generously regarded. Their secretary had asked him to state that Mr. Samuel Fielden, who had been invited to attend, regretted that he was unable to be with them. He (Mr. Black) was proud to become their minister at such a time, when, as he believed, they were entering upon a career full of promise, and one which was likely to be satisfactory to all. The church choir gave several glees during the evening, and the bell-ringers also played several pieces in a very successful manner. The usual complimentary votes of thanks were passed, bringing a pleasant meeting to

a conclusion at nine o'clock.—On Sunday Mr. Black began his ministry at Todmorden, preaching at two services to large congregations.

The Liberal Pulpit.

THE CHURCH OF THE FUTURE.

[The following sermon was lately preached by the Rev. J. W. McCormick, a Methodist minister in Wisconsin, and led to his trial and expulsion from the Methodist Conference.]

"Can ye not discern the signs of the times?"—Matt. xvi. 3.

Not long ago a writer for one of the leading magazines made a call for "a New Religion," arguing that the old religion had become obsolete and worn out. And, still later, one of the contributors of the *North American Review* advertises for a "New Morality," and argues that we have no adequate system of morals now. But the most significant fact of our times, and which has most reference to this matter, is the revision of the New Testament and the proposed revision of the Old Testament also. These facts represent a real and pressing demand. Such utterances and events are the surface indications of a deep and constantly growing necessity for a re-statement of religious beliefs, to meet the wants not only of the young, who, coming up under the progressive influences of the times, at once reject the old formulas of faith, but also for the advantage of that great and growing multitude of thinking men and women, preachers and lay members, those inside of the Church as well as those who are outside, who wish to know the truth about their religious obligations, but who find themselves drifting away from the creed statements of the churches all the time. Those who are the best able to sympathise with this demand are such as belong to orthodox churches, and whose interests would be in every way subserved by clinging to the creed until forced by mature and settled conviction to dissent from it, and who yet find themselves being forced by the hard stress of stubborn facts, in spite of prejudice and training, to yield one point after another of the creed they adopted in early life, until the faith of former years has quite fallen to pieces. Those who are thus situated are in the best possible position to aid in the work of forming the plan of the Church of the Future, because every word they speak and every act they perform involves a personal sacrifice, and they are thus protected from wrong motives and ambitions.

What, then, are some of the facts upon which the much-needed and loudly called for religious creed of the future depends? The revision of the New Testament indicates, first, that the infallibility of the Bible must be given up. The old doctrine of the verbal or plenary inspiration of the Scriptures is exactly on a par with the dogma of the Pope's infallibility. There is exactly the same assumption in one that there is in the other. They are twin superstitions; one is precisely as reasonable as the other. Both alike contradict all reason and observation and experience. The latter needs no contradiction except to Roman Catholics, and the former has received its death-blow in the revised translation of the New Testament.

The Bible is to be taken as any other book is—for what it is worth and for the good that can be got out of it. The Bible creates no truth: it only reveals that truth which already exists. If, therefore, anything be found in the Bible that is of no use to you, it should be as if it were not there. It need not particularly be denied, unless it is contradicted by experience and facts; but it should not be forced upon the belief or acceptance. The cardinal blunder of all works of Christian apologetics has been this: they teach that the whole Bible must stand or fall together, or that the evidence of the truth of each part of the Bible is the same. No more foolish idea could be taught. The revisers have found various degrees of evidence in favour of many passages, and have not found enough for some to allow them to remain longer as a part of the Bible. And, independently of the external evidence of a passage of Scripture, is its inherent reasonableness no part of the evidence of its truth? And do all statements of Scripture commend themselves alike to the judgment?

Mr. Lincoln once said to a friend that if he could find a Church which had for its creed this, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbour as thyself," he would join it at once.

But there were a great many requirements of belief in church creeds that he could not accept, and hundreds and thousands of other thinking men and women of large intelligence, who cultivate religious convictions, and recognise a Supreme Being, who has a right to their reverential regard, and who believe in self-sacrifice for the good of others, nevertheless find it impossible to join any church and subscribe to its creed without mental and moral stultification.

I find no difficulty, for instance, in believing that the principles set forth in the Ten Commandments or in the Beatitudes would, if adopted and practiced in any reasonable interpretation of them, tend to the physical, mental, and moral advancement of mankind. But, when I read the story of the annual troubling of the pool at Bethesda, by the angel, by which the strongest invalid present only was cured, I find here something from which my sense of goodness utterly revolts; and I would rather leave that story out, as I have left it out of my creed for years. And there are other matters, such as the resurrection of the body, the nature of the godhead, the nature and extent of future punishment, a general judgment, and many other things that are made a part of church creeds and concerning which the Bible speaks in a most uncertain way, so that many passages may be marshaled upon every side of these subjects—all such matters which cannot be settled by either reason or Scripture, or by both together, matters that are merely speculative and not practical, will be eliminated from the new religion. In the Church of the Future no one will be required to accept any part of the Bible that is of no use to him. The book of nature is the only plenary inspired book in the universe, but nobody is required to take any part of that book except that which he can use. If one were forced to swallow every product of the soil for food, for instance, how long would he survive the effects of the poison he would get into his stomach thereby? Each takes what is of use to him and lives and grows thereby; and the rest is to him as if it were not, although it may be useful to others. If somebody else can use any part that he cannot, well, but it is of no use to him. So of the Bible. According to the idea even of those who contend for its infallibility, it is a book for all times and all people. If it is, it cannot apply alike to all in its every part. But there will be parts that are useful to one age or nation or individual and not to another. I have no use for the Song of Solomon, for instance; nor do I think my age or nation has any use for it. But I can see why one book of the Bible should be written according to the tastes of an Oriental people, and so employ a luxuriantly imaginative style, and use the voluptuous figures of speech that belonged to that nation and age. I can readily understand the fact of sin and the reasons for resisting temptation; but, when it is the origin of evil that is to be discussed, I must be allowed to put an allegorical interpretation upon the story of the garden and on the "History of the Fall of Man." I can understand how the beautiful life of Jesus of Nazareth should appeal to the noblest impulses of the human heart and stimulate heroic purposes in the soul, and so exercise a redemptive influence upon the world. I can appreciate something of the deep wisdom of his teachings and feel the transforming influence of his life as I read the story of his suffering and his love. As I stand in the light of his Cross, it seems to become plain to me that selfishness is failure, and that sacrifice for the good of others is the highest and the only true success. All this is level with the plane of everyday life, and is the result of mental operations with which every one is familiar and has its basis in plain historical fact. But that Jesus died as God, or made an infinite sacrifice on the Cross, by which he bought off the wrath of God, or that he reconciled God to the race, or that he induced God to love mankind, or that God accepted Christ's righteousness in the place of man's, or substituted it for man's, all that to me is misty and nonsensical.

The New Religion will assume that there is valuable truth to be found in other systems of religion besides Christianity. It will repudiate the narrow and bigoted notion that God's revelations are confined to that little fraction of the race that have had the Hebrew Scriptures. Ignorance and prejudice have united, heretofore, in making the claim that all valuable religious truth was contained in the Bible. On the contrary, it is certain that no system of religion has ever found acceptance anywhere that did not contain much valuable truth. A study of the great religions of the world is the sure and speedy corrective of false notions on this subject. Such a study will find declarations of Confucius,

Buddha, Zoroaster, Socrates, and the greatest minds of every nation and age that are worthy to be placed by the side of the words of Jesus. And such a study will confirm a thousand times the words of Paul, that "the grace of God that bringeth salvation hath appeared unto all men; teaching them to deny themselves of ungodliness and worldly lusts, and to live soberly and righteously in the present world." The best evidence of the truth of the Bible is that it reveals intuitive truth.

Liberty in the use of forms and ceremonies will be an article of the New Religion. This will remove one of the strongest supports of superstition. The ceremonials of the Church, connected with water baptism, the sacrament, clerical vestments, and all the forms of religion, are full of superstition. They will be left to the choice of all members of the Church of the future. They will be allowed to those who need the help of visible symbols, just as a heathen would be allowed the use of an image till he could be educated to a degree where it would no longer be necessary to him. But these forms, except some such as are necessary to organise and carry on religious services, will soon vanish into the neglect and desuetude of the old Jewish ritual, of which they are a part.

The pulpit of the New Religion will appeal to the conscience and affections through the judgment. Its aim will be to convince men and women that it is for their peace of mind, and for the conservation of every interest they possess, to be religious. And whatever does not tend directly to this end will have no place in pulpit ministrations. Speculative doctrines and beliefs and metaphysical distinctions will be eschewed. "Pelagian," "Arminian," "Antinomian," "Homocousian," "Homoiousian," "Socinian," "Arian," "Sub-lapsarian," "Supra-lapsarian," "Consubstantiation," "Transubstantiation," and all mere scholasticisms, will be neglected. Preachers will reason of righteousness and judgment (not judgment to come, but prudence, self-respect, wisdom). They will study and delve for ideas of a practical nature, such as will help and inspire those that hear them to a better life; and they will strive and toil to give these ideas such clearness and force and beauty of expression and illustration as will win the obedience of the people to them. This new gospel will be no weak, emasculated, one-sided thing, either. It will affectionally "warn every man" as well as "teach every man all wisdom." But, instead of declaring future punishment as a dogma, and representing God as torturing the damned in hell forever, it will tenderly urge all to consider the law of nature which punishes sin now and here, and whatever it has to say about future punishment will be based upon the facts of common knowledge and experience, and not upon any arbitrary declaration. It will point out the tendency to permanency of character or the law of habit, which fixes the condition more irrevocably every hour, and which binds men of wicked life in chains, and torments them with quenchless fires and gnawing pains, even here in this life. It will proclaim a present judgment going on every day around us as the real one which is to be the basis of every other one. It will urge men to consider what will be the consequences wrought out by this law of habit in a million years, if it produces such results in a lifetime.

The New Religion will not divorce piety and good living. It will obliterate the false distinctions that the Church has made and still makes, by which those amusements that are good and healthy are condemned, while those that are bad and unhealthy are allowed, and by which those recreations which nature demands are proscribed, while dishonesty, slander, backbiting, and many other crimes against society are winked at. Let me be explicit here, for I make a very grave charge. I speak from sad experience. I have not sought these unsavoury and damaging things. They have been forced upon me. On one occasion a leading member of the church in my charge demanded that some young people should be expelled from the church for attending a ball. The demand was seconded by the official board. I said to them this:—"If you wish to go into the cleaning-up business I am with you. But we will begin with the worst things. There are members of this church who cheat and slander and backbite, and swear and break the Sabbath, and who are miserly, and who use obscene language, and who are intemperate. We will turn them out of the church first, and then we will see about these young people who have been dancing." That was the end of that business; I heard no more about it. I have had my hands tied and my efforts to do good counteracted by the gross immoralities of the Church. And I speak now not of the sins of indi-

viduals, but of the sins of the Church, in practices that are recognised as legitimate. For years I have been made to feel that the greatest and only serious obstacle to my success as a Christian worker was the open, notorious, and authorised and allowed sins of the Church itself. These sins have been a disgrace to common morality and decency. A single church fair, conducted as thousands are conducted in parts of the land, without rebuke from the Church, except here and there a feeble voice, in which gambling devices of various kinds are the leading features, and which are conducted in the exact form and manner of gambling in the worst hells in the country, would be sufficient to paralyse Christian effort for years in a community where it had occurred. Or a black-mailing scheme to raise money to pay a preacher, which is the yearly custom in many places to-day, and the plan of which is to serve notices upon business men and citizens, irrespective of church relations, of the time and place of the so-called donation, this notice being understood by the man who receives it as a notification that he will be expected to be there or contribute, and that, if he is not there, or does not contribute, he will be made to suffer for this neglect. I say what I know to be true when I declare that men who have been served with such notices have gone to those so-called donations under protest, and have given what they did, not because they owed it, or felt under any obligation to give, but simply as an assessment that they had better pay than to resist the demand—just as they would pay a highwayman who had his pistol cocked and pointed at their head, demanding money or life. And I know what I say when I assert that such a black-mailing scheme, authorised by the Church, destroys the respect of the world for religion. And I know that no man can receive money obtained by such means and retain his own self-respect and the respect of a community.

The Church of the Future will not try to advance religion at the expense of morality and manhood. Say what we will but there is a radical defect at this point in the religion of the present. There is too much, a great deal too much, emphasis placed upon what one believes, and faith is made to cover a multitude of sins.

The New Religion will give new emphasis to the old truth that "a tree is to be known by its fruits." It will care little what a man professes to believe or disbelieve, but will pay attention to what he does, and will test all professions by the results they produce. It will cling to the plain principles of morality, as the sheet anchor of its faith. It will urge upon men that no matter what they believe or do not believe, whether they accept the Bible as inspired or not, whether they believe Christ is divine or not, whether they believe in the Trinity or not, whether they believe in instantaneous conversion or not, whether they believe in the resurrection of the body, or the general judgment, or miracles, or future endless punishment, or the story of the garden, or the flood, or the suns standing still, or Jonah being swallowed by the whale, or a thousand other things or not, still it is better to be honest than a thief, better to be just than a tyrant, better to be true than a liar, better to be sober than a drunkard, better to be generous than selfish, better to be pure than impure; and it will evermore point to these principles as the shield that is to protect when the hot, burning girocco of scepticism sweeps over the soul that is wandering over the dreary desert of doubt, or as the oases that spring out of the parched and barren sands. It will make less account of what one believes and more of what he does, less of faith and more of works, less of piety and more of morality, less of future rewards and more of present happiness, less of the hell of the hereafter and more of the miseries of the present, less of heaven and more of earth. Religion will walk on earth, a beautiful spirit, carrying benedictions to all. And, with such views and practices, the Church of the Future will put on her beautiful garments, and become fair as the sun and terrible as an army with banners, and the Bible, instead of being a bone of contention, will become a beacon of light, and in its adaptation to human needs a *vade mecum*, a guiding companion to the race.

Obituary.

PRESIDENT BURGERS.—On the 9th inst. Mr. T. F. Burgers, ex-President of the Transvaal, died at Richmond, South Africa, after a short illness. The deceased was born in 1834, and went as a boy to Utrecht, where his education was completed, and on his return was ordained minister of the Dutch

Reformed Church. In 1862 his preaching attracted attention, and in 1864 he was suspended by the Church Courts. He appealed successfully against their decision, and carried on his ministrations at Hanover for eight years. In 1872 he was elected President of the Transvaal Boers. During his Presidency he visited Capetown, England, and the Continent. Mr. Burgers induced the Raad to declare war against Secoceni. The campaign was, however, unsuccessful, and with its failure the Republic collapsed, and Mr. Burgers, accepting a pension from the English Government, settled down to farming in Hanover, and was succeeded by Mr. Shepstone. Mr. Burgers belonged to the Liberal school in theology.

MR. WILLIAM HARRISON AINSWORTH, the well-known novelist, died at Reigate on Tuesday morning. His name is familiar to a large section of the public as a successful and versatile writer of romance. Born in 1805, he was educated at the Free Grammar School at Manchester, and was articled at the age of sixteen to a local solicitor. At nineteen he came to London and finished his term with Mr. Phillips, of the Inner Temple. His first work was published before he was twenty-one, and his marriage, in 1826, to the daughter of the late Mr. Ebers, publisher, Bond-street, led him to abandon law in favour of literature. "Rookwood," published in 1834, established his fame as a writer of fiction; "Jack Sheppard" was an immense success, and "The Tower of London," "Old St. Paul's," "St. James's, or The Court of Queen Anne," "The Star Chamber," and numerous other works, well known to the public, achieved great popularity both in England and America.

PROFESSOR JOHN WILLIAM DRAPER, the scientist and author, died on Wednesday morning, at his residence on the Hudson, at the age of seventy-one. Dr. Draper was a native of this country, having been born at St. Helens, near Liverpool, on May 5, 1811. He had thus nearly completed his seventy-first year. After studying under private teachers, and then at University College, London, he went in 1833 to America, and graduated at the University of Pennsylvania in 1836. He was soon afterwards appointed Professor of Chemistry, Natural Philosophy and Physiology in Hampden-Sidney College in Virginia, and in 1839 was appointed Professor of Chemistry and Natural History in the University of New York. He afterwards became President of the Scientific and Medical Departments of the University. Dr. Draper contributed largely to European and American scientific journals, and published several works, some purely scientific, others of a philosophical and historical character. Among the latter may be cited his "History of the Intellectual Development of Europe," the "History of the American Civil War," and the "History of the Conflict between Religion and Science," published in 1874. Two of his sons have attained distinction as scientific men.

THE ELECTRIC LIGHT IN CHURCH.—On Sunday night, in St. James's, Westmoreland-street, Marylebone, the Edison and Maxim lights were used for the first time in a London church, under the direction of Mr. Laohlan, of the Société de la Force et la Lumière, 446, Strand. Three clear glass lamps hung under three arches separating the side aisle and vestry, over the altar was a strong Maxim, and two others in the pulpit were enclosed in milk white globes. The light was brilliant, soft, and steady, more steady than any gas. Faure's secondary battery, consisting of forty boxes, was used. These were deposited at five in the afternoon, ready charged, and no engine or any additional machinery was required. The wires were quickly connected, before seven o'clock service, with the suspended lamps, the lights being lowered or turned up to different degrees of brilliancy at discretion. A fine loan collection of sacred paintings was thus admirably lighted. There was an immense congregation, and crowds of people kept passing through the vestry till past ten o'clock. A selection from the *Messiah* took the place of an anthem, and we understand that Mr. Haweis was indebted to the kindness of Miss de Fonblanque and Miss Altsen for an admirable rendering of the solos in the organ gallery; no names, however, appeared on any programme. The usual choir took the choruses. This is the first application of the electric light to churches, and no one can help feeling that in these steady lamps, burning in vacuo, neither giving out heat nor using up air—easily stored and carried, and perfectly soft, and, let us add, safe—we have the light of the future for all crowded buildings.

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LENT TERM will begin on THURSDAY, January 19. An Inaugural Lecture will be given on Wednesday, the 18th, at 3 p.m., by JAMES COTTER MORISON, Esq., "On the Higher Education of Women Considered in Relation to Women's Rights and Women's Duties." Ladies and gentlemen admitted on presentation of their visiting cards.
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The SPRING TERM will begin on Tuesday, January 24,

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The FIRST TERM of the New Year will begin on FRIDAY, January 20. A Vacancy. Present address, Rev. D. Davis, care of Mrs. Davis, Almswood, Evesham.

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NEXT SUNDAY EVENING, January 8, the Rev. Dawson Burns, M.A., of Church-street Chapel, Edgeware-road, will preach. Service will commence at Half-past Six.

WILTON-STREET CHAPEL, DENTON.

A BAZAAR, to raise Funds for clearing off the debt of £100 on the above Chapel, and for various other expenses, will be opened in the MECHANICS' INSTITUTION, HYDE, in the third week in April, 1882.

Contributions, either in money or in articles for sale, will be thankfully received by the Rev. LAWRENCE SCOTT, Manchester-road, Denton; or by the Treasurer, Mr. W. H. KNOWLES, Market-place, Denton, Manchester. Gifts of material for making up will be especially valuable.

MANCHESTER NEW COLLEGE, LONDON.

NOTICE IS HEREBY GIVEN, that the ANNUAL GENERAL MEETING OF TRUSTEES, for the Election of Officers and General Business, will be held in CROSS-STREET CHAPEL-ROOM, MANCHESTER, on Thursday, the 19th January, 1882, at One o'clock precisely.

R. D. DARBISHIRE, } Secretaries.
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UNITARIAN HOME MISSIONARY BOARD, MEMORIAL HALL, MANCHESTER.

The ANNUAL BUSINESS MEETING of the Institution will be held in the Memorial Hall, on TUESDAY AFTERNOON, January 17. The Chair will be taken at Three o'clock.

The SOIREE will take place in the above Hall on the Evening of the same day. Tea (Sixpence each) will be served at Five o'clock.

At Six o'clock a PUBLIC MEETING will be held (Admission free), when the Chair will be taken by the President for the ensuing year, THOMAS CHATFIELD CLARKE, Esq., of London.

Addresses will be delivered by the President, the Rev. P. W. Clayden, of London; the Rev. James Black, M.A., Missionary Tutor; Mr. Harry Rawson, and Mr. Felix Taylor, Senior student.

The Musical Arrangements will be under the direction of Mr. Thomas Rawson.

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References:—G. Palmer, Esq., M.P., Reading; Rev. R. Rodolph Snell, Reading; H. W. Marshall, Esq., Reed Vale, Teignmouth, late H.M.'s Inspector of Schools, and others.

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BROAD CHURCHISM AND INDEPENDENCY.

How difficult it is for the religionist of one school of thought to appreciate the views of another with which he has no sympathy is often seen in theological discussion. However he may try to be fair and impartial, the evidence of party feeling will be sure to betray itself, and his utter lack of sympathy with the opposite side will inevitably detract from the value of his attempted appreciation of his opponent's position. We see this constantly illustrated in the controversies between Roman Catholics and Protestants, between Trinitarians and Unitarians, between sceptics and believers, and even between parties not so widely separated as these in religious thought and feeling. It is on this account that religious controversy is as a rule so utterly unsatisfactory, and so seldom fails to carry conviction to the other side. In order to estimate any one's theological position we must endeavour to put ourselves in his place, and look at the matter not from our own antagonistic, but from his appreciative point of view. We shall, perhaps, be less surprised then than we are now at some of the differences which divide the religious world.

These thoughts have occurred to us on reading a report of a lecture recently delivered by the Rev. EDWARD WHITE on "Broad Churchism and Independency." Mr. WHITE is well known as an intelligent and thoughtful writer on religious subjects, and a somewhat prominent member of the denomination to which he belongs. By his rejection of the doctrine of endless punishment he has entered on the path of rational religious thought, but he seems incapable of advancing in the same direction. The other doctrines of Orthodoxy he holds as tenaciously as if he were not tainted with heresy at all. He has no liking for Broad Church-

ism, and characterises it in terms which show how far he is from any sympathy with it. He draws a comparison between Broad Churchism and Independency, and, as an Independent, he of course assigns the true Gospel to his own sect. It "seeks to reproduce Primitive Christianity." It "is built on the rock of divine revelation," the theology of Independency "is Catholic and Apostolic." It "recognised the ever present authority of CHRIST in his Church." Independency was no "mere denomination." "If it had no commission from the Lord may its tongue cleave to the roof of its mouth!"

Having eulogised Independency after this fashion, Mr. WHITE proceeds to characterise Broad Churchism. It "has a history restricted to the last fifty years. It is the growth of modern thought, and the name has created in the popular mind a certain presumption in its favour. It is looked on as a continuous protest against all that is narrow and unscientific. It is a fluid mollescent mass of sentimental Theism. Its breadth of doctrine is contrary to the narrowness which CHRIST declared to be of the essence of true Christianity." All this and much more to the same effect. Now, it is an inadequate and misleading statement that Broad Churchism has a history restricted to the last fifty years. There were Broad Churchmen and Broad Church teaching more than fifty years ago. Some of the most distinguished of the clergy belonged to this school in the last century. In fact, the principles of Broad Churchism have had advocates in nearly all Christian times. The Church has seldom been without its men of broad sympathies, scientific mind, and liberal thought; and these were the true Broad Churchmen of their day. Where does CHRIST declare narrowness to be the essence of his gospel? It is true there are certain expressions ascribed to him which Mr. WHITE may have had in his mind; but these occur chiefly in the Fourth Gospel, the apostolic authority and historical character of which are more than doubtful. Others also occur in passages of Scripture of doubtful genuineness—Mark xvi. 16, Matt. xx. 16. Against these may be set other sayings of CHRIST, in which the broadest principles are taught—Matt. viii. 11, vii. 21, xii. 50.

Mr. WHITE gives next the following portraiture of Broad Churchism:—

At the root of the new liberal scheme lay the anti-dogmatic feeling. Its criticism was destructive and contemptuous. The prophecies, it was now maintained, were not forecasts of the future; the miracles were no credentials, for they required themselves to be confirmed. Inspiration was claimed for this age as much as for the Apostolic, and conscience was to be the sole guide of men. Supernatural Christianity was thus swept away. Virtue, it was taught, was a service man owed to himself. Ecclesiastical authority annihilated the individual. Biblical authority was fallacious. Christ was extinguished as the light of the world in the name of conscience. Any and all opinions were to be tolerated, but they must not be held fast, for to hold them so was to be dog-

matic. The whole policy of Broad Churchism rested upon the abolition of the distinction between the natural and the spiritual man in the nation. It ignored the awful generic distinction between the wicked and the righteous. It sought to comprehend the righteous and the prophets of Baal in one hierarchy. In ecclesiastical morals and politics the difference between Independency and Broad Churchism was that between righteousness and injustice.

Would any Broad Churchman accept that as a fair statement of his theological position? It is simply negative. It does not attempt to do justice to the positive side of the Broad Church theology. Its noble, spiritual, affirmative teaching is ignored. Let any one compare the above representation with any one of Mr. STOFFORD BROOKE's sermons, and its defective partial character will be apparent at once. It illustrates forcibly our opening remarks as to the difficulty with which one religionist appreciates the position of another. The Broad Church theology rests upon certain leading principles which are witnessed to by the reason, conscience and affections of man, and the constitutions of the visible universe. It aims to show the divine accord of reason, nature, science, and religion. It takes a broad outlook, and its conclusions are those which that outlook warrants. Its field of observation is the world, and its survey takes in other religions besides Christianity. It does not shut its eyes to facts which tell against assumption and pretension on the part of any one religion against all others. It welcomes truth, goodness, reverence, piety, wherever they are to be found. It believes that GOD has other religious agencies for saving man besides Christianity and the Bible. Without undervaluing the Bible it aims to keep clear of Bibliolatry, and seeks to discriminate between a just regard for it and that superstitious reverence which is the popular sentiment of orthodox Protestantism. It is especially desirous to make religion helpful to man in the cultivation of his moral and spiritual nature, and in the promotion of whatever will conduce to his highest happiness and good.

CHRISTIAN SOCIALISM IN GER-MANY.

AN irresistible logic of cause and effect governs the aggregate life of society. Selfish or self-seeking tendencies may arrest the action of general causes; but once let these begin to freely operate and their natural effects inevitably follow. Thus, if we mistake not, the spread of elementary education among the masses, in itself an act of simple justice, will bring in its train the demand for something approaching an entire reconstruction of the social life of the people, as distinguished from the rich and ruling classes of society. Those who sleep on beds of down, drink their rich old port, and luxuriate in the thought of their many safe and profitable investments, may close their eyes to the dark and threatening cloud which hangs upon the social horizon of the future. But

such as read the signs of the times, such among us as grieve over the ever-widening gulf between rich and poor, and those who, like Bishop FRASER, see and denounce the worst evils of the Manchester School of Economic Science, see the cloud in question, and know that sooner or later it must either discharge its contents in gentle showers or in a desolating storm. The social life of the masses will either have to be greatly ameliorated on the present lines of private property and of supply and demand in the labour market, or else a vast force will organise itself for the reconstruction of society on the basis of collective property. Indications of this are to be seen here in England, as well as all over the Continent. But, as we might expect, it is in Germany, in spite of the plodding, migratory habits of the people that Socialism is most active, just because elementary education is most widely extended there among the toiling masses. Russia might seem to be still more deeply affected with socialistic theories than Germany; but this view of the matter would be an inaccurate estimate of social forces, since Nihilism has arisen and is sustained by a state of things wholly unknown to Western nations. Be this as it may, however, no one can doubt that in Germany the axe is laid at the root of the Manchester tree of free industrial and economic law, which is condemned as a upas tree of poisonous and deadly character. Prince BISMARCK knows this well enough, and hence, though he is vigilant in repressing and even in punishing law-breaking Socialists, as shown by the recent Leipzig trials, he is anxious to meet their demands by a large measure of reconstructive legislation, as his more recent speeches in the new Reichstag abundantly prove.

Now it needs hardly a moment's consideration to see that there is an affinity between the central or economic principle of Socialism and Christianity, though the religious attitude of the two systems is so antagonistic. Hence, side by side with the Atheistic Socialism of Germany, there has sprung up what Mr. RAE calls "Christian Socialism," and in illustration of which he contributes an article to the current number of the *Contemporary Review*. Beginning with a reference to the fact that to many persons of by no means an inferior order of mind there appears to be an inherent affinity between Christianity and Socialism, he says that "Some of the principal Socialists of the earlier part of this century used to declare that Socialism was only Christianity more logically carried out and more faithfully practised, and that Socialism would be an idle superfluity if ordinary Christian principles were really to be acted upon honestly and without reserve." ST. SIMON, he goes on to state, published his views under the title of the "Nouveau Christianisme," and asserted that "the prevailing forms of Christianity were one gigantic heresy, while CABET was no less explicit in his assertion that if Christianity had been interpreted and applied in the spirit of JESUS CHRIST it would have sufficed and would still suffice "to establish a perfect social and political organisation, and to deliver mankind from all its ills." So far as modern history is concerned, the Socialism of the only other period besides our own century is to be found, our author tells us, in the views of the Anabaptists of the Reformation period, which were the direct outcome of Christian conviction. Mingled as these views were with the idea of class emancipation, and much as they may have tended to stir the insurrection of the German peasantry, their real origin lay,

we are told, in the religious fervour which was abroad at the time, and which buoyed up "sanguine and mystical minds on dreams of the reign of GOD."

Mr. RAE admits that the Socialism of the present day is not of a religious origin, but that on the contrary there is some truth in the remark of the distinguished economist M. PAUL LEROY-BEAULIEU as to the prevalence of socialistic ideas being largely due to the decline of religious faith among the working classes. Of this decline we fear there is but too much evidence; nor is it less certain that, from some cause or causes which we will not stop to seek, "contemporary Socialists have turned their backs on religion." They sometimes speak of it with a spirit of settled bitterness, and as our author observes, they are wont to say "we are not Atheists, we have simply done with GOD." "If there be a God," he is, in their opinion, "the God of the rich and not of the poor, for whom He cares nothing." This admixture of Agnosticism and Atheism "is as much a matter of class antipathy as of free thought." It is Christian in its human aspect, and violently anti-Christian in its religious antagonism and bitterness. It must be clear, however, to the most shallow thinker that Socialism has no inherent relation to Atheism, but implies exactly the reverse. This is what some Churchmen have seen and acted upon, here in our own country thirty years ago, under the inspiration of MAURICE, and more recently in Germany, where both Catholics and Protestants have recognised, we are told, "a soul of good" in the Socialistic movement, in spite of its violent anti-religious attitude. In other words, some of the leading spirits of the Catholic Church and a few Protestant divines have sought to effect a compromise between the extreme reconstructive tenets of men like CARL MARX and the doctrines of the prevailing school of economists by a variously stated and extended measure of social reform, to be sought in harmony with Christian agencies and by the influence of Christian principles.

The movement in the Catholic Church was, it appears, the earlier and more important. And as it was supported by great dignitaries of the Church it was probably countenanced, we are told, by Rome itself. Here it may be well to quote Mr. RAE somewhat more fully than we have hitherto done. "The Socialistic agitation had no sooner broken out in 1863 than Dr. DOLLINGER, then a pillar of the Church of Rome, strongly recommended the Catholic Clubs of Germany to take the question up. These clubs are societies for mutual improvement, recreation, and benefit, and are composed mainly of working men. Father HOLPING, himself at the time a working man, had in 1847 founded an extensive organisation of Catholic journeymen, which in 1872 had a total membership of seventy thousand, and consisted of an affiliation of small journeymen clubs, with a membership of from fifty to four hundred each in the various towns of Germany. These clubs naturally afforded an organisation ready to hand for any general purpose the members might share in common, and being composed of working men, they seemed reasonably calculated to be of effective service in forwarding the cause of social amelioration. Early in 1864, accordingly, Bishop KETTELER, of Mayence, warmly seconded DOLLINGER's idea, and at the same time published a remarkable pamphlet on the Labour Question and Christianity, in which he unfolded his views of the causes and the cure of the existing evils."

In the pamphlet just alluded to he said, it appears, that the question of social reform

was one which it was his business, both as a Christian and as a bishop, to treat. The Labour Question, he thought, resolved itself into "how the great bulk of the working classes are to get the bread and clothing necessary to sustain them in life." Things had come to the present unfortunate pass, more unfortunate for Germany than for this country, where wages are better—owing, he contended, "to the spread of industrial freedom and the ascendancy of the large capitalists." In consequence of these changes the labourer is now treated, he showed, as a commodity, and the rate of his wages settled by the same law that settles the price of every other commodity—the cost of its production. This state of things he spoke of as "the slave market of our Liberal Europe, fashioned after the model of our humanist, illuminist, anti-Christian Liberalism and freemasonry." But though he joined with LASALLE in condemning "the iron and cruel law" he did not join with him in advocating the establishment of productive associations of working men upon capital supplied by the State. Nor did he argue for the abolition of industrial freedom, says our author, as might have been supposed, with the restoration of something like the old compulsory guilds. He thought the State should interfere by levying a tax, similar to our poor-rate, for the alleviation of actual distress, but that it should not take the initiative, or indeed take part in any scheme for the improvement of the normal condition of the people. But where the civil authority ended Christian authority began, he argued, and it was to the voluntary activity of the Christian spirit that he looked for the cure of all the evils of society. He therefore proposed that productive associations of working men should be made a scheme of the Church, and he appealed to Christian philanthropy to effect this, as a service similar to that in which funds had been raised for the emancipation of slaves in Italy and elsewhere.

This remarkable proposal, says Mr. RAE, died still-born, and was never afterwards reverted to by its author, though he continued to write and labour much to promote the cause of social reform. In short, "When a Christian social party was formed, under his countenance, they adopted a programme which made large demands not only on the intervention but on the pecuniary help of the State." The principles of this party, which set itself the task of forming Christian Social or St. Joseph Associations in connection with the existing Catholic clubs, were explained in 1871, we are told by Canon MOUFANG, who became the champion of the movement. MOUFANG, in opposition to the views of Bishop KETTELER, made no demand upon the Church for pecuniary aid. But he contended that the State can and must help the poorer classes in four different ways—first, by giving legislative protection to the labourer, by which he meant that the State should not merely guard the rights of labour, but fix its value, and not leave this to be settled by the employer, like the fluctuating price of a commodity. Secondly, the State ought to give pecuniary help in aid of co-operative enterprises among working men on the same principle that it advances money on easy terms for the realisation of railway schemes or other public works. Thirdly, the State ought to reduce the taxes and military burdens of the labouring classes. And fourthly, that the State ought to fetter the domination of the money power, and especially to check excesses of speculation and control the operations of the Stock Exchange. These proposals are far enough, as it will be seen, from ordinary Socialistic schemes which

seek the abolition of private property, at least in the instruments of production. Hence it is clear that the sympathy felt by the Catholic leaders of the Christian Socialistic movement in Germany is less with the Socialists proper than with the labouring classes in their struggling, but as yet relatively contented, condition. It is the reform of the present industrial system and not its reconstruction on new and wholly untried lines which they advocated.

As regards the Protestant Churches, no voice was raised by or among them, we are told, till 1878. This long apathy on the subject is traced to their "absolute dependence" on the State, and their lack of that "strong popular sympathy" which pervades the Catholic Church. When, at length, a section of the Evangelical clergy originated a movement on this subject, it was RUDOLF TODT, a pastor at Barenthelm in Old Preignitz, and STÖCKER, one of the Court preachers at Berlin, who took the lead. The former condemned, it appears, the existing industrial régime as being decidedly unchristian, declaring the general principles of Socialism to be directly countenanced by Scripture. Much of his work was "devoted to show the inner affinity of Christianity and Socialism, and the inner antagonism between Christianity and Manchesterdom." He goes so far, it seems, as to say that every active Christian who is true to his creed has a Socialistic vein in him; and every Socialist, however hostile he may be to religion, has an unconscious Christianity at his heart; whereas, on the other hand, "the merely nominal Christian, who has never got out of his natural state, is always a spiritual Manchesterist." Radical Socialism consisted, he taught, of three elements—economics as communism; politics as republicanism; and religion in the negative form of Atheism. As regards the last of these elements, Socialism is clearly in direct antagonism to Christianity; but TODT deplored the Atheism prevalent among Socialists, "not merely as an error, but as a fatal inconsistency"—a view of the subject with which we heartily concur. His argument on the second principle is fanciful and worthless. The third, that is to say, the vital or germinal principle of Socialism, is, he contends, entirely in harmony with the economical ideal of the New Testament. He describes the communistic idea as consisting of two parts: "first, the general principles of liberty, equality, and fraternity, which he finds directly involved in the Scriptural doctrines of moral responsibility, of men's common origin and redemption, and the law of love; and secondly, the transformation of all private property in the instruments of production into private property which includes three points:—(a) The abolition of the present wages system; (b) giving the labourer the full product of his labour; and (c) associated labour. In spite, however, of this speculative boldness TODT shrank, it seems, from formulating what we should have supposed could be his only logical conclusion—the abolition of private property. He has no immediate remedy for the ills of the toiling masses, but the kindness of their employers and the hope that the latter will regard their wealth as a trust for which they are only stewards. Soon after the publication of TODT'S book, STÖCKER and some Evangelical friends founded, says our author, two associations for the purpose of dealing with the social question from a Christian stand-point, and established a newspaper to advocate their opinions. One of these associations was called the Central Union for Social Reform, and was composed of persons belonging to the educated classes; the other, called the Christian Social Working Men's

Party, consisted of working men alone. Both came to grief, it appears, when the Anti-Socialist Bill was passed some two years ago.

This brief résumé of Mr. RAE'S paper will show our readers that the churches of Germany are alive to the dangers and difficulties of the great social question. That question will, as we have already said, ultimately force itself to the front here in England, and without committing ourselves to any kind of communistic principles we feel bound to assert our belief that as "the earth is the LORD'S and the fulness thereof" there ought to be no absolute want for the man who is willing to work or for the feeble and the aged who cannot, do so.

THE NATIONAL CONFERENCE.

In reference to the question discussed recently in our columns as to the position of Liverpool as a suitable place for the purposes of the Conference we have been supplied with the following interesting information. In the Northern district of England, including Derbyshire and Cheshire, as well as the six Northern counties, are to be found about one hundred and twenty-five Presbyterian, Unitarian, or missionary congregations. In the Southern counties, including the metropolis, the number scarcely exceeds fifty. In four Eastern counties there are about twenty, and in three Western ones—Gloucestershire, Somersetshire, and Devonshire—the number exceeds twenty-five. In the ten Midland counties there are forty-four congregations.

Lancashire, with fifty-eight congregations, adjoined by Cheshire with twenty and Yorkshire with twenty-eight, is thus a more important denominational centre than the home counties of Middlesex and Surrey, in which there are twenty congregations, or than Warwickshire, Staffordshire, and Worcestershire, which together number twenty-eight. But in considering this question of centrality, there is also to be taken into account the fact mentioned in Mr. Steinthal's letter last week, that Ireland has more than forty congregations, for whom Liverpool is, perhaps, the most convenient possible place outside their own country, while the thirty or more Welsh congregations can, on the whole, reach Liverpool as readily as any place beyond their borders. For the four Scottish congregations, perhaps, no more accessible place could have been chosen. These statistics are, we believe, in the main accurate, though they may be open to slight corrections for chapels recently closed or recently reopened. From this calculation it would seem difficult to find a place more convenient than Liverpool for the great bulk of our denomination.

We are glad to learn that the Conference is rapidly receiving numerous adherents from all quarters, and that spirited measures are being taken by an influential local Committee to secure its success at Liverpool.

FASCINATION.

Moralists, theologians, philosophers, and parsons have too often treated fascination as if it were purely factitious, artificial, misleading and ensnaring. We wish that some genial thinker from a higher eminence of thought and feeling would take a different view, and show us the fascinations that beckon the soul upward to real beauty, and are therefore helpful and encouraging. Fascination may be of the earth earthy, or of the heavens heavenly. But even sensuous illusions may have a divine reality behind them; for is there not some mysterious relation between the sensual and the spiritual; some invisible string that ties the beautiful to the good, and therefore some means of rising from the low to the high, from the flesh to the spirit, using the one as a stair to the other? Moral impurities sometimes hide under the mask and drapery of physical beauty; but still this beauty on the surface is a blessing to the thoughtful observer, if not to the actual possessor, for it shows that nature has been gentle and generous, even to the unworthy, and will therefore be equally generous and gentle to the good, when the time comes to drop this "muddy vesture of decay," and assume a form that is beautiful. If even the weeds of

humanity are adorned with charms, will not the flowers become still more lovely in their proper season and proper sphere? If there is often a temporary beauty given to the earthy form, while the character is comparatively low, how much greater will be the beauty given to the heavenly form when the character is high. It seems to be a generous intention of Providence that all things shall become ultimately beautiful, whether for the present, good or bad, and the putting forth of the activity of this beauty is fascination. It is sometimes high and sometimes low; but it tends in the course of ages to improve; and by-and-by, when character forms a real beauty of its own instead of borrowing its similitude, fascination will become a safe, natural, and healthy thing. Meanwhile, we are thankful for such beauty as we can get. Even those ensnaring things called pretty girls are by no means to be lightly appreciated. If in many instances their characters are less charming than their persons, it is much to be regretted certainly; but still it is better to have the beauty somewhere than to have it nowhere; if there is not much of it in the soul, let us at any rate have a little of it on the body. For our own parts, though long since passed into "the sere, the yellow leaf," we have a surviving sympathy with the romantic and the young. We like to hear of honourable youths and maidens being deeply, warmly, passionately in love. We should like to meet with a few Romeos, Juliets, Desdemonas, Imogens, Cordelias. There is a generous glow at a man's heart when he is under the influence of a virtuous and lovely girl,—when he imaginatively clothes her with "the beauty of a thousand stars," when he looks with rapture on her graceful form, her bright and flowing hair, "*Cæsariem effusæ nitidam per candida colla.*"

—divini signa decoris

Arduusque notate oculos: qui spiritus illi;

Qui vultus vocisve sonus, vel gressus eunti.

These enthusiasms, though they may be illusory, show at any rate that a man's bosom is not selfish and cold, that the ugly things of the world have not obliterated all faith in the beautiful, and that the weeds of life have not utterly overgrown and stifled the flowers. The illusion of a lover that his maiden is an angel on earth is at any rate the forecast of a belief that there may be angels in heaven, and there is some spirituality and moral beauty in such a conception. A man deeply in love may do many a rash and imprudent thing, but he seldom does a mean one.

Moral fascinations which have their source in the deep springs of character are, of course, higher than those which have or seem to have a physical origin. All greatly influential characters have had fascinating powers. Jesus of Nazareth, though we know nothing of his bodily form and feature, must have been gifted with fascinating qualities of the very highest order. It is said that on one agonising occasion "an angel ministered unto him," and he was just the kind of character to whom an angel would minister, if angels there be. The constantly open, receptive attitude of his soul, the sweet sympathies he diffused among his fellow-men on earth, were not unlikely to draw down upon himself a kindred sympathy from Heaven, whatever natural doubts may arise as to the personal form of its manifestation. The old painters represented him with the nimbus around his brow, and the symbol is suggestive, for it indicates that highest kind of beauty which is identical with light and which radiates from the inner soul instead of falling accidentally and superficially on the external features. It is the rarest of all beauty, and wonderfully deep is its charm and fascination.

Fascinations which arise from physical endowments only are evanescent; and very melancholy in age is the condition of those who in youth ministered to nothing nobler than the "lust of the eye." There is not a sadder sight in humanity than a withered heartless beauty sinking day by day into wrinkles and wretchedness. The Grand 'Mère in Beranger's Poem says:—

Combien je regrette
Mon bras si dodu,
Ma jambe bien faite,
Et le temps perdu!

That last line is very mournful—"Et le temps perdu!" It is only time which is lost it might possibly be compensated by increase of exertion afterwards; but when the loss is the

loss of innocence, natural sensibility, intelligence and purity of taste, recovery in age is a difficult, almost a hopeless thing. Youth may live merrily, for a little while, under any kind of gay blossom that hangs on the bough; but the peace of age depends on fruit as well as blossom, and when the bloom is forced, premature, artificial, unnatural, blight is apt to come, and the promise of the fruit is gone.

In intellectual matters how few men of those whose acquirements seem to qualify them to become teachers have the gift to present their subjects on the beautiful and attractive side! They drag us as it were by force up "the Hill Difficulty." They do not know how to fascinate us so that the ascent may be made without pain. There is scarcely a single art or science or any kind of learning, however beautiful in its results, which is made charming in the processes by which it is pursued. "Beauty swims in the light of forms," says Proclus; but many teachers show us only the forms in their knotty and difficult aspects, and reveal nothing of the swimming beauty. There is dreariness in some of the processes of our colleges and schools. Is it necessary and inevitable that we must pass through a swamp to arrive at a garden? and is study always to be such "a weariness to the flesh" that it takes away beauty, and bloom, and health, and enjoyment?

Pain and sorrow are not usually reckoned as beautiful; but there is a fascination in them whenever anything generous and noble lies behind them as their origin and cause. There is some fascination in the gloomiest life if there be mental vision to discern the little openings of heavenly blue behind and above the cloud; and it is within the compass of possibility to suppose existing on the earth a human being so heroic in soul,—so attuned to Heaven,—so accustomed to communion with Him who is tender in love while He is terrible in power,—so sensitive to beauty of all kinds as to feel the fascination of the Supreme Charmer amid the most awful and mysterious of His charms, and even sink under the engulfing waves of a stormy sea, with some sense of the grandeur and magnificence around. In most of us the veil of the material is so thick as to completely hide the spiritual, and hence arise doubts, tremblings, and fears. If we could thin this veil and make it transparent, then would arise hope, confidence, courage, visions of an all-environmenting beauty to fascinate and charm.

Mistakes, follies, sins, difficulties, dangers, and sorrows are likely to characterise humanity for many an age to come. We all need encouragement in right endeavour. We want teachers who will turn back the silver lining of the cloud so that it may be seen, who will show us the loveliness of the good and the true, the beauty of holiness, the symmetry and simplicity of the intricate and complex, the grace, the charm, the blessedness, and the peace that may be made to hover around and dwell within even this frail life of the body. Of course there are very few indeed of such teachers in our present stage of moral and intellectual development; and all being imperfect, none are justified in throwing stones of reproach at others. We must strive and wait. It is a pity that all who teach have not yet attained to a beautiful method in their exposition of beautiful things. Some believe that there are no such methods. They seem to think that the gems of the intellect and heart are, like some gems of the earth, made up of very coarse elements that require cold, hard, severe, long-enduring pressure, and that there is Providential intention and discipline in strewn much ugliness and disgust along the road that leads ultimately to beauty. There are many facts in the history of man which seem to favour that opinion; but it seems to us defective and not to furnish the whole truth of the matter. We incline to believe that though, by the intervening wisdom and generosity of God, the coarse things of life are at last subordinated to its finest issues, yet that there is a way, hereafter to be discovered, of brightening the intellect, of warming the heart, and of uplifting the character generally by means of beautiful charms and lawful fascinations. E. A.

DR. WILLIAMS'S TRUST.—XXI.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

106. REV. THOMAS MORGAN, LL.D. (1783-1804).—Sometime minister of a congregation in Alife-street in the room of Dr. Prior. One of the compilers of the *General Biography*, in ten volumes, begun by Dr. Enfield and completed by Dr. Aikin as principal editor. Member of the Presbyterian Board (1777-99). In 1804 Dr. Morgan undertook the office of Librarian at Red Cross-street, which he discharged with ability until his death, which occurred at the Library, Feb. 14, 1821, in his sixty-seventh year. A portrait of him is preserved there.

107. EDMUND CALAMY, Esq. (1784-1812).—Of Lincoln's Inn, Barrister at Law; son of the Rev. Edmund Calamy. A member of the Presbyterian Board. He resigned the Trust in 1812, on leaving London, and died May 12, 1816, in Devonshire, aged seventy-three years. He married a daughter of the Rev. Michael Pope (No. 67 ante), and was the father of the late Rev. Michael Calamy, of Exeter.

108. REV. HUGH WORTHINGTON (1785-1813).—Assistant to Mr. Spilsbury at Salters'-Hall (1773-82), then pastor (1782-1813). He was a son of the Rev. Hugh Worthington, of Leicester.

109. THOMAS ROGERS, Esq. (1786-93).—Banker in partnership with Messrs. Welch. Sometime M.P. for Coventry. Father of Samuel Rogers, the poet.

110. REV. THOMAS JERVIS (1786-1808) (1823-33).—Sometime classical and mathematical tutor at the Exeter Academy. In 1772 he undertook the education of the two sons of the Earl of Shelburne (afterwards created Marquis of Lansdowne) at Bowood, where Dr. Priestley was at the same time Librarian. There Mr. Jervis remained eleven years. For the next twenty-five years he was a minister in London, first at St. Thomas's, Southwark (1783-96), and then at Princes-street, Westminster, being a trustee from 1786 to 1808, and a member of the Presbyterian Board from 1783 to 1808. In that year he succeeded Mr. Wood at Mill-hill Chapel, Leeds where he remained ten years, after which he returned to London, and was re-elected a Trustee in 1823. He died 31st Aug., 1833, in his eighty-sixth year. He married a daughter of the Rev. Dr. Disney, Minister of Essex-street Chapel. Busts of himself and his father-in-law were presented by him to the Library, where they are still preserved. For a list of his published works see the *Unitarian Chronicle* for 1833, p. 320.

111. REV. JAMES LINDSAY, D.D. (1787-1821).—Minister of Monkwell-street Chapel (1783-1818), and afternoon preacher at Newington-green (1787-1803). A member of the Presbyterian Board (1784-1821). He died suddenly at a public meeting at Dr. Williams's Library, 14th Feb., 1821 in his sixty-seventh year. A marble bust of him was placed where he expired, to commemorate his death and to honour his memory.

112. REV. THOMAS URWICK. (1788-1807).—Many years minister of a congregation at Clapham, where he succeeded Dr. Furneaux. He was a pupil of Dr. Doddridge, and afterwards studied at Glasgow on Dr. Williams's foundation. He died 26th Feb., 1807, in his eighty-first year.

113. JOHN RAYMOND BARKER, Esq. (1788-1805).—A member of Carter-lane Congregation, and of the Presbyterian Board (1780-90).

114. REV. JOSEPH TOWERS, LL.D. (1790-99).—A political and biographical writer of considerable note, and well worthy of being remembered as an exemplar. He was born in 1737, in Southwark, where his father was a second-hand bookseller in poor circumstances. When scarcely twelve years of age he was placed as an errand boy with a stationer in the City, and afterwards (1754) apprenticed to a printer in the country. Whilst thus employed he devoted his leisure hours to the study of Greek and Latin, of which he acquired a competent knowledge, and by assiduous reading he made up for the want of early education, and accumulated varied and extensive knowledge. At the age of twenty-six he published "A Review of the Genuine Doctrines of Christianity," therein stating his reasons for abandoning the Calvinistic theory. In the following year he returned to London, and supported himself by working as a journeyman printer. Taking a lively interest in politics he now published a pamphlet on *Libels*—a subject which, on account of the prosecution of Wilkes

and the burning of his periodical the *North Briton*, by the hands of the hangman, had greatly excited the popular mind. Towers afterwards kept a bookseller's shop for eight or ten years. In the meantime he was employed upon a serial publication called *British Biography*, the first six or seven volumes of which were the fruit of his industry. His name, however, did not appear on its pages, but it was privately known who the writer was, and his merits were appreciated. Dr. Kippis engaged him as a coadjutor in bringing out a new edition of the *Biographia Britannica*. In 1774 he was induced to give up the book-selling business, and to become the minister of a congregation at Highgate, which, however, he soon exchanged for that in Newington-green, and there he continued to be morning preacher for about a quarter of a century. His pamphlets, which were chiefly on political topics, were collected and republished in 1796 in three octavo volumes, with a portrait of himself prefixed. His most solid single work was the "Life and Reign of Frederick, the Third King of Prussia" (Frederick the Great), in two volumes, 1795. Dr. Towers was an Arian. He died May 20, 1799. His widow was afterwards housekeeper at Dr. Williams's Library, and his son was for some time Librarian there.

115. JOHN TOWGOOD, Esq. (1791-1837).—Banker, son of Matthew Towgood, Esq., banker. He succeeded his father in the Trust, and on his death, in 1837, was succeeded by his son, the late Mr. John Towgood, barrister-at-law.

116. REV. GEORGE LEWIS (1791-1823).

117. JOHN WANSEY, Esq. (1793-1820).—Treasurer of the Presbyterian Fund in 1802 and 1803. He died May 2, 1820, at Walthamstow, in his seventy-second year, being at the time one of the oldest members of Dr. Abraham Rees's congregation. He was succeeded in the trust by the late Mr. John Wansey, of the Reform Club.

118. OLIVER CROMWELL, Esq. (1793).—Sometime solicitor and secretary to the Trust, and clerk to St. Thomas's Hospital. Author of "Memoirs of the Protector Cromwell, and his sons Richard and Henry; Illustrated by Original Letters and other Family Papers." His father was Thomas Cromwell, a grocer on Snow-hill, one of the numerous grandchildren of Henry Cromwell, son of the Protector. He succeeded to the family estate of Theobalds on the failure of the issue of Richard Cromwell. He died at Cheshunt-park in 1821, aged seventy-nine years. As he declined the Trust owing, doubtless, to his leaving London, he ought not, perhaps, to be included in the roll of Trustees.

119. SAMUEL ROGERS, Esq. (1794-1806).—The poet. Elected a Trustee in place of his father. He was descended in the maternal line from one of the two thousand confessors of 1662, the Rev. Philip Henry. The late Mr. Samuel Sharpe in his life of Samuel Rogers observes that the poet mentions his dissenting parentage with just pride in the following lines:—

"What though his ancestors, early or late,
Were not ennobled by the breath of kings;
Yet in his veins were running at his birth
The blood of those most eminent of old
For wisdom, virtue—those who could renounce
The things of this world for their conscience sake,
And die like blessed martyrs."

Samuel Rogers died December 18, 1855, aged ninety-one years. A portrait of him was presented to the Library by his nephew, Mr. Samuel Sharpe.

(To be continued.)

THE HULSEAN DIVINITY PRIZE.—The Hulsean Divinity Prize at Cambridge, given annually under the will of the late Rev. John Hulse (ob. 1789) to any member of Cambridge University under the degree or standing of M.A., for the best dissertation in the English language on the evidences in general or on the prophecies or miracles in particular, or any direct or collateral proofs of the Christian religion, in order to evince its truth and excellence, has been adjudged to A. W. W. Dale, B.A., Fellow of Trinity Hall. The adjudicators offered a premium of about £75 for the best dissertation on the following subject:—"The Synod of Elvira, with special reference to Christian life and worship in the fourth century."

During the past year the number of applications for letters patent has been 5,751, being an increase of 234 upon those of the year 1880.

It is understood that the late Mr. Bernal Osborne, amongst other political papers, has left a review of Mr. Gladstone's Irish policy and the state of Ireland generally.

THE CHRISTIAN ARMY AND THE GOSPEL MISSION.

BY THE REV. J. M. DIXON.

"The paths to God are more in number than the breathings of created beings." But even good men have been slow to recognise this catholic truth. Ancient story says: "For a week Abraham would scarce break his fast for fear some hungry traveller might pass needing his store. Daily he looked out upon the desert, and on a day he beheld the bent form of an aged man, his hair white as snow, tottering toward his door. 'Guest of mine eyes,' said Abraham, 'enter thou with welcome, and be pleased to share my bread and salt.' The stranger entered, and to him was given the place of honour. When the cloth was spread, and the family had gathered round the board, each uttered 'Bismillah' ('in the name of God') save one—the aged guest uttered no word. Abraham said, 'Old man, is it not right, when thou dost eat thy food, to repeat the name of God?' The stranger said, 'My custom is that of the fire-worshipper.' Then Abraham arose in wrath, and drove the aged Geber from his house. Even as he did so, a swift-winged spirit stood before the patriarch and said, 'Abraham! for a hundred years the divine bounty has flowed out in sunshine and rain, in bread and life, to this man; is it for thee to withhold thy hand from him because his worship is not thine?' The swift-winged spirit of humanity has taught the world much since Abraham's time of the charity which never fails and the religion that shows its love to God by goodwill to all mankind. Yet are many good people slow to see that the "paths to God are more in number than the breathings of created beings." The people of Hull have no small number of roads to God, and many of them are curious bye-paths, made for them by lowly, energetic leaders. Two such paths I ask you to peep into at present.

The Christian Army was originated in Hull by Mr. Henry Powers, on the 20th of September, 1880. Since then Mr. Powers has opened stations in York, Goole, Lincoln, Louth, Spalding, Halifax, Peterborough, Huddersfield, Todmorden, Wakefield, Stockport, Keighley, Brighouse, and Thornhill. Mr. or General Powers seems to be a man of travel and work abundant. He says, "The number of miles travelled in visiting the stations, 3,000; letters received and answered, 1,825; visits to the homes of the poor, 600; addressed about 2,200 meetings, and has been used, in the hands of God, directly and indirectly, of pointing between three and four thousand souls to the foot of the Cross. All this work in about a year." In May last *The Christian Army News* was commenced. It is edited by the General, and has a large circulation. The meeting house of the Christian Army is in Merrick-street, Dry-pool, where meetings are held on Sundays and every night in the week. On the Sunday evenings the room is usually filled, but on week evenings the audience is often scanty. In doctrine there is little or nothing to distinguish the Christian Army from several other religious societies in Hull, and they might with Christian grace all unite as one religious party. Perhaps the love of leadership is too strong for this union to be effected. The Merrick-street Army is not so loudly demonstrative as the Salvation Army and, so far as I have heard, the Gospel according to the Christian Army is preached grammatically by its chief apostles. This is a pleasant feature. Surely the music of the spiritual spheres ought not to be presented in the unphoniousness of bad grammar. Even a revival preacher might be more spiritually useful by the mastery of the rudiments of English grammar. An author who has made grammar interesting says:—"No department of knowledge is like grammar. A person may conceal his ignorance of any other art—but every time he speaks he publishes his ignorance of this. Other arts may be practised occasionally, but the art of speaking must be practised continually. . . . There can be no greater imputation on the intelligence of any man than that he should talk from the cradle to the tomb, and never talk well. . . . He who has not energy for the acquirement of grammar ought to suspect himself." Why should he present the saving angel of truth in the rags and disorder of ungrammatical speech, when a short time spent in the study of his mother tongue would enable him to do justice to the important subject on which he speaks?

General Powers was not present at the Temple

the evening I attended. The service was commenced with a hymn:—

We're travelling on to heaven above, Will you?
To sing the Saviour's dying love, Will you go?
Millions have reached that blissful shore,
Their trials and their labours o'er,
And yet there's room for millions more, Will you go?

After prayer an address was given by the presiding officer. It was an earnest exhortation to repent and be saved at once. After more singing several men and women spoke their religious experience. The women were the more fluent and effective speakers. To a sensitive religious spirit, however, there is something painful in thus publishing on the platform the secrets of the inner life. Mrs. Powers, the wife of General Powers, prayed in an earnest, reverent tone. Hull is the "Head-quarters" of the Christian Army, but the Hull society is not the largest branch of the Army. It has been weakened by a secession. *The Christian Army News* says:—"The General has had a lot to contend with. Last February he appointed a man as Captain at Hull who he thought was a good Christian man, but after being in that office for three weeks he, along with others, caused a split in the camp, but since then the work of God at Head-quarters has gone on with greater spiritual success. The old barracks in Naylor's-row have been exchanged for a beautiful Temple in Merrick-street, where sinners are nightly being brought to the feet of Jesus." It appears by the following that the Army is in a jubilant, hopeful, and resolute condition:—"Hull (Head-quarters).—The power of God's Holy Spirit is still with the dear people at Head-quarters, for during the past month many have started for glory. Death has also been doing its work in our ranks. Brother May (better known as the 'Hallelujah Fiddler') has been called to his reward in the skies. We shall give a short sketch of his life and death next month. We have been visited by Commissioner Bird, Major Mahomet, Captains Gent, Smith, Melton, Gill, Godfrey, Broadbent, Haigh, Armitage, and others. Our meetings are better attended, and the collections a little improved. Mr. Counsellor Martin, Major Hawkins, and Captain Moore are still pushing the battle to the gate. The General has again resumed his duties at Head-quarters, and has recovered from his ill-treatment which he received at Brighouse, on the 1st of November, when an attempt was made upon his life. On Wednesday, the 16th of November, we had a visit from Major Thompson, from Horsea, and the brass band. We still mean victory or death! Pray for us."

The Seceders meet in a large room in Naylor's-row, under the leadership of Captain Broughton. They are more numerous than the Christian Army in Hull. The secession movement is known as the Gospel Mission, and is confined to Hull. I recently formed one of the congregation at the Gospel Mission Room. The singing was much in the style of the Salvation Army. Captain Broughton spoke a long time on holiness, its nature and importance. He is more fluent than grammatical. Several other persons spoke, both men and women. One woman triumphantly affirmed that she had been "washed in the blood of Jesus." When Caleb Whitfield seriously asked Dr. Johnson if he thought a man ought to be transported for being guilty of a double meaning, Johnson, with his usual strong sense, crushed the quibble by saying, "Sir, if a man means well the more he means the better." Still, I venture to think that though this woman meant well, she meant too much when she spoke in such a literal and unpleasant manner of what Christ had done for her. Another eloquent sister prefaced her address by singing a hymn alone. One man, considerably past the summer of life, gave talk in over quantity without regard to quality. He spoke of "an never-ending eternity," and said he knew that if he were to die to-night he would go to heaven. The congregation was better dressed and more respectable looking than is usually seen at similar meetings. Though the evening was cold there were several mothers with babies in arms at the service. It was announced that on the following evening "a suit of new clothes" would be presented to their captain. After the more public service Captain Broughton and several members of the society commenced the prayer meeting, or penitent meeting, by singing a hymn kneeling. At this part of the proceedings the majority of the people left the room, and

I also departed, feeling that the Gospel Mission Room would have been no less attractive by a little more material fire. I have heard it said that residence in the hot region of eternity might, in some cases, be the ideal of happiness to shivering Greenlanders. At any rate, poor humanity may be excused in wishing to hear the Gospel preached in moderate bodily comfort.

THE UNIVERSITY OF LONDON.—A meeting of Convocation is summoned for Tuesday next, and it promises to be one of considerable interest and importance. There is first the nomination of a list of three persons to be submitted to the Crown for the selection therefrom of a member of the Senate. Four candidates are proposed—Dr. Barnes, Dr. Buchanan, medical officer of the Local Government Board, Professor Carey Foster, of University College, and Dr. Samuel Newth, Principal of New College, St. John's Wood. Dr. Newth is supported in his candidature by the names of 481 members of Convocation; Dr. Buchanan by 401; Dr. Barnes by 168; and Professor Foster by 11. Some of the candidates are probably proposed merely with a view to subsequent elections. The stress of the conflict will apparently lie between Dr. Newth and Dr. Buchanan, as the candidate at the head of the poll is invariably selected by the Crown. The next business on the paper is the adjourned debate on Mr. Hensman's motion with regard to the admission of women to Convocation and to the Parliamentary franchise of the University. The debate was adjourned at the last meeting, in order that time might be given for further consideration of a matter so important, and because doubts were entertained whether Convocation has under the charter the power of admitting women to membership. Certainly it has not the power of conferring the Parliamentary franchise. A motion by Dr. Pye Smith is to follow on the formation of Boards of Studies, with the view of bringing the affiliated colleges into a real instead of merely nominal relation to the University. Other motions relate to the extension of the power of Convocation, and the establishment of local examinations analogous to those so successfully conducted by the Universities of Oxford and Cambridge. Lastly, Dr. Rolit is to submit a resolution on the desirableness of conferring honorary fellowships on graduates who have distinguished themselves by original research or otherwise. The motions of Dr. Pye Smith and Dr. Rolit are indications of a feeling which appears to be gaining in force that the time has arrived when the metropolitan University should cease to be a mere examining board, and should become a real, instead of a merely nominal, corporation.

THE SUNDAY SOCIETY.—At the usual meeting of the Committee of the Sunday Society, on Monday night, at 9, Conduit-street, a subscription of £5 was voted to the fund for erecting a national memorial to the society's late president, Dean Stanley. Arrangements were made for opening the exhibition of the Society of British Artists, under the auspices of the Sunday Society, on January 15 and 22. It was decided to hold a second national conference on the eve of the day on which Mr. George Howard, M.P., will bring forward in the House of Commons his motion for the further opening of museums and art galleries on Sundays. The object of the conference will be to support Mr. Howard's resolution—viz., "That, seeing the success which has attended the action of her Majesty's Government in opening on Sundays the national museums and galleries in the suburban districts of London and in the city of Dublin, this House is of opinion that the time has arrived for extending this action to all museums and galleries supported by national funds."

MR. GLADSTONE AND THE CITY CORPORATION.—The City Lands Committee have given Mr. Thomas Woolner, R.A., the commission to execute a bust of Mr. Gladstone for the Guildhall, in accordance with the resolution come to at a recent meeting of the Court of Common Council. The offer made by a Greek company to supply the marble, as a slight recognition of Mr. Gladstone's services to Greece, has been formally accepted, and the Greek Minister has been informed that Mr. Woolner will be the sculptor. The completion of this work is naturally looked forward to with interest, as the artist will arrange with Mr. Gladstone for sittings, and will therefore execute the work from life.

HULL.—On Wednesday evening, the 4th inst., the annual *conversazione* of the Park-street Church Mutual Improvement Society was held in the School-room, which was tastefully decorated. The attendance was large, and a very pleasant evening was spent.

Occasional Notes.

CHURCHMEN are prone to talk about the number of Nonconformist sects and the differences among Dissenters as if their own withers were unwarped. But here are two instances which illustrate the boasted unity of the Established Church. Commenting on the proceedings of a Church Association meeting, the *Church Times* said that "the speakers talked as if High Churchmen professed a different creed, and worshipped a different God from Him whom Evangelical men adore." And the same thing may be said of the way in which Ritualists write and speak of the Evangelicals. At the Liverpool Diocesan Conference (November 16) the Bishop said that one of the advantages of such conferences was that they drew together Churchmen of various opinions and schools of thought. "At present," said Dr. Ryle, "the clergy keep aloof from one another read their own newspapers, and support their own favourite societies, and seldom or never see each other, except at rural dean synods and visitations; and then, I often think, they look at one another with as much curiosity as if they were looking at the last new arrival in the Zoological Gardens." We have only to undertake the most distasteful task of reading the church papers of different schools to see how Churchmen love one another.

We take the following from the *Rock*:—"Curates are just now in demand, and men of any experience or ability are at a premium. We have had opportunity to see lately some replies to an advertisement for a curate for a well-ordered parish in a healthy and accessible northern suburb, and we were not a little surprised at the conditions raised by some of the gentlemen who offered their services. The matter which seemed chiefly to concern all was society. What society is there in the neighbourhood?"

A SCENE of some excitement occurred on Tuesday in connection with the sale of the advowson of Presteigne, Radnorshire, at the Mart, Tokenhouse-yard. The living, valued at £1,360, was knocked down for £5,000. At the conclusion of the proceedings the secretary of one of the Church societies entered an "indignant protest on behalf of the Church and religion against the infamous scandal of these sales."

In the *Fortnightly Review* this month Miss Frances Power Cobbe deals very trenchantly with the four papers in favour of vivisection which have recently appeared. She thus sets forth the position occupied by the anti-vivisectionists, with whom she is co-operating:—

We desire to stop the torture of animals as a grave moral offence, the consequences of which, be they fortunate or the reverse, we are no more concerned to weigh than those of any other evil deed, but which we believe to be without real advantage to the physical welfare of the community, as we are assured they are detrimental to its moral interests. We find it practically impossible to separate torturing from non-torturing vivisection, or to obtain for an animal bound on a vivisection table any security against the extremity of torture. We therefore ask of Parliament the total prohibition of vivisection.

AN Oxford correspondent of the *Daily News* calls attention to a curious parallel between Tennyson and Darwin on earthworms, as the following lines show from "Geraint and Enid":—

While some whose souls the old serpent long had drawn

Down, as the worm draws in the withered leaf

And makes it earth.

Readers of "In Memoriam" will call to mind several parallels between the poet's teaching and that of modern science.

It is noted in "Trübner's Literary Record" that all the reports of American literature show a falling off in the circulation of books. This is explained in the *New York Nation*, on the theory that business was so brisk that people had not time to read; and, further, that they were occupied by the Presidential election, and the literature connected with it.

ACCORDING to a table of statistics, just issued, regarding the leading religious bodies, and stated to be compiled from trustworthy sources, the

Baptist denomination now has in Great Britain and Ireland 3,565 churches, 281,016 church members, 1,902 ministers—of whom many are at present engaged in secular business—besides 400 others without pastoral charge; 400,000 Sabbath-school teachers; 61 missionaries—"connected with vigorous missions" as follows—33 in India, 3 in Ceylon, 4 in Norway and Sweden, 3 in France, and the rest in Africa, the West Indies, Italy, China, and Japan; £180,000 being raised by the Baptists for benevolent and missionary purposes. There are 10 colleges and a staff of 30 professors and tutors. The General Baptists in England number 25,000 members, and there are 187 churches.

WE learn from the summary in the *Congregational Year-Book* for 1882 that the total of churches, branch churches, and preaching stations in Great Britain and Ireland and the islands of the British seas is 4,397, to which must be added for the colonies 589, and the mission stations supported by the London Missionary Society in China, India, South and Central Africa, Madagascar, the West Indies, Polynesia, and New Guinea. Of churches without settled pastors in the United Kingdom there are 308, and of ministers without pastorates 571. The lay pastors are returned at 38, and the evangelists 130. During the year there have been built or rebuilt 64 chapels and 31 schools, and foundation-stones have been laid of 29 chapels and 9 schools; 13 new churches have been formed. The students in the colleges and institutes number 493, exclusive of 300 native students in the training institutions of the London Missionary Society.

AN interesting story is told respecting the wreath sent by Queen Victoria to be placed on General Garfield's coffin. As the coffin was removed from the Rotunda to the hearse at the close of the ceremonies a bud from the wreath dropped off, and a high officer of the Government took it home to his wife, who was confined to a sick bed, put it in a glass upon a table by her side, and informed her that there was a bud from the wreath sent by order of the Queen. The next morning the bud opened, and disclosed in the centre of the flower a beautiful white dove. As the invalid looked upon this, to her, miraculous manifestation—for she never before had seen a flower of the "Holy Spirit," as it is called, and did not know of its existence—she exclaimed to her husband that it was a revelation to her that she was going to recover, and she began to mend from that moment and in a short time was perfectly well.

THERE has again been an increase in the number of students attending the University of Edinburgh. This year the number of matriculated students is 3,237. In the three preceding years the numbers have been, 2,617, 2,856, and 3,172. Of the students 50 per cent. are in the faculty of medicine, and of these 38 per cent. belong to Scotland, and 35·7 to England. The fact that, while the University classes continue to increase, no corresponding addition is made to the teaching power which is at present attracting much attention in Scotland. There has been a lively and somewhat bitter newspaper correspondence between the champions of large classes and the advocates of University reform. Some of the single classes in the faculty of arts, in which the rudiments of Latin and Greek are taught, number two hundred students. What the reformers urge is that, while a professor may lecture to as many students as he can reach with his voice, he cannot teach grammar to more than fifty or sixty in an hour, and there seems to be some reasonableness in the contention. But what is really needed, as Dr. Donaldson points out in his article in the *British Quarterly Review*, is a higher standard of admission, so that first-rate University professors may no longer have to teach the rudiments of Latin and Greek to lads of sixteen or seventeen.

ONE of the great London hospitals is about to erect a convalescent home near Gravesend, which will be one of the largest in the kingdom. Sir Sydney Waterlow, who is one of the governors, has just communicated to his friends that one gentleman has sent him a cheque for £11,000 towards the good work, and that another has sent £5,000, the latter adding that when he had to make up his accounts for the year he should not miss it.

Reviews.

The New Man and the Eternal Life: Notes on the Reiterated Amen of the Son of God. By Andrew Jukes. London: Longmans and Co. 1881.

This is a book which will find favour with a certain class of readers—those who are fond of religious mysticism, of discovering in the Bible types, emblems, symbols, and of inventing fancied explanations. The work consists of fourteen sections or chapters. The first is introductory, then follow the "reiterated Amens," in twelve chapters, each of which is headed with a reference to a portion of the Fourth Gospel. In each passage of the Gospel referred to Christ uses the expression "Verily, verily." This is the "Amen," and these repetitions are the "reiterated Amens" alluded to in the title. A chapter on "The New Man and the Eternal Life" brings the work to a close. The whole proceeds on the assumption that Scripture is an oracle, and to be so interpreted. Nothing in it is natural or spontaneous, but everything is foreseen, is intended with a particular purpose, is part of a plan or scheme originating in the Divine mind before the foundation of the world. The fall of man is the basis of this theological structure; everything that follows is necessitated by that. The object of Christ's mission was to deliver man from the effects of the fall, and make mankind sons of God like Himself.

It may be convenient to quote here a passage from the first chapter, in which Mr. Jukes states briefly what are the contents of his book:—

The reiterated amens show us the course and stages of that eternal life which is given in Christ Jesus. I have already said that there are twelve sayings of our Lord's which are thus introduced. In some of these sayings the reiterated amen occurs but once; in others twice; in others thrice; in two instances no less than four times; the number of repetitions in each instance depending, if I mistake not, on the special importance or apparent strangeness of the testimony to which they are appended. But there are only twelve sayings which are thus distinguished from the rest of our Lord's words. The first tells of the sphere or home of the new man; heaven, long shut to man, is now re-opened to him. The second shows how alone we enter this home by a new birth, involving a passing through the waters that is a death to nature, in the power of God's spirit. The third tells out the law of the life of this new man; that he doeth nothing from self, but only what the Father doeth; the fourth tells us of his meat, the living word, that bread which comes down from heaven, that a man may eat and not die. The fifth shows us the liberty which he has and gives, even to be free from sin; the sixth declares his divinity, that, as he proceeded forth and came from God, he is a partaker of God's nature and can truly say "I am." The seventh describes his service as a shepherd with his sheep, first walking with them when they walk and then laying down his life for them that they may live. The eighth more fully opens his sacrifice and its results; the ninth shows us his lowliness and that disciples are cleansed and glorified by his humiliation. In the tenth we are shown his glory, that he reveals God, so that he that hath seen the son has seen the Father also; in the eleventh we have his sorrow and joy. The twelfth and last shows us his perfecting; the end, even as the beginning of this wondrous life being still marked by the same entire surrender of self to God in everything.

The leading ideas thus briefly summarised are elaborated in the subsequent portions of the book. The writer shows considerable ingenuity in citing fragments of Scripture, adjusting them and piecing them together to support his theory. He is thoroughly familiar with the New Testament, and has its various sayings always ready for illustration. The Bible is so many-sided, so various, so multifarious are its sayings bearing on religious thought and doctrine, so rich is it in moral and religious experience of every kind that it lends itself to every ingenious theoriser. It becomes quite plastic in his hands, and, quoted in little broken fragments, may be made to teach almost anything he likes. Hence it is that the most conflicting theories obtain support from the same book; and every conflict of texts between rival disputants issues in a drawn battle at last. Mr. Jukes is quite confident that his theory is that of the New Testament; another writer tak-

ing a different view may be equally confident of his too. And so there is no end to controversy and sectarian differences. To admit that Mr. Jukes's theory can be sustained by an appeal to Scripture is to say no more than might be conceded on behalf of another theory from which he would dissent. He finds in the New Testament the doctrines of the fall of man, the atonement, the divinity of Christ, sacramental grace, &c. We do not deny that Scripture may be cited easily in support of these doctrines; but we say that the grounds on which the question of their truth rests are much broader than any number of isolated texts can supply. He does not look beyond the two Testaments, but the question of the fall of man for example is not one that the Bible alone can decide. Science has a great deal to say on this matter, and what science has to say deserves, to say the least, as much attention as what the Bible says. The doctrine of the Divinity of Christ, too, cannot be decided by the Bible only; the teaching of comparative mythology has to be considered; what is said of the founders of other religions by their disciples has to be taken into account. The Bible is only one witness on the question of Christian doctrine. There are other witnesses to be called which theologians have been in the habit of overlooking; but whose testimony can no longer be ignored. We fully expect that in time to come this broader view will take the place of the partial one now so prevalent, and then we may look for juster estimates of religious thought and doctrine. As Mr. Jukes writes for Christian believers, his method of treating his subject will, no doubt, commend itself to them; and in their present stage of religious advancement meet their needs. It does not enter into his plan to discuss any questions of Biblical criticism. He takes the Bible as he finds it, and the Authorised Version as it is, and quotes from it abundantly, so that large portions of his work are little else than a paraphrase of parts of Scripture. In one chapter of his work there are ninety-one Scripture references, in another ninety-four, and in another one hundred and thirteen.

Mr. Jukes thinks that we are living in perilous times, that we are on the eve of important changes, and that the Church is approaching a great crisis:—

The days we live in have tokens that some great change is close at hand, and that our race, which step by step has reached its present state, is about to pass, not surely without a crisis, for every advance is through some crisis, into some new and we may believe some higher experience. Does Christ's life give us no light here? Does it not rather show us the appointed way to the consummation, which has, indeed, been individually experienced by the elect, who, as God's first born, ever lead the way, and of which they are the witness and example, but which, unless I misunderstand Christ's life, is to be reached, at last, by the race whose nature he has redeemed, and already brought in himself through death from earth to heaven. . . . Saints in bygone days foresaw that the Church would come to a tribulation, which should make her cry, like Christ, "My God, my God, why has thou forsaken me?" out of which, through the consumption which is decreed, she shall be raised to another state, and like her head, even through judgment, be yet more blessed and made a blessing. To me all things seem to witness that this change is at the doors, that Christendom is even now on the very eve of judgment, and yet that the break up of the Church, like that of Israel of old, will raise the world another step, and lead, not only to the departure of the fleshly forms of Christ, but to an outpouring of the spirit such as hitherto has not been known. Christ shall be revealed. It will not be what so many are expecting, the continuation of that which now is seen, but the bringing in, or rather bringing out, of that which still is hidden, which, while it will surely shake all that can be shaken, will reveal also something which shall not be moved.

And so, according to our author, the drama of human history is near the closing scene. It has been the dream of the Christian ages from the time of the Apostles to the present hour. In every century the signs of the times have pointed to the great catastrophe. And still it is delayed. The new heavens and the new earth have been looked for with longing eyes by the succeeding generations of eighteen centuries, but the old heavens and the old earth are with us still. There have been great crises in the world's affairs, but the derangement has been only partial and tem-

porary. The great wheels of nature have continued their course in their customary track; society has recovered from the shock which threatened its dissolution; men's interest in secular matters has returned to them unimpaired; and all things have settled down once more with comparatively little change. Will the crisis which many, like Mr. Jukes, are anticipating now be of a different character from those of the past? Will it be a higher fulfilment of human hopes than any which has yet been seen? Will it correct the gigantic evils which still curse the world, and bring about peace on earth and good will among men? Our author believes that it will, and that Christ himself is the promise, the prophecy of it all. It is something to have that faith and to avow it in an unbelieving age. Even should it prove to be mistaken or exaggerated it is better than the pessimism which abandons the world to ruin and despair. For ourselves, we do not believe in any sudden conversion of the world, or any personal return of Christ to the earth; but we do believe in the improvement of the world, in the growth of knowledge, freedom and happiness, and in a future for mankind brighter, better, happier than the past. C. F. B.

Entering into the Kingdom of God. A Discourse by the Rev. Henry Solly. Elliot Stock.

This valuable discourse was delivered before the two hundred and twenty-eighth annual meeting of the General Baptist Assembly, on June 7 last, and is now published at their request. It is an earnest vindication of supernatural Christianity and of the right of adult baptism as "a stern decisive act which shall at once mark and manifest, shall consecrate and decide for time and eternity, the choice between good and evil, between the kingdom of God and the kingdom of the devil." Mr. Solly's position is not ours, although we are glad to recognise many fundamental points of agreement. For our own part we believe solely in a moral and spiritual Christianity which relies for its authority upon its own intrinsic truth and divinity, and not upon the sanction of doubtful historical records, and upon legendary marvels which admit of no decisive proof. And we distrust the tendency to rely upon any external rite as a necessary passport or testimony of entrance into a purely moral and spiritual kingdom.

Mr. Solly is alarmed at the progress of "Christian Theism" among the Liberal Churches, meaning by that phrase "Christianity without Christ, without the Son of God, without miracles, or any reliable Gospels?" The question of "reliable Gospels" is one of pure criticism, on which it is not a part of Mr. Solly's object in this discourse to offer us any help. Those who reject the miracles believe that they make Christianity more credible in its vital, moral, and spiritual influence. And those who reject the Christ of the creeds or the superhuman Christ of ancient tradition and modern illusion hold that he becomes nearer and more real to them as the brother man struggling like ourselves, only with infinitely greater faith and nobler victory, with temptation and evil, and working his way, as we all must, to the final destiny of the eternal spirit. "Have we not God and Christian morality? What want we more? Christian Theism, let that suffice." Mr. Solly obviously thinks this does not suffice. For our own part we think that if we have "God and Christian morality" we have the fundamental things to which all else is subsidiary. It is much in these days to believe in Christ as the greatest of human teachers; and if we believe also in God with all the mind and heart and soul, all moral and speculative difficulties will quickly be solved. Instead of apparently disparaging such grand affirmations as insufficient, the wise Christian teacher will recognise them as embodying, after all, the essence of that real Catholic faith which is founded upon the permanent requirements of the human heart and conscience.

The discourse is mainly, as it will be perceived, an alarmist cry of warning to the small and rapidly dying out Churches of the general Baptist sect. At the same time there is at the conclusion an interesting testimony to the influence and work of the Unitarian Churches in which the preacher was born and bred:—

Foremost among the band of faithful men who have resisted and exposed these unhappy perversions of simple Gospel truth, have been the denomination

to which I referred above—the old English Presbyterians, the descendants of the "Westminster Assembly of Divines," of Matthew Henry, Oliver Heywood, Richard Baxter, and the other heroic two thousand ejected ministers, who left the Church of England on "Black Bartholomew" day, 1662. The Unitarians of this country, who represent those Presbyterian martyrs, are especially to be honoured for their faithful advocacy of certain vital, all-important Scripture truths, which, at the cost often of social and ecclesiastical martyrdom, they have vindicated against prevalent pernicious errors with true Christian insight and with a noble fidelity to the Scriptures they revered and the Saviour whom they desired to obey. All honour to Lindsey, Price, Priestley, Belsham, Aspland, Carpenter, Channing, for the witness they bore on behalf of the Unity, supremacy, and universal love of God, the greatness and worth of humanity, the personal nature of salvation,—for their protest against the doctrines which confounded the Son of God with the Eternal Father, which invented an impossible and terribly unjust "satisfaction of justice," which proclaimed remission of punishment instead of the removal of sin as the great object of Christian hope, and consigned innumerable millions of human beings to everlasting torments and eternal sin. Yes, the Unitarians of this country have done a great and imperishable work for which they will receive the thanks and honour of the Lord of the Christian Church, and of His Father and His God. They were called to deliver an all-important message, and they have done it nobly.

And while deploring again the growth and progress of the obnoxious "Christian Theism" among Unitarian churches, Mr. Solly adds:—

But, brethren, I cannot believe—and I say it with all respect and deference for a body of Christians to whom I owe so much and whom I esteem so highly—that the Lord of the Churches means to let the Unitarian denomination perish. There is too much unspeakably precious truth committed to their custody, too much brave faithful loyalty to duty and to truth, too much devout self-consecration to God and to the welfare of man, too much spiritual life, high morality, and (of late years) missionary zeal among them—the very serious errors into which I dare to think they have been driven, have sprung too decisively from their fidelity to what seemed truth to them—for the Lord Jesus to let that denomination perish. Rather will he bring them back "by ways they know not of" to their first love, their true faith—the faith of Heywood and Baxter—purified from the errors which Channing and Maurice alike have denounced, and have replaced with vital truths. God's blessing be on them for what they have done and for what they have suffered in the cause of truth, and for that which I believe their Church will yet live to do and to be. But oh! my General Baptist brethren, suffer me to pray you to beware how you let the deadly blight of fatal errors, from whatever quarter they may come, Orthodox, Unitarian, or sceptical (all the more dangerous when existing side by side with heavenly truths), creep over your churches, and bring on you the decay and ruin witnessed in many a congregation, and which, if not arrested in time, inevitably follows the loss of faith in a living present Deliverer, Saviour, King, God knows too well, and you can see with your own eyes "the desolate heritage," "the wilderness and solitary places" of what were once flourishing churches; and you begin to hear some sorrowful cries coming up even from the midst of churches still flourishing to the outward eye.

The Modern Review. James Clarke and Co.

The January number is full of varied learning and profound philosophical thought and elaborate critical scholarship; but we must respectfully hint that there is some danger of its following too closely in the footsteps of its "lamented predecessor," and becoming a little too ponderous and elaborate in tone, even for those who are warmly interested in maintaining the scholarly reputation of an organ of liberal religion. The present number does not interest us so much as most of its predecessors, but that may be owing to our own mental peculiarities, and we do not for a moment impute the slightest blame to the new editor, who has no doubt done the best with the materials submitted to him.

In the first article, the "Churches Established and Non-Established," Dr. G. Vance Smith advocates his "comprehension theory," which, if memory serves us aright, has been in substantially the same form stated from time to time in the

pages of the *Modern Review*, the *Nineteenth Century*, the *Contemporary Review*, and the columns of the *Inquirer*. We need hardly say that we entirely sympathise with the desire for "comprehension," and have no belief whatever in the cardinal maxims of the Liberationists, although we hold that "Disestablishment" as a political fact will inevitably come sooner or later, whether we like it or not. But the practical objection to "Comprehension" is that it cannot in any form be carried out without a thorough revolution in theological and ecclesiastical belief, which it seems vain to expect in the present condition of thought. Any scheme of "Comprehension" which implied that sacerdotalism and Episcopacy were things indifferent would at once necessarily lead to the exclusion of the High Church party. Any scheme which implied that the Athanasian and Nicene Creeds, and the Thirty-nine Articles were not necessary to be believed, would at once involve the exclusion of the Evangelical and the High Church parties together. Dr. Vance Smith's and other schemes of "Comprehension" are only palatable to the Broad Church party in the Establishment, and among Unitarians—an infinitesimally small minority. When all men, or the great majority, become sound religious Liberals then "comprehension" may become a question of practical politics, but even then grave and insurmountable difficulties may arise respecting Liturgies, the Episcopacy, the *Credenda*, which cannot be settled by the easy decree of leaving all congregations free to act for themselves. And all depends upon that very important word *when*!

The Rev. J. Edwin Odgers follows with a paper on "Westcott and Hort's Greek New Testament," his object being to state the problem presented to the textual critic in the present day, and the principles upon which the editors have dealt with it, as set forth in the introduction, and illustrated in their appendix. The article is one of a class which ably represents the free learning and criticism of which this Review is one of the ablest representatives, and it will be read with great interest by the too limited class of Biblical critics.

Of the remaining articles we need say but little. We doubt whether Mr. James T. Bixby—an accomplished American contributor.—in his article on "Herbert Spencer's Data of Ethics," thoroughly comprehends the work he so ably criticises; and the dialogue between the author and an imaginary disciple at the end seems rather a parody than a real *reductio ad absurdum* of Mr. Spencer's ethical system.

Mr. J. Hunter Smith, in an article on "Religious Instruction in Schools," gives a sketch of the religious instruction which he thinks might be given with fairness and advantage to the children of parents of all Christian denominations. The writer lays down the two following postulates:—"First: That forasmuch Christianity has had immense influence on the history of the world, no one can be said to have a liberal education who is not acquainted with the history of the people from whose midst it sprung, and the life and sayings of the founder and his disciples. Secondly: That religious instruction in schools should not only supply needful information on this point, but should also bear on conduct, and especially on conduct in relation to others." The obvious objection to this is that it is practically impossible to open the door to religious instruction so far and no farther. And, although Mr. Hunter Smith gives some admirable illustrations of the teaching he would sanction—quite in accordance with the ethical principles of liberal Christianity—he has omitted to notice that on his own principle it would be next to impossible, if it would not be glaringly unjust, to prevent equally zealous advocates of supernaturalism and dogmatic orthodoxy from indoctrinating their pupils with their own systems. In all these schemes, both of Church and School comprehension, Liberals fall into the fallacy of thinking that their more or less negative systems are to be the sole standard for all others; but why should not our orthodox and sacerdotal friends with equal dogmatism be permitted to assert the exclusive predominance of their own systems, which are to them the vital essence of Christianity?

The remaining articles are "The Leading Idea of the Divine Comedy," a fine piece of literary criticism, by C. Tomlinson, F.R.S.; "Richard Cobden," an interesting review of John Morley's recently published Memoir, by the Rev. S. A.

Steinthal, who, we fancy, might have given some valuable personal reminiscences of his own; and "Architectural Restoration in the Nineteenth Century," by Charles Grindrod, who enters a strong and greatly-needed protest against the destructive work of so-called "restorers."

Under the heading of "Notes and Discussions," we have four short papers on the following subjects:—"Remarks on the Moral Influence of the Christian Pulpit," by the Rev. J. Drummond, characterised by the writer's intensity of spiritual thought; "Note on St. Paul's Saying in the Corinthians xv. 32," in which Mr. Andrew Miller vindicates that saying in reply to Dr. Hooykas; "A Controversy on the Talmud," an account, by the Rev. P. H. Wicksteed, of an interesting discussion which has recently taken place in Holland between Professor Oort, of Leiden, and Rabbi Tal, of Amsterdam; and "Dr. J. H. Stirling's Text-Book to Kant," in which the Rev. C. B. Upton criticises some points in the Transcendental Logic.

In the copious "Notices of Books," there are short reviews by the Rev. Dr. John Hunt, Mr. R. Lane Poole, the Rev. R. A. Armstrong, Mr. T. W. Rhys-Davids, Professor J. E. Carpenter, the Revs. P. H. Wicksteed, F. H. Jones, W. Binns, R. B. Drummond, W. H. Herford, T. W. Freckelton, H. S. Solly, and others.

Short Notices.

The Nobility of Goodness is the appropriate title of an "In Memoriam" discourse preached on Sunday morning, December 4, 1881, at Kingswood Chapel, on the occasion of the lamented death of Joseph Henry Nettlefold, Esq., J.P., one of its trustees, by the Rev. James Taplin, minister of the congregation. Taking for his text Luke xxiii. 30:—"And behold there was a man named Joseph, a counsellor, and he was a good man and a just," Mr. Taplin draws an ingenious parallel between the character of his late friend and that of the wealthy and upright member of the Jewish Sanhedrin, claiming for him that if he was not a great man he was essentially a good man; and in the higher sense of the word great:—

"Great in industry, effort, and exertion in endeavouring to stem the threatening floods of mercantile depression and embarrassments; in inspiring courage and hopefulness in those who sought his counsel, with gloom on their brows and anxiety in their hearts, often converting their gloom to cheerfulness, and their anxiety to peace of mind; great in ministering comfort in adversity, strength in weakness, and balm in sickness, thus promoting the well-being and happiness of all within the sphere of his influence. I, therefore, pronounce him a great as well as a good man, believing as I do, that the great in excellence, character, and action have a deeper hold on the affections of mankind, than profundity of intellect, devoid of those benevolent sympathies which breathe through and touch the finest chords of our moral nature."

There are some excellent practical remarks on the right use of wealth, as follows:—

"The highest benevolence is that which labours to accomplish the greatest moral good for man and for society. There is no legitimate or better use and application of wealth, or more in harmony with the spirit of Christ's religion, than the appropriation of a liberal portion of it to the accomplishment of rightful and benevolent objects. When wealth is used for diffusing popular knowledge by establishing and sustaining schools, and laying the foundations of great, growing, and humanising institutions, it then becomes a public and a wide-spread blessing, and the capitalist is seen and revered as the poor man's friend in the time of need. He thus proves himself the faithful steward of God's rich gifts, elevating and comforting the receivers, both in their social welfare and in their moral and spiritual life. In this way our departed friend used his wealth. Faithful to his trust, he dispensed his charity without ostentation, and manifested his religion without parade. He aimed at no personal glory, seeking the delightful pleasure of doing good unnoticed by any human eye. . . . Difference of religion made no difference in the bestowal of his gifts. His benevolence recognised man as man, irrespective of all sectarian diversities and dispensed with a gentle and good will to give his needy neighbours help and comfort. He was a truthful type of the Good Samaritan, immortalised by the Saviour for all that is generous and human. . . . What a deep and glorious meaning have we in that recorded sentiment, 'a just

man,' one who renders to all his rightful dues, who casts aside all private interest, that equity may be the rule of his actions to secure man's rights and to shield them from wrong. Justice goes with him to the judgment seat, where he is ever found faithful to his light, true to his convictions of duty, ever striving to bring the jarring elements of discord among neighbours to soberness and peace. As a magistrate, he blended mercy with judgment. His rule was to protect the weak, and to restrain injustice. Our local bench has lost in him a sound and exemplary helper, over whose tribunal seat might be truly written: 'Thou hast never defrauded or oppressed us, neither hast thou taken aught from any man's hand.' While he tempered justice with mercy he dealt out equal and exact justice with unsparing earnestness, irrespective of State, religious or political influence."

The following passage from an appended address to the members and friends of the Kingswood congregation will be read with interest:—

"I propose devoting the surplus of the sale of his publication for raising a fund to purchase a field, adjoining our burial ground, which has been offered us for £100. It is most desirable that we should secure it, and that without delay, as our burial ground will soon require more space for interments. The increase will be a great advantage to our Birmingham friends, who will have a rural cemetery within a reasonable distance, delightfully situated, planted with trees, shrubs, and flowers, which they might revisit with the sweetest remembrances of the dearest objects of affection, though with a melancholy pleasure. It is a work which I am most anxious to see completed, as my age is advancing, having entered my eighty-third year, and by the blessing of Providence, with health and strength, enabled to sustain my ministerial duties, which I pray may continue until my desire is fulfilled, of leaving Kingswood far better than I found it."

The Pioneer of a Family; or, Adventures of a Young Governess. By J. R. H. Hawthorn. London: Hodder and Stoughton. 1881.

Part of this tale was written some years ago for the *Sydney Mail*, but the work has been lately revised and extended by the author, who has lived in Australia for more than forty years. Though the first scene is laid in London, we are soon transported to Australia, in which the chief interest of the book is centred. The heroine leaves England to be governess in the family of a squatter in New South Wales. It is the time when convicts, or Government men, as they were called, were assigned to the colonists, and there are many interesting references in this story to them and their condition. There are also pleasant descriptions of life and scenery in the bush. After a few happy years there our young governess returns suddenly to England to take charge of her father, invalided by a steamboat accident in which he had lost his wife and youngest child, and the account of her fight with poverty in London, both before and after her father's death, and her struggles to keep a home for her younger brothers and sister is evidently intended as a strong contrast to her peaceful, happy, colonial life. Fortunately Kate's Australian *fiancé* appears upon the scene when the fortunes of the family are at their lowest ebb, and carries her and her sister off to the happy land, whither, after a time, the rest of the family follow. Once re-established at the Antipodes all goes well. The men become rich and influential, the women make good marriages. We hope that Mr. Hawthorn, in his love for the new country, which he says is ere long destined to be "the greatest empire of the Southern World," is not holding out delusive hopes to emigrants. The smallest effort made to induce respectable families to leave this overcrowded country and work their way up in a new land is commendable, and even a story book may not have been written in vain. Although the dialogue is not of great literary merit, the author is so well-intentioned and sincere, and there is such an accent of truth in all the descriptions, that our interest is kept up throughout, in spite, also, of the rather Evangelical tone of the book. The accounts of sea voyages and shipwrecks will be enjoyed by boy-readers. We may add that the book is well printed and attractively bound, and suitable for a gift-book.

The Expositor for December opens with a scholarly article by Dr. Sanday on the text of "The Revised New Testament," defending the Revisers, not unsuccessfully as regards the passages quoted, from the charge of dogmatic bias. Professor

Robertson Smith continues his interesting series on "Christ and the Angels." The other articles in this number are an essay on "The Epistle to the Hebrews," by the Rev. H. Wace, who brings out its spiritual and comprehensive characteristics; a continuation of Dean Plumptre's valuable series of papers on "Assyrian and Babylonian Inscriptions;" and "Peter and John before the Sanhedrin," a commentary on the incident in Acts iv. 7-20.—In the January number the Rev. Canon Evans, in his "Critical Remarks on the Translation of the Revised Version," contends that it exhibits "more labour than genius, more learning than judgment"—and gives several instances in proof, while allowing that several texts have been retranslated for the better. The editor—the Rev. S. Cox—follows with an admirable exposition of "The Second Psalm." In the first of a series of "Studies in the Minor Prophets" the Rev. Dr. Matheson follows Dean Stanley in bringing out the breadth and real human interest of the too much neglected book of Jonah. The Rev. Dr. Abbott in an essay on "The Second Epistle of St. Peter—Had the Author read Josephus?" gives striking evidence in support of the theory that the author of this epistle imitated Josephus. Finally, Professor Robertson Smith continues his series of articles on "Christ and the Angels."

The Clergyman's Magazine (Hodder and Stoughton) is published chiefly under Evangelical auspices; and while it contains much that is useful and instructive for parochial clergymen and others, it has little that will interest ministers and students of the Liberal school of thought. The number for January opens with an Address, by the Bishop of Bedford, on "Devotional Meetings of the Clergy." This is followed by a number of "Outlines and Instructions based upon the Ecclesiastical Year, Bible and Prayer-book," &c., which look very artificial. The Rev. J. Rawson Lumby—a competent scholar—begins a series of chapters of an "Introduction to the New Testament" of a popular kind; and Norman Kerr has a treatise on "Wines: Scriptural and Ecclesiastical," in which he advocates the substitution of unfermented wine in the administration of the Lord's Supper. But the most interesting article to the general reader is the account of a journey "Through Siberia," by the Rev. Henry Lansdell, the editor of the magazine, and author of the valuable letters on "Siberia," which appeared some months ago in the *Times*. A *fac-simile* is given of Mr. Lansdell in Gilyah costume of salmon-skin, with a large ring through his nose—altogether very truculent person.

The Bibliographer (Eliot Stock) is an excellent journal of book-lore, full of interest to archaeologists and book collectors. The second number contains, among other contributions, a valuable historical article on "The Bishops' Bible," by the Rev. Nicholas Pocock; "Dante in England," a chapter of literary history, by Professor J. W. Hales; "The Woodcutters of the Netherlands," by W. M. Conway; and an account of The Sunderland Sale and the Comerford Sale, with the prices of the principal books sold.

Messrs. Longmans have published in their wonderfully cheap and attractive "Sunbeam Series" *Strange Dwellings*, being a description of the habitations of animals, slightly abridged from the Rev. J. G. Wood's popular "Homes Without Hands." It is printed in excellent type, and is, we need hardly add, a work especially interesting to the young and to budding Naturalists.

Literary Notes.

MESSRS. LONGMAN will publish in the spring the third and fourth volumes of Mr. Lecky's masterly work, "The History of England in the Eighteenth Century," they will deal with the period between 1760 and 1784.

MR. BLANCHARD JERROLD is engaged in a work on Egypt, which will be published shortly, and will be entitled "The Belgium of the East."

SIGNOR GALLAGHER will shortly publish a work in which he will give an account of his travels in Russia. He was unfortunately prevented from visiting Siberia.

UNDER the title of "The Gospel and its Witnesses," Professor Wace is going to print six lectures delivered by him at St. James's, Westminster, on the principal facts in the life of Christ, and the authority of the Gospel narratives. Mr. Murray, who will publish the book, also promises "An Argument for the Divinity of Jesus Christ," a translation by C. L. Currie from "Le Christianisme et les Temps Présents," of Abbé E. Bougaud.

A NEW poem by Mr. Tennyson, on "The Charge of the Heavy Brigade," will appear in the February number of *Macmillan's Magazine*.

THE sale of the Beckford Library commences next June. We learn from the *Athenæum* that though the cataloguing of the valuable MSS. will be begun at once, the task will not probably be finished in time to admit of their being included in the June auction, which is to last ten days; but they will most likely be disposed of at a later period. The books sold in June will probably, on account of their splendid bindings, attract many French buyers. The Hamilton Library will be sold after the Beckford.

MR. CHARLES HARDWICK, of Manchester, the historian of Preston, has in hand a book on the ancient battlefields of Lancashire. Mr. Hardwick has contributed considerably to the literature of the County Palatine, and rendered assistance to the Rev. Brooke Herford in his editorship of the concluding volume of the last edition of Baines's "Lancashire."

MR. T. H. FARRER, Permanent Secretary of the Board of Trade, has written a work to illustrate established truths, and to expose exploded, though not obsolete fallacies, which will be shortly published for the Cobden Club, under the title of "Free Trade versus Fair Trade."

PROFESSOR REVEL, of Florence, has completed and issued his new Italian version of the New Testament. This is the fourth new version published in Europe in the year 1881, making this year remarkable in the history of scriptural bibliography. The work has occupied him for ten years, and will, if found acceptable to the Protestant Churches, supersede a version made two hundred years ago.

Le Nord, the Russian organ, hitherto published daily at Brussels, will for the future appear once a week.

THE second volume of the "Calendar of Virginia State Papers and other Manuscripts, preserved in the Capitol at Richmond," has been recently published, says the *New York Nation*, under the supervision of Dr. William P. Palmer, aided by Mr. M' Rae, the State Librarian. The volumes embraces the archives of Virginia from April 1, 1781, to Dec. 31, 1781, which was practically the closing period of the American Revolution.

BARON TAUCHNITZ has made a New Year's gift of a handsomely-bound copy of the two thousandth volume of his series of English books to each of the authors whose works are contained in it.

MESSRS. METZLER and Co., of Great Marlborough-street, are, by command of her Majesty, preparing for publication a complete collection of the musical compositions, sacred and secular, of H.R.H. the Prince Consort, the whole being produced under the supervision of Mr. W. G. Cousins, her Majesty's "Master of Music."

THE total sum of money received at the National Gallery for admission on students' days during the past year exceeded £700. The number of visitors to the same institution averaged, daily, from less than 200 to more than 500.

REFERRING to published statements that the Cambridge Professorship of Fine Art will shortly be vacant, the *Athenæum* is in a position to say that at the end of the usual term Professor Colvin will offer himself for re-election.

THE *Academy* says that Messrs. Chapman and Hall are about to publish an important and costly work on certain living English artists. It will contain portraits of them, and etchings—in some cases, we believe, by themselves; in others, etchings of their works; and the letterpress dealing with their lives and pictures will be written with their special authority, if not with their own hands. Mr. Herkomer will contribute an original engraving—partly etched, partly mezzotint—a proof of which was exhibited in the collection of his works at Messrs. Goupil's in the spring of last year.

MANY will be glad to hear that the exploration of Buddhist ruins in the Peshawur Valley, commenced in 1873 and 1874, is shortly to be again taken up.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homœopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

THE NAMES "UNITARIAN" AND "SOCINIAN."

BY DR. G. VANCE SMITH.

The following remarks on these misunderstood words are taken from the reporter's notes of the sermon recently delivered at the annual meeting of the Scottish Unitarian Christian Association, and printed as an appendix to the Report of the Society:—

The name "Unitarian" has been usually understood to imply a direct dissent from the popular doctrine of the Trinity of persons in the Godhead; and it involves, though it does not expressly affirm, a denial of the doctrine that Jesus Christ is God. It denies also that the Holy Spirit is God, in the sense of being a separate Divine personality. This, however, does not appear to have been the force or import of the word Unitarian when it was first introduced. Another and less controversial idea was associated with it in its earlier use. The name itself is believed to have originated in the middle of the sixteenth century, in Transylvania, which is a province of the Austrian Empire, where there has been an established Unitarian Church for more than three hundred years, recognised and supported by the Austrian Government. It is related that, at a Diet, or provincial Parliament, held in the year 1557, a resolution was passed, which afterwards became law, guaranteeing to all sects freedom of worship. As this resolution promised to put an end to existing differences, and to bring about union among the people concerned, those who desired and promoted its adoption were called *Uniti* or *Unitarii*. In this, then, we seem to have the primitive meaning of the name before us. The persons who first bore it were persons who sought especially to establish Union, Equality, and Freedom of Worship among and for the different political and religious parties of their time and country. In this signification, the name might be used, I imagine, by most of the sects and parties of our own day, unless, indeed, we except Roman Catholics and some of the higher sort of Protestants, who probably would not tolerate anything like religious union or equality with those who would not adopt their own creeds and their modes of worship; but, nevertheless, the great bulk of the Christian bodies in this country would allow themselves to be considered Unitarians, or even claim to be Unitarians in the earlier sense, though not in the theological sense. This theological sense, however, soon made its appearance, and became important. It happened that the party to whom the name Unitarian was given, as I have just mentioned, were distinguished for their agreement in reference to the doctrine of the Divine Unity. They rejected the ancient Church-idea of a plurality of persons in the Godhead as not being sufficiently warranted by the teaching of Scripture. Thus, what was at first a political term, or half-political and half-ecclesiastical, came to obtain a more properly theological signification. It came to denote those who believed in One God in One Person, or in other words, in One God, the Father; and this, in express contradiction to those who explained away the Unity of the Godhead, and who cannot be said to believe in One sole God, without very considerable qualification.

The history of the word Unitarian, with its import as now used, is thus, it appears, a very simple and straightforward matter. Those who bear this name, or to whom it has been given, have not invented it. It has come down to them historically; and it has been admitted and employed mainly because it appears to denote correctly the theological position which they occupy. On the whole, I must add, I cannot but think that it is the most open and straightforward course to accept the name which has thus come down to us, as I have explained, and to apply it in its usual and historical sense. So employed, it has a very distinct and important meaning. Nor is it without interesting and honourable associations in the past, as anyone will find who will take the trouble to investigate its history. But yet the name is one of exclusion. To some extent this is undeniable, and to be regretted that it is so; but if it excludes, at least it does not denounce those who may differ in their theological views, and say that they shall perish everlastingly because they are not Unitarians. If any one would find us a better name, and one more expressive of our actual theological position, we, as Unitarians, doubtless would be glad to accept it; but until that is done we cannot fairly avoid or decline an unpopular name merely because it is in a certain sense exclusive, and controversial in its character.

In the next place, while I am upon this subject of names and their use, let me briefly refer to another

term of which some persons are very fond. It is usually brought out as a term of reproach, or abuse even, but not always so, for I imagine that it is occasionally used simply because it is supposed to denote correctly the theological doctrines to which it is applied. I allude to the word Socinian. The present Archbishop of York, for example, in a sermon on an occasion which I remember, spoke of Dr. Channing as a Socinian; and so the word is very often applied to persons who, like Channing, are believers in the sole deity of the One God, the Father. But more commonly this name of Socinian has been a term of abuse; and to speak of a man as a Socinian is, in the ears of many good people, much the same thing as to call him a Deist, or even worse. But now, I must say this is unjust and altogether indefensible on the ground of historical accuracy. In the first place, it is highly unjust to the memory of two eminent men whose character and history were, in most respects such that it should be esteemed an honour, rather than a reproach, to be named after them. The two Socini, uncle and nephew, were members of a distinguished Italian family. They were of noble birth, and received the best education which the times could afford. Living in the sixteenth century, in the time of Calvin and our own reformers, they were led to adopt the doctrines and the principles of the Reformation; but they went a little farther than others, and they soon had to flee from their own country as heretics. Many of their friends were thrown into prison, and put to death, on the same grounds. The German and the Swiss reformers look coldly upon them; and it is related of Calvin that on one occasion when the elder Socinus proposed some doubtful question for his consideration, Calvin grimly replied by warning him to get rid of his "itch of inquiry" lest he should bring upon himself great torment. This happened, we are told, in the same year in which Calvin brought about the burning of the Unitarian Servetus at Geneva; and it shows us the spirit which animated some of the great Protestant leaders of that time. Thus the Socini were reputed heretics; and their party, powerful in some countries, though small, became a term for heresy and abuse in later times. But, notwithstanding, how highly they were esteemed by some of the best men of a former age for character, fidelity to their sense of duty, and their general ability and learning, I will illustrate by two brief quotations. The following words are by the celebrated William Penn, the founder of Pennsylvania, who was himself once charged with being a Socinian. In his defence he used these words:—"I must confess that I have heard of one Socinus, of what is called a noble family, of Sienna in Italy, who about the year 1574, being a young man, did voluntarily abandon the pleasures and honours of the great Duke of Tuscany's court at Florence, who became an exile for his conscience, whose parts, wisdom, and just behaviour, made him famous with the Polish and Transylvanian Churches." But he adds—"I was never baptised into his name, and therefore deny that reproachful epithet, and if in anything I acknowledge the truth of his doctrine, it is for the truth's sake, of which, in many things, he had a clearer prospect than most of his contemporaries." Another distinguished person, an Anglican prelate, no less a person than Archbishop Tillotson, speaks of the Socinian writers of his time in terms of appreciation and justice, which are not commonly met with, and well deserve to be remembered. He says:—"To do right to the writers on that side, I must own they argue matters with that temper and gravity, and with that freedom from passion, which become a serious and weighty argument, inasmuch that some of the Protestant, and the generality of the Popish writers, and even the Jesuits themselves, who pretend to all the reason and subtlety in the world, are in comparison to them but mere scolds and bunglers. Upon the whole," Archbishop Tillotson continues—"they have but this one great defect, that they want a good cause and truth on their side, which if they had, they have reason, and wit, and temper enough to defend it."

Whether the Socinian writers who are thus characterised had a good cause or not may be matter of opinion. At any rate, they had not a popular cause. They were bitterly denounced, and suffered great persecutions for their reputed heresies; and so it happened that their name became a name of opprobrium, and is still too frequently employed in that evil sense. But let me now point out that this is not only, as I have said, unjust to the original bearers of that name, but it further involves a degree of inaccuracy, or even of ignorance, which is not

altogether creditable to those who so apply it to the modern Unitarian. In one most important respect the Unitarian is *not* a Socinian, while the Orthodox or Evangelical Christian, of whatever name, is such—for the true Socinian, it is well known, pays religious worship to Christ. The modern Unitarian never does so. He would consider such worship, offered by himself, as simply idolatrous. This is one of the most important respects in which one form of Christian belief can differ from another. And it follows that the epithet Socinian is in this respect really applicable to the Trinitarian quite as much as in another respect to the Unitarian. To apply it to such a man as Channing, or such a man as Priestley, or Milton, or Locke, or Newton, not to speak of any living Unitarian, is erroneous and unjust in the highest degree; because none of these eminent men owed their Christian belief, in any degree, to the Socini, or to their system; but they studied Christianity for themselves, as they were well able to do, in its original records. They had examined for themselves; and would have repudiated, in the strongest language, the following in the footsteps of any master whatsoever. One was their master, even Christ; and they refused, as strongly as they could refuse, to call themselves by any other name.

SOCIETY OF BIBLICAL ARCHAEOLOGY.—On Tuesday night the anniversary meeting of the Society of Biblical Archaeology was held at its rooms, 9, Conduit-street, W., the Rev. Canon Beechey in the chair. The report, which was read by the secretary, stated the present number of ordinary members to be 559, in addition to thirty-five foreign honorary members. Mr. Rylands reproduced from the Egyptian correspondence of a French journal the latest accounts of Professor Maspero's exploration of the mysterious step-pyramid of Meydom, which is thought by some not unlikely to prove that of the Protomarch Menes himself. Maspero had discovered the entrance at the summit of the supposed artificial mound on which the pyramid was thought to have stood, but which turned out to be its first story. According to M. Gabriel Charmes, writing on the day of his visiting the pyramid, with Maspero as his *cicerone*, the opening now uncovered forms an entrance by an admirably constructed corridor sloping downwards about forty metres, absolutely the same length as that of the Great Pyramid. At the end of this long slope the path is as yet blocked up by *débris*. Maspero had already found in the corridor two hieratic inscriptions, in the style of the twentieth dynasty, recording the names of a couple of scribes who had visited the pyramid at that date, at least 1,000 B.C.

PALESTINE EXPLORATION FUND.—Lieutenant Conder has returned to Jerusalem, bringing with him the results of his first campaign in Eastern Palestine. These are the survey of about five hundred square miles of country, the plans, photographs, and special surveys of a great many places of interest, including Heshbon-Amman and Arak el Emir, the great castle of Hircanus. At Amman—the ancient Rabbath Ammon—he has examined a building which he considers to be of Sassanian architecture. If this is the case it is important, as showing that other Sassanian buildings were put up besides the great castle of Mashita discovered by Canon Tristram. Over six hundred names have been collected, two hundred miles examined, several Bible identifications proposed. The great feature of the country just explored is the prodigious number of cromlechs, and these not scattered about, but grouped and referable to certain centres which represent the old sacred places of the primitive inhabitants. In addition to the cromlechs some very interesting menhirs were found and ancient stone circles. Lieutenant Conder suggests that the "bedstead" of King Og (Deut. iii. 11), which should be "throne," may have been one of these cromlechs. He is also reminded of Balak's altars on finding cromlechs surrounding a large cairn on Mount Nebo. Two reports continuing his information on this subject arrived too late for the January number of the Quarterly Statement. Mr. Clermont Ganneau, the well-known archaeologist, has resumed his "Notes" for the Society, and discusses in this number various points of interest with his well-known learning. Another rock-cut passage has been found at the Pool of Siloam. There is a paper by Mr. St. Chad Boscawen on the Phœnician Funeral Tablet, of which a sketch has already been given by Lieutenant Conder, and there are papers of controversy on topographical points. The Committee make an appeal for assistance in their work.

Our Contemporaries.

THE WORSHIP OF HUMANITY.

The *Spectator*, in an article on the Positivist Service reported in our last number, writes:—

The outside world probably reads the accounts which appear from time to time of the worship of the Positivists with ever increasing wonder and bewilderment. But then the outside world hardly understands the position of men who want, as the Positivists do, to give man not merely all the credit of his religion except the credit of discerning what is real, but, to make up for that little defect, the special credit of originality in having invented it. To most men it would seem rather a discredit than a credit that man should have made himself believe in an infinite God, if that God did not exist, and in an eternal life which, for individuals at least, had turned out to be a pure fable. Not so with the Positivists. They are delighted that man has shown so great a scope of imagination, and they are prepared to assert that though the Infinite Being outside man is nothing in the world, the idea is a noble one, being but the ideal shadow, as it were, of the great race whose common and progressive life Positivists make so much ado about under the name of Humanity; and that the supposed deathlessness of the spiritualised individual is an egotised, but for that reason only a more popular, version of the unity and perfectibility of a spiritualised race. In other words, they claim for the religions of the past that they have but gone astray in their object. Most of the language applied to God might have been, they think, not inappropriately applied to man, if the whole range of man's existence had been taken in; and the language applied to man's personal immortality might not inappropriately have been applied to the posthumous existence of the dead in the living, and of the living in their posterity. And then with those little rectifications, the whole language of adoration and hope would have been justified. So that, in point of fact, in the opinion of Positivists, the religions of the world have not been so wrong as they seemed; they have only lavished on imaginary objects, a sort of emotion appropriate enough to real objects, though real objects more or less hidden from view,—observed for us, not from being too far off, but from being too near. What the Positivists think, as we understand them, is that men would not have invented for a non-existent Being the kind of attributes with which they clothed the Deity, or the kind of hopes with which they contemplated their own existence beyond the grave, if there had not been something in man of kinship with these attributes, and of a character to justify these hopes; and they claim, by directing our minds to the aspects of human nature in which they see this kinship, at once to free the language of religion from superstition, and to concentrate it on what they regard as its true purpose, the further purification and idealisation of our actual life. They believe that human life without the dream of a God may sink into something very gross indeed, unless Positivists contrive to make men see in human life itself that which so riveted their thoughts on God; that human life with an absolute finish in the grave may prove very dreary indeed, unless they can make men see in the consequences of their actions, a prospect almost as delightful as the prospect of a constantly deepening and growing personality; and, therefore, they exercise all the skill they can in trying to charm us into the belief that Humanity is God enough for us all, and that posthumous life is immortality enough for us all.

On the whole, we should say that Positivism shows how strong the yearning for unreal worship is in those who cannot believe enough to justify a real worship. The Positivists go to the utmost verge of the language appropriate to faith in immortality, while openly rejecting it as a selfish dream; and they do this apparently because they admire the enthusiasm of religious meditation too much to be willing to let any of it go, even after its significance is lost. And so, too, they go to the utmost verge of language only appropriate to faith in God, while rejecting the belief in God as superstitious, and just for the same reason as before—that they cannot bear to drop the grand, idealising language which is so fascinating to the imagination, even after they have rejected the faith which made that language reasonable. Surely they should have more of the courage of their opinions. If their view be true, good and bad make up their "grand-êtré," and good and bad live the same posthumous life; and they may just

as fitly curse man in the name of what is evil in humanity, and he will be cursed with it, whether they utter the curse or not, if there be no God to shield him from the curse and to turn it into a blessing—as invoke blessings on him in a caricature of Christian benediction, and pray to him in a parody of Christian trust.

A MOORISH MESSIAH.

The *Spectator* writes:—One of the most striking signs of the deep unrest within the Mahommedan world, an unrest visible in the Panislamic movement, the insurrection throughout North Africa, and the important though badly reported struggles for power in Mecca and the Syrian Desert, is the increased expectation of the immediate arrivals of the Mehdi. All good Mussulmans of all sects, whether orthodox or heretical, believe that in the dark hour of Islam God will send down a Mehdi, or Teacher, whom Mahommed himself foresaw, and who he prophesied should be an Arab of the clan Koreish, and a descendant of his own house. He will restore Islam, reunite the Faithful, and either become Khalif, or for a time supersede him, as ruler of the Mahommedans throughout the world. Usually the belief is of no more importance than the belief of some Christians in the coming of the Millennium; but of late it has taken a stronger hold of the general Mussulman mind, has become a dogma instead of a recognised idea, crops up in many places at once, and most seriously disturbs the old-established Mahommedan Governments, whose rulers are well aware that the moral basis of their authority would be wholly destroyed by the appearance of such a pretender. It is so general in Arabia and Syria that the Turks watch the family at Mecca from which the Mehdi should come with an intentness that has already produced tragical results, and might any day produce a massacre. It is the evident belief of Mr. Blunt, the Arabian traveller, that the next aspirant for power in that region will call himself El Mehdi, the teacher who is expected, and that if he appears and wins the smallest skirmish, half Arabia will flock to his standard. In Egypt the followers of Colonel Arabi are said to be earnestly watching for the promised deliverer; while in Tripoli a correspondent of the *Times*, evidently possessed of unusual information, declares that El Mehdi, the sacrosanct head of the Senoussia community, which has monasteries by the hundred in North Africa, and even in Arabia and Syria, and is obeyed by Mahommedan tribes of the desert whose very names are unknown to Europeans, claims to be the long-expected Teacher, and promises to proclaim himself openly to the world on November 12, 1882. A prophecy to that effect has been carefully circulated for some years through the Moorish-Mussulman world, and is thoroughly known all through the South Mediterranean, from Aleppo to Mogador. It is believed to have been drawn up by Senoussi, the Algerine Moor—a Shereef, we believe, or descendant of the Prophet, though we are not quite certain—who, in 1850, founded the great organisation which now disputes with the Turks the sovereignty of Southern Tripoli, and which, the correspondent says, supplies the material resources for the resistance offered by the Tunisian tribes to the French invasion. The prophecy is couched in these words:—"On the first of the month of Moharram, in the year 1300 (12th November, 1882), will appear the El Mehdi, or Messiah. He will be exactly forty years of age, and of noble bearing. One arm will be longer than the other; his father's name will be Muhammed, his mother's Fatima, and he will be hidden for a time prior to his manifestation." El Mehdi has the physical peculiarity referred to, his right arm reaching to his knee, and he has for four years been hidden from all eyes in religious retreat.

Prophecies of this kind, circulating among a people always ready to believe, and just now excited alike by European pressure, by the Sultan's missionaries, who are preaching the unity of Mahommedans everywhere, and by a wave of religious revival, will be very apt to produce their own fulfilment. There was no doubt among those who carefully examined the great movement called the Indian Mutiny that the uprising, though not caused by the prophecy that the East India Company should cease to reign in one hundred and one years from Plassey—a prophecy curiously fulfilled—was accelerated by it, and owed to it much of its temporary success. The family and tribal jealousies which are so strong in Mecca may prove obstacles to a Moorish claim; but Islam is essentially democratic, a wave of popular feeling may prove irresistible, and we think it quite reasonable to expect that a Mehdi will appear, and that his first habitat will be North Africa,

where the tribes are all of one faith and language, all martial, all expectant, and where, but for the French soldiers, any considerable Mussulman leader would have no difficulty whatever in setting up an Arab Empire, reigning from the Atlantic to the Euphrates. If he has but rifles for his Arabs there is nothing whatever, except Europe, to stop his career. There is no force not European in existence which could arrest the tribes, for the Ottomans are powerless in the Desert; the clan itself has been wasted by the wars of a half-century, and the ordinary Mussulmans of Turkey would probably accept the Mehdi, or at least fight against him with half-hearts.

LIVERPOOL HOSPITAL SUNDAY.—Last Sunday was Hospital Sunday in Liverpool. At Renshaw-street Chapel the Rev. C. Beard preached a special sermon in the forenoon from the words in St. Matthew vii. 12:—"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." The discourse is reported at length in the *Daily Post* of Monday. As in previous years, the collection at Renshaw-street Chapel heads the list, the amount being £493 5s. 2d. At Hope-street Church the amount was £710s. 6½d.

THE PRESBYTERY OF EDINBURGH AND SUNDAY EVENING LECTURES.—A *pro re nata* meeting of the Established Presbytery of Edinburgh was held on Friday week, in compliance with a requisition to the Moderator, Mr. Norman McLeod, to consider an advertisement which appeared in the Edinburgh papers on the previous Saturday, of a course of lectures to be delivered in the parish church of Old Greyfriars. The advertisement referred to was as follows:—"Greyfriars Lectures.—Free lectures will be delivered in Old Greyfriars Church on the following Sunday evenings, at half-past six o'clock. Jan. 8, 'Charles Dickens as a preacher of Christianity,' by the Rev. David Macrae, Dundee. January 15, 'Three-quarters of a century,' an historical and literary review, by Professor Nichol, LL.D., Glasgow. January 22, 'Catholic Reformers of the 16th Century,' by the Rev. Archibald Bisset, M.A., Ratho. January 29, 'The Early Struggle of Science,' by Dr. Andrew Wilson, F.R.S., &c., Edinburgh. February 5, 'The Reformers and the Bible,' by the Rev. W. L. McFarlan, Lenzie. Feb. 12, 'The True and False in History,' by John Campbell Smith, Esq., Advocate, Edinburgh. February 19, 'Revivals,' by the Rev. Alex. Webster, M.A., Edinburgh. February 26, 'Mohammed,' by David Brand, Esq., Advocate, Edinburgh. March 5, 'Spinoza,' by the Rev. John Glassey, M.A. Edinburgh. Collections to defray expenses." The proceedings of the Presbytery were conducted in private, but after a discussion of three hours and a half Mr. Langwill, the Clerk communicated the result of the meeting as follows:—"Mr. Kennedy, seconded by Mr. A. Webster, moved "That the Presbytery having heard from Mr. Glassey that he is willing to withdraw from his course of lectures those under the names of the laymen, express their satisfaction with the same, and find no cause for further interference." Dr. Lees, seconded by Mr. Macgregor, moved, "That the Presbytery, having considered the advertisement which appeared in the Edinburgh newspapers on Saturday last, of a course of lectures to be delivered at the Parish Church of Old Greyfriars, on the evenings of Sundays, at half-past six o'clock, at which hour the regular service of the church falls to be held, and having heard explanations from the minister of Old Greyfriars, are of opinion that the proposed course of lectures ought not to be proceeded with; that this finding be intimated to the minister of Old Greyfriars, and that he be inhibited from allowing this course of lectures to be delivered in his church as advertised." Dr. Phin, seconded by Mr. Jamieson, moved that "The Presbytery having learned that arrangements have been made for the delivery of certain lectures by persons who are not licentiates of this Church in the Parish Church of Old Greyfriars, on the 8th, 15th, and 29th inst., and on the 12th and 26th prox., as advertised in the *Edinburgh Courier* on the 30th ult., prohibit the delivery of the said lectures on the Lord's Day, specified in the advertisement, and enjoin the ministers and Kirk Session of Old Greyfriars to give effect to this prohibition." A vote was taken between the motions of Mr. Kennedy and Dr. Lees, when there voted for Mr. Kennedy four, and for Dr. Lees, nineteen. Dr. Lees's motion was then put against Dr. Phin's, with the result that fourteen members voted for each, and the Moderator gave his vote in favour of the motion of Dr. Lees. This motion then became the judgment of the Presbytery. Mr. Glassey, Mr. Kennedy, and Mr. A. Webster dissented and appealed to the Senate

JOSEPH SMITH, THE MORMON PROPHET.—I.

BY THE HON. JOSIAH QUINCY.

It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this:—What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written:—Joseph Smith, the Mormon Prophet. And the reply, absurd as it, doubtless, seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other to-day have to do with this man and what he has left us. Is there any remedy heroic enough to meet the case, yet in accordance with our national doctrines of liberty and toleration, which can be applied to the demoralising doctrines now advanced by the sect which he created? The possibilities of the Mormon system are unfathomable. Polygamy may be followed by still darker "revelations." Here is a society resting upon foundations which may at any moment be made subversive of every duty which we claim from the citizen. Must it be reached by that last argument which quenched the evil fanaticisms of Mulhausen and Munster? A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was before him. "I am going like a lamb to the slaughter," he is reported to have said; "but I am as calm as a summer's morning. I have a conscience void of offence and shall die innocent." I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him. At some future time they may be found to have some bearing upon the theories of others who are more competent to make them. Ten closely-written pages of my journal describe my impressions of Nauvoo, and of its prophet, mayor, general, and judge; but details, necessarily omitted in the diary, went into letters addressed to friends at home, and I shall use both these sources to make my narrative as complete as possible. I happened to visit Joseph Smith in company with a distinguished gentleman, who, if rumor may be trusted, has been as conscientious a journal-writer as was his father. It is not impossible that my record may one day be supplemented by that of my fellow-traveller, the Hon. Charles Francis Adams.

It was on the 25th of April, 1844, that Mr. Adams and myself left Boston for the journey to the West which we had had for some time in contemplation. I omit all account of our adventures—and a very full account of them is before me—until the 14th of May, when we are ascending the clear, sparkling waters of the Upper Mississippi in the little steamboat *Amaranth*. With one exception, we find our fellow-passengers uninteresting. The exception is Dr. Goforth. A chivalric, yet simple personage is this same doctor, who has served under General Jackson at the battle of New Orleans and is now going to Nauvoo to promote the election of the just nominated Henry Clay. It is to this gentleman we owe our sight of the City of the Saints, which, strangely enough, we had not intended to visit. Though far from being a Mormon himself, Dr. Goforth told us much that was good and interesting about this strange people. He urged us to see for ourselves the result of the singular political system which had been fastened upon Christianity, and to make

the acquaintance of his friend, General Smith, the religious and civil autocrat of the community. "We agreed to stop at Nauvoo," says my journal, "provided some conveyance should be found at the landing which would take us up to General Smith's tavern, and prepared our baggage for this contingency. Owing to various delays, we did not reach the landing till nearly midnight, when our friend, who had jumped on shore the moment the boat stopped, returned with the intelligence that no carriage was to be had, and so we bade him adieu, to go on our way. But, as we still lingered upon the hurricane deck, he shouted that there was a house on the landing, where we could get a good bed. This changed our destiny, and just at the last moment we hurried on shore. Here we found that the 'good bed' our friend had promised us was in an old mill, which had been converted into an Irish shanty. However, we made the best of it, and, having dispossessed a cat and a small army of cockroaches of their quarters on the coverlet, we lay down in our dressing-gowns and were soon asleep."

We left our lowly bed in the grey light of the morning to find the rain descending in torrents and the roads knee-deep in mud. Intelligence of our arrival had in some mysterious manner reached General Smith, and the prophet's own chariot, a comfortable carryall, drawn by two horses, soon made its appearance. It is probable that we owed the alacrity with which we were served to an odd blunder which had combined our names and personalities and set forth that no less a man than ex-President John Quincy Adams had arrived to visit Mr. Joseph Smith. Happily, however, Dr. Goforth, who had got upon the road before us, divided our persons and reduced them to their proper proportions, so that no trace of disappointment was visible in the group of rough-looking Mormons who awaited our descent at the door of the tavern. It was a three-story frame house, set back from the street and surrounded by a white fence, that we had reached after about two miles of the muddiest driving. Pre-eminent among the stragglers by the door stood a man of commanding appearance, clad in the costume of a journeyman carpenter when about his work. He was a hearty, athletic fellow, with blue eyes, standing prominently out upon his light complexion, a long nose, and a retreating forehead. He wore striped pantaloons, a linen jacket, which had not lately seen the wash-tub, and a beard of some three days' growth. This was the founder of the religion which had been preached in every quarter of the earth. As Dr. Goforth introduced us to the prophet he mentioned the parentage of my companion. "God bless you, to begin with!" said Joseph Smith, raising his hands in the air and letting them descend upon the shoulders of Mr. Adams. The benediction, though evidently sincere, had an odd savour of what may be called official familiarity, such as a crowned head might adopt on receiving the heir presumptive of a friendly court. The greeting to me was cordial—with that sort of cordiality with which the president of a college might welcome a deserving janitor—and a blessing formed no part of it. "And now come, both of you, into the house!" said our host, as, suiting the action to the word, he ushered us across the threshold of his tavern.

A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow-mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha D. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognised in a picture, but rather one that would be felt in a grave emergency. Of all men I have met these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance. This it is just to say with emphasis; for the reader will find so much that is puerile and even shocking in my report of the prophet's conversation that he might never suspect the impression of rugged power that was given by the man.

On the right hand, as we entered the house, was a small and very comfortless-looking bar-room; all the more comfortless, perchance, from its being a dry bar-room, as no spirituous liquors were permitted at Nauvoo. In apparent search for more private quarters the prophet opened the door of a room on the left. He instantly shut it again, but not before I perceived that the obstacle to our entrance was its prior occupancy by a woman, in bed.

He then ran upstairs, calling upon us to follow him, and, throwing open a door in the second story, disclosed three Mormons in three beds. This was not satisfactory; neither was the next chamber, which was found, on inspection, to contain two sleeping disciples. The third attempt was somewhat more fortunate, for we had found a room which held but a single bed and a single sleeper. Into this apartment we were invited to enter. Our host immediately proceeded to the bed, and drew the clothes well over the head of its occupant. He then called a man to make a fire, and begged us to sit down. Smith then began to talk about himself and his people, as, of course, we encouraged him to do. He addressed his words to Mr. Adams oftener than to me, evidently thinking that this gentleman had, or was likely to have, political influence, which it was desirable to conciliate. Whether by subtle tact or happy accident, he introduced us to Mormonism as a secular institution before stating its monstrous claims as a religious system. Polygamy, it must be remembered, formed no part of the alleged revelations upon which the social life at Nauvoo was based; indeed, the recorded precepts of its prophet were utterly opposed to such a practice. And it is at least doubtful whether this barbarism was in any way sanctioned by Smith. Let a man who has so much to answer for be allowed the full benefit of the doubt; and Mormonism, minus the spiritual wife system, had, as it has to-day, much that was interesting in its secular aspects. Its founder told us what he had accomplished and the terrible persecutions through which he had brought his people. He spoke with bitterness of outrages to which they had been subjected in Missouri, and implied that the wanton barbarities of his lawless enemies must one day be atoned for. He spoke of the industrial results of his autocracy in the holy city we were visiting, and of the extraordinary powers of its charter, obtained through his friend Governor Ford. The past had shown him that a military organisation was necessary. He was now at the head of three thousand men, equipped by the State of Illinois and belonging to its militia, and the Saints were prepared to fight, as well as to work. "I decided," said Smith, "that the commander of my troops ought to be a lieutenant-general, and I was, of course, chosen to that position. I sent my certificate of election to Governor Ford, and received in return a commission of lieutenant-general of the Nauvoo Legion and of the militia of the State of Illinois. Now, on examining the Constitution of the United States, I find that an officer must be tried by a court-martial composed of his equals in rank; and as I am the only lieutenant-general in the country, I think they find it pretty hard to try me."

At this point breakfast was announced, and a substantial meal was served in a long back kitchen. We sat down with about thirty persons, some of them being in their shirt-sleeves, as if just come from work. There was no going out, as the rain still fell in torrents; and so, when we had finished breakfast, the prophet (who had exchanged his working dress for a broadcloth suit while we lingered at the table) proposed to return to the chamber we had quitted, where he would give us his views of theology. The bed had been made during our absence and the fire plentifully replenished. Our party was now increased by the presence of the patriarch, Hiram Smith; Dr. Richards, of Philadelphia, who seemed to be a very modest and respectable Mormon; Dr. Goforth, and a Methodist minister, whose name I have not preserved. No sooner were we seated than there entered some half-dozen leaders of the sect, among whom, I think, were Rigdon and Young; but of their presence I cannot be positive. These men constituted a sort of silent chorus during the expositions of their chief. They fixed a searching, yet furtive gaze upon Mr. Adams and myself, as if eager to discover how we were impressed by what we heard. Of the wild talk that we listened to I have preserved but a few fragments. Smith was well versed in the letter of the Scriptures, though he had little comprehension of their spirit. He began by denying the doctrine of the Trinity, and supported his views by the glib recitation of a number of texts. From this he passed to his own claims to special inspiration, quoting with great emphasis the eleventh and twelfth verses of the fourth chapter of Ephesians, which, in his eyes, adumbrated the whole Mormon hierarchy. The degrees and orders of ecclesiastical dignitaries he set forth with great precision, being careful to mention the interesting revelation which placed Joseph Smith supreme above them all. This information was plentifully besprinkled with cant phrases or homely proverbs. "There, I have proved that point as straight as a loon's leg." "The curses of

my enemies run off from me like water from a duck's back." Such are the specimens which my journal happens to preserve, but the exposition was constantly garnished with forcible vulgarisms of a similar sort. The prophet referred to his miraculous gift of understanding all languages, and took down a Bible in various tongues, for the purpose of exhibiting his accomplishments in this particular. Our position as guests prevented our testing his powers by a rigid examination, and the rendering of a few familiar texts seemed to be accepted by his followers as a triumphant demonstration of his abilities. It may have been an accident, but I observed that the bulk of his translations were from the Hebrew, which, presumably, his visitors did not understand, rather than from the classical languages, in which they might more easily have caught him tripping.

"And now come with me," said the prophet, "and I will show you the curiosities." So saying, he led the way to a lower room, where sat a venerable and respectable-looking lady. "This is my mother, gentlemen. The curiosities we shall see belong to her. They were purchased with her own money, at a cost of six thousand dollars," and then, with deep feeling, were added the words, "and that woman was turned out upon the prairie in the dead of night by a mob." There were some pine presses fixed against the wall of the room. These receptacles Smith opened, and disclosed four human bodies, shrunken and black with age. "These are mummies," said the exhibitor. "I want you to look at that little runt of a fellow over there. He was a great man in his day. Why, that was Pharaoh Necho, King of Egypt!" Some parchments inscribed with hieroglyphics were then offered us. They were preserved under glass and handled with great respect. "That is the handwriting of Abraham, the Father of the Faithful," said the prophet. "This is the autograph of Moses, and these lines were written by his brother Aaron. Here we have the earliest account of the Creation, from which Moses composed the First Book of Genesis." The parchment last referred to showed a rude drawing of a man and woman, and a serpent walking upon a pair of legs. I ventured to doubt the propriety of providing the reptile in question with this unusual means of locomotion. "Why, that's as plain as a pikestaff," was the rejoinder. "Before the Fall snakes always went about on legs, just like chickens. They were deprived of them, in punishment for their agency in the ruin of man." We were further assured that the prophet was the only mortal who could translate these mysterious writings, and that his power was given by direct inspiration.

It is well known that Joseph Smith was accustomed to make his revelations point to those sturdy business habits which lead to prosperity in this present life. He had little enough of that unmixt spiritual power which flashed out from the spare, neurasthenic body of Andrew Jackson. The prophet's hold upon you seemed to come from the balance and harmony of temperament which reposes upon a large physical basis. No association with the sacred phrases of Scripture could keep the inspirations of this man from getting down upon the hard pan of practical affairs. "Verily I say unto you, let my servant, Sidney Gilbert, plant himself in this place and establish a store." So had run one of his revelations, in which no holier spirit than that of commerce is discernible. The exhibition of these august relics concluded with a similar descent into the hard modern world of fact. Monarchs, patriarchs, and parchments were very well in their way; but this was clearly the nineteenth century, when prophets must get a living and provide for their relations. "Gentlemen," said this *bourgeois* Mohammed, as he closed the cabinets, "those who see these curiosities generally pay my mother a quarter of a dollar."

THE LONDON SCHOOL BOARD reassembled on Thursday, after their Christmas recess. The greater portion of a several hours' sitting was occupied by a debate on the Industrial Schools scandal. The Home Secretary has sent a letter stating that the Public Prosecutor had decided that the evidence with regard to the St. Paul's Industrial School would not support a criminal prosecution. Several motions were unsuccessfully made as to what reply should be sent to the Home Secretary. The result was a resolution to simply acknowledge the receipt of the letter. Mr. H. Gower submitted a motion instructing the special committee on the subject to continue the inquiry. This proposition was agreed to, so that the inquiry is to be resumed by the special committee.

Correspondence.

THE COMING CONFERENCE.

TO THE EDITOR.

SIR,—I imagine it is now impossible to alter the place for the meeting of the Conference to which many of us are looking forward with so much interest. The Committee have doubtless considered this matter very thoroughly, and have for certain weighty reasons decided on Liverpool as, on the whole, the best place. Now it remains to us to make up our minds to all go to Liverpool. One of your correspondents of Jan. 7 says that few, if any, of the London and South country ministers and laymen can be expected to go so far north as Liverpool.

Now, Sir, my hope is that every Unitarian and Free Christian minister will be at Liverpool, and further, that every congregation will be represented by one or two delegates chosen by the vote of each congregation. Now how is this to be managed? Certainly not without expense. But I imagine that the Committee are prepared to bear expense in this matter. My hope is that the Committee will say to every minister, "We will give you a railway ticket to Liverpool and back, and we will either find you accommodation in the house of a friend, or else pay you a certain sum for hotel expenses." I feel sure that nothing short of this will meet the case for many of us country ministers. Then we must not merely have a Conference of ministers, we want representative laymen from all our churches. Here, again, my hope is that the Committee will say, "We will provide hospitably for one or two delegates from every church, i.e., if the delegates are *bona fide* delegates elected by the vote of each congregation, and we will also give you railway tickets." Of course, many ministers and laymen will prefer to pay their own expenses, but some of us cannot possibly do it. Whatever place is chosen for the Conference, whether Birmingham, Nottingham, London, or Liverpool, there must needs be some churches far removed from it, and in many, if not most, of such cases nothing but the most liberal arrangements on the part of the Committee will meet the difficulty. Of course the whole difficulty is solved if each congregation will undertake to pay the expenses of its minister and delegates; but who is to know whether this is being done or not unless the Committee take the matter up?

I am most anxious that this Conference should be thoroughly representative, and therefore urge these views upon the Committee and upon our friends generally. A COUNTRY PARSON.

THE IRISH QUESTION.

TO THE EDITOR.

SIR,—Your readers are much indebted to you for informing them that Mr. Joseph Chamberlain had written a defence of the Government's Irish coercive policy. As you did not copy that excellent defence, and as some of your readers may not have been so fortunate as myself, I hasten to inform them of my good luck. I found it in this month's number of the *Truthseeker*, safely sandwiched between two letters of Mr. J. P. Hopps's on the same subject, the whole headed "The Policy of Repression in Ireland." Mr. J. P. Hopps had the first and the last word, Mr. Chamberlain, between the two, being rather "shut up." Indeed, but for your friendly intimation I fear he would have been altogether "nowhere." Mr. Hopps asks several questions, and instead of waiting for a reply, answers them himself. He evidently thinks he knows more of the state of Ireland than Mr. Chamberlain (and the whole Government), and yet expresses his "profound esteem" and "humble allegiance" to his right hon. correspondent.

How is it, I am led to ask, in the name of common sense, policy, and prudence, that Liberals like Mr. Hopps cannot trust their chosen leaders to know and to act more wisely than themselves? Any one living in Ireland and unwarped by party prejudice or self-interest acknowledges the necessity of the coercive measures recently enforced. If in error at all, the Government erred on the side of liberty, which had grown into license, and would, but for their interference, have ended in anarchy.

The Land League, in the abstract, might be innocent, justifiable, and useful, but, in the concrete, it was allied with robbers, ruffians, and murderers. Abstractions may suit and satisfy the orator on the platform, but Government must grapple with realities. Whatever exaggerations there may have been the cases of undoubted cruelty and crime were num-

berless. Take this one of a mild type—within my own personal knowledge:—

"The Rev. G. Webster, D.D., rector of St. Nicholas Church, City of Cork, a clergyman of liberal politics, great energy, and practical philanthropy, had accepted a donation of £500 from Mr. Bence Jones (who had been boycotted on his estate, county Cork, and had taken refuge in England) towards building a boarding-house for the students of the Queen's College, Cork. Mr. Jones, finding he could get the woodwork, &c., much better and cheaper in England than in Ireland, sent over, per Wave, a cargo of doors, window-sashes, &c., to Cork, consigning it to Dr. Webster. No sooner did this arrival become known than, at a meeting of the Cork branch of the Land League, Dr. Webster was denounced and threatened, and the captain of the Wave was warned that he would be shot if he discharged his cargo. The vessel lay several weeks in the river, no one daring to defy the threats of the Land League. At last orders came down from Dublin that the vessel, under strong military guard, should be unloaded. The Rev. Dr. Webster was so harassed and insulted by mobs, and his life so repeatedly threatened that he had to be guarded day and night by policemen. He then was obliged to go, broken in health, to England, whence he has only just returned, to find the streets of Cork clean swept of the liberty (!) loving Land Leaguers by the beneficent besom of Coercion."

Cork, Jan. 10.

CANDID CONFESSIONS.

TO THE EDITOR.

SIR,—I copied the paragraph below from the first number of the *Christian Commonwealth* of Oct. 20, 1881, under the head of "Pen and Scissors:—"

"A CANDID CONFESSION FROM AN UNEXPECTED SOURCE.—As a striking evidence that a decided reaction is now going on from Latitudinarianism, we may state that, a few evenings since, we had a long conversation with a distinguished Unitarian minister, who is well known both in England and America [W. H. Channing?]. We found him thoroughly tired and sick of the Radicalism which has been rapidly absorbing the Unitarian ranks. He declared to us, with very great feeling, that there was 'no hope for the world except in the Christ, the blessed Son of God.' He spoke in the tenderest manner of the devoted Christian life of the late President Garfield, and declared that such a character was not possible except its foundation was the Christian faith. He told us he knew other men who had been even more radical than he had, who were abandoning their extreme views, and some of them stand now precisely where he does. Among these he mentioned the name of one of the most notorious of the Ultra-Unitarians in America."—[O. B. Frothingham?]

The whole paragraph is rather vague, and the writer seems to have taken advantage of a few good-natured liberal expressions about Orthodoxy.

Jan. 6.

W. H.

THE DISESTABLISHMENT OF BELLS.—The law has in the matter of bells, less disregard for the nerves than regard for the privileges of religion. Secular bells of all kinds have one by one been disestablished in the metropolis. The muffin bell, together with all other noisy modes of advertising wares, has been in theory at least silenced. The call bell for ringing workmen up to time is prohibited like steam whistles and horns, used for the same purpose without the sanction of the sanitary authority. Musical hand-bells are liable to the same suppression as the street organ, the common enemy of all mankind who live above the basement floor. Church bells alone, except at one time the unorthodox bells of Roman Catholics, have been subjected to no statutory repression. Bells in their purely musical function may, if they pass the bounds of the definition of nuisance, be restrained by injunction, as happened in the well-known case of the Roman Catholic chapel at Clapham; but the passing bell, the funeral bell, and the bell for service are not only allowed, but enjoined by the Canons. Some repression on these most disturbing forms of ringing may fairly be asked. Passing bells may well be dispensed with altogether in towns; and funeral bells in the near neighbourhood of houses might, without impropriety, be required to be closely muffled. Better reminders of mortality are found nowadays in the first column of the daily newspaper than in the church steeple.—*Law Journal*.

Religious Intelligence.

HUNSLLET, NEAR LEEDS.—The Rev. M. S. Dunbar, M.A., has resigned the pulpit at this place.

CHELMSFORD.—On Sunday last the services were conducted by Mr. E. Lawrence, LL.B., who preached morning and evening on "The Lord's Prayer," and also addressed the scholars in the afternoon. The attendances were excellent, the evening congregation overflowing into the new annexe, and Mr. Lawrence's kindly persuasive manner has left a deep impression for good.

SAFFRON WALDEN.—On the 4th inst. the annual social meeting of the General Baptist congregation was held, when seventy persons sat down to tea. At the meeting afterwards Mr. Brinkworth traced the history of the church from its commencement by Mr. Metcalfe, when Mr. Catley came from London to preach there. Then it was that the movement was subsidised by Robert Cosens, head steward of the Audley End Estate, in 1711. For many years the churches of Melbourn and Fulbourne, in Cambridgeshire, with Saffron Walden, were under the pastoral care of the Rev. Joseph Eedes, succeeded by Mr. Thomas Barron, who was a medical man, and made a uniform charge of one penny to all who consulted him, and many persons derived very great benefit from his treatment. He was succeeded by the Rev. Stephen Philpot in 1791, the increase under whose ministry necessitated the erection of the present chapel, which was opened on August 5, 1792. The first text preached from was "Peace be within these walls." The funds were collected by Mr. Philpot, chiefly from the London, Kent, and Sussex Baptist Churches, Mr. Dan. Taylor, founder of the New Connexion, giving £6 7s. 6d. After Mr. Philpot's decease, in 1821, considerable trouble arose in connection with Mr. Cundrell, who was his successor. He was followed by the Rev. J. O. Squier, from Edinburgh, who was succeeded, in 1835, by the late Rev. John Marten, who continued pastor until the close of 1864. For some time past the friends have purposed to erect a tablet to the memory of this good man. It was deemed desirable to have two—one to the memory of the Rev. S. Philpot. These have been placed on the west wall of the chapel; they are of the finest statuary marble, on black marble base. The tender of Messrs. Dottridge Brothers, of London, was accepted. They were fixed in the chapel in December by that firm, who have executed the work entrusted to them in the best possible manner, giving great satisfaction. At this stage of the meeting Mr. Brinkworth unveiled them to the audience, who were delighted with these mementos to the memory of the good men. Mr. Marten was for many years managing director of the Gas Works. He established the second building society in this town, and was the leading spirit of the Temperance cause, frequently receiving his reward in stones, bats, and other *débris* thrown at him. Both men were well known, and, it may be remarked, that both came from Dover in the spring of the year. Mr. Philpot was pastor for thirty years, and Mr. Marten for twenty-nine years. Both died in the month of August. One is buried in the chapel-ground, the other in the cemetery. Other addresses followed, with singing, &c.; and this interesting ceremony was closed in this, one of the oldest Baptist causes in the East of England, where "the Gospel of our Lord and Saviour Jesus Christ must be preached twice every Lord's Day," any omission of this teaching forfeiting the whole of the property in six months.

GORTON: WELCOME TO THE REV. DENDY AGATE, B.A.—At a congregational meeting of the Brookfield School, held on Monday last, when three hundred and fifty persons were present, a cordial welcome was given to the new minister, Mr. Dendy Agate. Mr. R. Peacock, of Gorton-hall, who presided, traced the growth of the church and school, and alluded to the long connection of their late minister, the Rev. G. H. Wells, M.A., with the place, expressing the hope that their new minister would prove a worthy successor to him, and fulfil the high expectations they had formed respecting him. After reading a letter from Mr. Wells, he concluded by introducing the Rev. Dendy Agate to the congregation, stating that he would begin his ministry permanently on the 15th of the present month. The Rev. Dendy Agate, in reply, said he would try to deserve the very pleasing encomium which Mr. Peacock had pronounced upon him, and he thanked them for their kind reception. He had for four years been settled with a small and struggling congregation, and he had done his best among them; but he was

glad, while yet a young man, of the opportunity of being engaged in work which would require him to put forth all his powers. A capital entertainment was then gone through, including selections by the handbell ringers, part songs by the choir, duets, solos, and a dramatic entertainment, including a scene from the "School for Scandal."

Obituary.

THE REV. J. WILSON, OF BIRMINGHAM.

Those who are interested in philanthropic work in Birmingham will hear with deep regret of the death of the Rev. J. Wilson, superintendent of the Church of the Messiah Ministry to the Poor, better known as the Lawrence-street Mission, which took place on Friday morning, the 6th inst., at his residence, in Great Brook-street. Mr. Wilson was fifty-six years of age, having been born at Liverpool in September 1825. Being possessed of an ardent temperament and benevolent disposition, he commenced to take a share in philanthropic work in his native town at the age of eighteen, applying himself specially to the advocacy of the temperance cause and to other questions, social, political, and charitable. For a number of years he was president of the Liverpool Co-operative Provident Association, and from 1854 till 1863 he was minister of the Liverpool Domestic Mission. In the last-named year he removed to Birmingham to take charge of the work in which thenceforth to the time of his death he so zealously and lovingly laboured. Those who are acquainted with Birmingham, especially as it was before the operations of the Health Committee of the Corporation began, know how sadly the poor people in the courts and alleys near Lawrence-street have needed every ameliorating influence which could be brought into operation on their behalf; and though the annual reports of the Mission have furnished statistical and descriptive information as to the work done, much of the good resulting from Mr. Wilson's residence and labour amongst them has been and must be unrecorded. Though labouring as an Unitarian minister, it was in no sectarian aspect that he was generally known. The chapel in which he preached was frequented by the poor of all denominations, as its pulpit, also, was often filled by ministers and laymen of other churches. The Sunday-schools were also carried on undenominationally, and under Mr. Wilson's superintendence were brought to a high degree of efficiency. There were scarcely any vacant places in them, the attendance averaging about 360 in the morning and 380 in the afternoon; and it is worthy of record that, poor as are most of the children attending them, their contributions on Hospital Sunday for the Children's Hospital have been amongst the largest of the school collections in the town. Very useful day schools were also carried on for many years, but about two years ago this part of the work was transferred to the School Board. To these more prominent features—the chapel and the schools—there were added the provision of dinners for poor children during the winter months, a temperance society and Band of Hope, a saving's club, a women's sewing class, and other agencies; while last, and perhaps most important of all, was the visitation of the sick poor. For a considerable time past Mr. Wilson has been in weak health, and has performed his labour of love under circumstances of considerable difficulty, but he was able to gather round him a circle of helpers, whom he imbued with a share of his own self-denying zeal, and by whose co-operation, and that of the members of his own family, he has been enabled, in laying down his work, to leave the institutions of the Mission in the highest state of efficiency. Mr. Wilson, as far as strength and leisure permitted him, took part in other work besides that directly connected with his ministerial charge, and at one time was chairman of the Duddeston Ward Liberal Committee. He leaves a wife and seven children, for whom general sympathy will be felt in the loss which they have sustained.

We may add that Mr. Wilson in 1852-3 was master of the boys' school at Spicer-street Domestic Mission, and gave his services as a volunteer teacher in the Sunday-school. In both capacities he obtained the confidence and esteem of the committee and his fellow-teachers.

The remains were interred on Wednesday at the Old Cemetery, Key Hill. In the morning a service was conducted in Lawrence-street Chapel by the Rev. H. W. Crosskey to a crowded congregation, consisting chiefly of the poor people of the district, among whom the deceased had laboured. In his

address Mr. Crosskey referred to Mr. Wilson's long services as missionary in Birmingham and the large amount of good he had effected in reclaiming the people from vice, and the building up of the institutions associated with the chapel. He had also been very zealous in his visitations to the sick, although for a long time he had been very much afflicted himself. Mr. Wilson had drawn around him a band of faithful fellow-workers, who would no doubt continue to be animated by his spirit. A procession, consisting of the hearse, a large number of private carriages, the scholars of the Sunday-school, and a number of people attending the chapel, was then formed and proceeded to the cemetery, where the interment took place, in the presence of the Rev. H. W. Crosskey (who read a brief burial service), the Revs. B. Wright, J. B. Gardner, J. Allsopp, C. Clarke, Kentish Bache, J. Heape, Arthur O'Neill, W. Harrison (Glossop), W. Cochrane (Cradley), H. Eachus (Coseley), H. McKean (Oldbury), and F. Summers (London); Dr. Russell, Messrs. A. W. Wills, C. F. Osler, S. Greenway, H. Lakin, Smith, Timothy Kenrick, T. Gladstone, &c.

THE REV. WM. BENNETT, OF HEYWOOD.—We regret to record the death of the Rev. Wm. Bennett, which took place on Wednesday morning, at his residence, South View Terrace, Heywood, the immediate cause of death being inflammation of the lungs and gastric fever. Mr. Bennett in early life matriculated at the Glasgow University and afterwards engaged in the work of a schoolmaster. He and his brother Thomas established in St. Andrew's-square the first secular school in Scotland. In addition he assisted his brother Thomas in the literary work of the *Dumbarton Herald*, of which Thomas was the proprietor and editor. About the year 1869 he settled as Unitarian minister at Canterbury. Thence he removed to Aberdeen in 1872, where he became the minister in succession to the Rev. G. J. Slater. We find him in 1877 minister at Paisley, and thence he removed to Heywood in 1879, where he has faithfully pursued his ministerial work with much acceptance, endeavouring to give a practical turn to his parochial labours, seeking not only the culture of the intellect, but the heart. Gradually he was making his way to the respect of all parties in the town, and our friends feel that they have lost a good pastor. Being a strong vegetarian and teetotaler he diligently urged his views on these topics at every fitting opportunity. He has been a frequent poetical contributor to the columns of the *Unitarian Herald* and other periodicals. We regret to learn that Mr. Bennett leaves behind him a wife and four young children, the eldest of whom is only nine years of age.

MR. ARTHUR ATKINS, OF HINCKLEY.—We regret to record the decease of Mr. Arthur Atkins, which took place at his residence, Teign Bank House, Hinckley, on Thursday, the 5th inst. The deceased gentleman (a member of the firm of Atkins Bros., hosiery manufacturers, Hinckley and Leicester) was universally respected in the town of Hinckley, where he has, in conjunction with the other members of the firm, materially contributed to the increased importance of Hinckley as a manufacturing town. Sorrowful expressions of heartfelt regret were to be heard on all sides and from all classes when the sad news of his decease was made known in the town on Thursday evening. The shock to his family, friends, and the public was all the greater owing to the short illness which preceded his death. On the previous Thursday he had attended a meeting in one of the many public offices he was called to fill, and he was confined to his bed only for a few days afterwards. At the age of forty-three he has passed away, leaving a widow and eight young children in the deepest sorrow, which is shared by a large circle of friends and relations. A loving husband and an affectionate father, a kind friend and a benevolent benefactor to the town, have been lost in the decease of one who was so well known. He filled, amongst other public offices, that of Chairman of the Hinckley School Board, of which he has been a member since its formation in 1872. He was also a member of the Local Board, and one of the Governors of the Hinckley Grammar School. The interment took place last Monday. The universal respect with which the deceased gentleman was regarded was shown in a most remarkable and impressive manner. From the house to the cemetery the sad procession passed between unbroken lines of spectators of all classes and ages. The funeral arrangements were of the simplest possible kind. The coffin, without pall, and covered with beautiful flowers, was carried by workpeople. The respectable and sympathetic behaviour of the people

as the mourners passed was very touching, indicating feelings very different from mere idle curiosity. At a short distance from the house the procession was joined by members of all the public bodies and most of the manufacturers of the town, and representatives of the clergy. The service in the chapel was conducted by the Rev. J. Page Hopps, of Leicester, who delivered an appropriate address.

MR. RICHARD HENRY DANA, the distinguished American jurist, author, and politician, died at Rome on the 6th inst., after a few days' illness, from pneumonia. Until within a few hours of the end his death was quite unlooked-for. Mr. Dana was in his sixty-seventh year. He was the son of the late Mr. R. H. Dana, the American essayist and poet, and was born at Cambridge, Massachusetts. Being obliged to leave Harvard College in 1834 on account of ill-health he undertook a voyage to California, which he described in his popular book "Two Years Before the Mast and Twenty Years After." Returning to college he studied law, and was admitted to the Boston Bar in 1840. He acquired a special reputation in maritime law after the publication, in 1841, of his "Seaman's Friends," known in England as "The Seaman's Manual," containing a dictionary of nautical terms. In 1833 he became a member of the Massachusetts Legislature. He was one of the founders of the "Free Soil Party," and took a prominent part in the Republican movement of 1856. At the trial of Jefferson Davis he represented the Government. He is the author of several important legal works, the best known of which is his copiously annotated edition of Wheaton's "International Law." One of the notes in this work, on the neutrality laws of Great Britain and the United States, was translated into French for the use of the arbitrators in Geneva in 1872. "To Cuba and Back: A Vacation Voyage," published in 1859, and a biography of Channing are among his contributions to lighter literature. He was named some time since for the post of minister of the United States in England, but the appointment was withdrawn on account of local opposition in his own country.

FALMOUTH.—On Saturday last an auction was held to sell some goods which had been seized by the County Court bailiff from the premises of Nathaniel Fox, a Quaker, who had been sued in the County Court by the Rev. John Wright, the rector of Falmouth, for arrears of rector's rates, and who had persistently refused to pay for conscientious reasons. Sewing machines, iron bedsteads, and other things were put up, and Mr. Fox, who was present, bid for the lot, and they were nearly all bought by him, the total amount realised being £23 12s., and as about £10 more is wanted to make up the sum required, another seizure and sale will take place. At the close of the sale a Mr. Lovell Squire, a Quaker, made a speech denouncing the proceedings, but everything passed off quietly.

A MIRACLE PLAY IN WORCESTERSHIRE.—The usually quiet village of Rouslench, near Pershore, Worcestershire, has, during the past week, been the scene of an extraordinary miracle play, which was suggested to the rector, the Rev. Mr. Chafey, by the Passion Play of Ober Ammergau. The interest in the play grew daily, and on Saturday last the reproduction was witnessed by a large number of people, most of whom had come considerable distances. In style the piece had been made to imitate as much as possible the great Passion Play, suitable scenery and gorgeous dresses having been obtained at great cost. The performance consisted of a series of tableaux vivants representing various events in the life of Christ. There were exactly fifty persons taking part in the performance, their ages ranging from four years to eighty-two years, the rector taking a leading character from time to time. An explanation was given of the successive tableaux, and selections of music were played during the performance from *Elijah* and the *Messiah*.

SELECTED BOOKS

- Beckett's (Sir E.) Should the Revised New Testament be Authorised? 6/
 Bushnell's (H.) Pulpit Talent, Training for the Pulpit, 3/6
 Great Musicians: English Church Composers, by W. A. Barrett, 3/
 Hugo (Victor) and his Times, by A. Barbour, translated from the French by E. E. Frower, 2/4
 Jennings's (Rev. A. C.) Ecclesia Anglicana, a History of the Church of Christ in England, 7/6
 Life at Home, at School, and at College, by an Old Etonian, 4/
 Payn's (J.) Some Private Views, being Essays from the "Nineteenth-Century Review," &c., 6/
 Rae's (E.) White Sea Peninsula, a Journey to Russia, &c., 15/

University Intelligence.

UNIVERSITY OF LONDON.

The following are the List of Candidates who have passed the recent Examinations :—
LL.B. EXAMINATION.

First Division.

Bowen, H. S., B.A.—Private study.
Evans, J. W., B.Sc.—University College and Lincoln's-inn.
Stable, D. W.—Private study.

Second Division.

Desai, D. S.—Private study.
Fraser, A.—Private study.
Greig, J. W., B.A.—University College and Lincoln's-inn.
Gupta, M.—Private study and University College.
Harland, G. B.—Private study and tuition.
Hart, I. J.—Private study.
Ingpen, A. R.—Private study.
Jones, A. H.—Owens College and private study.
Jones, J. B., B.A.—Private study.
Piper, J. E.—University College.
Scrutton, T. E., M.A.—Trinity College, Cambridge, and Middle Temple.
Watson, D. J.—Private study.

INTERMEDIATE EXAMINATION IN LAWS.

First Division.

Adler, E. N., B.A.—University College.
Brownson, T., B.A.—Owens College and private study.
Cheyne, E., B.A.—Private study and tuition.
Clarke, P.—Private study.
Evans, R. W., B.A.—Owens College and private study.
Goodwin, F.—Private study.
Hedley, T.—Private study.
Lubbock, J. B.—Balliol College, Oxford.
Maconachie, J. R., B.A.—Private study.
Morton, A. E.—Private study.
Pemberton, A.—Private study.
Playne, F. G.—Private study.
Webb, W. F.—Private study.
Robertson, L. J.—Private tuition.
Wilberforce, H. W. W.—University College.

Second Division.

Brown, A. Ll. J., B.A.—Owens College and private study.
Carnelley, W.—Private tuition.
Clementson H.—Owens College and private reading.
Hutchings, T. W. B.—Private study.
Law, G.—University of Edinburgh.
Marcus, H. W.—Owens College and private reading.
Muirhead, F. L.—St. John's College, Cambridge.
Paice, G. H.—Private study.
Ritter, F.—Private tuition.
Scaife, J. H.—Private study.
Symmons, I. A.—University College.
Wood, A. F.—Private tuition.

UNIVERSITY COLLEGE, LIVERPOOL.—Mr. William Sandbach, son-in-law of the late Mr. Roscoe, has tributed £1,000 to the sum being raised for the endowment of the Roscoe Chair of Art in this college. The total amount contributed for this purpose is now £8,836. The sum required for the purpose is £10,000.

RELIGIOUS CENSUS OF EDINBURGH.—The *Edinburgh Daily Review* of Monday publishes a census of Church attendance in the city taken on Sunday last. The population is 228,000, and there are 155 churches. The attendance at the morning or afternoon and evening services was 101,713, or an average for each service at 50,957. The attendance at both diets of worship at the Free Church (which leads the way with 41 churches or chapels), was 28,558; at the Established (Presbyterian) Church (with 34 churches), 27,096; at the United Presbyterian Church (with 26 churches), 20,734; at the Scottish Episcopalians (with 15 churches), 9,421; the Roman Catholics attending worship numbered 5,098; the Congregationalists, 2,615; Baptists, 2,021; Evangelical Unionists, 1,570; English Episcopalians, 847; Wesleyan Methodists, 671; Plymouth Brethren, 563; Catholic Apostolic, 336; United Original Seceders, 216; Primitive Methodists, 219; "Christian Church," 163; Christadelphians, 153; Glassites, 152; German, 112; Swedenborgian, 96; Unitarian, 87; Jews, 53; Welsh, 42; Society of Friends, 29; Deaf and Dumb, 25. Of the total attendance of 101,713 the Established Church had thus 27,096, and the Dissenting places of worship, 74,617.

THERE are twenty-five Jewish undergraduates at Oxford, of whom nine are at Balliol College.

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Our Calendar.

SUNDAY, JANUARY 15.

LONDON.

Rev. T. W. FRICKELTON, at Unity Church, Ilington, at 11 A.M., "The Apostle Paul—the Man." At 7 P.M., "Despair."

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M., and 7 P.M.

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., by BENJAMIN W. RICHARDSON, Esq., M.D., F.R.S. Vice-Pres. S.L.S., on "Historical Psychology." Second Lecture: "Joseph Priestley, LL.D. A Life-long Struggle for Liberty of Thought in the Eighteenth Century."

TUESDAY, JANUARY 17.

Annual Meeting of the Unitarian Home Missionary Board in the Memorial Hall, Manchester, at 3 P.M. Tea at 5; Public Meeting at 6.

WEDNESDAY, JANUARY 18.

Council Meeting of the British and Foreign Unitarian Association, at 2 P.M.

THURSDAY, JANUARY 19.

Annual Meeting of Trustees of Manchester New College in the Memorial Hall, Manchester, at 1 P.M.

* * * Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

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MARRIAGES.

GILLMORE—JEFFREY—On the 12th inst., at the High-street Unitarian Church, Portsmouth, by the Rev. Thomas Timmins, Charles Robert Gillmore to Elizabeth Susannah Jeffery, both of Portsmouth.

JONES—NEDELL—On the 1st inst., at the High-street Unitarian Church, Portsmouth, by the Rev. Thomas Timmins, William Fox Jones to Elizabeth Lucy Needell, both of Portsmouth.

WEBSTER—PALMER—On the 12th inst., at South St. Mungo-street Unitarian Church, Glasgow, by the Rev. R. Cowley Smith, South Shields, the Rev. Alexander Webster to Ellen Ervil, eldest daughter of Charles J. Palmer, Glasgow, late of South Shields.

DEATHS.

ATKINS—On the 5th inst., at Middlefield House, Hinckley, after a brief illness, Arthur Atkins, in his 42nd year.

BENNETT—On the 11th inst., at Heywood, the Rev. Wm. Bennett, minister of the Britain Hill Unitarian Chapel.

WILSON—On the 6th inst., at his residence, 83, Great Brook-street, Birmingham, the Rev. John Wilson, aged 56.

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LENT TERM will begin on THURSDAY, January 19.
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NOTICE IS HEREBY GIVEN, that the ANNUAL
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 (and not in Cross-street Chapel-room, as previously ad-
 vertised), on THURSDAY, the 19th January, 1882, at One
 o'clock precisely.

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The ANNUAL BUSINESS MEETING of the Institu-
 tion will be held in the Memorial Hall, on TUESDAY
 AFTERNOON, January 17. The Chair will be taken at
 Three o'clock.

The SOIREE will take place in the above Hall on the
 Evening of the same day. Tea (Sixpence each) will be
 served at Five o'clock.

At Six o'clock a PUBLIC MEETING will be held (Ad
 mission free), when the Chair will be taken by the Presi-
 dent for the ensuing year, THOMAS CHATEFIELD CLARKS,
 Esq., of London.

Addresses will be delivered by the President, the Rev.
 P. W. Claydon, of London; the Rev. James Black, M.A.,
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A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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ORTHODOX MYTHOLOGY.

LAST Sunday the Rev. W. PAGE ROBERTS, preaching at St. Peter's, Vere-street, alluded to the atrocities perpetrated in Russia upon the unfortunate Jews, and made reference to the great services rendered to the world by their ancestors. With many of his remarks all must agree, but the coarse way in which he treated the mythical Incarnation is really surprising. "Do these burning, ravaging Christians know that their Saviour, the God they worship, was a Jew?" exclaimed the preacher, quite unconscious of the gross absurdity, not to say indecency, of such an utterance. This mode of speaking is certainly quite in accordance with the Orthodox doctrine of the Trinity; but stating it in plain English is enough to make reverent minds revolt from it in disgust. The fact is, that the mythological matter with which Christianity was corrupted could not have retained its hold over civilised and intelligent people if its real character had not been partially concealed in old forms of words, which have acquired a sort of conventional mellowing, and which, instead of presenting well-defined pictures to the minds of worshippers, exhibit all objects in a haze of dim religious light. No cultivated Trinitarian in these days ventures to think out, still less to speak out, all the consequences of the theory he accepts. As soon as the subject looks awkward, or painful, it is dismissed to the limbo of what is called faith as a mystery. Nature is full of mysteries, why not religion? We admit mystery. There can be no religion, nor, indeed, any science without it; but Nature's mysteries are very different things from the artificial concoctions of the creed-making theologians. There is no occasion, in dealing with them, to employ only archaic words, or to shrink from penetrating into their spheres as far as a rational use of imagination will carry us. No fact or aspect in Nature is completely explained. The philosopher knows and feels that a

mystery underlies the action of gravitation, and the various motions of matter which are believed to constitute light, heat, electricity, and magnetism. The mystery of Divine existence transcends all other mysteries; but unless it is contemplated through some distorting fog of superstition it cannot be made repulsive, or ridiculous, by the plainest statement concerning it we are able to make. Calling GOD a Jew is merely stating the meaning of the Christian mythos, as Orthodoxy usually shrinks from defining it; but it is, nevertheless, a true appellation if the theory be correct. The "perfect GOD" incarnate in the "perfect man," is the infinite shut up in the limited; and the logical absurdity of the hypothesis requires now, as of old, the peculiar justification of *credo quia impossibile*. Let Trinitarians think of Mr. PAGE ROBERTS's statement of their favourite doctrine, and try whether they can pretend it is wrong from the Orthodox point of view, or admitting, as they must, that it is right, ask themselves how it really looks.

In the Science of Religion the Christian Incarnation cannot be separated from other incarnations which preceded it; and it may be doubted whether we should ever have had the orthodox Trinity if there had not been previous triads, or the Orthodox doctrine of the Atonement, if there had not been previous identifications of the victim with the Deity to whom he was sacrificed.

It may also be observed that the complacent way in which ordinary Bible readers peruse the accounts of Jewish sacrifices, and their readiness to imagine they were anything better than very barbarous proceedings, arise from their not realising the facts which modern travellers relate concerning similar performances amongst the savages of our own time. In like manner, blind faith in the old legend of GOD walking in the Garden of Eden in the cool of the evening, dining with ABRAHAM off "a calf tender and good," and wrestling with JACOB, became intolerable when definitely appreciated, and supposed to be real history. Sir W. DRUMMOND had the courage to look at these stories and statements without any veil to tone them down. In the preface to his "Œdipus Judaicus," he made them unbelievable by putting them in plain English, and then expressed his own opinion thus:—"My notions of the Divine Nature may be heterodox, but they do not permit me to attribute human infirmities to GOD. I cannot suppose the Deity first creating our little earth, and then fretting because he had done so. I cannot ascribe to him all the scolding and cursing about idolatry; all the squabbling about capricious laws; and all that prattling and gossiping about insignificant rites and ceremonies which so frequently occur in the Jewish legends. I cannot allow myself to imagine that the Sacred Writers were speaking literally when they talked of these things; and I feel myself compelled rather to consider their writings as impositions on the credulity of mankind, or to be-

lieve that they are chiefly, if not entirely, allegorical compositions. In the 'Œdipus Judaicus' it will be found that I have adopted the latter opinion." Sir WILLIAM's explanations were astronomical, and connected with what we now call "Nature Myths." No scholar of the present day would resort to anything like the same extent to this theory; the history of the Bible shows that it must no longer be regarded as an inspired book, but as many books, belonging to various times, and exhibiting early and barbaric notions, as well as highly-developed thoughts. What Professor ESTLIN CARPENTER says in his discourse, in the eighth of the "Ten Lectures on the Positive Aspects of Unitarian Christianity" represents the opinions that will become general in proportion as men can be induced to think. "The Bible, in every pulpit, in every home, serves as an outward symbol of the spiritual unity of Christendom. Its science has, indeed, been laid aside; the telescope has seen beyond the limits of the Cosmos; the physiologist has disposed of its theories of possession. The beginnings of its history have been rewritten; Eden has become a cave dwelling; the Fall is turned into the rise of man; the curse of toil translated into the blessing of civilisation. But its heaven of inward peace has not vanished with the melting of the firmament into space; the soul is still conscious of sorrow and joy, of victory and defeat beneath the Divine eye, though the evil spirits have been for ever put to flight."

M. RENAN'S CHILDHOOD AND YOUTH.

M. RENAN has just published in the *Revue des Deux Mondes* (the fourth of his autobiographical sketches which have appeared under the above title. The present paper treats of his connection with the celebrated Catholic institution of Saint Sulpice, and more particularly of his life at Issy, a branch establishment of that seminary. It is needless to say that there is no lack of the old charm, either as regards freshness of thought, keenness of observation, or that perfection of form in which the highest class of French writers stand pre-eminent in the literature of the world. Perhaps the chief characteristic of this sketch is the author's tender pathos, his grateful love of his old masters, and his extreme anxiety to do ample justice to their position, though he was himself driven far away from the Eden of happy innocence in which he pictures them as dwelling. Side by side with these literary and moral merits there is a free expression of opinion as to personal merit and capacity which, if judged exclusively from an English stand-point, might be regarded as bordering on egotism or personal vanity. This is specially noticeable in a passage which refers to COMTE and the Positive Philosophy, and also in another where the author says, "that

if he had broken from ecclesiastical influences before entering upon his theological course, his extreme ardour in the study of the vital sciences would have led him to several of the important results attained to by Mr. DARWIN, which he even then dimly foresaw" (*entrevoiyais*). The fact is, indeed, autobiography is an easier thing for a Frenchman to write, and a more valuable thing for his contemporaries to read, than it is here with us, because national habits admit of a fuller expression of personal traits, without assigning it either to vanity or bad taste.

The previous sketch left our author at the gates of Saint Nicholas-du-Chardonnet, and fresh from the hands of M. DUPANLOUP, the subsequently famous Bishop of Orleans, who proved no friend of his old pupil. This one brings him before us again as he is about to enter the Seminary of Saint Sulpice, which was composed, as he tells us, in some sort of two houses, that of Paris and the branch establishment of Issy. The house at Paris was used for the students of theology, the other for the study of philosophy, and as the two years of philosophy came first, it was at Issy that our author began his new career as a student. The first chapter of this paper deals with the history of Saint Sulpice and the life of its founder, M. OLIER. It is intended to serve as an introduction not only to the body of this present sketch, but also to those which are to follow, and will deal more directly with the rupture that led Mr. RENAN to the world of critical thought, rather than to the Church. Passing over the historical facts, which have but little interest to the general reader on this side of the Channel, it may be remarked that this portion of the paper is chiefly valuable as an exquisite picture of the calm contemplative life which is led even to-day in such abodes of learning, where the old would hardly seem to feel the breath of the new, and where mysticism renders men of saintly life as inviolable by the sword of modern criticism as were MILTON's angels by the artillery used in the war of heaven. "Ces vieux sages consommés ne s'émouvaient de rien. Le monde était pour eux un orgue de Barbarie qui se répète." As regards their literary and theological influence, we are told that in the midst of the pretentious pathos which has invaded the sphere of Christian Apologetics to-day, they have maintained a school of solid doctrine, which repudiates noise and show and abhors mere success, modesty having always been the special characteristic of the fathers of Saint Sulpice. Not for a moment did those excellent teachers think, says M. RENAN, that any great writer or orator was likely to spring from among their pupils. And yet Saint Sulpice, where literature was despised, formed an excellent school for style, owing to the admirable precepts put before the students, who were taught that a man should never speak of himself—that he should consider the substance of what he has to say and not the form, and then say it simply and with as much self-concealment as possible. Having mentioned several of the eminent Catholic theologians and writers who have been trained within the walls of Saint Sulpice, M. RENAN goes on to say that it is not on such grounds that the pious educators of that institution deserve to be praised, since they formed, above all, a school for virtue. Many of his opinions respecting them have astonished men of the world, he says; the latter have been unable to understand him on this head, because they have not seen for themselves as he has done. Those of our readers who connect piety with their own liberal creed, and may suppose that lofty virtue can find no place

in a superstitious Church, would do well to lay the following words to heart:—"J'ai vu à Saint-Sulpice l'absolu de la vertu et charité associées à des idées étroites, je l'avoue, la perfection de la bonté, de la politesse, de la modestie, de l'abnégation personnelle. Ce qu'il y a de vertu dans Saint Sulpice suffirait pour gouverner un monde, et cela m'a rendu difficile pour ce que j'ai trouvé ailleurs. Je n'ai trouvé dans le siècle qu'un seul homme qui méritât d'être comparé à ceux-là: c'est M. JAMIRON. Ceux qui ont connu M. DAMIRON ont connu un Sulpicien. Les autres ne sauraient jamais ce que ces vieilles écoles de silence de sérieux et de respect renferment de trésors pour la conservation du bien dans l'humanité."

The house in which the branch establishment is carried on at Issy was the suburban residence, we are told, of MARGUERITE DE VALOIS, the first wife of HENRY the Fourth. With a touch of humour M. RENAN tells his readers that "les Venus devinrent des vierges," and that "avec les Amours on fit des anges." The relations between teacher and pupil seem to have been of the easiest and pleasantest kind. The heads of the establishment led exactly the same kind of life as their students, with whom they occupied themselves as little as possible. Hence, if the latter wished to work, they had an excellent opportunity for doing so; if, on the other hand, they wished to be idle, there was nothing to prevent their following their inclination—a permission of which a large number availed themselves. The superior or head of the house at Issy, when our author entered, was M. GOSSELIN, of whom he says: "C'est l'homme le plus poli et le plus amiable que j'ai jamais connu." He was, it appears, a man of erudition rather than a theologian; while his arguments were sound within the limits of an orthodoxy whose foundation he never seriously questioned. In spite of this he was liberal and charitable in his estimate of the opinions of others.

At the head of the teaching staff was a M. GOTTOFREY, one of the Professors of Philosophy, and a M. PINAULT, who was the Professor of Mathematics and Physics. These two were very unlike M. GOSSELIN, the Superior. The Professor of Philosophy was a fanatic, and fanaticism sometimes renders us very sagacious, says M. RENAN. Anyhow, it was this M. GOTTOFREY who singled out the future heretic, and kept his eye upon his movements and his development. He saw, indeed, what the paternal optimism of the good Superior rendered him incapable of seeing, and what some of the Professors did not think it worth while to look for. M. PINAULT, the Professor of Mathematics, was a man of a higher order of mind, in whom there was a powerful personality, we are told, which faith had subdued, but which ecclesiastical discipline had not crushed. "He was a saint, he was scarcely a priest, he was by no means a Sulpician." In his concentrated passion and the originality of his ways he greatly resembled M. LITRE. For "if M. LITRE had received a Catholic education, he would have been an exalted mystic; and had M. PINAULT been educated outside of Catholicism, he would have been a revolutionist and a Positivist." Those who are acquainted with the vast industry and great powers of M. LITRE will admit this is saying a great deal. The very atmosphere of the seminary created a mystical tendency in the soul of the Issy Professor, which held his genius in check, and in which his thought floated away as figures in a dream. This mysticism was strengthened, it would seem, by a certain Father HANIQUE, who was the con-

cierge or porter of the establishment. The most transcendent forms of speculation were reached by this "portier sublime;" and he was admired and consulted by all who aspired to superior sanctity. There was thus a fanatical section of the house headed by M. GOTTOFREY, and a mystical party, of which M. PINAULT and the "Portier sublime" took the lead, while the Superior, M. GOSSELIN, appears to have held the balance of a mild sway between them.

Here we may stop to ask with M. RENAN, How it is that a man with such intellectual gifts as M. PINAULT possessed can remain within the pale of Orthodoxy? How, for instance, did this Professor associate studies which would seem to naturally and necessarily exclude the miraculous tenets of Orthodoxy with an ardent Catholicism? To make use of our author's reply, it is due to the same cause which operates upon those members of the Academy of Sciences who are even to-day firm believers in the old orthodox creeds. To such persons Christianity presents itself as a supernatural historical fact. Now, to test any kind of historical fact, historical science is needed, which is foreign to the scope and tendency of mathematics. Hence minds of a high order, that have never been brought into contact with critical methods, may go on accepting for years what those methods prove to be, an impossibility. All this is true; we may observe at the same time, it does not require much, possibly no more, than the chance expression of a Zulu to turn a mind possessed of great mathematical power to an examination of the methods of historical science, when, as in the case of Bishop COLENZO, all is suddenly changed.

M. RENAN tells his readers that he was strangely fascinated by the few echoes of German philosophy that reached the seminary. He was told, however, by one of the professors that it demanded too much change in the domain of opinion, and that, on the other hand, the philosophy of REID and the Scotch school tended to build up and strengthen Christian beliefs. It was the latter school of thought, and that only, which seems to have prevailed at Issy in M. RENAN's time, apart, of course, from the scholasticism of the Middle Ages. The writers of the modern school of France, such as COUSIN and JOUFFROY, were only known through the refutations of their opponents. The knowledge thus indirectly obtained doubtless seemed perfectly safe; but it was otherwise, for the refutations were too feeble to mitigate the force of the modern ideas they served to convey. Meanwhile the germinating process went on in our author's mind. It was not want of belief in Christianity as a system, nor sceptical doubt as to any particular doctrine, so much as a crumbling away of the philosophical basis of revelation, in the common sense of the word, which was drifting him onward, almost unconsciously to himself. Instead of facing the rocks towards which he was moving he contented himself by looking back upon the many eminent men whose opinions had not differed greatly from his own, and who had yet remained in the Church, one of them, MALEBRANCHE, saying mass throughout his life, in spite of his rationalistic philosophy. A change of this kind, though disregarded by the mystical M. PINAULT, and unobserved by the kind superior, could not long escape the keen, fanatical glance of the Professor of Philosophy, M. GOTTOFREY. "One day," says our author, "when my objections had been pushed with vigour, and when smiles had been provoked in the conference by the feebleness of the replies, he stopped the

argument. In the evening he called me aside, and spoke to me in an eloquent manner of the anti-Christian attitude of mind which confidence in reasons betrays, and the injury rationalism does to faith. He grew strangely animated, and reproached me with my taste for study. 'Research—what purpose does it serve? Everything essential has been found out; it is not science that can save souls.' And gradually becoming excited, he said to me in impassioned tones, "Vous n'êtes pas un Chrétien."

Those who know what it is to suddenly awake to the consciousness that they are breaking with a loved and revered past, those who have almost shuddered at the tones of condemnation or of pity uttered by some dear friend of early years with respect to their apostasy, will sympathize with the terror M. RENAN says he felt at the words "vous n'êtes pas un Chrétien" which seemed to sound in his ears all night like the roar of thunder. The Superior, M. GOSSELIN, to whom he confided his trouble, the next day was greatly displeased at what had been said, and treated him with more kindness than ever. One of the professors, a M. MANIER, begged him not to ground his Christian faith upon mere matters of detail, and pointed out that if he did not feel he could become a priest he could even then become a professor of the Scotch philosophy at the University, without breaking with the Church and renouncing Christianity. At length the matter was temporarily tided over, and it was arranged that at the end of his two years at Issy he should pass on to Saint Sulpice for the study of theology, where we shall find him on the appearance of his next auto-biographical paper, which will be awaited with much interest by all who have had any experience of that revolution of opinion which it will doubtless eloquently and graphically pourtray.

IN MEMORIAM.

THE new year has already struck down two worthy men filling useful and responsible positions in our ministerial ranks—JOHN WILSON and WILLIAM BENNETT—obituary notices of whom appeared in our columns last week. It is not often, be, that we record the death of two ministers in the same issue of our paper. The work to which Mr. WILSON devoted himself is one which has especial claims on our appreciation and sympathy. Surely none can be more Christ-like than that which gives itself to the "publicans and sinners" of our large towns, and endeavours to reclaim the vicious, to lift up the fallen, to aid the helpless, to care for the neglected, to instruct the ignorant, to counteract, by the ministry of moral and religious influences, bad associations and surroundings. To do all this was the high aim of Mr. WILSON's work. Only those who have lived in large towns, and mingled much with the poor, who have acquainted themselves with the actual condition, the wants, the temptations and difficulties of the lower classes, can really enter into and appreciate the labours of a faithful domestic missionary. It is a work in many respects exceedingly depressing. He is brought in close contact with vice, poverty, suffering, and wretchedness, in some of their most unhappy and distressing forms. He has to visit the sick poor in close, wretched, ill-ventilated rooms, to thread his way through dark passages and noisome stifling alleys, and listen to tales of suffering, vice and privation painful to hear. Indeed, his work is to correct, as far as possible, the sins and

vices of our modern civilisation, as they affect specially the lower class of the population. The missionary would be almost helpless without the aid and sympathy of others.] In this respect Mr. WILSON was well supported. An influential religious society was at his back, and by the members of that society his efforts, we know, were appreciated as they deserved to be.

Not less useful in another direction was Mr. BENNETT. His work describes more that of our ministers generally, namely, to enlighten the public mind on religious and social questions, to point out the mischievous influence of popular superstitions, to correct the pernicious errors which have been accepted as truths by unthinking credulous minds, and lead them to higher, juster, truer views on the most important questions of human concern. His work was that of a religious reformer, a teacher of rational religion, and to that work he brought abilities of no common order. We have before us a little volume of lectures which he published when he was the minister at Aberdeen, and which at the time of its appearance was reviewed in these columns. We believe it reached, as it deserved, a second edition. The subjects are of a popular character, and are handled in a free and reverent spirit, and with uncompromising fidelity to the claims of rational thought. Indeed, the book was sent forth on its mission as a "contribution towards a rational theology." The Lectures of which it consisted had previously appeared separately in a cheap form, but were thought worth preserving in a more permanent shape. In the modest preface which introduces the book the writer says, "My encouragement to offer the Lectures in their present form is the hearty reception given to some two or three of them which, as pamphlets, have already appeared in print. My earnest desire and sincere hope is that, as now published, they may prove helpful, in ever so humble a way, in directing attention by their plain and candid utterances to the irrational and pernicious doctrines and beliefs which, in my opinion, are to be found in the prevailing theology of the times. Let those who differ widely from my position—as I well know many good men honestly do—say of my opinions and of their tendency what they may, they will never take from me the satisfaction of having, in the face of some discouragements, done what I was able, and what to me seemed good for the enlightenment and well-being of the men of my time, and for the promotion of what I esteem to be the true honour and glory of God. Our knowledge in theology is of necessity like our knowledge in every other science, progressive and cumulative. Happy would I be could I believe I had placed ever so small a stone upon the ever-enlarging cairn of truth, or had even simply caused one raised there by other hands to be more plainly visible to the eyes of the humblest and most unlettered wayfarer."

These sentences indicate the spirit not only of his book, but of his pulpit labours, during his too brief ministerial career. Perhaps for some he was too candid, too advanced, but all must acknowledge the truth-loving nature of the man. His poetical effusions which have appeared from time to time always breathed the spirit of hope, trust, love, and aspiration. If they did not reach a high standard of poetical excellence at least they were not open to the charge of dulness or feebleness. They were eminently stimulating to the spiritual nature and to the best affections of the heart. Slight and fugitive as they were, who can doubt that they did good? Who can tell what hearts

they cheered, what faith they strengthened, what hope they inspired? Struck from his mind, bright and sparkling, they went forth on their errand to cheer and bless, and it may be that many hearts to-day are gladder and happier for their inspiration. To impart such inspiration is the true mission of the poet, and not a single line that does this has been written in vain. That he should be taken from us just when he was making way at Heywood seems to us unfortunate. We cannot help so regarding it, looking at it from our point of view. Every earnest worker is needed, and every one taken away with powers unimpaired is a loss.

Both Mr. WILSON and Mr. BENNETT leave behind them an unfinished work. The task which has dropped from their hands will have to be taken up by others, and carried on with renewed energy and devotion. The work of rescuing the sinning and suffering, of consoling the sorrowing and teaching the ignorant; and the work of quickening the mind with high and ennobling thought; of inspiring the less gifted with cheering hopes and aims; of correcting pernicious errors and inculcating divine truths—this is a work, in either aspect of it, as pressing and urgent to-day as in any past age of the world. All honour to the men who have laboured in the past; may worthy successors be found to fill the void their removal leaves behind them!

JOSEPH PRIESTLEY, LL.D.

Last Sunday afternoon I went to St. George's Hall, Langham-place, to hear Dr. B. W. Richardson discourse on "Joseph Priestley; a Life-long Struggle for Liberty of Thought in the Eighteenth Century." The lecturer has a broad chest, a strong constitution, a good voice, an easy and effective delivery. He was well-received, and frequently applauded by a large audience.

He asked his hearers to go back in imagination to a secluded house a short way from Philadelphia, inhabited in the year 1800 by a man sixty-seven years old. He is gentle and courteous in manner, and affable in conversation. His range of knowledge is very extensive. He is fully acquainted with the chemistry of his day—indeed, has himself laid the foundation and enlarged the boundaries of the science by discovering oxygen and other gases, and the relation of plants to animals in the economy of nature. He has ascertained that plants assimilate carbon and give out oxygen, which is essential to the support of animal life. He has experimented in electricity and the laws of light. He knows not only the politics of America and England, but of most European states. In theology he is an encyclopedia of knowledge. Enter his home and you find he is an early riser. After eating a frugal breakfast he spends several hours in his laboratory or study. He walks out with his grandchildren in the middle of the day, then dines, and afterwards is ready to play with them at chess, cards, or any other innocent game—but never for money. In the evening friends frequently call upon him and talk on subjects in which they are mutually interested. This man is Joseph Priestley. What brought him to America? To answer this question it is necessary to tell the story of his life.

He was born in 1733, near Leeds. His father was a wool-sorter. His mother died when he was young, and he was placed under the care of an aunt. The family were Calvinistic and Presbyterian. In early life he suffered from fits of depression, as he was not sure that he was one of the elect. He learned Latin, Greek, and some Hebrew from neighbouring tutors. He wished to become a minister, and with this view he entered the Academy at Daventry. There he read "Hartley on Man," which influenced him very much. He became a Necessarian in philosophy and an Arian in theology. Having completed his three years at Daventry, he was chosen minister of Needham Market in Suffolk, at a salary of £40 a year, which was not regularly or fully paid. To eke out a living he opened a school for children, which proved a failure. His evening classes for

adults were, however, successful, and he taught the use of the globes, and tried to imbue them with a love for scientific knowledge. In 1758 he removed from Suffolk to minister to a small congregation at Nantwich in Cheshire. In 1761 he was chosen to the important post of tutor in the Warrington Academy. While there he made the acquaintance of Mrs. Barbauld, and through her was introduced to Dr. Price, Dr. Franklin, and others. While at Warrington he was happily married, wrote his book on electricity, was elected Fellow of the Royal Society, and received his degree of LL.D. from Edinburgh. In 1767 he was invited to become the Minister of the Mill-hill Congregation, Leeds, and this pleasant connection continued for six years. An accident in a brewery near his house led him to pursue vigorously his chemical experiments, especially on the gases that are generated during fermentation. In 1773 he engaged himself as Secretary and Librarian to Lord Shelburne at a salary of £300 a year; £40 a year were allowed for laboratory expenses; and in the event of either wishing to terminate the engagement he was to have a pension of £150 a year. He occupied this post for six years, and during the latter portion of the time made a tour of Europe. During his stay in Paris he was in constant communication with the most eminent French philosophers, and he was surprised at the wide spread infidelity and even atheism that prevailed among them. They also were astonished that he should claim to be a Christian, while he denied most of the doctrines usually associated with Christianity. In 1780 he removed to Birmingham, and became one of the ministers of the New Meeting, where he remained for eleven years, and was very happy. Here he published two volumes on light and colour, and "A History of the Corruptions of Christianity." The latter work led him into controversy with Dr., after Bishop, Horsley. He was a member of the Lunar Society, to which Watts, the engineer, Erasmus Darwin, and others belonged. This society met monthly, at the time of the full moon, for the sake of the light which enabled them to get more pleasantly and safely to their homes. The French Revolution took place in 1789, and the shock of that mighty convulsion reached England. Priestley was known to hold liberal and advanced views, and he was believed to be in sympathy with the leaders of the revolutionary movement. In 1791, during a time of political excitement, an infuriated mob destroyed considerable property in Birmingham, set fire to Priestley's house, burnt it to the ground, and he narrowly escaped with his life. He rode on horseback to Worcester, where he secreted himself for a few days. He eventually made his way to London, and was tutor at New College, Hackney, for three years. His feelings were very much hurt by the removal of his name from the Royal Society. As party spirit ran high in this country, for his personal safety he thought it better to leave, and find a home in the New World. He started for America in 1794, and settled in a secluded spot a few miles from Philadelphia. He was engaged in literary labour to the last. In 1804 his health declined very much. He suffered from stricture of the œsophagus, and could only take fluid food. He died calmly and peacefully, sustained by a firm faith in God and the immortal life. He wished very much to be buried in England—the land that he loved so dearly, though an exile—but this wish was not gratified.

Dr. Richardson concluded with an eloquent tribute to Dr. Priestley's love of truth, and his honesty and fearlessness in proclaiming his convictions, and held him up as an example to all. He said that as a scientist he would bear comparison with Sir Isaac Newton, for courage and intrepidity of character he was like Washington, and for gentleness and piety he ranked with Dr. Channing.

He might have mentioned that England now appreciates the son once treated so badly. His statue has a place of honour in the museum of one of our oldest universities; and another statue invites the attention of the passer-by in one of the busy thoroughfares of Birmingham.

J. S.

SIR ERASMUS WILSON has informed the Senatus of Aberdeen University of his intention to found a chair of pathology there, and to endow it with a sum of £10,000.

OUR MANCHESTER LETTER.

The meetings held in the Memorial Hall last Tuesday were about the most successful which have been held for many years. The business meeting was a business meeting, in the true sense of the word, the record of which I refer your readers to for the details. In the evening a public meeting was held, Mr. T. Chatfield Clarke, a gentleman not "unbeknown" to you in London, presiding. And a capital chairman he made—genial and gentlemanly as an earnest Christian temper could make him. The hall presented a fine appearance, filled, as it was, with one of the largest audiences ever gathered within its walls, and every one was animated by the same purpose, and a bright hopeful spirit. It seemed a very heaven of peace and good-will after the stormy passions of the previous evening in the meeting of the Free Trade Hall, where I was present, and experienced certain sundry batterings from our Irish brethren, who love peace so well that they seem determined none of it shall ever be used where any of them are.

The Chairman's opening remarks were of a nature to give a practical and useful turn to all that followed him. In certain parts of them he was specially suggestive, and provocative of thought. As a personal friend of the late Dr. Raleigh he spoke with feeling of him as one who was a model minister of the Gospel. He was not a man of genius, he said, but simply by devotion to his work, and his earnest piety, he had succeeded wonderfully in the great object of his life. In another part of his remarks he said that "according to his experience, it was yet somewhat of a mistake to suppose that prejudices with regard to liberal and rational religion had quite died out. On this ground a large sphere was open to Unitarian ministers." Now, of this the present writer had had ample proof within a very few days of these words being spoken, even in what Mr. Clayden calls "the metropolis of Unitarianism." Now, two thoughts are suggested by these averments. The first is, that if Unitarians conclude that their negative work is done they are under a great mistake; and the second is, that when the wonderful success of some pious and earnest orthodox minister is pointed out as an incentive, I think there ought to be some qualification introduced, inasmuch as the great probability is that even Dr. Raleigh's success would have been much less had he happened to see the truth of Christian Unitarianism, and acted on his convictions. At least, I know men who are Dr. Raleigh's equals in all the high qualities of Christian worth, and who have more learning; who, while they were orthodox in their doctrines, could attract far more than they can do now as exponents of a loftier truth, and a far more pure gospel. In pointing out the hope of the future in the ever-widening spread of education, the chairman referred to the evidence of the fast declining influence of the harder and coarser elements of the older theology. The preacher of the liberal faith has a great future, he insisted. Everything tended to make us more hopeful as to our being able to instil into the minds of the people views of the love of God, the immortality of the soul, the absolute supremacy of the conscience, and views which were at the same time simple, deep, catholic, and Christian, and which were calculated to have a great future in this country. At the same time, "anyone who read the literature of the day, the reviews of all kinds and degrees, could not but see that there was a widespread non-recognition of religion, going far beyond any belief in Christianity, as even the Unitarians held it in its wide and rational sense." In a large and serious sense this is sadly too true; still I for one am inclined to think that this part of our present state is not seldom overrated, both in its extent and intensity, and I do not speak without some little knowledge of what I am saying. An aggressive party is naturally a very demonstrative one, and religious sceptics, like social levellers, make a great noise, and often alarm the public mind out of all proportions to their real numbers and influence. What I fear far more than the openly professed enemies of religion is the great inert mass of indifference that forms a weight of resistance to the upward tendencies of society against which reformers often seem to toil in vain. If the solidity of this mass could be effectually broken into, and something like an interest in the higher concerns of life roused among them, the aggressive speaking, writing! scepticism of our day would do little but

prepare the ground for the higher forms of religious life by sweeping away the lower ones.

Mr. Harry Rawson's speech is always welcome on these occasions to those who like clear statements, telling sentences, and sound sense, in short, good business informed with spiritual life. In remarking on the additions to the curriculum of the Board, and the increased rigour of the entrance examinations, he pleaded for the thorough equipment of those who had to go out of college to an ever better educated people. One feature that had been added to the curriculum was of a very important nature. I refer to the appointment of a teacher of elocution. Considering that a large part of a minister's work consists in speaking before the public, and that the effect of good matter is so often marred by a poor delivery, I think this is a wise step indeed that the committee of this institution has taken. Not long ago I was at a meeting where one of the speakers specially interested me, his words contained more solid matter than all the rest of the speakers combined, and yet the audience generally would hardly listen to him. I expostulated with some of those about me, and showed the important points he was making, when one elderly man silenced me by saying, "If he thought so himself he would show more interest in what he was saying." The fact was he was in earnest, and he was thinking most intensely, but he mumbled in his speech, and his attitude was awkward altogether. One other speaker had won applause simply because he said gracefully the little he had to say, though he did it in many words. Mr. Rawson told an anecdote to show how awkward a man could be in trying to express extempore thought without previous training. He showed also by the number of theological books published during the year 1881, outnumbering any other class of literature, the present wakeful interest in theology, and he thought that the theological student should be fully armed in every way for the work this increasing interest called upon him to do. In words of touching pathos, and with characterisations of the most happy nature, the speaker referred to the great loss the Liberal world has suffered from the deaths of Samuel Sharpe and Edward Wright. Beautiful and noble must have been the lives of men who could call forth such words from one who knew them so well. Mr. Rawson spoke with every sentence warm glowing from his heart, tempered by the fine judicious sense he so largely possesses. He spoke, too, some wise words as to how the directors of the Board, while radical in their principles of progress, were also truly conservative of the best life of the past in the institution. This is truly English, and ensures safe progress.

Mr. Clayden's speech was marked by the best qualities of that gentleman as a speaker. It is years since I saw him, for our spheres of labour have been widely separated for a long time past; but I was glad to see the Mr. Clayden of old days so little changed in any way. He still retains the ardour of his younger time, and still there is no uncertain sound in his trumpet when he blows it in the battle of thought. He pleaded for a larger infusion of lay help in the services of our churches. "A religious census had been taken in many towns of late by newspaper proprietors, and from the results which had been published it appeared that the only churches which had been really successful in late years were those which made the greatest use of lay help. This fact had led him to the conclusion that if the Unitarian body wished to carry on its work successfully and effectively it must make a greater use of its lay members. Let the ministry be enlarged as far as possible, and when all had been done that could be done in this respect there must of necessity be still a vast field for work, and that ground could only be occupied and the people brought in by a great infusion of lay agency in the ministry." There was sense in what he said, and I give this point more prominence because I have noticed of late, even in Lancashire, a decline in the interest of having laymen in the pulpit. Perhaps this may arise from the fact that our churches are better supplied with ministers than formerly; and that our pulpits are so well, and, speaking generally, so ably filled; but there are many districts throughout our land which need missionaryising where zealous laymen might do good work with the occasional help of ministers, and of our colleges in preparing the ground, and in building up churches where regular ministers would in

time be needed. I know several instances of the kind where this has been the case already. But I was most struck with Mr. Clayden's remarks on the question, "What shall our ministers preach about?" It strikes me that this is a very simple matter indeed. Keeping in mind that the one great end of our churches is to develop the religious life of their members, the form and mode by which this end shall be sought depends very largely on the individual preacher's idiosyncrasies, and on the special needs of the congregation. What would be the cause of decay in one would be the cause of life and progress in another. And in view of such a fact consists the vital importance of the flexibility of our Free Churches, which differs so largely in opinion, form of government, and administration. The late Mr. Sharpe used to say to Mr. Clayden that the great purpose of the services in our Churches ought to be to make men feel that they had a God to serve, and an immortality to live. And we have the root of the matter in these words. Mr. Clayden further insisted that the learning of the preacher should not appear in his sermon, though it should be there under all he said. I suppose that he meant that it should be thoroughly assimilated, and show itself in mental force and beauty, as our food, the beef and bread we eat show themselves in the form of nerve-energy and muscular strength. It should not be thrown in a wide undigested form, but transformed into mental activity.

Mr. Black indulged in retrospect, in order to show how he had been led away from the Confession of Faith to the adoption of Unitarianism, and to prove that Unitarians made the mistake of supposing that liberal minds in other Churches were Unitarians when they were not. "These people had not such Unitarian views as were imputed to them, and certainly could not say that they were out-and-out Unitarians. This fact imposed on their body the duty of being clear, definite, explicit in the expression of their views, and of taking up an attitude of sympathy towards others." Perhaps Mr. Black was right in what he said, but I should like to have asked him in what sense he used the word Unitarian, since he also insisted on the great differences that no doubt prevail in our body. Besides, fifteen years ago, when he left the Orthodox body in Scotland for the ranks of Unitarianism in England, the controversy differed very largely in its aspects. It is only occasionally that one now hears the war cry of the Trinity, and other doctrines specially bound up with it, doctrines which seem to me, as clear eyed understanding and higher faith grow, to cease to have importance. The battle now rages more specially round the Bible, and according as this is decided by an individual does he really belong to one side or the other. If he accepts it as the master of reason, as the dictator to conscience, he will also in ninety-nine cases out of a hundred submit to the orthodox canon of interpretation which see the Trinity, and many other things besides in its pages. But if, while prizing it as a book of wonderful instruction, as an inspirer of the moral sense, and containing the grandest utterances and exemplifications of the religious life, he holds that his individual conscience is to him the supreme authority, why then he will be likely to interpret it by the light of reason and discover very little therein that has to be read in before it can be got out. In all probability the result will be that he will be Unitarian. And there is little question there are many in the orthodox churches who have come to these conclusions, who yet stay in for family reasons, or because of their associations with some one particular church, or that they "sit under" ministers who seldom vex their ears with doctrines they deem false or immoral—such as never-ending hell, or natural depravity. Be all this as it may, I am compelled to acknowledge that Mr. Black put very finely the work that Unitarians have to do. Their work, then, was mainly to reconcile under the roof of one temple the hearts and minds of men. That was the lesson they were learning for the benefit of the world at large, and he hoped their position was becoming more and more clear to them. All their other work must not interfere with their work as congregations.

Mr. Felix Taylor, the senior student, speaking on behalf of his fellow-students, made a very good speech indeed, full of promise for the future, and with words of thanks brought one of the best meetings I have had the pleasure of

attending for a long time to a conclusion. He proved that the right spirit is in the institution: that it is doing a good work for our liberal faith; and that it deserves the earnest and practical support of everyone interested in the welfare and progress of true religion in our country.

W. M.

Occasional Notes.

The successor of F. D. Maurice at St. Peter's, Vere-street, shows much of his broad and tolerant spirit. In the course of his sermon on Sunday last the Rev. W. Page Roberts said: "You know I am no friend to pulpit politics, but if politics are out of place in the pulpit, thank God morality is not out of place there, and when we see immorality like that which now disgraces Russia, it is our duty to call attention to it, and boldly to condemn it. It is for us, with others, to do what we can to keep the national conscience sensitive, to maintain a high moral public opinion, and such an opinion will not be without power. The public opinion of its neighbours may be a real strength to a right-minded Government. We may not think that the outrages from which the Jews are suffering in Russia have the countenance of the Government. But they have not been instantaneously and sternly repressed, and once more we see this singular people the victims of unengendered barbarism. How much the world owes them, and with what strange coin it has paid them for their services! Why, we owe more to them than to any nation in the world. Greece and Rome are nothing to Jerusalem. I need not think of eminent men and services in modern days, nor yet of the time of which it has been said that together with the Spanish Arabs 'they kept alive the flame of learning during the deep darkness of the Middle Ages.' I take the Bible, Old and New Testament, as a contribution to the wealth of the world, which should make us look upon a Jew with gratitude whenever we see him. What are Horace and Cicero to Isaiah and Paul? We are indebted for our religion, and herein for our civilisation, to the Jews. And yet this is the nation which Christians have ravaged in almost every century. We may blush for the crimes of rabble crusaders, for those of our own country in the time of John, and for those of Spain at the close of the fourteenth century. But is it not time that these things had come to an end? Do these burning ravaging Christians know that their Saviour—the God they worship—was a Jew? We may plead semi-barbarism as an excuse for the past. Well, perhaps it may be pleaded for the Russia of the present. But at least no such plea can be put up for Germany, which lighted the conflagration which now devastates Russia, and for her must remain the sterner condemnation. Humanity, gratitude, and the Christian religion alike, call upon us to denounce the crimes from which an eminent and helpless people are now suffering."

CANON FARRAR, in a letter supplied to several London and provincial papers on Monday, takes the same tone, and concludes with the following practical suggestion:—"It would be a most happy result of the present troubles if the Jews, like the Greeks, could be restored to the dignity of an independent and self-governed nation in their own Holy Land. There they might learn the absolutely immeasurable inferiority of their Talmud to their Bible. There they might free themselves from the less honourable tendencies into which they were mainly driven by the disabilities which closed every other career against them, and deprived them for so many ages of the fair rights and dignities of citizens. If this cannot be, then, while we trust that they may themselves be led in every country of Europe to lay to heart, and to profit by, the bitter lessons of misfortune, we trust also that every Christian nation will recognise that the treatment to which they are now being subjected is not only the worst possible 'summons to Christian fellowship,' but also that it constitutes in itself an indelible blot upon the annals of that religion which claims to be, above everything else, a Gospel of Christ, and therefore a Gospel of mercy and humanity; a Gospel which preaches that love to God our Father is best shown by love to our brother-man." But as a simple matter of fact, the leading Jewish families of all nations, as we have always under-

stood, have not the slightest wish to be restored to the Holy Land, and feel much more at home in London, Paris, and Vienna. They are by no means we believe, ignorant of the "immeasurable inferiority" of their Talmud to the Old Testament. A modern Jew is much more an Englishman or a Frenchman than he is a Jew, and would probably feel much less at home in Palestine than a colony of sturdy agriculturists of no particular religious persuasion.

WE are glad to see the healthful activity of the Sunday School Association. Three new books and one new edition are advertised in our columns this week.

A CENSUS was taken on Sunday, at the suggestion of gentlemen interested in Christian work in Glasgow, especially to ascertain the actual attendance at the various Evangelical churches in the city and suburbs. As a rule, the enumeration was made in the afternoon. There were in all 33 districts, and the number of Evangelical churches was 324, with an aggregate attendance of 115,292, and 20 Roman Catholic churches, with an aggregate attendance of 15,871. The population of the city and suburbs included was, at the last census, 704,436. The census takers decline to give the denominational figures, on the ground that they might be used for political purposes.

THE result of the first matriculation examination of the Royal University of Ireland was laid before the Senate at the meeting on Friday week. It appears that of 740 candidates who had given notice of their intention only 614 presented themselves at the centres assigned for examination, of whom ten early withdrew from the work, leaving 604 who went through the ordeal. In round numbers 400, or about two-thirds, took pass, and 200, or one-third, honour papers. Of the 604 candidates no less than 537, or 89 per cent., have passed the matriculation. As only 340 students matriculated in the Queen's College in the session 1880-81, the muster from the outside colleges and schools is 50 per cent. more on this the first matriculation in the Royal University.

THE newly-constituted Faculty of Theology of the Irish Presbyterian Church has just issued its "Regulations for the degree of Bachelor of Divinity," having been empowered by Royal Charter to confer such degrees. The course includes Hebrew, Church History, catechetics, Christian ethics, Biblical criticism, and systematic theology. No one can be admitted as a candidate for the B.D. degree unless he be a graduate in Arts of one of the Universities of the United Kingdom, or has passed a three years' course in Arts in Trinity College, Dublin, the Queen's College, or Magee College. This will exclude many of the older ministers, who prepared for the ministry in the days before the Queen's College, and who are, for the most part, without University degrees.

NATIONAL CONFERENCE.—The Local Committee at Liverpool have engaged the Philharmonic Hall for the whole of the proceedings of the Conference. The Rev. Joseph Wood, minister of the Wycliffe Independent Church at Leicester has undertaken to conduct the devotional part of the religious service, with which the Conference will open on the evening of Tuesday, 18th April. It will be remembered that he made an excellent speech at the recent Provincial Meeting of the British and Foreign Unitarian Association at Leicester.

THE LONDON SCHOOL BOARD held its usual weekly meeting on Thursday. The Industrial Schools scandal was again discussed at much length. The result was that a letter from Mr. Scrutton intimating that the matter was to form the subject of an action-at-law was referred to the Special Committee on the St. Paul's Industrial School, with an instruction to suspend further proceedings pending the result of the action. The debate as to the proposed sale of the training-ship Shaftesbury was resumed and concluded. The proposal was rejected by a large majority. The estimates for the year were presented.

ACCORDING to a decree published in the official journal, the intended religious census of France has been abandoned. The interrogatories concerning the religion of the population will, consequently, be expunged from the census papers.

Reviews.

RICHARD COBDEN.*

In the year 1840, just two years after the formation of the Anti-Corn Law League, and two years before the passing of the Act for the gradual removal of the tax on the food of the people, and while the agitation in favour of repeal was at its height, the total value of the imports and exports of the United Kingdom was £123,312,740, or £5 0s. 7½d. per head of the population. In the year 1880 these figures had risen to £697,644,031 and £20 4s. 10d. respectively. In 1840, too, distress was prevalent all over the country, fresh meat was rarely tasted more than once a week by large masses of the population, and what are now to the very poor almost necessities of life, such as tea, coffee, and sugar, were then luxuries beyond their reach. For the nine years 1840-8, during which the Old Corn Law was in existence, the amount of wheat flour and other grain imported into the United Kingdom was 167,620,657 cwt., or nearly nineteen million cwt. per annum; for the twenty-one years 1849-69, during which the importation of foreign food was subject to a shilling duty, the imports were 1,046,123,490 cwt., or just fifty million cwt. per annum, and for the eleven years 1870-80, during which the Corn Laws have been wholly repealed, the imports have risen to 1,215,465,590 cwt., or nearly one hundred and eleven million cwt. per annum. Uninteresting as figures are as a rule to the general reader, there is about these, which we have taken from that very useful publication, the *Financial Reform Almanac*, a convincing eloquence, as well as a triumphant justification of the policy, the adoption of which has led to these great results. And this policy, the policy of Free Trade, is inseparably connected with the name of the man whose name is placed at the head of this article, whose biography has recently been given to the world, by Mr. John Morley. This biography is a real addition to the literature of this country, and Mr. Morley has placed the reading-loving public under a great obligation for the two fascinating volumes, in which he tells the story of the life and labours of the Apostle of Free Trade. We can echo the wish expressed some short time back by Mr. Bright, that the time may not be far distant when Mr. Morley and his publishers can see their way to issue a cheap edition of this life of Cobden. Especially do we commend it for the reading of every young man who is fired with the slightest ambition to serve his country and his fellowmen, feeling certain that the disinterested labours of Richard Cobden, told as they are with vivid simplicity of style, must leave on his mind an abiding impression for good.

Richard Cobden was born on the 3rd June, 1804, at Midhurst, in an old farmhouse called Dunford. His father, William Cobden, was a small farmer, with little fitness for business, but possessed of a soft and affectionate disposition. His mother, whose maiden name had been Millicent Amber, was endowed with far more force of mind, and possessed much shrewdness and native sense. Cobden's childhood was a hard one. The farm had to be sold, and while kind relations helped to maintain the dozen children who called William Cobden father, Richard was taken to a school in Yorkshire, where for five years he was ill-fed, ill-taught, and ill-used, and never saw parent or friend. When he had attained his fifteenth year Cobden was taken from school and placed as a clerk with his uncle, a warehouseman in Old Change. Between the uncle and nephew there was but little sympathy, and at one period the latter meditated a change of his position. Owing, however, to his father's opposition he abandoned his intention, and he remained with his uncle until the failure of his house, in 1826. It is interesting to know that by his industry, cheerfulness, and skill he had overcome the difficulties of temper that he had experienced at his uncle's hand, and by the time he had reached twenty-one he had been promoted from a clerk's position to that of traveller, a position for which he was in many ways peculiarly adapted, and, as Mr. Morley says, it was specially welcome to Cobden, because of the gratification that it offered to the master passion of his life, an insatiable desire to know the affairs of the world.

In 1826, as we have said, his employer's house failed, and for some little time he had nothing to do, save to look out for employment. This he obtained within a few months, and continued in it for two years, when he determined, along with two friends, to go into business on their own account. They had but little capital of their own, but they were able to inspire confidence in their ability and integrity, and in a year or two they owed one house alone forty thousand pounds, for goods sent to them for sale on commission, as Cobden says, "upon no other security than our characters and knowledge of our business." The undertaking proved successful, and it enabled him to do much for the rather crippled family of which he was a member. In 1831 they determined to enlarge their business; they took over from the house, to which reference has just been made, an old calico-printing factory at Sadden, not far from Blackburn. The year following he was joined by his brother Frederick, who had hitherto made a poor hand of business at Manchester, where and in London the business of the partnership was carried on. It was at Sadden that Cobden first began to interest himself in the welfare of others besides his own immediate friends and relations. He and his partner, Mr. George Foster, erected a little stone school-house, where there had previously been nothing of the kind, and where "the only agency for bringing," as Mr. Morley puts it, "the great religious tradition of the Western world" to the inhabitants of the valley, was a diminutive Baptist chapel.

In 1833 Cobden for the first time went abroad, visiting Paris for the purposes of his business. Two years later he went to the United States. His letters to his brother Frederick, dealing as they do with themes that are now rather hackneyed, contain descriptions of his visit which are still vivid and interesting. In the autumn of 1836 he was obliged, on account of the state of his health, to winter abroad. He went to Spain, Egypt (where he had an interview with Mehemet Ali, the "rapacious tyrant" who was the author of one of the most atrocious massacres of modern times, and then ruled Egypt), Constantinople, Smyrna, Greece, and Malta, and returned after an absence of six months. His diary describing his wanderings is full of interest, and indicates the shrewd and observant nature of the man, making it clear that his stock of political knowledge was considerably increased.

Cobden had already come before the public as a politician in the publication of two pamphlets, one entitled "England, Ireland, and America," and the other "Russia," in both of which he advocated very strongly the doctrine of non-intervention in foreign politics. These pamphlets were no doubt written with an eye to bringing his views before the public in another and more important fashion, and at the election of 1837 he contested Stockport, but was defeated. It was perhaps just as well for his private affairs that he was unsuccessful, for he was thus enabled to devote himself to consolidating his business, which had now grown so large as to require a capital of £80,000. But mere money-getting was not to Cobden's taste, man of trade as he was. Writing to his brother Frederick we find him saying:—

At all events, let us remember that to live usefully is far better than living long. And do not let us deprive ourselves of the gratification at last, a gratification which the selfish never have, that we have not embittered our lives with heaping up money, but that we have given a part of our time to more rational and worthy exertions.

These are the expression of a noble and unselfish aim, and they are but typical of the work of Cobden's life.

The moving spirit in the agitation, which ultimately resulted in the charter of incorporation, which was to make Manchester one of the great examples of the advantages attaching to municipal life, was Cobden, and at the first election he was chosen alderman of the city. We now approach the period which saw the rise and progress of the great agitation which led to the repeal of the Corn Laws. Cobden did not originate this movement, but he joined it in its infancy, and very soon became its leader and guide. We do not purpose, however, telling again the oft-told story of the League; our concern is principally with the man who was so largely associated with its fortunes. In 1839 the partnership which had hitherto subsisted was dissolved, and a new

one was formed between Richard and Frederick Cobden for carrying on the Manchester warehouse and the print works at Crosse-hall, near Chorley, and during the whole of the Corn Law agitation this arrangement continued. Frederick Cobden was scarcely fitted to manage such a business, and we cannot, therefore, be surprised that, owing to the absorption of the real head in matters of larger interest, it did not prosper. Shortly after the new business arrangement had been perfected Cobden married. That he was much attached to his wife there can be little doubt, as his letters testify; whether she fully sympathised with him in his public career it is not easy to say; as Mr. Morley says:—"It would seem that to be the wife of a prominent public man is not always an easy lot, . . . unless the woman be of more than common strength of public zeal, the thousand lonely days and nights, and all the swarm of undivided household cares may well put temper and spirits to a sharp strain." Mrs. Cobden herself said to her husband, in the last year of his life, and the story tells a pathetic tale, "I sometimes think that, after all the good work that you have done, and in spite of fame and great position, it would have been better for us both if, after you and I married, we had gone to settle in the backwoods of Canada." And Cobden, we are told, could only say that he was not sure that what his wife had said was not too true. Cobden was ill when he said this, and his worldly affairs were not prosperous, else we feel sure he would not have taken so gloomy and selfish a view of the matter. The opinion he expressed to his brother Frederick, and which we have already quoted, was a healthier and truer aspect of duty. On the other hand, Cobden, writing a letter to a friend in 1856, says of his wife:—"God knows how much the comfort and regularity of her domestic life have always been made subservient, willingly and meekly so, to my political engagements, without one atom of ambition to profit by the privileges which, to some natures, offer a kind of consolation for family discomfort." The man's excuse in the parable, that he had married a wife, and therefore could not come to the feast, has always struck us as about the shabbiest and meanest a man can give; and the wife who prevents, or does her best to hinder her husband in his duties to those beyond the home circle, falls short of being a true wife and helpmate.

Cobden entered Parliament in 1841, after the dissolution, consequent upon the vote of want of confidence in the Melbourne Ministry, brought forward by Peel, and carried by a majority of one only. He was then thirty-seven years of age. It seems that he was not especially desirous of standing, but his friends of the League strongly urged him to contest the same constituency that he had wooed unsuccessfully four years previously. The result was a triumphant success, and Cobden entered the House of Commons as one of the members for Stockport. His maiden speech was made in the course of the debate on the Address to the Queen's Speech, the amendment to which was carried by a majority of ninety-one, and led to the resignation of Lord Melbourne, and the formation of the first Peel administration. His speech dealt with the subject which he had gone specially to ventilate. While the party men on both sides were desirous of keeping the Corn-law question out of the debate, Cobden insisted on this being the question of the day, and the only one worth debating. His friends were well pleased with his effort, and, wisely enough, he was content to observe, rather than to mar his success by frequent attempts to address the House. In a letter to his brother, written in September, 1841, he says:—

My style of speaking pleases the gallery people, and has attracted the notice of the Radicals out of doors. But the Tories, especially the young fry, regard me in no other way than as a petard would be viewed by people in a powder magazine, a thing to be trampled on, kicked about, or put out in any way they can.

That this should have been so we cannot be surprised. There was a keen directness about his oratory which went home, and must have made many of his hearers wince. In one of the speeches delivered during his first session he said, turning to one negroophile and to another a friend of the Church Establishment:—

When I see a disposition among you to trade in humanity I will not question your motives, but this I will tell you, that if you would give force and grace to your professions of humanity, it must not

* "The Life of Richard Cobden," by John Morley. In Two Volumes. London: Chapman and Hall, Limited. 1881.

be confined to the negro at the Antipodes, nor to the building of churches, nor to the extension of Church establishments, nor to occasional visits to factories to talk sentiment over factory children; you must untax the people's bread.

It was in the autumn of this same year that Cobden made that compact with Bright that they would "never rest till the Corn Law is repealed," which was the beginning of the friendship between them which existed until the death of Cobden. For the next four years he was indefatigable in his exertions, as well in the House as out of it, in enforcing the arguments in favour of Free Trade. In the session of 1843 occurred the memorable scene when Peel assumed to believe that Cobden in a speech had held him personally responsible for the state of the country, and viewed it as a direct incitement to assassination. Peel came out of the affair badly at the time, but his subsequent treatment of Cobden made amends for his foolish conduct. Of course, Cobden did not confine his votes in Parliament to the question of Corn-law repeal. On the Ministerial proposals that arose out of the litigation connected with Lady Hewley's bequest he supported the Government—he "never entertained an idea of voting for the monopolists in matters of faith." He supported, too, the Maynooth Grant simply and purely as one for extending education.

All this time he was terribly harassed by the state of his business affairs. These had been going very badly for some time, owing to the want of a head. At last, in the year 1845, things had come to such a pass that ruin stared him in the face, and the only way to prevent it was to give up his public career. In September he determined to adopt this course, and wrote to Mr. Bright announcing his resolution, and fully describing the causes that led to it. The letter itself was, at Cobden's request, burned immediately on its receipt, but we gather its purport from the reply, which is given in full. Mr. Bright was travelling in Scotland, and he immediately wrote to Cobden, strongly urging him to reconsider his determination. A day or two after he followed up his letter, by coming to Manchester, and, with the help of a friend or two, succeeded in raising a sum of money sufficient to tide over present difficulties, and Cobden was free to devote his services to the great purpose he had set himself to accomplish.

This was nearing completion. Nature came to the assistance of the League; the failure of the potato crop in Ireland and the bad harvest in England gave a force to the arguments of Cobden and his friends, which was irresistible. Peel, whose mind had for some time been tending towards repeal, finally declared in favour of the gradual adoption of the League principles. To some extent this was precipitated by Lord John Russell's letter to his constituents, written from Edinburgh, calling upon them to "unite to put an end to a system which had been proved to be the blight of commerce, the bane of agriculture, the source of bitter division among classes, the cause of penury, fever, mortality, and crime among the people." But the facts and arguments that converted Peel had not operated in the same way with other members of his Cabinet. The Duke of Wellington and Lord Stanley were as much opposed to Free Trade as ever. Pressure was wanted from outside, and this the League bestirred itself to give. Meetings were held in all the large towns, and Cobden and Bright took their share in stamping the kingdom. In the course of one of his speeches Cobden spoke so strongly of Sir Robert Peel, going so far as to say that he should forfeit his self-respect if he ever spoke a word with Peel in private, that several of his friends remonstrated with him for his language. The fact is that Peel's conduct, to which we have previously referred, had greatly embittered their relations, and Cobden felt he had been treated badly. A few weeks after this speech, Mr. Disraeli, by way of excuse for a vulgar attack made by another member upon the Chairman of the League, justified it by reference to Peel's attack upon Cobden. This called up Peel, who rose to explain that he had intended at the time to relieve Cobden of the imputation he had, in a moment of misapprehension, put upon him, and that if he had not done so as unequivocally as he ought to have done, he begged to do so now. Cobden at once accepted the Minister's disavowal, and expressed himself glad of the opportunity thus given to

him to express his own regret at the terms in which he had often referred to Sir Robert Peel. That these expressions of mutual regret were not mere compliments is shown by the fact that when a few months later the repeal of the Corn Law had become an accomplished fact, and Sir Robert Peel's ministry fell on an adverse vote in relation to his Irish policy, he took occasion, in announcing his resignation of office, to refer to the passing of the great measure, and to the part Cobden had had in it. "The name," he said, "which ought to be, and which will be associated with the success of these measures is the name of a man who, acting, I believe, from pure and disinterested motives, has advocated their cause with untiring energy, and by appeals to reason, expressed by an eloquence, the more to be admired because it was unaffected and unadorned—the name which ought to be and will be associated with the success of these measures is the name of Richard Cobden. Without scruple I attribute the success of these measures to him." Cobden, too, on several occasions made amends for any bitterness he had felt.

Now that the objectionable law was repealed there was no longer any need of the organisation that had done so much to effect it. There remained but one thing to be done. To recognise in a substantial manner the efforts of those who had done so much to secure the victory was only a fitting and proper thing. Especially did Cobden deserve this. He had sacrificed ease, comfort, health, and business for the sake of the cause, and this without the hope or expectation of reward. A subscription was set on foot, and a sum of nearly eighty thousand pounds was raised, a sum which enabled him to put his business affairs again on a proper footing, and to purchase the old farmhouse at Dunford where he was born and where he continued to reside till his death. He was once taunted with this gift as if it were a matter of reproach. Addressing a meeting at Aylesbury he happened to refer to his little estate, and some one in the crowd in a sneering tone asked him how he had got it. The reply was worthy of the man:—"I am indebted for it to the bounty of my countrymen. It was the scene of my birth and infancy; it was the property of my ancestors; and it is by the munificence of my countrymen that this small estate, which had been alienated from my father by necessity, has again come into my hands, and enabled me to light up afresh the hearth of my father where I spent my childhood. I say that no warrior duke, who owns a vast domain by the vote of the Imperial Parliament, holds his property by a more honourable title than I possess mine." One thing must be said as to the League which commends it especially to our attention, and that is that while it sought to get rid of a system protected by law, it did so in the most approved constitutional manner, and never could it be laid to the charge of any of its members that they attempted to substitute any code of their own for the law of the land. Even when famine might have proved a sore inducement to outrage, the work of the League went on as peacefully as from the first.

Rest was now much wanted for Cobden, or rather that rest which is produced by change of scene and foreign travel. This he now sought, and made an extended tour in Europe. He, however, never forgot that for the principles of Free Trade to be wholly successful it was not sufficient that they should be adopted by England alone. With never flagging energy he persistently preached the doctrines of Free Trade, and in his interviews with many of the principal Statesmen and rulers of the countries he visited he lost no opportunity of dwelling on the advantages likely to flow from it. He visited France, Spain, Italy, Germany, and Russia, returning, after an absence of fourteen months, in the month of October, 1847. During his absence a general election had taken place, and he had the honour of a double return—for Stockport and the West Riding of Yorkshire. He elected to sit for the latter constituency, and continued to represent it until the appeal of Lord Palmerston to the country in 1857 to endorse his China policy, when Cobden, Bright, Gibson, and many others experienced the ingratitude of their respective constituencies. Two years later there was another election, and Cobden was returned for Rochdale without a contest, which borough he continued to represent for the rest of his life.

We do not purpose following Cobden's further career minutely; those who desire to do this must

study Mr. Morley's volumes. We can only refer briefly to the part he took in some of the subsequent incidents of our history. As a corollary to the principles of Free Trade, or rather as flowing from them, he upheld the doctrine of non-intervention in the affairs of foreign countries, and the substitution of arbitration for war, in the settlement of quarrels between nations. At the same time, he was not a peace-at-any-price man, though he strongly condemned the foolish policy expressed in the saying *Bellum para, si pacem velis*. It was owing to his taking this attitude that he was brought into continuous opposition to Lord Palmerston, whom he regarded as the embodiment of a mischievous and vicious policy. In 1857 Lord Palmerston scored a victory, but later on the principles advocated by Cobden had begun to take effect. By them we were kept out of a war on behalf of Denmark against Prussia; by them we were enabled to settle our differences with the United States; and later still by them the nation managed to prevent an active intervention in the quarrel between Russia and Turkey. At the time of the Crimean war, however, these principles had not unfortunately obtained much hold, though Cobden and his friends did all in their power to stop it. Another thing, too, was effected by his instrumentality, and that was a change in the constitution of our ministries. Up to his time, in one sense, it mattered but little which party ruled; in either case the rulers were chosen from the ranks of the aristocracy or the great landowners. Commerce, trade, and manufacture had no representatives. But the action of the League caused the representatives of these great interests to be a power in the State, and when in 1855 Mr. Milner Gibson became President of the Board of Trade the thin end of the wedge was inserted, which has gradually widened the opening thus made.

Cobden was a member of the Liberal party, but an independent member. He always sought to raise all political questions above the level of party, and it is this high moral purpose which is the distinguishing trait of his career. We do not mean to say that no such purpose had ever before animated the minds of politicians, but we do say that it was a very prominent one with Cobden. As an instance of the way in which he would bring this spirit to bear upon matters in which it is likely to be overlooked, take his speech upon foreign loans in the year 1850. Not only, he said, was such a system a waste of national wealth, an anticipation of income, a destruction of capital, all of which are purely questions of political economy, but it was a direct connivance at acts and a policy which the very men who were thus asked to lend their money to support it professed to dislike and condemn. The men who lend their money for such purposes are destitute of the many excuses by which many men seek to justify the use of the sword. It is the cool calculation of the chances of profit and loss in a game in which human lives are at stake. This is a lofty morality, and one too frequently lost sight of in dealing with questions of money.

His independent character he preserved to the last; though more than once he was offered a place in the ministry, he always felt an insuperable objection to accepting it, believing he could best serve his country out of office. His negotiation of the French treaty was a wholly disinterested piece of work, and, though not carrying out to the full the principles of Free Trade, yet it was done in the hope that the mutual interest of the two nations would ultimately lead to the complete adoption of those principles. Whether he was right in refusing office we do not presume to offer an opinion. His great friend, Mr. Bright, held that he was, but Mr. Bright has since held office himself. With the opinions Cobden held of Lord Palmerston, we confess that we do not think that he could have worked harmoniously, and, therefore, probably he judged rightly in refusing.

Some questions have been raised as to whether Cobden was a religious man. We do not quite know how such questions have come to be raised, unless it be due to an expression of Mr. Morley's, to the effect that "on religious questions he was for the most part silent." Nominally he was a member of the Church of England, but he was no great admirer of the Establishment, and even if he had been, the fact would not in itself have constituted him a religious man. In early life he was a great admirer and a frequent correspondent of George Combe. One, who knew and loved him well, has

told us that his life was, to a large extent, based upon the Sermon on the Mount—"his was a life of perpetual self-sacrifice." Mr. Bright, when he said this, knew what he meant, and we confess that with this testimony before us we do not care to inquire very minutely into the actual creed he professed. There came a period in his life when a terrible bereavement sorely tried him, but we find him submitting to it with a most tender humility, and deprecating the harsh judgment of those who would condemn his wife for a rebellious spirit. Of course all this might have been the result of a purely philosophic coldness, or the calm resignation of an Agnostic, but there is nothing to justify us in so believing.

A spiteful critic has spoken of these volumes as the "Life of a Bagman, by a Cockney." Never was this double sneer more distinctly misapplied. That Cobden was a man of trade no one for a moment disputes; that he brought a spirit far above sordid money getting to bear upon political questions is abundantly clear. Mr. Disraeli had no special reason to love Cobden, yet he has said, "there is this consolation remaining to us when we remember our unequalled and irreparable losses, that these great men are not altogether lost to us, that their words will be often quoted in this House, that their examples will often be referred to and appealed to, and that even their expressions may form part of our discussions. There are, indeed, I may say, some members of Parliament who, though they may not be present, are still members of this House, are independent of dissolutions, of the caprices of constituencies, and even of the course of time. I think that Mr. Cobden was one of these men." With this testimony we can afford to allow the critic to spit his venom at the dead Cobden. Living, he served his country; dead, the principles he did so much to advocate, the spirit he brought to bear on matters affecting the common weal, continue to make his influence felt, and to hand his name down to posterity as a true patriot, and one of the most distinguished ornaments of the Victorian age. R. B.

Our Little Life, Essays Consolatory and Domestic.
Longmans. 1882.

This is another of the pleasant little books in which our mild essayist "A. K. H. B." meanders in his usual way over the surface of modern ethical questions. Most of the essays, we believe, have appeared in the periodicals, and there is little to distinguish them from nineteen previous works of just the same class by the same writer, except that he recognises that he is at last growing old, and that that fact has given a ripper and welcomer tone to his reflections on the duties and burdens of life. "After all these Years," "Of Parting Company," "Concerning the Cheerfulness of the Old" are the results of the experience of the author's advancing years; and there is a healthy cheerful tone about them which makes us like and respect the author notwithstanding his weaknesses. There is a liberal tone, too, in religious matters, which shows that the writer—cautiously—sympathises with the Broad Church school in the Establishment, and all the references to English cathedrals and the dignified ceremonial of the English Church indicates that he is in these matters something of a High Churchman, wherein again we thoroughly concur with him, heterodox Nonconformists as we are.

The longest essay in the volume is that on "Lord Campbell," a review of the recently-published memoir, containing also some pleasant local reminiscences. It is interesting to read that the writer was himself brought up for the legal profession, and came into contact early in life with some of the famous leaders of the English Bar. We gather from more than one occasional allusion that he almost regrets the exchange of his profession. It is a singular and sad fact, he says, that nearly all the best men in his present profession are profoundly dissatisfied, and regret that they are there. Many a time has he heard the words "If I had to begin my life again it would not be here." And, he adds, with much truth, that "a system is in a bad way which, to conciliate the stupidest and sourest of its supporters, alienates all its best and worthiest sons,"—an evident allusion to the heresy cases, which are enough to disgust the Liberals of the Scotch Church.

The essay on "The Ideal of a National Church" is an interesting plea for comprehension on very

much the same lines as those laid down by Dr. Vance Smith. The author himself calls it "an impractical imagination," but if theologians, and laymen, too, were a little more reasonable and a little less prejudiced it would be quite within the range of practical ecclesiastical politics in Scotland, where the leading sects have separated from the Establishment only on infinitesimal points of Church discipline, and are substantially at one with it in theological doctrine. In his imaginary scheme the writer would have varieties of modes of worship recognised and included—both the liturgical service, "which must evermore commend itself to the more cultivated, and the extemporaneous, flexible service, with its great power of adaptation to present circumstances, which will always attract the poor." As to Church government, he adopts the broad principle of Hooker, that the most useful government is that which governs best, whose practical conveniences and advantages are greatest; and he disclaims belief that any Church government is of Divine authority in such a sense as to make every other Church government wrong. His general conclusion is that in the ideal national Church there should be as little governing as possible, unless by appeal to that law which is open to all; and that what governing is needful is best exercised by a hierarchy, whether Episcopalian or Presbyterian. He evidently has a lingering affection for the Episcopalian system and a scarcely confessed hankering for the flesh-pots of Egypt, the dignities, and palaces and incomes and social position of the higher clergy of the Anglican Establishment. He relates plaintively that he has seen at a quasi-public dinner, north of the Tweed, the poorest squire carefully provided for at the high table, while a learned ecclesiastical dignitary—was it "A. K. H. B.?"—was left to struggle with the ruck and to fight for sitting-room; and he adds, "it is evil where the parson is in contempt," and he laments that such a man as Chalmers "walks into dinner behind the shabbiest honourable," while men and women, old and young, bow humbly to "his Grace the Archbishop." All this he allows is trivial enough, but it is only too evident that in his heart he hankers for the ecclesiastical dignity and social prestige of the benefited English clergy. The essay, interesting as it is, is not a particularly valuable contribution to the settlement of an important question—which, in Scotland, at least, will probably be soon solved by Disestablishment.

There are some good stories in the book; one of the best is the following:—

There was a decent man in recent days who had published certain volumes of inexpressibly unreadable verse. On a certain occasion he was conversing with a friend, and, as was his wont, he led the talk to that which was to him the greatest of all things; to wit, Himself. With a sigh he said that it behoved him to be diligent in making the most of the time that remained to him, forasmuch as his time was short. His friend asked with awakened curiosity what it was he meant. "Ah," he replied, mournfully, "you know all great geniuses die at thirty-seven." The friend, eager to comfort him, entreated him to discard the notion that he was to be prematurely cut off, assuring him that he did not run the smallest risk of dying at the peculiar age to great geniuses. But the friend informed me that, instead of being cheered by the communication and grateful to him who conveyed it, the poet glowed with indignation.

The Westminster Review. Triibner and Co.

The January number of this able Quarterly opens with an article on "The Early Progress of Christianity," endeavouring, after the manner of the celebrated fifteenth chapter in Gibbon's History, to trace the natural as contradistinguished from the supernatural causes conducing to the rapid spread and general acceptance of the Christian religion during the first three centuries of its history. The tone of the writer is sufficiently indicated by one of his first sentences, in which he speaks of the Christian religion as "founded by Jesus of Nazareth, a young Jew, whose parents were of high and ancient descent, and of good social position." He is assumed, without much evidence, to have "associated himself with one or other of those numerous philosophico-religious sects with which at that time Judea abounded." His announcement of the kingdom of heaven is characterised as "the splendid yet egotistic dream of a self-deluded enthusiast." The writer concedes,

however, that if we strip the religion of Jesus of one or two excrescences we must pronounce it to be animated by a pure and high morality and aiming at a useful and practical virtue. The Essayist then proceeds to attribute the extraordinary and rapid progress of the Christian faith, first to causes predisposing the Roman world to receive a new religion arising from a wide-spread dissatisfaction with the forms of the traditional religious beliefs, and the powerful development both of religious emotion and mental activity; secondly, the wide dispersion of the Jewish race, the character and devotion of the earlier professors of Christianity, and the expansion of their religion under St. Paul's influence from Judaic sectarianism into Christian Catholicity; and thirdly, the moral and spiritual excellence of the religion they preached. The essay is ably written, and is well worth reading and comparing with Gibbon's famous chapter, however inadequate may be the causes assigned for the early progress of Christianity.

We pass on to a kindred subject in the scholarly Essay on "The Stoics," of whose philosophical and ethical system an interesting account is given, based on Zeller's recently translated "History of Greek Philosophy." Then follows, almost by natural transition again, an article on "George Eliot as a Moral Teacher," the conclusion from a comprehensive review of her works being that "she breathed an elevating spirit into every subject that she touched, and that her highest claim to our gratitude is not her literary excellence, great as that is; not her wit, humour, or pathos; but the noble purpose which gave to her genius a larger life."

"The Coronation Oath no Bar to Legislation" is an elaborate historical review, showing that in all ages of our history the monarch, whatever his or her private views or feelings, has been bound to govern us "according to the statutes in Parliament agreed on," and that, therefore, the Coronation Oath can never be used by monarch or minister, and should not be invoked by educated people to block the way to any Parliamentary enactment, howsoever great the issues involved. This looks very much like an elaborate proof of what all educated people are thoroughly agreed upon; and we should have been more interested in an article showing the inutility of all Parliamentary oaths and declarations, and vows of allegiance to the reigning monarch.

The remaining articles are, "The Basis of England's Power in India," the main object of which is to show that the discordant races of India must all submit to one dominant race, and that ours is the most tolerant of all rules; "India and our Colonial Empire," a critical survey, going over the widest ground in a necessarily brief and superficial way; "Working Class Insurance as it is," exposing the shameful mismanagement of a vast number of Friendly Societies; "Town Smoke and Town Fog," waging relentless warfare with the two demons that now tyrannise over us; and "Richard Cobden," another valuable review of John Morley's "Life," adding some particulars from other sources not hitherto generally known.

The number closes with the usual critical survey of "Contemporary Literature," beginning with a review of Dr. Davidson's new edition of his invaluable "Introduction to the New Testament."

The British Quarterly Review. Hodder and Stoughton.

The January number of this always able Review does not interest us so much as some of its predecessors, and there is no article that stands out in special prominence over the others. All the Quarterlies must have a hard struggle for life, when there are three monthly Reviews of commanding ability competing with them on their own ground, and dealing with subjects of the day in all the freshness of living interest.

The first article, "The Literary Clubs of Paris," is a lively sketch of several long-forgotten societies of the seventeenth and eighteenth centuries, which reads curiously out of place in the sedate organ of cultured Dissent.

More in accordance with the character and objects of the Review are the next two articles; one, "A Sketch of Individual Development," by George Macdonald, in which the accomplished novelist traces the birth of the will, the influence of poetry and science, the revelation of love,

the mysteries of life and death, in the style of the sermons scattered so profusely through his fictions; the other, an antiquarian article on "The Culdees and their Later History," that is, the old extinct Celtic Church in Ireland, which became extinct at the beginning of the sixteenth century.

There are two other articles bearing on ecclesiastical and theological questions—"Count Campello," a singularly unfavourable sketch, by Mr. T. A. Trollope, of the latest convert from Rome, whose autobiography we recently reviewed, and who, if the facts alleged are correct, is no great loss to Rome, and no desirable acquisition for any other religious communion; and a not very profound review of "Westcott and Hort's Greek Testament," concluding with a wholly inadequate rejoinder to Dean Burgon's tremendous onslaught on the new Revision and its text in the last number of the *Quarterly Review*.

There are two articles of a political and sociological nature, which, to our mind, are decidedly the most interesting in the number. The first is a review of John Morley's recent "Life of Richard Cobden," by our friend William Clarke, of Cambridge, formerly one of our own contributors, and is quite the best account of the book and estimate of Cobden's character and work that we have yet seen. The other article is an extremely valuable and almost exhaustive statistical account of "The Industrial Resources of Ireland," from the pen of Mr. F. R. Conder. The writer's main conclusions are that Ireland may safely challenge any European country north of the Alps for wealth in natural resources; that she possesses in each of the three kingdoms of nature, in the products of air, water, earth, and what lies under the earth, the chief of those treasures which elsewhere are not found together; but—that fatal "but!"—these great natural stores of wealth are unsolicited by human industry; and the "Island of the Saints," which might be made a terrestrial paradise, is certainly something quite the reverse.

The number is brought to a close with the usual copious notices of "Contemporary Literature" of the quarter.

Short Notices.

The Clerical World has in its first number for the new year a capital photograph of Archbishop Tait, cabinet size, together with an interesting biographical sketch. There are also sermons by the Revs. Phillips Brooks, of Boston, U.S.A., and Dr. Horatius Bonar. A new feature in this number is a "Symposium"—what, another!—on the subject, "Within What Limits are Schools of Thought Desirable in a Religious Community?" The Rev. A. Plummer, Master of University College, Durham, opens the discussion, and states his position as follows:—

"It would seem to be manifest that a religious community which values its existence must require its specially authorised teachers to avow in plain and solemn language a loyal adherence to its formularies. This is the least that can with safety be required; and this *minimum* is perhaps all that it is wise to require. After the teacher has once subscribed to the articles of faith, it will be best in the long run to leave the interpretation of the subscription to his own conscience, at least as far as penalties are concerned. The cases in which a man who has subscribed to a creed, flagrantly contravenes it in his teaching, are not common, and they may safely be left to public opinion and public controversy. It is not often that a person holding the opinions of Mr. Voysey wishes to remain a clergyman in the Church of England; and when he does, he wins far more influence and sympathy in the attitude of a martyr than in that of a discredited cleric. Englishmen respect freedom of thought, but they respect honourable practice also; and they may be trusted to condemn a man who takes a salary for teaching one thing while he teaches the very opposite.

"A Church whose ministry is fenced in this way, and whose laity is left practically unfettered in the matter of external restrictions on belief, has far more to hope than to fear from the very large amount of liberty that it permits. Reasonable security being taken that the great central truths professed by the community shall not be contradicted by its official teachers, far more good than harm will come from each teacher being allowed to insist upon whatever subjects he may consider to be most edify-

ing, and to treat even these central truths in his own way. Truth is infinite in range, and the modes in which its many aspects may be presented are inexhaustible. Let each teacher take the side which impresses him and deal with it as his reason and conscience may dictate. With the widest division of labour and the greatest variety of exposition we shall still have much that has been only most imperfectly and obscurely presented. From various points of view we find the three great schools, High, Low, and Broad, presenting themselves; and that religious community is impoverished in vital power, and out of trim in balance, which does not possess all three. Truth may be considered in three relations; to the whole body of believers, to the individual soul, to humanity and the universe at large. In teaching the truth we may appeal to authority, to the emotions, or to reason. We may base our doctrine and practice on antiquity, on private interpretation of Scripture, or on enlightenment. Everywhere we are confronted by the characteristics of the three prevailing schools. They are not in themselves mutually exclusive; and disruption and decay will be the result of artificially making them so. Rightly understood, they mutually imply one another; and each is the natural complement of the other two. The fact that the existence of all three side by side involves much friction produces far more gain than loss. In the world of thought, as in the world of action, there is no life without friction. The dangers of liberty in religion may be great: but the dangers of bondage are far greater. The one may lead to extravagance and error; the other is sure to end in stagnation and deceit. Sloth and falsehood are the natural vices of the slave. Far better that the Church should admit some error, than that it should lose its interest, and cease to make progress, in the truth. Far better that a man should conscientiously teach what is erroneous, than that he should deliberately profess a belief which he knows that he does not hold.

"The principle of limitation, therefore, would seem to be this:—that each religious community should have its own creed, a plain statement of beliefs which it holds to be central and vital; and that its authorised teachers should be required to subscribe to that creed, and promise not to teach what contradicts it. Beyond this, all teaching and all acceptance of teaching should be left to the conscience of the individual and the influence of public opinion in the community."

Literary Notes.

THE University of Würzburg intends to celebrate in August the tercentenary of its foundation.

A CHAIR of Celtic has been instituted in the College de France; and M. de Jubainville has been appointed to fill it.

THE jubilee of *Chambers's Journal* will be celebrated in February. Dr. William Chambers, one of the two original projectors of this venerable and still highly successful periodical, continues to edit it, being assisted by his nephew, Mr. Robert Chambers.

A STATUE of Zwingli is to be erected at Zurich, at a cost not to exceed £80,000, and sculptors of all nations are invited to compete.

MESSRS. LONGMAN announce "Reminiscences of Oriel College and the Oxford Movement," by Mr. T. Mozley, formerly Fellow of Oriel.

H.R.H. THE PRINCESS LOUISE is about to contribute to *Good Words* a series of drawings illustrative of Quebec and its neighbourhood. They are now being engraved, and will be published immediately, along with historical and descriptive notes, and a long poem on Quebec by the Marquis of Lorne.

MR. BLANCHARD JERROLD is engaged on a work on Egypt, which will be published shortly, and will be entitled "The Belgium of the East."

THE two volumes of Mr. Froude's "Life of Carlyle," which will be published in the spring, will not be a complete biography, as some of the papers have supposed, but will be confined to the first forty years of his life, 1795-1835.

WE quote from the *New York Publishers' Weekly* two regulations of the Post-office department of the United States affecting post-cards:—"There is nothing in the postal law prohibiting a 'dun,' or a threat of prosecution, being sent in the mail by a postal card. It is the duty of a postmaster to examine postal cards, and to see that they contain no improper matters; but they [sic] must not disclose the contents."

THE *Academy* says that Mr. E. A. Freeman's lecturing tour in the United States promises to leave

some results of permanent value. At many of the towns the librarians of the public libraries have issued what may be called "bibliographical helps," indicating the books that illustrate the subject of Mr. Freeman's lectures. At the suggestion also of Mr. Freeman and Mr. Bryce the Historical Society of Maryland has petitioned the Legislature for an annual grant towards the publication of the State Records.

MR. HENRY WOODS, painter, and Mr. G. F. Bodley, architect, have been elected Associates of the Royal Academy of Arts.

WE are authorised to state that "Pendal Hyndburn," the admirable autobiographical story by the Rev. W. Mitchell which has appeared in successive numbers of the *Unitarian Herald*, will be published in a book form as soon as a sufficient number of subscribers can be obtained.

MESSRS. LONGMAN announce as nearly ready two volumes of Lord Beaconsfield's speeches, which are to be edited, with notes and a preface, by Mr. T. E. Kebbel.

MR. JOHN JONES, who died a few days ago at his residence, 93, Piccadilly, in his eighty-third year, has bequeathed to the nation a large and valuable collection of works of art.

PROFESSOR HARNACK has just completed a work on the Greek Apologists of the Second Century, according to the Church tradition, which will, no doubt, throw much light on this important subject.

SIGNOR GALLEYA will shortly publish a work in which he will give an account of his recent travels in Russia. He was unfortunately prevented from visiting Siberia.

THE editor of the *Burlington* has received a characteristic letter from Mr. Ruskin upon the article "True Aesthetics" in the current number of the magazine. The world knows his opinions upon the subject, but he fears it is labour in vain to open blind eyes to the great truth that the perceptive of beauty ought to include moral as well as physical perfection.

BOURNEMOUTH.—On Sunday, January 8, Unitarian services were commenced at the board room of the town-hall here, when the Rev. F. T. Reed, of Poole, preached. The attendance on this occasion was small, owing to the unfavourable weather and the short notice given. On the 15th inst. the service was conducted by one of the local friends, and the audience numbered sixteen residents, besides a few friends from Poole.

CHELMSFORD.—A very kind gift of £20 has been sent to the Secretary of the congregation here, in the name of the late Samuel Sharpe. The £20 thus received and subsequent donations, the result of the kindly interest of Mr. Edwin Lawrence, will materially aid in the endeavour to clear off the expenses of the late improvements.

LIVERPOOL: HOSPITAL SUNDAY.—The complete returns of collections in our Liverpool churches on Hospital Sunday are as follows:—Renshaw-street, £493 18s. 3d.; Hope-street, £71 7s.; Hope-street, Sunday-school, 16s.; Gateacre, £33 6s. 5d.; Ancient Chapel, Toxteth-park, £17 6s. 5d.; Hamilton-road, Everton, £4 2s. 9d.; Beaufort-street, Domestic Mission, £2 1s. 1d.; Bond-street Domestic Mission, £1 5s.

THE TAUCHNITZ LIBRARY.—This library, by means of which the most remarkable productions of British authors during the last forty years have been made known all over Europe, now numbers 2,000 volumes. The last on the list is a view of "English Literature in the Reign of Victoria, with a Glance at the Past." It is from the pen of Professor Henry Morley, whose qualifications for the task have been amply demonstrated by his previous writings on this subject. By reason of its size the work is necessarily more in the nature of a *catalogue raisonné* than an elaborate analysis, but in many instances the distinctive characteristics of a writer are clearly described. The value and interest of the volume, which is published in England by Messrs. Sampson Low and Co., are enhanced by a frontispiece comprising fac-similes of the autographs of those who have contributed to the Tauchnitz collection, and among whom are Dickens, Thackeray, Carlyle, Macaulay, Robert Browning, George Eliot, Lytton, Cardinal Newman, Lord Beaconsfield, Washington Irving, Kingsley, Ainsworth, Douglas Jerrold, Shirley Brooks, Alexander Dyce, Hepworth Dixon, Charles Lever, the Hon. Mrs. Norton, "Ouida," E. A. Freeman, Charles Reade, Mackenzie Wallace, and last, but not least, Mark Twain.

A BILL to legalise marriage with a deceased wife's sister will be introduced in the Canadian Parliament during the present session.

Our Contemporaries.

DISESTABLISHMENT IN SCOTLAND.

The *Times*, writing on the attitude of the churches in Scotland towards the Disestablishment question, says:—

It is not always easy to make out what the Free Church position is. There is no doubt as to what it was at the beginning. The Free Churchmen deliberately and for conscience sake separated from the Established Church, accepted the duty of supporting the ministers whom they claimed the right to choose for themselves, and asked only to be left alone to worship in their own way, and to administer their own affairs after the best and most approved model. The demand was moderate and it was irresistible. They have had their own way as a matter of course, but it has not led in quite the direction they fancied it would. Their credit and influence have not grown as they ought to have done in accordance with established precedents. The Church they left has got on very well without them. The decline has been in their own ranks. The ideal which they were one day to realise—that of a pure Church conterminous with a Christian State—has not been fulfilled. The Free Church has always been in a certain sense an aggressive body in will and purpose, thought not in act. To be a free Church in a free State has not been enough for it. As the depositary of the truth it can claim more from the State than a cheap and barren toleration. Disestablishment all round would have had a certain fairness about it, but it is only as a choice of evils that the voice of the Free Church has been given for it. As things have turned out it has become every year more and more evident that the Free Church was not the Church of Scotland. The victory and the spoils have gone together. The Established Church has managed to obtain both of them. The Free Church has thus, in addition to its freedom and its purity, the solid possession of a grievance. This treasure it will not suffer to be unemployed. It may not be possible to use it for the direct benefit of its owners, but it may none the less be found available for doing mischief to somebody else. Establishment, as the Free Church admits, is a good thing in itself, but it is the saints, and not the sinners, who have a right to it. Better no establishment than a bad one, says Principal Rainy; and an establishment which does nothing and promises nothing for the Free Church is so obviously bad that it carries its own condemnation with it, before a Free Church meeting at all events. The Established Church, to Principal Rainy's view, can hardly present itself as a Christian body at all. It does not represent the religious life of the nation; it is not in harmony with Church principles, or, what comes to much the same thing, it embodies a denial of Free Church principles. It is too bad to be reformed. It is fit only to be swept away so as to make room for the Church of the future, a strong, united Presbyterian body, able to put pressure upon the Government and to get something more than fair play. For Dr. Begg, too, the proper type of things is a national religion embodied in a State Church. But this religion must be something more than national. It must possess the characteristics, not of the State Church as it is, but of the Free Church. To Dr. Begg, no less than to Principal Rainy, the Established Church is past hope of improvement. The difference between these two authorities seems to be that Dr. Begg is the more sanguine as to getting the State to side with him. Principal Rainy will be content if the State will smite his foes. The blow is to be one from which the Free Church can have nothing to apprehend. *Cantabit vacuus*. The Establishment alone will suffer from it.

At the time of the Free Church schism or separation, or whatever we are to term it, Lord Cockburn ventured on a prediction which seems in fair way of being fulfilled. His view was that the Free Church would gain in many ways by the change, but that it would become more fanatical. We make no question as to the earnestness of the present Free Churchmen, or as to various other spiritual gifts which they claim and, no doubt, possess. There is one virtue in which they are a little wanting, and one, too, which we have good authority for preferring to all others—the virtue of charity. The virtue of minding their own business is of a lower and more mundane kind, and for this, too, they are just as little conspicuous. For a pretty complete example of fanatical and uncharitable meddlesomeness we need not look further than to the late pro-

ceedings of the Metropolitan Presbytery. The model is far from being an attractive one, nor do we think the Scotch fancy will be much caught by the hope that if the views of the Presbytery are adopted it may prove by and by the universal model to which all Scotland will be bound under penalties to conform.

RELIGION IN NEW ENGLAND.

The Boston *Sunday Herald* speaks encouragingly of the "Religious Situation in New England":—

The changes in religious opinion at present operative in New England communities are chiefly in one direction. Whatever may be the ecclesiastical fold in which people are gathered, the drift is unmistakable. It is believed that the statistics go to show that the membership of the churches, as compared with what it was half or a quarter of a century ago, indicates a positive advance upon the ratio of population, but the members of the churches, like the people outside of them, have insensibly changed their religious belief. Thousands who regarded church membership as the securing of a religious home are hardly affected by changes in religious opinion. They enjoy the ethical and emotional part of religion, and think of nothing else. Not so the thoughtful people in the community. They have shifted their base. The old theology of New England has been superseded, and the system by which three separate Gods were conceived to govern the world is now essentially exchanged for the system by which one God rules the heavens and the earth. . . If theism has succeeded in any large sense to the Puritan conception of Christianity, it is a theism which does not mean an attack upon Christianity, but an attempt to present the fundamental truths of religion afresh to the minds and hearts of men. The old hostility has passed away, and the day is bright with such enthusiasm for humanity that the divine Father seems nearer to men than he did at an earlier day. Then, again, it seems as if the existing denominations were reaching out to a larger grasp of the truth, a larger social and ethical sympathy, a larger sense of what Christianity means for the active life of the world, than before. It is the unconscious purpose, working secretly in men's minds and hearts, to place Christianity anew upon the free and broad basis of the great historical creeds, and to broaden the interpretation of these creeds until they include all that belongs to the free, full, and conscious life of men. In both the Theistic and the Conservative directions the religious situation in New England is more encouraging than perhaps at any time in the last fifty years. The long reaches of a process of development are beginning to manifest themselves.

A VISIT TO TRANSYLVANIA.

The Rev. J. H. Allen, of Boston, U.S.A., has given an interesting narrative of his recent visit to Transylvania in four letters to the *Christian Register*. He describes the meeting of the Consistory of Kolozsvár, of which our Hungarian correspondent, Professor George Boros gave a more extended account, and in his last letter sums up his general impressions as follows:—

Transylvania is a territory something more than twice as large as Massachusetts. For nearly a hundred and eighty years it has been incorporated in the kingdom of Hungary, being that part of it which rests, to the east and south, against the old frontier of Turkey. Hungary itself is, to most intents and purposes, an independent constitutional kingdom, having for its king the Emperor of Austria, Francis Joseph, who appears to be well-meaning and honest in dealing with this part of his dual empire, and to be personally popular and esteemed. The territory of Hungary is in all just about as large as New England, New York, and New Jersey put together; its population considerably less, being about sixteen million. Of these about half are of Hungarian or Magyar stock,—a race of great vigour, of great national pride and independence of temper, and bound together by the tie of a language which completely separates them (so far) from the rest of Europe, and which they cling to with proportionate zeal and fondness. Not only is it the popular tongue everywhere spoken, but it is fertile in books, newspapers, journals,—in short, a native literature, vigorous and abundant. We must begin, then, by understanding that this is the race with which we have to do, and that their language is the medium through which our friends propose to do their work.

The other half of the population is made up of a great mixture of races, who do not mingle and merge together, as the different populations have done so ex-

tensively among us, but keep up distinctions of blood and language, which are a source of incessant jealousy and anxiety; of dangerous and threatening hostility, too, sometimes, as in the revolution of 1848-49, and in the dread of a Pan-Slavic crusade during the agitation of the Eastern war so close upon their boundaries. To say nothing of others, there are the two great stocks, Slavic and German. Of these, I may say, perhaps, that the Slavs are regarded with more distrust, as a large and growing population, ignorant, unambitious, abject subjects of the Eastern Church, and the likely tool of Eastern political intrigues. They have also shown themselves, as in 1849, capable of great ferocity and treachery toward their Hungarian masters, having doubtless some old scores of blood-feud, or memories of oppression, to wipe away. Especially under the name Wallachian, or (as they call themselves) Roumanian,—i.e., the assumed descendants of Roman colonists—they make a decided majority in Transylvania, where they do the most of the farm-labour, and where their swarthy complexions, black elf-locks, and occasionally the beauty of face and bright costume and gay head-dress of the peasant-girls, make a picturesque variety to the eye.

The German population, not quite so numerous as these, I take to be invaluable, industrious, intelligent, and peace-loving people, objects of jealousy chiefly (if at all) on the one ground of the strong desire of national independence, which chafes at the comparatively loose and easy tie that links the Hungarian kingdom to the military empire of the Hapsburgs. The Germans, or "Saxons" as they are called, of Transylvania were invited there as colonists, about seven hundred years ago, to fill the void made by wars and invasions and the waste of men in the Crusades. These may be regarded as thoroughly nationalised and thoroughly loyal.

Again, the native Hungarian or Magyar population in Transylvania consists mainly of the Szeklers, whom we may call the Highlanders of the district, as having their home in the mountainous country toward the eastern boundary, in number something over half a million. These are the singularly vigorous, sturdy, and valiant race of which I have been speaking, mostly, all along. We shall not mistake very far if we call them the Yankees of Hungary. They regard themselves (if I may say so) as the pith and core of the Magyar stock, and as the oldest settled population of the country, if not of modern Europe; having, as they claim, held their seat among these hills at least since the invasion of Attila, early in the fifth century. I do not pretend to decide what was their source, originally. They are commonly said to be of Tartar or Hunnish stock, and appear to think so themselves; saying, however, that the old historians, in terror of their invasion, made a frightful caricature of the race, which has figured as their likeness ever since, and which we find, vigorously copied, in the pen-and-ink portrait drawn by Gibbon. Philologists, too, say that their language is allied to Turkish and Finnish, and set them down as "Turanian." But I have seen somewhere mention of a tribe living in Western Asia, not far from the Caspian, that was caught up and swept on in the great Hunnish inroad, and may have made this stock of mountaineers. At any rate, they have no one trace of what we commonly think of as Turanian or Tartar, and, if they are not pure Caucasian, then (to my thinking) they ought to be.

Now, when the Reformation was proclaimed in Germany, three hundred and fifty years ago, the eager intelligence of these people quickly caught the movement, and Hungary became very largely Protestant. Moreover, within a few years, the Unitarian doctrine had been preached there to such effect—favoured by the national genius of the people, more Asiatic (they think) than European—that it became the ordinary type of Protestantism throughout Hungary. The State religion, however, remained Catholic; and, under the repressive policy of the Hapsburgs, Unitarianism was gradually crushed out in the great Hungarian plain. It survived, however, in a vigorous and staunch community, among those sturdy mountaineers; and though at this day they number not so many as sixty thousand in all, they are as true to their faith and their organisation as the most devoted church or sect or population to be found anywhere. Their one hundred and six congregations, with very modest ecclesiastical properties (most of which were seized and turned to Catholic uses by the Government in 1716, and for a few years later), have held their own in a quiet, inviolable way, which shows their determination to do their own work, and do it well, in absolute indifference whether their numbers are to be reckoned by hundreds or by millions.

They do this under one strong conviction, which we, at least, can thoroughly understand and honour. It is that the education and the intellectual destinies of the Hungarian nation are in great measure in their hands. Their attitude towards the nation at large is thus exactly the same as that asserted for the descendants of the Puritans in America; or, still more precisely, what is claimed for the Liberal or Unitarian movement in New England, in its working out on the opinions and ideas, the education and philanthropies, of the United States.

And this position seems to be conceded to them with a frankness and a lack of jealousy that we should hardly expect. Religious bigotry does not appear to be a besetting sin of these Eastern populations, certainly not of those who live so near the shadow of a great ecclesiastical despotism. Accordingly, we find that a majority of the pupils in the schools which our friends maintain are sent to them from other communions, and that their primacy in the great work of education is cheerfully conceded by their neighbours. Their religious community, then, is first of all the fountain-head, singularly pure, simple, and domestic in its type of character, of an influence that flows, widening, through the veins of the most vigorous and intelligent race of South-eastern Europe.

And this work they will continue to do, as they have done, absolutely independent of whatever sympathy and aid they may receive from abroad. If they have ever laid any claim upon our aid, it was not in virtue of their impotency, but of our opportunity. For pure missionary service, economised to the last penny, and sure to go in the direction of the utmost benefit to a great people, whose history—at least, the most important phase of it—may be said to be just beginning, it would be hard to show anywhere a stronger claim or a surer economy than here.

I say this very confidently; because, though my stay among them was fewer days than Mr. Morrison's was weeks—and he can testify to a thousand details, of which I know nothing, as to their family and church life—yet I had large opportunity of conversation, at the best central point of view, with those best able to instruct me. I seemed to find lines very closely parallel between their currents of thought and ours. The same questions, anxieties, duties, anticipations, seemed to beset their path that we are familiar with in ours. The training of some of the best of their younger men in England, and their eager study of modern thought, through the medium of English speech, count for much in all this. But the general result is the same—a sense of fellowship, a directness of sympathy, a community in work and in hope, that ought to make their cause very dear among us.

Correspondence.

THE NATIONAL CONFERENCE.

TO THE EDITOR.

SIR,—With reference to criticisms which a programme like that for the National Conference may expect to incur, will you allow me to say that our Committee will anxiously consider any practical plan that may be brought before their notice for increasing the usefulness of the Conference? In matters hitherto arranged they have necessarily acted on their own judgment, and cannot, of course, reconsider questions finally settled; but they will welcome any suggestions by which their plans can be amended and improved.

Meantime I am gratified to say that almost every post brings me many letters of encouragement and adhesion from ministers and congregations in all parts of the United Kingdom; and that an influential Local Committee has been formed at Liverpool, which is taking action steps to endorse the success of the Conference.

A. W. WORTHINGTON.

Old Swinford, Stourbridge, Jan. 13.

P.S.—To the above letter I should like to add that "A Country Pastor" will find, on communicating with the secretary of his congregation, that his thoughtful suggestions have been practically anticipated by the Conference Committee.

SACRAMENTAL WINE.

TO THE EDITOR.

SIR,—In a recent number of the *Disciple* there was a valuable article on "Sacramental Wine." I do not think the subject should be allowed to drop. I am sorry to find no reference to it in any subsequent number. It is, indeed, singular

that at the Lord's Table there should be in use a wine so "heavy and heavy"—a "tinted, branded compound," as the writer says, "few persons now think of introducing at their own board." The case is too strong to be passed over in silence. The teetotal doctrine has now widely spread. Even Dr. Clarke declares *perfect health* to be incompatible with the habitual use of alcoholic liquor. Some change, then, must be made, or else the Communion Service will be still less acceptable than it now is. Here half measures, such as the writer advised, cannot answer. Any alcohol is known to be morally dangerous to those who have once exceeded. The very sight and touch of it is allowed to be, to them, truly dangerous, destroying the power of their will. Truthfulness is not to be expected from those who are under the influence of the poison. The writer did not believe in the existence of unfermented wine. But it is certain that the pure "fruit of the vine," or "blood of the grape," may be now easily obtained for the celebration of the Lord's Supper. Wine of this nature, proved to be genuine, is made by Frank Wright, High-street, Kensington. It is used by several churches in Belfast, as well as in England and Scotland. The matter has now been so thoroughly sifted by law courts that the genuineness of this wine cannot be doubted by any one who examines the evidence in its favour. The last witness, alone sufficient, is Dr. Norman Kerr, who thus spoke at a recent meeting in London of the Church Homiletical Society at the Chapter House, adjoining St. Paul's Cathedral, where Dr. W. B. Richardson was in the chair, and confirmed what was then stated:—

"It had been denied that unfermented grape juice could exist. [So thought the writer in the *Disciple*.] The lecturer felt bound to test the objection, and spent nearly a year in an extended and crucial series of experiments with grapes and grape juice. He found that grape juice could be preserved unfermented and unintoxicating by a variety of processes, and now showed a large number of these specimens both in a solid and a liquid form. By a diagram, eight different kinds of unintoxicating wine were shown to have been described by Greek and Latin writers, and the lecturer exhibited about twenty different samples of unfermented wine prepared by himself three years previously. A large assortment of pure unfermented grape juice, from America, France, Germany, Portugal, Australia, London, and other parts of the world, some sold by wine-growers as 'pure unfermented wine,' was also shown. The only unfermented wine in the English market at present, which he could recommend as genuine, was that made by Mr. Frank Wright, of Kensington. The lecturer also displayed liquid unfermented grape juice, imported by himself from the East, and ordered under the designation of a word which was one of the names for wine in two Eastern languages."

Since then I hear that many of the clergy have gone over the works of Mr. Wright, to be satisfied by sight and taste of the truth. I understand that Dr. N. Kerr's paper, with full explanation, is now to be had separately.

LOVER OF FACTS.

THE SUNDAY SOCIETY.

TO THE EDITOR.

SIR,—Through the liberality of the Council of the Society of British Artists the Winter Exhibition of Paintings and Sculpture at the Gallery in Suffolk-street has been open to the members of the Sunday Society to-day, from four o'clock to seven p.m., the numbers attending being 466. Next Sunday (Jan. 22) the Exhibition will be open to the public, free, by tickets which will be issued by the Sunday Society to all persons making written application and sending stamped and addressed envelope for reply to the Honorary Secretary, 8, Park-place-villas, W. In order that these visits may be as instructive and interesting as possible, a cheap edition of the catalogue has been published. We beg you, by publishing this letter, to help us in giving publicity to this opportunity of spending a few hours on Sunday in a pleasurable and harmless manner.

THOMAS BURR, M.P., President; W. H. CORFIELD, M.A., M.D., Chairman of Committee; MARK H. JUDGE, Honorary Secretary.

9, Conduit-street, W., Sunday, Jan. 15.

SCARBOROUGH.—The Rev. A. Amos, of Southampton, has received and accepted a unanimous invitation to become minister of the Unitarian congregation, in succession to the Rev. Dendy Agate, B.A., who has removed to Gorton. He will commence his ministry on the first Sunday in April.

Religious Intelligence.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

The third meeting of the Council for the Session 1881-82 was held at the offices of the Association in Norfolk-street, on Wednesday afternoon; Joseph Lupton, Esq., J.P., of Leeds in the chair. There were also present the Revs. R. Spears, D. Amos, T. L. Marshall, R. Shaen, J. Worthington; and Messrs. Harwood (Pendleton), D. Martineau, H. Jeffery, R. Pincock, B. Lewis (Newport, Isle of Wight), C. J. G. Eiloart, J. T. Preston, T. C. Clarke, S. S. Tayler, Treasurer; and the Rev. H. Ierson, Secretary.

The minutes of the last meeting were read and confirmed. The Report of the Executive Committee of their work since the preceding meeting of the Council was also read and received, on the motion of Mr. S. S. TAYLER, seconded by the Rev. R. SPEARS.

THE REPORT.

The Committee regret that they have again to record the decease of several members of the Council since the last meeting, Mr. T. W. Bagehot, Mr. S. W. Browne, and Mr. C. Moore, Vice-Presidents of the Association; and the Rev. Goodwyn Barnby, one of its Home Correspondents. They have communicated to the relatives of these honoured friends the expression of their sincere condolence and respect, as also to the daughters of the late Dr. Bluntschli, who had been for many years on our list of Foreign Correspondents.

The Committee learn with pleasure from Mr. C. Derzi, the minister of the new Unitarian congregation at Budapest, that some accessions to their number have taken place, and that many non-Unitarians by profession attend the services with interest. The Bishop also gives a very encouraging report of the prospects of this new cause. He mentions that about £600 have been subscribed to the fund for the intended church building.

The chapel at Ashford, Kent, which was bought by the Kent and Sussex Association, with the view of establishing a Unitarian congregation in that place, has been offered by their Committee to the Association, they being unable from want of funds to continue the support to the Missionary hitherto given by them. This offer has been accepted, and the Committee hope that by renewed exertion the good work begun in that place may be extended and made permanent. Trustees have been appointed, who will engage to hold the property subject to the direction of the Association, and in the meantime upon an open trust for the worship of Almighty God. It is arranged that the engagement of the present Missionary shall terminate at the end of March, and the Committee are anxiously considering the question of whom to appoint as his successor.

It was not intended, when the regular Sunday services at Cambridge were discontinued, that no further effort should be made there, and the opinion has been frequently expressed that it would be desirable to maintain courses of lectures during terms. The Committee have endeavoured to arrange for the formation of classes for theological study in Cambridge, under some of our own Professors. This idea has not yet come to a practical issue, but in the meantime lectures have been given by the Rev. T. W. Freckleton and the Rev. E. M. Geldart, which were fairly attended. It is proposed to give another course in the term just begun.

The Provincial Meeting at Leicester on the 2nd November last was one of the most successful that the Association has ever held. The Committee were happy to acknowledge to the Rev. J. Page Hopps and to his congregation their deep sense of obligation to them for the cordial liberality with which they welcomed the Association on that most interesting occasion.

Visits have been made on behalf of the Association to Ipswich and Horsham at the opening of school and lecture rooms, at the dedication of the new church at Hull, and at the re-opening after some repairs and considerable improvements, at Chelmsford.

The work by Dr. G. Vance Smith, entitled "Texts and Margins of the Revised New Testament Version," has been published as the Council desired, and the reprint has been ordered of a tract, by Dr. Bellows, "God the Father, the only Proper Object of Worship." Copies also have been taken for distribution of a tract on "The Athanasian Creed," by the Rev. W. Birks, of Stroud.

The remaining stock of Dr. Channing's Works being five hundred copies on the better paper, the Committee have ordered them to be bound for sale or donation at the price (3s. 6d.) hitherto charged for the common edition. Thirty copies have been sent on application since the last report to ministers and theological students. The first five thousand of the shilling edition of the "Positive Aspects of Unitarian Thought and Doctrine" having been sold, another issue of the same number has been printed.

The remainder copies of sermons by the Rev. Robert Collyer on "Nature and Life," and "The Life That Now Is," in one volume, have been offered to the Association on advantageous terms, which the Committee are disposed to accept, with the approval of the Council, and with the object of selling the work at a much reduced price.

Grants of books have been made to the number of 370 since last October, partly to individuals, inquirers, and others, partly to chapel bazaars and libraries. Tracts also have been sent for distribution to Swansea and Merthyr in Wales, to Carlisle in Scotland, to Kentish Town, Portland-street, Walworth, Deptford, and Holloway, London, also to Southampton, Nottingham, Whitechurch, Trowbridge, Preston, Swinton, and Cambridge, besides packets of tracts and books to Budapest, New Zealand, and Simla, and a number of tracts given to inquirers through the office. The total number of tracts so distributed is over 13,600.

Grants have been made to seven ministers from the Bicentenary Ministers' Fund.

The ordinary mission grants for the year have been agreed to. Amongst these, numerous additions have been made to the list of recent years, amounting to about £600 over last year, in addition to £150 special grants to congregations and for lectures. Omitting the sum annually voted for the Hungarian student, the expenditure on Missions and congregations for the year, as at present arranged for, will be over £1,700. Larger help is to be given in some places; in some, grants that have been for a time suspended are renewed, and some are altogether new.

A communication has been received from the Secretary of the National Conference requesting the appointment of representatives of the Association to their meeting in Liverpool next April. The Committee, cordially appreciating the objects of the Conference, commend the matter to the attention of the Council.

Mr. JEFFERY moved, and Mr. HARWOOD seconded:—"That the Council heartily sympathise with the Committee in their expressions of condolence with the families of the late Mr. T. W. Bagehot, Mr. S. W. Browne, Mr. C. Moore, the Rev. Goodwyn Barmby and Dr. Bluntschli, and of deep respect for the memory of honoured friends whose cordial interest in its work has long proved of great service to the Association."

The SECRETARY read an encouraging letter from Bishop Ferencz respecting the new Unitarian church at Budapest.

THE NATIONAL CONFERENCE.

A communication was read from the committee of the National Conference requesting the appointment of representatives to their meeting on the 18th April next in Liverpool. A deputation specially nominated to represent the Council was appointed, together with the President, Treasurer, and Secretary, and such members of the Executive Committee as may be able to attend the Conference.

The preacher at the Whitsuntide meeting was then nominated, and some discussion took place in reference to the anniversary meetings past and future.

UNITARIAN STATISTICS.

The Rev. R. SPEARS called attention to the desirableness of collecting reports from the various churches of average attendance morning and evening, the institutions and trust funds connected with the church, the amount of money raised for all purposes. He moved:—"That it be an instruction to the Executive Committee to ascertain the numerical, institutional, and financial statistics of our churches, including trusts, with any other such information as might be of service to the Association." Mr. MARSHALL seconded the motion. A discussion ensued, in which Messrs. D. MARTINEAU, PRYNCK, and the Rev. D. AMOS took part. And the proceedings were brought to a close after a sitting of two hours, and ultimately the whole question was referred to the next meeting in the form of a notice of motion.

THE UNITARIAN HOME MISSIONARY BOARD.

The annual business meeting of the Unitarian Home Missionary Board was held on Tuesday afternoon in the Memorial Hall, Manchester. Mr. Harry Rawson, chairman of the Committee, was voted to the chair.

The Rev. C. C. COE read the twenty-seventh annual report, from which we make the following extracts:—

In presenting their twenty-seventh annual report, the Committee express their belief that the work of the past year will bear comparison with any of its predecessors in educational efficiency, and that the effort to raise the standard of instruction will be approved by the friends of the Institution, since it is calculated to meet the growing demand for culture in the ministry

at large; while it will not be found, as their experience shows, to lessen the zeal for missionary effort.

The Rev. J. E. ODGERS, M.A., has, for some past, conducted a Latin class, at which attendance was voluntary. The students have shown their grateful appreciation of Mr. Odgers's services by presenting him with a handsomely-bound copy of Max Müller's "Selected Essays" (2 vols.). A resolution having been passed at the last annual meeting by which the teaching of the Latin language became a part of the curriculum of the Board, the Rev. C. T. Poynting, B.A., was elected Latin tutor. Mr. George Evans has undertaken the duties of teacher of elocution; and there is every prospect of good work being done in imparting to the students the power of effective utterance.

The report next refers to the results of the examination at midsummer, an account of which appeared at the time in these columns. Of six applicants for admission this session, only four presented themselves for examination, and of these only two were admitted, viz., Mr. Charles Roper, of Norwich; and Mr. John Ellis, of Bradford.

The Committee express their obligations to Dr. Shepherd Fletcher for his kindness in acting as medical examiner, and to Mr. George S. Woolley for gratuitously making up the prescriptions required for the students.

During the past year several works have been added to the library, and twenty copies of Griesbach's New Testament have been received from the Committee of the British and Foreign Unitarian Association.

The Memorial Hall trustees have made their usual donation of £50. Mr. Earl has given £45, and Mrs. Booth, of Swinton, £400.

During the last year the Board has lost many earnest supporters. First among these must be placed Mr. Samuel Sharpe. He was deeply interested in the advancement of a practical religion, and of a simple Christian faith, and was well known for his labours in Biblical and Oriental studies. Hence, he not only sought to promote the general interests of this institution by a handsome annual subscription, but also stimulated the cultivation of Biblical studies by the contribution of prizes, which have been a source of honourable rivalry among the students during successive sessions, and a familiar feature of the annual examinations. His memory will long be cherished as one of the most prominent supporters of the institution. Miss Sharpe has forwarded to the treasurer the sum of £30, the amount of her late father's subscription, which she wishes to be entered in his name. At the same time the Committee received from her a communication asking for candid information as to whether the tutors and the Committee wished to continue the custom of giving prizes in connection with Biblical subjects. Having received a favourable reply, she forwarded an additional £10 to be expended in prizes. The new students have each received, from the same source, a copy of Mr. Sharpe's translation of the Old and New Testament. The Committee express their gratitude to Miss Sharpe for thus generously continuing the support so long extended to the Institution by her late respected father. The Committee also deplore the death of Mr. Edward Wright, of London, whose unobtrusive goodness will never be forgotten by those who had the privilege of knowing him. It was his delight to visit the sick and the distressed, and he was the sure friend and helper of all who needed his aid and advice. Although much afflicted himself, he was always cheerful, and ever ready to comfort others. Doubtless it was from the conviction that the Unitarian Home Missionary Board was fulfilling the object of its establishment by sending out men of like spirit with himself that he supported it during his life, and at his death bequeathed the sum of £100 to its funds.

During the past year, in addition to those already named, the following friends and supporters have been removed by death:—Messrs. Earl, Gargory, and Prime, of Birmingham; Mrs. Robberds, of Cheltenham; Miss Mary Bowring, of Exeter; Messrs. C. T. Taggart and Brown, of London; Mrs. Hodgkinson, of Mansfield; Messrs. Brown and Clayton, of Newcastle-upon-Tyne.

In conclusion the Committee express a hope that this institution may not exist comparatively in vain, but that there may be an ample succession of students willing to devote their lives to the ministry of the Christian religion; and that the public may be ready not only to educate the earnest students of to-day but to find for the faithful ministry of the future abundant spheres of philanthropic usefulness.

Mr. FRANCIS NICHOLSON (the treasurer) read the balance sheet, which showed that the year 1881 was commenced with a balance in the bank of £75 1s. 9d. The subscriptions amounted to £684, and the donations to £458. Other items brought the income up to £1,614. On the other side the expenditure on tutors' salaries and other expenses connected with the education of the students amounted to £1,209. The year was closed with a balance in the bank of £170. Mr. Nicholson remarked that the expenses of the year were less by more than £400 than those

of the previous year, but this was to be accounted for by the fact that the number of students was less.

The CHAIRMAN moved that the report and balance sheet be adopted, printed, and circulated under the direction of the committee.

The Rev. ALFRED WORTHINGTON, of Stourbridge, seconded the motion. He said it seemed to him that the institution was admirably fulfilling the purposes for which it was intended, in providing a supply of ministers for the Unitarian body. It seemed to succeed, in the first place, in getting a number of students to college, which was not always possible in these days. In many denominations of late years there were complaints as to the impossibility of finding candidates for the ministry, but that did not seem to be the case among the Unitarians. It was somewhat satisfactory to the committee to find it to be their duty to limit the number of students entering the college, and to be able to raise the standard of admission and make it competitive. The percentage of those students at the college who, after leaving, did not proceed to the ministry was comparatively small, and it seemed to him that in that respect also the work of the institution was very successful.

The Rev. DENDY AGATE, of Gorton, moved the appointment of the officers for the ensuing year, including that of the President, Mr. Thomas Chatfield Clarke, of London.

The Rev. E. ALLEN, of Walsley, seconded the motion, and spoke of the valuable work the Missionary Board did in providing ministers for country congregations.

Mr. CLARKE returned thanks for the honour they had done him in electing him President of so useful and so necessary an institution, and said that he would gladly do all he could during his term of office to advance the interests of the Board. He held that the power and the necessity for preaching were as great at this moment as ever they had been, and, therefore, in training earnest and hard-working preachers, the Board were fulfilling a most useful and necessary work.

On the motion of the Rev. S. A. STEINTHAL, seconded by Mr. J. W. SCHOTT, and supported by the Rev. J. E. ODGERS, the thanks of the meeting were accorded to the Revs. R. B. Drummond, of Edinburgh, and Alex. Gordon, of Belfast, for their services as visitors to the students, and to Mr. W. H. Herford and Mr. J. Kendall, of Manchester, for acting as examiners for the Gaskell and Owens scholarships.

On the motion of the CHAIRMAN, seconded by Mr. FRANK TAYLOR, of Bolton, the thanks of the meeting were given to the Rev. Alfred Payne for his kindness in delivering the valedictory address to the students at the close of last session, and to the Rev. J. E. Odgers for conducting the introductory services to the same.

A vote of thanks to the Chairman, which was passed on the motion of Mr. ROBERT NICHOLSON, seconded by the Rev. E. HARRISON, concluded the proceedings.

EVENING MEETING.

In the evening the annual soirée was held in the Memorial Hall; Mr. T. CHATFIELD CLARKE, of London, president for the ensuing year, in the chair. There were also present the Revs. S. A. Steintahl, J. Black, J. T. Marriott, H. E. Dowson, C. C. Coe, P. W. Clayden; Mr. Harry Rawson, Mr. C. J. Herford, Mr. Felix Taylor, and other gentlemen. The attendance was large.

The CHAIRMAN said he was of opinion that the necessity of preaching the Gospel was as great at this moment as it ever had been. He believed, too, that there never was a time when Unitarians could hope more for the preaching of the views of which theirs was the type, because in the near future, at least, they could look forward to appealing to a people more educated, more instructed, intelligent, wider, and more able to hold rational views with regard to religion than in the past. According to his experience, it was yet somewhat of a mistake to suppose that prejudices with regard to liberal and rational religion had quite died out. On this ground a large sphere was open to Unitarian ministers. Anyone who read the literature of the day, the reviews and articles of all kinds and degrees, could not but see that there was a widespread non-recognition of religion, going far beyond any belief in Christianity, as even the Unitarians held it in its wide and rational sense. Therefore, if they valued their form of Christianity they were more than ever called upon to strengthen, encourage, maintain, and form convictions in the minds of those with whom they came in contact. There was a useful and efficacious work open for the Board to do in the

future, and they must try to bring up their young men as ministers with power, united to deep spiritual piety and catholicity of heart. He thought, further, that Unitarian views ought to be especially acceptable to an enlightened public. They ought to have no want of faith, but that when they approached the masses of the people they would succeed in bringing rational conviction to their minds. He held the view which seemed to be expressed in the recent poem of Tennyson that the old views of Calvinism and Orthodoxy of many shades were passing away. What could be more hopeful as to their being able to instil into the minds of the people views of the love of God, immortality of the soul, the absolute supremacy of the conscience, and views which were at the same time simple, deep, catholic, and Christian, and which were calculated to have a great future in this country? He thought some steps should be taken in order to provide a better financial maintenance for their ministry, for in order that a man might be able to do his work in his congregation he should be free from carking money cares. He was glad to learn that this subject would be brought prominently before the Unitarian conferences at Liverpool!—(applause).

Mr. HARRY RAWSON spoke of the work done by the Home Missionary Board during the past year. There had been no diminution in the assiduity and earnestness of the students, none in their industry or in their success in obtaining academical honours both at Owens College and in their classes. Several additions had been made to the curriculum of the Board, and the rigour of the entrance examinations had been increased. The result had been that a better class of young men came forward and better ministers were provided. Doubts had been expressed as to whether this multiplication of academic studies would not possibly clash with that attention to religious and philanthropic duties, the combination of which with studies was a former characteristic of the Board, was, indeed, its foundation principle. He was of a decidedly contrary opinion, for it had been found that the most highly-cultured ministers were amongst those who had the greatest capacity of organisation and who gave most readily of their time to the promotion of good and religious pursuits, and were most active in promoting such institutions as Sunday-schools and the like. It was especially important that their ministers should be equipped with the newest and best results of criticism and learning, and the Board were striving to keep their students in every respect well-informed!—(applause).

The Rev. P. W. CLAYDEN (London) said it was always a pleasure for a Unitarian from the south to come to Manchester. Manchester was the metropolis of Unitarianism, and the centre of the progress of Unitarian faith. The beautiful churches erected in the Manchester suburbs contrasted but too unfavourably with many of the small and inconvenient edifices in other parts of England. The flourishing congregations which attended them showed that in this district Unitarianism was really exhibiting its power. The title of their institution was suggestive of some of the causes of this success. It was a Unitarian institution; and they had not been afraid to call it by the Unitarian name. This he believed was their true policy. If they had always called their institutions by this name the public would by this time have learned more fully to understand its meaning, and to associate it with the noble philanthropic work, and the true educational and religious service for which their congregations were everywhere known. The Home Missionary part of the title also indicated the sphere of our true activity. There was a vast mass of English people who held aloof from all religious organisations who were not connected with any Church or denomination, and he believed that if Unitarians vigorously carried on their home mission work and presented their rational faith to such people they would have a better chance of winning at any rate a considerable section of that alienated mass than any other denomination!—(applause). That we have before us so large a section of the English people absolutely unconnected with any denomination was a very serious fact. The censuses which had been recently taken in various towns showed that the attendance at the places of worship connected with the Church of England had scarcely increased at all since 1851, that Nonconformist bodies had more largely grown, but it was a singular fact that the increase had principally occurred in connection with bodies not organised according to the old-fashioned models, and which made the greatest use of lay agency. This fact had led him to the conclusion that if the Unitarian body wished to carry on its work suc-

cessfully and effectively it must make a greater use of its lay members. Let the ministry be enlarged as far as possible, and when all had been done that could be done in this respect there must of necessity be still a vast field for work, and that ground could only be occupied and the people brought in by a great infusion of lay agency in the ministry. He was of opinion that they could not too far extend the curriculum of the Board, nor too thoroughly furnish their young men with all the polemical material which they would require in order to take their part in the controversies of the age; but it should be remembered that sermons should hardly bristle with learning and controversy. The great work of the ministry should be the building up of the people in their holiest faiths. He had often asked himself what was the permanent element in worship which had led mankind in all ages to erect temples and offer prayers. The idolatries of antiquity, the empty space or the ark in the Jewish worship, the sacrifice of the Mass in the Roman Catholic ritual, were different forms of one endeavour by the worshippers to realise the actual presence of their God. This should be the chief object of their own worship. Matthew Arnold had written some lines which seemed to him to apply to this subject:—

Though the Muse be gone away,
Though she move not earth to-day,
Souls erewhile who caught her word,
Ah, still harp on what they heard.

We may say the same of worship. Listening years ago to the Rev. William Foster he had himself often caught an echo of a holier world, and harped on what he had heard, and gone about all the week amidst business cares happier, stronger, better for that lifting influence. The late Mr. Sharpe used to say to him that what we wanted in worship was religion. So he would say to the Home Missionary Board. By all means give your students all the scientific and literary knowledge they can acquire; but impress on them that their work is to bring the power of unseen things to bear on the people's minds, to build up of God's people in their most holy place. And what a faith it was. That they were all children of God, that there was no favouritism with God, that there was no everlasting punishment, and that they were being led on through the discipline and sorrow of life to something they knew not of, but which would be unveiled to them in the great hereafter!—(applause).

The Rev. JAMES BLACK said he fancied that Unitarians were in some mistake in regard to the opinions of a large portion of the orthodox public who, certainly looked towards their body and views with considerable sympathy. These people had not such Unitarian views as were imputed to them, and certainly could not say that they were out-and-out Unitarians. This fact imposed on their body the duty of being clear, definite, explicit in the expression of their views, and of taking up an attitude of sympathy towards others. Within their own borders there were differences still. They had greater differences among themselves than had the orthodox churches between each other, a fact which perhaps tended to make them all the better representatives of a large mass of men. Their work, then, was mainly to reconcile under the roof of one temple the hearts and minds of men. That was the lesson they were learning for the benefit of the world at large, and he hoped their position was becoming more and more clear to them. All their work must not interfere with their work as congregations!—(applause).

Mr. FELIX TAYLOR (senior student) having addressed the meeting, a vote of thanks was passed to the Chairman, on the motion of the Rev. H. E. Dowson, seconded by Mr. E. WINNER.

At intervals during the evening several glees were admirably rendered by the choir, Mr. Thomas Rawson accompanying on the piano.

MANCHESTER NEW COLLEGE.

ANNUAL MEETING.

The annual meeting of the trustees of Manchester New College was held at the Memorial Hall, Manchester, on Thursday, the 19th inst., the President, JOSEPH LUPTON, Esq., in the chair. The treasurer's report showed a falling-off in subscriptions to the amount of £30 12s., this being only partly compensated for by new and increased subscriptions to the amount of £19 11s. On the resolution for the adoption of the report, Mr. R. NICHOLSON pointed out that there were several large towns in which there was no local treasurer, and from which there were few, if any, subscriptions received, and suggested

that an attempt should be made to increase the number of subscribers. The President stated that in view of the uncertainty which had lately existed as to the plans of the trustees and the prospects of the college, it had not been thought desirable to make any urgent appeal to the public, but that when the matters now under discussion had been arranged and some plan determined upon, the appeal would be made, and he had no doubt it would be liberally responded to.

The report of the Committee showed an increase in the number of divinity students, there being now thirteen on the foundation, one Transylvanian student, two free to lectures, and two external students, making a total of eighteen—the previous session having opened with twelve. Four students had availed themselves of the offer of rooms free of rent at University Hall, which the Committee had been able to make in consequence of the arrangement with the Council of University Hall, by which ten sets of rooms had been placed at the disposal of the college. The great falling-off in the number of persons availing themselves of the local theological examinations disposed the committee to discontinue these examinations unless there should be a marked improvement shown in May next. Last year only twenty candidates presented themselves, as against forty the year before, and of these only three appeared for the first time, the others having all been examined once or oftener before.

The PRESIDENT, in moving the adoption of the report, said that he had never attended a meeting of the Trustees with more satisfaction than he felt on the present occasion. The College had passed through a period of depression, and for a time there had been but a small number of students; the number now was double what it had recently been. He had always felt sure that the depression was but temporary, and now the future was brightening again before them.

The Rev. C. T. POYNTING, in seconding the resolution, said that he thought the apparent failure of the Local Examination Scheme was due to the fact that the younger members of our churches required religious rather than theological instruction, and those who wished for instruction and examination in theological subjects found what they wanted in the examinations now conducted by the Sunday School Association.

The Rev. J. E. ODGERS hoped the Committee would not hastily abandon the scheme in consequence of the falling off in the numbers of those presenting themselves for examination. When the examinations were first instituted there was a considerable number of young persons who had previously had no opportunity of such systematic study as those examinations were intended to foster. These had availed themselves of them, and now there would naturally be a pause before the younger set who were to follow were ready. In some cases again ministers who had presented no candidates for examination had found the suggestions offered as to choice and treatment of subjects most valuable. He knew of one who "in two successive winters had lectured to a class of about one hundred, without any of them presenting themselves for examination. He should be sorry if the papers issued by the professors were to be stopped.

The Rev. WM. GASKELL said that he had been asked to move a resolution which he was sure would command the sympathy of all, and to which he felt it was unnecessary to add any words of his own: "That this meeting cannot place on record the death of Mr. Thomas Ainsworth, of the Flock, a Vice-President of the College, and former President from the year 1860 to 1863, without marking its sense of the deep interest which he manifested in the College, not only by instituting the scholarship which bears his name, but by his sincere devotion to its comprehensive principle and his hearty appreciation of its intellectual and moral training, attested by the names of all his sons upon its roll of students, and its grateful remembrance of the rare personal qualities and high tone of character which shed a lustre on any cause which he espoused."

The Rev. D. DAVIS, in seconding, spoke of Mr. Ainsworth as a representative of all the best and highest traditions of the past.

The resolution was carried unanimously.

The Rev. J. E. ODGERS said he had a resolution to move in memory of one old in years and advanced in scholarship, who had ever made himself a friend and companion to the young, and opened his house to the students of the College, one who had followed to the last with interest the progressive movements of theological science, and had also been

to them all an example of simplicity of character and nobleness of heart. The resolution he had been asked to move was as follows:—"That since the death of the Rev. John Kenrick the College, always happy in the support of men of learning, has sustained no similar loss so serious as in the decease of Mr. Samuel Sharpe, who has now followed his immediate successor in the presidential chair, in whose productive erudition, unwearied love of truth and simplicity of life every student had a model of scholarly excellence, while his wisely generous stewardship of wealth and steadfast fidelity to his convictions of duty fulfilled the conditions of exemplary citizenship."

The Rev. DENDY AGATE seconded the resolution, which was carried unanimously.

Mr. R. D. DARBISHIRE moved, and Mr. DAVID AINSWORTH seconded, a resolution empowering the Sub-Committee appointed to revise the regulations for the admission of students to continue its inquiries, taking into especial consideration the probable results of the occupation of University Hall by the College, which was carried unanimously.

The officers for the year 1881 were all re-appointed, with the exception of the two Vice-Presidents, deceased, and the Rev. Thomas Holland, deputy Treasurer for Southport, who was understood to be leaving that town. On the motion for the election of the deputy Treasurers, it was suggested by Mr. H. TURNER that the Committee should revise the list carefully before the next annual meeting. He pointed out that the number of subscriptions received from some of them was very small, and thought that they might perhaps be glad to be relieved of their duties by others who will devote more time and energy to the work.

The special report on negotiations with University Hall, which had already been printed and placed in the hands of the trustees, was then considered. The report having been taken as read, Mr. DARBISHIRE, on behalf of the committee, moved the two following resolutions, of which notice had been given:—

1. That the Scheme for placing University Hall and the proceeds of sale thereof in the hands of Trustees, for the purposes set forth in the Minutes of the Council of the Hall of the 14th day of December, 1881, be approved of, and the Trustees of the College authorise the Committee to continue the negotiations, and to nominate the first Trustees on behalf of the College, and to see to the formal completion of the proposed Trust.

2. That in order to comply with the stipulation of the Council of University Hall, that the College should make the attempt to carry on the Hall, the Trustees of the College authorise the Committee to make such arrangements as they deem best for doing so, for an experimental period of three years, with power to provide for the residence of Students of the College in the hall, as the Committee may think proper.

Mr. Darbishire, in moving these resolutions, pointed out that though the College ran some risk of a loss during the three years, amounting, perhaps, to upwards of a thousand pounds, they had the opportunity of securing the almost certain prospect of becoming proprietors of the Hall, or the proceeds of the sale, a property estimated at from ten to fifteen thousand pounds. In response to so generous an offer from the members of the Hall he thought they ought to be prepared to undertake some risk, and it was not improbable that after all the loss might be considerably less than the amount he had named. The College would only be committed to residence in the Hall for a period of three years, and would thus have the advantage of such an experiment without entering at once upon a scheme of permanent residence in London, such as had been previously proposed to the trustees and rejected by them. If the resolutions were passed now steps would be immediately taken to prepare the necessary deeds, &c., that the Hall might be handed over to the College next June, and arrangements made with regard to its management in time for the Session 1882-3.

The resolution having been seconded by Mr. HARRY RAWSON,

The Rev. D. DAVIS asked if the Hall would continue under the present management?

Mr. DARBISHIRE replied that the whole of the present arrangements for its management would cease. It might be convenient to invite some of the members of the Council who had previously taken an active part in the management to constitute themselves a sub-committee to carry on the management for the College; but the present Principal had already sent in his resignation, which would take effect at the close of the present Session,

and the appointment of his successor and all other matters would rest entirely with the College.

In reply to a question from the Rev. W. BLAZEY, the PRESIDENT said that it was the present intention of the Committee that residence in the Hall should be the rule for students of the College, but that exceptional cases might perhaps be dealt with as they arose. This and other matters would however be reported upon at the June meeting.

The Rev. A. W. WORTHINGTON asked whether in event of the Hall being sold the proceeds would be applied exclusively to the education of divinity students, or whether some provision would be made for lay education.

Mr. DARBISHIRE replied that under the scheme proposed the College could employ the funds in any way that met with the approval of the sixteen trustees to whom it was proposed now to hand over the Hall for the use of the College.

The Rev. F. H. JONES pointed out that it was not the original intention of the College, and he hoped it would not always be its practice, to confine itself to the education of divinity students.

The Revs. JAS. HARWOOD and H. S. SOLLY spoke of the advantages to the students of residence in the Hall, and expressed a hope that it would become more general, and the present difficulties which had prevented more than four students from availing themselves of the offer of rooms might be removed.

The Rev. J. E. OGDERS pointed out that when that offer was made the prospects of the Hall were most uncertain, that there were certain heavy fees to be paid which the College could not then remit, and that, nevertheless, all the three sets of rooms in which furniture was given had been taken. He had no doubt that under the new scheme the students would prefer residence in the Hall.

The resolutions were then put, and carried unanimously.

The proceedings were then brought to a close by a vote of thanks to the President.

UNIVERSITY OF LONDON.

A meeting of Convocation of the University of London was held on Tuesday at the University building, Burlington-gardens. Dr. F. J. Wood was called on to preside, in the absence from illness of Dr. Storror, chairman of Convocation.

The first business was a nomination of a list of three persons to be submitted to her Majesty for the selection therefrom of a fellow of the University. Scrutineers were appointed, and they subsequently reported that the result of the voting was as follows:—George Buchanan, M.D., B.A., 617; Samuel Newth, M.A., 530; Robert Barnes, M.D., 338; George Carey Foster, B.A., 213. The Chairman declared Dr. Buchanan, Mr. Newth, and Dr. Barnes duly nominated.

The next business was the adjourned debate (from the 10th of May last) on the following motion and amendment:—"Moved by Mr. A. P. Hensman, seconded by Mr. H. A. Nesbitt: That it is just and desirable that women who are graduates of this University, and of the requisite standing, should be entitled to become members of Convocation, and to vote at the election of the member of Parliament for the University. Amendment—Moved by Mr. A. McDowall, seconded by Mr. A. W. Bennett: That female graduates be admitted to Convocation." Mr. Tyler resumed the discussion, saying that he doubted if Convocation had any power in this matter, but if it had the amendment would put female graduates on a different footing from that of male graduates, whose right to sit in Convocation was limited by their degrees and by their standing, whereas the amendment made no such limitations.—Mr. McDowall, the mover of the amendment, remarked that the University had great influence in the matter of female education, and that there was no reason why Convocation should not have the advice of women on educational questions. But the resolution contained two distinct subjects, the second of which involved a great legislative change.—Mr. Nesbitt regarded the amendment as the preferable form, as it adopted the words of the supplemental charter.—Mr. Godlee thought the House did a great evil in admitting women to degrees, but that having been done there was no logical reason for opposing the amendment, but the motion was a mere debating society resolution.—Mr. Shaen said that legal members of Convocation thought the words of the charter should be adopted.—Mr. Dolleymore asked if women, becoming members of Convocation, would not necessarily have the power of voting for

members of Parliament.—The Chairman said the words of the Act of Parliament as to voting qualifications were, "Every man whose name is for the time being on the register of graduates."—Mr. Temple expressed his regret for having formerly opposed the admission of women to degrees; probably, he said, he had been biased by being a medical man. He thought women graduates were fitted to sit in Convocation.—Mr. Hensman replied, expressing his willingness to accept the amendment, in compliance with what he understood to be the general feeling of Convocation. He spoke of the School Board, with special reference to the recent industrial school scandal, as justifying the admission of women to public bodies. This reference was received with mixed expressions. The motion was then withdrawn, and the amendment was agreed to with but three or four dissentients.

Some discussion took place upon a resolution moved by Dr. Pye-Smith, requesting the Senate to consider the advantage of constituting boards of studies, one for each faculty, to advise the Senate on matters connected with the detail of examinations, and to form a medium of communication between the Senate, the examiners, and the teachers of candidates for degrees; the members to be nominated by the Senate from their own body (either in addition to or including the present committees on examinations), from professors in the affiliated colleges, and from present or past examiners. Eventually the resolution was amended by being made to conclude with the words "between the Senate, the examiners, and the teachers," and in that form it was carried.

Mr. McDowall proposed a resolution affirming the expediency of increased representation of Convocation on the Senate. It was resolved to refer the subject to the annual committee for reconsideration and report.

Mr. W. J. Spratling moved:—"That in the opinion of this House the establishment of London University local examinations similar to those conducted by the older Universities is desirable."—Mr. Tidmarsh seconded the resolution.—Mr. Nesbitt protested against any further examination.—Some discussion took place, generally in favour of examination, and the resolution was carried, an amendment for referring the matter to the annual committee for consideration and report in May being negatived.

Dr. A. K. Rollitt had on the paper a resolution to which he spoke, expressing the desirableness of extending the fellowship of the University to distinguished graduates, but the discussion was adjourned till the next meeting.—This concluded the business on the paper.

STONE NEWINGTON-GREEN.—The services on Sunday mornings during the ensuing three months will be conducted by the Rev. William Wooding.

KINGSWOOD, NEAR BIRMINGHAM.—The annual congregational meeting was held on Wednesday week in the schoolroom, which was crowded to excess. After tea Mr. W. H. Herbert, chapel-warden, took the chair, and briefly stated that the object of the meeting was to manifest respect and confidence in their venerable pastor, and to preserve that social union in the congregation which it was their privilege to enjoy, and called on their respected minister to address them. Mr. Taplin said a friend of his recently appointed him a trustee of a fund for supplying copies of the Scriptures, of a clear and excellent type, for the use of those whose eyes were dimmed by years; his first and pleasant duty that evening was to present such copies to some of his old friends, assured that they duly appreciated their teachings as the support and comfort of their declining years. The Chairman then called on Mr. Cooke, an orthodox Baptist, who said he enjoyed the privilege of mingling with them on that social occasion. He had been drawn to Kingswood by the excellent lectures and other discourses, from which he had derived much good, for he must confess that their differences were not so great; but however great they might be, that true tone of good-will which sealed all the sermons he had heard within their walls had led him to rejoice that he could join them heartily in their social gathering. The chairman then spoke at some length on his long absence in India, and then proposed the health and a longer life of usefulness to their aged and respected pastor, which was heartily received. The meeting broke up at ten o'clock, delighted with their instructive and social meeting.

MR. JOHN PENDLEBURY, of South Bank, Eccles-Old-road, who died on the 1st of December last, left bequests to charitable institutions in Manchester and Salford to the amount of about £100,000.

Obituary.

SIR RICHARD MALINS, whose life had been despaired of for several days, died on Sunday evening, at his residence, 57, Lowndes-square. Sir Richard, who was seventy-seven years of age, was educated at Caius College, Cambridge, where he was fifth junior optime in 1827, was called to the Inner Temple in 1830, appointed a Queen's Counsel in 1849, and a Vice-Chancellor in 1866. On retiring last year he was created a Privy Councillor. From July, 1852, to July, 1865, he represented Wallingford in the Conservative interest.

SIR DANIEL MACNEE.—Sir Daniel Macnee, President of the Royal Scottish Academy, died in Edinburgh on Tuesday night, at the age of seventy-five. In 1829 he was elected a member of the Scottish Academy, and became a favourite portrait painter, his portrait of the Rev. Dr. Wardlaw receiving one of the gold medals at the International Exhibition in Paris in 1855. He was elected President of the Royal Scottish Academy in 1876, and in the same year was knighted, and received the honorary degree of LL.D. from the University of Glasgow. Sir Daniel Macnee frequently exhibited in the Royal Academy of London.

GEORGE FOX'S GRAVE.—The ground known as the Quakers' burying-ground in Coleman-street, Bunhill-row, in which lie the remains of George Fox, is to be planted and kept in good order. A coffee tavern and memorial hall have been erected by the Society of Friends close by on the remnant of land left available to them, after having ceded an area to the London School Board for the erection of school premises and to the Metropolitan Board of Works for the purpose of widening Coleman-street.

NONCONFORMIST MINISTERS AS WORKHOUSE CHAPLAINS.—The Beverley board of guardians have passed a resolution by twenty-one votes to thirteen, accepting the offer of eight Nonconformist ministers to perform chaplaincy duty at the workhouse for six months free of charge. The same resolution was adopted about a month ago, when the Local Government disapproved of it, and asked the board to reconsider the matter. The result was a much stronger majority in favour of the Nonconformist ministers. There are about fifteen unions in Yorkshire where the divine services are conducted gratuitously by Nonconformist ministers, including Scarborough, Wakefield, and Keighley workhouses.

ISLINGTON CLERICAL MEETING.—The annual gathering of the Evangelical clergy at Islington took place on Tuesday at Bishop Wilson's Memorial Hall, Church-street, the vicar of Islington, the Rev. Prebendary Wilson, presiding, and about five hundred clergymen being present. The general subject for discussion was "The Importance of Clear Dogmatic Teaching," papers under different subdivisions of it being read by the Rev. Sir Emilus Bayley, the Rev. Flavel Cook, the Rev. Canon Hoare, and the Dean of Ripon. The proceedings occupied the whole of the morning and afternoon.

LIVERPOOL.—Lord Derby on Saturday last opened the Liverpool University College, of which he is president. He congratulated the citizens on possessing six University chairs, each endowed with £10,000, and upon beginning free from debt. Though they lived in changing times, democracy appreciated science and education, and, whatever happened, a scientific foundation would not be disendowed. The new University would supply evidence that commerce and culture were not antagonistic. The cheapening of education at Oxford and Cambridge would not render local universities unnecessary, for many parents were opposed to sending their sons at a critical time of life a distance from home exempt from domestic influences and restraints.

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BIRTH.

COUPLAND—On the 17th inst., at 14, Weymouth-street Portland-place, the wife of Sidney Coupland, M.D., F.R.C.P., of a son.

MARRIAGE.

WALKER—HOLLINS—On the 18th inst., by the Rev. Charles Beard, at the Ancient Chapel of Toxteth Park, Liverpool, Edward St. Laurence, only son of W. H. Walker, of Birstall Holt, Leicestershire, to Hannah Mary, daughter of Francis Hollins, of Fulwood Park, Aigburth, Liverpool.

DEATH.

NIAS—On the 17th inst., at Westmoreland place, Bath, Eleanora Martha Pickard, youngest daughter of the late William Nias, Esq.

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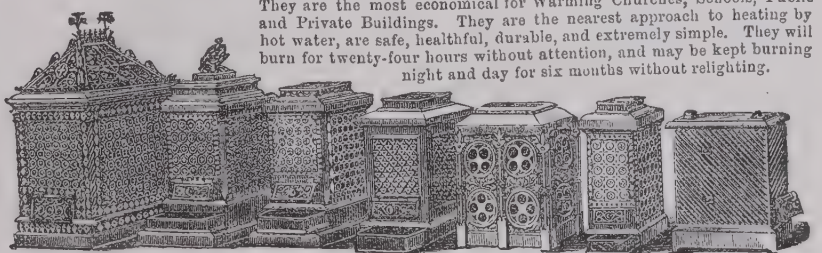
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TO CORRESPONDENTS.

"Consistency" next week.
 The Sheffield Report and other communications are unavoidably postponed.

Our Calendar.

SUNDAY, JANUARY 22.

LONDON.

Rev. T. W. FRICKELTON, at Unity Church, Islington, at 11 A.M., "Each in his Place." At 7 P.M., "The Childhood of Humanity."
 Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M., and 7 P.M.
 Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., by WILLIAM LANT CARPENTER, Esq., B.A., B.Sc., F.C.S., on "The Electrical Transmission of Power and Storage of Energy." (Illustrated by Experiments and Oxy-hydrogen lantern.)

* * Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Christianity and Secularism, a Written Debate between the Rev. G. Sexton and C. Watts, Esq., 2/6
 Dante's Inferno, translated into Greek Verse by Musurus Pasha, 12/
 Dixon's (W. G.) Land of the Morning, 7/6
 Four Gospels (The) explained by their Writers, ed. by J. B. Rostaing, trans. by W. F. Kirby, 3 vols., 15/
 Farrar's (C. S.) History of Sculpture, Painting, and Architecture, 6/
 Lubbock's (Sir J.) Fifty Years of Science, 2/6
 Morley's (H.) Of English Literature in the Reign of Victoria, 2/6
 Pulpit Commentary, ed. by Canon Spence, &c.: Leviticus, 15/
 MR. WALTER MAWER, Sunday School Association Offices, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

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HIBBERT LECTURES, 1881.
RHYS DAVIDS ON INDIAN BUDDHISM.
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LECTURES ON THE ORIGIN AND GROWTH OF RELIGION, as Illustrated by some Points in the History of INDIAN BUDDHISM. By T. W. RHYS DAVIDS, Esq. Being the Hibbert Lectures, 1881.
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UNITARIAN HOME MISSIONARY BOARD.—ANNUAL MEETING.

The ANNUAL MEETING of the SUBSCRIBERS was held on TUESDAY, January 17th, 1882, in the Memorial Hall, Manchester.

Mr. HARRY RAWSON, in the Chair, when the following Resolutions were adopted:—

1. Moved by the CHAIRMAN, and seconded by the Rev. A. W. WORTHINGTON, B.A.:—
"That the Report and the Treasurer's Accounts now read be adopted, printed, and circulated, under the direction of the Committee."
2. Moved by the Rev. DENDY AGATE, B.A., and seconded by the Rev. E. ALLEN:—
"That the following Gentlemen be the Officers for the ensuing year:—

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3. Moved by the Rev. S. A. STEINTAL, and seconded by Mr. J. W. SCHOTT:—
"That the best thanks of this Meeting be given to the Rev. R. B. Drummond, B.A., and the Rev. Alexander

Gordon, M.A., for their services as Visitors; and to Mr. W. H. Herford, B.A., and Mr. John Kendall, B.A., for kindly conducting the Examinations for the Gaskell and Owens Scholarships."

4. Moved by the CHAIRMAN, and seconded by Mr. FRANK TAYLOR:—

"That this Meeting gratefully acknowledges its obligations to the Rev. Alfred Payne for his kindness in delivering the Valedictory Address to the retiring students at the close of last Session; and to the Rev. J. E. Odgers, M.A., for conducting the Devotional Service on that occasion."

5. Moved by Mr. ROBERT NICHOLSON, and seconded by the Rev. Wm. HARRISON:—

"That the best thanks of this Meeting be given to Mr. Harry Rawson for his ability and courtesy in the chair to-day."

C. C. COE,
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WILTON-STREET CHAPEL, DENTON.

A BAZAAR, to raise Funds for clearing off the debt of £.00 on the above Chapel, and for various other expenses, will be opened in the MECHANICS' INSTITUTION, HYDE, in the third week in April, 1882.

Contributions, either in money or in articles for sale, will be thankfully received by the Rev. LAWRENCE SCOTT, Manchester-road, Denton; or by the Treasurer, Mr. W. H. KNOWLES, Market-place, Denton, Manchester. Gifts of material for making up will be especially valuable.

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SCHOOL RE-OPENS on Monday, January, 16, 1882.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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No. 2066.]

LONDON, SATURDAY, JANUARY 28, 1882.

[PRICE 5D.]

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OUR COLLEGES.

Two of our theological Institutions have been holding their annual meetings within the last few days, and a third—if we can include University Hall under the designation at the head of this article—has also been materially affected by the proceedings and resolutions at one of these meetings. Two of these institutions are professedly unsectarian and undenominational. The third and the most recently founded was established upon a professedly doctrinal basis by the assumption of a doctrinal name; but the name Unitarian has practically come to be little more than a synonym for a rational religion and unfettered inquiry, so that Manchester New College, London, and the Home Missionary Board in Manchester are consecrated essentially to the same religious work, regarded under somewhat different aspects and relations. All alike are public institutions, devoted to public objects, connected more or less closely with two great modern Universities, and are, therefore, open to the freest comment and criticism.

University Hall is now approaching the end of its separate existence, after a history of alternate success and failure extending over barely a single generation. It has been dignified by the superintendence of a succession of eminent men, from the days of Professor NEWMAN and Dr. W. B. CARPENTER to those of its present accomplished and scholarly Principal, Professor BEESLY. We confess that we are among a small and discontented minority who, from the first, have never been able to comprehend the *raison d'être* of its original foundation, the real principles—if any—to which it has borne testimony, or the necessity of its continued existence. An academical institution

which challenges, or even gives serious occasion for, such grave doubts is almost self-condemned. If it does not represent a great principle or meet some great want it has lost its right to separate existence. University Hall was professedly founded to commemorate the passing of the Dissenters' Chapels Bill in 1846. Although perpetuating in visible form the memory of a great religious movement, it has never, as far as we can learn, been of the slightest service to any religious cause; and by the appointment of its present Principal—an honest and declared Agnostic—it almost ostentatiously separated itself from any distinctively religious influence in relation to the great questions of our time. It was founded professedly to promote the cause of unfettered learning, and to provide instruction in branches of knowledge which were excluded from University College by the very nature of its constitution. It has never, so far as we can learn, supplemented the admitted deficiencies of University College by any religious or ethical teaching of its own. It was founded to provide an academical home for students attending the classes of University College. In fulfilment of this object, it was from the first nothing more than a large boarding-house for students belonging to a class of wealthy laity who are among the last men in the world to require the benefits of an institution established by public subscription. We can well remember the astonishment with which the original establishment of University Hall was regarded by many of our leading ministers and laymen, and the prophecies of failure which are now verified by the event. We can well remember the general feeling at the time, that a grand opportunity was lost of providing a suitable metropolitan home for our old and valued theological institution at Manchester, which was destined, sooner or later, to gravitate towards closer connection with University College. University Hall, from beginning to end, has been a costly blunder, and a dismal failure. Its managers now acknowledge that the opening of the Universities to Nonconformists rendered its continued existence problematical, if not unnecessary. The number of its students has long dwindled below the paying point, and even the arbitrary expedient of rendering compulsory the residence of all Hibbert Scholars has failed to avert its doom. The opening of the Universities was by no means an event beyond the grounds of probability, even at the date of the foundation of the Hall. The great Colleges of Oxford and Cambridge are founded, not for temporary exigencies, or for a generation only, but for centuries. University Hall was founded only upon a negation, and therefore ceases to be. Even Keble and Selwyn are consecrated to a *principle*, however narrow and dogmatic we regard it, and they will therefore live and flourish. University Hall was consecrated to Nihilism and Agnosticism, and is saved from ignominious extinction only by merging its separate life in an older and greater institu-

tion, which represents a definite religious principle and a progressive cause.

The Home Missionary Board, founded a few years after University Hall, represents at least a clear consistent principle, and has a definite object and work. Established in the new-born zeal for popular missionary work and theological propagandism the Home Missionary Board adopted a doctrinal name, and was pledged to a special denominational work. The public sentiment of our Free Churches was from the first divided on this and other important questions as to its constitution, but there can be no doubt that the Board has long outlived all opposition, and that its definite theological attitude has been the source of its strength and its popularity; while it is an admitted fact that its managers, its accomplished tutors, and the ministers it has trained are quite as much devoted to the cause of a progressive and undogmatic religion as if the institution had been founded upon a professedly free and undogmatic basis. In the early period of its history the standard of admission was low, the curriculum was meagre, and candidates seem to have been admitted with little or no discrimination. It is only just to add that even during its earliest period it sent forth students who have so successfully improved the scanty training then offered to them as to have become well fitted to occupy some of the foremost positions in our Churches. Of late years scholarships have been multiplied through the munificent liberality of the Rev. WILLIAM GASKELL, Mr. HENRY TATE, and Mr. THOMAS ASHTON, with the result of creating a taste for higher culture and University honours. A marked improvement has been made in the standard of admission: one branch of learning after another has been added to the curriculum; and there has been an increasing disposition on the part of the best students to avail themselves of the higher advantages offered by a further course at Manchester New College. It is a fact of not a little significance that at the end of a little more than a quarter of a century of its existence the Home Missionary Board has sent into the ranks of our ministry a majority of one-third over Manchester New College, some of whom fill with signal credit not a few of our most prominent pulpits. The questions are beginning to be asked—What need is there of two theological institutions to supply the wants of a small denomination like ours? Why perpetuate two classes of ministers of different training and culture when the requirements of the age are such that the highest attainments are needed for what are called the humblest and least conspicuous spheres of duty? Why not ally the younger institution to its wealthier and more distinguished sister, if not indeed merge its separate existence? If it is still decided to open an entrance into our ministry for men of mature age and marked aptitudes who from various causes have been unable to pass through a full university training, why not admit such men to a supplementary theo-

logical and philosophical course at Manchester New College, or at least prepare them for entering upon the full course as now constituted? But these are much too momentous questions to be discussed in the middle of a newspaper article, and we can only hope that whenever Manchester New College becomes a purely theological institution they will receive careful consideration. In the meantime we congratulate the Home Missionary Board on the position it has attained, and the eminently satisfactory report presented to the recent annual meeting. The newly-elected President, Mr. T. CHATFIELD CLARKE, before accepting his office very wisely inquired whether the authorities of the Board were in the fullest sympathy with the Catholic view of Unitarian Christianity, and were also determined to give their students the highest culture attainable. On both these points he received satisfactory replies in the affirmative. Under the present management we are persuaded the Board will continue to avoid errors and correct shortcomings which have occasioned hostile criticism in former years. The best wish we can offer for its future is that it will continue to make such marked improvement that its separate existence will become unnecessary, but men of the highest university culture and the ripest theological learning will consider it an honour and duty to devote themselves to a real missionary ministry.

Manchester New College is now rapidly approaching the centenary of its existence. It has consistently maintained throughout the whole of its history the principle of open trusts, the unfettered pursuit of truth, and the progressive study of theology without dogmatic limitations. In its comparatively obscure position it advocated principles now generally accepted long before they were popular, and pointed out the way which the two greatest Universities of the land followed, under the guidance of that distinguished man Mr. JAMES HEYWOOD, a former President and life-long friend of the College. The oldest and greatest Universities of any land might be proud to claim as their own the distinguished Professors who, with Dr. MARTINEAU as their Principal, maintain and increase the high reputation of Manchester New College.

Well endowed by the liberality of past benefactors, but not rich, Manchester New College is partly dependent upon a subscription list, and so is kept in close contact with the free life and activity of our Churches. Although perfectly free and undogmatic in its constitution, so that Trinitarian students of any Protestant denomination could be received, and would be cordially welcomed, its actual work is to provide a succession of highly-trained ministers for the Churches called Unitarian and Free Christian, the only Churches representing the principles of theological progress and unrestricted religious liberty. The possession of University Hall will open up the old question of residence and non-residence, on which many of the best friends of the College are known to entertain a marked diversity of opinion. Other questions kindred to those we have referred to above will, sooner or later, come up for full discussion. The question of making the College a purely theological institution, receiving only graduates, or non-graduates, who, under exceptional circumstances, are qualified to enter upon an advanced theological course, was decided in the affirmative at one meeting of the Trustees held in Manchester, and in the negative at another meeting held in London, under the powerful influence of the revered Principal. This question is known to be only postponed, and not

shelved. Mr. THOM'S exhaustive speech on the subject at the London meeting in June, 1880, was felt at the time to be unanswerable, and no attempt has subsequently been made to answer it.

At the meeting of the Trustees held in Manchester last week a final sanction was given to the negotiations for transferring the Hall to the College under certain conditions of a formal kind. University Hall will at last have an object worthy of its professed origin, and Manchester New College for the first time in the century of its history will have a home worthy of its noble principles in the commodious building where it has hitherto been only a lodger on sufferance. As we pass by that spacious and elegant if not very imposing structure, we shall now be able to reflect with satisfaction that it is at last the seat of genuine learning, at last consecrated to the object which its generous founders contemplated, the commemoration of a great act of religious liberty and national justice, at last devoted to the study of Theology as the Queen of Sciences, without the limitations of creed and test which would be scornfully rejected by the students of every other branch of learning.

We know not how large a proportion of our readers will concur with us in the hope, or what ground there is for the expectation, that the day may not be far distant when our two theological Colleges will meet in friendly unity, if not corporate union, in this or some other equally appropriate house here or in Manchester.

SEMITIC MONOTHEISM.

THE cruel and wicked persecution to which the Jews have been subjected in Russia for some time past, and which has now happily roused a cry of indignation in this country from men of the most widely divergent religious opinions, suggests not only the amazing race-vitality of the descendants of ABRAHAM, but the origin of the Monotheistic idea which lies at the root of all the rites and ceremonies that distinguish them from other peoples. Those who believe in a special and supernatural revelation can feel no difficulty in this matter; to them the question is too simple to be worth either asking or answering. To those, however, who cannot accept this explanation of the origin of the Monotheistic idea it is a question beset with difficulties which scholars and philosophers have as yet been unable to remove.

This fact is but too apparent from one of Professor MAX MULLER'S essays, in which he examines M. RENAN'S "Histoire Générale et Système Comparé des Langues Sémites." The latter authority contends for a Monotheistic instinct in the Semitic race; this MAX MULLER contests. The thoughtful reader of the essay in question, which is the twenty-first of the series published in two volumes last year, will probably come to the conclusion that much of the argument, as it affects the different opinions of these two great authorities, turns upon the significance of the word "instinct" and the want of a clear mutual understanding of the term. How can it be said, asks MAX MULLER, that the Semitic peoples of the nomadic and political branches of the race were all endowed with a monotheistic instinct when we know that their deities included such gods as RIMMON, DAGON, and BAAL with the sun, moon, and planets? In his opinion, M. RENAN, in tracing the perception of the unity of GOD among the Semites to an instinct has not only acted the part of an advocate by overlooking facts that tell against his own theory,

but he has made a questionable use of the word "instinct" itself. "It is always dangerous," we are told, "to transfer expressions from one branch of knowledge to another. The word 'instinct' has its legitimate application in Natural History, where it is used of the unconscious acts of unconscious beings. . . . If we transfer this word to the unconscious acts of conscious beings, we must necessarily alter its definition. . . . It may sound more scientific to speak of a Monotheistic instinct rather than of the inborn image or the revealed truth of the one living GOD; but is instinct less mysterious than revelation? Could the Monotheistic instinct of the Semitic race, if an instinct, have been so frequently obscured, or the Polytheistic instinct of the Aryan race, if an instinct, so completely annihilated, as to allow the Jews to worship on all the high places round Jerusalem, and the Greeks and Romans to become believers in CHRIST?"

Still, whatever force there may be in these remarks, and apart altogether from the old vexed question of innate ideas, it must be admitted that there are innate tendencies which may group themselves in nations and races, which is all that M. RENAN probably means. Such tendencies are seen, for instance, in the pride of the Spaniard, in the love of art of the Italians, in the politeness and practical artistic capacity of the French, and in the simplicity of character allied to speculative power in the German. A tendency of this kind is indeed virtually admitted by MAX MULLER himself with regard to the widely different mythological capacity of the Aryan and Semitic families of languages. For, he says, "The language of the ancient Aryans of India had thrown out many names for that heavenly apparition (the dawn), and every name as it ceased to be understood became like a decaying seed, the germ of an abundant growth of myth and legend. Why should not the same have happened to the Semitic names for the dawn? Simply and solely because the Semitic words have no tendency to phonetic corruption; simply and solely because they continued to be felt as appellatives, and would inevitably have defeated every attempt at mythological phraseology as we find in Greece and India." If, however, the mythological tendency was thus hindered, if not wholly arrested, from the very structure of the Semitic languages, we have in that fact a potent agency for checking the growth of Polytheism and developing what M. RENAN terms the Monotheistic instinct, using the word as he also uses it to denote the burning thirst for knowledge, or the like, which characterises some human beings in contradistinction to others. The power language has in the formation of religious ideas MAX MULLER does not deny, for he says, "The primitive intuition of GOD was in itself neither Monotheistic nor Polytheistic, though it might become either according to the expression which it took in the languages of man."

But restricting the meaning of the term "instinct" to its significance in Natural History and ignoring the teaching of the latest and most approved scientific doctrines in their bearing on natural tendencies and affinities, our great Sanskrit scholar goes on to say, "We can see nothing that would justify the admission of a monotheistic instinct granted to the Semitic and withheld from the Aryan race. They both share in the primitive intuition of GOD, they are both exposed to dangers in framing names for GOD, and they both fall into Polytheism." Still, as we have seen, the Semites avoided the danger of an extreme or even a great development of Polytheism somewhere far back

in the history of human speech when their language first became differentiated from that of the Aryans. "What," continues MAX MULLER, "is peculiar to the Aryan race is their mythological phraseology superadded to their Polytheism; what is peculiar to the Semitic race is their belief in a national God—in a God chosen by his people as his people had been chosen by him." As regards the fact that the three great religions of the world "in which the unity of the Deity forms the keynote" are of Semitic origin, he goes on to say that, so far as this question is concerned, Judaism, Christianity, and Mohammedanism, are not three religions, but one. MOHAMMED did not invent Monotheism; he did not even invent a new name of GOD. "His object was to destroy the idolatry of the Semitic tribes of Arabia," and "to restore the faith of ABRAHAM in one GOD." And as to Christianity, CHRIST, it is rightly urged, did not come to destroy but to fulfil; "and the GOD whom he preached was the God of ABRAHAM." Nor is it less true, we are told, that the God of JEREMIAH, of ELIJAH, and of MOSES, was the God of ABRAHAM. "Thus the faith in the one living GOD, which seemed to require the admission of a Monotheistic instinct grafted in every member of the Semitic family, is traced back to one man—ABRAHAM."

So far as the essential unity of Judaism, Christianity and Mohammedanism is concerned, all this is true, but it scarcely touches the principle laid down by M. RENAN, if the word "instinct" is to be taken in a broad philosophical sense, and not restricted as in Natural History. With regard to the question as to how ABRAHAM possessed not only the primitive intuition of GOD as He revealed Himself to all mankind, but passed through a denial of all other gods to a knowledge of the one GOD, MAX MULLER says, "We are quite content to answer that it was by a special Divine Revelation." In explanation of these words, which might be misunderstood, he goes on to state—"We do not indulge in theological phraseology, but we mean every word to its fullest extent. The Father of Truth chooses His own prophets, and He speaks to them in a voice stronger than that of thunder. It is the same inner voice through which GOD speaks to all of us. That voice may dwindle away and become hardly audible; it may lose its Divine accent, and sink into the language of worldly prudence, but it may also from time to time assume its real nature with the chosen of GOD, and sound into their ears as a voice from Heaven." Taking this view of the question, as we are quite prepared to do, it matters little whether we ascribe the great Semitic religions to revelation, or to a divine instinct; nor is it at all material whether we make ABRAHAM or MOSES the recipient of the Divine impulse, or the typical representative of the Monotheistic instinct. As little need we concern ourselves with the mode in which that impulse or instinct came into the soul of the chosen one. Enough that it was there, and that its transmission along the ages gave the world that noble band of Hebrew prophets who stood up so stoutly for the worship of JEHOVAH, and for the principles of eternal righteousness with which his name was associated. But this is not all it did; it gave the world the greatest of all prophetic souls, JESUS of NAZARETH, who, though rejected by his own people, has conquered the spirits of the highest of the Aryan race, and is surely destined to become the Founder of a universal religion. Nor must it be forgotten that the wonderful people in whom the Monotheistic idea has lived on, with greater or less purity, for so many cen-

turies, may yet be destined to play as great a part in the future as they have played in the past, and that it is not only ingratitude of the deepest dye, but moral suicide, to hinder their natural development.

DR. WILLIAMS'S TRUST.—XXII.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

120. WILLIAM ESDAILE, Esq. (1794-1835).—Of Lombard-street, banker. Son of Sir James Esdaile, sometime Lord Mayor of London. He resigned the Trust in 1835, and died Oct. 2, 1837, in his eightieth year.

121. REV. JOHN DISNEY, D.D. (1796-1806).—Sometime Rector of Panton and Vicar of Swin-dorby, and Hon. Chaplain to the Bishop of Carlisle. Having adopted Unitarian views he resigned his benefices in 1782, and thereupon published his "Reasons for Quitting the Church of England." He was co-pastor with the Rev. Theophilus Lindsey at Essex-street Chapel from 1782 until 1793, and then sole pastor until 1804. In that year he acquired unexpectedly an ample estate under the will of his friend Mr. Thomas Brand Hollis, of the Hyde, near Ingatestone, and retired to his country seat, where he spent the last twelve years of his life in affluence and learned leisure, but without changing his profession and habits as a clergyman in his own household. (See preface to a sermon delivered at the Hyde in 1811 by Thaddeus Mason Harris, A.M., of Massachusetts.) He was the author of "Memoirs of Dr. Sykes, Rector of Rayleigh, Essex, 1785"; a "Memoir of Dr. John Jebb," prefixed to his works in three vols. 1787; "Memoirs of Dr. Jortin," 1792; "Sermons," two vols. 1793; "Sermons," two vols. 1816, and other works. He honoured the memory of his benefactor, Mr. Thos. Brand Hollis, by printing memoirs of him in a very handsome style, illustrated by engravings of the mansion, grounds, &c. (4to 1808). The estate had come unexpectedly to Mr. Hollis (whose name was then Thos. Brand), under the will of his friend Thos. Hollis, Esq. (No. 36 ante), who was in no way related to him. Dr. Disney died 26th Dec., 1816, at the Hyde, now the residence of his grandson, Edgar Disney, Esq., J.P., who has a fine original portrait of him.

122. REV. EDMUND BUTCHER (1796-98).—Born at Colchester in 1757; educated at Davenport. Minister at Leather-lane, London (1789-97). In 1798 he settled at Sidmouth. He was the author of "Sermons for the Use of Families," three vols.; "Moral Tales," 1801; "Holy Scriptures Methodised . . . for the use of Families," 1801; "An Excursion from Sidmouth to Chester in 1803, interspersed with biographical Anecdotes," two vols. 1805; "A Sermon preached before the Unitarian Fund Society," 1813; "Prayers for the Use of Families and Individuals," 1822. He died at Bath, April 14, 1822.

123. REV. JAMES TAYLER (1789-93).—Minister of St. Thomas's, Southwark (1796-1801), and a member of the Presbyterian Board; afterwards Minister at Nottingham. He was the father of the late Rev. John James Tayler, Principal of Manchester New College.

124. REV. ROCHEMONT BARBAULD (1798-1808).—Minister of the Old Presbyterian Chapel at Hampstead (1787-1802), and afterwards at Newington-green. He died Nov. 10, 1808, in his sixtieth year. *Mortem sibi scivit*. An interesting and elegant account of him may be seen in the *Monthly Repository*, Vol. III., pp. 706-9, written by his gifted wife, of whom it may be truly said, *nil teligit quod non ornavit*. A silhouette portrait of him, cut by her hand, was lately in the possession of her great niece, Mrs. Le Breton, of Hampstead, through whose kindness it is now in the writer's collection of portraits, which he has presented to Dr. Williams's Library.

125. REV. NATHANIEL PHILIPS, D.D. (1799-1801).—Born in 1757, at Sowerby, Lincolnshire, where his father was minister. Educated at the Hoxton Academy (1773-77); Minister at Nottingham (1778-83?); then at Palgrave for eleven years; at Walthamstow (1796-1801); at Bury St. Edmund's; returning shortly to London he officiated at Hanover-street and Leather-lane (1803-5), and was afterwards for about forty years at Sheffield, where he died Oct. 20, 1842.

126. REV. WM. HUGHES (1800-1805).—Minister at Leather-lane (1797-1801). In 1805 he re-

moved to the Isle of Wight, and thereupon resigned the Trust.

127. REV. THOMAS BELSHAM (1801-29).—A well-known theologian and controversial writer. Son of an Independent minister, and himself for many years a minister of the same denomination, and divinity tutor at the Daventry Academy until he was about forty years of age. Whilst holding that office he became a convert to Unitarianism (about 1790), and for that reason tendered his resignation. He was for some time tutor at the New College at Hackney, and in 1794 succeeded Dr. Priestley at the Gravel Pit Chapel in that place; afterwards minister of Essex-street Chapel (1804-28). He died 10th Nov., 1829, aged eighty years. There is a portrait of him at Dr. Williams's Library.

128. REV. JEREMIAH JOYCE (1802-16).—Author of "Scientific Dialogues" and other similar works. Minister of the Old Presbyterian Chapel at Highgate, and for some time afternoon preacher at Essex-street Chapel. For many years Secretary of the Unitarian Society. He died 4th June, 1816.

129. REV. WILLIAM JOHNSTON (1803-11).—Probably a son of the Rev. Ebenezer Johnston, of Horley, and uncle of the late Mr. Ebenezer Johnston, of Hackney. He appears to have been engaged upon literary work.

130. REV. JOHN COATES (1804-21).—Sometime a student at Warrington, and afterwards at the Hoxton Academy. Minister of the Old Meeting House, Birmingham, where he was a fellow-sufferer with Dr. Priestley from the riots of 1791. His furniture and library were burnt by the mob. Afterwards minister of St. Thomas's, Southwark (1802-13), and a member of the Presbyterian Board during the same period. Librarian at Redcross-street (1821-34). He died April 2, 1836, aged seventy-four years.

131. SWAN DOWNER, Esq. (1804-15).—For many years a member of the Old Jewry congregation and one of its representatives at the Presbyterian Board (1790-1815). He died at his house in Aldermanbury, February 22, 1816, aged eighty-one years.

132. ISAAC SOLLY, Esq. (1805-53).—Of Walthamstow, merchant. One of the principal contractors for the supply of the Government dock-yards with timber and hemp during the Peninsular War. Chairman of the London Dock Company, and of the London and Birmingham Railway Company, &c. He died February 22, 1853, aged eighty-four years. See a memoir of him in the *Christian Reformer* for that year by his son, the Rev. Henry Solly. He was a descendant of John Hollis (No. 41, ante) and also of Nathaniel Neal (No. 59).

(To be continued.)

BIRMINGHAM.—The Rev. Charles Clarke, F.L.S., has resigned the Old Meeting Pulpit.

BELFAST.—The Rev. James C. Street has resumed his duties in the Second Congregation, Rosemary-street, Belfast, after a long illness and absence from home.

ASHFORD, KENT.—A very successful tea-meeting and entertainment took place in connection with the chapel here on Monday last. About one hundred and twenty members of the congregation and their friends were present; and it was thought to be one of the heartiest and most enjoyable gatherings which have ever taken place at the chapel. On the following day the children of the Sunday-school and the younger members of the congregation had tea in the school-room, and spent the evening in various games. Mr. Moden made no reference to his early departure from the congregation at either of the meetings. The knowledge, however, that he is about to leave has led to many expressions of regret not only on the part of the friends and supporters of the movement, but from the leading inhabitants of the town. At the recent annual dinner, for example, of the Ashford Amateur and Professional Gardeners' Society, the Chairman, in proposing "The Archbishop and Clergy of the Diocese and ministers of other denominations," said they had in the parish not only many hard-working clergymen of the Church of England, but ministers of Nonconformist bodies as well. They had fortunately a minister present in Mr. Moden, than whom a more hard-working, indefatigable man he did not know. Although himself belonging to the Church of England, he had the greatest possible respect for Mr. Moden, and was extremely sorry to hear that he was about to leave the town.

THE CONGREGATIONALIST ON "UNITARIAN AFFIRMATIONS."

The *Congregationalist* for January, an able monthly organ of the Independent denomination, edited by the Rev. J. Guinness Rogers, has an interesting review of the "Ten Lectures on Positive Aspects of Unitarian Thought and Doctrine." It will be seen from the subjoined passages that the writer emphasises the wide theological differences which unquestionably exist between Unitarianism and any form of Evangelical dissent. The reviewer commences as follows:—

We imagine that Unitarians themselves will derive more instruction from these pages than those who have no sympathy with their conclusions. It is possible that a feeling of surprise may even be felt by each lecturer on learning some of the things which his brother lecturers have said. Both for the sake of the Unitarians and of the outside public, it was highly desirable that an attempt should be made to give the religious world some endeavour after positive truth. The boast, if not the glory, of the Unitarian body is that each member is permitted to think exactly as he likes. The preface to this book reminds the reader that, "he must not regard it as a departure from their (the lecturers') plan, if he finds in them not only striking varieties of manner, but even discrepancies of opinion." Why not? The Unitarian position is the right, unqualified by the responsibility, of private judgment. And it is theoretically an attempt to combine, in one denomination, men who hold antagonistic opinions on the fundamental principles of Christianity, and it may be of religion in general. This theoretical position is of course modified considerably by the exigencies of practical life; and consequently we find in Unitarianism a congeries of negations and affirmations drawn to one another by an inherent moral likeness. But still the differences may presumably be so great as to startle the onlooker, and to make concerted action very difficult. Men may lecture in the same hall, and publish their prelections within the same covers, but it still remains a question as to whether there is a residuum of positive truth in common, enabling them to hold the place of harmonious and combined leaders of religious thought.

The volume before us has special value in relation to Congregationalists. It is well understood that we have been passing through a changeful period in our theological position. The horizon has widened, and some of the old coastlights have disappeared. Not a few of our old mariners have felt grave anxiety; and some have warned us that we have been drifting of late years near Socinian shores. This book will enable us to take our bearings, and to see how far such warnings are justified by the facts of the case. It is impossible, we conceive, for any candid Congregationalist to read these defenses of Unitarian views without feeling that we are as far from their main positions about the Person and Work of Christ as our fathers were. We have got into wider seas of thought, but Christ is still the Sun in our heavens, and His Word is still the chart by which we navigate our vessel. The Unitarians themselves have changed remarkably during the last forty years. All the old Arian views of Christ, which seemed so near the Evangelical, have been surrendered; and instead of them we have positions taken up about our Lord which are essentially the same as those of Strauss, or Renan, or Keim. This may be progress, but to us it seems progress toward the arctic regions of religious thought. All parties have moved, but the question which determines the character of the movement depends on whether we have come nearer to, or gone farther from, the heart of Christ.

The reviewer, contrasting these lectures with the Liverpool controversy of 1839, goes on to say that "in theological thought tendencies should be carefully watched; and we note that Unitarianism goes surely, though slowly, away from the Divine elements of Christianity." But it is an obvious reply that this entirely depends upon what is meant by the Divine in Christianity, and it is clear that the writer of the article falls into the common error of identifying his own theological views and interpretations with Christianity. The reviewer then repeats the equally common charge that Unitarians when they refer to authorised creeds and theological confessions are attacking only a caricature of Orthodoxy:—

We have to complain that these lectures are directed against a distorted and exaggerated orthodoxy. The process of argument becomes very easy when you may choose out your own oppugnant doctrines. On one page we have the peculiar doctrines of the Gospel set forth as the complete depravity of human nature, the Divine wrath, the universal incapacity of pleasing God, a transaction between God's justice and His mercy whereby the innocent pays the penalty and the guilty go free, the appropriation by the believer of merits not his own, &c. Even Dr. Martineau disfigures an otherwise gentle and appreciative preface by representing Evan-

gelical Christianity as a scheme, a system, a miraculous paroxysm in human history; without adding those large views of the Divine love which render the gospel something far grander than a mere scheme in the Divine counsels, or a cataclysm in the Divine life. The Christian world has moved on since the days of Calvin; and it is surely a waste of mental ability to be fighting with forms of thought which have become modified by new and, as we think, higher modes of regarding the Divine ways.

What we think must be clear to every reader of these lectures is that Evangelical Christianity is still as far removed as ever from Unitarianism. We do not doubt that Unitarians have done good work in moderating some of the harsher sides of Calvinism, and in saving thoughtless theologians from the errors of Trithemism. Their ethical teaching has always been of the purest, even when its motives were not of the most distinctively Christian order. The religious sentiment which has breathed through their teachings has touched many diverse souls. Their reverence for the character of Christ has been such as we believe our Lord will not disdain. But all this does not alter the fact that between Unitarianism and Evangelical religion there is a great gulf fixed. We rejoice that this should be brought out clearly by the Unitarians themselves in their very efforts to put in the forefront their positive truths. For them and for us it is a wholesome incident that makes the world see the specific difference between modern Unitarianism and New Testament Christianity.

It would be a strange thing if Unitarians could discourse on God, Worship, the Moral Law, on Man, the Bible, and the Religious Life, without bringing out many most valuable truths on which we are all agreed. But it is the function of philosophy to detect differences in order to see what are the fundamental bases of sound doctrine. And these differences, in the case before us, are as instructive as they would have been in the days of Priestley and Channing. Nay! more so. They reveal a downward tendency in Unitarianism toward Deism. In this volume we look in vain for the acknowledgment of the miraculous in any shape. The grave questions as to Christ's supernatural origin and supreme authority are simply shirked as irrelevant. And, as a result, we have a God without a specific revelation, a gospel which is a mere ethical code, a Christ who is only a man, a Christianity without miraculous credentials, and without a Divine Christ; a Church that is without definite convictions, and a religious life which is self-sacrifice without a sufficient motive power. Such is the positive but meagre fare on which Unitarianism seems to expect to feed the life of a lost world.

Now and then in this volume there is a strain of congratulation that these views are spreading outside the ranks of Unitarianism. This conviction, as far as Congregationalists are concerned, is, we are persuaded, utterly fallacious. Here and there there may have been an approach to humanitarian views of Christ, but these have been so singular as to be by their very rarity conspicuous. They have occupied attention to the exclusion of the whole body of Congregational Christians who, we venture to say, abide by the old truths of the Gospel, though they may not put them in the old way. These writers seem to forget that others beside themselves find the fountains of knowledge accessible, and take advantage of their opportunity. If Biblical criticism has opened up new fields of thought, if science has made fresh discoveries, if enterprise has widened our knowledge of the human race, Congregationalists were bound by their very position to take advantage of this augmenting information. If they to-day stood in reference to theological science where their fathers stood three hundred years ago, they would have been self-condemned. None are such sturdy defenders of the right and duty of private judgment as they. And having exercised it, they have modified and altered, and in some cases rejected, opinions held by the old Independents.

But for them as for their fathers, the facts of the Gospel remain unchanged and unchangeable. They have their affirmations. And the lectures and books which have proceeded from them show that they have not kept an ignoble silence. We thankfully recognise all the spiritual utterances which we find in these pages; but the truths contained there are by no means the exclusive discovery or property of the Unitarians. The positive and affirmative elements, in as far as they are true, are common to all who read and accept, or even only partially accept, the Bible. But there still remains an enormous difference in our estimate of facts, in our views as to the authority of Scripture, as to the main doctrines of Christianity, and, above all, as to the Person of Christ: and this difference must inevitably keep us apart. These pages afford abundant evidence why Congregationalists should not only be welded together by their form of Church polity, but much more by the great Evangelical truths which they hold in common.

We have given this long passage in full because it shows clearly what we have always acknowledged, that between Unitarianism and Evangelical orthodoxy there is at present a great gulf, although we do not add with the writer

that the gulf is "fixed," if that word is meant to imply that it cannot be bridged over. We believe that it will be bridged over, notwithstanding what is stated above, by a growing approximation of thoughtful minds among Congregationalists to what we regard as liberal religion. In conclusion, the reviewer sums up as follows:—

There is much in this volume to invite criticism and to call forth argument. Our purpose, however, has been a plain and simple one, namely, to show how utterly worthless are all the alarms about our theological degeneracy, if this book be a standard by which to judge truly of our present position. To breathe reassurance into some timid minds, to induce the rash to hesitate, and to remind our Unitarian friends that we are never likely to be in the same camp as themselves, may be humble endeavours; but they may, at the same time, meet a few of the minor wants of the hour. The very title of this volume challenges intellectual contradiction. It assumes that Unitarianism contains at least the essence of Christianity. There was a time when its honoured editor, Dr. Martineau, refused to call any form of thought which repudiated the miracles, by that venerable name. There is no hint, as far as we can discover, that any one of the present writers believes in the Resurrection of Christ, that main miracle of Christianity. We are not entering on the moral region, where the denial of the name Christian seems to be associated with some amount of opprobrium; but as a purely intellectual question, Dr. Martineau may be appealed to in order to decide whether Unitarianism now deserves to have the Christian name attached to it. Once he gave great offence to his own co-religionists by refusing to call anything Christianity which eliminated the supernatural. And if in the supreme discussion as to what is the nature of Christian Truth we have to reject these "positive aspects," and to choose our own reading of New Testament facts and the Pauline interpretation of those facts, we cannot hesitate for a moment in our selection. If we want to win the world for Christ, and to see His gospel regnant, we must have something more positive than these aspects of Unitarianism. And if we wish to account for eighteen centuries of Christian history, we must get beyond Plato and Philo to the supernatural fact of an Incarnation, and to the merciful provision of pardon for the penitent by means of an atoning Saviour.

UNIVERSITY COLLEGE HOSPITAL.—Mr. N. H. Nixon Secretary to the North London or University College Hospital, has published in a pamphlet a history of that institution from official documents from its modest commencement as the "University Dispensary," in George-street, Euston-square, down to the present time. Strictly speaking, the hospital dates from 1833—five years later than the opening of the dispensary—when, encouraged by the efforts of a committee of gentlemen, who had collected £2,300 towards the cost of a building, the council of University College obtained authority from the proprietors to appropriate a portion of their land for the purpose. The growth of the institution since then—a period of scarcely fifty years—gives an imposing idea of the activity of benevolent effort in London; but it appears that this development has not kept pace with human suffering and the demands upon the institution. From the date of its first opening nearly a million of patients have been treated, and in a single year the number of in and out patients is stated to be equivalent to one-tenth of the entire population of the large parish of St. Pancras. As regards the influence of the hospital on medical instruction it appears that more than five thousand medical men have received their professional training within its walls, the new entries for the year 1881 alone being one hundred and forty-seven, which places the school only second on the list in the metropolis. On the other hand, the hospital, in common with other benevolent institutions of its class, has suffered somewhat from the recent depression. The donations and legacies for the past year have been under the amount ordinarily received, for which and other reasons "considerably increased help" is, we learn, urgently needed.

MANCHESTER.—At a special meeting of Convocation of the Victoria University, held on Wednesday, Professor Roscoe presiding, Mr. Charles Hughes moved, and the Vice-Chancellor, Dr. Greenwood, seconded, the following resolution:—"That in the opinion of Convocation it is desirable that an ordinary bachelor's degree be conferred upon all persons being at the date of the charter associates of Owens College." With the substitution of the words "offered to" for "conferred upon," Convocation passed the resolution.

It is announced that the Congregational Union have accepted an invitation to hold its autumnal session next year in Bristol.

Occasional Notes.

Writing to the Rev. P. W. Clayden, on the 3rd of January, Dr. Bellows said:—"I think you are quite right in not wishing to make your projected conference (on the model of ours) so wide open as to deprive it of real organic force. We tacked on to our national conference 'Unitarian and other Christian churches,' to satisfy the non-sectarian class, who dread denominational activity and segregation. But it is of not the least account! No Christian churches have ever reported themselves, even of the Universalist or 'Christian connexion' (who are our congeners). Unitarianism means by itself anti-sectarianism. That has been its inspiration. But it is a religious body organised to protest against dogmatic and ecclesiastical narrowness. That it may be efficient even in its anti-sectarianism it must have some social bond, and some centralising quality. Let the Unitarians accept their isolation, and organise for extending their numbers and influence, and not be continually posing before the public as indifferents even as to their own views, and anxious to get others not in real sympathy with their opinions, to co-operate with them. We have had a long fight with this 'neither fish, flesh, nor good red-herring' policy of keeping loose and unorganised, and I think we have at last got the better of it, although your English leaders of Unitarian Christianity have always been quoted against us. To show by active living churches, that our large, free, undogmatic faith can bring forth the best fruits of piety and humanity, is our most urgent business. The floating liberalism—in the air—does very little to nourish practical piety, however much it may dissolve dogmatic fetters. We aim not at the vague end of liberalising public sentiment, but at the concrete end of increasing the number of Unitarian churches; for, when we have planted a new one firmly, we know that we have set up a tree that will bear the fruits of righteousness (and liberty) to succeeding generations."—But if Unitarianism really means "anti-sectarianism" we have no business to flaunt before the world a flag with exclusiveness in large letters inscribed upon it. We cannot, of course, expect, nor do we greatly desire, the presence at the so-called "National" Conference of the upholders of the old infallibilities—Orthodox, Ecclesiastical, and Biblical. But we do desire the presence of liberal religious thinkers of other names and communions, and if we are not greatly mistaken the coming Conference is organised upon a basis quite broad enough to include those who prefer "Catholicity" to any sectarian or denominational limitations, whether Trinitarian or Unitarian. It is no argument that because others may not come, therefore we should not maintain the essential principle of our "large, free, undogmatic faith."

THE REV. DR. LEES, of St. Giles's, Edinburgh, delivered two interesting lectures last week on "Clerical Humourists," to the members of the Philosophical Institution. He divided clerical humourists into two classes—(1) those who were more famous for their smart sayings than their sound sermons, whom they connected more with fun than divinity, with the dining-table rather than the pulpit; (2) those who were distinguished in their profession, but yet found relief in humour. In the former class were all degrees, ranging from the buffoon and the clown in clerical attire to men like Sydney Smith or Richard Barham. Dr. Lees in this connection referred to Rabelais, Swift (who wrote more libels than sermons, and whose sermons were dull enough in all conscience), Sterne, a master of the grotesque, but altogether a miserable creature; Sydney Smith, kind, wise, and genial, albeit more a wit than a divine; and Richard Barham, whose wit tended in the direction of practical joking. In his second lecture Dr. Lees took up the other class of clerical humourists, dwelling on the wit and sarcasm so characteristic of the Reformers, especially Latimer and Knox, the mingled eloquence and wit of the sermons of South, the eccentricities and piquancy of the utterances of Beridge and Rowland Hill, and of several Scotch ministers of last century. Coming down to more recent times, Dr. Lees called attention to the rich vein of sunny humour in such men as Dr. Guthrie, Dr. Norman Macleod, and Bishop Wilberforce. In conclusion, he regretted there was not more of cheerfulness min-

gled with modern religious life; there was a time for everything, and their religion was not to be nourished by bitter aloes.

On the 5th of November last we printed an article on "Religious Disabilities of Teachers of Board Schools," which at the time was objected to as an improbable statement, but the proceedings at the meeting of the School Board for London on Thursday last shows how well founded the complaints of the writer were. The action, also, of the Revs. T. Morse and H. Pearson at that meeting shows very plainly that the clerical party wish to perpetuate the present unjust conditions. It is certainly an enormity that colleges which receive nine-tenths of their support from public moneys should be able to play a denominational game.

A MEMORIAL from the Jews of England on behalf of their oppressed brethren in Russia was yesterday week handed to Prince Lobanoff, the Russian Ambassador, for transmission to the Emperor of Russia. The Prince, however, acting under instructions from his Government, declined to transmit the memorial. The document was signed and presented in person by Sir Nathaniel M. de Rothschild, Bart., M.P., as chairman of a committee that has been specially appointed by the representatives of the Jewish community in this country to deal with the Russo-Jewish question. In the course of the memorial the following passage occurs, which may well be commended to the attention of Professor Goldwin Smith, who, in his recent fierce attack on the Jews, taunts them on their sordid occupations:—"With regard to the imputations that have been made upon your Majesty's Jewish subjects, we humbly submit to your Majesty that whatever exceptional social position they may occupy, or whatever failings may be charged to some of them, these are due mainly to the exceptional laws to which they have been so long subjected. If, in some places, undue activity has characterised their conduct in certain trades and occupations, we believe it to be because other means of earning a subsistence have been denied them, because they have been too crowded in particular localities, and have, therefore, experienced the greatest difficulty in gaining a livelihood. We feel certain that if the special laws affecting the Jews were abolished, their exceptional status, social and civil, would come to an end. Complaint would no longer be heard of their undue commercial and economic activity operating to the detriment of others, if the Jews were suffered to disperse themselves at will, so as to become merged amid their fellow subjects, instead of being concentrated, to the injury of themselves and others, in overcrowded hives of industry. Here in England, where perfect civil and religious equality has been granted us, we English Jews can bear grateful testimony to the happy results effected by such complete emancipation. Here all those restrictions—civil, commercial, and educational—which formerly oppressed us have happily been removed. And, as a result, Jew and Christian here live and work side by side on terms of mutual respect and good fellowship, engaged in friendly rivalry, which stimulates public industry and adds to the common weal. And so, Sire, may it be in the mighty Empire whose destinies you wield with wisdom and enlightenment!"

It is quite clear, says the *Christian World*, that those gentlemen who have most completely put aside the ancient and convenient methods of conducting religious services on Sunday evenings have not found that their new plans are universally and constantly sufficient to accomplish the objects they have in view. If men once begin to employ "attractions" and "sensations" they must be on the look out for new ones to frequently take the place of those already tried, but found to be somewhat stale after repeated use. The Rev. H. R. Haweis, the clever London clergyman, of St. James's, Westmoreland-street, has been, perhaps, the most independent and original of all his brethren in this respect. But it looks rather discouraging to some who might bring themselves to give Sunday Evening Lectures on the Poets, or what not—to read the advertisement in the *Times* of Saturday, announcing that Mr. Haweis's Fourth Sunday Evening for the People would include a Sermon on Dissent, with the following additional items:—"Special Music.

Loan Collection of Sacred Paintings. The Electric Light will be used." Evidently, it is difficult to draw the line, when once the limits are overstepped, which most religious people hold to be wise and suitable.

MR. CLAYDEN, in speaking last week at the annual meeting of the Home Missionary Board, said that "he liked the name of the institution, but as to the word 'Board,' he did not understand it, that seemed to be the wooden part of the name." Mr. Black, in following, declared that he had never found a man who had been able to tell him the meaning of it. An old student reminds us that if these gentlemen had thought of the fact that the root of the word is *Brād*, broad, they would have seen that it indicates the breadth of the principle of the institution—broad Unitarianism, as contra-distinguished from some of the narrow kind that occasionally manifests itself.

A CHURCH-ATTENDANCE census for Glasgow and suburbs was taken on Sunday last under the auspices of the Glasgow Evangelistic Association. The object of the census was not to ascertain the numerical strength of the different denominations, but purely to advance spiritual work, and accordingly it is not intended at present to make the separate statistics known. The general results show that the aggregate attendance at the Evangelical and other churches (not Roman Catholic) at the principal diet of worship (the afternoon in most cases) was 115,292, the number of churches being 324. The aggregate attendance at the twenty Roman Catholic churches was 15,871.

THE following lines, headed "On the Persecution of the Jews," appeared in the *Daily Telegraph* this week:—

O Son of Man, by lying tongues adored,
By murderous hands of slaves with feet red-shod
In carnage deep as ever Christian trod;
Profaned with prayer and sacrifice abhorred
And incense from the trembling tyrant's horde,
Brute worshippers or wielders of the rod
Most murderous even of all that call thee God,
Most treacherous even that ever called thee Lord;
Face loved of little children long ago,
Head hated of the priests and rulers then,
If thou see this, or hear these hounds of thine
Run ravaging as the Gadarean swine,
Say, was not this thy Passion, to foreknow
In thy death's hour the works of Christian men?
Jan. 23, 1882. A. C. SWINBURNE.

NEWSPAPER Latin has never been famous for its accuracy, but in the current numbers of two weekly papers of considerable reputation we might have been spared such unusual combinations as *ignus fatuus* and *infanti innocentes*, which do not look like printers' errors.

THE annual income of London charities is shown by Mr. Howe's "Classified Directory" to have fallen during the last three years by nearly £81,000. The total, however, still reaches the enormous sum of £4,121,546, to which, as Mr. Howe observes, there are to be added the incomes of numerous institutions which do not make returns, and the amount distributed in relief by church and chapel congregations. Over and above this the Earl of Shaftesbury has estimated that the amount received by fraudulent charities reaches at least a quarter of a million sterling annually. The classes most affected have been, it appears, the medical charities, the general relief charities, the charities for orphans, and those for reformation and protection—these institutions being more than others dependent on voluntary contributions.

THE Karaites—the Jewish sect which renounces the Talmud and other Jewish legends—having come into prominence in connection with the Jewish outrages in Russia, some information as to their numbers may be interesting. Dr. Adler, the Chief Rabbi, states that there are not more than three thousand of them in Russia. We learn on the authority of a recent traveller who is well acquainted with the Karaites, that they number at least ten thousand persons. It has been said that they are to be found only in the Crimea. Many, however, reside at Moscow, although it appears that they are not to be met with at St. Petersburg.

Reviews.

The Revisers' English. A Series of Criticisms, showing the Revisers' Violations of the Laws of Language. By G. Washington Moon, F.R.S.L. Hatchards. 1882.

Two fallacies pervade this book. The first is that of two forms of expression only one can be right; the second is that the right one is that which Mr. Moon approves. The first head of his indictment is the "needless insertion of the conjunction *and* six additional times," in the explanation of the parable of the tares, Matt. xiii. 37-39. It is nothing to Mr. Moon that a corresponding conjunction is found in the same places in the original Greek; and that the Revisers, so far from inserting "*and*," have simply translated *δέ*. Mr. Moon, as we shall see, appears to believe in plenary and verbal inspiration. It ought not, therefore, to be deemed by him a needless insertion if, even at the cost of some sacrifice of elegance, a conjunction present in the Greek is faithfully rendered in the English; and surely to call it a "violation of the laws of language" is a violation of the laws of truth.

The next passage Mr. Moon falls foul of is Matt. vi. 19, "where moth and rust doth consume." Here the Revisers have simply let alone the grammar of their predecessors, and of the Greek. But Mr. Moon cannot let them alone. He gravely informs them that "it is one of the invariable rules of English grammar that the verb and its nominative must agree." The rule is not peculiar to English grammar, nor acquaintance with said rule a monopoly of Mr. Moon; but he appears to be blandly oblivious of the fact that the conjunction "*and*" links not only words, but sentences. When, therefore, it is said "moth and rust doth consume," the meaning, of course, as any one but Mr. Moon would have perceived, is "where moth doth consume, and rust doth consume." Alike in the Greek original and in the English rendering the singular verb, understood in one place, expressed in the other, implies that the moth consumes in one way, the rust in another. Moth and rust do not attack the same materials at one and the same time, as the plural verb would suggest. There is, therefore, good reason for a faithful translation of the Greek. In Matthew xxvii. 56, the case is far simpler. "Among whom was Mary Magdalene" is surely good grammar, as far as it goes. How, then, does it become bad by the addition of the words "and Mary, the mother of James and Joseph," &c.? Mr. Moon is dreadfully shocked by the suggestion that such additions are an afterthought. An afterthought of the Holy Spirit! Avant the blasphemy! What, then, would Mr. Moon do with the Greek original? For here, too, either the addition of *Μαρία ἡ Μαгдаλήνη*, κ. τ. λ. is an afterthought, or *ἡ* is bad grammar; and surely bad grammar is as unworthy of plenary inspiration as an afterthought. Indeed, Mr. Moon says as much; for again and again he reminds us that it is because he regards the Bible as the Word of God that he is so jealous of the laws of language in the matter of translation.

The same pretentious pedantry is displayed in regard to Mark iii. 33, "Who is my mother and my brethren?" "Who is they!" exclaims Mr. Moon! "Carelessness again—for the parallel passage in Matt. xii. 48 gives the inquiry grammatically, thus 'Who *is* my mother? and who *are* my brethren?' The preface, p. xiv., says, respecting parallel passage, "Where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is necessary to translate them in every place in the same way." Quite so; but had Mr. Moon been able to consult the original he would have found that in this case the clause in question, so far from being precisely the same in the two Evangelists, exhibits precisely the difference which the Revisers have faithfully rendered in their translation. Mr. Moon's happy innocence of Greek is shown on every page almost of his book. Nearly every fault he finds with the English of the Revisers is just as much and just as little a fault in the original Greek, of which their English is a rendering. Only in the case of the undoubtedly bad grammar of Revelation have they allowed themselves to improve upon the Greek. But then the Greek of the Apocalypse is so wildly ungrammatical that it would partly have been impossible to reproduce it in English,

and partly such a reproduction, so far as it was possible, would not have been presentable to an English public at all. Our chief quarrel with the Revisers in this respect is, that they have taken upon themselves not only to translate bad Greek into good English, but in too many cases to revise the text itself in defiance of the oldest manuscripts. This should have entitled them to the gratitude of Mr. Moon, had he only been capable of appreciating it.

We will now favour the reader with a few more specimens of what Mr. Moon declares to be violations of the laws of language. We may say "agree," but not "agree together." "All which," but not "all of which." "Only," but not "alone," in the same sense. "Two alternatives" is right; "three alternatives" is wrong, although "*alternare*" in Latin means to do first one thing, then another; and so on, if need be, until a hundred things are done. "Backward" as an adverb is wrong, *et hoc genus omne*. "Propose" may never be used for "purpose" (verb). "For ever and ever" is to be discarded as redundant. Henceforth we must never say "it would seem," "it would appear," but only "it seems," "it appears." If a man is in London, and means to go on a visit to Manchester, he may not write to his friends, "I hope to come to you next week. It must be, 'I hope to go to you.' Could pedantry go further, or fare worse?"

Mr. Moon blames the Revisers for saying, in Matt. x. 4, "Judas Iscariot, who also betrayed him." According to Mr. Moon, they should have said, "And Judas Iscariot also, who betrayed him." The calm contempt of the Greek—*ὁ καὶ παραδούς αὐτόν*—which this suggestion implies, is refreshing in the extreme.

The same superb indifference to the original is exhibited on page 27, where Mr. Moon finds fault with the Revisers for saying "Lay up for yourselves treasures in heaven; . . . for where *thy* treasure is there will *thy* heart be also," in ignorance apparently of the fact that if this be wrong in English, it is far more wrong in Greek, where "*your*" cannot possibly be used, as with us, for "*thy*." The truth is, of course, that the first sentence is addressed to men generally, the second to a single person, and probably the want of agreement between the two arises from the fitting together by the Evangelist of two distinct sayings. Any translation which would mask the composite character of the Sermon on the Mount would be unfaithful.

Mr. Moon is sorely exercised in spirit as to whether he is to accept the reading "Satan *falling* as lightning from heaven," or "*fallen*," as the deliberate rendering of the Revisers. A simple reference to the original *πρόντα*, not *πίπτοντα*, would have settled the question at once in the mind of anyone able to read Greek. In the light of this fact the following sentences are so richly amusing that we cannot forbear quoting them at length. "There is a very remarkable error (!) in Luke ix. 18, which, at the Newcastle Church Congress, was pointed out by Canon Evans. I had not noticed it; and for a very simple reason, namely, that, in the 'Brevier 16mo.' edition, a copy of which is the one that I use, the error does not exist. There the passage correctly (!) reads as follows: 'I beheld Satan *falling* as lightning from heaven; but in all the other editions of the Revised New Testament it is, 'I beheld Satan *fallen* as lightning from heaven.'" This is charmingly naive.

In Mr. Moon's lengthy discussion of the proper use of "*if*," "*though*," &c., he admirably though unconsciously illustrates the saying that a little knowledge is a dangerous thing. Taking his stand on the admitted connection between "*give*" and "*if*," he concludes that "*if*" cannot properly be made to do duty for "*whether*," and "*though*." But the fact is that in our word "*if*" two distinct words have in process of time become confounded. *Gef*, *yef*, *yif*, *yf*, with the Scotch *gif* and *gin*, are in all probability identical with "*give*" and "*given*." But, on the other hand, *if* in English cannot be separated from *of*—"whether," in Dutch, *ob*, in Modern High German, Old Saxon and Old Norse *ef*. "Though," Mr. Moon informs us, is the imperative of the Anglo-Saxon "*thafian*," to allow. This is certainly not the case, for the simple reason that we find it already in full activity before the various Teutonic tongues had split off from the parent stock; witness Gothic *tharh*, Old High German *doh*, Frisian, Dutch, and German *doch*, Anglo-Saxon *theah*, &c. Moreover, if "*though*" really meant "*grant*," as Mr. Moon contends

that it originally did, and if "*if*" means also "*grant*," whence the distinction which he says is observed between them by accurate writers? And what is this distinction? In Luke ix. 53 the Revisers have "*as though* he were going to Jerusalem." This, says Mr. Moon, is wrong, because though "*implies opposition*." Yet in 2 Cor. x. 2 and 9 Mr. Moon says:—"As if we walked according to the flesh," and as if I would terrify you by my letters," are right; although surely here opposition is implied, for "*as is not the case*" or something to that effect, is understood in both passages.

With regard to the use of "*alone*" for "*only*," which Mr. Moon declares illegitimate, no one who compares the cognate "*allein*" in High German will be inclined to agree with him.

Mr. Moon expatiates on page 121 upon the subtle connection between logic and grammar. Commenting on Mark xii. 32, "There is none other but he," he observes, "The error of using the word '*other*' in this passage. . . will be apparent if you consider the meaning of the word '*but*.' It is derived from the A.S. *be-utan* 'to take out,' and consequently is equivalent to 'exclude.' Therefore the meaning of the passage is, 'If you exclude God, there is none other.' By parity of reasoning. . . if you include God there is *another*. But '*another*' than whom? Clearly another than Himself, so that the passage as written by the Revisers affirms, by implication the existence of at least two Gods!" To show the glaring ineptitude of this sophism it is only necessary to substitute for "*other*" the word "*left*," its exact equivalent in the phrase suggested by Mr. Moon. "Exclude God, and there is none left." "Include God and there is one left." Where is the absurdity now? So much for Mr. Moon's logic; but what of his etymology? As a matter of fact *Be-utan* or *be-ut*, = *by-out* or *by-uten*, the Lancashire *bout* and *bouten*, the Dutch *buiten* is simply an adverb, conjunction, and preposition. There is no such verb as either *utan*, or a compound *be-utan* in A.S.

Once more Mr. Moon remarks, page 136:—"One of the most frequent errors in the Revised New Testament is the changing of the tense of the verb where there is no change of time in the incidents recorded, and he proceeds to give examples. It is needless to add that in every instance the Revisers follow the Greek. Does Mr. Moon really require to be told that the change in graphic description from the aorist or imperfect to the historic present and back again is common to all languages which can properly be said to have tenses at all; that if it is wrong in English it is equally wrong in Greek; and that if it is allowable in Greek it is equally allowable in English? Truly it may be said in the words of a great philologist, "he who only knows one language knows none." A striking instance of this occurs on page 54, where we read, "And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him." It says, "*He saw*." Who saw? Jesus or John? The Greek text is ambiguous, for the verb *εἶδε* will apply either to Jesus or to John; and the Revisers have very properly left the ambiguity." Now in point of fact there is not the least ambiguity in the Greek, and whatever shade of ambiguity there is in the English arises from the full stop at "Jordan," and the insertion of the pronoun "*he*." While Mr. Moon is microscopic in his examination of the Revisers' supposed errors, he is blind as a bat to his own blunders. A "Country Scholar" very properly points out to him that by insisting that Acts xvii. 34 should be "certain men *clave* unto him, and believed; among whom also *were* Dionysius, the Areopagite, and a woman named Damaris, &c.," he makes the writer enumerate Damaris among men. But Mr. Moon does not see it, and thinks there is nothing curious in a woman being among men, unconscious apparently that *ἐν οἷς* means "of whom"; and that *ἀδύναμις* is really nominative, not to *ἡν* (understood), but to *κολληθεῖσα ἐπὶ τρεῖς* (understood). In default of argument, he calls his critic a "misogynist," which is neither witty nor wise. So much for the Revisers' English, and now for Mr. Moon's.

In the dedication we find in the same sentence six consecutive "*ands*," three of which are wholly superfluous. In the preface we find the phrases "compunctly to delight," "a series of consecutive numbers," and "from this circumstance arises the necessity," instead of "hence the need." And this from a writer who protests against

redundancy! On page 7 we read "re-echo," where "echo" is meant. On page 10 two "its," without any noun to which they can be referred. On page 18 "that in which mankind are most consistent is in their being inconsistent," where the second *in* is, to say the least, "redundant." On page 34, for "involved the sacrifice of," Mr. Moon writes "involved the necessity of sacrificing," and we are told in the same breath that the Revisers' desire to be faithful is both "excessive" and "commendable." On page 38 "the Revisers avow that they had been actuated," a strange collocation of tenses. On page 43, "yet the rule for the proper use of them *also* is very simple," where we defy the reader to point out the precise force of the *also*. On page 77 we are informed that "every dilemma is an alternative." We should have thought that every dilemma was a pair of alternatives. But live and learn! On page 82 we are told to say instead of Pilate marvelled "if he were dead" already, "whether he was," and that the meaning is, "Pilate marvelled or wondered whether he was dead or not!" In either case, it seems, Pilate was equally surprised.

On page 93 Mr. Moon is himself "surprised that the Revisers have so egregiously erred in stating so plain a truth." So are we. To err egregiously in stating a truth is enough to surprise any one. On page 108 we are treated to "however much as we may sympathize," which is delicious; and on page 112 we find the following precious gem: "This apparent play upon words is very unseemly in the sacred Scriptures, a remarkable instance of which occurs in Gen. xxi. 19-20, where it says," &c. And this from a writer who ironically rallies the Revisers on their particularity in the use of pronouns! On page 115 we are told that a "particular instance" "occurs more than twenty times," which is, to say the least, remarkable. On the same page we read that, not to speak of the inelegance of the colloquial expression, "eating no bread," it is an affirmative assertion! Whether it be colloquial is a matter of experience, whether it be inelegant is a matter of taste; but that a participle followed by a negative adjective and a noun in agreement therewith in the objective case is neither affirmative nor an assertion is matter of grammar and of fact. You cannot have an assertion without a verb.

After all, there is some truth in Dogberry's saying that "reading and writing come by nature." The pedant is always on stilts and in constant danger of stumbling, and Mr. Moon we consider a pedant and charlatan of the first water. He forgets that grammatical rules are simply an attempt at a scientific classification of the facts of linguistic usage. Grammar was made for usage, and not usage for grammar. The people, and not the pedants, make the language. If some of our readers think us too severe on Mr. Moon, let them consider how Mr. Moon treats those who differ from him. On pp. 102-103 occurs the following choice tirade, "The Rev. T. C. Hyatt is certainly one of the densest pupils that I ever tried to instruct; and had I known the difficulty of getting an idea into his head I would not have wasted my time in the apparently hopeless task." After that can Mr. Moon complain of ungentle treatment? We will conclude with his own conclusion as a specimen of his stilted style. "There is scope in the varied themes of the Word of God for the grandest organ-utterances of language; and these, bearing those themes, should peal through the mighty cathedral of the world, in tones which could not but thrill with responsive vibrations the throbbing hearts of its many million worshippers. On the reading of such a version, blessed by the Holy Spirit of God, they would tremble under the rolling thunder of its awful denunciations of hypocrisy; melt into gushing tearfulness of repentance beneath its gracious offers of mercy; and, in their depths of godly sorrow, would hear so tender a voice speaking to them in pitying accents of forgiveness that influenced by those wondrous words of love, they would in spirit rise as on angels' wings of ecstasy to heaven, and adoringly bow in unutterable gratitude before the throne of the Most High." With all the evident labour bestowed on this passage it is not clear whether "on the reading of such a version" means "on reading it," or on its "being read;" nor whether it is the reading, the version, or the readers or hearers that are blessed, nor whether "of forgiveness," is governed by "accents," or "speaking."

In any other writer some of these points would scarcely call for notice; but then Mr. Moon is

a stickler for accuracy, and should remember the warning:—

Vitrea cui domus est caveat jactare lapillos,

E. M. G.

Short Notices.

The Story of Chief Joseph. By Martha Perry Lowe. Boston, U.S. Lothrop and Co. 1881.

Mrs. Lowe, so well known as one of the principal contributors to the *Unitarian Review* of Boston, has given an elegant poetic version of Chief Joseph's pathetic narrative, as told by Bishop Hare, of Niobraria, in the April number of the *North American Review* of 1879. She has successfully preserved the simple and direct style of the Indian, and enlisted our sympathies on behalf of a race possessed of some noble qualities, which is rapidly disappearing before the advance of the rude kind of civilisation with which alone it is brought into direct personal contact. Mrs. Lowe will not herself pretend to possess the genius of Longfellow, and her poem will not bear comparison with "Hiawatha," but still it has merits enough of its own to give the accomplished authoress no mean place among the poetesses of America.

We believe that the Indians have been better dealt with in the Dominion than in the United States, but even there they are liable to oppression. Six years ago our late friend Dr. P. P. Carpenter described in the *Daily News* the persecution of the Oka Indians near Montreal, by the Catholic "Seminary;" after they were converted from the Church of Rome by the Wesleysans—[Memoir, pp. 329-333.] We heard a few months ago that the Indians had at length been worried out of the lands which the Seminary wished to possess! We hope that Mrs. Lowe's book—like Cooper's stories of Indian life half-a-century ago—will serve to excite fresh interest in the Indians.

The following lines, expressing the sentiments of the Chief, will give some idea of the character and tone of the poem, which we may add is enriched with seven full page illustrations of Indian life, and is beautifully printed and bound:—

I know my race must soon decay;
I know that we shall fade away,
Unless we march the road you take,
And drink the knowledge which your thirst doth slake.

So be it then; we ask, we ask,
That you shall set us to your task.
We will accept it at your hands,
But give us back our lands;
Give us our freedom, give us law,
And there shall be no war.
The white and red men shall abide
As loving brothers, side by side,
Content and strong and free
Forever we shall be.

The Indian names In-mut-too-yah-lat-lat, and Too-hoot-hoot-suit are certainly not quite so poetical, euphonious as they are, as those in "Hiawatha."

Roumanian Fairy Tales and Legends. Translated by E. B. Mawer. London: H. K. Lewis. 1881.

The literature of Roumania is so little known in England that this book was sure to be joyfully welcomed by the now numerous people interested in Folk Lore, even though its merits had been much below what they actually are. Accordingly the Folk Lore Society in England have made the translator one of themselves, while the King of Roumania has conferred the exceptional distinction of the medal of the "Bene Merenti." The work is appropriately dedicated to the beautiful Queen of Roumania, whose photograph adorns the book as a frontispiece, appropriately, because she herself has just put into the German tongue a volume of Roumanian poems. A residence of over twenty years in Roumania as the wife of an English physician has enabled the translator to place before readers here some of the most popular *Basme* and legends of the country, and this she has done in a style which marks her an accomplished writer. For the tales themselves it is enough to say they are fairy tales, and if they only bring to us memories of happy, happy childhood, they are good and healthful.

Sweet Cinderella, even before the ball,
How did I love thee—ashes, rags, and all!
What bliss I deemed it to have stood beside,
On every virgin when thy shoe was tried!
How longed to see thy shape the slipper suit!
But, dearer than the slipper, lov'd the foot.

And they must be cast in a very unenviable mould who scorn these stories of dragons and knights and captive ladies, of winged horses, of fairies, and of

Merlin. There is, however, a deeper meaning in all these things than such hard-grained natures can appreciate. This perverse people cannot understand the conclusions of the modern study of comparative mythology and folk lore any more than they can understand the busy hum of nineteenth century progress which disturbs their eighteenth century sleep.

Leaves from a Naturalist's Note-book. By Andrew Wilson, F.R.S.E., F.L.S., &c. (London: Chatto and Windus. 1882.)—This is a new volume in the publishers' "Mayfair Library," and, we believe, the only book of natural history in that library. Although most of the chapters in the volume have appeared previously in various magazines, we are pleased to see them collected in the present form, not only because anything of the kind from the pen of Dr. Andrew Wilson is sure to be valuable, but also because we regard biological subjects as the most healthful of all studies. The author is only a very young man, but as a teacher—whether on the platform, in the laboratory, or in the press—his performances have already borne good fruit, and promise better. We recommend these "Leaves" for perusal by all true lovers of Nature.

Literary Notes.

We are glad to hear that a memoir of the late excellent Samuel Sharpe is in preparation, and that our late valued friend has left ample materials for such a work.

MESSRS. GEORGE BELL AND SONS are about to publish a small philosophical work by the Rev. E. P. Scrymgeour, lecturer on English literature in King's College, London, entitled "The Doctrine of the Cross: a Contribution to the Theory of the Christian Life."

MR. HENRY RICHARD, M.P., has undertaken to prepare a memoir of his friend, the late Mr. Edward Miall, of the *Nonconformist*, and asks for letters in the possession of any of his correspondents.

PROFESSOR HUXLEY is now engaged on a work on Bishop Berkeley, and his contributions to mental and medical science, which the Professor and his friends anticipate will prove his *magnum opus*.

Just before his death Dean Stanley wrote for the *Century Magazine* an estimate of the life and influence of F. W. Robertson, in his opinion the greatest preacher of the nineteenth century. Unfortunately for the immediate publication of the article, the corrections and marginal additions were in the Dean's own handwriting, which to any one except his amanuensis, and perhaps himself, was about as intelligible as the Mexican hieroglyphics. The article was sent back to England to be deciphered, and with what interesting results will be seen in the February *Century*. A portrait of Robertson will accompany the article. The February number will also contain a new essay by Mr. R. W. Emerson, on "The Superlative," a plea for simplicity in literary style; and a long poem by Mr. Longfellow, entitled "Hermes Trismegistus," dealing with the adventures of that semi-mythical personage.

MR. THOMAS GRIFFIN, known to proprietors of "partly printed" newspapers as the inventor of "Griffin's stereotype," is about to establish a new evening paper, to be called the *Birmingham Echo*. The new paper will be conducted upon independent political principles.

THE BROWNING SOCIETY will, we understand, as soon as funds permit, ask Mr. Browning to let it facsimile or print the "Book" of "The Ring and the Book"—that is, the small folio collection of pleadings and MS. reports of the trial of Guido Franceschini, which Mr. Browning bought for a "lira—just eightpence," and which first suggested his famous poem to him.

MESSRS. CLOWES AND SONS will shortly publish a work by Mr. Serjeant Pulling, entitled "The Order of the Coif," and embracing as well the history of the old order of sergeants-at-law, and the very wide range of matter with which the subject is identified. It will have illustrated engravings and woodcuts.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Our Contemporaries.

"IS A UNITARIAN A CHRISTIAN?"

The *Figaro*—a very secular journal—has been having a smart controversy with a well-known Unitarian minister, whose name we do not mention, as his letters have grieved judicious readers. In last Saturday's number we read the following:—

Mr. J. McGrigor Allan addresses us, under the title of "Is a Unitarian a Christian?" a long communication, in the course of which he attempts to prove the negative. He may be right; but we have not the remotest intention of opening our columns to an attack upon the Unitarian body. Mr. Allan appears to think that because Mr. ——— has called the editor of the *Figaro* a fool and a rogue we are willing to recognise him as a fair representative of Unitarians. He is, obviously, nothing of the kind; though if he were we should not like to say Mr. ——— was not a Christian, because, like many other silly men, he lost his temper in a controversy. We prefer to think that Dr. Vance Smith and Mr. Martineau are representatives of what is good in Unitarianism, and perhaps even Mr. Allan would hardly care to denounce them as non-Christians. But it may be worth while to say a little more. The *Figaro* is not a suitable journal for the discussion of the question raised by Mr. Allan. It may, however, save that gentleman, and others, trouble, if we observe that, in our opinion, the real test of Christianity is not profession, but practice. It is a very good thing, no doubt, to hold orthodox opinions; but they were orthodox persons who killed the Founder of Christianity. Mr. Allan may not, like Mr. ———, be a teacher of religion, but we are not sure that he might not use his time better than by proving, or trying to prove, that "a Unitarian Christian" is "a contradiction in terms." There are bigots who deny that Roman Catholics can be Christians.

THE PERSECUTION OF THE JEWS.

The *Spectator* endeavours to account as follows for the prevailing persecution of the Jews in various countries of the Continent:—

We scarcely wonder that many excellent people still believe that the persecutions of the Jews are, so to speak, arranged by Providence; that their expulsions are instigated by God to keep them dispersed; that they are, in fact, still fulfilling an unhappy, mysterious, and preordained destiny. There is something not easily explained in a liability to outbursts of popular hatred which has endured so many centuries, and become visible among so many widely separated races, professing so many different religions. The German of to-day is as unlike the mediæval German in religious ideas as he is in knowledge and in costume, but he is just as ready, if he has only a chance, to fly at a Jew's throat. All history is full of the records of popular outbreaks against a people who, of all peoples, give the least overt occasion for them; who are not conquerors, not aristocrats in politics, not law-breakers, not in the least separate as regards ordinary social moralities, from the people among whom they dwell, who are, in fact, curiously receptive, and so capable of assimilation, that there are no Germans so German, no French so French, no Italians so Italian, as the Jews of those three countries. The Jews do not offend the moral instincts of the nations. They hold, we believe, as an abstract theory, that polygamy is allowable, wherever civilisation admits of it, but they do not practice it; and for the rest, they obey the Commandments quite as well as their neighbours. That they should have been periodically attacked in all ages, and in Mohammedan as well as Christian countries—some of the worst massacres they have suffered have been due to Mohammedans—is a very singular fact, the popular explanations of which are not entirely convincing.

The truth is, modern Jews suffer from these outbreaks from three causes, which are not precisely faults of their own, which are permanent, and which, until they mix with the populations so as to lose their identity, are irremediable. In the first place, they are foreigners in Europe, and foreigners who, as the popular instinct, rather than any knowledge, tells the people, are foreigners from another continent, and not another State. Cultivated Jews, for some unintelligible reason—for Asia has as much right to exist as Europe, and has done, perhaps, more for humanity, St. Paul, after all, being more useful than George Stephenson—dislike to be reminded of this, and have an idea that they can lose

themselves among people who discern the Jewish strain and family to the fourth generation. The fact, nevertheless, exists, and is the cardinal fact of the situation. The Jews everywhere are foreigners, and in Europe, Asiatic foreigners, separated from the people by lines which, though sometimes indefinable, are ineffaceable. Moreover, the majority of them take no pains to efface them, but remain, in their marriage laws, their ceremonial laws, their laws of diet, and, in Russia, their dress, separate and Asiatic. The European populace everywhere dislike and distrust foreigners, and especially foreigners widely distinct in race, with an antipathy which is at once unreasonable, and to Christians immoral, but which is incurable, so long as the ground of offence exists. The Americans, after a hundred years, retain their antipathy to the Negro, who holds the same faith as themselves, and will not put up with the Chinese, who has the attraction of entire freedom from prejudices, and extraordinary efficiency in business. The common people do not hate the Jews for their creed, their dress, or their ceremonies, but for their foreignness, Asiatic foreignness, which those things bring perpetually before their eyes. Then these foreigners, though not specially distinguished for intellectual power,—the Jews though often distinguished in literature, are seven millions, and have not in modern times originated, invented, or discovered much, in proportion to their numbers—possess in a high degree the faculty of accumulation. Every race has its useful power, or it could not survive, and this is theirs everywhere outside Palestine, where they seem never to grow rich. In our modern society, this faculty has suddenly become the one which confers power; and naturally, power in the hands of foreigners not liked for themselves, excites, first, burning jealousy, and then wrath. The populations feel as if their wealth were being taken away from them by intruders, and in one respect they are right. The Jews do not contribute their share to the general reservoir of means. We do not attribute this to them as a fault, any more than we attribute the absence of architecture among Semitic races to them as a fault, but still it increases the popular dislike. No Jew produces anything, ploughs, or mines, or builds, or adds to the general wealth of the world. What he does is to distribute adroitly, levying toll in the process, and the world therefore seems no richer for him. A project has been talked of this week for sending half-a-million or so of Jews from Russia to America, there to colonise a settlement. They would not remain a year in that settlement, and during that year would import all their food. They were husbandmen once, diggers, ploughers, vine-dressers; but it took the stern Mosaic Law to bind them to the soil, and since the Dispersion they have utterly lost the art. Granted a large and visible tribe of Asiatic foreigners, prospering in all distributing departments of life, exempt from suffering by bad harvests, and adding nothing apparent to national wealth, and we have explanation enough for the hatred of ill-educated and jealous millions. The situation is no justification of the hate—there can, for Christians, be no justification for hatred towards a people—but it is an explanation.

CHURCH REFORM.

The *Echo* writes:—The public meeting of the National Church Reform Union at Manchester was not the opening of its campaign, but its second attack. The first meeting was held at Nottingham on the previous Thursday. Though it was not crowded, it was well attended by a representative audience. Certain Englishmen who are accessible to Liberal arguments in every other province of public life appear to take it for granted that the Church is a province in which Reform is either undesirable or impossible. The mere open "scandals" of ecclesiastical life—such as the sale of livings—find few defenders; but it is hard to arouse the sluggish lay conscience or lay reason to perceive that the extraneous imposition of a pastor upon a society of intelligent and self-respectful men—who would not endure such an imposition in any political or social fellowship of which they are members—is the fundamental scandal. The National Church Reform Union has uphill work before it, because it cannot appeal to prejudice, party passion, or established interests—like the English Church Union or the Church Association—but has to create opinion. The laity do not realise that they themselves are the Church, and that the clergy are their "ministers," or servants. The word "Church" has so long been flung to and fro in controversy, by all parties alike, in a vague abstract sense, as the title of some intangible and invisible entity, that men have clean

forgotten that the word means a company of real flesh-and-blood persons. The Church Reform Unionists will have to fight the hardest battle over the definition of the individual unit of this company. In their view, it would seem, which is derived mainly from Dr. Arnold and Dean Stanley, every Englishman as such—one speaker said "every householder"—is a Churchman. The Dissenter, the Low Churchman, the High Churchman, and the Roman Catholic will all be inclined to contest this position, which may be pushed to such an extreme of doctrinarism as to make Christendom and the Church two different things, and in the end two contrary things. If an Agnostic thinks he ought to go to church and take part in church government, why should he not become a vicar, or even a bishop? Mr. Louis Greg might tell us what he thinks on this point.

THE "QUARTERLY REVIEW" ON "THE REVISED VERSION."

A long and trenchant criticism on the Revised Version of the New Testament occupies the foremost place in the new number of the *Quarterly Review*. The article is evidently from the pen of the writer of the equally trenchant criticism of the Revised Text in the previous number of the *Quarterly*—Dean Burgon, of Chichester. The nature of the article, which fills sixty-three pages of the *Review*, may be gathered from the following sentences:—

To speak plainly, the book becomes unreadable. We lay the revisers' volume down, convinced that the case of their work is simply hopeless. . . . It is idle, worse than idle, to dream of revising this revision. We are greatly concerned, greatly surprised, most of all disappointed. We had expected a vastly different result. The reviewer, who expresses his scorn for the revisers by the liberal use of italics, asks: "Who was to suppose that the instructions given to the Revisionists would be by them systematically disregarded? Who was to imagine that an utterly untrustworthy Greek text constructed on mistaken principles would be the fatal result? Who was to foresee that instead of removing the plain and clear errors of our version, the Revisionists would themselves introduce a countless number of blemishes unknown to it before? . . . The worst has not been told, and it were dishonesty to insinuate that it has." He charges them with recording in the margin of the English Bible certain blunders which disfigure some or many of the ancient authorities—a practice which in his opinion can only result in hopelessly unsettling the faith of millions. "They have thus sown broadcast over four Continents doubts as to the truth of Scripture which it will never be in their power to remove or recall. They have choked up the margin of our English Bible with remarks which create perplexity and insinuate doubt." He maintains that "an authoritative recension of the Greek text will have to precede any future revision of the English of the New Testament;" and that it is certain the time for such an undertaking has not yet arrived. "Before it can be done a generation of students should give themselves entirely up to this neglected branch of sacred branch." "It is clear that caprice, not necessity, has determined not a few of the alterations which molest us in every part of the present work." The five principal classes of alterations indicated by the Revisionists are passed in review, and the general result is that the Authorised Version is pronounced better in every instance. "A morbid striving after etymological accuracy has proved the ruin of one of the most affecting scenes in St. John's Gospel. Many novelties in the present Revision betoken a want of familiarity with the refinements of the Greek language on the one hand and only a slender acquaintance with the resources and proprieties of English speech on the other. To alter 'Canst thou speak Greek' into 'Dost thou know Greek' really betrays ignorance; it is something worse than bad taste; it is a deliberate blunder. . . . The work is disfigured throughout by changes which convict the revisers of scarcely a moderate appreciation of the idiomatic resources of their own language. . . . A school-boy method of translation is in constant operation throughout."

The reviewer further accuses the Revisers of offensive pedantry, tasteless barbarism, inexcusable blundering, and senseless, officious, and even unscholarlike innovation. In the Second Epistle of St. Peter they have introduced no less than thirty changes in thirty-eight words, hopelessly spoiling one of the most exquisite passages of the New Testament, and rendering it well-nigh unintelligible by

their pedantic officiousness. In one of their marginal notes, he asserts, "they have dragged the Church of England through the mire and made it ridiculous in the eyes of Christendom." This blunder, which is "gross as a mountain, open and palpable," is, it seems, a remark that, instead of "Melita," some English authorities give "Melitene." The explanatory notes are some of them crude, inaccurate, infelicitous, giving an incorrect idea; displaying no familiarity with the Septuagint, and perplexing and misleading plain readers whom they profess to assist.

The article is in the same strain throughout. The following are some of the sweeping criticisms with which the last twenty pages abound:—"As well on grounds of scholarship and taste as of textual criticism, the work before us is immensely inferior to the Authorised Version, and an utter failure. Who can but wonder at the bad taste and singular lack of judgment which has ventured to substitute 'bowls' for 'vials' in the Book of the Revelation?" The substitution of the word "love" for "charity" in the 13th chapter of Corinthians is a "real calamity," which the reviewer regards with displeasure equal to that with which he recognises in the revision a deliberate elimination of "miracles" from the New Testament:—

"The getting rid of the name, in the account of millions, will be regarded as the getting rid of the thing. By substituting 'sign' for 'miracle' some nineteen or twenty occasions, by the substitution of 'epileptic' for 'lunatic,' as well as in other ways, the new version reflects the sickly hue of modern thought which is often but another name for the latest fashion of modern unfaithfulness. A fidgety anxiety is manifested to explain away, or at least to evacuate, expressions which have to do with eternity. A more injudicious or unwarrantable innovation it would be impossible to indicate than that which has thrust the Evil One into the Lord's Prayer. If we take away the doxology as our Revisionists propose we shall begin the Lord's Prayer with 'Our Father' and literally end it with the devil. If one crop of infirmities is industriously weeded out another crop of far grosser deformities in industriously planted in. The Revisionists had a noble version before them, which they have contrived to mar in every part."

After complaining of "their uncouth phraseology and jerky sentences, their pedantic obscurity, and their stiff, constrained manner, their fidgety affectation of accuracy, and their habitual achievement of English which fails to exhibit the spirit of the original Greek," the reviewer says:—"This work of theirs will nevertheless render service to mankind. It will discharge the office of a warning beacon to as many as shall hereafter embark on the same enterprise. It will convince men of the danger of pursuing the same ill-omened course, trusting to the same guidance, and venturing too near the same wreck-strewn shore."

In bringing his tremendous onslaught to a conclusion the Reviewer declares somewhat inconsistently that "the Revisionists have never had the misfortune seriously to obscure a single feature of Divine truth, nor have they inadvertently, in any quarter (as we hope), inflicted a wound which will leave an abiding scar behind it," which may be supposed to mean that the Revisers' work is so thoroughly contemptible that they have not been able to do as much mischief as might have been expected from their "offensive pedantry, tasteless barbarism, and senseless and unscholarlike innovations."

The very bitterness of his anathemas shows that the Reviewer has a clearer perception than many of his fraternity of the real injury which will be inflicted upon the old Orthodoxy by the significant changes made by the Revisers. See on this point the recent admirable little manual by Dr. G. Vance Smith on "Revised Texts and Margins."

LIVERPOOL LITERARY AND PHILOSOPHICAL SOCIETY. —At a meeting of this society at the Royal Institution, Colquitt-street, on Monday evening, the Rev. S. Fletcher Williams read a paper on "Some Popular Misconceptions of Darwinism." The paper is reported in summary in the *Liverpool Post and Mercury*. Sir James Picton, the Rev. H. A. Higgins, Dr. Drysdale, Mr. Malcolm Guthrie, Dr. Carter, and the President, Mr. Edward Davies, F.C.S., took part in the discussion, and warmly complimented Mr. Williams, who, at the close, received a hearty vote of thanks.

With a view to promote art in Wales, a proposal is on foot to found a "Cambrian Academy of Arts," which shall have its home at Llandudno, the accepted art centre of the Principality.

Correspondence.

THE HOME MISSIONARY BOARD.

TO THE EDITOR.

SIR,—I have often fancied as I have listened to or read the speeches delivered at the annual meetings of some of our denominational institutions that the speakers must have arranged beforehand not to bring forward anything that could not be painted in roseate hues.

I well know how unwelcome a task is his who feels called upon to break in upon the hilarity of a festive gathering by reminding the guests that though all looks fair and beautiful to the outward eye there is, nevertheless, a "skeleton" secreted in the domestic cupboard.

If anywhere there ought to be the most transparent truthfulness of statement and the greatest candour, that place is the religious platform. Having some acquaintance with the actual state of our Unitarian Churches and the Unitarian Ministry at the present time, I am somewhat surprised and not a little hurt at the tone of some of the speeches delivered in Manchester on Tuesday last at the annual meeting and soiree of the Unitarian Home Missionary Board. I shall be truly sorry if in what I write I lay myself open to the charge of imputing wrong motives to any of the speakers, because I believe all of them to be honourable and high-minded men. But I think some of them have been misinformed as to, or have been forgetful of, the real facts of the case. Either there has been a "conspiracy of silence" in regard to the true state of denominational affairs, or some of the speakers did not know what they were talking about. Men like Mr. Clarke and Mr. Clayden, who are engrossed in other spheres of labour, cannot be expected to know intimately all about the supply of and demand for Unitarian ministers, but the Committee of the Home Missionary Board should have thought twice before printing so misleading a statement as the one with which they conclude their last annual report.

There are not a few earnest and well-informed Unitarians who are of opinion that there is a good deal of hollowiness, if not positive *clap-trap*, about this continual and wearying harping on the so-called need of young men of "earnestness and culture." They think that already there are too many Unitarian ministers in the market, and that young men of ability, instead of being incited to join the too crowded ranks, should be strongly advised against taking such a step.

When the various speakers were expatiating on the "necessity of having young men of earnestness and ability," &c., I can well imagine that many of the kind-hearted friends of the Board who were listeners would feel stung to the quick when they recalled the fact that there are at present no fewer than four late students of the Board—two of them Gaskell and Owens scholars, and all of them respectable and earnest men, well-read and possessed of good gifts of preaching—who are still without pulpits.

I do not hesitate to say there is no deficiency in the supply of able and earnest Unitarian ministers. If there were there would be less frequent changes in the pulpits, and our congregations would show a higher appreciation of the men they have, and would behave to them in regard to salaries and other matters with more consideration than they at present do.

If these facts are known to the men who make such speeches as were spoken on Tuesday, speeches which I believe are calculated to lead astray many young men who imagine they have a "vocation" to enter the Unitarian ministry, and are also not unlikely to be misunderstood by the general Unitarian public, all I can say is that there is no condemnation too severe for them. If they are ignorant of the real facts of the case, their responsibility may be less grave, but the harm their speeches may do is not a whit the less serious.

Before closing this already too long letter, will you permit me to say it would have been a graceful act if at the meetings on Tuesday when so much jubilation appears to have been indulged in, had a word of Christian and brotherly sympathy been said on behalf of those students of the Home Missionary Board who, having devoted some three, some four years of the best part of their lives to preparation for the work of the Unitarian ministry, and who, having left that institution without a stain on their character, find themselves still without a sphere of active duty?

VERAX.

Jan. 23, 1882.

THE NAMES "UNITARIAN" AND "SOCINIAN."

TO THE EDITOR.

SIR,—The portion of Dr. Vance Smith's able sermon bearing on these terms, and given in your issue of the 14th inst., is avowedly printed from a reporter's notes, and may therefore be in some points inaccurately rendered. If I venture, then, to call some of the statements in question, let it be understood that I do so with high respect for Dr. Vance Smith's learning and opinion; and, moreover, with the presumption that any inaccuracies are to be traced to the circumstance that the reporter was working in a subject not likely to be familiar to him.

The name Unitarian is here regarded as having a political, not a theological, origin and first meaning. Now, it is true that Peter Bod, the Calvinistic historian in the last century, did suggest that *Unitarii* was a variation of *Uniti*; and a note on page xliii. of Rees's Historical Introduction to the "Racovian Catechism" amplifies the theory, in the sense here adopted. But I have never found Bod's suggestion endorsed by any one who had carefully studied the history of the times in question. Who were those called *Uniti*, and what was their union? Here it is well to put more clearly what is said about the Transylvanian Diet of 1557. The Diet of Torda (scarcely "a provincial Parliament," for Transylvania was then an independent Principedom), passed a law (not a mere "resolution") on 1st June, 1557, giving equal liberty to the adherents of the Old and the New worship, on condition of their not attacking each other. The Old worship was the Catholic, the New was the Lutheran faith, as is strictly defined by the law of the Diet of 1558. Calvinism was not included till 1563; nor was there such a religious liberty as would benefit those whom we call Unitarians till 1566. Soon after came the epoch-making law of 1568, I suppose the first proclamation in any country of general religious freedom—a measure which does immortal honour to the too brief reign of John Sigismund. But all this has nothing to do with the *Uniti*. In 1558, at the Synod of Kolosvár, the Magyar and Saxon (Protestant) Churches came to a *Consensus*, respecting the doctrine of the Lord's Supper. They did not touch the doctrine of the Trinity; they published their *Consensus* "ipsa die sanctae individuae et semper beatae Trinitatis." The *Uniti* (also called *Conjuncti*) were those who adhered to this *Consensus*; thus their union was strictly theological; it was the ratification of a common creed. The suggestion that they were also called *Unitarii* is entirely void of historical foundation. As a political term, *Unitarii* belongs, I believe, exclusively to modern Italy. The ground of Peter Bod's mistake about the *Uniti* is not far to seek. He was accustomed to the word in the politics of Transylvania. The population of that country consists of numerous distinct races, which were classed under the old political system as *Nationes Unitae* (Magyars, Szeklers, and Saxons), and *Nationes Toleratae* (including eleven other races). The *Unio* of the three first-named began in 1545, when they first conceded to each other full and equal rights of citizenship. Bod, finding the word *Uniti* in an ecclesiastical connection, interpreted it in the sense suggested by its political use. There was a tempting analogy between the *Religiones Receptae* and *Toleratae* and the *Nationes Unitae* (also called *Receptae*) and *Toleratae*. Bod is the more excusable, inasmuch as the course of the religious history of Transylvania remained extremely perplexed and obscure, until the appearance, in 1863, of Alexis Jakab's very thorough and excellent Life of King John Sigismund.

As to the real date of the name *Unitarius* I do not think we have certain knowledge; but we know enough to assure us that its origin was theological, not political. The correlative term *Trinitarius* was freely applied by Anti-Trinitarians to their opponents, from the date of Serveto's great work, 1553 (in earlier works he used only the form *Tritoita*, a word of his own coining). But neither Serveto, nor Sozzini, nor any other disputant on either side (out of Hungary) has yet been shown to have employed the term *Unitarius* before 1637. I say "out of Hungary," because a first-rate authority, Alexis Jakab, holds that the name *Unitarius* was given to, and taken by, the followers of Francis David, in Hungary, between the years 1569 and 1571. I confess that the evidence for this has not yet satisfied me; but in any case this would give Hungary, not Transylvania, as the original *locus* of the name. In Transylvania the name was adopted in 1637, as the official records show. I have elsewhere given some reasons for thinking that its adoption was a sign of reaction against Polish influence. The Polish Churches of our

faith, as is well known, never adopted the term Unitarian, always strongly resisting it; and remaining, after their exile, a separate Church in Transylvania as long as they could, on this very ground, among others. Nevertheless, it was owing to the popular application of the name to the Polish exiles in Amsterdam that it came over to England in the latter part of the seventeenth century. To us it has long been endeared and consecrated by the faith and sacrifices of noble forefathers.

For the prime source of the term Unitarian I am led, however reluctantly, to direct my search beyond the confines of Christendom altogether. The term *Trinitarii*, though first employed by Serveto in its present sense, was not invented by him. From the twelfth century it had been in use as the designation of a religious order (very popular in Spain) established for the redemption of Christian captives from the Muhammadans. Perhaps it may be allowed me to hazard the conjecture, long since formed, that Unitarians may have been suggested by the distinctive theological dogma of Islam, just as *Trinitarius* evidently was by the distinctive theological dogma of Catholic Christendom. Gibbon, in his History, and Wesley, in his much misread reference to "the Unitarian fiend," employ the word Unitarian as synonymous with Muhammadan. Dr. Pusey, in his book on Eternal Punishment, translates by "Unitarian" the Arabic *Muhalid*, i.e., "making [God] one," a synonyme for Moslem. (I owe the knowledge of the original Arabic term to the kindness of Mr. Russell Martineau.) Though I do not at all agree with those who trace a Muhammadan influence in the rise of the Unitarian doctrine at the Reformation (an opinion which F. Sozzini controverts) yet I do think it may not be amiss to seek in that quarter for the first appearance of the name. However this may be, it seems that, for some reason, early Anti-Trinitarians resented the name Unitarian as keenly as Calvin resented that of Trinitarian (he included Serveto's use of it among the capital charges, as is proved by the terms of the sentence to the stake); or as some of us have resented the name Socinian. I say "some of us," for, though I find it here stated that to apply the term Socinian to "such a man as Priestley" is "erroneous and unjust in the highest degree," yet it is notorious that Priestley over and over again chooses this very name to describe himself and his school, and he should know best.

In respect to the Sozzini I find here some slight errors. Thus it is said that both uncle and nephew "received the best education which the times could afford." Unfortunately for them both, this is far in excess of the facts. Lelio, whose sweetness and frankness won all hearts, had a mind untempered by a sound early training. He arrived subsequently at considerable variety of attainment, in a genteel, aristocratic way; but he would have done more, if he had in youth been subjected to a better and broader discipline than was entailed by a perfunctory acquaintance with the elements of a profession which he never followed. Fausto, who likewise hated the law, owed to its initial requirements all his regular education, the meagreness of which he very sincerely acknowledges. He never professed to be a man of very deep or wide learning, and his mind had little curiosity beyond a certain class of special subjects, on which he exercised, with singular independence, his remarkable powers of thought. Nor again is it probable that either Lelio or Fausto "had to flee their country as heretics," though other members of the family did get into trouble in Italy on that score. The extract from Penn speaks quite correctly when it says that Fausto "voluntarily did abandon the Glories, Pleasures, and Honours of the great Duke of Tuscany's Court." Calvin's letter to Lelio (written a year and a half before the apprehension of Serveto) has often been quoted, but it should be read in full, and judged in connection with the whole of the correspondence. It is not an unkind letter; considering the temperament of Calvin, he treated Lelio throughout with especial tenderness, and they never came to a rupture. The "itch of inquiry," which Calvin rebuked, was in reference to the abstruse doctrine of predestination; and it may be added that Lelio's speculations, though they hovered around the doctrine of the Trinity, never ripened into Anti-Trinitarianism, unless in the last three years of his life, during which, however, we know nothing of his mind.

It is here remarked that "the Orthodox or Evangelical Christian" is truly a Socinian, because he "pays religious worship to Christ." Surely this retort misses a very important distinction. The so-called Orthodox Protestant worships Christ not as Man, but as being himself God Most High. F. Sozzini views Christ as the Human Agent, delegated

for the reception of our petitions. This may fairly be regarded as an unsatisfactory theology; but it is quite as misleading to term it "orthodox," as it is unjust to term it "idolatrous." Yet in another sense, and that one far more distinctive of the real work of Fausto, a very large and increasing class of modern theologians, in nearly every Church, may be reckoned among the conquests of the Socinian school. F. Sozzini's great and permanent achievement in theology was not his Anti-Trinitarianism (here his work was neither very new nor very strong), but his doctrine of the Atonement. This constitutes his lasting claim to mark an era in Christian theology; here he has won his signal doctrinal triumph, alike over Trinitarians and Anti-Trinitarians. And further, in a question preliminary to the formation of a Christian theology, that of the credibility and authority of Scripture, F. Sozzini laid down the lines on which all subsequent writers on Christian evidence (except the mere dogmatists) have been compelled to work. He, first of the Reformers, dismissed from the field the *a priori* assumption that Scripture is inspired, and therefore must be true; and accepted the fundamental question in its new form: Are the Scriptures true; that is to say, are they honestly written by men whom we can fairly trust? And he first took the pains to show what points must be proved, in order that this question may be answered in the affirmative. Heretic as he was, the genius and power of his compact treatise on this subject have been remarkably recognised, in its publication successively by a Jesuit priest, by a Calvinistic presbytery, and by an Anglican clergyman with the approbation of a highly "orthodox" Bishop. Remembering these facts, I cordially endorse the observation that it may well be "esteemed an honour, rather than a reproach" to a school of theology, that it has worthily borne the illustrious name of Sozzini. For my own part, while on several points which I deem important (needless to be specified here), I follow the school of Serveto, rather than that of Sozzini, yet, in regard to the Atonement, I never hesitate to pronounce myself a Socinian; and am prompt to own my debt to that clear thinker, whose labour of love, amid the cares of diplomacy, has pointed the way of right approach to the intricacies of the Scripture problem.

Jan. 18, 1882.

ALX. GORDON.

THE IRISH QUESTION.

TO THE EDITOR.

SIR,—To one really acquainted with the state of Ireland—to one especially who has practically felt the pinch of Irish Landlordism, and witnessed and sympathised with the sufferings of its victims, it is very evident that your correspondent "W.W." can throw but little light on the question which he presumes to treat. A native of England, though for thirty years a resident in this country, during which time he has moved in a select, but somewhat confined circle, his knowledge is evidently confined to Cork politics, which, owing perhaps to the warm Southern blood of the inhabitants, is somewhat apt to run into extravagance.

When he last addressed you on this question—some twelve months ago, or more—he attributed the agitation then progressing on the Land question to the selfish feelings of the Irish Priesthood—a body of men second to none in Christendom in the faithful discharge of their onerous, sacred duties, and in their self-sacrificing exertions for their people's welfare. Since then, the enactment of the new Irish Land Act by the Government, and the revelations of oppression suffered by Irish tenants, made by its administrators, have convinced him, let us hope, that there were other evils at work than priestly selfishness.

Of course, "W.W." "living in Ireland" and being unworried "by party prejudice"—whether by native prejudice he does not tell us—"acknowledges the necessity of coercive measures;" and that acknowledgment I fully make, though we may differ as to their application, for Mr. Chamberlain himself admits that such measures were urgently required to restrain the oppression of the landlords—a restraint which by the Land Act the Government imposed. I know not whether "W.W." has any sympathy with such restraint, but certainly for such oppression we find no word of disapproval. It is for the crimes of its ignorant victims, stung to revenge by being flung out of their homes with their families on the roadside that his disapprobation is confined.

These crimes he attributes to the influence of the Land League. I ask him was the Land League the cause of this landlord oppression? Its object was to restrain the crime and combat the oppression by con-

stitutional means. "W.W." seemingly forgets, or, perhaps, is ignorant, that its founder denounced such crimes the moment he set foot in Ireland. Whilst its chief manager, and previously to his arrest, he issued a circular to all its branches to the same effect. From his prison in Portland, only the other day, in conversation with his visitor, Mrs. A. M. Sullivan, he is equally emphatic in its denunciation. Till the Land League was broken up, and its leaders imprisoned, their policy was to preserve the peace. And when no longer allowed, the consequences became very evident in the doings of Captain Moonlight, as they had foretold.

But "W.W." thinks with the Tory landlords that "the Government erred on the side of liberty, which had grown into license." Pray did he learn, mark, and carefully note when that growth took place? Was it not chiefly subsequent to the imprisonment of the nation's leaders? Was it not contemporaneous with Government aid given to landlords to carry out their evicting work? Before this did not Irish representatives North and South of Ulster as of Munster ask of Government to withhold "Coercion," and apply their "remedy?" And does not "everyone living in Ireland and unworried by prejudice," save it may be "W.W.," perceive clearly that the greatest foe to Irish peace and the success of their Land Acts has been the Government's Coercive Policy? In nations as in individuals, "W.W.'s profession as a Gospel minister might tell him that kindness begetteth kindness, and not less oppression, hatred. Let him meditate on this lesson ere again he begins to enlighten his countrymen on the state of Ireland.

J. ORR.

Clonmel, Jan. 16.

THE "UNITARIAN ALMANAC" FOR 1882.

TO THE EDITOR.

SIR,—In the list of Places of Worship in the *Unitarian Almanac* for 1882 there is one set down for Macclesfield, not contained in any previous list, and given as situated in Paradise-street. As this is calculated to convey the false impression that a third congregation has been formed in that town during the first year the following facts ought to be known:—

1. That this is not a Unitarian chapel in any recognised sense of the term, but a Spiritualists' Meeting-room, the name given on the sign-board outside being "Spiritualists' Free Church."

2. That the Society that meets there has been in existence for a considerable number of years, and has had its pulpit or platform supplied all along by the usual array of Spiritualist "Inspirational Orators" and "Trance Speakers."

3. That the place has never been known as anything but the "Spiritualists' Room."

4. That this Society is not now, and never has been, in even the most distant connection with either of the Unitarian congregations in the town. It may be added that the appearance of the place in the list of "Our Chapels" has been a great surprise to the Unitarians of Macclesfield. It may also be suggested whether it would not be in the interest of clearness and candour to include the word "Spiritualist" in the heading of the *Unitarian Almanac* list of places of worship, if it is open to Spiritualists' Societies, many of which may (now that a door has been opened) send in their addresses for next year's *Almanac*.

CONSISTENCY.

MANSFIELD.—A census of religious attendance was taken on Sunday, the 15th inst. At the Unitarian Chapel, 106 persons attended in the morning, and 130 in the evening. Of all churches the total morning attendance was 2,344, and the evening 2,703, while the sitting accommodation is 6,010. The total population, according to the last census, was 13,651. The unpropitious weather, no doubt, affected the attendances.

ABERDEEN.—Anniversary services were conducted in the Unitarian Church, George-street, Aberdeen, on Sunday, by the Rev. Frank W. Walters, of St. Vincent-street Unitarian Church, Glasgow. In the forenoon Mr. Walters preached an able sermon on "The Demands of the Age on Religion." In the evening Mr. Walters lectured on "Hamlet." The church, at both services, was well filled, and a special collection was taken in aid of the funds of the church.

WOOTTON, NEAR LIVERPOOL.—On Tuesday evening a lecture was delivered in the Wootton Mechanics Institution by the Rev. S. Fletcher Williams, of Everton, on "John Milton." The Rev. George Beaumont presided, and the lecturer, who has addressed the members of the Institution four winters in succession, was accorded a hearty reception.

Religious Intelligence.

SHEFFIELD: OPENING OF "CHANNING" MEMORIAL HALL.

The formal opening of this beautiful building, which has recently been erected by the congregation of the Upper Chapel, Norfolk-street, took place on Thursday evening, January 12, when upwards of four hundred persons partook of tea. The building, which has been erected in New Surrey-street, presents a very massive and elegant appearance, and has been provided at a cost of over £7,000, including the site. It has a frontage of sixty feet, and consists of a Congregational Hall, which will also be used as a Sunday-school. The style of architecture is Italian renaissance, and of a more ornate character than the old chapel. The edifice is two stories in height, with six pilasters on each story, the lower being of an Ionic and the upper an Italian treatment of the Corinthian order, surmounted with a bold cornice and balustrade. The space between the pilasters on the lower story is filled with five arches—the entrance being in the centre arch—and those on the upper story are filled with windows, three of which are arched, and subdivided with arches. The entrance passage is seven feet wide, the walls of which are built of glazed bricks, with surbase of greens and browns, pilasters of Indian red, and cream coloured panels, with borders of white and French grey. The Congregational Hall is approached by a winding staircase, at the top of which is an octagonal stair hall, sixteen feet in diameter, and which is built with brick walls similar to those used in the construction of the entrance passage. The stair hall forms the central feature of the plan, and from it there are separate doors for access to the chapel, the old schools, the chapel-keeper's house, the committee room, and the Congregational Hall. The hall is fifty-seven feet long by thirty-five feet wide, nineteen feet high at the walls and twenty-four feet high at the centre of the ceiling. The walls are of glazed bricks, with surbase of browns and greens, pilasters of Indian red and cream-coloured panels, and with white and French grey. The caps and bases of the pilasters are of cement, and of the Italian Corinthian design. Around the room, at right angles with the beautiful caps surmounting the pilasters, are the following words, painted in light blue upon enamelled cement:—"Erected by the congregation of the Upper Chapel, in the year MDCCCLXXXI, for religious, educational, and social purposes, and for the same religious aims with which the chapel was founded in the year MDCC, and on the same free basis of a free and open trust." The roof is partly open timbered, the ceiling being of panelled Memel wood, the panels coloured a light blue and relieved with stencilled patterns in white. The colours are arranged with great taste, and during the meeting which took place after tea the hall presented a very chaste appearance. The floor is of wood four-and-a-half inches thick, laid on concrete, with the joints filled with white lead, and has a slight fall to the sides; the object of this arrangement is to enable the floor to be washed with a hose pipe, which will be a great advantage. The hall will be seated with chairs, and will provide accommodation for about four hundred persons. The greatest credit is due to the architects, Messrs. Flockton and Gibbs, for the taste and ability they have displayed in the erection of the building.

After tea a public meeting was held, when the hall was crowded. The chair was taken by the Mayor (M. Hunter, Esq.), and there were also present T. Jessop, Esq., J.P., the Revs. E. Fay, C. H. Osler, W. Blazehy, B.A., Messrs. J. Hobson, J. Ryalls, H. Bramley, H. Fisher, C. Woollen, E. M. Gibbs, J. B. Wostenholm, J. G. Lowood, F. G. Dalton, W. Murfin, jun., J. Barnes, W. Guest, N. H. Hunt, J. Laycock, H. Thomson, R. T. Eadon, J. J. Gratton, J. H. Hunter, M. Dodworth, J. S. Beckett, A. Beckett, Alfred Beckett, W. Stevenson, A. Van Wart, W. W. Renton, and H. Rylett.

The CHAIRMAN, who upon rising was received with applause, said they had met to formally open that hall, and those who were present would notice on looking round the room an inscription that it was intended for the same religious aims as that for which the old chapel was built. Upper Chapel was erected in times very different from the present. Then it was hardly safe for a man to say that he believed in a creed different from that which was extant in the country, but now all men could meet together on equal terms, and give free expression to

their opinions, without being interfered with by anyone. He was descended from an old Presbyterian family, but he wished to express his pleasure that he ever ventured into the old chapel in Norfolk-street. He was also desirous of adding his meed of praise of that noble hall in which they were met, and which he hoped would serve for many years—(applause).

The Rev. ELI FAY said that in the history of the Upper Chapel the opening of that hall would be a memorable occasion. That night they took a new departure. Their eyes were no longer exclusively on the past, even with all its venerable and thoroughly creditable traditions, nor were they entirely satisfied with the present, though it was a splendid nucleus around which to gather new elements, and in which to generate numerous and vital forces. Their church ought to be a magazine of vital forces, a mountain of light to the whole community around them, an asylum for those who might be tossed hither and thither by modern speculation, and the resort of those who preferred religion in its simplicity. In order to meet the necessity of providing increased facilities for carrying on the work, the trustees some years ago commenced to consider their need of a hall for the promotion of the social life of the congregation, and also to enable the Sunday-school to realise more fully its own ideals. The consummation of their plan was somewhat retarded by the fact that the town was engaged upon a very extensive scheme of street improvements. But that night they had met to open a hall which in its size, beauty, and general adaptability for the purposes for which it was intended greatly surpassed the original expectation of the congregation. They did not expect from the trustees of the Upper Chapel anything poor and cheap, but he for one did not expect that they would have given them what had been declared to be the finest small auditorium in Yorkshire, and probably the finest in the North of England. He then spoke highly of the ability of the architect, Mr. Gibbs, who had designed such an excellent building. The architect had ample reason for being satisfied with his work. But why, he asked, should it be called "Channing Hall?" William Ellery Channing was born at Newport, in the United States of America, on the 7th September, 1780, and in his department of thought he was unquestionably the ablest man the world had produced in the last two centuries. He inaugurated the greatest theological revolution of the world. His words were inspiring and uplifting human souls in every nation under heaven. Both civil and religious liberty found in him their greatest champion. He was the father of American Unitarianism, and so profoundly was he respected in Boston, the field of his labours, that at his death the whole metropolis went into mourning, and every church bell in the town was tolled. Because of their respect for that wonderful man, that minister of their faith, that servant of God, that apostle of their race, that great brother of mankind, they had christened that beautiful room "Channing Hall"—(applause).

Mr. T. JESSOP, J.P., endorsed the remarks made by the previous speaker with reference to the hall. In his opinion there never was a more creditable piece of work done in Sheffield or the neighbourhood—(applause). The room was intended for the benefit of the congregation worshipping there, and he understood that it was not intended to let it for any purposes except those connected with Unitarianism. He saw many strangers present, and he trusted that that meeting would be the means of inducing persons who were not at present connected with them to visit the hall, and judge of the doctrines preached for themselves. The Unitarians did not go about like the Salvation Army, but they left people to judge for themselves and to act in accordance with their own conscience.

Mr. J. HOBSON moved the following resolution:—"That this meeting desires to congratulate the minister and congregation of the Upper Chapel on the erection and opening of the 'Channing Hall,' and trusts that it may long endure as a religious, educational, and social help to all connected with the chapel."

Mr. H. BRAMLEY trusted that the hall would never be used for any other purpose than that which would be consistent with the pure aims for which it had been founded. They had to look back to a long line of predecessors who had had an interest in the Upper Chapel, and though they had not always been of the same faith, they had always been the pioneers of freedom. He trusted that this congregation would always prove to this town—being assisted by the congregation of Upperthorpe—that they would continue to be the pioneers of freedom,

and would go where freedom—religiously and judiciously carried out—would lead them. He hoped that those who succeeded the men who had inaugurated the work in which they were now engaged would carry it on in the same spirit that had been hitherto manifested in connection with the place in which they had met. He concluded by seconding the resolution, which was put, and carried unanimously—(applause).

The Rev. C. H. OSLER congratulated the congregation of Upper Chapel upon obtaining such a splendid building, well adapted for speaking and singing.

Mr. HALLIDAY and Mr. WOOLLEN also addressed the meeting.

During the evening selections of music were given.

MANCHESTER NEW COLLEGE.

ANNUAL REPORT.

The following is an abstract of the annual report presented by the Committee at the meeting of Trustees held on the 19th Jan. :—

The report begins by once again conveying to the Professors the expression of gratitude for the inestimable services which they render to the College.

Reference is next made to the deaths of two Vice-Presidents, who had in past years honourably filled the Presidential chair, Mr. Thomas Ainsworth, of Cleator, a Trustee since 1841, and President from 1860 to 1863, and Mr. Samuel Sharpe, of London, a Trustee since 1836, and President from 1876 to 1878. "Mr. Ainsworth showed his deep interest in the attainment of high scholarship by the students of the College in the presentation of his Scholarship of £100 to such of them as obtained a gold medal at the M.A. Examination of the University of London, and the Committee are assured that none regretted more than the generous donor that the Scholarship was so rarely obtained. Mr. Samuel Sharpe's services to the College were only an expression of his own sympathy with theological studies. Never has the chair of the College been filled by a gentleman more fitted by his own scholarly attainments for its occupation." The report then quoted a passage from Dr. Martineau's recent Address at the opening of the current session, and subsequently published, paying an appropriate tribute to both these gentlemen.

The accounts for the year 1880-1 show a balance of expenditure over receipts of £46 4s. 10d. as compared with an adverse balance for the preceding year of £189 9s. 5d. Benefactions for the year include £80 from an old student. The annual subscriptions are a few pounds less.

The report next referred to the annual examination in June last, of which full particulars have already appeared in these columns. University and Collegiate honours obtained by the students were then noted, and the election of Hibbert and External scholars.

The Session 1881-2 opened with fourteen students, and two others from the Home Missionary Board free to lectures and two external undergraduate students. Eight of the fourteen are graduates of St. Andrew's, Glasgow; Trinity College, Dublin, and London and Cambridge Universities. Four are undergraduates of London University.

A detailed report of the Local Theological Examinations held last May is given in the Appendix. The results are characterised as "most meagre and unsatisfactory" as compared with those of former years; and the Committee recommend a discontinuance of the experiment unless a very marked improvement is apparent at the examination in May next.

In the course of the year a valuable addition has been made to the library by the purchase of Wilkin's "Concilia Ecclesie Britannica."

The presentation was next recorded by Mr. Thomas Ashton of one scholarship of £50 a year for three years tenable by a student, elected after examination by the professors, who shall prosecute his studies with a view to graduation at Victoria University.

The report then gave a detailed account of the recent negotiations between the authorities respectively of Manchester New College and University, the results of which as adopted at the annual meeting of trustees were given in the *Inquirer* of last week.

In conclusion, the Committee congratulate the trustees upon the present position of the College. In recent years some dissatisfaction has been expressed at the small results accruing from its labours. But at present no less than eighteen students are in regular receipt of its benefits, and rarely has it been engaged in a more hopeful work. A gratifying feature in the College experience of the last two years has been the successful operation of the Ex-

ternal Scholarships in bringing into the ranks of its students four gentlemen equipped for its theological studies by graduation in the universities of Cambridge, London, and St. Andrew's. Further matter for congratulation is found in the association once more of the two institutions for the education of the ministry of an unfettered Christianity in a common work. Two students have already passed from the Missionary Board in Manchester to the College, and thus received the highest culture the College can give them, with admirable results. This year two more have followed in their steps, and owing to the scholarship of Mr. Tate, founded for this very purpose, the series it is hoped will be continued without break.

"With high hope the Committee wish the College God-speed on its future career; never was there greater need of a ministry educated and free, and never could a College from whose classrooms such a ministry proceeds fill a nobler place in the Christian life of this country. It is an age of profound religious disturbance. It is an age in which deep questions are asked, and no answers accepted which do not come from the depths of human consciousness and from the movements of unshackled human thought. The reverent freedom and fearless allegiance to truth which characterises the teaching of the College contributes the very spirit which can alone secure a hearing in this age. While the College sends out into the world a ministry imbued with a personal faith based on conscience and reason, and with minds full of the light of knowledge, its supporters may be satisfied that they are doing no mean service towards promoting the best religious life, and the Free Church of God amongst men."

"WHO ARE THE INFIDELS?"

LECTURE BY THE REV. W. SHARMAN, OF PLYMOUTH.

The local authorities having lately refused to permit Mr. Bradlaugh, M.P., to have the use of the Guildhall for a political lecture, the Rev. William Sharman, minister of the Unitarian Chapel, thereupon claimed the use of the Hall for a religious service last Sunday evening, and announced his intention of giving an address on the question "Who are the infidels?" The "Free Trade Hymn" having been sung, Mr. Sharman delivered an impassioned address, denouncing the persecutors of so-called atheists as the real infidels, and declaring that the records of the bench of bishops were those of infidelity to humanity. There was an audience of at least 3,000 persons. The following is an outline of the address given in a local paper:—

The rev. gentleman said he took by way of text the parable of the Good Samaritan, because that parable powerfully set forth the chief characteristic of the teaching of Christ. The characteristic principle of that teaching was that neither belief nor ritual availed to commend any man to God; but that the duty they owed to their neighbour was the only service that was well pleasing in his sight. Remembrance of that principle had been the cause of all good works everywhere, in all ages of the Church's history; forgetfulness of it had been the cause of supineness, of intolerance, of persecution, and of theological wickedness. Having read an abstract from Froude, the historian, bearing on this point, Mr. Sharman went on to say that the spirit therein referred to made Smithfield black with martyr ashes and reddened with the blood of the covenanters the moors and glens of Scotland. To-day that spirit could no longer kill or burn. The evil thing existed only in dotage and decay. But what it could do it still did. It could obstruct progress, and it did so. It could maintain a privilege, and it did so. It could deny a right, and it did so. It could steal away a trust, and it did so. It could hiss a curse; it did so. It could musker a malediction; it did so. It could defame, it could stammer, it could tell lies, and it did so. And in its passion and its hate it could scream "Infidel." Just let them consider that word. It was a word that was a memoir of a bad and cruel time; it was black with falsehood; it was red with murder. It was the war cry of the Crusades from the time of Christ. It was the accusation of the Inquisition. Some day in that far future that was surely coming; some day in the better time to be, men would grow too wise and too good to use that word. And then they would take it and put it away in a museum. They would put it into a chamber of horrors. In that chamber would be found the form of no wild beast; there would be found no serpent's coil; for the men who filled that chamber with the things that belonged to it would say that the thing was too bad, too foul, too

cruel to be associated even with the tiger's tooth or with the wolf's fang, to be associated with the venom of the viper or the poison of the asp. Into that room they would carry the fetters that had fallen from the hands of the slave; they would carry there the slave driver's whip. They would put on the walls of that chamber of horrors the cross, the scaffold, and the stake; they would put there the thumbscrew that made the sweat of agony stand on the foreheads of the tortured men; they would put there the boot that crushed the foot that was in it into shapeless pulp; they would put there the rack that dislocated every joint, and made the man who lay in it a foot longer than God made him. And with those things they would put the word that called them into existence—the word "infidel;" by the side of that word they would put the last speech ever delivered in favour of the repression of the expression of honest opinion, and on the other side they would put the last sermon ever preached on behalf of the doctrine of endless hell. To-day that word "infidel" had lost much of its power, but it was a wicked and a foul word still. He never used it save in the way of quotation, and he allowed no man to apply it to him without protest, because that word, when one man used it to another, was an assumption of superiority, a covert slander, and a veiled threat. It was, too, a dangerous word. There was, he believed, used among the savages of Australia an instrument called a boomerang, and a boomerang had the peculiar property that when thrown, if it did not hit the mark it came back again into the thrower's hand. And this word "infidel" was a boomerang, for it was apt to recoil on those who used it. He (the speaker) was an infidel. Why? Because he did not believe in the doctrine of the Trinity. That was a doctrine that in the old version of the New Testament had only one solitary verse to support it, but in the new version that verse disappeared, acknowledged by the scholarship of eminent Christian men to be a corruption, like the doctrine it was forged to support.

Then let them take the Athanasian Creed. That Creed read like a burlesque written by an insane monk. No man could understand it, and to try to force it on another, under the penalty of eternal hell, was infidelity to human reason. Then, again, there was the doctrine of the Atonement. He was an infidel because he did not believe in that. He believed in the doctrine of the Atonement as Christ preached it, the doctrine of the free forgiveness of the Father's infinite love. But what was the doctrine of the Atonement as the Church preached it? It was this, that people might be saved if they would be cowards enough and wicked enough to consent that the punishment of their offences should be laid upon an innocent head. To preach that doctrine he declared to be infidelity to the Divine justice. Take another doctrine that he did not believe in—the doctrine of endless hell. He asserted that that was a doctrine worthy not of Christian men, but one that would dishonour wild beasts in the deserts of Africa, and that to believe that doctrine was to do violence to Christ's teaching, and was infidelity towards God's infinite mercy. All these doctrines, like the word "infidel," were dying, and the time would come when they would go into the chamber of horrors with it. Sometimes a compromise was offered to him. Some of his orthodox friends said, "We will draw the line at you. We will draw it so that you shall stand inside and your friends, who believe less than you, they shall be outside; they shall be infidels." But that offer did not flatter him. There was no compliment in trying to treat him as a minimum. He would not have it. Where he went everybody went, or else he would try to make a way for them to come in to him if he were inside, or to go with him if he were outside. And here he would pause to protest against the practice of trying to attach to any man who defended another the responsibility for all that person said or did. That was an unfair thing and an injurious thing; and it was a responsibility that he could not take, for this simple reason, that he defended all sorts of men. He was for the right of the Catholic. He was on the side of the persecuted Jew. He was on the side of the Atheist debarred of his right. And, therefore, as he could not entertain contradictory opinions he could not take the responsibility. But he believed this, that the worst men had their rights and that there was nothing more perilous to liberty than to allow any right to be assailed unjustly. And he would tell them this, that if the poorest man, the most unpopular man, the wickedest man in Plymouth came to him to-morrow and said, "I have suffered a wrong and I want your help," it would not be his place to judge that man, but if he found him a wronged man it would be his place to stand on his

side, and he should think himself a traitor to the Christ who laid his hand on the head of the leper, and who was the companion of sinners, if he were cowardly enough, because of possible misrepresentation, to fail to give that man his help. The rev. gentleman went on to say there was a strong feeling that established Christianity, judged by its fruits, was found wanting. In the past *Te Deums* had rolled from the cathedrals in praise for bloody victory; and coming to the present day they saw that established Christianity in this land was represented by a band of Bishops in the House of Lords which had always been in favour of every form of persecution, and had denied the right of the Jew, of the Nonconformist, of the Quaker, and of the Atheist. They said also that the Bishops had opposed the national education of the children of England, and that where God said "Let there be light" they had said "Let there be darkness." It was further said that they had been the ceaseless opponents of the rights of children, of miners, and of sailors, and that it was a Bishop who proposed that the labourer's friend, Joseph Arch, should be put into a horse pond. And the loudest cheers that greeted the news of the result of unjust wars in Afghanistan and Zululand had been given by the Bishops of the Established Church. He declared this to be a record of infidelity to humanity. Such a record as that made men infidels; and he would rather take his stand with so-called infidels than with men so wanting in faithfulness to the right.

The lecturer was received with frequent bursts of applause.

SOUTHAMPTON.—The *Southampton Times* has the following tribute to the excellent minister of the Church of the Saviour:—"The Rev. D. Amos, minister of the Unitarian Church of the Saviour, Bellevue-road, Southampton, announced to his congregation on Sunday evening last that he had accepted an invitation to the pastorate of the church at Scarborough, which would necessitate the resignation of his ministry here. The announcement was received with very great regret; and that feeling will, we are sure, be shared by the public at large. Mr. Amos has laboured with much earnestness, zeal, and ability during his four years' ministry in Southampton. His congregation have had good reason to estimate very highly his ministrations as a preacher and religious teacher; and all know that he has never shrunk from a bold and fearless avowal of his convictions on religious matters. They will, therefore, have much cause to regret his departure. Mr. Amos has attained a high place in the esteem and regard of his fellow-townsmen by his genial sociability, and by the literary and public services which in various ways he has ever been willing to render. As a politician of very decided views, he has worked energetically for the promotion of Liberal principles; and all who have known him most intimately in that relationship will bear cordial testimony to the thoroughness and the sincerity of purpose which have invariably marked his conduct. While for many reasons friends in Southampton will be sorry to part with Mr. Amos, they cannot fail to join in the hope that he may find a more agreeable field of labour at Scarborough, and that his usefulness there may even exceed his usefulness here. Before the rev. gentleman's departure an opportunity will no doubt be afforded for a friendly interchange of good wishes, in which we are sure many of the outside public would gladly unite with the members of his church and congregation."

STOKE-ON-TRENT.—The Stoke-on-Trent Town Council have resolved, by a large majority, to open the Free Library and Museum of that town on Sundays, from half-past two till half-past five in the afternoon. Mr. C. M. Campbell, Mayor, and principal of the large firm of Minton's, which employs about three thousand hands, was the chief promoter of the movement.

BRISTOL.—It may be interesting to many friends to know that the fund subscribed for the benefit of the late esteemed missionaries to the poor here (Mr. and Mrs. Andrews) subserves its purpose, in having ministered efficiently to the necessities of Mrs. Andrews during her long and painful illness until her decease; whilst Mr. Andrews has been provided for by the balance of it, through the purchase of an annuity, and thus a long period of faithful service has been happily rewarded.

ABERDEEN.—On Tuesday, the 24th, the annual congregational soiree was held, at which there was a large attendance. Addresses were delivered by the Rev. Frank W. Walters and George F. Walters, and by Messrs. R. Adams, J. Clark, A. Leslie, &c. On the previous Monday evening the Rev. F. W.

Galten delivered in the schoolroom, under the auspices of the "Unitarian Literary and Debating Society" a lecture on "Socrates."

BIRMINGHAM.—On the 10th inst. a meeting was held in Hurst-street Chapel, Birmingham, to welcome the Rev. J. B. Gardner, the newly-appointed minister, as successor of the Rev. B. Wright. Mr. S. Greenway presided, and there were present the Revs. H. W. Crosskey, Eli Fay, C. H. Osler, B. Wright, H. Eachus, and P. Dean; Councillor Payton; Messrs. E. L. Tyndall, Brooke Smith, W. Lowe, J. F. Lockett, hon. sec., G. Lee, H. New, W. Wade, &c. Mr. Lockett, in the name of the congregation, offered a hearty welcome to Mr. Gardner, with congratulations on having secured so good a man. Mr. Gardner, in reply, dwelt upon the general scope and purpose of his work. Councillor Payton, the Revs. H. W. Crosskey, Eli Fay, C. H. Osler, and P. Dean also addressed the meeting, which terminated by a vote of thanks to the chairman, proposed by Mr. Herbert New.

SOUTHERN UNITARIAN ASSOCIATION.—At a meeting held at the Church of the Saviour, Southampton, on Wednesday last, Jan. 25, the President, R. Pinnock, Esq., in the chair, the following resolution was cordially and unanimously passed:—"That the Committee of the Southern Unitarian Association tender to the Rev. D. Amos their best thanks for the efficient manner in which he has discharged the duties of the secretaryship for the last four years. They gratefully acknowledge his energetic and devoted endeavours to promote the good work of the Association, and to extend its usefulness; and, while expressing their regret at his departure from amongst them, they would, at the same time, sincerely wish him increased happiness and usefulness in his new sphere of labour at Scarborough, and that this resolution be placed on the minutes of the Association."

BEDFORD COLLEGE.—An inaugural lecture was given at the above College, January 18, at the beginning of the Lent Term, by James Cotter Morison, Esq., to a large audience. There were present, amongst others, the Rector of Lincoln College, Oxford (visitor of Bedford College), William Shaen, Esq., (chairman of the Council), J. G. Fitch, Esq., John Hullah, Esq., &c. The subject of the lecture was "The Higher Education of Women, considered in relation to Women's Rights and Women's Duties." The lecturer began by dwelling emphatically on women's duties in domestic and private life. He then gave an able and comprehensive sketch of the education that would fit women for the position they now hold, as also that to which they seem likely to attain. The scheme would include some branch of science thoroughly taught—say physiography, as in Professor Huxley's handbook. For language the lecturer insisted on a thorough study of Latin and French: Latin as giving access to an extensive literature not confined to the classical period; French the language of society and travel, and some of the choicest literature. He would postpone the reading of history till the student could grasp its real scope, and, for instance, could read with profit the ten volumes of Grote's History of Greece; school text books of history being mere tables of contents. After useful warnings against undue strain of the faculties in the form of cram, and urging active bodily exercise, the lecturer said he would not dogmatise on the relative brain power of men and women; but he remarked that no woman had as yet taken the highest rank in art; on the other hand, women had shown an aptitude for politics. Among other illustrations, historical and contemporary, the most interesting to us is that of our present Queen, who has shown more faculty for governing than any other member of the Hanoverian dynasty. At the conclusion of the lecture, Mr. Shaen, seconded by Mr. Fitch, congratulated the students of Bedford College on the late resolution of the University of London to open convocation to its women graduates.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday. The Bye-Laws Committee were authorised to go as a deputation to the Education Department and present a memorial having reference to difficulties connected with the carrying out of compulsory education. The terms connected with the admission of pupil teachers to training colleges, a question which had been frequently before the Board, underwent another long discussion. It was resolved to call the attention of the Education Department to the question. The Special Committee appointed to inquire into the charges against the management of St. Paul's Industrial School held a meeting on Thursday, and adjourned *sine die*.

The Liberal Pulpit.

THE LIFE AFTER DEATH.

BY THE REV. G. C. MILNE, OF CHICAGO.

I want to talk as a "plain, blunt man" about that most absorbing of all questions:—"If a man die, shall he live again?" I shall attempt nothing learned, indulge in no high-down or sophistical arguments, but look facts and theories equally in the face and try to deal with them ingenuously. Let me commence by saying that while the question of a future life has always been of interest, and the prospects of its promised rewards and punishments potent as factors in my religious thinking, it has only been within the years of my maturer manhood that I have at all allowed myself to erect an interrogation point after the word immortality. It will be but honest for me also to say that any disturbance of this inherited conviction that there is "something after death" has been produced in my mind chiefly by the advances in physiological science—advances which tend to establish the inseparability of mind and body.

I am, however, no partner in that emotional shrinking from a future which may be surcharged with remorseful "dreams," nor does the picture of an orthodox heaven tend greatly to exhilarate my spirits. I will not say that I am indifferent, for I am not, but rather that I am prepared to submit all my hopes and desires to whatever revision facts, discovered in the future, may impose upon them. In this particular, at least, I differ from the majority of mankind. Most men—and all women—are so predisposed to believe in the immortality of the soul that any candid and thorough discussion of the subject is out of the question. The instinct of self-preservation, which I must believe is the root in human thought of the doctrine of continued existence after death, is so strong in a normal and unclouded mind that any discussion which even temporarily opens the way for a negative solution of the question, "to be or not to be," is viewed with distrust and apprehension. In his introduction to the *Phædo*—that dialogue of Plato which contains most fully his views upon the subject of immortality—Jowett says:—"The doctrine of the immortality of the soul has such great interest for all mankind that they are apt to rebel against any examination of the nature of their belief. They do not like to acknowledge that this, as well as the other 'eternal ideas' of man, has a history in time, which may be traced in Greek poetry or philosophy and also in the Hebrew Scriptures. They convert feeling into reasoning, and throw a network of dialects over that which is really a deeply-rooted instinct." This prejudice in favour of another life is at present so strong within the church organisations that any candid discussion of the question on its merits need not be looked for in the direction of the pulpit; and if the current literature of the day deals with it at all, it is in manner so entirely one-sided as to flatter rather than enlighten the public mind upon this important subject. The writer believes himself to be free from this prejudice. He approaches the subject unbiased—open to conviction. He is willing to be convinced of a heavenly rest and reward corresponding to or even exceeding in glory the golden vision of St. John; or, on the other hand, he is quite ready—if facts so guide him—to indorse those conclusions which will justify him in adopting as his own the epitaph on Professor Clifford's tomb:—

I was not, I began to be;
I lived a little while,
And did some work;
I am not, and I grieve not.

When I was a child the doctrine of the dual nature of man was thoroughly impressed upon my mind in a variety of ways. First, the common language of every-day life, in which a distinction is set up between "soul and body," influenced my thought. The soul and body became to me, in an indistinct way, separate entities. The body might die, but the soul never! Then, too, the idea was thoroughly introduced to my mental stock in trade that the future life would be either perpetually happy or as unceasingly miserable for me, according to the correctness or obliquity of my conduct. One practical result of this teaching, by the way, was that I never surreptitiously stuck my finger into a pot of jam but I at once experienced a vision of forked flames and grinning devils; while a beatific galaxy of gossamer-winged cherubs revealed to me my own transcendent prospects whenever my memorisation of the catechism (a most immoral composition—still used by some, I believe) had been particularly good. I

find now that these views of the soul and its destiny are older, by far, than the Christian religion, and that the latter simply adopted them into its circles of doctrines as most potent motives to purity of life and enthusiasm of endeavour. Indeed, very little advance has been made by those who affirm the immateriality of the soul since the time of Plato, who was born over four hundred years earlier than the great teacher of Nazareth. And even before Plato, Heraclitus of Ephesus had taught as a natural outcome of his doctrine of contraries "that while we live our souls are dead and buried in us; but when we die our souls are restored to life." A statement which has in it the germ of the subsequent doctrine which has belittled man's earthly life that it might aggrandise the sublime joys which await him in

"That undiscovered country from whose bourn
No traveller returns."

Plato's theory of the soul seems to me very interesting, as discovering the metaphysical ingenuity of that great thinker. He divides the soul by three (this analogy, by the way, I have heard used as a natural argument for the doctrine of the Trinity), and to each of these sub-divisions of the soul he assigns distinct functions and gives a particular title. First he places the intellect or instrument of rational cognition. Second, he places the element of courage "the courageous soul," and third, the "appetitive" soul. These last two are mortal, and perish with the animal life. The first is immortal, on account of its sameness in nature with the "soul of the world." But notwithstanding the ingenuity of this distinction, by virtue of which an immortality is assigned to that quality which man is supposed to possess in contradistinction with plants and animals, it is only an assumption, is insusceptible of demonstration, and therefore proves nothing. Nor are the arguments which Plato used, in company with this theory of the soul, to prove the immortality of man, more conclusive. First, his theory of reminiscences—that is, that the recognition of ideas supposed to be then entertained for the first time by the mind, in this life, is proof of its pre-existence, and therefore of its future existence—is so fanciful as to be unworthy of consideration.

Another of his arguments for the immortality of the soul, though more specious, is scarcely more forcible. Lest I misrepresent let me give the passage entire as it may be found in the *Republic*:—

"Are you not aware," I said, "that the soul is immortal and imperishable?"

He looked at me in astonishment and said:

"No, indeed; you do not mean to say that you are able to prove that?"

"Yes," I said, "I ought to be able, and you, too, for there is no difficulty."

"I do not see that," he said, "and I should like to have this argument of which you make no difficulty."

"Listen then," I said.

"I am attending," he said.

"You speak of good and evil?"

"Yes," he replied.

"Would you agree that the corrupting and destroying element is the evil, and the saving and improving element the good?"

"Yes," he said.

"And anything which is infected by evil is made evil, and at last wholly dissolves and dies?"

"True."

And from this he proceeds to assume that as evil does not disintegrate the soul—the merest assumption in the world—therefore it must be immortal. But who can say the soul is not wasted by evil?—supposing it, indeed, to be a separate entity. I imagine that my own conclusion—that at the end of a life of debauchery a man has less soul than he had as an unstained boy of twenty—would be generally adopted. But Plato only assumes a soul. He does not prove it. He takes for granted the separability of mind and body—an assumption which modern science has not yet converted into a demonstration, and upon this premise bases certain ethical teachings which are as admirable to-day as they were so long ago. I have spoken thus at length of the Platonic theory of the soul and its immortality because it is substantially this theory which is taught in the churches at the present time. Man is assumed to be of a dual nature. One-half mortal, the other and finer immortal! And if one asks—as I have often asked—for proof of this, he is told usually two things: 1. "It is the Platonic doctrine." 2. "It is taught by Jesus in the New Testament." Well, as I said in the beginning, I am but an ordinary man, and it may be the result of defective education, but I do not see that a baseless assumption of Plato is lifted into the rank of infalli-

ble dogma by the indorsement of Jesus. Right here, however, it is but just to say that Jesus only asserts, he never attempts to prove the immortality of man. And even his assertions are ambiguous and vague. To sum up, then, in regard to this doctrine of immortality it includes: 1. The idea of a distinction between soul and body. 2. The idea of a continued existence for the former after the death of the latter. No demonstration is offered in support of these assumptions. But it is assumed that this hypothesis most nearly explains all the phenomena usually classified as mental, and that it affords a safe basis upon which to predicate the immortality of the soul.

I do not suppose that it would have occurred to me to challenge the conclusiveness of the argumentation, or rather assertiveness, by which the doctrine of immortality, which I have described, is supported, if I had not been unfortunate enough (as orthodox believers would say) to fall in with those theories of physical activity which have been recently advanced by such writers as Bain, Maudsley, Clifford, Huxley, and others of the same general school. At first I was indignant. I regarded them as irreverent iconoclasts—bent on destroying popular faith, without offering any substitutes; but presently I examined in my own plain way the ideas which they present, and found that there was in them, at least, food for very serious reflection. Let me explain how their ideas connected with those I had been accustomed to hold.

It will be observed that if the distinction between soul and body is once destroyed, or even rendered less certain than it has been usually esteemed, there must follow either a total destruction or a great weakening of the doctrine of immortality. If thought is the finest expression of a human personality, but something as completely identified, at its roots, with the physical organism, as the sense of taste or of touch, then the death of the body means likewise the death of the soul. I know that Priestley made a vain attempt to build a bridge between a materialistic doctrine of the soul and the doctrine of immortality by resorting to the idea of a physical resurrection and rehabilitation of the entire personality, but this attempt seems to me too absurd to enlist serious thought. Well, I found out upon reading the physiological writers I have mentioned several interesting and perplexing facts.

1. I found that of the absolute nature of physical activity—that is, the origin and process of thought—nothing is known. There have been many skillful guesses—but no certainty. Will some eminent neurologist or metaphysician deny this for me?

2. I found that many facts point to the interdependence and radical identity of mind and matter. Thus Bain in his little book on "The Mind and Body" says:—"Since the intellectual faculties appear to be most removed from the effect of physical agencies, I will quote a few facts showing that in reality they have no exemption from the general rule. The memory rises and falls with the bodily conditions; being vigorous in our fresh moments, and feeble when we are fatigued or exhausted." He then proceeds to show how numerous are the facts that connect the mind with the brain, concluding:—"There is, in company with all mental processes, an unbroken material succession. From the ingress of a sensation to the outgoing responses in action the mental succession is not for an instant severed from a physical succession." Such quotations can be multiplied easily enough, but it is only necessary to say that this is a fair sample of the conclusion reached by these eminent men, who have no theological "axe to grind." And it was of these conclusions that I thought when I spoke of the embarrassment created in my mind upon the subject of immortality by the advances of science. I suppose, indeed I know, that others have been similarly perplexed. Indeed, I have recently seen the statement of a notable writer to the effect that "the progress of physiological science, without bringing us nearer to the great secret, has perhaps tended to remove some erroneous notions respecting the relations of body and mind . . . but no one (?) imagines that any seed of immortality is to be discerned in our physical frames"—a statement which reminds me of the saying of the lamented Agassiz that "science knows nothing of immortality."

Against the impressions created by such reading my friends have often reminded me that it is the office of faith to grasp and certify the soul's immortality. But upon examining the refuge suggested I find it to be as unsatisfactory as it is elusive. Faith is confidence established on the testimony of our faculties. And upon applying my faculties to a test of the arguments usually adduced in support of the soul's immortality they refuse to indorse them as conclusive. How, then, can I have faith?

If it is "the gift of God," why has he left me without it? Why should it be the possession of a pious syndicate and beyond the reach of such people as myself? Here, however, I must quit for the present a theme too extensive to be discussed at a single sitting. But I shall return to it, and throw whatever light can be gained upon the subject from other than the ordinary sources, including modern Spiritualism, an ism of such splendid and positive pretensions that, if it can prove its claims, is worthy to be considered the court of final appeal upon the question of an immortal life.

PERSECUTION OF THE JEWS IN RUSSIA

In accordance with the influentially-signed memorial, the Lord Mayor has convened a public meeting, to be held in the Egyptian Hall of the Mansion House, on Wednesday, the 1st February, at three o'clock.

Requisition. 21st Jan., 1882.

To the Right Hon. the Lord Mayor of the City of London.

My Lord,—We, the undersigned, consider that there should be a public expression of opinion respecting the persecution which the Jews of Russia have recently and for some time past suffered. We therefore ask your lordship to be so good as to call at your earliest convenience a public meeting for that purpose at the Mansion House, and that you will be good enough to take the chair on the occasion.—We are, your lordship's faithful servants,

C. A. CANTUAR.

SHAFTESBURY.

J. LONDON.

J. GLOUCESTER AND

BRISTOL.

J. MANCHESTER.

F. LEVESON-GOWER.

ARTHUR OTWAY.

JAS. MARTINEAU.

SAMUEL MORLEY.

M. BIDDULPH.

B. JOWETT.

H. D. M. SPENCE.

CHARLES MAGNIAC.

W. J. R. COTTON.

JAS. CLARKE LAWRENCE.

JOHN TYNDALL.

MATTHEW ARNOLD.

F. A. UNDERWICK.

MOUNT-TEMPLE.

HENRY EDWARD, CAR-

DINAL MANNING.

SCARSDALE.

J. F. OXON.

EDMOND FITZMAURICE.

ELCHO.

DONALD CURRIE.

HENRY RICHARD.

W. ST. JOHN BRODRICK.

J. J. STEWART PEROWNE.

F. W. FARRAR.

W. PAGE ROBERTS.

J. G. HUBBARD.

W. LAWRENCE.

ERASMUS WILSON.

CHARLES DARWIN.

A. M'ARTHUR.

C. M'LAREN.

JOHN LUBBOCK.

H. R. HAWEIS.

THE LIBERAL SOCIAL UNION held its monthly meeting on Thursday evening, at the rooms of the Society of British Artists, Suffolk-street, Pall-mall; S. Jeffery McKee, Esq., in the chair. A paper was read by the Rev. E. M. Geldart, M.A., on "The Relativity of Truth." A discussion followed, in which the following took part:—Messrs. Tyssen, Bromhead, Eiloart, and others. The Chairman added a few remarks, and the discussion was brought to a close by a reply from Mr. Geldart.

An article on the late Mr. William Lloyd Garrison, the leader of the American Anti-Slavery party, the materials for which have been drawn from original sources, will appear in the February number of the *Fortnightly Review*. It is from the pen of Mr. R. Niven, of Lincoln's-inn.

THE *Athenaeum* says that a diary left by Lord Beaconsfield is to be published before very long. It is the fact that there are at least two diaries of Lord Beaconsfield's youth in existence, in one of which he relates his journey in the East with Mr. Clay. They are both diaries which were given away by the writer in his lifetime, and are therefore beyond the control of the executors.

The last catalogue of Smith College, for Young Women, says the *Nation*, shows a rapidity of development in this institution comparable only to the growth of a new city in the Far West. The college has full power to grant such honours, degrees, and diplomas as are granted by any university or college in the United States. It counts two hundred and sixty-five students.

HOLLOWAY'S OINTMENT AND PILLS.—Coughs, Influenza.—The soothing properties of these medicaments render them well worthy of trial in all diseases of the lungs. In common colds and influenza the Pills taken internally and the Ointment rubbed externally are exceedingly efficacious. When influenza is epidemic this treatment is easiest, safest, and surest. Holloway's Pills and Ointment purify the blood, remove all obstructions to its free circulation through the lungs, relieve the overgorged air-tubes, and render respiration free without reducing the strength, irritating the nerves, or depressing the spirits. Such are the ready means of saving suffering when afflicted with colds, coughs, bronchitis, and other complaints by which so many are seriously and permanently afflicted in most countries.

University Intelligence.

UNIVERSITY OF LONDON.

The following are the List of Candidates who have passed the recent Examinations:—
INTERMEDIATE EXAMINATION IN LAWS.

EXAMINATION FOR HONOURS.

JURISPRUDENCE AND ROMAN LAW.

First Class.

Wilberforce, H. W. W. (Exhibition).—University College.

Second Class.

Adler, E. N., B.A.—University College.

Clarke, P.—Private study.

Goodwin, F.—Private study.

Symmons, I. A.—University College.

Lubbock, J. B.—Balliol College, Oxford.

Third Class.

Pemberton, A.—Private study.

Webb, W. F. Private study.

Maconachie, J. R., B.A.—Private study.

Ritter, F.—Private tuition.

Brownson, T., B.A.—Owens Coll. and private study.

Wood, A. F.—Private study.

LL.B. EXAMINATION.

EXAMINATIONS FOR HONOURS.

COMMON LAW AND EQUITY.

First Class.

Evans, J. W., B.Sc.—University College and Lincoln's Inn.

Bowen, H. S., B.A.—Private study.

Second Class.

Hart, I. J.—Private study.

Stable, D. W.—Private study.

Third Class.

Desai, D. S.—Private study.

Piper, J. E.—University College.

LL.D. EXAMINATION.

PASS LIST.

Gray, G. G.—Private study.

White, S., B.A.—Private study.

N.B.—The bracket denotes equality of merit.

BIRTH.

VENNING—On the 17th inst., at 45, Belsize Park-gardens, the wife of Edward Venning, P.W.D., Ceylon, of a son.

MARRIAGE.

CANZIANI—STARR—On the 26th inst., at Adrian-street Chapel, Dover, by the Rev. T. B. W. Briggs, Signor Enrico Francesco Luigi Canziani, C.E., of Milan, to Louisa, only daughter of Henry Starr, Esq., of Russell-square, London.

Our Calendar.

SUNDAY, JANUARY 29.

LONDON.

Rev. T. W. FRICKELTON, at Unity Church, Islington, at 11 A.M., "The Book of Psalms." At 7 P.M., "What Must I Do to be Saved?"

Rev. P. H. WICKSTEED, at Little Portland-street Chapel at 11.15 A.M., and 7 P.M.

Rev. CHAS. VOTSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., by Dr. G. G. ZEPPE, F.R.Hist.S., on "Christianity." Fourth Lecture: "The Future of Christianity—The Attainment of a Perfect Balance between Emotion and Reason, Theology and Common Sense."

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Bougaud's (Abbé M.) An Argument for the Divinity of Jesus Christ, translated by C. L. Currie, 6/

Brown's (J.) John Leech, and other Papers, 7/3

Collected Compositions of H.R.H. the Prince Consort, edited by W. G. Cusins, 2/

Charnock's (R. S.) Pnenomina, or the Etymology of the Principal Christian Names of Great Britain and Ireland, 6/

Muir's (Sir W.) The Apology of Al Kindy in Defence of Christianity against Islam, 3/

Sisters in Council, Proceedings and Papers read at the Conference of the Christian Women's Union in Liverpool, October 18, 1881, 2/6

Williams's (Rev. W.) Manual of Natural and Revealed Theology, 4/6

Wordsworth's (Charles) Church History, Vol. 2, 6/

MR. WALTER MAWER, Sunday School Association Office 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

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In March, 1880, an order from the Metropolitan Board to remove the Temporary Iron Chapel within twelve months forced upon the Committee the alternative of abandoning the cause, or building a permanent Church. But the prospects of success were too encouraging to allow of any hesitation; the only question was, as to the erection of a Schoolroom in addition. This was quickly decided for them by the handsome present made by the late Mr. Samuel Sharpe, of a Plot of Freehold Land, on which was erected the Schoolroom, completed in 1881, one of the best structures of the kind in London, though built at a very moderate cost. The Congregation has worshipped in this building since the removal of the Iron Church, and the attendance so much improved that the Committee felt it their duty to lose no time in proceeding with the building of the New Chapel, the Foundation-stone of which was accordingly laid by Sir James Clarke Lawrence, Bart., M.P., in June, 1881. But the works had to be suspended on account of insufficient funds, and the Committee feel that such a prejudicial influence will be exerted on the Unitarian cause in the neighbourhood should the work remain longer in abeyance that they are impelled to make an urgent appeal for a sufficient sum to enable them to proceed with the building.

The neighbourhood is rapidly enlarging, the influx of inhabitants is great, the spirit of inquiry is rife, and, to quote from the report in the leading local paper, of the laying of the foundation-stone, "the district in which Mr. Carter administers so ably is one which has grown with marvellous strides of late years, and it is quite probable that before long it will form an important centre of Unitarianism."

Under these circumstances, and the Congregation not numbering amongst them persons of affluence, the Committee must depend on the generous aid of the Unitarian body generally to enable them to complete a building really required in the locality, and for which a promising future may be anticipated.

Subscriptions may be paid into the London and South Western Bank (Peckham Branch), or will be received by the undersigned, and acknowledged in the Unitarian papers.

GEORGE CARTER, Minister, 83, Chadwick-road, Peckham, S.E.

HAHNEMANN EPFS, Secretary and Treasurer, 9, Eliot Bank, Sydenham-hill, S.E.

SECOND SUBSCRIPTION LIST.

The following Subscriptions, in addition to those already acknowledged in this paper, have been promised:—

The late Mr. Samuel Sharpe (2nd sub.)	£600	0	0
Sir James Clarke Lawrence, Bart., M.P. (2nd sub.)	...	50	0
Alderman W. Lawrence, M.P.	...	50	0
Mr. Edwin Lawrence, LL.B. (2nd sub.)	...	50	0
Mr. John Warren	...	20	0
Rev. G. Carter (2nd sub.)	...	2	2
Mr. Samuel Cox (2nd sub.)	...	5	5
Mr. Hahnemann Epfs	...	12	12
Mrs. Hahnemann Epfs	...	5	5
Mr. James Epfs (Croydon)	...	2	2
Miss Edith Camillo E. Epfs	...	1	1
Mr. James Washington Epfs	...	1	1
Mr. Henry Jeffery (2nd sub.)	...	2	2
Mr. I. S. Lister (2nd sub.)	...	1	1
Mrs. Tovey	...	1	1
Mr. W. C. Venning	...	1	1
Mr. I. M. Wade (2nd sub.)	...	1	1
Mr. Thomas Colfox (Bridport)	...	2	2
Mr. William Colfox (Bridport)	...	2	2
Rev. Prof. J. Estlin Carpenter, M.A. (2nd sub.)	...	2	2
Mr. W. Eatwell (Newbury)	...	2	2
Mr. W. Thornley (Hampstead)	...	3	0
E. R.	...	1	0
Mrs. Thomas (Bristol)	...	2	0
Mr. Alfred N. Coupland	...	5	0
Mr. Charles Brocklehurst (Macclesfield)	...	5	0
Mr. F. Nettiefold (2nd sub.)	...	50	0
Mr. T. Smith (Northampton)	...	1	0
Mr. F. Arnold	...	0	5
L. G. J.	...	0	2
E. E.	...	0	3
Mr. Henry Moore (Croydon)	...	5	0
Rev. Prof. C. B. Upton, B.Sc. (Manchester New College)	...	1	1
Mr. F. W. Schreiber	...	1	1
Proceeds of Concert, per Mr. W. G. Warren	...	7	2

Mr. Henry Tate, in addition to his donation, has promised the gift of a handsome organ.

The amount still required to enable the Committee to recommence the works is a little over £850.

HOME FOR INVALIDS.—WESTON-SUPER-MARE.—MRS. LOVERDO and MISS CHALDECOTT have taken a large House, beautifully situated, for the reception of Invalids, who will have every comfort, and good nursing.

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All Letters and items of Intelligence intended for publication should be addressed "To the Editor of the INQUIRER," 37, Norfolk-street, Strand, W.C.

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Miss LOUISA DREWRY has some time Disengaged
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 tice Classes in Schools. Miss Drewry would also read
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The NINETY-SIXTH ANNUAL MEETING of TRUS-
 TEES was held in the Memorial Hall, Manchester, on
 the 19th of January, 1882; JOSEPH LUPTON, Esq., Presi-
 dent, in the Chair.

Resolved:—"That the minutes and proceedings of the
 Committee during the past year be confirmed."

The Accounts of the Treasurer for the Year ending
 September 29th, 1881, showing an excess of Expenditure
 over Receipts of £46 4s. 10d. (making up an amount due
 to the Treasurer of £576 5s. 0d.), were laid before the
 Meeting, having been duly examined and audited, and
 were allowed.

The Address of the Committee was read.

Resolved:—That the Address be adopted and
 printed, with the Treasurer's Accounts and the Annual
 Report, under the direction of the Committee, as usual.

Resolved:—That since the death of the Rev. John
 Kenrick the College—always happy in the support of
 men of learning—has sustained no similar loss so serious
 as in the decease of Mr. Samuel Sharpe, who has now
 followed his immediate successor in the Presidential
 chair; in whose productive erudition, unwearied love of
 truth, and simplicity of life every student had a model of
 scholarly excellence; while his wise and generous ste-
 wardship of wealth, and steadfast fidelity to his con-
 viction of duty, fulfilled the conditions of ex mjl ry civi-
 zenship.

Resolved:—That this meeting cannot place on record
 the death of Mr. Thomas Ainsworth, of the Floss, a Vice-
 President of the College, and former President from 1860
 to 1863, without marking its sense of the deep interest
 which for many years he manifested in the College, not
 only by instituting the scholarship which bears his name,
 but by his sincere devotion to its comprehensive principle
 and his hearty appreciation of its intellectual and moral
 training, attested by the names of all his sons upon its
 roll of students; and its grateful remembrance of the
 rare personal qualities and high tone of character which
 shed a lustre on any cause which he espoused.

Resolved:—That the Committee be requested to con-
 sider the system of the representation of the College, and
 of collection of Subscriptions by the Deputy Treasurers.

The Special Notice and Special Report on negotiations
 with University Hall issued to the Trustees, being taken
 as read, it was

Resolved:—(1) That the Scheme for placing University
 Hall and the proceeds of sale thereof
 in the hands of Trustees, for the
 purposes set forth in the Minutes of
 the Council of the Hall of the 14th
 day of December, 1881, be approved
 of; and the Trustees of the College
 authorise the Committee to continue
 the negotiations, and to nominate the
 first Trustees on behalf of the Col-
 lege, and to see to the formal com-
 pletion of the proposed Trust.

(2) That in order to comply with the stipu-
 lation of the Council of University
 Hall, that the College should make
 the attempt to carry on the Hall, the
 Trustees of the College authorise the
 Committee to make such arrange-
 ments as they deem best for doing so,
 for an experimental period of three
 years, with power to provide for the
 residence of Students of the College
 in the Hall, as the Committee may
 think proper.

Resolved:—That the Committee be directed to con-
 tinue their inquiry and revision of the regulations relating
 to the admission of students and the selection of scholars,
 taking into consideration, also, the result of the pending
 negotiations with University Hall.

The Officers were then appointed.

PRESIDENT.

JOSEPH LUPTON, ESQ.

VICE-PRESIDENTS.

Robert N. Phillips, Esq., M.P.

Samuel Robinson, Esq.

Timothy Kenrick, Esq.

James Heywood, Esq., M.A., F.R.S.

TREASURER.—David Ainsworth, Esq., M.P.,

SECRETARIES.

R. D. Darbishire, Esq., B.A., Manchester.

Rev. H. Enfield Dowson, B.A., Gee Cross.

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Rev. Charles Beard, B.A. Liverpool.

Rev. J. Hamilton Thom, Liverpool.

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Robert Harrop, Esq., London.

Rev. J. E. Odgers, M.A., Liverpool.

AUDITORS.

Henry Turner, Esq., B.A., Stockport.

George W. Rayner Wood, Esq., Manchester.

Resolved:—That the best thanks of the Meeting be
 given to Mr. Lupton for his services in the Chair.

R. D. DARBISHIRE, } Secretaries.

H. ENFIELD DOWSON, }

WILTON-STREET CHAPEL, DENTON.

A BAZAAR, to raise Funds for clearing off the debt of
 £400 on the above Chapel, and for various other ex-
 penses, will be opened in the MECHANICS' INSTITU-
 TION, HYDE, in the third week in April, 1882.

Contributions, either in money or in articles for sale,
 will be thankfully received by the Rev. LAWRENCE SCOTT,
 Manchester-road, Denton; or by the Treasurer, Mr. W.
 H. KNOWLES, Market-place, Denton, Manchester. Gifts
 of material for making up will be especially valuable.

HEATH BROW SCHOOL, HAMPSTEAD.

The NEXT TERM begins on WEDNESDAY, January
 25, 1882.

Boys prepared for the Public Schools; Girls for the
 higher Schools and Colleges.

Prospectus on application to Mrs. Case.

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SCHOOL FOR GIRLS.

Principal ... MRS. F. SHAWCROSS,

late of Brook House, Knutsford.

For prospectus, apply to the Principal.

The SPRING TERM will begin on Tuesday, January 24,

SOUTHPORT.—MISS LEWIN and MISS

HARRIET LEWIN (late Miss Lawford and Miss
 Lewin) will RE-OPEN their SCHOOL for BOYS on
 WEDNESDAY, January 25.

Bingfield, Albert-road.

MOUNT VERNON HIGH SCHOOL,
NOTTINGHAM. Established 1864.

Head Master—Rev. EDWIN SMITH, M.A.,
 Forest-road, Nottingham.

Reference kindly permitted to W. H. Ransom, Esq.,
 M.D., F.R.S., Nottingham, who approves of the sanitary
 arrangements. Vacancies.

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IMMORTALITY.

A HOMILY FOR THE DAY.

THE Future Life has often been asserted by Divines of the Paley School to be "the peculiar discovery, the special revelation" of the Gospel. They forget the glorious teaching of the Greek and Roman philosophers on the natural Immortality of the Soul, which was not to them mere abstract theorising, but a living and practical faith. In all ages and under most of the great religious systems of the world the human heart has felt

The pleasing hope and fond desire,
The longing after Immortality;

as well as

the secret dread and inward horror
Of falling into nought.

WORDSWORTH has simply expressed the natural instinct of humanity when he sang

O joy, that in our embers
Is something that doth live
That Nature yet remembers
What was so fugitive.

And our favourite classical poet could sing—

Non omnis moriar: magna pars mei
Vitat Libitinam:

although possibly he was referring to the Immortality of his muse, not of his soul.

There seems to be a growing indifference rather than actual disbelief in regard to this great doctrine of Immortality, because the Christian teaching, resting upon what are now considered doubtful supernatural marvels, does not come home to the heart and reason in the same way as a principle or sentiment resting upon the indubitable facts of human nature and consciousness. If we can succeed in showing that our own nature and faculties are such as absolutely to require another state for their perfect development and completion we have furnished a more powerful argument than any which is based upon mere

external authority or improbable physical marvels. And this branch of the argument has become more than ever important, because much of the scepticism of the age in regard to this question proceeds upon the assumption that man is destined by the essential conditions of his being for this earthly life alone; that his moral and intellectual being attains its final end and completed form in this world alone, and needs no other; that it is alike vain and futile to wish or hope for a conscious spiritual existence hereafter. This is the ground taken by writers of the Comtist School in brilliant Essays published in the foremost periodicals of our day. The air of this modern world is heavy with doubts and difficulties even on the fundamental points of Christian faith and hope. We shall do much to confirm this sublime hope, if we can bring home to men's hearts the assurance that Immortality is not merely the doctrine of an authoritative revelation, but an inherent fact of human nature and consciousness: if we can show that man's own nature is such as absolutely to require a future life for its perfect development and completion.

(1) The universality of the belief is an argument in its favour. It is not a conclusive logical proof, but it is at least strong presumptive evidence. Man in almost every condition of society, except, perhaps, in some of the lowest stages of barbarism, has entertained this well-nigh universal expectation of a future life. Even among tribes in the lowest condition of humanity, if we know more about them, we should probably discover some vague germ of the belief. Why, then, has God, who in all the phenomena of Nature is acknowledged to do nothing without purpose, given the human mind such a range that its thoughts soar to a heaven which, according to the sceptic, we are never destined to attain? Why are we tantalised with the glorious prospect of Immortality held out before our longing eyes if we are doomed to nothing but annihilation after a brief life which has been sufficient only to unfold the germs of our high capacities and inspire a yearning for ideal perfection which is never to be satisfied? Why have we been permitted to draw for ourselves a glorious picture of the possibilities of never-ending happiness, if all is finally to come to an end after a few toilsome, profitless days on earth? But the mind of man is not so constituted as to rest contented without hope of the future. The natural dread of annihilation would destroy all the happiness of life, and hope of the future is absolutely needed in order to satisfy the wants and complete the ideal of the present. Therefore this universal belief in Immortality is one strong presumptive proof that man is not now in his final stage of being; that the last change which he is to undergo is not the doom of final destruction, but the natural growth and complete development of his best powers, his purest affections, his noblest aspirations.

(2.) If we had been created for this world alone it seems at least probable that we should have been contented with a life bounded by our present limited moral and intellectual horizon. But man, instructed and elevated by all the varied experiences of life, is ever aspiring to an ideal grander and nobler than anything he now sees or knows. There is a sublime discontent with our present attainments which seems to be made a part of our human nature, as if to remind us that the present is not always to endure; as if to teach us to look forward to a future perfection which shall infinitely transcend all human imagination. Now, why are we constituted with this acute sense of the imperfection of this life, if this life is, indeed, our final destiny, the completed end of our being? Man, in distinction from all other creatures, is eminently a moral and progressive being. The faculties which at first are only sufficient for the preservation of existence in its humblest form, gradually expand and lead him to the knowledge of all the arts and amenities of life. We find him crossing the fathomless ocean, and numbering the stars, and calling by their names the minerals and plants, and all creeping things that God has made. We see him gathered with his fellow beings into great cities; guided by just laws, disciplined by wise instruction, and sanctified by devout worship. When we call to mind the saintly and heroic spirits of the world, the great writers, scientific thinkers, patriotic statesmen, all who have thought deeply, invented skilfully, and executed wisely, is it possible to believe that these high and glorious capabilities, all this exuberant spiritual and intellectual power, all these varied forms of goodness and wisdom, are destined to final and utter extinction? Why this capacity of infinite progress if progress is soon to come to an end? Why this high hope of Immortality if the grave is to be our final destiny? The Universe, whatever scientific theory we form in regard to its origin, is admittedly constructed in every department with the most striking adaptation of means to the end, and on the principle of the most perfect economy. It seems most reasonable to believe that the mind of man would not have been framed with this natural yearning after the eternal if that heart is mortal and perishing. No appetite, no affection, no desire is implanted in vain. "Nature never gravitates towards nothing." No animal has wings that is not destined to fly. Every creature that swims in the deep or crawls on the earth has all the organs and instruments necessary for sustaining life in that department of creation which it is destined to inhabit. Even if its present condition may not seem adapted to its nature we know that the creature is presently to undergo some change which will bring all its organs into action. And, in like manner, these inward aspirations in the human soul after something higher and better than we know now, this instinctive dread of annihilation, this eager looking

forward to the future, and expectation of some great change and natural development of our being—these are the wings of the soul beating against its present prison-house; they are the indications and promise of its immortal destiny.

GOETHE, glorious pagan as he was, saw clearly that this hope of Immortality is a necessity of our nature. In his "Conversations with Eckerman" he is represented as saying:—"The belief in Immortality corresponds with the wants of man's nature. To me the eternal existence of the soul is proved from my idea of activity. If I work on incessantly until my death I am confident that Nature will give me another form of existence, when the present one can no longer sustain my spirit. And who will not work and act indefatigably to the end of his days when he finds therein the pledge of an eternal life?"

Sir JOHN HERSCHEL, in his admirable "Preliminary Discourse to the Study of Natural Philosophy," has condensed the whole argument in the following sentences:—"Seeing that all that the longest life and most vigorous intellect can give him power to discover serves only to place him on the bare frontier of knowledge, and affords a distinct glimpse of boundless realms beyond, is it wonderful that a being thus constituted should first encourage a hope, and by degrees acknowledge, an assurance that his intellectual existence will not terminate with the dissolution of his corporeal frame, but rather in a future state of being, disencumbered of a thousand obstructions, endowed with acuter senses and higher faculties, he shall drink deep at that fountain of beneficent Wisdom, of which the slight taste obtained on earth has given him so keen a relish?"

And the poet of *In Memoriam* sums it all up in lines which go to the very root of the question:—

Thou wilt not leave us in the dust;
Thou madest man, he knows not why.
He thinks he was not made to die;
And Thou hast made him! Thou art just.

The soul longs for Immortality, and is prepared to comprehend it, just in proportion as it faithfully endeavours to fulfil the will of its Maker, and seeks to commune with Him through faith and love, in lowly service and lofty aspiration.

THE NAME "EVANGELICAL."

THERE is something in a good name after all. An illustration of this is afforded by the name "Evangelical." In a party sense this is a capital religious designation. It has a strong gospel flavour about it, and therefore commends itself favourably to those who claim to base their faith especially on the teaching of the Gospel. They call themselves "Evangelicals," and are as proud of this title as other sects are of their party designations. It is the chosen name of a considerable party in the Church of England, and in a less formal manner it is appropriated by many Nonconformists also as descriptive of their theological position. It is worth while to inquire how far the claim to this name is justly advanced by the parties that assume it. Is their interpretation of the Gospel a true evangel to the world at large? Mr. WALTER LLOYD, in his recent excellent work, entitled "The Hope of the World," which we have reviewed in another page, draws attention to this point, and says very justly, "As 'evangel' simply means good news, and evangelist a bringer of good news, it is, to say the least, somewhat presumptuous for one sect in the Universal Church to claim, and

foolish for others to allow their claim to be the only bearer of good news to man.

It may be (he says) found that, on the whole, the Latitudinarian has better news, a more cheerful and hopeful gospel for man than the Evangelical, and yet he is not allowed to be styled the bringer of good tidings, not because his message is not good, but because it is not orthodox. But when we consider that Orthodoxy starts with the doctrine of universal depravity and ends with the doctrine of eternal punishment, it is a wonder how it can profess to be cheerful, inspiring, or hopeful; for to rob man of his dignity and then excite his worst fears for the future is, after all, a strange preamble to a gospel. Of course the Evangelicals will say that these are not the only subjects of their message. These (say they) are facts which we have to declare, but our message is also one of deliverance, and it is in this that the good news consists." But it is no less a gospel which abandons sin and its consequences to a lower place in the order of Providence, and assigns the first and final places to God and holiness and heaven. I therefore claim for every message which is given in the name of Christ to encourage, stimulate, and elevate the description "Evangelical." So whether Roman, Anglican, Low Churchman, Dissenter, or Unitarian, if a man preaches deliverance from sin, freedom from bondage, comfort to the afflicted, hope for the despairing, and mercy for all, he is truly evangelical, the bringer of good tidings to all people.

Mr. LLOYD, it will be seen, protests against the exclusive claim to the name Evangelical by any one sect, especially by the party which is so fond of appropriating this designation to itself. He rests his protest on two grounds—first, that the so-called evangelical theology is essentially exclusive; next, that the salvation it provides is not salvation in the truest sense after all. The question which is commonly stated by evangelical teachers, and which their theology has been an attempt, more or less successful to answer, is, "What must I do to be saved from future punishment?" and it is constantly assumed, if a solution can be found to this query, that the individual believer has a ground of peace and comfort and personal assurance of safety upon which he can rest. To him, then, belong all the hopes and promises of the Gospel, while those who have not arrived at the same solution, and rested upon the same means of salvation are eternally lost. And it is further to be remembered that the number of the saved will be but a small fraction of the whole of mankind. How can a gospel which shuts out the vast multitudes of mankind from future happiness be a true evangel to the world at large?

BAXTER sets forth the ground of nearly all modern Evangelical preaching when he says, "It hath been the astonishing wonder of many a man, as well as me, to read in the Holy Scriptures how few will be saved, and that the greater part even of those that are called will be everlastingly shut out of the Kingdom of Heaven, and be tormented with the devils in eternal fire." And this conception of the Gospel is held not only as Orthodox, but as a very consoling truth by many of those who feel themselves safe in the correctness of their belief and practice. Thus, Professor ROGERS, of the Metropolitan Tabernacle College, says, "Thousands and millions have been saved, and the saved have found no hindrance to their faith and hope and love and joy in the preaching of the old doctrine." That is to say, the thought of the awful fate awaiting others has never cast even a shade of regret across their own satisfaction and happiness. "It is manifest," Mr. LLOYD remarks, "that such an idea of Christianity as BAXTER's cannot endure much longer; the truth of it is being tried before the searching investigation of the world, for the world is demanding a solution to its cry, 'What must I do to be

saved?' The question is more than a personal one: it is a question of the race of Humanity. Let a man say, 'I am saved'—or 'I am safe,' for that is what he commonly means—'I am at peace,' 'I can look forward to the next world with satisfaction,' and is that all? Can he rest in that without asking—'What of these others, these my brethren, the great human family? The vast Christless multitudes who have lived and are dead, who are living and who are dying, what is becoming of them? To this the Orthodox religious teacher has had but one answer—'They are lost.' What a mockery to call this partial gloomy theology evangelical! Its predominant sentiment is a refined selfishness. The state of mind or feeling in the next world, of those who are saved, towards the lost is represented as one of callous indifference. Such a mental condition is even less than human. It falls below the common feelings of humanity. Yet this is what the old theology ascribes to the 'redeemed'!"

What is the effect of such teachings on minds that think or reflect at all?

Sometimes (says Mr. Lloyd) it is received as true, and in the manner which characterises those who are commonly called Calvinists. They rejoice that they are chosen, selected from the many, and that they are the privileged recipients of God's mercy and grace, while the rest of mankind is to bear the brunt of his wrath. But "it is all of grace," they say, and they shut themselves up contentedly in placid security, while they believe the world is hurrying with countless myriads to eternal torment according to the pleasure of God; they can do nothing but rejoice in their own safety, and leave the rest of the world to the devil. Again, it is received by more generous minds as true, but with them the belief obtains that it is not an irrevocable decree that sentences men to perdition, but that if they are brought into the light of the Gospel, they may, if they will, be saved. And in such cases, like that of Wesley and other modern evangelists, it creates a burning zeal for the 'salvation of souls,' which no difficulty, hardship, or opposition can quench. This second idea has done a great deal to eradicate the first from Protestant theology. The Arminianism of Wesley and others has almost swept away the Calvinism of their Puritan ancestors. It remains now to be seen whether the ordinary evangelical views are to be regarded as final, whether the doctrine of conditional free grace which has been the theme of evangelists for more than a century shall not itself give way before a freer, grander, and more God-like interpretation of that Gospel which claims to be the bringer of good tidings of great joy to all people. A third effect which this assertion of the eternal reprobation of a large portion of our race has upon men's minds is to cause them to reject the Gospel altogether; they cannot reconcile the possibility of such a destiny for any creatures with the idea of a just and holy and loving God."

We believe they are mistaken who think themselves driven to the alternative of accepting the doctrine of endless woe or rejecting Christianity altogether. We prefer to take the most cheering and hopeful utterances of the New Testament in regard to the future of humanity as presenting the highest, purest truth of Christianity, and resting upon them our hope of an ultimate redemption in the providence of God for all mankind.

ROMANISM AS IT IS.

UNDER the title of "English Church Courts and Primitive Ritual" the Rev. EDMUND S. FFOULKES, at one time a convert to Romanism, and since then reconverted to Protestantism, contributes an interesting article to the January number of *Macmillan's Magazine*, in which he contrasts the secret tribunals of the Romish Church with the courts of the Anglican Church. It is an advantage, in forming an estimate of any religious system, to have the testimony of one who speaks from experience, who gives his evidence from

intimate personal knowledge, not from mere hearsay, not even from reading or study as an outsider. This advantage we enjoy in the case of Mr. FFOULKES; and his testimony is certainly remarkable. We commend it to the attention of any who are inclined to think that in the bosom of the Roman Church are to be found veracity, honour, peace.

We quite agree with the writer that "there are times when personal experience may be appealed to without egotism, and studied, for the position they are intended to illustrate, with profit." It is on this ground that he ventures to recall what were his own experiences, and to state them as a salutary warning. Two books written by Mr. FFOULKES while he belonged to the Church of Rome were placed in the Roman *Index*, and the proceedings connected therewith were the immediate occasion of his quitting the Roman Communion after having joined it in mature life, continued in it fifteen years, and witnessed its workings in a host of countries besides his own. "True," he adds, "those proceedings were neither novel nor peculiar in any case; but till then I distrusted the account given of them in books as being ingrained with prejudice. Brought face to face with them, I found it only too true. Two volumes of mine were placed on the index of proscribed books. *I was neither informed of what was in contemplation, nor of the fact. I am unaware to this day who debated them. I was never confronted with my accusers, nor with my judges, nor with the passages in either volume considered unsound.*" The books had been out and in circulation no less than two years in England previously to their condemnation. Then they attracted notice in Rome, and as soon as they did so they were condemned. "I should be curious," he says, "to have the canon pointed out to me countenancing a judicial process of this kind." Observe how peremptory and secret the whole proceeding was. No opportunity was allowed the author to justify himself, or to defend what he had written. "Open trial in an English court of justice, be it even the Court of Arches, as now constituted, is surely preferable to the arbitrary procedure that we find everywhere else." Looking back now on the arbitrary decision of the Roman authorities, Mr. FFOULKES says:—

Never shall I cease to be thankful for that unrighteous act—that act which enabled me with a good conscience to emancipate myself from a system that I had found on full experience to be completely delusive; just as full of blemishes, and distortions and corruptions as our forefathers had painted it ages ago; falsifying, in fact, almost every pretension it affected itself, or its proselytisers claimed for it; with unity largely dependent on tyranny for its maintenance, and blind to any amount of heart-burnings and internecine strife behind the scenes; with moral appearances largely dependent on secrecy, and truth played fast and loose with in every possible way for palliating, advancing or saving the system. All these discoveries made me rejoice over the unrighteous act that set me free, and enabled me to return to my old home, a wiser, but not by any means a sadder man. I had known Rome now, once for all.

Mr. FFOULKES was not singular in his experience; he speaks thus of the fate of a friend:—

The man who, perhaps, had most to do with my joining the Church of Rome—whose abilities and acquirements commanded my admiration, whose character won my love, whose fate brings tears to my eyes—Père Gratz, of the French Oratory—what was his fate soon after my own breach with Rome? He was hounded to death for daring to speak the truth in a great crisis, as I had done when minds though excited were less vindictive.

It would be interesting to know what are the actual attractions that draw intelligent thoughtful men to Rome—what it is that in their judgment compensates them for the

loss of individual freedom. Different causes, doubtless, operate with different minds. Mr. FFOULKES has told us what was the special attraction in his case, and what he has to say in reference to it is highly instructive:—

What attracted me to Rome formerly was the Roman missal, and nothing else. It was not the gorgeous or the musical accompaniments of High Mass, but the Mass-book itself. Transubstantiation, indeed, I never could get over; but it was not written there. I pronounced the word on being assured it pledged me to no more than a distinct acceptance of the doctrine of the Real Presence—a doctrine which had been mine from childhood—and in this assurance I rested for a length of time; till, on re-reading the points at issue between the Latin and Greek Churches attentively, doubts of the two doctrines being identic were started, though I had not leisure to pursue them farther just then. An opportunity presented itself, however, before long, on my being asked for a paper on the "Eucharist," by Dr. Smith for his Biographical Dictionary. I resolved on doing full justice to truth in this article, so far as its limits would permit. What was my surprise, then, when on comparing the Roman missal carefully bit by bit, with the various liturgies which it has either displaced—but of which tell-tale fragments remain,—or is still opposing, I found it was by no means the venerable immaculate landmark of primitive belief in its present form that it had appeared to me to be years ago, but a deceptive composite; again and again altered irregularly by those who should have maintained it intact, to meet the requirements of a doctrine based on counterfeit works of the Fathers, but opposed diametrically to their teaching. The fact is, this missal is just of a piece with what inquiry shows everything else to be, that is distinctively Roman, and tends to the exaltation of Rome, viz., that when its sources have been unravelled and laid bare, they are found invariably to consist of spurious documents, interpolated or distorted passages, or passages construed apart from their context, and giving colour to the false conclusions of which Rome has been in uninterrupted possession so long that she can pass them off still, authenticated as they have been many times over by her supreme heads, upon her much enduring children, and pledge them to their acceptance as part and parcel of her Apostolic heirloom.

In another instructive paragraph Mr. FFOULKES traces the origin and rise of the doctrine of Transubstantiation:—

Now, without going into theological disquisitions of any kind, but keeping to what is matter of pure history throughout, the facts of the case are simply these. Transubstantiation, which has become the distinctive teaching of the Church of Rome, cannot be found in any genuine work that has come down to us before the eleventh century. The first authorities for it are spurious homilies, treatises, or interpolations which began to be current about that time. Up to that time what is called the doctrine of the Real Presence—a doctrine quite distinct from Transubstantiation—had been the teaching of the Universal Church; and up to that time, or very nearly till then, there had been a prayer in every known liturgy throughout the Christian world—as there still is in every known Eastern liturgy—which has always gone by the name of the "Prayer of Invocation," in other words, a prayer addressed to the Father to send down the Holy Ghost from Heaven, to make the Eucharist on its consecration what his Son had pronounced it to be at its institution.

On this interesting question our author maintains, as a matter of fact, that the very first writer who ascribes to CHRIST's words at the supper the effect now ascribed to them on their being pronounced by the priest, is AMALARIUS, a liturgical writer of the ninth century, patronised by the Emperor LEWIS, to whom his work is dedicated, but what rank he held in the Church is uncertain. "How are we to explain the fact," asks Mr. FFOULKES, "that a doctrine so portentous should have been overlooked for more than eight centuries, and then proclaimed to the Western world by a writer so obscure? It is explained in his work, which, being a running commentary, paragraph by paragraph, on the Roman Mass-book, as it stood in his day, and no reference, direct or indirect, being made by him to the Prayer of

Invocation, that prayer must have been expunged from the Roman liturgy by them." Its omission made room for the mediæval figment of Transubstantiation.

The greater part of Mr. FFOULKES's paper is interesting to Churchmen chiefly, as it bears directly on present Church difficulties and controversies, out of which he suggests what seems to him a way of deliverance; but the passages we have quoted are of interest to all who hate ecclesiastical fraud and imposture, or are in the least degree likely to be deceived by them. The Roman Church abates nothing of its claims, confesses none of its faults, retracts none of its manifest errors and falsehoods. It stands by the whole, and strives to maintain them intact. And this makes it necessary, especially in an age when it still boasts of its successes, to speak the honest truth about it and show it up in its true colours. At least, what can be done should be done to warn the unwary against the huge imposture of Roman pretension, and we trust that Mr. FFOULKES's warning, given from his own experience, will not be without a salutary effect.

DEATH OF DR. BELLOWS OF NEW YORK.

We have received with the deepest regret the melancholy intelligence of the sudden death of our friend the Rev. Dr. Bellows, who was almost as well known and as greatly respected and beloved among Liberal Christians on this side of the Atlantic as in his own country. Many of our readers will call to mind his dignified person and open genial countenance; as well as the marvellous power of his sermons and addresses on occasion of his visits to this country many years ago. Others have been delighted and instructed by his theological works, and still more by his charming book of travel in the old world, entitled "The Old World in its New Face."

On another page we have reprinted the fine tribute to Dr. Bellows's work as a philanthropist and patriot during the Civil War, which appeared in the *Daily News* of Thursday, evidently from the pen of Mr. Clayden, who enjoyed Dr. Bellows's friendship and hospitality during his visit last year to the United States. Next week we are promised an outline of Dr. Bellows's work as a theologian and religious reformer, from the pen of our valued contributor the Rev. W. H. Channing. The loss our Liberal cause has sustained is almost irreparable. There may have been greater thinkers and more influential writers in the Unitarian ministry, but there was no man who was so great as an organiser and practical leader, or who was regarded with more profound respect and entire confidence. Dr. Bellows was even more of a Liberal Christian than a Unitarian, more a reconciler than a proselytiser; and it was interesting to observe how his theology broadened and his sympathies widened with advancing age, so that while he occupied what might be considered the central position, he could recognise what is good and true in the work of all "schools" of thought in our somewhat heterogeneous community. But on this and other features in the character of this large-hearted divine we must leave our friend Mr. Channing to bear his testimony, from the fulness of long and intimate personal knowledge.

THE CONGREGATIONAL UNION.—The first list, amounting to £87,000 in definite promises, of contributions to the Special Jubilee Fund in the Congregational Union has just been issued. In Wales a remarkable movement has been initiated in connection with it to reduce the debts on the Congregational churches of the Principality, which are said to amount to £170,000. Of this, £30,000 rests upon the Welsh churches in the Rhondda Valley—a district unhappily so well known on account of the terrible colliery disasters of recent years. Though the district is chiefly inhabited by colliers, yet at a representative meeting recently held at the Tonystad, the churches pledged themselves to raise the whole of this amount during the next eight years, with £10,000 interest thereon.

THE SOLDIERS OF THE CROSS, THE BRETHREN, AND THE DISCIPLES OF CHRIST.

BY THE REV. J. M. DIXON.

About twelve months ago a few poor people commenced a working-men's mission, with the designation of the "Soldiers of the Cross." They meet in a room in Regent-street, Hull. Their humble meeting-house was originally a joiner's shop, and still has unmistakable evidences of its utilitarian origin. In the conversion of the joiner's shop into a meeting-house the Soldiers of the Cross have not attempted anything in the way of ecclesiastical arrangement. There is neither pulpit nor reading-desk, and all the benches are backless. The room and the furniture are of a very primitive character. The Soldiers have several meetings on Sundays, and meet every night in the week. They have no paid officers. There is a committee of five persons, and each member of the committee takes his turn in presiding at the meetings. The evening I attended the assembly of Soldiers the meeting was opened with a hymn and prayer. A chapter in "The Acts of the Apostles" was next read; another hymn, then an exhortation by the young man who presided; more singing; after which several persons, both men and women, spoke their religious experience. The first speaker was an old sailor, who seemed to be filled to running over with spiritual joy. One man, without the sanguine temperament of the previous speaker, and evidently by nature of bilious temperament, said some people said he had a "tile off." He added, if he had a tile off God had let light into his soul by taking away the tile. A woman waxed eloquent in speaking of the joy and delight of her soul. She said she could not tell how happy she was. The next female Soldier was more nervous and subdued in her manner. Most of the speakers closed with the words "May I meet you all in heaven." The Soldiers of the Cross all appeared to be very happy, and the meeting was certainly a lively one.

The "Brethren" or "Open Brethren" meet in the Granville Hall, on Sunday mornings, but have not any week evening meetings. A gentleman, one of the "Brethren," has kindly furnished me with all needful information respecting this section of Christians. He says—"The Christians in Hull known as 'Open Brethren' have begun to meet in Granville Hall, every Lord's Day, at 11 A.M., to remember in the ordinance of the Supper the atoning death of our Divine Redeemer, but as yet we have no meetings during the other days of the week."

Some people manage to get as much temple bread on the Sunday as serves them all the week, and others have to meet every evening in the week to keep the health and vigour of their souls. A cultivated friend of mine, whose logical faculty somewhat encroaches upon his devotional nature, says some people have not as much religion as serves them from Sunday to Sunday, and, therefore, they go on week evenings to religious services to get what crusts and crumbs are to be obtained on such occasions. Still, it is well to assemble often for social spiritual communion, and it is both rational and religious to do so.

I will let the "Brethren state their own case, as they have presented it to the world in a little tract.

"The Brethren.—Those to whom this appellation is applied receive it only as descriptive of their individual state as Christians—not as a name by which they might be known collectively as a distinct religious sect. It is not from any common doctrinal peculiarity or definite ecclesiastical organisation that have the appearance of a separate community; but rather from the fact that, while all other Christians are identified with some particular section of the Church of God, the persons known as 'Brethren' utterly refuse to be identified with any. Their existence is, in fact, a protest against all sectarianism; and the primary ground of their secession from the different bodies to which most of them have once belonged is, that the various tests by which, in all these bodies, the communion of true Christians with each other is prevented or impeded are unsanctioned by the Word of God. They see no valid reason why the Church (consisting of all true believers) which is really one, should not be also visibly united, having as its only bond of fellowship and barrier of exclusion the reception or rejection of those vital truths by which the Christian is distinguished from the unbeliever.

Looking at existing Churches, it appears to them that all are faulty in this matter; national Churches by adopting a too lax—dissenting Churches by adopting a too limited—criterion of membership. The former, it appears to Brethren, by considering as members all within a certain territory, mingle in one body the believers and the unbelievers; while the latter, by their various tests of doctrine or of discipline, exclude from their communion many who are clearly and undoubtedly true members of the universal Church. The Brethren, therefore, may be represented as consisting of all such as, practically holding all the truths essential to salvation, recognise each other as, on that account alone, true members of the only Church. A difference of opinion upon aught besides is not regarded as sufficient ground for separation; and the Brethren, therefore, have withdrawn themselves from all those bodies in which tests, expressed on vital or minor points, are made the means of separating Christians from each other.

"In the judgment of the Brethren, the disunion now existing in the general Church is the result of a neglect to recognise the Holy Spirit as its all-sufficient Guide. Instead, they say, of a reliance on His promised presence and sovereignty as Christ's Vicar on earth, ever abiding to assert and maintain His Lordship in the Church according to the written Word, men, by their creeds and articles, have questioned the sufficiency of Scripture as interpreted to all by Him, and, by their ministerial and ritual appointments, have assumed to specify the channels through which only can His blessings be communicated. All these various human forms and systems are believed by Brethren to be destitute of scriptural authority, and practically restrictive of the Holy Spirit's operations.

"Chiefly with regard to ministry are these opinions urged; the usual method of ordaining special persons to the office being held to be unscriptural and prejudicial. They conceive that Christians in general confound ministry (*i.e.*, the exercise of spiritual gifts) with local charges, as eldership, &c. Such charges they infer from Scripture require the sanction of the Apostles or their delegates to validate the appointment (Acts xiv. 23; Titus i. 5); whereas the 'gifts' never needed any human authorisation (Acts xviii. 24-28; Rom. xii. 1; 1 Cor. xii. xiv.; Phil. i. 14; 1 Peter iv. 9, 10). Further, they urge that while Scripture warrants the Church to expect a perpetuity of 'gifts'—*asevangelists*, pastors, teachers, exhorters, rulers, &c.—because they are requisite for the work of the ministry (Eph. iv. 7-13)—it nowhere guarantees a permanent ordaining power, without which the nomination or ordaining of elders is valueless. All believers are, it is affirmed, true spiritual priests, capacitated for worship (Heb. x. 19-25), and any who possess the qualifications from the Lord are authorised to evangelise the world or instruct the Church; and such have not alone the liberty, but also an obligation, to employ whatever gift may be entrusted to their keeping. Hence, in their assemblies, Brethren have no pre-appointed person to conduct or share in the proceedings; all is open to the guidance of the Holy Ghost at the time, so that he who believes himself to be so led of the Spirit may address the meeting, &c. This arrangement is considered to be indicated as the proper order in 1 Cor. xiv.—to flow from the principle laid down in 1 Cor. xii.—and to be traceable historically in the Acts of the Apostles. By adopting it the Brethren think that they avoid two evils by which all existing sects are more or less distinguished; the first, the evil of not employing talents given to believers for the Church's benefit—the second, the evil of appointing as the Church's teachers men in whom the gifts essential for the work have not yet been discovered. The Brethren, therefore, recognise no separate orders of 'clergy' and 'laity'—all are looked upon as equal in position (Matt. xxiii. 8; 1 Cor. x. 17; xii. 12-20, &c.), differing only as to 'gifts' of ruling, teaching, preaching, and the like (Rom. xii. 4-8; 1 Cor. xii. 18-23, &c.). The ordinance consequently of baptism, when administered, and the Lord's Supper, which is celebrated weekly, need no special person to administer or preside (Acts ix. 17-18; x. 48; xx. 7; 1 Cor. xi.). Another feature of some importance is, that wherever gifted men are found among the Brethren, they, in general, are actively engaged in preaching and expounding, &c., on their own individual responsibility to the Lord, and quite distinct from the assembly. So that though

they may occasionally use the buildings where the Brethren meet, it is in no way as ministers of the Brethren, but of Christ."

The "Brethren" seem to have much in common with the "Friends," and still more with the people usually known as "Plymouth Brethren." Are the "Open Brethren" so open that they would admit to their Church fellowship Swedenborg, with his doctrine of the Trinity all in Jesus Christ, or John Milton or Dr. Channing, holding the Arian view of Christ? All these men objected to such phraseology as the atoning sacrifice of Christ, but they believed in the doctrine of the reconciliation of man to God through Jesus Christ, and bravely and devoutly followed the Well-beloved Son of God. Would the "Open Brethren" welcome Elizabeth Fry as a sister in Christ? In the simple, sublime majesty of the spirit of Christ she went from prison to prison as an angel of love and mercy. Her only baptism was the heavenly grace, and her communion service was the ever new, rich wine of Christian love. While we have our forms and rites as helps to our spiritual life, and our doctrinal views as relative truth, different measures of the infinite truth, which the finite can know only in part, we may see all sections of religious people as members of the one Holy Church of God:—

"One only Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

From oldest time, on farthest shores,
Beneath the pine or palm,
One Unseen Presence she adores
With silence or with psalm.

Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptised ones,
Love her Communion Cup.

The truth is her prophetic gift,
The soul her sacred page;
And feet on mercy's errands swift,
Do make her pilgrimage.

O living Church! thine errand speed,
Fulfil thy task sublime;
With bread of life earth's hunger feed,
Redeem the evil time!"

"The Disciples of Christ," sometimes designated Campbellites, meet on Sundays, in a room on Hesse-road. At present they have not any week evening meetings, but trust to have them before long. The originator of this branch of the Christian Church was a Mr. Campbell. The Rev. Thomas Campbell was a minister of the Secession Presbyterian Church, in the North of Ireland. He emigrated to America, and settled in Washington County, Pennsylvania, where he was joined by his son Alexander, who had studied in Glasgow. Father and son began to restore the Church to what they regarded as its original unity. To this end they said all human creeds, confessions of faith, formularies of any Church government, should be laid aside, and the Bible alone should be taken as the rule of faith and practice and the bond of Church unity. Many people responded to this appeal, and on the 7th September, 1810, a Church was formed upon Brush Run, in Washington County. Over this Church, with no creed but the Bible, Thomas Campbell and his son Alexander presided as pastors. Each applicant for admission to this Church was requested to give a satisfactory answer to the question, "What is the meritorious cause of the sinner's acceptance with God?" And on expressing his reliance upon the merits of Christ alone for salvation and manifesting the Christian spirit, the applicant was received into the Church. For some time this Church had unbroken harmony, but a controversy arose on the subject of baptism. The two Campbells and several other members of the Church advocated adult baptism by immersion. Others maintained the rite of infant baptism. A separation took place, the two parties forming themselves into separate Churches. The Campbells and their followers were drawn into closer sympathy and connection with the Baptists. In 1813 the Campbells and their adherents were received into the Redstone Baptist Association, with the distinct understanding that no terms of communion should be required of them than those laid down in the Scriptures. The views which Alexander Campbell urged upon the Baptist Churches made much commotion and division. The Brush Run pastor and Church were regarded with

much suspicion, and charged with heresy by many of the Baptists. After much contention and unpleasantness, Alexander Campbell and about thirty members had to leave Brush Run Church. Campbell and his sympathisers immigrated to Wellsburg, Virginia, where they formed a new Church, and connected themselves with an Association of Baptist Churches. There they found a more ready and general acceptance of their views. But even there many Baptists objected to dispense with all human creeds, and the Baptist Churches of the Beaver Association denounced the views of Campbell and his followers as heretical. Finding themselves cut off from communion with the Baptists, Campbell and his fellow-believers formed themselves into a separate religious community, as "Disciples of Christ." When they became a distinct denomination their numbers increased more rapidly. They are not numerically insignificant in America. "In the United States they are most numerous in Kentucky, Ohio, Indiana, Illinois, Missouri, and Virginia. There are a few of the 'Disciples' in the British provinces of North America." The late President Garfield was an honoured and active member of this community. The principles of the "Disciples" soon found their way to England in the writings of Alexander Campbell, but the "Disciples" are not numerous in this country. In *The Ecclesiastical Observer* of October 15, 1881, a fortnightly journal of the "Disciples," there is a statement of their distinctive principles, which I subjoin:—Sir,—Your correspondent "A. B.," in your issue of the 29th instant, asks to be informed what are the doctrines of the Campbellites, of whose faith was the late President Garfield. Will you permit me to say that the designation "Campbellites" is a misnomer, and that the body of which the deceased illustrious man was a member repudiate the appellation, and always request to be called by such names alone as were with approbation accepted by the early followers of the Lord Jesus Christ, such as "Christians," "Disciples," "Believers," &c., as they disclaim all humanly-invented titles, believing them not only unauthorised, but contrary to the letter and genius of the Divine system propounded by the great Head of the Church, and the Apostles, who were his ambassadors? They revere and esteem the memory of the late Alexander Campbell, whose name is a sort of household word, especially in America, and who was one of several pioneers of what was known as the Reformation (they prefer the term Restoration); and his writings, debates, and discourses have exerted a wide-spread influence in that country, and have been diffused, and are still being disseminated, in almost every land. By "the Restoration" is meant the return to the original order of worship instituted by "the Lord and those who heard Him." They hold "the Bible, and the Bible only," as the authorised basis of their belief and practice, and recognise no humanly-devised or humanly-constructed creed or confession of faith. Their motto is: "Where the Bible speaks we speak, and where the Bible is silent we are silent," in reference to church order and obligations. In order to membership in the Church they require a confession of belief in the Lord Jesus Christ as the Son of God, and the atoning sacrifice for sin, understanding that He, as "the Word," was "in the beginning with God," and "was God," that "all things were made by Him, and without Him was not anything made that was made;" the confession of the belief to be followed by an avowal of repentance produced by that belief, and baptism (immersion) into the name of the Father, Son, and Holy Spirit for the remission of sins. (Acts ii. 14-40). The "body," "church," or congregation thus formed, meet on the first day of the week to attend to "the Apostles' doctrine, the fellowship, the breaking of the loaf, and the prayers" (Acts ii 42), and for mutual edification, and at which any may, in order, take part in the service, provided they are qualified to do so to "edification." They require for their practice, in church order and discipline, a "thus saith the Lord," a precedent approved by the Apostles, or a necessary inference, logically deduced from apostolic teaching; and in matters untaught or of expediency such practices as do not conflict with any principle of law, or the spirit of the Scriptures, and thus "contend for the faith once delivered to the saints." They plead for "the unity of the spirit," and seek to hasten the time when the prayer of the Saviour shall be

realised, that those who "name His name may be one, that the world may know that the Father has sent Him."

There are people who simply accept the Sermon on the Mount as the Christ-made chart by which to find their way to Christian character and to heaven. To lovingly accept that sermon is to build our spiritual houses on the rock of truth and righteousness. But different minds, equally sincere and anxious to know the truth, see different aspects of truth, and some have clearer visions of some portions of truth than other minds have. Amid the diversities of judgment we should all cultivate the unity of the spirit and cherish the love which thinketh no evil and never faileth. Then in thought, we can take the nature and surroundings of those from whom we differ into account. We can become them in thought or imagination a while, and see and feel how certain influences affect them, and certain arguments and feelings form their religious views and spiritual affinities and tastes. We thus learn to be charitable towards all who differ from us in religious belief. This large, clear kindly outlook on the human world is the righteous adversary of all bigotry and intolerance.

My week evening wanderings in the many folds of faith have brought me into close contact with many phases of religious life. From the ornate, sensuous, picturesque worship of the Catholic Church, to the stately, inflexible service of the Established Church; through the severe baldness of Calvinistic Presbyterianism; educated Congregationalism, including the Baptists; the eloquent fervour of Wesleyanism; the mid-region of New Connexionism; the now subdued heat of Primitive Methodism; the more open grooves of Free Methodism; the cool region of Swedenborgianism; the intellectual gravity of Unitarianism; the compound ritualism of the Catholic Apostolic Church; the shady peace of the Friends; the measured silence and the unmeasured talk of the Plymouth Brethren, or "Christians;" down to the red hot energy and stormy unction of the Salvation Army, I have travelled. And I have gathered bits of spiritual silver and gold in my journeyings. I have gone from spiritual house to house in the spirit of Christian eclecticism, taking whatever good was to be had.

These articles have brought me into pleasant intercourse with ministers and laymen of many denominations. One of the most pleasant events in this way was the very friendly relation into which I was brought with the liberal, genial, and much esteemed vicar of Sculcoates, the late Rev. Canon Walsham, whom I esteemed very highly.

A MODERN HANS SACHS ON THE JUDENHETZE.

The author of the following skit, which, though primarily referring to the anti-Semitic agitation in Germany, is applicable, in still stronger measure, to the recent Russian atrocities, is no less a person than the celebrated Dr. Daniel Sanders, compiler of the gigantic German Dictionary (1860-1865), and an immense number of grammatical and lexicographical works of a kindred character, among the latest and most important of which are the "Deutsche Sprachbriefe" (third edition, Berlin, 1881), a series of letters, in which all the niceties of the German idiom are illustrated by examples from almost every author from the days of Luther to the present time. Sanders is the *Littre* of Germany; the completer of the work which Grimm began; and has well been called the "founder of modern High German Philology." Even the lighter words of such a man cannot fail to have their weight, and they may form a wholesome counterblast to the utterances of a Goldwin Smith. Allowance must be made for the inevitable shortcomings of a translation.

THE TWO APOSTLES.

A SKIT BY HANS SACHS THE YOUNGER (DANIEL SANDERS).

St. Peter sits at heaven's gate;
He has not much to do of late:
The keys are resting on his lap,
And he has time to take a nap.
While nodding in profound repose,
A sudden start disturbs his doze.
A wild alarm assaults the sky;
He wonders what it can imply.
Till fairly roused, he pricks his ears,
And words as follows plainly hears:—

"O gracious God from heaven behold
How we thy little Christian fold
These Devils no more aloof can hold:
By cursed Semites overridden,
Until the land be them forbidden."

St. Peter, at the news distraught,
Looked up to God, and him besought
For mercy on the Christian folk
Ground down beneath the cruel yoke,
And when St. Paul had heard the plea,
Not slow to follow suit was he:
For both Apostles, as we know,
With Christian zeal and fervour glow.
And, smiling, God replied, "Go to—
Descend to earth, then, both of you,
The downtrod Christians' plight to view,
And see what huge oppressive throng
My feeble flock afflict with wrong."

So, following the noise and screech,
At length a crowded hall they reach.
"What's up?" asks Paul the first he saw,
"You Jewish rascal, hold your jaw!
We're Teutons—anti-Semites too,
Who stop the jaw of every Jew.
Your hash we'll settle out and out"—
In furious chorus wild they shout.

Dumbfounded Paul at Peter gazed,
Who answered angry and amazed:
"Christians! what mean ye? know ye not
The speaker? have ye then forgot?
'Tis the beloved Apostle Paul;
Dear follower of the Lord of all;
And his companion Peter—I."

"And what of that?" did straight reply
The leader of the hue and cry;
"We simply wont abide a Jew;
And sons of Shem are both of you."

"We know you well. You say you're Paul,
Yes, but at bottom you are Saul,
A genuine Jew and son of Shem;
We Teutons have had enough of them.
And you who call yourself St. Peter,
You scoundrel of a Jewish cheater,
Are Cephas—better Simon Bar
Jonah—yes, we know what you are."

"Turn Saul and the son of Jonah out!"
The whole assembly furious shout.
The Apostles are hustled and jostled; at last
Kicked out in the cold, and the doors made fast.
There cramped in a corner of the street
An aged cringing Jew they meet,
To whom says Paul: "Pray tell us straight
The number of Jews in the German State."
"I should say there are half a million or so."
"And how many Christians, do you know?"
"As near," says he, "as I can tell,
In Germany forty millions dwell."

"And you, outnumbered eighty-fold,
Oppress them! Can such trash be told!"
The greybeard sad the speaker eyed,
And with a silent shrug replied.
Thus undeceived the Apostles twain,
To heaven betook them back again.
And with a smile said God, "Well, how
Fare the poor German Christians now?"
Storms Peter, "The boasted land of thinkers
Is a stinking sink of brawling tinkers!"
"Speak fair and softly," God exclaims,
"And do not call my Germans names,
Because a knot of worthless fellows
With envy blinded howls and bellows.
Has thou not seen the sun's bright beam
Through cloud and mist oft faintly gleam?
It needs but a freshening breeze from heaven,
And straight the murky veil is riven,
And the glad sunshine smiling bright
Floods all the sky with golden light.
Trust me this Anti-Semitic craze
Shall yield to the dawn of better days:
And forth shall shine on the German nation
With stainless pure illumination
Humanity, freedom, and toleration."
That thus his country great may wax
Is the heartfelt prayer of her friend

HANS SACHS.

THE MARQUIS OF BUTE has contributed £10,000 towards the proposed University College for South Wales, on the condition that it shall be located in Cardiff.

THE Commission appointed in Germany to revise Luther's translation of the Bible has held its last sitting, and brought its work to a close.

A SISTERHOOD of "Christian Love" has been established in Cologne with the permission of the Minister of the Interior.

Occasional Notes.

MR. HERMAN, the Senior Wrangler this year—the last of a long line of Senior Wranglers—is a Nonconformist, as were several of his predecessors during the quarter of a century that the older Universities have been freed from religious tests. His father is deacon of a Congregational Church at Bath, and his uncle is minister of another at Reading. It is a curious circumstance that Orthodox Dissenters who differ so little from the Church in doctrine are seldom tempted by University influences to enter the Establishment, while Unitarians who differ *to celo* from the whole Orthodox world are constantly passing over to the side of the majority. The present Master of Peterhouse, a Senior Wrangler of three or four years ago, born and brought up a Unitarian, is now an ordained clergyman of the Church of England. But then long usage, if not special enactment, requires that the Master of Peterhouse should be in holy orders.

WE announced a few weeks ago that the fine old house on Newington-green where Samuel Rogers was born is about to be pulled down. He was one of the trustees of the little Unitarian chapel on the Green, the venerable character of which has unfortunately been destroyed by its new and hideous front. In common, we suppose, with most of our readers we were quite ignorant of the interesting fact which Mr. Jeremy has lately mentioned in his valuable series of biographical papers, that the poet was also for a short time one of the trustees of Dr. Williams's Library, one of the oldest and most valuable of Nonconformist institutions. A correspondent of a weekly paper calls attention to the sadly-neglected state of Rogers's tomb in the picturesque churchyard of Hornsey. It is placed in a retired nook, which is said to be a receptacle of rubbish, but which with small expenditure might be made neat and attractive.

IN reference to a remark that the public schools are as usual out of the running in the Cambridge Mathematical Tripos, a correspondent from Harrow writes to the *Pall Mall Gazette* to offer a reason for the fact. "Schools," he says, "are now divided into two sections—classical side and modern side. Boys on the classical side spend from three to four hours a week on mathematics, and of course have no chance to take honours in that subject. Boys on the modern side who make mathematics their strong point are discouraged from going to Cambridge by the fact that they have learned no Greek. The best of such boys find their way into Woolwich and the Civil Services. Thus the best mathematicians of the public schools are debarred from going to college by an ancient rule of the Universities which makes a smattering of Greek compulsory on all. It is only fair to say that the Cambridge professors and tutors have tried to do away with this piece of bigotry; but, as in so many other intellectual movements, the intelligent teaching body have been outvoted by a swarm of country parsons, who believe that their smattering of bad Greek will preserve our future Tyndals and Huxleys from theological license! There still remains the other reason: the mathematical spirit bloweth where it listeth."

THE *Larne Weekly Recorder* of Jan. 28 announces the death, on the 25th ult., of Miss Margaret Bailie, Cairncastle, at the wonderful age of one hundred and eleven years. Miss Bailie was born, and spent all her days, in the house in which she died. She occupied the position of a tenant-farmer, as her forefathers had done for generations; and until a few years ago personally superintended the work of her own farm. She was connected with the old Presbyterian Congregation of which Mr. Thomas is now the minister, and of which some of her relatives are respected members.

MANY of our readers will hear with interest the announcement in the *Gazette* of Tuesday that "the Queen has been pleased to direct letters patent to be passed under the Great Seal of the United Kingdom of Great Britain and Ireland for presenting the Rev. Joseph Henry Hutton, B.A., to the Rectory of West Heslerton, in the county and diocese of York, as defined by an Order of Her Majesty in Council, bearing date

the 14th day of August, 1879, void by the death of the Rev. Charles William Knyvett, M.A." Mr. Hutton is an old student of Manchester New College, and was formerly Unitarian minister of Octagon Chapel, Norwich, and Upper Brook Street Chapel, Manchester, more recently the successor of the late Rev. Mr. Malleson at Hove School, near Brighton. Mr. Hutton took orders several years ago, and has been for some time past in charge of a parish near Bristol.

ACCORDING to the quarterly return of the Registrar-General, the resident population of the United Kingdom in the middle of last year was estimated at 34,930,035 persons; that of England and Wales at 26,055,406; of Scotland at 3,744,679, and of Ireland at 5,129,950.

MR. OSCAR WILDE lectured at Boston on Tuesday evening to an immense audience. It was announced beforehand that sixty Harvard students would attend dressed in imitation of Mr. Wilde. The audience was largely attracted by this announcement. The students occupied the front seats, wearing dress coats, knee-breeches, flowing wigs, and green neck scarfs, having lilies in their buttonholes and sunflowers in their hands. Mr. Wilde did not wear knee-breeches. He was greeted with applause, which changed to immoderate laughter by the time he reached the desk. After he had spoken for fifteen minutes many went out. Whenever he paused to drink water the audience broke into uproarious applause lasting several minutes. This occurred so often that Mr. Wilde paused, and glared upon the audience until silence was restored. His impressions of Boston are said to be as unfavourable as his opinion of the Atlantic Ocean.

IT is stated that the island at Herm, about three miles distant from Guernsey—a mere islet, considerably less than two square miles in area—has been sold in perpetuity to an English solicitor, the legal representative and agent of two French Roman Catholic priests, who are believed to have purchased it as a settlement for the monastic order of Carthusians. Henceforth, this charming spot in the ocean, visited in the past by many a holiday-maker, and occupied by some two score fishermen and labourers, will become the quiet, undisturbed home of an old religious order.

THE religious census fever has spread to Bournemouth, where there is a population of 17,500. It is not, however, altogether creditable to the town that last Sunday the absentees from Divine worship numbered more than ten thousand. Of the total 12,749 attendances, 7,791 were Church of England, 683 Roman Catholics, and the remainder Nonconformists.

AT a Conservative dinner at Handsworth, on Wednesday, the Rector of the place—who, it seems, is also an Irish landlord—made a violent attack on the Premier. Mr. Gladstone, he declared, in regard to Ireland, had robbed her Church, he was robbing her landlords and loyal citizens, and he had betrayed the men who helped him into place and power. But the crowning offence of the Premier is his recent visit to the Tabernacle. "The last development of this man of mystery was that—accompanied by Herbert, his son—he appeared in Mr. Spurgeon's Tabernacle, sat in Mr. Spurgeon's pew, expressed his high appreciation of the service and sermon, and drank Mr. Spurgeon's health, which was not good, in Mr. Spurgeon's wine, which was very good, and straightway walked home a confirmed Baptist." When will these country clergy learn a little common sense?

WE are glad to see the following paragraph in the *Chicago Sunday Times* of January 15th, under the quaint heading "Messiah's Annual":—"The Church of the Messiah (the Rev. Brooke Herford's) held its annual meeting last evening in the parlours of the church. The trustees reported a better average attendance and a larger number of pews sold than during the previous year. The receipts were \$11,699, and the expenses \$11,689. The ladies' association of the church reported a large amount of good accomplished during the year. One of the most beneficent of their enterprises was the establishment of a free kindergarten. The sympathies of the gentlemen of the church had been enlisted, and the school at the corner of Arnold and Twenty-second streets had been a very successful one.

For its maintenance were contributed about \$1,100, of which but about \$600 was used, leaving a handsome balance. The school was capable of accommodating thirty-six pupils, but many more than that had applied. A resolution was adopted commending the use of the Revised Version of the New Testament in the services of the church, and the meeting adjourned." Our Chicago correspondent, Mr. John Fretwell, from whom we are always glad to hear, writes that the Church is decidedly the most prosperous Unitarian Church West of the River Hudson. The Rev. G. Miln, minister of Robert Collyer's former Church in Chicago, whose sermon on Immortality we printed last week, may be taken as a representative of "advanced Theism," even more advanced than Theodore Parker; and Brooke Herford as a representative of what is often called "Channing Unitarianism."

MR. WALTER LLOYD, whose interesting book on Universal Redemption we have reviewed on another page, was, until recently, a member of Mr. Baldwin Brown's congregation at Brixton. Having adopted Universalist views in regard to the future life, he has gradually found himself drawn into sympathy with Unitarians, and has joined Mr. Worthington's congregation at Effra-road. Mr. Lloyd is a member of the Civil Service, and has occasionally officiated as a lay-preacher both at Newington-green and Effra-road Chapels. Mr. Baldwin Brown has more than once expressed his conviction that there is "no future for Unitarianism." We are strongly inclined to think that if all the members of his and other Independent congregations who are known to hold sentiments very much in accordance with our own were to act as honestly as Mr. Lloyd has acted, the prevailing views as to the future of Unitarianism would be considerably modified.

EVERYONE has now seen or heard of Mr. Burnand's amusing play *The Colonel*, which ridicules what, ruthlessly degrading a noble word, we are accustomed to speak of as "aestheticism." *The Times* justly says of it that the mistake Mr. Burnand has made, and all who have preceded or followed him have made, is that he has not sufficiently distinguished between the false and the true—just as our vague use of the word aestheticism does not sufficiently distinguish between the true and single striving after light, and the ignoble vanity of a few foolish people. Whenever a nation first feels the stir and touch of a new life, whether in politics, or religion, or art, or literature, certain follies and extravagances will inevitably go along with, and for a time impede, the movement; especially will they do so in a nation like ours, with no recognised standard, no accepted rule of right and wrong in such matters. But if there be any real vitality in the movement, these parasites will in time decay and drop off, and then, freed from these retarding influences, the true growth will spread and ripen, and its power will be felt and understood. The satirist, if he would be anything more than a general mocker, should make this distinction; for he who "runs a muck at all he meets" is not truly a satirist, but something other, and less. And it is the want of this distinction which a little destroys the effect of Mr. Burnand's work, both on and off the stage, and of others who have worked in the same direction; it has helped to give it, indeed, an effect contrary to the design, for the effect has mainly been that the ridiculous affectations they have desired to lash have assumed so much strength and significance—affectations which without them would long ago have died, as even with them they are now dying.

A WRITER in the New York *Independent* gives an interesting sketch of a visit to a tobacco manufactory at Richmond, and illustrates the question of the best sort of tobacco by a quotation from a Negro sermon which he heard, which shows that the coloured people prefer the "Golden Leaf":—"The preacher was describing the Heavenly Kingdom: 'My brethren and sistern, you ain't a-gwine to have to pay no ten cents a plug for tobacco there. You kin git jist as much pure Golden Leaf as you wants, and a little more; and you can chaw and chaw and chaw all day long, and it won't cost you a cent.' 'Not a cent!' came exultingly from all parts of the little church." The writer quotes one of the religious melodies, which are never heard, he says, anywhere but in the Virginian factories.

Reviews.

The Hope of the World: an Essay on Universal Redemption. By Walter Lloyd. London: Kegan Paul, Trench, and Co. 1881.

One of the most cheering theological features of the time is the growing acceptance of the doctrine of universal restoration. It is fast superseding the old belief in an elect few and an eternal hell. Not only has this dogma had its day, but it is fast dying out and becoming a superstition of the past. Surely this is matter for congratulation to every mind that desires the welfare of humanity. What an awful burden the doctrine of eternal woe has been to tens of thousands of sensitive hearts and souls! How they have shrunk instinctively from it, yet compelled themselves to accept it on the authority of Church and Creed! It has surrounded with frightful terrors their steps through life, and to the last moment of their existence has been to them an awful mysterious dread looming in the terrible future. It has converted the Gospel message into a sentence of horrible doom to countless millions of the human race. Thank Heaven this superstition has had its day; the spell has lost its former power. What remains of it is but the shadow of the old reality. The spreading knowledge and the growing humane feeling of our day have been too strong for it. It has had to yield and to give place to a brighter and better faith.

We have been led to make these remarks by the book before us, which may be regarded as a sign of the times in relation to this subject. It strikes another blow at the current superstition, and sets forth the reasons for cherishing a bright hope for the future of mankind. It is a carefully written essay, consisting of sixteen chapters, and is pervaded throughout by earnest liberal thought. The author's reflections and observations, as they appear in the course of his work, commend themselves to us as just and reasonable in a high degree. We are thoroughly in accord with him on most points. The higher teaching of Christianity is brought out prominently in his pages. His best spirit animates his mind, and finds expression in his thought. Indirectly he shows conclusively the accord of Liberal Christianity with a pure and noble Theism. The hope of the world is the prospect of its deliverance from its present burden of sin and misery; and that deliverance can come only through the influence of Christ and his Gospel. This idea is elaborated in the book, and the leading points connected with it are ably set forth in the sixteen chapters of the essay.

Having in the first chapter briefly but sufficiently introduced his subject, in the second he sums up the "Gospel of the Lord Jesus:"—

The three most important statements of the Gospel which constitute its good tidings, and which are fraught with comfort and hope for man are these—The Spirituality of religion; the universal love of the Father; the doctrine that in Christ the Father was manifested to the world.

Passages from the Gospels are quoted in illustration of these points, and the author concludes:—

And so we may sum up the Gospel as embracing all spiritual truth under three heads, the triune work of the one God—the Universal Providence, the Universal Mercy, and the Universal Spirit. The providence embraces all his creatures, the mercy is known at present only to the penitent and humble seekers after God, and the power of the Spirit is felt and obeyed by all who are living the Christ-like life. But the providence of God leads men to repentance and repentance leads to spiritual life, and, therefore, the divine purpose of redemption is as boundless as the Eternal Providence.

In the third chapter Mr. Lloyd discusses at greater length the "Gospel according to St. Paul," and aims to show by a brief exhibition of the leading principles of St. Paul's Epistles—

That he believed and taught that the purpose of God in Christ was nothing less than the universal reconciliation of all things to Himself. This was the revelation God had given to Paul; this was the hope which inspired him; this was the truth which filled him with gladness and admiration, and love. It was this which prompted him to call all men to live holy lives; to strike in at once with the design of God, and help forward the grand consummation of all things; it was this which gave him his hatred of spiritual

bondage, his contempt for the priesthood and his large sympathy for the Gentile world.

The subsequent chapters discuss the subject under these heads:—Justice and Mercy, Sin, Salvation, the Universal Deliverance, Faith, Hope, Charity, the Outer Darkness, the Wrath to Come, the Judgment, Universalism, the Life to Come.

It will thus be seen that Mr. Lloyd takes his stand distinctly on New Testament ground:—

If we reject the New Testament, he says, there is nothing but a blank; if we receive it, the question we have to ask is, what is the hope it offers? We believe that Christianity has an answer for the questioning of the soul—"What must I do to be saved?"—and that those who reject Christianity are rejecting the true light which has come into the world. It is our duty as Christians to dispel, as far as possible, the darkness with which the ignorance and superstition of our forefathers have surrounded the Gospel. I write for Christians as well as for the world, we are devoted to the cause of one Master, and seek in his name to reconcile the world to God; but I cannot shut my eyes to the fact that the mistakes his followers have made are the cause of the alienation of many who would otherwise, with ourselves also, have been his disciples.

In Christianity, then, according to Mr. Lloyd, is the hope of the world, and Christianity it is which will save the world. But it is not ecclesiastical or sacerdotal or "evangelical" Christianity which will save the world. It is not the Christianity of priesthods or creeds, it is no narrow interpretation of the Gospel, no petty scheme of sectarian theology which will accomplish that great work. All these are inadequate, partial, defective, mistaken, and so far as they have been so they have wrought harm instead of good. Their narrowness, their exclusiveness, their pretentiousness, have been simply mischievous. Their insistence on belief in incredible dogmas has been a huge mistake, and has turned aside from Christian discipleship numbers to whom those dogmas have been utterly repellant. Creeds, dogmas, priesthods—these have been tried, they have had their day, and the result is altogether unsatisfactory. Sin and misery still abound under the very shadow of sectarian chapels and priestly temples. What, then, is the Christianity which will save the world? It is the spirit of love manifested in Christ—the same spirit of love actively shown in every possible endeavour to regenerate, instruct, elevate, and bless mankind.

Christianity (says our author) has planted this divine idea in humanity (that love is the fulfilling of the law), and with it has kindled a divine hope and shed a divine light which must shine brighter and brighter until the perfect day.

Having endeavoured to give a general idea of this book we add one or two passages in further illustration of the author's thought and style:—

Attempts are made to reconcile orthodox notions of future and external punishment with justice and mercy, but such attempts always result in pitiful failures. We must either give up the doctrine of eternal punishment or else our belief in divine mercy and justice. Punishment of an offender is justice, but unending and unalterable punishment would be incompatible with any possible conception of justice, and utterly destructive of every hope of mercy; for it is in the chastened spirit, the amended life, the tendency to better things which follows punishment that the mercy of justice is seen. But where these are not, that is not. For it is easier to believe that the idea of eternal punishment has arisen from the ignorance, the depravity, and the mistakes of the human mind, than to believe, as we must otherwise do, that justice is a mockery, mercy an illusion, hope a deceit, and love a dream.

Again, in the chapter on Salvation, we read:—

Let us leave the next world out of our consideration for a time, and give our attention sympathetically to the misery there is in this world, and we shall soon see the hell in which souls are lying, and the salvation they stand in need of. Consider the impurity, dishonesty, brutality, sensuality, drunkenness, selfishness, avarice, and pride which are burning or crushing all the life and loveliness out of human hearts, making hells of many homes, and the world a pandemonium. These are not mere words; words are nothing; they are quite inadequate to describe what we mean. They are human lives—sensual, selfish, brutal, dishonest lives! Is it not salvation to change these? To make the impure, pure; the drunken, sober; the brutal, gentle; the sensual, holy; the selfish, loving; the avaricious, charitable; the proud, humble? It is salvation to bring peace instead of war, love instead of hatred, sobriety instead of intemperance, justice instead of oppression, kindness instead of cruelty, charity instead of greed—in one

word, righteousness instead of sin. This is the work of Christ, the work of the Church, the work of God. . . . It is not difficult to see that the life based upon Christ's doctrine is salvation—salvation to the individual and salvation to the race; a real salvation, very different, it may be, but far more to be desired than the fancied salvation of the theologians. Men are actually in a condition which, apart from all consideration of consequences, is a miserable one—in many cases, awful beyond description. . . . It is salvation to lift men out of this, and to bring them into reconciliation with God. The soul which once opens itself to God receives only blessedness; and all the strain and care and sorrow of life are but training the spirit for sublimer service, and more exalted and enduring joys. This is salvation; this real reconciliation to God, not by an acceptance of doctrines or performance of rites, but in a life of righteousness—the living in harmony with the divine nature.

We commend this book with confidence to the attention of all who wish to acquaint themselves with a rational theology on the subject to which it refers.

C. F. B.

The Marriages of the Bonapartes. By the Hon. D. A. Bingham. Two Volumes. Longmans and Co. 1881.

The Napoleon legend is happily stripped of its mythical envelopments, and the recent writings of Lanfrey, Taine, and others enable us to discern clearly the hollowness and essential rottenness of the desolating Imperialism which has been the upas tree of France for the greater part of the century. It is not now the fashion to assume that the first Napoleon was the friend of humanity or the representative of enlightened liberty in antagonism to the old feudalism. And although it is true that the first Empire was an inevitable epoch in the transition from the reign of "terror to Constitutional Republicanism, we now feel that the whole system was so false and rotten, so based upon fraud, deceit, and violence, that we can only regard with wonder the admiration expressed by Liberals of former days for Napoleon, and feel thankful for the utter and we hope final downfall of Imperialism in France.

Captain Bingham, in the Preface to his very pleasantly-written and entertaining work, thinks, with some reason, that the various historians who have dealt with the first Napoleon have hardly paid sufficient attention to the matrimonial alliances by which he hoped to found and consolidate, not only an empire as large as that over which Charlemagne held sway, but several kingdoms in addition. From a very early age Napoleon looked upon marriage as a means of pushing his fortunes in the world, not only his own fortunes but those of all the members of his family, the lesser lights who were to revolve around the central sun. Had he remained much longer on the throne, our author sarcastically remarks, he would have carried out his match-making propensities still further, and would have no doubt revived the old French law, by which, as M. Taine says, "Children of fourteen were bound to march, and widows up to the age of sixty were obliged to re-marry." Born under other conditions, and subjected to other accidents, Napoleon Bonaparte, says our author, instead of becoming a soldier and conqueror like Cæsar, might have made the best and most active matrimonial agent of his epoch. "The business he did in this line in the way of forming family alliances to consolidate his dynasty, and other alliances in the hope of effecting a fusion between the old and the new regimes, was simply enormous, and would have occupied the lifetime of any ordinary mortal, especially when we take into account the thousand intrigues, diplomatic and other, to which many of these unions gave rise." It was in this sense that, as he remarked to Las Casas, even the number of his brothers and sisters was of great service to him by enabling him to multiply his relations and means of influence. Napoleon was fortunate, in a political sense, in both his own marriages. By the first he gained power and influence, especially in aristocratic quarters. By the second he was received into the family of the crowned heads of Europe. The unfortunate Josephine has been the subject of much popular sympathy, but it is impossible to deny that fascinating as she was, she shared in the prevailing corruption of the age. Certainly she was amiable, and Napoleon poses in his relations with her as the very model of an impassioned lover, although one of an imperious order. But her marital and præ-marital infidelities as well

as his are matters of history. Notwithstanding many a stirring scene between them Napoleon felt deeply the political necessity which, as he mistakenly thought, compelled the divorce, and although we can never know when he was not acting a part he seems to have sincerely mourned for her loss. On his return from Elba, accompanied by her daughter, Queen Hortense, he paid a long visit to her charming residence, Malmaison, wandered mournfully for some time round the grounds, and stood in mute contemplation before her tomb.

The first volume is chiefly filled with the almost romantic story of Josephine and Napoleon, and the work altogether may well be styled a history of the private life of the Napoleon family, so full is it of interesting, and, in some cases, novel particulars not to be found in the graver histories.

The particulars respecting the father and mother and early life of Napoleon are tolerably familiar to most students of history. The author follows a less beaten track in his account of the marriages of his brothers Joseph, Lucien, Jerome, and Louis, and other members of the family, of whose private life—for the most part very unhappy—full particulars are given. One of the most unfortunate of the marriages was that of Louis and Hortense, the father and mother of Napoleon III. Lucien seems to have been by far the best of the family, and escaped the difficulties in which all the rest were involved by refusing to repudiate his wife, and choosing the happiness of domestic life to a perilous position on one of the thrones filched from their legitimate owners.

Captain Bingham repeats some of the scandal which has been connected with the private life of the late Emperor; but we are glad to see that he pays what we believe to be a deserved tribute to the ex-Empress, as follows:—

It would be ungenerous, in closing this brief notice of the last Imperial marriage, not to pay a tribute of respect to an Empress who has sought an asylum among us, and whose conduct as wife and as mother is entitled to so much admiration and sympathy. Her fair fame was never sullied by even a breath of suspicion. Even those unscrupulous and unmanly enemies who, during the reign of the Commune, lampooned the Empire, could only attack the political conduct of the Empress Eugénie, and accuse her of clericalism, and of having forced on the Franco-German war in the interest of her son. In one sense she resembled Josephine. She aided Napoleon III. in disarming the Faubourg St. Germain, not so much through her relations with the ancient noblesse as through her relations with the spiritual powers. The Church has always been the mainstay of the Legitimist party, and the Church had in the Empress Eugénie one of her most fervent friends. Now and then the Papal Court had to complain of the acts of the Emperor, and the French bishops were goaded into comparing him to Pontius Pilate; but the Empress was always ready to smooth matters down, and to effect a reconciliation between the spiritual and temporal powers. It was difficult for the Legitimists, however they might stand aloof from the Imperial Court, and sulk in their Faubourg or their châteaux, to show open hostility towards a Government which maintained the rights of the Church, and towards a sovereign whose son was the godchild of the Pope.

With this passage we gladly bring our notice to an end. In many respects, the book is not profitable reading, as it is full of scandal, more or less historically credible, respecting those whom the world once regarded as "great" personages. But it is a useful exposure of the heartless immorality and cynical selfishness of Napoleon, and nearly all the members of his family, and will do good as a contribution towards the exposure of a thoroughly artificial, hollow, and corrupt Imperialism.

The Magazines.

Fraser's Magazine has the commencement of a new story by Miss M. Betham-Edwards, entitled "Exchange no Robbery; or Fated by a Jest," an agreeably written tale of German life and sentiment. Mrs. Herbert Martin also contributes a pleasant love story, entitled "Lord of All," the scene laid in a seaside village in Cornwall. There are two political articles—"The Claim of Tenant-Right for British Farmers," in which the Hon. G. C. Brodriek, under

the fallacious plea of "freedom of contract," strongly denounces tenant-right as "an agrarian code manifestly based on a Communistic theory"; and "Culture," in the course of which the writer indulges in some Whiggish invective against Mr. Chamberlain on the ground of his Radicalism, and recommends the suspension of individuals rather than "so novel and so sweeping a measure as the *clôture*." There is only one paper bearing on philosophical and theological questions: this is a discussion of "The Human Ideal," by William Gurney, who criticises the papers entitled "Creeds Old and New," which Mr. Frederick Harrison lately contributed to the *Nineteenth Century*. "William Ellis and his Work as an Educationist" is a very interesting contribution by Mrs. Fenwick-Miller, of the London School Board, to the biography of one of the most devoted, social and educational reformers of this century, who, born in the first month of 1800, died full of years and honour—not honours, by the way—only last February. The remaining papers all relate to pure literature. They are "John Dryden," an interesting sketch of "Glorious John," by John Dennis; "Robert Southey and Caroline Bowles," an outline of the recently-published correspondence, which adds little to the reputation of Southey, if it does not rather lower it; and "Dr. Sheridan," an amusing sketch of the almost-forgotten friend of Dean Swift, and of the quaint correspondence between the two worthies. The writer—Mr. Stanley Lane-Poole—says of him:—"Tom Sheridan, though he was no poet, could turn out verses like Tom Ingoldsby; he could write letters that match any of Sydney Smith's; and we must search and rummage in Swift's 'Miscellanea' to pick up a few scraps of all this merry humour. He did nothing to make himself live, except being the grandfather of the 'School for Scandal'—but he must have been a delightful fellow to live with. I do not know that we should respect him, but I am sure that we should have loved him." On the whole, this is a number quite above the average.

The Expositor opens with a paper by Dr. Salmon on "The Keynote of the Epistle to the Hebrews." The writer seems to us to overstate the "Paulinism" of the doctrine and language of this Epistle; and instead of bringing out the fine comparison between the lofty spiritualism of Christianity, and the elaborate ceremonialism of the ancient Law, which seems to us the pervading idea of the Epistle, he fastens his attention upon a few isolated texts, and comes to the conclusion that the keynote is "the danger of the disciples falling away, and the terrible penalties which apostasy would entail." We come into a higher arena in the next paper on "The Third Psalm," a fine exposition by the editor, the Rev. S. Cox. The next three articles require no particular comment; they are "Man's Power to Forgive Sins," an exposition of St. Mark ii. 10, by Dr. R. E. Wallis; "The Two Accounts of Our Lord's Infancy," in which the Rev. E. S. Gibson attempts to reconcile what appear to us to be essentially legendary narratives by the ingenious theory that in Matthew we have Joseph's narrative, and in Luke, Mary's; and "Christ and the Angels," a continuation of Professor Robertson Smith's exposition of Hebrews ii. The next article, on "The Second Epistle of St. Peter," will make Bibliolaters stare and gasp if ever they read essays on Biblical Criticism. In a previous article Dr. E. A. Abbott had attempted to prove that the author of this Epistle had read the Antiquities of Josephus; he now shows what is well known to all Biblical students, that he copied the Epistle of St. Jude. "This conclusion," Dr. Abbott says, "will be further confirmed, if we can show that the style of the author throughout is that of a copyist and 'fine writer,' ignorant of ordinary Greek idioms, yet constantly straining after grandiloquent Greek, an affected and artificial style wholly unlike that of the First Epistle of St. Peter, a style so made up of shreds and patches of other men's writings, and so interspersed with obsolete, sonorous, and meaningless words, that it really has no claim to be called a style at all, and resembles nothing so much as the patch-work English of a half-educated Hindoo aping the language of Lord Macaulay and Dr. Johnson with an occasional flavour of Shakespeare." The number is brought to a close with two brief notes on 2 Corinthians viii. 18, and 1 John v. 16, by the Revs. J. E. Denison, and E. H. Sugden.

Good Words continues the two new serial stories, "The Golden Shaft," by Charles Gibbon, and "Lady Jane," a tale by Mrs. Oliphant, characterised by that writer's graceful style and pleasant character-painting. The most interesting contribution this month

is unquestionably that entitled "Reminiscences of Carlyle and Leigh Hunt," from the Diary of the late John Hunter of Craigbrook, by Dr. Walter C. Smith, with a portrait of the Diarist. Here is an account of a literary Symposium which reminds us of the *noctes canaque Deorum*:—

"Carlyle and Hunt were in great force, and came out in the course of the evening in their full strength. They form decided contrasts to each other in almost every respect, and the occasional collisions that took place between them drew out the salient points and characteristic powers of each in the most striking manner possible. I never saw Carlyle in such vigour, and was delighted, even when I most differed from him, with the surging floods of his sonorous eloquence which he poured forth from time to time, illuminated, as they always were, by the coruscations of a splendid fancy, sometimes lurid enough, to be sure, and heated to boiling fervour by the inextinguishable fire of deep emotion that is for ever gnawing his heart and brain. Hunt again was all light and air, glancing gracefully over all topics, and casting the hues of his own temperament on every subject that arose. I do not mean to make any attempt at giving an account of the conversation. That is out of the question in the present instance. It lasted without interruption from five till near twelve o'clock, and embraced the most multifarious subjects. We had the Scottish Kirk, Wordsworth, Petrarch, Burns, Knox and Hume, the Church of England, Dante, heaven and hell, all through our 'glowing hands'; and strange work was made with most of them. I gave some offence to Carlyle, but he recovered from it so swiftly, and redeemed himself so generously, that it heightened my admiration of him. He had been declaiming against Wordsworth, whom he represented as an inferior person to Cowper, adding that from the *débris* of Robert Burns, a thousand Wordsworths might have been made. We laughed at all this, especially when we found that he had never read, or, at least, had no recollection of 'Laodamia,' and various other things in which Wordsworth's finest powers are exhibited. We next came to Petrarch, whom he crushed to a sapless nothing in his grasp. I stood out a good while on this subject, as did Hunt and Craik. At last Carlyle said—'All I have to say is, that there is one son of Adam who has no sympathy with his weak, washy twaddle about another man's wife. I cast it from me as so much trash, unredeemed by any quality that speaks to my heart and soul. And now you may say whatever you like of him or of me.' I answered hastily—'Then I would say of you that you are to be pitied for wanting a perception which I have, and which I think, and the world in general will think, I am the richer for possessing; and I would just speak of what you have now uttered in these words:—

'Say, canst thou paint a sunbeam to the blind,
Or make him feel a shadow with his mind?'

A slight shade passed over his face at this, and he said—'Well, I admit you are right to think so, whatever I may think of the politeness of your saying it as you have now done.' Hunt interposed to the rescue with, 'Well, that's very good. Carlyle knocks down all our idols with two or three sweeps of his arm, and having so far cleared his way to us, he winds up by knocking down ourselves; and when we cry out against this rough work, he begins to talk of—politeness!' This was followed by a peal of laughter, in which Carlyle joined with all his heart; and then addressed me cordially and kindly—'I believe, after all, you are quite right. I ought to envy you. I have no doubt you have pleasures and feelings manifold from which I am shut out, and have shut out myself, in consequence of the habit I have so long indulged of groping through the sepulchral caverns of our being. I honour and love you for the lesson you have taught me.' This was felt to be very noble. 'There is Carlyle all over,' said Hunt; 'that's what makes us all love him. His darkest speculations always come out to the light by reason of the human heart which he carried along with him. He will at last end in glory and gladness.'

"Towards the conclusion of the evening we had a regular discussion between Carlyle and Hunt, involving the whole merits of their several systems, if I may so call Hunt's fantastic framework of *agreeabilities*, which Carlyle certainly shattered to pieces with great ease (though without disconcerting Hunt in the slightest degree), in order to substitute his eternal principles of right and wrong, responsibility, awe of the Unseen—the spiritual worship of the soul yearning out of the clay tenement after the infinitely holy and the infinitely beautiful. Hunt's system, I told him, would suit nobody but himself.

"Hunt told us a good story of Lamb. Some one had been talking against eternal punishments and the like, when Lamb turned round on him with 'No; that won't do for me. I can't give up my hell.' This was inimitably characteristic."

Mr. Richard Jefferies, who has attracted so much attention by his articles on country life in the *Pall Mall Gazette*, contributes a delightful sketch entitled "Out of Doors in February." Under the heading "Sicilian Days," Mr. A. J. C. Hare begins a series of descriptive papers, with several good illustrations. Mrs. C. Garnett describes "The Mountain Homes of the Vaudois," also with effective illustrations; and among the other articles are "Fashion and Physiology," a useful protest against some prevailing fashions in dress, by Dr. Milner Fothergill; "Man and the Gospel," the second of two discourses of a mildly-orthodox character, by the Bishop of Peterborough; and "Light in Darkness," the conclusion of an interesting biographical study, by Mrs. Craig, of F. J. Campbell, the excellent founder of the Royal Normal College for the Blind at Upper Norwood.

The *Sunday Review* opens with an appropriate tribute by Professor W. H. Corfield to the memory of the late Dean Stanley, a past president of the Sunday Society. Among other articles which deserve attention may be specially mentioned "The Inadequacy of Agnosticism to Satisfy Human Aspirations," by W. Cave Thomas; and "Thoughts About the Work of the Sunday Society," by J. W. Joynt, of Trinity College, Dublin. From the former we take the two following noteworthy paragraphs:—

"Society is threatened on the one hand by religious bigotry, and on the other by Agnosticism, and we scarcely know which is the worst danger of the two. It is for sensible, far-sighted Christians and philosophers to steer a middle course. The Christian must relinquish those dogmas which it is utterly impossible for the rational mind to accept if he would not see the better part, the Immutable Faith, suffer total eclipse. And what would Agnosticism gain by effecting that temporary eclipse but a dead mechanical world, divested of all aspiration and poetry, of all adequate motive to right emprise? It may be all very well for Agnosticism to disport itself in a society protected by Christian influence, which prevents the sense of hopelessness and desolation which would otherwise supervene. How Agnostics and Atheists can consistently disquiet themselves about ambition, reputation, excellence, as mortals do who believe in the distinction between right and wrong, in human responsibility, we are at a loss to guess. The Agnostic makes spasmodic efforts to be cheerful under the influence of what he is pleased to term 'cosmic emotion,' but poetry is not the offspring of Agnosticism, and is only clumsily simulated to cover the weary sense of the nothingness of existence which a one-sided rationalism has forced upon him; poetry is of another creed, and would, as an exotic, entirely disappear from the intellectual domain of the Agnosticism of the future.

"All Rationalists, who are sufficiently rational to be able to comprehend nature under a wider conception than Agnosticism, will never seek to undermine the faith of those who believe in Christianity, but will endeavour to arrive at the better part of the old faith, the Immutable Faith, and to free this from dogmas which have obscured and sullied it—dogmas which were possible of acceptance in a less cultured and less inquiring world. The faith of the past has to be revised for the acceptance of the minds of the present and of the future. It will have to be a revision far more sweeping than that which has recently been effected. Let there be a Free Christian compact, between those who believe more and those who believe less, against utter godlessness, and time shall clear the Immutable Mean of Faith from the wreckage of errors in which it is now entangled and involved."

The *Sunday Magazine* opens with the second instalment of George Macdonald's new story "Weighed and Found Wanting." There is also a continuation of a new story of New England in the olden time, by Olive M. Birrell, entitled "Justice Warren's Daughter." Our old friend "A.K.H.B." has one of his pleasant Essays, entitled "On the Finding of Nothing," which we sincerely hope will not be understood as applying to his own voluminous works. "Is Mars Habitable?" a question reminding us of the old Plurality of Worlds controversy, is apparently going to be answered in the negative, by E. W. Maunder, F.R.A.S., but we are kept in suspense until a second and concluding article. A pleasing portrait is given of the well-

known novelist Hesba Stretton, under the heading "Our Principal Contributors." Among other articles are "The Amaranth," by Dr. Hugh Macmillan; "Sunday Morning on Matheran Hill," by Mrs. Mitchell; and "Sunday Evenings with the Children," by R. H. Smith.

Journal of the National Indian Association contains, among other articles, "Sports and Amusements of the Natives of India," by A. Nundy; the speech of a native judge on "Education in India"; the second part of the interesting tale of Indian life, entitled "The Second Daughter-in-Law," by Pandit Shiva Nath Sastri; and a variety of information respecting the progress of education and social reforms in India.

The *Art Magazine* is scarcely so interesting this month as usual. A fine engraving of "The Nuremberg Madonna" forms the frontispiece. There is a biographical sketch of "John Bagnold Burgess, A.R.A.," with portrait and engravings of two of his principal works, "Guarding the Hostages," and "The Professor and his Pupil." One of the pleasantest papers is the well-illustrated description of "Alnwick Castle," by the Rev. M. Creighton. There are also articles more or less illustrated on "Book Decoration: Historical and Artistic," by S. Ker-shaw; "Belgian Art," "Colour in Dress," by L. Hemingham; "Antique Spoons," by T. W. Greene; "Nuremberg Art," by W. M. Conway; and "Byways of Book Illustration," with sketches from Baxter's "Pilgrim's Progress," by R. L. Stevenson.

The *Day of Rest* looks gaudy with its new coloured illustrations and ornamental cover. But even in periodicals intended exclusively for Sunday reading we now have the inevitable serials "The Lord's Pursebearer," by Hesba Stretton. There is also "A Tale of Antwerp," illustrating the principle of charity. Among other articles, some profusely illustrated, are "Christ at Emmaus," "Parable of the Prodigal Son," and "The Snow-drop." We are glad to see that the pleasant "Children's Pages" are retained in even a more attractive form.

Cassell's Family Magazine, like all the others, has its two serial stories, "No Proof," and "Ralph Raeburn's Trusteeship," which are hardly up to the standard of the tales in *Good Words* or the *Sunday Magazine*. This magazine, however, is strong in short, bright, and descriptive articles on such subjects as "Real Whitty Jet," "Passages in Girl-life," "A Happy Home Well Ordered," "Under the Crust," a description of the Lancashire Operative; "Our Surnames," and "A Pilgrimage to Harefield," a pleasant sketch of home travel, by the Rev. E. Walford. A new and interesting feature is "The Family Parliament," in which we have debates on two questions, "Are Early Marriages Unthrifty?"—the answer to which depends on the persons concerned, and "Home Life versus Public Life for Girls."

We have also received from Messrs. Cassell:—*The Life and Work of St. Paul*, Part I. of the handsome illustrated edition of Canon Farrar's well-known work, uniform with the illustrated edition of his "Life of Christ."

New Testament Commentary for English Readers, edited by Bishop Ellicott, Part XXIII.

Cassell's Illustrated Universal History, Part V.
The Family Physician, a Manual of Domestic Medicine, Part XXV.

Literary Notes.

Mr. W. CONGREVE, British Vice-Consul at San Remo, and brother of Dr. Richard Congreve, is printing an Italian version of Comte's "Catechism," as revised by Comte himself, which hitherto has existed only in Dr. Congreve's English translation.

We are not to look for Mr. Browning's fresh volume of "Dramatic Idylls" till the spring. It will be somewhat larger than the two former series were. Five or six Idylls are written—two of some length, the others shorter.

MESSRS. MACMILLAN and Co. will publish immediately a work by the late Lord Justice James upon "The British in India," edited by his daughter, Mrs. Schwabe.

MESSRS. LONGMANS will publish this spring two more volumes of Mr. Lecky's "History of England in the Eighteenth Century," covering the period from 1760 to 1784; and also the first portion of Mr. Froude's "Life of Carlyle," being a history of the first forty years of his life—1795-1835. This latter will also consist of two volumes, and it will

contain two portraits and four other illustrations^s etched on steel.

Mr. J. E. CORNISH, of Manchester, has in preparation, to be published by subscription, in demy octavo size, the "Life and Correspondence of Dr. Samuel Hibbert Ware," author of the "Foundations of Manchester." The book will be edited by Mrs. Hibbert Ware, and the impression will be limited to 500 copies. Dr. Hibbert Ware was in frequent correspondence with Sir Walter Scott, Sir David Brewster, Professor Jamieson, and other distinguished literary men, whose letters will appear in the book.

MESSRS. RIVINGTON will shortly publish a volume of "Studies in Philosophy, Ancient and Modern," by Mr. W. L. Courtney, Fellow of New College, Oxford, author of "The Metaphysics of John Stuart Mill." The volume will consist of the nine following essays:—Ancient Idealism—Parmenides; Ancient Hedonism—Epicurus; The Failure of Berkeley's Idealism; A Chapter in the History of the Word "Cause"; The New Psychology; The New Ethics; "Back to Kant"; Kant as Moralist and Logician; and The Hegelian Religion.

The German Spelling Reform Association has just issued a handsome Kalender for this year, and has begun to publish a series of German classics in reform spelling.

A RUMOUR has reached the *Academy* that the publication may be expected shortly of an important work by Carlyle, hitherto quite unknown, describing a tour in Ireland in 1849.

MR. J. STEVENSON has written an account in the *New York Tribune* of his researches among the pueblo Indians of New Mexico and Arizona, conducted on behalf of the Smithsonian Institute. He explored a number of rock-built towns, one of which he estimates to have contained a population of 100,000. Dwellings are excavated out of the rock for sixty miles along the face of a winding cliff. Mr. Stevenson has brought back a collection of many thousand objects of pottery.

BLACKLEY.—The Rev. H. T. Basford will retire from the pulpit at Blackley on the last Sunday of July next.

DARLINGTON.—The Rev. F. Haydn Williams, who is leaving for Blackpool, preached farewell sermons to large congregations in the Unitarian Chapel, Darlington, on Sunday last. The rev. gentleman's departure is generally regretted in the district.

POOL.—On Wednesday evening last there was a pleasant meeting of the congregation in order to give a welcome to the Rev. F. Teesdale Reed, who has recently settled here. About fifty were present. Messrs. A. Balston and W. N. Western expressed in a few well chosen words the gratification of the members of the church that Mr. Reed had consented to undertake the pastoral duties in connection with the congregation, and the hope that both minister and people would work harmoniously together for the advancement of those views of religious truth and duty which they so highly valued. Mr. Reed, in acknowledging the kindly words of welcome to which the previous speakers had given expression, spoke of the importance of the step he had taken, and his diffidence in doing so, asking for the kindly consideration of his friends when his efforts seemed to be below par, as well as their appreciation of his more successful work. The congregation think they have every reason to look forward hopefully for the result of Mr. Reed's labours amongst them.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday, when they discussed a motion to suspend all further expenditure and other proceedings in reference to industrial schools until the result is made known of the promised Royal Commission to inquire into the whole existing industrial school system. The proposition was rejected. Mrs. Surr was re-elected a member of the Industrial Schools Committee.

THE "HOUSTON" DISSECTING MICROSCOPE.—Mr. Browning, of 63, Strand, has favoured us with one of these useful instruments. It is an excellently contrived arrangement, whereby, for five or six shillings, the practical student of botany can obtain all he requires for floral dissections absolutely short of the histological branch of his subject, and consists of a pocket magnifier of two powers, mounted upon a focussing pedestal; the box which contains the whole apparatus serving as a stage whereon the object is placed for examination. There are also forceps, three dissecting needles, and glass and cork object-slips. The lenses are easily removable for use in the field, and indeed the whole thing is so compact that it may be placed in the pocket for outdoor work.

Our Contemporaries.

RELIGIOUS PROGRESS.

The *Christian World*, in an article on "Philosophical Radicals," speaks as follows of the elder Mill and the Creeds:—

It was hardly surprising that James Mill should have looked upon the ecclesiastical establishment as Antichrist. It was the grand prop of the aristocracy. It trampled on all reform. In the view of its clergy, popular education was the prelude to atheism. James Mill looked at the State Church creeds; to him they seemed to depict the Eternal Creator as a being that rejoiced in the endless torment of those He had called into life. He listened to its preaching; and asked how tirades against Dissent, "converting religion, which ought to be a principle of love, into a principle of hatred," mean views of intellectual independence, and dissertations on dogmatic theology, could promote public morality. It is in connection with the religious position in England to-day that the greatest and most auspicious change has occurred since the time of James Mill. No man looking over the land could now affirm that its religion, taken generally, without regard to State Church or Free Church, is not on the side of humanity, morality, and social improvement. Preaching universally has become less dogmatic, and more practical. Not only in the pulpit, but in the press, by writers of great power and eloquence like Dr. Macdonald, the frightful conception of the Almighty under which our forefathers trembled has been called in question. They seem to have thought of God almost exclusively as Authority; we have been taught to think of Him as Love. And what is the inference that may be drawn from this truly blessed revolution in the thoughts, feelings, practices of religious men? It is that now religion, instead of being a retarding or chilling force in political affairs, may be looked upon as a mighty impulse—a wind, verily, from God—to bear on the ship of reform to new regions of improvement and beneficence.

THE MATHEMATICAL TRIPOS.

The *Times*, in an article on the Cambridge Mathematical Tripos, speaks of the melancholy interest it arouses:—

It is the last Tripos of the old system; and Mr. Herman, of Trinity, is the last genuine senior wrangler of a series which began in 1747. Mr. Herman may congratulate himself on becoming the master of a *curio* in the way of distinguished degrees—of the last copy procurable of an honour no longer in circulation. The changes impending have been long decided upon; but they have been delayed to save vested interests. The French Chamber refuses to vote *scrutin de liste* lest it should discredit the system upon which its members were themselves elected. We should not care to say that Mr. Herman's distinction is discredited by the condemnation of the system under which he has won success. Rather that glory is enhanced by the prospect of extinction. Mr. Herman has, as it were, a certificate to show that he excels his competitors. That is what no future wrangler will be able to say without fear of contradiction. The senior wranglership will, indeed, survive, but only as a shadow of its former self. The old system of examination and of class-lists is well-known. Once upon a time the Cambridge Tripos included every subject taught at Cambridge. Mathematics were only one branch of study in which candidates for this expansive Tripos disputed for the palm. But presently mathematics swallowed up its compeers, as Aaron's serpent swallowed up the serpents of the Egyptians. The Tripos became the Mathematical Tripos. Gradually one subject after another asserted a claim to have a Tripos all to itself. The Classical Tripos soon became an examination rivaling in importance its older brother. But the badge of inferiority survived till quite recent years. Before a student could compete in the Classical Tripos he was required to obtain honour in mathematics. Now that restriction is removed, and the undergraduate, his "Little Go" once passed, can direct his studies in whatever direction his tastes point. The candidates for mathematical honours under the system which produced Mr. Herman and his predecessors presented themselves, at the end of December, after three years and one term of residence, for the first part of the Mathematical Tripos Examination. Those whose names appeared in the preliminary class-list, in alphabetical order, were allowed to compete in the higher examination which took place after a

short interval; and their marks ultimately formed part of the grand total. The candidates at the final examination in January appeared in the class-list in three classes, each in order of merit—namely, the wranglers, headed by the magic name which is now to lose most of its glory, senior optimes and junior optimes. The future order of things is to be this:—After nine terms of residence candidates will, in June, offer themselves for the first preliminary examination, similar to the first examination. Those who pass the standard may, a few weeks later, go in for the second part of the Tripos, in which they are examined upon higher subjects, chiefly pure mathematics. The class-list will be in order of merit. A senior wrangler will appear in its front, but he will be a senior wrangler without the stamp of finality. Six months afterwards the third and last examination will be held, in which laurels may be won in each subject or group of subjects separately, without favour or prejudice to the others. But here the examiners will arrange the candidates in classes, and in alphabetical order in each class. Thus the second examination will test the student's general proficiency; and there, it may be predicted, a large number of the examinees will stop short. They will embark on the world forthwith. The more ambitious will work on for a fellowship, or for the pure love of their subject. From the third examination they will emerge as specialists in pure mathematics, astronomy, physics, or heat and electricity. The senior wrangler will thus be the best man up to a certain point; but, even if he figure to advantage in the special examination, he will not necessarily be the best man on the whole. To dispute that honour with him is open to any rival who obtains a first-class in the special examination.

JOSEPH SMITH AT NAUVOO.—II.

BY THE HON. JOSIAH QUINCY.

The clouds had parted when we emerged from the chamber of curiosities, and there was time to see the Temple before dinner. General Smith ordered a capacious carriage, and we drove to that beautiful eminence, bounded on three sides by the Mississippi, which was covered by the holy city of Nauvoo. The curve in the river enclosed a position lovely enough to furnish a site for the Utopian communities of Plato or Sir Thomas More; and here was an orderly city, magnificently laid out, and teeming with activity and enterprise. And all the diligent workers, who had reared these handsome stores and comfortable dwellings, bowed in subjection to the man to whose unexampled absurdities we had listened that morning. Not quite unexampled either. For many years I held a trusteeship which required me to be a frequent visitor at the McLean Asylum for the Insane. I had talked with some of its unhappy inmates, victims of the sad but not uncommon delusion that each had received the appointment of vicegerent of the Deity upon earth. It is well known that such unfortunates, if asked to explain their confinement, have a ready reply: "I am sane. The rest of the world is mad, and the majority is against me." It was like a dream to find one's self moving through a prosperous community, where the repulsive claim of one of these pretenders was respectfully acknowledged. It was said that Prince Hamlet had no need to recover his wits when he was despatched for England, for the demented denizens of that island would never detect his infirmity. If the blasphemous assumptions of Smith seemed like the ravings of a lunatic, he had, at least, brought them to a market where all the people were as mad as he. Near the entrance to the Temple we passed a workman who was labouring upon a huge sun, which he had chiseled from the solid rock. The countenance was of the Negro type, and it was surrounded by the conventional rays.

"General Smith," said the man, looking up from his task, "is this like the face you saw in vision?"

"Very near it," answered the prophet, "except" (this was added with an air of careful connoisseurship that was quite overpowering)—"except that the nose is just a thought too broad."

The Mormon Temple was not fully completed. It was a wonderful structure, altogether indescribable by me. Being, presumably, like something Smith had seen in vision, it certainly cannot be compared to any ecclesiastical building which may be discerned by the natural eyesight. It was built of limestone, and was partially supported by huge monolithic pillars, each costing, said the prophet, three thousand dollars. Then in the basement was the baptistry, which centered in a mighty tank, surrounded by twelve wooden oxen of colossal size.

These animals, we were assured, were temporary. They were to be replaced by stone oxen as fast as they could be made. The Temple, odd and striking as it was, produced no effect that was commensurate with its cost. Perhaps it would have required a genius to have designed anything worthy of that noble site. The city of Nauvoo, with its wide streets sloping gracefully to the farms enclosed on the prairie, seemed to be a better temple to Him who prospers the work of industrious hands than the grotesque structure on the hill, with all its queer carvings of moons and suns. This, however, was by no means the opinion of the man whose fiat had reared the building. In a tone half way between jest and earnest, and which might have been taken for either at the option of the hearer, the prophet put this inquiry: "Is not here one greater than Solomon, who built a Temple with the treasures of his father David, and with the assistance of Hiram, King of Tyre? Joseph Smith has built his Temple with no one to aid him in the work."

On returning to the tavern dinner was served in the kitchen where we had breakfasted. The prophet carved at one end of the board, while some twenty persons, Mormons or travellers (the former mostly coatless), were scattered along its sides. At the close of a substantial meal a message was brought to the effect that the United States Marshal had arrived and wished to speak to Mr. Adams. This officer, as it turned out, wanted my companion's advice about the capture of some criminal, for whom he had a warrant. The matter was one of some difficulty, for, the prophet being absolute in Nauvoo, no man could be arrested or held without his permission. I do not remember what was the outcome of this interview, which was so protracted that it caused Mr. Adams to miss one of the most notable exhibitions of the day.

"General Smith," said Dr. Goforth, when we had adjourned to the green in front of the tavern, "I think Mr. Quincy would like to hear you preach." "Then I shall be happy to do so," was the obliging reply; and, mounting the broad step which led from the house, the prophet promptly addressed a sermon to the little group about him. Our numbers were constantly increased from the passers in the street, and a most attentive audience of more than a hundred persons soon hung upon every word of the speaker. The text was Mark xvi. 15, and the comments, though rambling and disconnected, were delivered with the fluency and fervour of a campaigning orator. The discourse was interrupted several times by the Methodist minister before referred to, who thought it incumbent upon him to question the soundness of certain theological positions maintained by the speaker. One specimen of the sparring which ensued I thought worth setting down. The prophet is asserting that baptism for the remission of sins is essential for salvation. Minister: "Stop! What do you say to the case of the penitent thief?" Prophet: "What do you mean by that?" Minister: "You know our Saviour said to the thief, 'This day shalt thou be with me in Paradise,' which shows he could not have been baptised before his admission." Prophet: "How do you know he wasn't baptised before he became a thief?" At this retort the sort of laugh that is provoked by an unexpected hit ran through the audience; but this demonstration of sympathy was rebuked by a severe look from Smith, who went on to say: "But that is not the true answer. In the original Greek, as this gentleman (turning to me) will inform you, the word that has been translated paradise means simply a place of departed spirits. To that place the penitent thief was conveyed, and there, doubtless he received the baptism necessary for his admission to the heavenly kingdom." The other objections of his antagonist were parried with a similar adroitness, and in about fifteen minutes the prophet concluded a sermon which it was evident that his disciples had heard with the heartiest satisfaction.

In the afternoon we drove to visit the farms upon the prairie which this enterprising people had enclosed and were cultivating with every appearance of success. On returning we stopped in a beautiful grove, where there were seats and a platform for speaking. "When the weather permits," said Smith, "we hold our services in this place; but shall cease to do so when the temple is finished." "I suppose none but Mormon preachers are allowed in Nauvoo," said the Methodist minister who had accompanied our expedition. "On the contrary," replied the prophet, "I shall be very happy to have you address my people next Sunday, and I will ensure you a most attentive congregation." "What? Do you mean that I may say anything I please and that you will make no reply?" "You may certainly say any-

thing you please; but I must reserve the right of adding a word or two, if I judge best. I promise to speak of you in the most respectful manner." As we rode back there was more dispute between the minister and Smith. "Come," said the latter, suddenly slapping his antagonist on the knee, to emphasise the production of a triumphant text, "if you can't argue better than that, you shall say all you want to say to my people and I will promise to hold my tongue, for there's not a Mormon among them who would need my assistance to answer you." Some back thrust was evidently required to pay for this; and the minister, soon after, having occasion to allude to some erroneous doctrine, which I forget, suddenly exclaimed, "Why I told my congregation the other Sunday that they might as well believe Joe Smith as such theology as that." "Did you say Joe Smith in a sermon?" inquired the person to whom the title had been applied. "Of course I did. Why not?" The prophet's reply was given with a quiet superiority that was overwhelming: "Considering only the day and the place it would have been more respectful to have said Lieutenant-General Joseph Smith." Clearly the worthy minister was no match for the head of the Mormon Church.

I have before me some relics of my visit to Nauvoo. Here is the Book of Mormon, bearing the autograph which its alleged discoverer and translator wrote, at my request; and here are some letters addressed to the same personage, which I came by strangely enough. I took them from a public basket of waste-paper, which was placed for the service of the inmates of the tavern. Three of these abandoned epistles I asked leave to keep as memorials of my visit, and no objection was made to my doing so. The most interesting of these letters is dated "Manchester, Aug. 29th, 1842," and comes from an English convert to Mormonism. The man writes four pages of gilt-edged paper to his "beloved brother in the Lord," and sends him by the favour of Elder Snider the following presents:—"A hat, a black satin stock with front, and a brooch." He would fain join the prophet in Nauvoo; but the way is blocked by that not unheard-of obstacle, a mother-in-law, and until this excellent lady "falls asleep" the disciple must deny his eyes the sight of the master's face. The account of himself given by this correspondent shows with what pathetic sincerity the divine commission of Smith was accepted by a class of men which would seem to be intellectually superior to so miserable a delusion. Suppressing the name of the writer, I shall give a portion of this letter, as it furnishes food for reflection and shows that the secret of the Mormon prophet is not to be fathomed at a glance:—

"I take the liberty of writing a few lines, being assured that you are a man of God and a prophet of the Most High, not only from testimony given by the brethren, but the Spirit itself beareth witness. It is true that mine eyes have not seen and mine ears heard you; but the testimony I have received shows plainly that God does reveal by his spirit things that the natural man has not seen by his natural eyes. You may, perhaps, wonder who the individual is that has written this letter. I will tell you, in a few words: My father died about twenty-four years since, leaving my mother a widow, with seven children. . . . I remember her teachings well, which were these: Fear God, be strictly honest, and speak the truth. I remember, when about three or four years old, being with her in a shop. I saw a pin on the floor. I picked it up and gave it to her. She told me to give it to the shopman, with a sharp reprimand, showing me that it was a sin to take even a pin. The remembrance of this slight circumstance has followed me from that time to the present. [An account of the writer's conversion to Mormonism follows, after which he goes on thus.] Previously to joining this Church, I was a singer in the Church of England, had eight pounds a year, and a good situation in the week-time at a retail hat shop. My wife's brother told me I was robbing my children of their bread in giving up the eight pounds. I told him I was not dependent on that for bread, and said unto him the Lord could make up the difference. He laughed at me; but, Beloved Brother, in about one month from the time I left the Church of England my master raised my wages four shillings a week (which was about one shilling per week more than that just sacrificed), and this has continued on ever since, which is now two years this month, for which I thank the Lord together with many other mercies."

I have quoted enough to show what really good material Smith managed to draw into his net. Were such fish to be caught with Spaulding's tedious romance and a puerile fable of undecipherable gold plates and gigantic spectacles? Not these cheap

and wretched properties, but some mastering force of the man who handled them, inspired the devoted missionaries who worked such wonders. The remaining letters, both written a year previous to my visit, came from a certain Chicago attorney, who seems to have been the personal friend as well as the legal adviser of the prophet. With the legal advice come warnings of plots which enemies are preparing and of the probability that a seizure of his person by secret ambush is contemplated. "They hate you," writes this friendly lawyer, "because they have done evil unto you. My advice to you is not to sleep in your house; but to have some place to sleep strongly guarded by your own friends, so that you can resist any sudden attempt that might be made to kidnap you in the night. When the Missourians come on this side and burn houses, depend upon it they will not hesitate to make the attempt to carry you away by force. Let me again caution you to be every moment upon your guard." The man to whom this letter was addressed had long been familiar with perils. For fourteen years he was surrounded by vindictive enemies, who lost no opportunity to harass him. He was in danger even when we saw him at the summit of his prosperity, and he was soon to seal his testimony, or, if you will, to expiate his imposture by death at the hands of dastardly assassins. If these letters go little way toward interpreting the man, they suggest that any hasty interpretation of him is inadequate.

I should not say quite all that struck me about Smith if I did not mention that he seemed to have a keen sense of the humorous aspects of his position. "It seems to me, General," I said, as he was driving us to the river, about sunset, "that you have too much power to be safely trusted to one man." "In your hands, or that of any other person," was the reply, "so much power would, no doubt, be dangerous. I am the only man in the world whom it would be safe to trust with it. Remember, I am a prophet!" The last five words were spoken in a rich, comical aside, as if in hearty recognition of the ridiculous sound they might have in the ears of a Gentile. I asked him to test his powers by naming the successful candidate in the approaching presidential election. "Well, I will prophesy that John Tyler will not be the next President, for some things are possible and some things are probable; but Tyler's election is neither the one nor the other." We then went on to talk of politics. Smith recognised the curse and iniquity of slavery, though he opposed the methods of the Abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. "Congress," he said, "should be compelled to take this course by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognised by the Constitution and foment insurrection." It may be worth while to remark that Smith's plan was publicly advocated, eleven years later, by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Mr. Ralph Waldo Emerson declared that it should be met in accordance "with the interest of the South, and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish to buy that property of the planter, as the British nation bought the West Indian slaves." He further says that the "United States will be brought to give every inch of their public lands for a purpose like this." We who can look back upon the terrible cost of the fratricidal war which put an end to slavery now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall we say of the political and religious leader who had committed himself in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war-clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent?

General Smith proceeded to unfold still further his views upon politics. He denounced the Missouri Compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the presidency. Dr. Goforth might have spared himself the trouble of coming to Nauvoo to electioneer for a duelist who would fire at John Randolph, but was not brave enough to protect the saints in their rights as American citizens. Clay had told his people to go to the wilds of Oregon and set up a govern-

ment of their own. Oh! yes, the saints might go into the wilderness and obtain justice of the Indians which imbecile, time-serving politicians would not give them in the land of freedom and equality. The prophet then talked of the details of government. He thought that the number of members admitted to the Lower House of the National Legislature should be reduced. A crowd only darkened counsel and impeded business. A member to every half million of population would be ample. The powers of the President should be increased. He should have authority to put down rebellion in a state, without waiting for the request of any governor; for it might happen that the governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness which cost thousands of valuable lives and millions of treasure; but the man mingled Utopian fallacies with his shrewd suggestions. He talked as from a strong mind utterly unlightened by the teachings of history. Finally, he told us what he would do, were he President of the United States, and went on to mention that he might one day so hold the balance between parties as to render his election to that office by no means unlikely.

Who can wonder that the chair of the National Executive had its place among the visions of this self-reliant man? He had already traversed the roughest part of the way to that coveted position. Born in the lowest ranks of poverty, without book-learning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon earth. Of the multitudinous family of Smith, from Adam down (Adam of the "Wealth of Nations," I mean), none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or for evil, is potent today and the end is not yet.

I have endeavoured to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know what to make of Joseph Smith, I cannot help him out of the difficulty. I, myself, stand helpless before the puzzle.

ECCLIASTICAL QUESTIONS IN THE COMING SESSION.—We anticipate that there will be an increased amount of time bestowed upon ecclesiastical questions, which are likely to be pressed from different quarters, and to lead to discussions of a very instructive, if not of a directly practical character. In the first place, there is the motion in favour of the disestablishment of the Scottish Church, of which notice has been given by Mr. Peddie, which has, to a considerable extent, had its intended effect—in exciting discussion in Scotland, and preparing the way for decisive electoral action. Then a "Cemeteries Bill" will be brought in by Mr. Richard, and a Bill for amending the law relating to Nonconformist marriages will also be introduced. Should the Bill for reforming the administration of charities in the City of London be again brought in, it is intended to raise the question whether the now useless ecclesiastical charities shall be applied to new ecclesiastical purposes. Probably the question of clerical headships and fellowships in the colleges of Oxford and Cambridge will be settled for a long period to come. We hope that there will also be commenced a movement for the abolition of ecclesiastical tests in training colleges mainly supported at the national expense. Then there are the remaining ecclesiastical grants in the colonies to be dealt with; but if Lord Kimberley continues to move forward on the lines he has laid in the cases of Ceylon and the Straits Settlement, there will not be much left to be effected by a Parliamentary motion. The Church Reformers also are likely to be far more active this year than for some years past, and they will, to some extent, aid the Liberators.—*The Liberator*.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & CO. Homoeopathic Chemists, London." Also makers of Epps's Chocolate Essence for afternoon use.

Correspondence.

THE HOME MISSIONARY BOARD.

TO THE EDITOR.

SIR,—The letter signed "Verax," which appeared in the *Inquirer* of the 28th ult., cannot but have caused pain to many readers, because it reveals feelings of disappointment, such as a minister unable to obtain a pulpit is naturally likely to display. It is a matter to be deplored that some of the old students of the Board are not yet settled with pastoral charges. But how the Board can be reasonably blamed for such a state of things I cannot see. It does its utmost for its students when it provides them with the best equipment in its power. The use to which they put that equipment depends upon themselves. In all theological colleges men are met with who have mistaken their vocation, and who, for want of pulpit ability, or for some other reason, are not likely to become acceptable ministers. In the twenty-seven years during which it has been in existence such cases have not been numerous among ex-students of the Board. That there should be some comparative failure is, however, inevitable. But men who do not prove to be acceptable to settled congregations may do good service as ministers-at-large. A difficulty, I know, is often experienced in filling the pulpits of mission stations, possibly because ministers, possessed of the higher culture now bestowed upon the students of the Board, look for pulpits elsewhere rather than to such work. And yet than such work none is nobler; and to prepare for such work the Board was established. At the present time two of our most important mission stations are vacant—one at Birmingham, by the decease of the Rev. J. Wilson; and one at Liverpool, by the resignation of the Rev. H. S. Solly. The friends of the Board would delight to see the duties of such a work undertaken by old students of theirs who would thereby follow the examples of the Rev. J. Harrop and the Rev. B. Walker in Manchester; the Rev. W. Matthews in Bristol, and others similarly occupied, though not known by the title of domestic missionaries. So long, however, as mission stations remain vacant, ex-students of the Board cannot say, with reason, that there is not ministerial work for them to do.

WILLIAM CROKE SQUIER.

Stand, near Manchester, Feb. 1.

[It is worth adding that there are but six old students of the Board, out of the whole number of eighty-six, who are not actively engaged in ministerial work—an unusually small proportion for any profession.—Ed. of *Inq.*]

THE NAMES "UNITARIAN" AND "SOCINIAN."

TO THE EDITOR.

SIR,—I have not a copy of the report of my sermon referred to by Mr. Gordon, nor of the *Inquirer* containing the extract from it. I can therefore only speak from recollection; but, so far as I remember, the report gave fairly the substance of what I said—allowing always for the omission of a few qualifying expressions which would impart a somewhat less positive tone to my statement. The sermon was written many years ago, and when delivered last September it did not occur to me to question or to verify the particular sentence under notice. It would have been well, however, to omit the few words which are open to exception, for I was not unaware of the uncertainty respecting the origin of the term Unitarian. To this uncertainty I alluded, observing also that in its earliest use the term was half political and half theological, the latter import remaining, and predominating in later times. This was mainly founded upon the introduction to the Racovian Catechism, which, however, as Mr. Gordon shows, is not to be relied upon. I very readily accept his account, being aware that he has studied the subject with a degree of minuteness and care to which I can make no claim.

It was only, I think, for the sake of explanation to a popular audience that I mentioned that Transylvania is now a province of the Austrian empire, and the words "provincial parliament" were only introduced cursorily in explanation of the word "Diet." I also spoke, not simply of a "resolution," but of a resolution which became a "law." As to Priestley and Channing being rightly or wrongly termed Socinians, all that I meant to convey was this—that they would not have admitted that they were so, in the sense of having learned their Christianity from Socinus, but would have claimed to be disciples only of Christ. Broadly speaking, again,

the fact that the Socinians admitted the worship of Christ, and that the modern Trinitarian does the same, appears to me to expose the latter to the imputation of being a Socinian in one of the most important aspects of this term. Christ was not worshipped by the Socinian for himself, for his own sake, but as the representative, the "human agent" of the Deity; that is, it was the Deity in him or through him which was really worshipped. And the same may be said of the Trinitarian. He worships Christ, not simply as a man, but as a God-man, the two combined, and for the sake of the Deity of whose manifestation the man was only the human agent. I did not imply nor say that Trinitarian worship is idolatrous. I only said that to worship Christ would to the modern Unitarian be idolatrous; and to this extent surely he is not a Socinian.

Feb. 1.

G. VANCE SMITH.

THE IRISH QUESTION.

TO THE EDITOR.

SIR,—My letter of the 14th ult. was substantially an endorsement of Mr. Chamberlain's defence of Irish Coercion. In corroboration of the necessity of such measures, I instanced the lawlessness, tyranny, and intimidation of the Land League and its allies in the case of the Rev. Dr. Webster, of Cork. What, then, was my surprise on reading Mr. J. Orr's letter in reply, in your impression of last week, no allusion either to the masterly defence or to the locally attested instance? In lieu of this "regular" mode of paper warfare, Mr. Orr enters on a sort of flighty, guerilla raid or rail against "W.W." who, though he has lived in Ireland thirty years, is only an Englishman, and "moving in a select but limited circle; his knowledge is evidently confined to Cork politics," and "it is very evident that he can throw but little light on the question he presumes to treat." He, then, in his irregular route (*route* I suppose he thinks it) takes up a letter of "W.W.'s," which appeared in your journal more than a year ago, and hangs thereon a high-flown panegyric on the Irish priesthood—a topic, at this time and in this country, somewhat dangerous to those who cannot keep close, like Mr. Orr, to their side of the hedge? I shall, therefore, as I cannot recant, remain silent. What I have written, I have written.

Mr. Orr, however, does ask two or three questions strictly pertinent to the point in dispute, e.g., whether the founder (of the League) "denounced such crimes?" 2. "When their growth took place," &c. To these questions Mr. Orr will find a much abler reply than he would willingly take from a mere Cork politician, in the "Defence," by the Right Hon. J. Chamberlain, the whole of which I affectionately advise Mr. Orr to read, mark, learn, and inwardly digest, before he again puts pen to paper, or even opens his lips on the subject to his parish priest. He will find it in the *Truthseeker* for this month, pages 19-21, price 3d. Perhaps, Mr. Editor, you will allow me to quote a few passages from the "Defence," which some of your readers may not have seen:—

"The avowed objects of the League—the examination into a system—the reform of an unjust law—were objects approved by the Government which had pledged itself to effect them if it could. But the means by which these objects were sought to be advanced—cruelty to animals, arson, outrage, even assassination—are not, in the opinion of any Liberal Ministry, permissible instruments for effecting political reform. . . . The Land League was not suppressed—and, in fact, I doubt if it could have been legally suppressed—until the leaders issued the disgraceful 'no rent' manifesto. . . . Mr. Parnell, who had originally recommended Griffith's valuation as a fair rent, now urged the tenants to be content with nothing higher than 'Prairie value.' He should not get more for the land than its value when the flood left it."

Mr. Healy, M.P., said what they wanted was that no landlord should be able to put a penny of rent upon a tenant, and the Land League would never cease from agitation till this question was settled on that permanent and certain basis. . . . It cannot be borne that their (the farmers') goodwill, and liberty of action shall be over-riden and made of no effect by the teachings and acts of those who have never concealed their sinister desire to make reconciliation impossible. These men used the discontent arising from unjust laws to promote their objects. So long as the grievance existed it was difficult to decide how far they were the leaders of a legitimate agitation for reform, and how far they were only promoters of anarchy and revolution. When the grievance was removed, the unwavering object was the only one remaining, and, in my opinion, it became not only justifiable, but imperative, to use promptly and vigorously the exceptional powers which Parliament had placed at the disposal of the Government, in order to prevent the success of such objects by such means."

What the "sinister" object above alluded to was has inadvertently cropped out—sometimes in public, oftener in private—even from the sacred lips so indiscriminately belauded by Mr. Orr. As a first step to the desiderated goal the landlords were to be made so uncomfortable that they would be rejoiced to sell out—the Government so harassed, and Ireland so expensive to keep in order, or rather disorder, that Parliament would find out that the cheapest and easiest way would be to advance some millions as a loan to the tenants to purchase the land. This little step taken, and the present tenants secured in their tenure, subject to a small percentage on the Government loan, the new, but numerous little landlords (ninety-five per cent.) being Catholics, the Isle of Saints would find itself a good day's march nearer Rome. It is needless to indicate the next move.

Cork, Jan. 31.

W. W.

THE BRADLAUGH CASE.

TO THE EDITOR.

SIR,—The time is rapidly approaching when this matter must again come before us. It is not very inviting, but we can hardly avoid discussing it. It is easy to throw about strong epithets, to denounce "bigotry," and talk wildly with regard to the question. Not a little of this kind of thing has been indulged in by some of the "friends of freedom." It is well, however, to try to bear in mind the real question that will be before the House. Party feeling has got so mixed up with it, and there is so much prejudice surrounding it, or otherwise I doubt whether at least one aspect of it would have presented any difficulty. I refer to that so ably adverted to by your contemporary the *Christian World*, i.e., ought an avowed atheist like Mr. Bradlaugh be permitted to take his seat before the disability has been removed by Bill?

We hear a good deal of the wrong done to Northampton and its member by keeping the latter out of the House. Who, however, keeps him out? Not the House at all; but the law. For who can pretend that there is not a theistic test? Nobody prevents Mr. Bradlaugh from taking the oath; he simply cannot, and has ostentatiously proclaimed to the House that he cannot take it; for has not Mr. Gladstone expressly said that going through the form of the oath is not taking it? Our Courts of Justice are happily above suspicion of party feeling, and everyone must know that Mr. Bradlaugh would not be permitted to make a mockery of the oath in one of these.

Even if a vote of the House permit him to go through the form, would this settle the question? It would be very presumptuous, as your contemporary points out, to say that it would. But, be that as it may, of one thing we may be certain: we should hear no more of the proposed Bill of relief, the *only remedy*. And this result would be reached—Mr. Bradlaugh would be admitted, and Mr. Holyoake excluded. Any settlement more unfortunate could not be brought about.

We need not spend much sympathy upon either Northampton or Mr. Bradlaugh. The constituency, as Greenwich when it returned the Jew, Alderman Salomon, knew that the law would stand in the way of the member's entrance, and in the latter case member and constituency waited and agitated, and eventually brought down the barrier, in a constitutional way. And bad laws are only got rid of by being repealed. The alderman did not collect a mob in Trafalgar-square, and then go down to the House and expect to be seated by force. That at any rate has not been the English method of progress, and surely we may all hope it never will be. Whether Mr. Bradlaugh will this time go down to the House with the men whom Mrs. Besant advised to learn their drill we have yet to be informed.

I do not dwell upon the ethical aspects of the case. Why need I enforce the lesson so admirably taught us by Mr. Holyoake, who tells us that he could not, and therefore, would not take the oath. I am bound to add that I have not a little contempt for much of the flabby sort of liberalism that has been talked and written over this matter. It means, if anything at all, that we are quite wrong in our denunciations, often so freely indulged in, of the Broad Church party; and that those of us who do not object to the theory of a National Church are as mistaken in keeping outside. All this it means, and a great deal more, that is utterly mischievous and degrading.

Hastings, Feb. 1.

A. W. E.

A "LIFE of Klopstock," by Herr Franz Müncker, is announced for publication this coming spring.

Religious Intelligence.

HUNSLET, NEAR LEEDS.—The annual meeting of the East Cheshire Christian Union was held at Staleybridge on Saturday last. The business meeting included reports from the assisted congregations. Divine service was conducted by the Rev. J. Freeston, and the sermon was preached by the Rev. James Black, M.A. After tea a public meeting was held under the presidency of A. Aspland, Esq. Addresses were delivered by ministers of the district, and by the Rev. Henry Ierson, M.A., and Mr. Lindsey Aspland, LL.D., who were a deputation from the British and Foreign Association.

ROCHDALE.—On Sunday week an advertised lecture, "Is there a God?" by the Rev. T. Carter, drew an unusually large congregation to Blackwater-street Unitarian Church, including not only a few Churchmen and members of various Nonconformist Chapels, but many who seldom attend religious services. The church was completely packed, every standing-place in aisles, chancel, and vestry being crowded. The lecture, which occupied nearly an hour in delivery, was listened to with the closest attention and interest, and must have led the minds of the audience to a lofty and spiritual conception of the subject. Great satisfaction was expressed at the way in which the lecturer treated his theme. In addition to the crowded congregation there were between two and three hundred persons who had to go away disappointed in not being able to gain admittance. The lecture was redelivered last Sunday evening. After the lecture Mr. Carter announced that he would answer any questions at the close of the service on the subject of the lecture. Some sixty to seventy persons availed themselves of this offer, and until nine o'clock a very brisk and even-tempered discussion ensued. Mr. Carter answered readily and courteously the many varied questions. As one result of this discussion Mr. Carter was asked to lecture on the Bible, which he consented to do, and as he was informed that the Secularists would on the next Sunday be engaged at Bury and Oldham, he, by request, deferred this lecture until Sunday evening, Feb. 5.

STOURBRIDGE: PROVIDENT SOCIETY.—The annual meeting in connection with this ancient society was held at the Wollaston-road Schools on Monday, the 16th ult. The meeting for the transaction of business (at which Mr. Charles Cochrane presided) was held at four o'clock. The reports and statements read by the Secretary, Mr. Job T. Short, showed that the receipts for the past year were £246 19s. 3½d., and that the expenditure included £98 16s. for sickness, old age, and death, that there was a balance in hand of £95 10s. 7d., and that the average amount per member was £42 9s. 4d. The invested funds amount to £2,510 17s. 9½d., cost price, now valued at £2,944 2s. 4½d. The assets and liabilities of the society have been valued as required by Act of Parliament, and the report of the valuer is of the most satisfactory character. The report and statement of accounts as read by the secretary were unanimously adopted. Thanks were voted to Mr. Benjamin Shakespeare, treasurer, and to Mr. Job T. Short, secretary, and both gentlemen were unanimously re-elected to the same offices for the ensuing year. A committee and auditors were chosen, and two candidates for membership, a son of Mr. Thos. Guest and a son of Mr. Philip Drewry, were balloted for and admitted; and a very cordial vote of thanks to the chairman closed the business meeting. A social meeting of the members and friends was held at six o'clock, when over one hundred and thirty persons partook of a substantial tea. After tea the Rev. D. Maginnis was called to the chair, and spoke at some length of the history of the society, of its principal benefactors, and of the benefits it confers on its members for a very small subscription. The Revs. A. W. Worthington and Lindsey Taplin also spoke. Thanks were voted to the ladies for presiding at the trays. On the motion of Mr. Short, thanks were voted to the chairman, with earnest-wishes, heartily endorsed by the meeting, for his speedy recovery to good health. Music, vocal and instrumental, followed, contributed by several members of the congregation, and a very enjoyable evening was brought to a close by a quadrille.

EAST CHESHIRE CHRISTIAN UNION.—The annual meeting of this Union was held on Sunday last at Staleybridge. Lunch was served in the school room before two o'clock, after which the business meeting was held, the Rev. Joseph Freeston presiding. The minutes of the last annual meeting having been read and passed, the Rev. P. M. Higginson read the Secretaries' report, which was not altogether favourable. In the absence of the Rev. H. E. Dowson, Mr. Hig-

ginson read the treasurer's account, which showed receipts amounting to £467 15s. 6d. and an expenditure, including a balance of £23 10s. 9d. owing to the treasurer at the end of the year, of £529 1s. 1½d., so that the present balance owing to the treasurer is £61 6s. 5d. The reports were passed and ordered to be printed, on the motion of Mr. Cottrell, seconded by the Rev. John Russell. On the motion of Mr. John Jackson, seconded by the Rev. G. H. Vance, B.D., the Rev. P. M. Higginson was appointed secretary, and the Rev. H. E. Dowson treasurer, and on the motion of Mr. E. B. Broadrick, seconded by the Rev. E. Turland, the simultaneous collections were agreed to be taken on the second Sunday in March. At half-past three service was held in the chapel in Canal-street, the devotional service being conducted by the Rev. J. Freeston, and the sermon was preached by the Rev. James Black, M.A. The evening meeting was held in the Unitarian church, Canal-street, at six o'clock. Mr. A. Aspland, J.P., occupied the chair, and was supported by the Rev. Henry Ierson, M.A., and Mr. Lindsey Aspland, LL.D., London, who came as a deputation from the British and Foreign Unitarian Association. We are compelled to postpone a full report until next week.

ROTHERHAM.—On Thursday evening, January 26, a congregational meeting was held in the old chapel. There were upwards of 150 persons present, under the presidency of the Rev. W. Blazeby, B.A. In his opening remarks the Chairman gave a hearty welcome to all present, including any friends from other churches. In alluding to their congregational "stock-taking," he was gratified to be able to say that they had progressed well in their new church. They had made the new edifice entirely free, and found the new offertory exceeded the old pew rents. The congregation, too, had increased considerably. It was still necessary for them to have some membership, and this was provided for by an enrolment of names, with the payment annually of a shilling per member. This enrolment was understood to imply attendance at the church, and a general concurrence in the form of worship and the pulpit ministrations. They had no close trust and no confined theological creed. As Unitarian Christians they enjoyed an exceptionally free church position, and were agreed to worship together the one true God, the Father, in the spirit of Christ. He could not say that their body had multiplied equally with other denominations, but then it had always required great courage to avow unpopular opinions. Even in 1787 Dr. Priestley had to deplore that the great Newton, though a Unitarian, had not the courage to declare himself such, and act accordingly. He (Mr. Blazeby) hoped his hearers would, at any rate, have the courage of their convictions, and act true to their principles. Mr. Councillor Leggoe, the treasurer, said that although the expenses of the church were double those of the old chapel, yet owing in a great measure to their minister's ingenuity and to the choir, who had given a service of song a short time ago, they were almost free from debt—(cheers).—Mr. John Hill, the secretary of the congregation, heartily welcomed the Sheffield friend. The Rev. Eli Fay rejoiced to hear of the prosperity of the cause at Rotherham. The greater their prosperity the stronger would be the congratulations which they would receive from the minister and congregation of the Upper Chapel.—Mr. Councillor Walker offered a hearty welcome on behalf of the congregation to the ministers who had recently settled in the district.—The Rev. C. H. Osler, Uppertorpo, replied, and said he was glad to have come into a district where neighbouring congregations, as those of Sheffield and Rotherham, were united in such close friendly terms. Mr. Robert Marsden, of Sheffield (one of the trustees), thought Unitarianism had done much in the neighbourhood to liberalise both politics and religion. This was the greatest work that Unitarians were doing. Mr. Councillor Bramley (Sheffield), Mr. C. Woollen (Sheffield), and others followed, and the proceedings closed with the usual votes of thanks.

LEICESTER.—The annual gathering of the members of the Great Meeting congregation was held on Wednesday, Jan. 25, in the rooms adjoining the chapel. The upper hall was beautifully decorated for the occasion, with evergreens, coloured lanterns, flags, &c. On the walls there was a collection of large photographs, and, on numerous tables, various works of art, including some clever water colour drawings, and a number of nice ferns and flowers. The reports that were read spoke of the various institutions connected with the congregation as being in a very healthy condition and as doing good work. The various resolutions were spoken to by Mr. E.

Clephan, Alderman Paget, Alderman Kempson Councillor Else, Mr. Fielding Johnson, J.P., Mr. E. F. Cooper, the Rev. J. P. Hopps, and others. The meeting was probably the largest of the kind ever held, and was felt to be in every way a most successful, social, and friendly one.

"THE AVERAGE PREACHER."

STAMFORD-STREET CHAPEL.

Under the heading "The Average Preacher" the *Christian World* is publishing a series of articles by "A Promiscuous Hearer," describing visits to average churches of different denominations. Last week a Unitarian church was visited, with the following results:—

The recent statistics of attendance at religious worship—from which, no doubt, many false and hasty inferences have been drawn—have shown, at any rate, that, judged by this method, the Unitarians are a very "feeble folk" numerically. It was found, I believe, that the entire number of persons attending all the Unitarian chapels in London upon a certain fine Sunday morning could have been held twice over in Mr. Spurgeon's Tabernacle. No doubt a Unitarian might fairly urge—although, possibly, modesty would prevent him from doing so—that heads must be weighed as well as counted. It is certain that the Unitarian body has always exercised an influence and commanded an attention singularly out of proportion to its actual numbers. It has had, and still has, the advantage of the adhesion of a few men of exceptional ability, and in some cases of rare genius, of whom the world has been compelled to take note, and who have been recognised by all sections of the Church as great, if in some points mistaken, religious teachers. Still, it must be admitted, Unitarianism does not secure the popular ear, or seem to make much impression upon the popular heart. To go into all the reasons for this would lead me into discussions with which for the present I have nothing to do. I may remark, however, that one reason probably is that "the average preacher"—the man of the rank and file—of such a community is very apt to be merely a *fac-simile*, more less imperfect, of its few great men; the ordinary voice which makes itself heard from this prophetic standpoint is but an echo—often a feeble echo—of the few specially skilful voices which, perhaps from their rare quality rather than from the distinctive substance of the message delivered by them, command interested and even reverential attention.

Some such thoughts as these were passing through my mind as I listened, on Sunday evening, to a Unitarian minister, who might, I suppose, be fairly regarded as of the average type. The chapel was one of those odd structures—architecturally a cross between Paganism and Christianity—which are to be found occasionally in connection with the worship of all denominations, which date as far back as that period of the Georgian era when anything or anybody was nothing or nobody if not classical. In short, it was a sort of Greek temple; but, alas! a Greek temple in a London atmosphere has, at the best, a poor time of it. And when its interior walls and pillars are constructed of or covered over with common plaster, rudely washed with a yellowish-drab colouring, and stained by the condensed fog or dirty rain which has trickled down them, and when the centre is fitted up with straight-backed pews of another shade—the deadest, dullest of all shades—of drab, the result is depressing. The effect is as incongruous and unpleasing as would be that of the spectacle of a Greek merchant, on a wet wintry day in London, with his picturesque raiment bespattered with the black mud of the streets, and his head adorned with a chimney-pot hat. While such monstrosities in the way of buildings for public worship exist, they must, I suppose, be used; but the sooner they are improved—off the face of the earth—the better. There were some signs of life in the chapel, however. The announcement of services and meetings indicated the existence of an active and earnest organisation, even if it might be upon a small scale, and showed that the minister and his coadjutors were making praiseworthy efforts to secure a hearing for their religious teachings, and to excite the intelligent interest of the population around them. A series of sermons on Unitarian teaching was in course of delivery; there were Bible classes, sewing meetings, and home missionary enterprises on foot; and there was a pretty numerous and evidently zealous choir, chiefly of young people, whose ambition had not, however, led them much beyond such familiar tunes as the "Old Hundredth," "French," and a very easy chant. The congregation consisted

of perhaps fifty adults, exclusive of the choir, which might number twenty more.

The preacher was young, probably not more than thirty, and with a not unpleasing bloom—reminding one of green fields and country air—upon his face. He had caught, I suspect, something of the manner and intonation of one of his college professors, and he had not yet escaped that immature stage of ministerial experience when the idea of the young divine is that a sermon should be something of an academic prelection. Genius has, no doubt, its imitative period, and so also has mediocrity. To which order the preacher of Sunday evening belonged, perhaps it would be prophetic to say. It struck me, however, that his theology and philosophy were in a somewhat underdone, if not raw, condition, and that his experience of and sympathy with things human and Divine were of a rudimentary kind. The subject was, "God: How and What we may know about Him; the Ever present Creator, the Just and Loving Father." The text chosen was, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and His ways past finding out!" These words, the preacher told us, were those of a man who was always endeavouring to find out the reason for the faith that was in him, and who was ever conscious of the existence of intricacies which he could not unravel, and of mysteries which he could not understand. However, we were assured that the utterances of Paul were in harmony with the highest thoughts of our day, and we were reminded that the days of elaborate theological creeds had now come to an end, and that it was now felt to be best and safest and surest to confine ourselves to very simple affirmations about God and about Divine things. It was desirable with respect to such a subject, that, on the one hand, we should be careful not to over-estimate our own powers and capacities, and that, on the other hand, we should be careful not to underestimate them. The first error might be corrected by considering the limitations of all human knowledge; the second, by reflecting upon what knowledge had been actually acquired by the human intelligence. The knowledge of God certainly transcended all our powers; but it was to be remembered that mysteries were not confined to the subject of religion, but were to be found in connection with the most familiar phenomena of daily life. We were continually acting upon assumptions. Our duty was to trust our human faculties as far as they would go; they were the only instruments we possessed for the attainment of knowledge. In the past ages God had been supposed to make Himself known by wonderful and supernatural prodigies; but even if we could be quite sure that these prodigies actually occurred we wanted evidence of a more abiding character about God, evidence which did not rest in traditions or in supposed oracles. All our knowledge was partial; we knew little of ourselves and little of God; but we might gain at least sufficient knowledge to enable us to go on our way cheerfully and hopefully. Taking our stand, then, on the intuition of the mind and conscience, we might infer that the visible universe had been brought into being by some Power, Force, or Intelligence, behind which there was a living Will. The preacher touched upon the development of the idea of the unity of God, and upon the obsolete notions that God could act by caprice, or that he had created the world in six days, and then retired to rest. But if we would know God as a just and loving God, we must go to some other source than the contemplation of nature. First, we must listen to the voice of conscience; we must cultivate thoughtfulness of spirit; and especially we must rely upon our own religious affections. What men and women want are not arguments about God, but an experience of Him in their own hearts; they must find the proof of His existence, His justice, His love, in their own breasts. We ought not, indeed, wholly to set aside the teachings of the great, the wise, and the good; indeed, we might learn much from the revelations which had been made to the great and wise of all ages. Among the great religious teachers, Jesus of Nazareth stood first. The characteristic conception of Christianity was the Fatherhood of God. The expression was imperfect, no doubt, because of the inadequacy of human thought and language; but it was difficult to see how the idea could have been expressed better. It was admitted that there were difficulties in the way of accepting this idea of God, but it was maintained that however great might be the difficulties of belief, the difficulties of unbelief were greater. The belief in a God of justice and of love supplied an adequate interpretation of the facts of experience, afforded a practical rule of life, and met the deepest

aspirations of human nature. The only objection to Unitarian doctrine which could be advanced was that it made God too good and loving, inasmuch as it dismissed the myth of Eden and the teaching about judgment and hell. We were exhorted, in conclusion, to trust in the simple, pure, and holy affections of our nature, as the purest and best revelation of God, to live by them, and to follow them.

This is a very condensed account of a sermon which lasted for some forty-five minutes. It will be seen that there was what Germans call "Stoff" in the sermon. There were faults of manner, which may be got rid of; and there were in its teachings faults and defects which the vast majority of Christendom, in spite of the most persuasive eloquence, will probably continue to regard as radical.

THE REV. G. C. MILN, OF CHICAGO.

The *Chicago Morning News* of Monday, January 2, gives the following interesting sketch of the well-known successor of Robert Collyer at Unity Church:—

"Robert Collyer's Church" is what Unity Unitarian Church will be called as long as one stone of it remains on another. The grand old man who spent the best twenty years of his life with it, who built it, who assembled his terror-stricken fold in its smoking ruins the Sunday after the great fire, and rebuilt it, can never be separated from its title or its destiny. Standing at the corner of Dearborn-street and Walton-place, and facing the lovely little Washington park, no church in the city is more beautifully situated. It has, of course, two unfinished towers, covered in with pine boards, as a sort of concession to the city fashion, but with that exception it is a model church edifice, within and without. In size, in arrangement, and in decoration it is a marvel of unpretentious comfort and quiet good taste. Its sloping floor, its converging aisles, its concentric pews, its dome-shaped roof, and rounded corners, make its acoustic properties almost perfect, and its plain, but tasteful frescoping seems to embody the strong good sense of the man whose untiring exertions raised it from its ashes ten years ago. It will probably seat 1,000 people, and make them as comfortable for purposes of seeing and hearing as any other building in Chicago. Yesterday it was rendered still more attractive by its elegant holiday decorations of evergreens and flowers, which were disposed around the room in a most pleasing manner.

The house was as sweet and attractive as ever, but any visitor who had been absent two or three years felt a touch of sadness when the congregation were seated and the services began. The best Hook organ in the city was still in the gallery over the pulpit, but where was the inspired and lamented organist, Arthur Creswold, of Church Choir "Pinafore" fame, who, with his organ and his pianissimo voluntaries, conveyed a man's soul away to dream-land, and constituted a fine religious service in himself? Mr. Harry Wild, who succeeds him, was his pupil, and probably learned from him all that could be imparted, but a teacher cannot impart his soul. Where, too, is Miss Curtis, who sung the same solo every Sunday in the year, so that it was better liked every time it was sung? It is said she is pursuing her musical studies in Paris, and surely it would be worth a voyage across the ocean to hear from her again "The Lord's Prayer," with Creswold's inimitable accompaniment. The quartette which takes her place is good enough, as things go, especially the alto, but an old-timer doesn't feel that they fill the place which death and the Paris Conservatoire have made vacant.

The congregation of Unity Church belong almost exclusively to the upper classes of society. One seated in the gallery and looking down on them will not see a single seedy coat or unfashionable lady's hat. They all looked well-nourished, well-fixed, and determined to remain so if possible. There is at heart no lack of hospitality, but a visitor misses the anxious attention which the ushers of some orthodox churches lavish on strangers. But this is not necessary, as there is generally enough unoccupied seats for every one to suit himself without encroaching on reserved rights. The congregation is not large, though there is only one service on Sunday. The attendance yesterday was smaller than usual, probably on account of the cold weather. There were about 250 people in the house when the sermon began. And yet, taking the year round, the house is as nearly filled as it was during Mr. Collyer's ministry.

The Rev. George C. Miln, the first year of whose pastorate in this church is about to expire, has attracted the attention of the public within a week past by resigning the charge which he has so recently

assumed. Coming so soon after the resignation of Mr. Galvin on the west side, and followed so soon by that of Dr. Rider on the south side, it has caused a thrill of expectation concerning the future of liberal Christianity in the west to run through the minds of the Chicago people. In Mr. Miln's case, however, the explanation of his course is to be found in a serious defect in his health. He is not threatened with softening of the brain, as has been rumoured, but he has been suffering with some affection of the nervous system which makes it prudent for him to withdraw from the labours of the pastorate. To this subject, however, he made no reference yesterday.

Mr. Miln's history is interesting. Like Robert Collyer, he is an Englishman. He was born in London thirty-one years ago. His father was a Scotchman and his mother was the daughter of one of the editors of the London *Times*, and a descendant of the Huguenots. And as his mother's mother was Welsh he has an ample opportunity to illustrate the physical and mental advantages of a mixture of races. He was educated at the Blue Coat School in London, and he and his parents immigrated to this country during the rebellion. On the voyage the vessel in which they sailed was captured and burned by the rebel cruiser Tallahassee, and they were put on board a coal-barge, on which they made their way to New York city. Mr. Miln's first employment in America was that of a printer's devil in the Brooklyn *Eagle* office, when Theodore Tilton was its editor. When he conceived the idea of studying for the ministry he took a course of Armenian theology under Dr. Mahan, of Adrian College, in Michigan. Then he took a course of Calvinistic theology under Dr. Charles Hodge, of Princeton College, for whose published works he still entertains great admiration. His first settlement as a pastor was with the Presbyterian Church at Liberty Corner, N.J., and lasted two years. Then he was pastor for two years of the Congregational Church at Mt. Carmel, Conn. And he then was pastor for over three years of the Puritan Congregational Church in Brooklyn. Near the close of his pastorate in Brooklyn he preached a sermon called "Shifting Light," on the decay of orthodoxy, which excited some alarm among his brethren, and which ultimately led to his abandoning the Congregational ministry. He made up his mind, at first, to abandon the ministry altogether, and to go to Denver and study law. But before he had completed his arrangements he received the call to Chicago, and, at the earnest solicitation of his friends, accepted it, last January. He expresses himself in the most enthusiastic manner concerning the welcome he received, and the warm attachment existing between himself and his present charge.

Mr. Miln is *distingué* in appearance, and would be selected out of any crowd as a man of intellect and of marked character. He is quite small, being not over five feet six inches in height, but is well formed and muscular, and by no means a person of insignificant physique. His physiognomy is pale and large featured, he is as clean-shaven as a Catholic priest, and his hair is long. His countenance sometimes resembles Collyer's, and sometimes Edwin Booth's. He dresses very plainly, and he is entirely free from the nervousness and fussiness which are so apt to characterize small men. He is evidently by nature a freethinker, in a good sense, and a fearless investigator of truth. In conversation the other day, when a friend remarked to him that the doctrine of the imputation of Christ's righteousness was not taught in the Scriptures, he replied:—"It makes no difference to me whether it is or not." And that is probably a fair indication both of his theological bent and of his independent spirit.

Mr. Miln's sermon yesterday morning was on the text, "Be thou strong and very courageous"—Josh. i. 7., the words addressed to Joshua by the Almighty, on his succeeding Moses in the command of the Israelitish hosts. The preacher treated the words as an appropriate motto for the new year, and made a plea for manhood and self-reliance in the battle of life. The sermon was said by one of Mr. Miln's most intelligent admirers not to be at all up to his standard of excellence. He made it very evident, however, that he possessed some of the very highest gifts of a popular and powerful preacher. His voice is very musical, his enunciation and intonations are uncommonly good, his features are expressive, his manner in the pulpit is natural, dignified, and free from affectation, and his action is temperate and very graceful, and possesses the charm of beginning moderately and growing in intensity gradually as he goes along. He has a taste for poetry, and made several quotations yesterday, one

[It has since been announced that Mr. Miln has withdrawn his resignation.]

THE LATE DR. BELLOWS, OF NEW YORK.

DEATHS.

DENNIS—On the 29th ult., at his residence in Northampton, William Dennis, Esq., Solicitor, Registrar of the County Court, and District Registrar of the High Court of Justice, aged 65 years.

RICKARDS—On the 27th ult., at Trafalgar Villa, Clifton, Phoebe, widow of John Rickards, of Bristol, aged 85 years.

TAYLOR—On Dec. 26th, 1881, at La Guayra, Venezuela, Mr. Oliver Taylor, late wharfinger of the West India and Pacific Steamship Company, Nelson Dock, Liverpool.

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SELECTED BOOKS.

Anerbach's (B.) Spinoza, a Novel, trans. by E. Nicholson,
2 vols., 4/
Burgess (W. R.) Notes on the Hebrew Psalms, vol. 2, 9/
Buxton's (Rev. H. J. W.) The Life Worth Living, 5/
Barrow's (M.) Wild's Place in History, Three Lectures,
2/6
Muir's (W.) Hopes and Fears for Art, 4/6
Onesimus, Memoirs of a Disciple of St. Paul, by Author
of "Philochristus," 10/6
Russell's (W. H.) Hesperotheria, Notes from the West, 2
vols. 24/
Student's Pocket Law Lexicon, or Dictionary of Jurispru-
dence, 6/
Schiller, by James Sims, 2/6 (Foreign Classics.)

SUNDAY, FEBRUARY 5.

LONDON.

Rev. T. W. FRECKELTON, at Unity Church, Islington, at 11 A.M., "God's Opportunity." At 7 P.M., "Freedom for the Gospel."

Rev. P. H. WICKSTEED, at Little Portland-street Chapel,
at 11.15 A.M., and 7 P.M.

Rev. P. W. CLAYDEN, at the Free Christian Church, Kentish-town, at 11 A.M.

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M.,
by Mrs. ALGERNON KINGSFORD, M.D., on "Foods,
their Chemical Constituents, Comparative Values,
and Relation to National and Domestic Economy."

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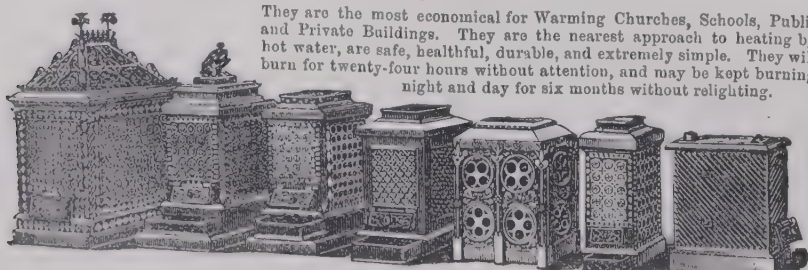
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Total cost of Building, Land, &c.,	£3,612	19	3
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The neighbourhood is rapidly enlarging, the influx of inhabitants is great, the spirit of inquiry is rife, and the quote from the report in the leading local paper, of the laying of the foundation-stone, "the district in which Mr. Carter administers so ably is one which has grown with marvellous strides of late years, and it is quite probable that before long it will form an important centre of Unitarianism."

Under these circumstances, and the Congregation not numbering amongst them persons of affluence, the Committee must depend on the generous aid of the Unitarian body generally to enable them to complete a building really required in the locality, and for which a promising future may be anticipated.

Subscriptions may be paid into the London and South Western Bank (Peckham Branch), or will be received by the undersigned, and acknowledged in the Unitarian papers.

GEORGE CARTER, Minister, 83, Chadwick-road, Peckham, S.E.

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SECOND SUBSCRIPTION LIST.

The following Subscriptions, in addition to those already acknowledged in this paper, have been promised:—

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Sir James Clarke Lawrence, Bart., M.P. (2nd sub.)	50	0	0
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Rev. G. Carter (2nd sub.)	2	2	0
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J. P.	0	10	0
Mrs. Galtsmith (Southampton)	1	0	0
Mr. R. S. Fraser	1	1	0
L. E. W. T. T.	1	10	0
Proceeds of Concert, per Mr. W. G. Warren	7	2	6

Mr. Henry Tate, in addition to his donation, has promised the gift of a handsome organ.

The amount still required to enable the Committee to recommence the works is a little over £850.

"THE FORT, MARGATE."—APARTMENTS in a well-furnished house, facing the sea, on moderate terms.
 Address, Mrs. S'abback, Lansdowne Lodge, the Fort Margate.

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THE HOUSE AND MR. BRADLAUGH.

THE unprecedented and, as we view it, unconstitutional conduct of the Speaker in allowing Sir STAFFORD NORTHCOTE to intervene with a motion to prevent Mr. BRADLAUGH doing that which the law of this country says he must do if he wishes to take his seat in Parliament still permits the recurrence of a scene which is getting monotonous, and which but for the very serious issues arising out of it would be almost ridiculous. On Tuesday last Mr. BRADLAUGH again presented himself at the table of the House for the purpose of taking the oath which the Statute applicable to the matter says he is bound to take. Thereupon Sir STAFFORD NORTHCOTE moved that "Mr. BRADLAUGH be not permitted to go through the form of repeating the words of the oath"—a somewhat extraordinary, but, no doubt, generally speaking, accurate way of describing what is represented by some persons as a very solemn proceeding. To this the Home Secretary on the part of the Government moved "the previous question," stating the position taken by them, and which may be shortly summed up in the statement that they regarded such a resolution as illegal. A warm debate ensued; Mr. BRADLAUGH, in a speech not wanting in either dignity or eloquence, rebutted many of the charges made against him, and offered, if an Affirmation Bill were passed, not retrospective in its character, to resign his seat and seek re-election. This offer Sir STAFFORD NORTHCOTE declined, though Mr. GLADSTONE considered it was a reasonable one. Other members joined in the discussion, including the pious Mr. O'DONNELL, who made it an occasion to

vent his ill-bred spleen on Mr. GLADSTONE. The division that followed was the largest that has been taken on this question, and resulted in the Government being defeated by a majority of fifty-eight, the leader of the Opposition being reinforced by twenty-eight Liberals and thirty-eight Home Rulers.

What will be the next step in this business we cannot say. No one supposes that it will end here. Some strongly urge the Government to attempt legislation on the matter, but they have very little encouragement to do so. Even assuming that an Act were passed abolishing the oath and substituting for it a simple affirmation—a rather bold assumption in the face of existing feeling on the subject—there is no guarantee that the same illegal conduct on the part of the House of Commons will not be repeated. Indeed, from expressions which fell from some of the members who spoke we feel justified in expressing a very strong belief that it would. No Atheist, some say, ought to sit in the House of Commons; no one who, like Mr. BRADLAUGH, has professed Republican opinions, say others, ought to sit there. If therefore such a Bill as has been suggested were passed, the same objections would still apply to Mr. BRADLAUGH, and, we doubt not, would be made use of. Whether they would prevail we cannot say, but there can be little room for hope that they would not. The kind of prejudice felt against Mr. BRADLAUGH is not likely to be appeased by any such legislative enactment as is so glibly talked of, as if the passing of an Act of Parliament were a mere every day occurrence. We cannot therefore blame the Government for not being very keen on the matter. That an Affirmation Bill is much needed we are quite prepared to admit, but that it is a pressing matter we do not feel certain.

When a man has determined to do an unjust or an illegal thing it matters very little to him what false positions he takes up. If a man's theological opinions are no bar to his receiving the confidence of a majority of any constituency they ought not to be so to his taking his seat in the House of Commons, any more than the colour of his hair, the cut of his clothes, or the length of his legs. To give the franchise to all householders, irrespective of creed, and then to prevent the exercise of their franchise taking effect, because their choice has fallen on some one not disqualified by law, but obnoxious to a majority of other members is absurd. But absurd or not, it is just what the majority have done. If we thought they would listen to reason, we should be inclined to ask those members who voted for Sir STAFFORD NORTHCOTE'S motion, what real good they suppose they have done for religion? Is it an advantage to make the advocate of mistaken opinions popular? Is it an edifying spectacle to see men who should be sober judges indulging in partisan jeers? What good is done to religion when notorious evil

livers pose as defenders of the faith? These are questions we challenge the supporters of illegality to answer. It is because we feel very strongly that nothing can justify the illegality of the course pursued by the majority, and still more strongly, that religion is prejudicially affected by such acts as these, that we deplore what has taken place. We know that it is said by some that their conscience will not allow them to sanction what is to them a profanation, but when we learn that it is the open, and, we will add, honest avowal of Atheism that is objected to, we confess that we are unable to pay much respect to such subtlety of conscience. We wish to judge no one harshly, but we cannot avoid saying that there is far more of casuistry than honesty in such a position. We could understand a man saying that no Atheist ought to sit in the House, and on being told there were some already, moving for a return of the theological opinions of every member, with the view of eliminating the element he objects to, but we have little sympathy with those who take their stand against the honest avowal of Atheism, and wink at the dishonest suppression of it.

"GREAT BRITAIN AND ROME."

THE Right Rev. Monsignor CAPEL has just published a pamphlet entitled "Great Britain and Rome; or, Ought the Queen of England to hold Diplomatic Relations with the Sovereign Pontiff." We should like to ask Dr. CAPEL who are the subjects of the "Sovereign" with whom the Queen of England is invited, or rather warned to hold diplomatic relations? There are only two possible replies. (1) The inhabitants of Rome and Central Italy. (2) Persons of various nationalities who believe in the Roman Catholic dogmas, and desire to receive Roman Catholic Sacraments.

Let us consider the alternatives.

(1) Dr. CAPEL inserts a Papal Encyclical to inform us that it is in the power of a nation to select its form of government, but that when it has been selected, it receives a Divine sanction and rules by a Divine right. An Englishman who is not a "Domestic Prelate to His Holiness" would argue that even upon such principles the King of Italy is now ruler of Rome, by virtue of the popular voice elected, and therefore to be regarded as "the prince, the minister of God." But an Englishman living under a monarchy established by a successful revolution does not need encyclical sanctions for the recognition of liberty. It is, doubtless, quite true that Papal authority has proved itself willing to bless alike an immoral absolutism, or a political pretender, or a democratic revolution, subject to two conditions—success, and homage to the Pope. During the last three hundred years the policy of the English nation has been to recognise a *de facto* Government without requiring the additional condition of subserviency to Papal aspirations. If we

enter upon diplomatic relations with the "Sovereign" of the "States of the Church," we may next under a Conservative administration be invited to enter upon diplomatic relations with DON CARLOS, HENRI DE BOURBON, and the dethroned rulers of Naples and Florence. When we send envoys to tyrants justly deposed, we prepare ourselves for a "holy crusade" against the liberties of the nations, but are rewarded with the willing service of a Connaught and Munster Brigade, along with the blessing of the Pope and the hesitating encouragement of BISMARCK. To hold diplomatic relations with the "Sovereign" of the "States of the Church" would be to declare war against the King of United Italy. In order to secure the loyal services of Irish Roman Catholic bishops, we are invited to insult the *de facto* Government of a friendly power, of a liberated nation.

(2) If it be not so, what then? The alternative is—recognise the "Sovereign Pontiff" of British subjects who believe in Roman Catholic dogmas, and wish to receive Roman Catholic Sacraments. We reply, an independent nation knows no "Sovereign" over its subjects save its own. Surely our Roman Catholic countrymen can go to confession and receive Holy Communion and be anointed in sickness and have masses offered for the repose of their departed souls, without our entering upon diplomatic relations with any sovereign but our own. We do not profess to understand much about the modes of promoting repose amongst departed souls, but we have the sad experience of history to inform us how we may the most effectually disturb the repose of living souls:—Carry on diplomatic relations with a power claiming a Divine supremacy, and only able to enforce it amongst those who protest, by the artifices of scheming agents, who support their persuasions by the insolent suggestion that it is in their power to injure us if we do not yield. Then we prefer their injuries to aid proffered to us on the ground of our feebleness.

Dr. CAPEL tells us, in the words of Cardinal NEWMAN, that "We must never murmur at that absolute rule which the Sovereign Pontiff has over us, because it is given to him by CHRIST, and in obeying him we are obeying his Lord. We must never suffer ourselves to doubt that in his government of the Church he is guided by an intelligence more than human. His yoke is the yoke of CHRIST; he has the responsibility of his own acts, not we; and to his Lord must he render an account, not to us. Even in secular matters it is ever safe to be on his side, dangerous to be on the side of his enemies." "There are kings of the earth who have despotic authority, which their subjects obey indeed, but disown in their hearts." Not so with the Pope. "We must never oppose his will, or dispute his word, or criticise his policy, or shrink from his side." Dr. CAPEL wishes us to realise that "in India" and "throughout the British Empire" there is "a strongly organised body" bound by such convictions to the service of the "Sovereign Pontiff" that it is the part of prudence through his influence to obtain the loyal support of Irish bishops, and through them of their flocks. We are obliged to Monsignor CAPEL for the clearness of his statements. When we need Russian policemen, or Neapolitan generals, or Bourbon soldiers to aid us in the government of our country it may be time for us to consider whether to purchase the pretence of loyalty by the sacrifice of a principle, whether to seek the questionable alliance of a "Sovereign" who, whilst aspiring to universal dominion cannot in the midst of "believers" preserve his own dominions; whether by the prostration of our honour to offer the prestige

of our ancient renown to feebleness claiming infallibility. A father has fallen very low when compelled to call in an assuming hostile stranger to aid him in the management of his household. We have yet to learn from some authority more competent than Monsignor CAPEL, that England has fallen so low as to need the aid of any Italian "Sovereign" in the government of India, Canada, or Ireland. If we submitted to this degradation, we should deserve the failure so sure to accompany it. Alliance with the "Sovereign Pontiff" has always been the forerunner of disaster. His aims can never be those of any independent Government. Whatever power we concede to him, whatever right of interference we permit him, must ere long be exercised against ourselves. As soon as we cease to yield to his ever increasing claims his patronage is changed into open or secret enmity. He has his objects, and those objects can never harmonise with the action of any independent nationality. It has been a remarkable fact in history that the Pope has again and again by interference caused mischief, whereas he has never been able to extirpate the sources of mischief peculiar to Roman Catholic countries, and by their nature the most justly open to ecclesiastical legislation. Secret societies of a character perilous to peace, virtue, lives and property, are invariably successfully founded and maintained in their career of mischief by persons professing the Roman Catholic belief. The vast Secret Society in Ireland, called by various names, "Hibernian," &c., made as one of its conditions the exclusion of "Protestants and other enemies." It is not true that the Roman Catholic clergy encouraged it, they laboured against it with the most honest and ineffectual zeal. Agrarian interests were supposed to be on the side of the Secret Societies, therefore the clergy were almost powerless. If the Pope and his Predecessors, the Bishops, could command the influence we might expect, and which Dr. CAPEL threatens us with, it would be unsafe and unwise to make a very fervent Roman Catholic Viceroy of India, or occupant of any high political or judicial function; such is the conviction of each of the Roman Catholic countries; whereas in the British Empire we venture to hope that the spirit of our insular independence may correct and save us from a danger apprehended universally on the Continent.

Dr. CAPEL with amusing *naïveté* assigns another benefit to be attained by diplomatic relations with the Sovereign Pontiff: he would aid us in the Conversion of India to Christianity. The zealous Monsignor must not be deceived by the weak concessions of Non-Catholics in London society. He may depend upon it, that to the vast bulk of the English nation there is no fascination about modern Vaticanism. There are happily still millions of electors quite ready to hurl from political power any future Government convicted of an attempt to proselytise to the Roman Catholic religion, the only Christianity signified by Dr. CAPEL. There are, indeed, very many now who, whilst confiding profoundly in Mr. GLADSTONE, read with regret in Roman Catholic periodicals that Lord RIPON, accompanied by a Jesuit chaplain, delights to visit and encourage Jesuit Colleges and Roman Catholic institutions to such a degree that, according to Papal newspapers, special arrangements are being organised by the Vatican to enable the emissaries of the Holy See to avail themselves of the opportunities so unexpectedly presented to them. There are very many thoughtful men, who, though entirely tolerant and

kindly in personal feeling towards English and Irish Roman Catholics, yet being well acquainted with India can perceive no features of superiority distinguishing native Romanism from the better form of indigenous religion in India. A Christianity presenting as God a small circular piece of bread which can be only approached successfully through the medium of prayers offered to JOSEPH's Beatified Wife, is surely a form of religion not equal to the spiritual worship of the Brahmo Somaj, and may be permitted to stand upon its own merits, without seeking the unwonted apostolic aid anticipated as the result of diplomatic communications with the Holy See.

Monsignor CAPEL has not informed us in what light his scheme would be regarded by Irish Roman Catholics. We happen to know that it would be received with indignation by those who represent the feelings of the masses. Doubtless, if it were our desire to sow the seeds of bitter disunion amongst Irish Roman Catholics, we should adopt a proposal so acceptable to those who love the Purple, so hateful to those who loathe to see an English Government combining with the Pope for the management of docile flocks. But surely we have in former days sufficiently affronted the national religious sentiments of the Irish Roman Catholics, without now adopting a Jesuitical mode of governing them by dividing them. To those amongst us willing to sacrifice our honour for the sake of inflicting a wound on the Irish Roman Catholic Church, the scheme of Dr. CAPEL will be naturally entertained. But why does the Monsignor urge upon us a scheme repugnant to all who regard religion as a spiritual affair, not needing the intervention of a diplomatic corps? The reason is not far to seek. It would unquestionably add greatly to the prestige of English Romanism. When we had thrown down the gauntlet before the Italian people and enlisted Protestant England on the side of the patron of all the deposed or restrained absolutisms, we should be rewarded with the presence of a Papal Nuncio at the Court of St. James. If we did not concede to him precedence over all other ambassadors, we should be accused of bigotry and persecution; and then resident Cardinals, to whom London society is beginning to give precedence over English Bishops, would easily assume the position they covet. In the present state of our so-called "Upper Classes" we feel no doubt that the result would be a not inconsiderable accession to the Papal Church; and a discouragement to the cause of religious liberty over the Continent. But it may be said there is a highly respectable and respected body of English Roman Catholics; the English prisons are occupied by Roman Catholic criminals vastly beyond the relative proportion in the population; the question of children in the workhouses, and in Roman Catholic and Protestant schools is a matter of anxiety to all zealous Roman Catholics; how are the wishes and apprehensions of the English Roman Catholics to be made known to the Government? We reply, by the same means as those adopted by Wesleyans, Presbyterians, Quakers, and other denominationalists, namely by themselves, by English gentlemen commissioned to represent their grievances. The "Catholic Poor School Committee" has in a singularly efficient way sustained and carried every point desired by themselves, probably more thoroughly than could have been attained by the agency of Italian diplomacy. "My Lords" listened always with sympathetic courtesy to the straightforward remonstrances of well-known English gentlemen and the

English Roman Catholic Ecclesiastics allied with them. So in regard of our sister country, why should a Nuncio in London, with a resident Cardinal-Archbishop at one ear and some future Lord BEACONSFIELD at the other ear, decide on the grievances of Irish Roman Catholic schools, colleges, and prisons? If the Roman Catholic chaplains in India or native Roman Catholics have any grievances, surely an English Viceroy can receive and, if needed, forward to the Home Government any reasonable requests without the humiliating intervention of a foreign sovereign dispossessed of his States because he could not govern them. When the Pope possessed provinces, what did he ever do for religious or political liberty to entitle him to our special gratitude now that he can only try upon the subjects of other States modes of suppression which alienated his own subjects?

It is a great mistake to suppose that Papal intervention is really desired by the bulk of the English Roman Catholic gentry. Unquestionably, if asked, they would as a point of honour be obliged to advocate whatever gratified the ambition of their English and Roman ecclesiastical rulers; but it is an utter error to suppose they desire an increase of a despotism to which they have reluctantly yielded as a matter of conscience. Why should an English Government strive in the nineteenth century to submit the English Roman Catholic laity to a foreign yoke loathed by our ancestors in the "Ages of Faith?" R. R. S.

HENRY WHITNEY BELLOWES, D.D.

No message from the Western World has for years reached us more fitted to touch the heart of our whole Liberal Communion, than last Tuesday's brief telegram, that our friend H. W. Bellows has been suddenly called to "come up higher." He appeared to us, in imagination, so abounding in vital vigour, though on the verge of three score and ten—so continually expanding in mental grasp, largeness, and energy; so overflowing in sympathies, patriotic, humane, and Christian; so elastic with ideal enthusiasm and practical resource; so prompt in response to each call of professional duty, from North to South, across the continent; so expectant in hope of ever-widening beneficence; and so indispensable in his own peculiar sphere, that his Work so far from being finished at sunset, looked still at high noon. True, for a full half-century he had tasked his powers to the utmost; and, true also, he had been threatened, again and again, with serious illness. But after every attack he had exhibited such exhaustless power of rejuvenescence, and he was so manifestly each year surpassing our expectations, and steadily unfolding from his better to his best, that his compeers were wont to feel that, rich as already were the harvests of his reaping, yet other ripe fields lay waiting for him to garner. And now that he has been so swiftly withdrawn from their companionship, his comrades will recognize, as never before, how unique he was in complex and balanced elements of character, in versatile many-sidedness, receptivity, and breadth of vision, in stimulating unexpectedness of original suggestion, and sudden outbursts of splendid zeal; while, at the same time, how reliable and commanding was the position he held, by his indomitable steadfastness to his mature convictions. With him our Communion has lost a central focus of quickening influence, which his own generation will not readily supply.

How quickening in radiant light and heat this influence was, and how all alive with youthful glow our friend kept to the close of his bright course, appears from the record of his very last weeks of active service. In the *Christian Register*, of January 19, is a letter from his pen, commending in the heartiest terms, Mr. Mayo's "Educational Mission in the South," wherein he writes:—

"As I have not observed any zealous interest in this mission (chiefly a self-assumed one), among our

Unitarian people, I have deemed it my duty to say, that Mr. Mayo is doing a work in the South, which, if he can be moderately supported in it for ten years, will prove the most fruitful we have ever essayed in that region. He is known as one of our ministers, as a representative of our educational notions, and is preparing the way for Christian Missionaries of the faith we love. And having heard him speak on Southern educational problems, with great personal edification, and now hearing from several independent sources of his successful work in the South, I am impelled to call the general attention of our Unitarian Churches and of our wealthy laity to the claims of this mission. It would be a great calamity to have it cease for want of the small amount of money it requires to support it."

Just returned from a fatiguing journey of 4,000 miles, going and returning, to the great West, to dedicate the new "Church of the Messiah," in St. Louis—thus did his generous sympathies next overflow towards the Schools of the Freedmen and of the poor Whites in the moral wildernesses of the South. And as indicating the depth and tenderness of his affectionate nature, as well as its largeness, in the very next columns of the *Christian Register*, appears this brief sketch of his New Year's Sermon, on "Intuition and Experience," in his own pulpit of "All Souls," New York:—

"This discourse was marked by a breadth of sympathy for the young, peculiarly beautiful in one who has garnered up such riches of experience. It was a noble rebuke to Pessimism and Cynicism. 'It is the hollow heart,' he said, 'which discovers the hollowness of the world. The rooted conviction of man's baseness is not seldom a projection of self. If the world within us is sound and sweet, the world without will not look so bad. The beginning of all true Social Reform, therefore, is a reform within.'"

On our table, too, lies before us a pamphlet, containing the "Two Sermons preached in All Souls' Church, on the Sundays preceding and following the Nation's bereavement, September 18th and September 25th, by Dr. Bellows." And did space permit we should like to quote long extracts from these most generous-hearted and truly ennobling discourses.

If our survey should be continued for still six months further backward, we should come upon his loyal, yet discriminating, tribute of reverent friendship to his life-long comrade, Rev. George Washington Hosmer, D.D., in the *Unitarian Review* for August, to his untiring labours in the "Civil Service Reform Association," of which organisation he was the President in New York, to his incessant exercise of the hospitalities of the "Union League," of which also he was the head, to whose counsels he lent the guidance of his experienced judgment, and whose debates and festive entertainments he enlightened by his genial tact and brilliant wit, and thence to the denominational meetings of Anniversary Week, last Spring, where he had invariably been an inspiring centre, by his dignified and benignant presence, his hearty brotherly kindness, and his magnetic oratory. And now, if we ask for the secret of such exuberant spirits and unflagging energy, preserved up to the period when veterans might rightfully claim a few calm years ere entering into rest, and ripening for the new birth of Immortality, the only satisfactory answer must be found in the combined results of the happy and refined home influences by which from early childhood his rich emotional temperament was unfolded to balanced roundness—of the symmetric training of his bright imaginative intellect, by systematic training at the Round Hill School and in Harvard University, of the felicitous fortune which cast his destiny, in the first years of his ministry, in the chief commercial capital of the Republic—of the habit, formed partly from self-confidence, partly from business discipline at the outset of his course, promptly to accept every trust to which he felt himself summoned by Providence—and above all, of his lofty Ideal of the Christian minister's functions, and his fervent aspiration, by brave devotedness and generous fidelity to become worthy of closer communion with the beloved Son, risen and glorified, and with the heavenly Father of all souls. And from first to last he never wearied in expressing his gratitude for the blessed guidance which led him, while yet a Student of Divinity, to make the sainted Henry and Mary Ware, his parent-confessors, and to seek spiritual refreshment at the Fountain of Life, which flowed from the pulpit of William Ellery Channing. In his "Memorial Discourse" at

the "Centenary Celebration in Newport," he thus bears testimony to this last source of inspiration:—

"Of Channing's preaching I was the glad and fortunate beneficiary, and one among the not too many living witnesses of its transcendent power. There is no spot in Boston so sacred to me as the profaned site of the old Federal Street Church; for thither, a youth of twenty-one, I was wont to repair (and it was a walk then of several miles) on every other Sunday morning, for two critical years of my theological studies, to hear Channing preach. There were excellent preachers to be heard nearer home; but there was that in Channing's mind and soul, in his voice, manner, and look, that separated him from them, as the Prophet is separated from the Priest. Indeed, he did not preach, in the ordinary sense of the word. Gowned as he was, it was not the Preacher, but the Apostle one saw and heard. Even in the pulpit he lived the things he said. The greatness of human nature shone on his beautiful brow, sculptured with thought and lighted from within; his eye, so full and blue, was lustrous with a vision of God, and seemed an open door into the shining Presence. His voice, sweet, round, unstrained, full though low, lingered as if with awed delay upon the words that articulated his dearest thoughts and trembled with an ever restrained but most contagious emotion. . . . And there was little in the words themselves to fix attention, except their purity and grace. It was the subject that came forward and remained in the memory. He left you not thinking of him nor of his rhetoric. He had no startling figures, no brilliant fancies, no sharp points, little for admiration or praise, but everything for reflection, inspiration, illumination. . . . So profoundly helpful was his preaching, that I, for one, lived on it from fortnight to fortnight, and went every time with the expectation and experience of receiving the Bread of Heaven on which I was to live and grow until the manna fell again."

Thus it appears, from his own grateful acknowledgment, that Dr. Bellows drew his life and strength from "Channing Unitarianism," as defined and described in this "Memorial Discourse."

"His theological opinions," he says, "in my judgment, upon a recent very careful reconsideration of them, prove much more systematic, definite, and positive than it is common to allow; but they are also much more comprehensive, inclusive, and inconsistent with the Sectarian spirit or form, than they are sometimes assumed to be. They are profoundly conservative and profoundly radical, holding on to all that is eternal, going down to all that is eternal, and going on to all that is eternal. . . . We are not left to speculate about his fundamental Ideas. They are not only given with transparent simplicity and unflinching courage, and with a reiteration that to many is wearisome, in his collected writings; but he has prefaced his own works, at almost the conclusion of his life, with a deliberate statement, in which he distinctly, and with the most solemn emphasis, calls attention to the true Ideas which he wishes to be regarded as the dominant notes and master-keys of his whole system of religious and political thinking and feeling. One is unqualified *Reverence for Human Nature*; the other, boundless *Faith in Freedom*. They are easily interchangeable and become in his writings one and the same."

This reverent yet free disciple of Channing justly then deserved the high privilege of being appointed as the organ of the Unitarian Denomination to render fit honour to their great Apostle, not only on the occasion of laying the corner-stone of the "Channing Memorial Church" in Newport, but also of preaching the sermon at its dedication on Oct. 19, when he took as his theme, "The significance of the Divine Humanity in the Founder of our Religion," and delivered a discourse, even surpassing in profound and comprehensive thought, in large and lofty aspirations and commanding eloquence, his preceding oration on April 7, 1880. The breadth of universal sympathy with earnest Christians of every communion indicated in this sermon was really the goal, to which Dr. Bellows' aspirations had always tended; although there were frequent periods when to his fellow-believers of the Unitarian denomination, as well as to various Evangelical associates, and even to impartial readers of his Editorial articles in the *Christian Inquirer*, it seemed as if, through dread of extravagant radicalism and iconoclastic free-thought, he might seek congenial companionship within the guarded fold of some Orthodox Church. Probably his nearest friends even forgot, at such times, how many facets the varied experiences of theological controversy had carved and polished in his intellect, and so mistook the flashing tints of his transient moods for changes of conviction. But, meanwhile, to his own conscience he stood justified by an ever eager quest

for the clear crystal light of Solar Truth. His conscientious aim to be impartially just to all tendencies of man's religious and intellectual nature reappears strongly in the very original, brave, and free-spoken Discourse on "The break between Modern Thought and Ancient Faith and Worship," with which, during the winter of 1871-72, he opened the Series of Lectures, given through invitation of the Executive Committee of the American Unitarian Association, at Hollis St. Church and King's Chapel, by several distinguished leaders of Liberal Christianity. This entire discourse is grandly commanding in Christian Earnestness, while candidly generous to the claims of Scientific Search, that only a perusal of it, as a whole, can enable one to form a fair estimate of its excellence.

Finally, to prove conclusively Dr. Bellows' maturest ideal, hope, and end, as a Liberal Christian Scholar and Seer, let an extract be given from his "Introduction" to the volume of "Institute Essays," published in 1880, describing the object of that "Ministers' Institute," of which he was in 1877 the chief advocate and organizer.

"Thoughtful people are discovering that the Scientific Method, properly understood, is just as applicable to one form of Truth as another; that religion can no more escape it, or profit by neglecting it, than political economy or agriculture; in short, that it is simply *treason* to Truth to doubt or deny that the same logic, caution, thoroughness and reliance on critical rules should be applied to the investigation of religious Truth as to all other. When it is understood that the Scientific Method is only another name for the employment of all the best means for discovering or testing Truth, and involves in the treatment of every department of knowledge, the use of the means that are appropriate to that department, the remaining prejudice against its employment will disappear. Some have carelessly imagined that the affections of the heart, the light of the conscience, the native sensibilities were to be ignored by science; but when we are studying what concerns the heart, science will compel us to take the heart itself into counsel as the chief witness. To study theology without faith is a vain effort. To pursue religion in an irreligious spirit is futile. No doubt the study of metaphysics by physical methods, and of theology by unspiritual methods, will prove barren, and will soon be discovered to be as unscientific as it is destructive. . . . The Ministers' Institute has no creed. . . . It cordially welcomes the testimony of religious minds of all faiths, when it knows them to be learned, earnest, and profound. It will hear the Jew and the Gentile, the Hindoo and the Persian, the Roman Catholic and the Protestant, if men of virtuous and pious lives, of accredited learning and high gifts of expression, will come and teach them what they think they know. . . . Meanwhile the Ministers' Institute will improve such opportunities as it finds open for broadening the platform of religious truth and sweetening the charity of common Seekers after God."

Thus has the best effort in his power been made by a fellow-countryman of Dr. Bellows to redeem the promise made in last week's *Inquirer* to present "an outline of his work as a Theologian and Religious Reformer." But the writer frankly owns that his wish would rather have been to draw a sketch of our departed friend under the aspect of the devoted, self-sacrificing, magnanimous and indefatigable "Philanthropist and Patriot," in his peculiarly characteristic sphere, as the chief Organiser and guide, inspirer and head of the Sanitary Commission. For it was during the four years' heroic effort of that grand Association to carry the Home into the Camp, the Hospital into the Battle Field, and the spirit of the Prince of Peace and Elder Brother into the awful fratricidal strife for "Freedom and Union, One and Undivided," that the great, good heart, the intuitive genius, the animating and exhaustless energy of Henry Whitney Bellows shone forth in brightest beauty. What a "Great Cloud of Witnesses" of the once lost now found again, of the once dead now living, of brave husbands and bereaved widows now re-ved, of longed-for fathers and orphans now re-gathered, of brothers and sisters, friend and friend, once more united, have already welcomed our new-born Brother in the Father's House! And so farewell, dear friend, to meet again in the World of Light. You have finished your work, you have fought a good fight, and fairly won your crown. Once more, in hope, Farewell!

W. H. C.

[The Editor has been obliged to omit several quotations from Dr. Bellows' works simply from want of space.]

Open Council.

DISESTABLISHMENT AND FREEDOM OF THOUGHT.

The *Liverpool Daily Post*, whenever it discusses the question of Liberationism, displays great sagacity in urging that the triumph of the policy of the Liberation Society may result in the suppression of that diversity of thought which now exists in the Church of England, which constitutes one of its greatest attractions, if not its greatest, to large numbers of Englishmen, and which unquestionably is one of the sources of its hold upon cultivated men within its ranks. The *Daily Post* knows well enough that it is presenting one of the strongest possible points in favour of the existing establishment when it is presenting this point, and shrewdly warning us of the limitation of freedom of thought which disestablishment may involve. I noticed that in an article on Mr. Williamson's recent address to his constituents at Cupar it significantly said that the English Church had not ejected Bishop Colenso or Dean Stanley—it did not mention Mr. Voysey, nor did it allude to what Mr. Stopford Brooke's conscience had constrained him to do, nor did it refer to the set of irritating influences directed against the Rev. John Macnaught, formerly of St. Chrysostom's, Everton, which ultimately drove him from Liverpool, and which keeps Liverpool destitute of the presence of a clerical representative and exponent of Broad Churchism.

But, now, what does the *Post's* argument amount to? It amounts to this—that freedom of thought is ample compensation for all the evils of a State Church, and that it is better to endure these evils than to jeopardise that freedom. But are we to admire freedom of thought at the price which is paid for it in the State Church? Before and above the gospel of freedom of thought is the gospel of veracity. "Freedom" and "liberality" of thought are not built on the right lines if thorough probity, honesty and transparent rectitude are not at the foundation of them; and, to me, it is one of the saddest of things that men, who have expelled some of the Thirty-nine Articles and Creeds from their minds, and have come to convictions with which these do not consort, still hold a position to which nothing entitles them but their explicit and implicit submission to the Articles and Creeds they now so coolly despatch. Freedom of thought is what some of us toil for and pray for day and night; but far better were its day of complete triumph delayed a thousand years than that it should win its way at the cost of moral stamina. Give us liberal ideas; but before them, above them, beneath them, give us transparent uprightness and downrightness.

I rejoice at the practical comprehensiveness of the Church of England—though it is fundamentally inconsistent with the legal basis of the Establishment, the Act of Uniformity, and though it is the strongest condemnation and the most effective satire on the conduct of the Establishment towards our Nonconformist forefathers; but my joy is greatly tempered by what appears to me the absence of perfect integrity. Are oaths valid or invalid? If the former, the conduct of men who have sworn to the Articles and Creeds, but who have now departed widely from the theology of those standards, and yet hold fast to the office to which their faith alone gives them a claim, seems to me to be of a mischievous tendency. If, on the other hand, it has come to be understood that oaths, at least oaths of the theological sort, oaths on the most solemn of all things are not binding, why not abolish them as the shams they really are? It is, through the subtle influence of example, profoundly injurious to national morality for a teacher of religion to subscribe with his hand to a creed or a doctrine which his intellect refines away, which his heart will not admit, which his tongue proceeds to attenuate, or to gloss over, or to transform by poetic phraseology into something it was never meant to be; and yet this is practically what the late Dr. Arnold and Canon Kingsley advised young clergymen troubled with unorthodox tendencies to do; and this is, too, what the late Professor Maurice illustrated when he declared he could prove that the Athanasian Creed was the most lovable of all theological formulas!

It may be said, as Principal Tulloch and the late Dean Stanley have said, that conscience is

relieved by the knowledge that dissent from the Articles and Creeds is so generally winked at that no one is deceived. But the example of such solemn subscription being lightly cast aside, or being reduced into meaning "everything in general and nothing in particular," is calculated to foster a low sense of honour. It is calculated to adulterate public morals, to poison the purity and honesty of trade, to weaken the conscientious devotion of men to their engagements; for, if paltering with an oath, if repudiating an oath, if disavowing doctrines, obedience to which was vowed with the most weighty asseveration it is possible for a man to make, be allowed in the pulpit, why may not the same laxity be permissible in the shop and the warehouse? If in religion a solemn contract may be broken, and the breaker yet claim the position and emoluments it undertook to secure to him on his explicit promise of fidelity to the conditions, why may not the same license be pursued in commerce? Freedom of thought is what we all prize; but I believe that as it exists in the Church of England to-day it tends to furnish pretexts for laxity of morals in business, and it also tends, as Mr. Leslie Stephen has pointed out, to produce scepticism, not as to this or that theology, but as to the very existence of intellectual good faith. For this reason, and for many more in addition, I am for disestablishment, assured that it is not in the power of any ecclesiastical corporation whatsoever to sweep back the advancing tide of "independence, freedom, and liberality in religious matters."

S. F. W.

STROUD, GLOUCESTERSHIRE.—The Unitarian Church held its first Committee meeting of the year on Feb. 1st. The various meetings held and movements minuted and carried out, or otherwise, since the Rev. W. Birks's settlement, were passed in review, and considerable progress reported. On April 12 last year, at a general meeting of the congregation, the members present resolved themselves into a Church with connected institutions—Sunday-school and library (which have been since formed)—and elected Officers and Committee of Management. The minister reported the grant of books and tracts by the Committee of the British and Foreign Unitarian Association, and of books from the Sunday School Association, all of which had been of great use both to School and Congregation, and also in visiting. Most of the denominational papers were being taken in by one or other of the members, and the pamphlet on the Athanasian Creed, published by request of the congregation, had been extensively circulated, and had brought many strangers to the services. The chancel walls had been tastefully painted and inscribed with the mottoes "God our Father," and "Heaven our Home"; and the pulpit and communion table upholstered at the cost of the minister. In order to provide the church with new hymn and tune books and other requisites, such as book case, Church announcement boards, &c., a special fund had been formed, to which it was hoped friends at a distance as well as friends at home would contribute, in consideration of our small and striving congregation having much to do beyond their present means. To improve the finances of the church it was decided that a monthly collection be made at the doors, in addition to the special collections for the Hospital, the Sunday-school, and the Western Unitarian Association. The general position of affairs in the church since the settlement of Mr. Birks was noticed by the Secretary, who stated that several additional names of subscribing members had been added recently, that the congregation had considerably increased, and that several persons were attending regularly who might reasonably be expected to become subscribing members. It was proposed by Mr. Higgs, seconded by Mr. Sims, and carried unanimously—"That this Committee desires to record its unabated and increased confidence in its minister, Mr. Birks, and congratulates him on the amount of success, moderate though it be, which has attended his ministry, and on the prospect of increasing progress. The Committee is also glad to recognise the success which has attended the Lansdown Literary and Social Union, and the valuable assistance rendered thereto by Mr. Birks."

The philosophical faculty of the University of Breslau has conferred upon Mr. T. W. Rhys Davids the honorary degree of Philosophiæ Doctor, in consideration of the services he has rendered to the comparative study of the history of religious belief. We may add that Breslau has the reputation among German Universities of being specially stringent in the granting of such degrees.

Occasional Notes.

AN Association of ladies has recently been founded in Scotland, under the auspices of Dr. Berg and other divines of the same school, "for the Defence of Purity of Worship," the object of which is to maintain and promote the uniformity of Scotch worship according to the regulations of the Presbyterian Church, and to oppose all innovations contrary to these rules, such, for example, as the singing of hymns other than the inspired Psalms, sitting or kneeling in prayer—standing being the prevailing practice—and the use of organs and harmoniums. As regards the mode of action, the Association declares that it will use its best endeavours to deprive of their salaries those ministers who countenance the innovations it condemns—a characteristic specimen of Scotch bigotry.

THE *Century* for February has a short article on "The Disappearance of the Schoolmaster." The writer thinks that the excessive amount of system and the amount of cramming represses the individuality of the American school-master. "He becomes a hearer of lessons, a marker of registers, a worker for examination week." The school system "has well-nigh lost its flexibility." "The great truths announced by Pestalozzi and Froebel have had little really important influence on our system." The teacher of the primary schools is enjoined to keep them quiet at all hazards; while a little child should be constantly employed, and never kept in a state of enforced quiet. "There are ways in which Froebel's more natural system could be applied in a measure inexpensively to all our primary schools."

SPEAKING on Wednesday night in the Congregational Memorial Hall on "Nonconformity in Wales," Mr. Richard, M.P., said that Nonconformity in that country had been affected by the appointment of English bishops to Welsh dioceses, which drove the people to seek elsewhere the religious nourishment denied them in the English Church. For eighty years after the Reformation in England there were no Nonconformists in Wales, but when the Act of Uniformity was passed 106 ministers in Wales were deprived of their livings for conscience sake. The lecturer went on to describe the persecutions suffered by the early Nonconformists, and contrasted these with the present flourishing state of Dissent in the Principality. Speaking of its marvellous growth during the last 140 years, he said:—In 1742 there were only 110 Dissenting chapels in all Wales. In 1775 they had grown to 171, in 1816 to 993; in 1851, the year of the religious census, to 2,826; in 1871 to 3,407, and in 1882 to 3,892. The growth of the Congregational Churches has been as remarkable as any. In 1715 the number of their congregations was 35—the rest of the 100 already mentioned being Presbyterians and Baptists. In 1742 they had grown to 88. After that there is no enumeration on record until 1801, when they were 766; and now they have 1,071. It is estimated that at present 800,000 of the population of Wales are members or adherents of the four evangelical bodies—the Calvinistic Methodists, the Independents, the Baptists, and the Wesleyan Methodists.

THE Nonconformists not only provide their religion for the people of Wales, but also their literature. Nearly the whole modern literature of Wales is Nonconformist. There are nine commentaries on the whole Bible, and nine besides on the New Testament alone, some original and some translated from English, and only two of these were done by Churchmen, and even they were Dissenters when they began their work. There are eight Biblical and Theological Dictionaries, and as many bodies of divinity or systems of theology; and no Churchman has had a hand in the production of any one of them. There is a History of the World, a History of Great Britain, a History of Christianity, a History of the Church, a History of the Welsh Nation, a History of Religion in Wales, all by Dissenters, besides elaborate denominational Histories of the Calvinistic Methodists, the Independents, the Baptists, &c. All the ecclesiastical histories in the language are Nonconformist,

and all the general histories except the History of Wales by the Rev. Thomas Price, and a small work called the "Mirror of the Principal Ages." There is a valuable work, illustrated by many excellent maps and diagrams, entitled "The History of Heaven and Earth," treating of geography and astronomy, by the Rev. J. T. Jones, of Aberdare, formerly a Nonconformist minister. There is another large Geographical Dictionary in course of publication by a Dissenting minister. There are two copious Biographical Dictionaries, edited and principally written by Dissenters.

WITH regard to the practical fruits of Nonconformity, Mr. Richard referred with just pride to the social and moral condition of the Principality. In filling the chapels we have emptied the gaols. In some parts of Wales serious crime can hardly be said to exist. Hardly any assize passes without, in one or two instances at least, the judge being presented with a pair of white gloves, as a symbol of its being a maiden assize, without a single prisoner to try. Indeed, some of the judges are beginning to question the necessity of being sent to Wales at all.

CENSUSES of Church attendance in the important towns of Greenock and Ayr have to be reported this week. In Greenock, out of a total of 30,898, accounted for in the forenoon and afternoon services, the Free Church is credited with 8,502, the Established Church with 6,657, and the United Presbyterian Church with 4,375. In Ayr, the attendance at one service in the Established Churches was 1,861, in the Free Churches 1,233, and the United Presbyterian Churches 664. The attendance at other churches numbered 1,000.

"A GREAT Niece of the Poet Rogers" writes to us as follows in reference to some observations quoted from a weekly journal:—"In consequence of some remarks in your 'Occasional Notes' last week I visited Horsey Churchyard this morning and carefully examined the tomb of the late Mr. Samuel Rogers. The tomb stands in a central position, in full view of the high road, from which the churchyard, traversed by a public footpath, is only separated by a low hedge; it can hardly be said to be in a 'retired nook.' Having been erected nearly fifty years the stone bears the natural marks of age, but is in a good state of repair, with a perfectly legible inscription, and a few dead leaves were the only representatives I could find of 'rubbish.'"

MR. A. J. SHEPHEARD announces in the *Nonconformist and Independent* this week that the Dissenting Deputies, after much consideration of the Amendment of the Marriage Laws question, have decided to confine their Parliamentary action to the introduction of a Bill extending the legal hours for marriages to six o'clock. The present limit is eight to twelve. The Bill that is to be introduced will authorise marriages between eight A.M. and six P.M. The committee propose, also, to ascertain what parishes or districts are inconvenienced by reason of there not being a sufficient number of district registrars; and where such inconveniences exist, they will take measures to secure the appointment of additional registrars. We are glad to see that no attempt is to be made to abolish the attendance of the Registrar, which we think a decided advantage rather than otherwise, as the representative of the civil authority.

WE take from the *Christian World* the following note respecting the minister of Bedford Chapel:—"With very much regret we learn that the Rev. Stophord Brooke continues very seriously indisposed. For some eight weeks or so Mr. Brooke has been quite laid aside from work, and his chapel for almost the whole of that time has been closed. We do not pretend to give a strictly scientific or medical account of the malady from which Mr. Brooke is suffering, but as vague announcements of 'serious illness,' 'prolonged indisposition,' &c., are often both puzzling and distressing to interested and sympathetic readers, we may state that we understand the occasion of Mr. Brooke's indisposition to be the existence of a clot of blood in one of the veins of the leg. Neither medical nor surgical skill, it appears, can deal directly with a case of this sort, the only hope being in

the recuperative forces of nature. The slightest exertion has to be avoided, because of the danger of arresting the circulation of the blood, and the hope is that under a careful system of dieting the mischievous and dangerous substance will gradually be absorbed. We most earnestly unite with Mr. Brooke's congregation, and with the thousands of persons, in all parts of the English-speaking world, who know him through his books, in the hope that his recovery may be speedy and perfect, and that he may yet have before him many years of activity and usefulness as a religious teacher." Since the above was published, we have received much more cheering intelligence. Mr. Brooke has been able to go out during the week, and we are glad to announce that Bedford Chapel will be reopened, and that Mr. Brooke will preach next Sunday morning.

THE *Sunday Mirror*, the organ of Keshub Chunder Sen and his adherents, has been discontinued, and in its place a well-printed and ably edited Sunday paper appears with the beginning of the year entitled *The Liberal*—a very felicitous title—which announces that it takes the place of the *Mirror* as the organ of the Brahmo Somaj of India and the exponent of "the New Dispensation," that is, in other words, of Keshub Chunder Sen's views. There are some good things in *The Liberal* mixed up with other things that seem very much like rubbish to our colder occidental minds. We leave it to our readers to decide under which category they would place the following "hymn," as it is styled:—

SPECIAL TRAIN.

The Railway Train of the New Dispensation starteth. There is no time to lose, O brethren, come ye quickly.

Jesus and Chaitanya are the guards stationed behind and the Lord Himself sitting in the engine moveth the machine.

There is no steam-engine, neither is there coal or water, the divine power, God-force, moveth every wheel thereof; outside the carriage shine jewels and precious stones, on beholding which the eyes are soothed.

"There is no intermediate station," cries Keshub Shan, "the special train runneth direct to heaven;" little children on their mothers' arms travel free.

Saith blind Premdas, I am deluged with tears, O brethren, leave me not behind, I catch hold of your feet.

DR. JAMES FREEMAN CLARKE, of Boston, U.S.A., whose works are always valuable, and whose literary productiveness astonishes us, has just brought out a new book, entitled "Events and Epochs in Religion. Being the substance of a course of Twelve Lectures delivered in the Lowell Institute." The subjects treated are "The Catacombs," "The Buddhist Monks of Central Asia," "The Christian Monks and Monastic Life," "Augustine, Anselm, Bernard, and their Times," "Jeanne d'Arc," "Savonarola and the Renaissance," "Luther and the Reformation," "Loyola and the Jesuits," "George Fox and the Quakers," "The Huguenots," "John Wesley and his Times." The main idea which these lectures enforce is, that no historic event is so important as the advent of a conviction of a new truth. "I have tried to show," says Mr. Clarke, "the power of such convictions in the human soul to build up institutions, to change the course of events, and to alter the tendencies of human affairs; and that, among all convictions, there are none so strong, permanent, and unconquerable as religious convictions."

JUST as we are recording the lamented death of Dr. Bellows, of New York, we read in the *Christian Register* the following brief notice:—

The Rev. Dr. Bellows's New Year sermon was on Intuition and Experience. It was marked by a breadth of sympathy for the young, peculiarly beautiful in one who has garnered up such riches of experience. The discourse was a noble rebuke to pessimism and cynicism. It is the hollow heart which discovers the hollowness of the world. The rooted conviction of man's baseness is not seldom a projection of self. If the world within us is sound and sweet, the world without will not seem so bad. Therefore, the beginning of all social reform is the reform within.

FEW of our readers have any idea of the salaries which are given to some of the leading

ministers in New York. It is stated by a well-informed religious paper that Dr. Dix, Minister of Trinity Church, receives £2,000 a year; Mr. Morgan, £1,600; Mr. Hall, £4,000. Marriages and funerals considerably increase these amounts. Dr. Talmage of the Tabernacle receives £1,400, but his income is as much as £4,000, for he charges from £25 to £50 for each of his lectures. Henry Ward Beecher receives a salary of £5,000, the largest paid in the United States to any minister, exactly the income of an English bishop, and he also has from £40 to £50 for each of his lectures. The late Dr. Bellows received from various sources £4,000, and there are about 20 other ministers in the city of New York alone who receive from £2,000 to £2,400 a year. On the other hand, it must be remembered that the expenses of living in New York are much greater than even in London or Paris, so that these salaries would represent at least one-third less than the same amount here. But even with this qualification these are truly episcopal incomes.

Brahmo Public Opinion announces the appearance of the "Brahmo Pocket Almanac for 1882," published by order of the General Committee of the Sadharan Brahmo Somaj. It is the work of Babu Shib Chunder Deb, the President of the Sadharan Brahmo Somaj, and does infinite credit to him. Everything connected with the Brahmo Somajes in different parts of the country is carefully noticed—Brahmo mottoes, principles of Brahmoism, meditations and prayers, important events in the history of the Brahmo Somaj, Anusthans or Brahmo rites, a list of the Brahmo marriages, of marriage registrars, and of Brahmo Somajes, institutions under the management of Brahmos, periodicals under Brahmo management, new publications, and the result of the census taken of Anusthanik Brahmos. The future historian of the Brahmo Somaj will find ample materials from this little book. Although it purports to be a Brahmo Almanac, the general public will also find information of varied kind.

THE French journals see clearly that Orthodox bigotry—or what they call "clericalism"—is at the root of the opposition to Mr. Bradlaugh's just political claims. *La France*, for instance, says Mr. Bradlaugh is a victim of the narrow clericalism which would make a political assembly a Christian council. His personality disappears, it thinks, before the immense cause he represents—that of liberty of conscience.

WE regret to hear that Berthold Auerbach, one of the greatest novelists and poets Germany has produced this century, breathed his last on Thursday, at Cannes, whither he had resorted to recover his health. It is stated that Auerbach, who is of Jewish origin, had been much troubled of late by the Jew-baiting which has become so prevalent in Germany. Auerbach lived for his country, wrote for his country, and loved his country, and has now been helped to his grave by unscrupulous German "Jingoes."

ROTHERHAM.—On Sunday last the Hospital collections at the Church of Our Father, amounted to the sum of £13 12s. 3½d; the minister, the Rev. Wm. Blazeby, B.A., being the preacher.

MANCHESTER.—On Tuesday evening a lecture was delivered to the members of the Beard Memorial Union in the Memorial Hall, by the Rev. J. E. Odgers, M.A., on "Dr. John Byrom, of Manchester, and some of his Contemporaries." Mr. F. W. Holland occupied the chair. The subject was admirably treated, and at the close of the lecture remarks were made by Mr. Alderman Bowes, Messrs. W. H. Bailey and J. Evans.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday. Mr. Freeman, chairman of the Finance Committee, made his annual statement as to the estimated cost of education during the ensuing year. The precepts to be issued to the rating authorities are very slightly above those of last year, and the rate is under 6d. in the pound, notwithstanding that 24,000 additional children have to be educated. An amendment reducing the estimates was submitted and discussed. Ultimately the proposition of Mr. Freeman was agreed to almost unanimously. A letter was ordered to be addressed to the Education Department with reference to a proposal to divide Lambeth into two divisions.

Reviews.

Lectures on the Origin and Growth of Religion as Illustrated by some points in the History of Indian Buddhism. Being the Hibbert Lectures for 1881, by T. W. Rhys Davids. Williams and Norgate.

When Gotama Buddha preached, and taught the common people in the country round the sacred city of Benares, he is supposed to have used one of the vernacular dialects of India. After his death the Buddhist missionaries carried the words of their Master, and translated them, as Christian missionaries did the words of Christ into the language of other countries. Hence is it that while the exact words which Buddha spoke are as unknown as are the Syro-chaldaic words of Christ, their meaning is found enshrined in the Sacred Books of Ceylon, Thibet, Nepal, China, Burmah and Siam, Mongolia and Japan. The Books of Ceylon are written in Pāli, and are among the most ancient. They were put into their present form within the early period between 400 B.C. and 250 B.C. "For this period, they have preserved for us," say the Committee of the Pāli Text Society, "a record quite uncontaminated by any outside influence of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilisation." Mr. Rhys Davids is one of the few Pāli scholars in England, and he has used the Pāli Texts as the foundation of his Hibbert Lectures. He has already told the story of Buddha's life and teaching in the excellent Manual published by the Society for Promoting Christian Knowledge, and he now grapples with the problem—What is the true position of Buddhism in the general religious history not only of India, but also of the world? In the history of Buddhism he sees "an epitome of the religious history of mankind," and by applying the comparative method he endeavours to ascertain the process by which men have come to believe as they do. While he modestly professes to "touch the fringe only" of this great subject, he yet lays so firm a hand upon it that his lectures form a most valuable contribution to the study of the Philosophy of Religion.

When Professor Max Müller inaugurated the Hibbert Lectures in the Chapter-house of Westminster Abbey he traced the growth and development of the religious thought of India from its childhood in the hymns of the Veda, through its manhood in the ritual of the Brāhmanas, to its old age in the philosophical dialogues of the Upanishads. The ideas which in the Rig-Veda "appear only like the first dim stars, become more numerous and more brilliant as time goes on, till at last they form a perfect galaxy in the Upanishads, the last literary compositions which belong to the Vedic period, and which stand unrivalled in the literature of India, nay, in the literature of the world." The object of the Upanishads is to show the worthlessness of all ritual and sacrificial observances; and to lead men to know the Great Soul of all, so that a man's own self may be united to the Supreme Being, who is the only True Self. This knowledge of the self represents the highest point of the old Indian philosophy; and it is difficult to see what further step was even possible on the old lines. It is at this point that Mr. Rhys Davids takes up the history of the development of Indian religious thought, for as he writes:—

The distinguishing characteristic of Buddhism is that it started on a new line, and looked at the deepest questions men have to solve from an entirely different standpoint than did the Upanishads. It swept away from the field of its vision the whole of the great soul-theory which had hitherto so completely filled and dominated the minds of the superstitious and of the thoughtful alike. For the first time in the history of the world it proclaimed a salvation which each man could gain for himself and by himself, in this world and during this life, without any reference to God, or to gods, either great or small. Like the Upanishads, it placed the first importance on knowledge; but it was no longer a knowledge of God, it was a clear perception of the real nature, as they supposed it to be, of men and things. And it added to the necessity of knowledge, the necessity of purity, of courtesy, of uprightness, of peace, and of universal love, "far-reaching, grown great, and beyond measure."

All men, without distinction of caste or of race,

were invited to join the new sect, for which the only qualification was earnest aspiration after a higher and nobler life. They were to strive, says the Sutta, to be

"Full of confidence, modest in heart, ashamed of wrong, full of learning, strong in energy, active in mind, . . . they are to live in the practice of those virtues which, when unbroken and unspotted, make men free, and which are untarnished by the belief in the efficacy of any outward acts of ritual and ceremony, or by the hope of any kind of future life."

This extract contains some essential characteristics of Buddhism. It teaches that virtue is to be cultivated for its own sake, that ritual is useless, and that the desire for a future life is a "fetter" of the mind, and a "spiritual bondage," which must be broken before the "noble salvation of freedom" is reached in this life. To attain to this state is to enter Nirvana. Nirvana is a word that means "the going out, the becoming extinct," and refers not to the extinction of the soul, but to the going out of the cravings and desires of life, and to the extinction of the three fires that consume a man,—lust, hatred, and delusion. The nearest analogue to the Buddhist Nirvana in Western thought is found in the Christian phrases "the kingdom of heaven within you," the "peace which passeth all understanding shall keep your heart and mind." We are told that a woman seeing Gotama Bhudda said, in words which reminds us of the story in the Gospel:—

Blessed be thy father, blessed be thy mother, and blessed be thy wife," but he answered, "By what can every heart as well as mine attain to this lasting blessedness of happiness and peace? When the fire of lust is gone out, when the fires of hatred and delusion are gone out, when pride and all other sins have ceased, then peace is gained! Sweet is the lesson this woman teaches me, for the Nirvana of Peace is that which I have been trying to find out."

Mr. Davids aptly places side by side with this passage the following from F. W. Robertson:—

Peace is the opposite of passion, and of labour, toil, and trouble . . . that state in which there are no desires—in which there is no remorse, no misery, no sting. And to this, says the Apostle, ye are called—the grand peculiar call of Christianity—the call, "Come unto me all ye that labour and are heavy laden, and I will give you—REST."

It was the distinguishing characteristic of Gotama, and made him the "very Buddha," that he not only found rest and peace for himself, but that he offered and imparted it to others. In order to attain to this Nirvana of rest and peace he taught that it was necessary to follow the "excellent way" of self-culture, and self-control. That "way" was found by grasping the four conditions of "the noble conduct of life, the noble earnestness in meditation, the noble kind of wisdom, and the noble salvation of freedom." When these four things are "seen face to face and are comprehended," then is the craving for existence rooted out, and there is no more birth. To point out the path of escape from this craving was the chief aim of Gotama; for the craving after existence is the cause of men being born again into this world of misery and sorrow.

Buddha's doctrine of pre-existence must be carefully distinguished from the Pythagorean, and the Transmigration theory current in India before his time. The doctrine of the transmigration of souls did not exist in the early Vedic period, but it was completely accepted in India at the time when the Upanishads were composed, about 600 B.C. "This doctrine," says Mr. Davids, "has never been found mentioned at all, or even referred to in the Pāli Pitakas, and I have no hesitation in maintaining, therefore, that Gotama, did not teach the transmigration of souls." What he did teach was the transmigration of character, or more properly, the doctrine of "Karma." Gotama Buddha held that after the death of any being, whether human or not, there only survived that being's "Karma,"—the result, that is, of his mental and bodily actions. Each individual, therefore, is the last inheritor and last result of the Karma of a long series of past individuals. This theory, formulated by Gotama, is based upon "the earnest seeking after a cause, and the overpowering sense of the necessity of justice." It therefore is in agreement not only with the modern speculations which explain each man's character by the character he inherited from his ancestors, formed through an endless series of past exist-

ences, but also with the problem of the Book of Job, that the actual distribution of good fortune or of bad is entirely independent of the moral qualities which men call good or evil. He taught a real connection of cause and effect between the present and the past, in making each man to be in his present life the product, in the way of natural consequence, of that which he had made himself in the past. The new birth of the individual is said to be caused by a craving desire, a particular thirst of the creature when dying. This idea finds a curious coincidence in Plato (Phaedo 69), who, when adopting the Pythagorean transmigration suggested that the souls wander about the invisible world, until, "through the craving after the corporeal, which never leaves them, they are finally imprisoned in another body;" but that, "the philosopher or lover of learning, who is entirely pure at the time of his departure, is alone permitted to attain to the divine nature." This coincidence Mr. Rhys Davids regards as

A very striking instance of the most important fact which the comparative study of Buddhism has to show—the fact that, given similar conditions, similar stages in the course of religious inquiry, men's thoughts, even in spite of the most unquestioned individual originality, and though they have never produced quite the same results, have tended in similar directions.*

Mr. Davids treats with great skill the problem of the striking resemblance and the not less striking difference between the effects of causes which must have operated in the history of early Christianity and of early Buddhism, such as are seen in the outward condition under which both religions arose, in the mental qualities of the early disciples, and in their personal feelings towards the Christ in the one case and towards the Buddha in the other. He points out that the earliest Buddhist ideas of Gotama were influenced by two ideals which in those days dominated the minds of men. The one, the ideal of a king of righteousness, the other, the ideal of a wise man. Gotama became in the minds of his followers the personification of Righteousness, and the personification of Wisdom. The picture of the ideal king is given in the story that when he was once proceeding in a royal progress, the people besought him, "O King, pass slowly by, that thy people may look upon thee for a longer time"; and he said, "Drive the chariot slowly, charioteer, that I may look upon my people for a longer time." Such is the mutual love which reigns in the golden age between king and people. He is described in the Suttas as "a king of kings, a righteous man ruling righteously." In comparing this with the Jewish ideal of the Messiah we observe that while they differ in detail because they grew out of different experiences, and are clothed in words of different literatures, yet when they came to be applied to a living person, the Christian Messiah is as much nobler a conception of the first-century Jews as is the Buddhist king of righteousness of the previous Hindu conception of the King of kings. In each case the teacher is put in the place of the king, and the ideal kingdom finds its home in the hearts of men. Again, the Buddhist gives the most gorgeous description of the earthly "imperial palace," where Gotama came to live the life of a despised mendicant and a lonely homeless wanderer; and the Christian describes how Jesus laid aside his glory to take upon him the nature of man and humble himself to the death on the Cross—showing that the deepest impression made on the disciples of both was the lesson of divine self-sacrifice. "The Great Renunciation" is a watchword of the Buddhist. "I lay down my life" of the Christian. The second ideal is the ideal of wisdom. It also existed before the time of Gotama. It was held that from time to time there appear in the world "very Buddhas,"—or wise men, for the word Buddha is the Sanskrit form of the Greek *δίδα*, and the Latin *video*, and signifies knowledge, or spiritual insight. Gotama Buddha was only one link in the chain of Buddhas who had preceded and who are to follow him. A "very Buddha" is one who not only himself "understands, and sees, as it were, face to face, but who also makes his knowledge known

to others, both in its letter and its spirit." This idea is very similar to that of the Christian "Logos." These two ideals were the principal influences in determining the opinions of the early Buddhists and the early Christians as to the person of their Masters. The method followed in the biographies of Christ and of Buddha is "the same, and it led to similar results, though the details are in no particular quite identical."

The resemblance of the legends of the birth of Buddha to those of the birth of Christ gives rise to the question whether the latter, which are five hundred years later in date, might not have been borrowed from the former? This subject has been most ably and exhaustively treated by Mr. Ernst de Bunsen in the "Angel-Messiah," a work full to overflowing with scholarship. We quite concur, however, with Mr. Davids's conclusion:—

There is no evidence whatever of any actual and direct communication of any of these ideas from the East to the West. When the Gospel narratives resemble the Buddhist, they seem to have been independently developed on the shores of the Mediterranean and in the valley of the Ganges; and strikingly similar as they often appear at first sight, the slightest comparison is sufficient to show that they rest throughout on a basis of doctrine fundamentally opposed, . . . the similarities of idea are evidences . . . of similar feelings engendered in men's minds by similar experiences. And when it is considered that only twice in the history of the world have all the circumstances combined to render the origin of such ideas possible, it must be acknowledged that the lessons drawn from the study of early Buddhism may be found as useful for the true appreciation of early Christianity as the Vedas are useful for the true appreciation of classical mythology.

These are some of the interesting comparisons made between Buddhism and Christianity. Mr. Davids does not compare Buddhism with the other historical religions. Had the time at his disposal permitted, he might have pointed out resemblances which apparently unite religions essentially different, differences which apparently separate religions closely united. In applying the comparative method, the work of Philosophy is to seek for the clue to the spiritual meaning of the positive religions, to ascertain the principle of thought, of order, and of law which underlies their resemblances and their diversities, and which binds them together in organic unity; and so to grasp that unification which is characteristic of all developing thought. The principle of this unification is found in the essential idea of religion, which, manifesting itself in the outward form of positive religions, remains constant and unchangeable throughout all time. In this essential idea we find the clue to the significance of the positive religions, and the standard which determines their relative place and their value in the ascending scale that marks the evolution of the religious consciousness of mankind. It is to this essential idea of religion that St. Augustine refers in the ever-memorable words:—

"The essence (*res ipsa*) of that which is now called the Christian religion existed in the ancient world. Never, indeed, was it lacking since the human race began till the day when Christ came in the flesh. Henceforth, true religion, which already existed, took the name of Christianity."

How this implicit revelation became explicit* is one of the great problems of the Philosophy of Religion.

J. N. H.

The Nineteenth Century. Kegan Paul and Trench. *The Contemporary Review.* Strahan and Co.

The *Nineteenth Century* is not to our minds so attractive as usual, and for once, we think, must yield the palm to its rival the *Contemporary*.

There are two articles in the *Nineteenth* bearing on theological subjects. The first—which is in many respects the most interesting in the number—is entitled "The Wish to Believe," and is in the form of a dialogue in a Catholic College, between two of the Professors,—one of them a convert, the other Catholic born,—and a barrister, a graduate of Muriel (Oriol or Balliol) College, Oxford, and a sceptical man of the world. The writer, Wilfrid Ward, is, we presume, a member of the well-known Catholic family of that name; and his main position is indicated in the following sentence:—"I was determined to get

* This subject is discussed at length in the *Edinburgh Review*, Jan., 1881.

at the truth," replied Walton. "I believed Christianity to be the truth, and I was resolved, if there was a way to seeing its truth more clearly, that I would find it; and I have found it." The dialogue reminds us of some of Mr. W. H. Mallock's, but it is far superior, and has the ring of genuineness and sincerity about it. The other theological article is on "The Babylonian Account of the Deluge," by the Rev. Dr. Wright, an interesting Essay on Comparative Mythology, although the writer would probably not allow that the account in Genesis is essentially of the nature of a myth.

The *Contemporary Review* has two papers bearing more or less directly on theological matters. "Free Thought: French and English," by W. S. Lilly; and "Has Science yet found a basis for Morality?" by Goldwin Smith. The former is written with a strong bias against "free thought" in France, which takes the form of a vehement anti-clericalism combined with an indiscriminate rejection of all religion. Several extracts are quoted from the *Catéchisme du Libre Penseur*, which certainly show an intensely strong anti-religious spirit; but the writer omits to notice that this is the almost inevitable reaction from the fierce persecuting spirit of Romanism, wherever it is the dominant faith. We hope to notice this paper more at length in a separate article. Mr. Goldwin Smith's article is in the main an examination of Mr. Herbert Spencer's philosophy of morality, as expounded in his "Data of Ethics." He seeks to show that Mr. Spencer fails in his attempt to find a moral sanction, independent alike of religion or of the idea of duty.

The *Nineteenth Century* is strong this month in political articles. First comes "The *Clôture* and the Tories," by Lord Sherbrooke (Mr. Lowe), who exaggerates, we think, the dangers of obstruction, while he lectures the Tories for their threatened opposition to the Government propositions. In his essay on "Political Opportunism," the Marquis of Blandford, writing from the standpoint of philosophical Liberalism, discusses effete old Whiggism. Radicalism, the Population question, Education, Emigration, and nearly the whole programme of present day politics. The following is one of the most interesting passages of a very able Essay:—

The Church, if it is to exist as an institution would do well to take an active part in the scheme of general liberal education of the people. It is quite as much interested as the politician in the problem of the future. Its own existence is not assured to it by a lease in perpetuity. Its nine millions a year of revenue is not intended solely to enable it to maintain a genteel class of teachers of one particular view of the dogmas of Christianity. The example of family improvidence, which many of its members are not ashamed to be guilty of, is not one whit less mournful as an example to the poorer classes than the irresponsible rubbish which the politician often thinks fit to discharge himself of for the benefit of the free and independent electors. Some persons would seem to think that, because within the last few years an embryonic system of primary education, founded on a more or less religious basis, has been provided for the people, we are at liberty to rest and be thankful that the country possesses the necessary machinery for civilising the labouring classes. Education, however, is unworthy of its name if it is simply to stop short at a system of pedantic book-teaching flavoured with an admixture of mild, undenominational religious teaching. The narrow-minded education of the school of Jesuits, with its solid backbone of fanaticism, would be better than such colloidal stuff as the present Board Schools sometimes offer under the name of national education.

The remaining political articles are "The Review of the French Constitution," written, we are glad to see, in vindication of the greatly-misunderstood policy of Gambetta, by M. Joseph Reinach; "Breakers Ahead," a discussion of financial and fiscal questions from the American point of view, by F. B. Thurber, member of the New York Chamber of Commerce; "Opium and England's Duty," a reply, by Storrs Turner, to the paper on the same question by Sir Rutherford Alcock, in the last number, which defended the opium duty and abnegated England's duty: "The Conflict in Germany," a vigorous philippic against Bismarckism and Imperialism, by the old revolutionist, Karl Blind; and "The Grievances of the Farmers," a conclusive reply by James W. Barclay, M.P., to Sir Bartle Frere

* Mr. Rhys Davids refers to Lessing's view on pre-existence, but he is not apparently aware that the subject is treated fully in *Die Erziehung des Menschengeschlechts*, where Lessing is compelled to adopt it by the exigency of his argument.

rampliant Toryism, as manifested in the last number by his vindication of the landlordism in Aberdeenshire, against which the most intelligent and scientific farmers are rebelling. "The Proposed Channel Tunnel" is written in somewhat of an alarmist spirit by Admiral Lord Dunsany, in vehement opposition to the scheme of the South-Eastern Railway Company. There is no contribution to pure literature or science this month, unless we may include under the latter heading the only remaining article, "The Uselessness of Vivisection," by Mrs. Algernon Kingsford, M.D. The writer endeavours to show that the balance of evidence is against the claim of vivisection to contribute a serious method of study for the cure and treatment of disease, and that it is a method the nature of which renders it inimical to the objects of practical medicine. With some exaggeration, characteristic, we fear, of the leaders in this movement, she concludes by defining the position of the leading champions of vivisection as "repudiation of the religious and sympathetic sentiments, and of the doctrine of man's moral responsibility as superstitious and untenable."

Returning to the *Contemporary*, the Duke of Argyll writes on "Agricultural Depression" from the landlords' point of view. He thinks the depression wholly due to bad seasons, and looks forward to the revival of British agriculture with the reappearance of the sun. He lays great stress on the continuous corn-cropping advocated by Mr. Prout, and appears to think that much may be done in this direction. By the way, some interesting remarks are dropped on the right division of the work of "improvement" between the landlord and the tenant. In "How Money Does its Work" Professor Bonamy Price replies to M. de Laveleye, and incidentally takes occasion to break a lance with the bimetalists. "O. K."—Madam Novikoff—in an article on "The Crisis in Serbia," discusses the ecclesiastico-political crisis in that country, from the Russian and Greek Church point of view. In his article on "Municipal Government of London" Mr. Benjamin Scott, the City Chamberlain, no doubt represents the views generally entertained by those who are interested in maintaining the present system. The main drift of his paper is that the City will resist any scheme for "absorbing all London and all its governing bodies into one vast corporation," but will, on the other hand, regard with satisfaction the conferment of corporate independence upon the outlying parliamentary boroughs of the Metropolis.

One of the most interesting papers in this number, although bristling with statistics, is Mr. M. G. Mulhall's, on "The Rise of the Middle Class." Mr. Mulhall answers the common statement that in modern England the rich are getting richer, and the poor poorer, by an examination of the figures which show on the contrary that wealth has never been so widely diffused as now, the middle class never so large, and the working class never so well off. The only remaining papers are "The Functions of Wealth," a characteristic essay, by W. H. Mallock, and "The Art of Watts," a fine and appreciative while discriminating piece of art criticism, by Harry Quilter.

Literary Notes.

A SECOND rudimentary book on legible shorthand will be issued on the 15th inst., entitled "Monosyllabic and Progressive Exercises," being an alphabetical list of all short words, classed according to the rules of the system, with numerous illustrations and exercises.

The February number of the *Antiquary* contains an article on "St. Valentine's Day," in which the associations that have accidentally grown up around the day of St. Valentine, priest and martyr, are fully treated of. The author sets himself to explain how it is that England (in common with France and the Netherlands) has become a special valentine district, and quotes largely from Chaucer downwards in illustration of this point.

The well-known book, "Philosophy in Sport," was used by its author, Dr. Paris, as the vehicle for satire on his acquaintance at Penzance. Mr. G. A. Boase has written a curious key to this book, which appears in the February number of the *Bibliographer*. Among others, it contains an amusing anecdote of Mr. Tremeneere, who had but a small congregation,

but on one occasion when a stranger was announced to preach a good congregation assembled. As the clergyman was going into the pulpit Mr. Tremeneere pulled him back, saying he would preach them one of his own sermons instead.

STILL more sixpenny editions. A sixpenny People's Edition of "Tom Brown's School-days" will be published by Messrs. Macmillan and Co. on the 6th March. It will contain all the illustrations by Messrs. Arthur Hughes and Sydney P. Hall which appear in the ordinary editions of the book. Messrs. Bradbury, Agnew and Co. will issue next week for sixpence "Mrs. Caudle's Curtain Lectures," by Douglas Jerrold, with sixty illustrations by Charles Keene. Carefulness in printing will be the feature of this edition, so that the cuts shall be as well brought up as in books of higher price.

A SERIES of papers on Mr. Ruskin and his teachings will be contributed to the new series of *House and Home* by Mr. Edmund J. Baillie, of the Ruskin Society.

THE American Library Association has prepared a Bill to be laid before Congress by which one library in each congressional district, as well as another to be named by the representative, and also every library in the United States containing over 100,000 volumes, shall receive gratuitously all public documents ordered to be printed, provided that the libraries undertake to preserve them for public use.

A NEW edition of the "Bibliography" of Ruskin, corrected and augmented to the present time, is in the press, and will be issued shortly by Mr. Elliot Stock.

It is announced that, at the instance of the Marquis of Lorne, the initiatory steps have been taken for the establishment of an academy of eminent literary and scientific men in Canada, after the plan of the assembly of the Immortals in France. The proposed body is to be composed of six sections, representing English and French letters, history and archaeology, and the mathematical, physical, geological, and biological sciences. It is probable that there will be ten or twelve members in each section. Dr. Dawson is spoken of as the first president.

THE number of publications issuing from the French press last year is officially stated to have been 18,717. These include pictures, maps, music, and photographs, but the books and pamphlets nevertheless number 12,261, which is more than double the number of publications ordinarily appearing in Great Britain of which we have any record. In France, however, the "dépôt légal" includes numerous publications of an ephemeral kind which in England are apt to escape notice. It is observed that the above figures show a slight falling off as compared with the preceding two years.

A JOURNAL is to be founded in Vienna under the title of the *Internationale Kosmopolitische Polyglotte Centralzeitung von Wien*. It will contain articles in twelve different languages and dialects.

THE NATIONAL CONFERENCE.

TO THE EDITOR.

SIR,—You were good enough to print a few weeks ago the programme of the National Conference of Unitarian, Free Christian and other non-subscribing congregations, which is to be held in Liverpool on 18th, 19th, and 20th of April. Will you kindly render the Committee further assistance, by inserting in your next issue the accompanying address, in which the Secretaries explain the object of the Conference?

A. W. WORTHINGTON.

Old Swinford, Stourbridge, Feb. 7.

P.S.—Any minister or secretary of a non-subscribing congregation who has not yet received the programme and invitation to the Conference will have them forwarded on application to me.—A. W. W.

"There has long existed among the Unitarian and other Free Churches of the United Kingdom a conviction that they ought and could promote more effectually than at present the cause of true religion, if only the opportunity and method of united action could be provided. Scattered through the kingdom are congregations of faithful men with earnest ministers, who have long been quietly doing a noble work in comparative isolation, and have culled the fruit of rich and varied experience. By means of a National Conference of these Churches it is sought to afford the opportunity for the interchange of these experiences, in the hope that problems which have long disturbed anxious minds may be solved: that lights may be discerned to guide us through ways that have hitherto seemed dark and difficult; that plans may be formed, and resolutions taken which will promote the growth of true

religion, strengthen the cause of virtue, and open to our Churches a field for action which they are well fitted to occupy and cultivate.

"The Conference may and ought to bring together all the energy, all the wisdom, all the piety, all the generous sympathy and humanity of the Free Churches; to give them new coherence, to confirm their strength, to develop their life. Among non-subscribing Churches, such as it is sought to bring together, there are, no doubt, 'diversities of gifts, differences of administrations and diversities of operations,' but we believe that it is 'the same Spirit' which actuates them all, 'the same Lord' whom all follow, and we know that it is the same God which worketh all (things) in all.' We trust therefore, that all among us, instead of accentuating the slight differences which seem important when we are separate, will assemble with that generous large-heartedness which acknowledges the reality and worth of our common brotherhood in seeking and declaring the truth of God, in strengthening and extending His kingdom. We appeal to the true genius of our gospel of love for God and man. It can see the good that exists everywhere, and can foster and develop it till it outgrow its imperfections and provide for its deficiencies. It is impossible to foretell what may be accomplished by hearty and united action; sinking all minor differences, and recognising the broad deep sympathies that underlie our whole religious life.

"How far the Conference Committee may have succeeded in giving shape to this general desire for co-operation it is not for us to say; but to their genuine desire and anxious effort to provide the opportunity of free conference for the non-subscribing churches of the United Kingdom we can bear conscientious and emphatic testimony.

"They propose for consideration three subjects of the utmost importance; (1) the development of the religious life within our churches; (2) the practical means by which our churches can enlarge and extend their religious influence; (3) the position of our ministry. These subjects should be discussed in a manner that will lead indirectly, if not directly, to valuable practical results. What resolutions may be passed; what recommendations may be offered to the governing bodies of our existing institutions; what independent committees may be formed; what funds may be raised—these things must be left to the Conference itself, which can alone determine what plans may wisely be adopted.

"We have reason to anticipate the success of the Conference. The Local Committee in Liverpool have entered upon their work with the greatest and most generous spirit. Many ministers and laymen from all parts of the United Kingdom have already announced their intention to be present. Many congregations have chosen delegates. Various Associations in the metropolis and the provinces have already appointed representatives. A spirit of hearty co-operation is making additions to the programme of proceedings prepared by the Committee.

We appeal to the denomination in all its sections to unite heartily and zealously in the determination that this Conference shall be—what all have long desired—the means of enabling the non-subscribing churches of Great Britain and Ireland to assume their true position and power in the religious life of our country.

"H. W. CROSSKEY,
HARRY RAWSON,
S. A. STEINTHAL,
A. W. WORTHINGTON,

} Secretaries."

THE *Century* magazine has secured the right to bring out in serial form an unpublished diary of the late Mr. Carlyle. As we (*Athenaeum*) read some of it in manuscript about two months ago, we can testify to its merits. It is a full account of a tour in Ireland in 1849, written in the author's raciest style, and containing frank observations on such points of national character as are of the highest interest at the present political juncture. The MS., which is an autograph, was given by him to a friend who is now dead, who preserved it, as a kind of secret treasure, so carefully that its existence was long unknown. Mr. Froude had never heard of it; it has lately passed through his hands, and he has been so deeply impressed with its importance that he has volunteered to write an introduction to it when it ultimately appears in book form, which it will do next October, when it will be published, along with other matter of importance, by Messrs. Sampson Low and Co. The diary opens with a description of Carlyle's going on board, on the 30th of June, 1849, a steamer in the Thames bound for Dublin. The present Irish Secretary was one of his companions in part, at least, of the tour.

Our Contemporaries.

THE MATHEMATICAL TRIPOS.

The *Nonconformist* writes:—The abolition of the University Tests, which had so long operated as a barrier to the admission of Dissenters to the privileges of the National Universities, opened a new era for Nonconformists, who have not been slow to avail themselves of the opportunity thus afforded. It was customary, when Churchmen were secure against competition at the Universities, to sneer at the educational qualifications of members of our Free Churches. A fair field afforded, the unjustifiable character of that taunt was soon made apparent—not fitfully, but by a long succession of victories. In *twenty-two years* the distinction of Senior Wrangler has fallen to Nonconformists *fifteen times*, leaving less than half that number of victories to the most highly-cultured youths connected with the Church of England. We rejoice to believe that this result has been achieved without any spirit of sectarian jealousy being unduly fostered or provoked in University life. The ancient seats of learning, once the preserves of a favoured sect, are now pervaded by an atmosphere of large-hearted liberality which promises well for the future of this country. The advantage of free and fair competition in respect to the honours in the gift of our Universities is as ungrudgingly acknowledged throughout the nation at large, which cannot fail to benefit by the new order of things. The changes which are about to be introduced into the Mathematical Tripos are undertaken under the influence of a similar spirit, and we doubt not that we shall have to record in future years the names of other members who will unmistakably demonstrate that the ardent pursuit of intellectual culture, which under adverse circumstances so markedly characterised the leading friends of Nonconformity, is still cherished with unabated zeal in the more favoured circumstances in which members of the Free Churches now find themselves, as the result of the struggles of their illustrious forefathers, whose names future generations are not likely to permit to pass into oblivion.

THE RELIGIOUS OUTLOOK.

The *Springfield Republican*, one of the best papers in America, comments as follows on the progress of Protestant thought in Great Britain and America:—

With regard to that progress, which measures without reasonable question the advance of religious life, his conclusions are true. We see at every step the harmonising of religious action by the decrease of religious prejudice. Notwithstanding ecclesiastical trials here and there, there is nothing more plain than that the *consensus*, the general agreement, of the multiplicity of sects in Protestantism, is that the old dogmas, the old forms, are mere bagatelles, and that the people of all these sects accept worship, duty, and fellowship in each other as equivalents. But this is to confine our consideration to the inside of churches, neglecting the outside forces which are so potent in the community. Materialism will always remain outside, the refuge of the shallow and the vicious, with rarely a misled intellect closed to its own nature, blind and deaf to the myriad aspects and voices of the universe, wandering in that hideous vacancy. Agnosticism is tentative; the mind that says it cannot know may be compelled to know, and meanwhile it may work, as many such a mind does work, to the constant good of its fellows; and such have their reward. Natural revelation is the one embracing, overwhelming faith. Into its ocean, the narrow stream of supernatural revelation must finally merge and be lost. To the soul that believes in the living voice of God forever speaking in the mighty causes and vital emergencies of history, and equally in the daily needs and aspirations of the humblest lives, what is a special and circumscribed appearance at one era or another? To such a one there are newly begotten sons of God for each age, and the bestowals of pentecostal fire each day.

THE CHURCH REFORM UNION.

The *Church Times*, in a spiteful article against this movement of some Broad Churchmen, contends that their programme means the transformation of the Church of England into an entirely new organism, consisting of different persons from those of which it was originally composed, and existing for different objects from those for which it was at first intended, the idea being borrowed from a writer (Matthew Arnold) "who is not

only non-Christian, but even non-Theistic in any coherent sense":—

But the imbecility of the scheme is still more remarkable when it is considered for a moment what would be the practical result on the ministry and the lay fellowship of the Church if the programme of the Church Reform Union could be carried out.

In the first place, there would be an immediate exodus of thousands of the clergy and many ten thousands of the laity. Every one who sets any store by the creeds, the sacraments, the ministry, the whole positive and theological framework of the Church, would at once shake off the dust of his feet from a society which had ceased to be in any intelligible degree Christian. It is clear that when Anglican doctrines and worship had been so altered as to present no difficulty to Mr. Voysey, Dr. Vance Smith, Dr. Tyndall, Mr. Matthew Arnold, Professor Huxley, and Mr. Bradlaugh, there would be no place left for Bishop Wordsworth, Canon Liddon, Lord Shaftesbury, Deans Oakley and Payne Smith, or any other believer in dogmatic Christianity. And so far from attracting in the Nonconformists, all the leading denominations, Methodists, Presbyterians, Congregationalists, Baptists, would be more repelled than ever; while, out of the total of over one hundred and seventy other sects and denominations, we can only find about a dozen from whom recruits could be reasonably looked for. These are the "Eclectics," "Halifax Psychological Society," "Independent Religious Reformers," "Progressionists," "Rational Christians," "Recreative Religionists," "Secularists," "Theistic Church," three varieties of "Unitarians," and "Unsectarian." Probably all these, except the Unitarians and Secularists, could all be got into St. Paul's at once without inconvenient crowding, so that if they were to come over bodily to the new society they would not fill one half of the gaps left by the extruded clergy alone.

PROFESSOR CLIFFE LESLIE.

The *Spectator* writes of this distinguished economist:—"Professor Cliffe Leslie, whose death took place last week, had long held the Chair of Political Economy and Jurisprudence at the Queen's College, Belfast. It is too soon to form an estimate of the permanent impression which he has made on economic science. He identified himself with the historical or inductive, as distinguished from the deductive, method of political economy, and, indeed, ignored too much the scientific results of the latter method, without which we should not at present have had economical teaching worthy of the name. Although himself somewhat sensitive to criticism, he was an acute and formidable critic of other people's systems. If the political economy of the Mill school is less in favour than it used to be, Leslie's repeated attacks upon the wages-fund theory, upon the assumed uniformity of wages and prices, and upon other doctrines of the orthodox school, are certainly responsible for the change in a considerable degree. His writings, though possibly deficient in scientific precision, abound in varied information; and he enjoyed the advantage, too often wanting in economists, of possessing a graceful and interesting literary style. His writings all take the form of detached essays, contributed to the leading monthly and quarterly reviews. He appears to have intended to produce a more constructive treatise on political economy, founded on historical inquiries; but this, like many other literary undertakings, has been prevented by a too early death."

THE BRADLAUGH CASE.

The *Christian World* writes:—"What admits of no doubt is that, under one of the most strongly Liberal, nay Radical, Administrations that ever governed England, a large majority of the House of Commons hold that the existing Parliamentary oath excludes atheists, and that notorious atheism to-day has the same effect in empowering the House to exclude a member that notorious Judaism and Catholicism had seventy years ago. It is, therefore, perfectly obvious that, if atheists are to be admitted to the House, they can be admitted only in the same way in which Catholics and Jews were admitted. The door must be constitutionally opened to admit Mr. Bradlaugh as it was to admit Baron Rothschild. We rejoice that the House has asserted its right to treat the oath as a reality, and not as a sham; and since it is an undeniable fact that the invocation of God would be, in the mouth of Mr. Bradlaugh, a meaningless form, we think there is no reply to the argument that the House is bound to refuse its sanction to such an act of profanation.

Correspondence.

THE NAMES "UNITARIAN" AND "SOCINIAN."

TO THE EDITOR.

SIR,—I am much obliged to Dr. Vance Smith for his courteous reception of my letter under this head. There are, however, two points which I do not seem to have made clear.

Doubtless Priestley, in calling himself a Socinian, did not mean that he derived any doctrine from F. Sozzini, as its ultimate source. Neither does a professed Calvinist imply that Calvin is the *fons et origo* of his creed. Each claims, of course, to take our Lord as the one sole Master. These rival names indicate special schools of Scriptural interpretation and religious philosophy, no more. By the adherent of either school the sectional term is welcomed simply as a convenient definition, marking off clearly what the disciple conceives to be the true line of interpretation of the Master's teaching. The Socinian or the Calvinistic position may have been quite independently reached. On the other hand, it is possible that the later disciple may owe something, perhaps much, to the pioneering and expository work of the particular theologian with whose school, both historically and practically, he owns a connection. It would be wrong to speak of a Socinian Church in the absence of evidence for collective Socinianism, in the shape, for example, of a binding creed, or a proved *consensus* of doctrinal belief. But we may fairly describe individuals as Socinians: unless, indeed, they warn us that the classification is distasteful to them.

Dr. Vance Smith still thinks that the Evangelical "worship of Christ" is practically one with the much canvassed but little known Socinian tenet as to invocation. If so, the converse must be true; viz., that the Socinian tenet is substantially Evangelical. Hence it will follow that both Sozzini himself and his "orthodox" critics fell into the strange error of seeing a radical difference, where there is nothing but identity. I believe I was correct in saying that the "orthodox" Protestant worships Christ simply on the ground that he is God Most High. The Catholic, I know, worships also the sacred humanity of Jesus. Sozzini does not; he expressly argues against it. Indeed he does not employ the general term worship (or any of its Latin equivalents) in the formulation of his doctrine. He defines as *adoratio* the reverential attitude of the soul towards Christ, which he maintains will and must be present in every true Christian. This, on his system, does not necessarily lead to any outward act; and of course it is a feeling which admits of degrees. Whether we think his term a fortunate one or not there is little, so far, to separate him from any class of Christians. But further, he *permits*, without however enjoining, what he calls *invocatio*, and here he clashes not only with the Orthodox but with the Arians, as well as with the more "advanced" anti-Trinitarians of his day. By *invocatio* he means the presenting to Christ, as the subordinate officer of God, petitions relating exclusively to spiritual matters. Now I can hardly conceive that any one should regard this as an Evangelical view. Indeed, I find it difficult to account for its proving satisfactory to any mind. As Sozzini himself admits, the tendency of his permission is to allow a subordinate to fill a place practically more honoured (*honoratio*) than that assigned to the Creator. But it may be recollected that Sozzini's whole doctrine of prayer is somewhat peculiar. While he rightly treats the particular exercise of prayer as a thing quite separate and distinct from the permanent devotion of the heart, it is strange to find him strenuously denying that Scripture embodies any express injunction to pray at all. And though he owns that a pious mind will naturally resort to prayer—a contingency foreseen by Scripture, which contains enactments in that case made and provided—yet heavenly sets a much higher value on prayer as a public offering than as a private practice. I find no trace in his writings of any actual invocation of Christ, or, except in a few epistolary phrases commending his friends to God, of prayer in any sense.

It is apart from the question, but may not be without interest in view of a current controversy, to note the fact that, in commenting upon the Lord's Prayer, Sozzini argues strongly for "Deliver us from the evil one," in the sense of Satan. Also in Matt. v. 37 he adopts the rendering "Whatsoever is more than these is of the evil one," again in the sense of Satan. In both these cases I prefer his rendering to his interpretation. The *Quarterly Reviewer* scents

Socialism in the Revisers' margin, but does not instance these palpable texts, though he belabours here the judgment of the Revisers.

Feb. 6.

ALX. GORDON.

"THE IRISH QUESTION."

TO THE EDITOR.

SIR,—Your correspondent "W.W." in his accusation of the Land League, and defence of the policy of coercion, shelters himself beneath the shield of the Right Hon. Joseph Chamberlain, of whose defence he says, "My letter of the 14th ult. was substantially an endorsement."

Well, if it were needful for him to endorse the statements of the highly esteemed President of the Board of Trade it may be permitted to me, if believing they were founded on the misrepresentations of the League's enemies, at least so far to question them; and as I was a member of that League, and took, of course, some interest in its working, I might be credited with as much knowledge of its purposes and doings as those gentlemen who had no such means of information.

But the most important part of these statements I have no reason to question. I am even thankful to Mr. Chamberlain for his bold defence of "the avowed objects of the League"—a defence which went the round of all the papers—a defence for which Mr. Chamberlain has been much censured publicly by his enemies, though your correspondent again, with a Rip van Winkle simplicity, takes merit to himself for having disinterred it from the sepulchre of *The Truthseeker*.

It is only where Mr. Chamberlain speaks of "the means by which the League sought to advance its objects" that I confidently venture to impugn the accuracy of his statements. He says those means were—"cruelty to animals, arson, outrage, even assassination." Of course no man who has any regard for his own character and safety, any more than a "Liberal Ministry," will say that these are "permissible instruments for effecting political reforms." But where are the facts in the whole constitution and proceedings of the Land League to substantiate such a statement? Can he lay his hand on any document bearing the stamp of its authority—publicly or privately issued by its secretaries, to convict it of inciting to these offences? Or does he mean to accuse C. S. Parnell, John Dillon, Mr. Sexton, our representatives in Parliament and leaders of this movement, of designedly inciting to "cruelty to animals, to arson, outrage, and even assassination?" If he have such facts or documents to warrant him, then I say it was the paramount duty of a Liberal Ministry not only to disapprove its action, and imprison its leaders, but to bring these men to trial, and to convict them by such documents of such horrible crimes. This is an issue which its own character, not only for liberality but justice, imperatively demands of it—which our boasted maxim of English law, that no man is to be held as guilty till convicted, itself demands. For so long as a Liberal Ministry retain these men in prison as "suspects," only so long they set us Irish an example of outraging the law and violating justice.

I do not, of course, speak of the "no rent" manifesto, which, whether unjustifiable or otherwise, cannot be pleaded in justification of their imprisonment, as it was not issued till those men were incarcerated. And if unjustifiable, as is alleged, why were they, though in prison, not regularly prosecuted for it? Besides, what evidence is there to show that the organisation of the League was responsible for it. Many members and friends of the League, like Archbishop Fisher, publicly disapproved. And unless we class Irish landlords amongst "animals" it cannot be pleaded as inciting to cruelty to such, much less to "arson, outrage, or assassination."

As to the action of individual members, or even of local branches, such as that of the Cork branch in Dr. Webster's case, to which "W.W." refers, I think it needless to speak, as Mr. Chamberlain is quite capable of discriminating, and much too just, I believe, to attribute such action to the regular organisation. As well might we attribute to the late Earls Grey and Russell, and other advocates of a Reform in Parliament, the various excesses then so common throughout England. The Land League was avowedly an open and constitutional organisation. It is to be judged on its own merits, not by the actions of Captain Moonlight, and every ruffian throughout the country. Having learned by dear experience, for which he paid the penalty, the sad effects of secret organisations in the Fenian movement, the founders of the League resolved it should be organised and conducted upon open and constitutional

principles, and strictly bound by legal limits. If its leaders have violated these principles, let them be convicted, and punished for it. But it is hardly fair, even for the President of the Board of Trade, to take advantage of his high position to brand men, hitherto deemed "honourable," with the crime of inciting to "arson, outrage, and assassination," without bringing them to trial or giving them an opportunity to defend themselves, much less is it conducive to promote peace and amity betwixt our two respective countries, both subject to the Crown. Clonmel, Feb. 6.

J. ORR.

P.S.—Had this letter not been already too long I would have noticed Mr. Chamberlain's charges against Mr. Parnell for estimating "land at its value when the flood left it"—a charge which your correspondent has marked in italics. If he did so, however, it is no more than what the Right Hon. John Bright did when he said, Take away the tenant's improvements, and nine-tenths of the land in Ireland will be as destitute of all such as the prairies of America. And "Healy's clause" of the Land Act, as it is called, actually legalises the statement by making all such improvements where uncompensated for, the property of the tenant.

TO THE EDITOR.

SIR,—"W.W." repeats the now rather shady phrase as to Mr. Chamberlain's "masterly defence" of the policy of arrest in Ireland, but he fails to produce anything to justify the epithet. Mr. Chamberlain implies that the Land League "sought to advance" its objects by means of "cruelty to animals, arson, outrage, even assassination," but the proof has never been given, and the evidence steadily flows the other way. I have lying before me a copy of "Instructions to Organisers and Officers of Branches," sent in 1880 from the central office of the Land League. In this document I find the most explicit and solemn directions to avoid all acts of violence, and especially condemning the injuring of cattle. Michael Davitt, a few days before his arrest, said in a private letter, "We must redouble our efforts in the work of educating public opinion to show how strenuously the League discountenances outrages of every kind." It harmonises with the temper of the English public just now to believe everything that is bad of Irish politicians and reformers; but justice will be done in time.

Mr. Chamberlain, in defending the Government policy, cites Mr. Parnell's grim reference to the "prairie value" of land in Ireland; but what had that to do with the policy of arrest, unless Mr. Chamberlain means to imply that a man's economical heresies, or that a man's wild estimate of the value of land forms a reason for clapping him into gaol without even a trial! Mr. Chamberlain also says that when the Land Act was passed continued agitation could only have had for its aim the "unavowed object" which he wishes us to believe was and is Home Rule or a repeal of the Union. But, even admitting that, does Mr. Chamberlain imply that agitation for Home Rule or for a repeal of the Union is to be met by *lettres de cachet*? That is all very well in Russia, but it will not do here. And yet this is all that "W.W." quotes from the "masterly defence." But he quoted all that was quotable. Will some one tell us plainly, not as an official, but as an Englishman and a Liberal, for what Michael Davitt, John Dillon, Stewart Parnell, Dr. Kelly, and hundreds of other "suspects" are in prison; and what principles of Liberalism justify their arbitrary arrest, and their detention without trial or explanation?

AN ENGLISH LIBERAL.

Feb. 6.

THE "UNITARIAN ALMANAC" FOR 1882.

TO THE EDITOR.

SIR,—The statements in the letter of "Consistency," in the *Inquirer* of Jan. 28, are incorrect, inconsistent, and altogether misleading. From the absence of the term Unitarian on our signboard at Paradise-street Chapel, Maclesfield, he argues we ought to have no record in the *Almanac* of the Unitarian and Free Churches. But the signboard at Parsonage-street Chapel, with which "Consistency" is connected, is as bare of any recognition of Unitarianism as that at Paradise-street. How, then, can the editor of the *Almanac* exclude one place from the list and not exclude the other? Again, the Chapel at King Edward-street, with which the writer is also connected, has no signboard at all, nor any outward indication of what kind of place it is. If, therefore, the editor of the *Almanac*, for want of a satisfactory definition and use of the term Unitarian, should begin the process of exclusion, he would have

to make a clean sweep and disfranchise all three chapels at once. The town is already disfranchised politically. It would then, so far as Unitarianism is concerned, be disfranchised theologically.

Again, says "Consistency," we have "Trance Speakers" at Paradise-street. Well, and at some chapels they match us with "Trance Sleepers," and if they should continue to increase at the present rate, it may shortly be said after each service, "They all slumbered and slept." But why complain about that? Each party gets, we suppose, what it best likes. Still, again, says the writer, we have "Inspiration Orators." Well, and some chapels have Platitude Mumbblers. But why seek to exclude each other from the *Almanac* for such trivial matters as these? Again, says the writer, "In no recognised sense are we Unitarians." Certainly there is no sense in that statement, nor any truth. It is well known that a number of our members at Paradise-street are also members of one or other of the two older congregations at the present time. A considerable number have altogether left the two older congregations and are quite as good Unitarians as any they have left behind. The truth of the whole matter is, that the congregation at Paradise-street is a perfectly free, nonsubscribing, and Unitarian, as well as Spiritualist, congregation, and quite as fully entitled to a place in the *Unitarian Almanac* as any congregation in the United Kingdom.

TRUTH.

[We have omitted a few personalities, which do not strengthen the argument.—Ed. of *Inq.*]

"THE AVERAGE PREACHER."

TO THE EDITOR.

SIR,—As you have given further publicity to the article from the *Christian World* headed "The Average Preacher," perhaps you will kindly insert a correction in regard to the number of persons present at the service in question. The congregation was counted during the singing of the last hymn, and it was found that there were about one hundred and twenty adults and some thirty young people present. The criticisms contained in such an anonymous contribution do not require any reply.

W. C. B.

YORK.—On Wednesday, the 1st inst., the members and friends of the congregation of St. Saviourgate Chapel, to the number of two hundred, sat down to tea in the hall connected with the chapel, sixteen ladies presiding at the tables. After tea the company adjourned to the chapel, inspecting the alterations made about a year ago, and listening to the organ, until the room was cleared and the tables were removed. The meeting commenced soon after seven o'clock, the hall being then crowded in every part. The chair was taken by Joseph Lupton, Esq., J.P., of Leeds, and short interesting addresses were given by the Revs. C. H. Wellbeloved, Charles Hargrove, M.A., F. E. Millson, W. Blazeby, B.A., F. Haydn Williams, and F. Sydney Morris. During the ministry of Mr. Morris, which has now extended a little over twelve months, the evening congregation has largely increased, so that the chapel is well filled. The order of service has been improved, and is now chiefly liturgical and choral. Other promising signs of vitality were referred to, amongst them being the formation of a Literary and Debating Society. A musical programme was most efficiently gone through alternately by an accomplished string band and an equally good vocal quartet.

ROCHDALE.—On Sunday evening week the Rev. T. Carter repeated at Blackwater-street Chapel his lecture "Is There a God?" and though the weather was the worst this season, and the streets only passable with difficulty, the chapel was crowded in the body and aisles. About two hundred persons remained at the close of the service to discuss the subject of the lecture. Last Sunday Mr. Carter delivered, by desire, a lecture on "The Bible," and the church was filled in every part, including vestry, several persons standing outside the main entrance, the doors of which were kept open to enable them to listen. Most of the large congregation remained, by the invitation of Mr. Carter, after the regular service, to a conference on the subject of the lecture. For an hour and half a brisk interchange of questions by Secularists and Orthodox, and answers by the lecturer, ensued, and an unflagging and keen interest was shown in the discussion. These conferences after the service are much appreciated by the people, and are exciting considerable attention as to the true basis for a religious and Christian faith.

The Liberal Pulpit.

DR. H. W. BELLOW'S.—IN MEMORIAM.

In the Memorial Service on the death of Dr. Bellows, held in the Free-Christian Church, Kentish Town, on Sunday morning, 5th February, 1882, Mr. Clayden gave the following account of his life and labours.

"Their works do follow them."—Rev. xiv. 13.

All over the American continent to-day as the winter morning breaks and men remember that it is Sunday, the thoughts of many minds in many cities will turn to a bereaved congregation in New York. I should think that in every Unitarian place of worship, and in many of the other Churches, the ministers will make the useful life and the death of Dr. Bellows the theme of their discourses. We cannot actually join with them in the same thoughts at the same moment, for we must needs be some hours before them; but there is no time to the spirit, and it is fitting that we should be in sympathy with them to-day. They are suffering a great public loss, and one which may be felt severely in coming years. I hope we have already sent up a breath of intercession for his widow and children, that they may be strengthened and comforted from on high. To us his loss is a public one, and it is as a public man I shall speak of him this morning.

Dr. Bellows was chosen to deliver a discourse on Channing at Newport, in the State of Rhode Island, on the celebration of the centenary of Channing's birth in April, 1880, and I think many who had the privilege of listening to that noble eulogy of the great American preacher must have felt that Dr. Bellows was the man who more than any other had taken up and completed Channing's work. There are two stages in every successful movement, which may be described as the time of thought and the time of action. Adam Smith thinks out the principles of Free Trade; but Mr. Cobden embodies them in one national policy. The Arminian theology had long existed side by side with a fervid evangelicalism in the Church of England; but when they seized on the great organising mind of Wesley he gave the spirit a strong body in which to dwell. So it has been with American Unitarianism. The age which Channing moulded, which his spirit inspired; the age of which he is the chief and best known representative, created or evolved the more spiritual elements in Unitarian theology, and the age in which Dr. Bellows has lived, in which he has been the unofficial but well-recognised head of American Unitarianism, has given it a closer, firmer, and stronger organisation, and started it on a new career of growth and development. When his life is written it will give a vivid illustration of the immense usefulness of what I may describe as practical statesmanship in the affairs of the Church. Dr. Bellows was in the best sense a man of the world. He was as much at home in dealing with men as he was in his study chair. He had the ripeness in counsel, the promptitude in action and the versatility of resource, which are given by long familiarity with great affairs. He was a great preacher, who was also a good man of business. He would have made a great man in the political world if he had not chosen that his work should be done in the sphere of religion. The State would have claimed him for high service and distinction if the Church had not previously marked him for her own. Indeed, the State did claim him; and the service he rendered at a great crisis has indelibly associated his name with the history of his country. When President Lincoln, in June 1862, organised the United States Sanitary Commission he nominated Dr. Bellows as its President. No greater honour could have been done him, for no nobler service could be asked or given. Dr. Bellows had first aided in evoking, and then had taken the lead in organising the greatest work of Christian succour that had ever been undertaken on the earth. A quarter of a million of men were in arms in the sacred cause of freedom; and a whole nation was anxious to succour them. There were, at the time, seventy thousand in general hospitals, ten thousand in regimental hospitals, fifty thousand in convalescent camps, and the rest in the actual field. To send them nurses, chaplains, doctors, with all the comforts that the sick bed needs; to see that they were ministered to in health, tended in sickness, and consoled in death, was the desire of every man, woman, and child, who had stayed at home when their fathers, and brothers, and sons, had gone out to the wars. It was for Dr. Bellows to show them how this aid could be given, to organise their efforts, to give them unity and directness, so that

all should work together for definite ends, and no zeal or charity be misdirected and lost. This was the function of the Sanitary Commission; and to this Dr. Bellows devoted several of the best years, and much of the best energy, of his life. The marvellous success of the organisation of which he was thus the official head and the inspiring spirit was probably due to his vast organising power, combined as it was with a kindling and fervid eloquence. The position of national respect and esteem which this great service deservedly gave him he ever afterwards used for the benefit of the Church of which he was one of the most prominent ministers.

I am not able to give many details of Dr. Bellows's life. He was born at Boston on June 10, 1814. His father or grandfather had probably gone thither from the State of Vermont or from that of New Hampshire, for I remember that he told me that Bellows Falls, a series of cataracts on the Connecticut River, were so called from an ancestor who owned the ground through which the river ran. He himself had a small estate near Walpole, New Hampshire, a few miles from the Falls, where he usually spent the long summer holiday. After taking his degree at Harvard he became minister of his late congregation in 1838. In 1848 he came to England, bringing a letter from Dr. Dewey to Mr. Madge, in which Dr. Dewey expressed the hope "that you will hear him preach in London, and know another of our good strong American souls." Dr. Dewey himself—still alive and in his eighty-eighth year—in his ripe old age has long known from personal experience how good and strong he was. That visit to England originated friendships which continued unbroken till his death. He was made D.D. in 1854, and in 1857 fought a battle for the actors of New York, against the Puritan prejudices against the drama, which made the whole profession look up to him as a friend. Then followed the Civil War, and the services of which I have already spoken. When the National Unitarian Conference held its first meeting in New York, in April, 1865, Dr. Bellows was Chairman of the Committee which drew up its constitution. At the Conference at Saratoga, which I attended in 1880—the last unhappily which will have the benefit of his presence—he was the reader of the Report of the Council, and it was evident that all looked up to him as chief. He had the ear of the public. What Dr. Bellows said everybody listened to; what he sanctioned everybody believed to be practicable; what he resolved on everybody knew would be done. He had the power of working with others because he knew how to yield to them sufficiently to be able to control them. There was no trace of the visionary about him. He did not live in an imaginary world, as so many students do. He took the world as it was, accepted the circumstances in which he found himself, and simply sought to do the best thing that could be done, and to take the wisest course that could be taken with due regard to those circumstances. In fact, he conducted the affairs of the Unitarian denomination, so far as his leadership put them into his hands, in that practical spirit in which a wise statesman deals with legislation, or a shrewd man of business deals with the conditions of trade, not refusing to do anything till he could do the best thing, but doing the best which at the moment circumstances rendered possible, doing it promptly, and whatsoever his hand thus found to do doing it with his might. Clearness of perception, directness of aim, and an unconquerable energy were the three great characteristics which gave him the leadership. He said to me in a letter dated on the 3rd Jan. last—"We aim not at the vague end of liberalising public sentiment, but at the concrete end of increasing the number of Unitarian churches, for when we have planted a new one firmly, we know that we have set up a tree that will bear the fruits of righteousness and liberty to succeeding generations." It is because our American brethren have gone to their work in this spirit that they have begun to see such large results of their labours, and that in these latter years Dr. Bellows has been called to dedicate so many fine buildings to the use of flourishing Unitarian churches in so many of the great cities of the American Union.

So far I have spoken of Dr. Bellows only in that larger and more public aspect in which he is most interesting to us who have looked at him from a distance across the sea. He was personally known to some of us, and his dearest friendship in England was with a valued member of this congregation. On his visit to England in 1868 he preached the sermon at the meeting of the Unitarian Association. On another visit—and I think his last—in 1872, he preached in this church on Sunday morning, the 7th of July; and probably there are many here who well remember his fine presence and dignified bear-

ing. When I preached at the Saratoga Conference he, at my request, conducted the devotional service and I felt, most powerfully, how in his extempore prayer one's own devotional feelings moved with his. On other occasions the same effect was produced. His was a devout mind, and the expression of devotional feeling was easy and natural. In his sermons there was the same presence of a reverent spirit. They were full of the very essence of religion; a deep sense and vivid perception of the reality of unseen things. In his frequent travels over the country, to be the preacher at services on great and special occasions, he never forgot the religious object of all religious institutions, nor sacrificed the spiritual part of the work of a church to its controversial duty or its social success. He had been twice married, and his eldest son is settled as the successful and much esteemed minister of a Unitarian church in a suburb of New York. His second marriage filled his old age—if it could be called old age—with renewed happiness; and staying in his home, as I was privileged to do last October twelvemonth, it was most pleasant to witness the delight he had in his three little children. In a letter to Mrs. Madge on the 15th of October last he said, "I was never more occupied nor in less appearance of retirement. Still I try to be as moderate as my temperament allows; and I had much rather die in harness than live merely to stand up in the stall. So do not worry about me. I am happy, and I think useful, and content to live or to die when the summons comes, be it early or late. You English often make from seventy to eighty a very active period of life. I am past sixty-seven, and do not reckon on many years more; but as long as I live I must work." The next letter from him to Mrs. Madge is dated on the 24th of December last. "My wife and I," he said, "have just returned from a journey to St. Louis, a thousand miles west, where we went to dedicate a church my wife's brother had just built for Dr. Eliot's society. My excuse for so long a journey at such an inclement season was a strong desire to look again at Cleveland and Cincinnati as well as St. Louis where our cause has important churches that from time to time need encouragement and counsel. I am so much charged with our public interests that I have most of the duties of a bishop without any of his immunities, though I receive most of his honours. We had a very agreeable visit, passing four nights in the sleeping cars, and making our journey of over two thousand miles without any exhausting fatigue. . . . I have a fair measure of strength, as you may infer from my enterprising wanderings. On the whole, I am much better than a year ago, and hope to be allowed a few more years of work. On the 2nd of January I shall complete the forty-third year of my ministry—a long settlement in one post, for which I am profoundly grateful." A letter to me, dated on the 3rd of January last, ending "I wish we were nearer to each other. Come again soon, in spite of the stormy Atlantic," was the last his friends on this side heard of him. I read an extract from this letter in a speech at the Home Missionary Board at Manchester a fortnight ago, and on Tuesday morning a brief telegram in the papers announced his death at the age of sixty-eight. He has died in harness.

"God's finger touched him and he slept."

When Dr. Bellows settled at New York, in the beginning of 1838, Dr. Channing was still preaching in the Federal-street Church at Boston, where, as a young man and a Harvard student, Dr. Bellows often heard him. In an address on "The Unitarian Traditions of New York," delivered in 1879, Dr. Bellows said:—"Dr. Channing formed and shaped my own religious views by his preaching at the most critical period of my life, and it was his influence and advice, connected with Dr. Dewey's and Henry Ware's, that prevailed with me in the doubt I had about accepting the post I have now filled for more than forty years." What the religious views thus shaped were may be found in another part of the same address. Speaking of Channing, Dr. Bellows says:—"It is only because he taught Unitarianism as the very gospel—having in it more vital power and inspiration than the popular perversions ever have—that he gave it such power. Its doctrines were not intellectual abstractions with him, but spiritual facts and forces. In truth, it was Channing's piety that made him a Unitarian, and his Unitarianism sustained and expressed his piety. It was his jealousy of the Divine honour and glory, his thirst to know and love God, that compelled him to protest against all that confused or concealed or clouded his absolute loveliness and spirituality of nature, or narrowed the limits of his mercy and goodness. And it was the nearness, confidence,

and stealliness of his piety that gave his personality and his eloquence such a special, penetrative and lasting power. In him we shall understand better the secret of Jesus's hold upon humanity—his perpetual originality and his increasing attraction—it will be found to lie in his intuitive and confident knowledge of God, his clear-eyed vision of the Father's loving and holy character, and the unexampled power it had over his affections and his life. This is the rarest and most precious thing in all history—an unaffected, thorough, disinterested piety, without superstition and without parade, but so patient and unmistakable that all men take knowledge of it, and know that it is the nearest thing to God." In the same address he expressed the whole spirit of his own forty years' ministry, and the secret of that spiritual and religious success which was more to him than even denominational aggrandisement. "Lay aside," he said, and the voice may now speak to us as though it came from within that threshold of the light his feet have so lately crossed—"Lay aside every weight of worldly ambition, and every cloak of mere appearances, and acknowledge and act as if you acknowledged the all important truth, that this Church is of no worth, except as it is a fountain of religious life, a spring of moral and spiritual truth and sanctification. We wish no Churches for their own sake, chapels of ease for Sunday loungers, places where vacant minds can be filled with spiced breath and world-tainted music; we need, we long for places where God's presence can be felt: where the human soul can be awakened to its true dignity and excited to a spiritual ambition; where Christ's life and death can be made instruments for arousing the nobler passions and aspirations that alone dignify humanity; where sinners shall feel the degradation of sin, and have their longings for repentance and conversion guided and blessed, and where the moral sense, the noblest faculty in man, shall have its gracious and awful crown reverently saluted and placed on the disciples' head over every other princely power of our nature."

"Being dead he yet speaketh." May these wise words, as they express the aim of our work and worship together here, describe also its result upon ourselves. I have asked you to join to-day with our brothers and fellow believers on the other side of the Atlantic in a brief glance at a most busy, useful, devoted, and successful life. I have tried to describe him, not to praise him. We may regret with our American friends that he was not spared a few years longer to give them his wise counsel and the benefit of his ripe experience, but our chief feeling ought to be one of gratitude that such men are raised up in unfailing succession to do the work for which the times are ripe. When leaders die upon the field we are often ready to ask in despair where are those who will fill their places and carry on their work. But Heaven is never at a loss for men, and when it has any work to do it will speedily designate the worker. The ranks of heaven's army are never thinned, for so long as God inspires men with courage and His Spirit breathes new hopes and thoughts into their hearts; so long as Christ's example wins the admiring homage of religious minds, so long will there be an unbroken chain of witnesses for the Fatherhood of God and the Divine Sonship of mankind. A perpetual succession of apostolic men, of fathers and leaders in the Church of Christ, is written as an enduring promise in the religious nature of our race. The cry of the generations for help and guidance, which is the undertone of earth's noisy history, brings down perennial and perpetual answer in men who can inspire and lead. I will not say that such a work is the noblest that man can be engaged in, for all good work is noble as a glorious trust, and will inspire it. But you and I cannot look back on such a life as that which we have reviewed to-day without a sense of the magnitude and value of the services it has rendered to the world. How many good resolutions must so long a ministry have strengthened; how many vows it must have inspired; how many prayers it must have led! Week by week, and year after year have men and women gathered together to feel their devotion touched, their faith enkindled, their best hopes inspired and quickened. They have come from worldly work and temptation and trial, with minds full of care or sorrow or wasting doubt, and sometimes, at least, the preacher's faith has charmed the care and doubt away, has given them glimpses of the joy which may be born from sorrow, and sent them home again to bear their trials with firmer patience, and meet temptations with unblenching front and do the humblest tasks

"As ever in the great Taskmaster's eye."
It is this humbler and less noticed portion of the

preacher's work on which God bestows the most abundant honour, and which looked back on from the gloom of death or the light of the everlasting world, shines brightest in the retrospect. Its results are not recorded on earth, but they are written in heaven. It can never be rewarded here, but it must be its own reward hereafter. "Such harmony is in immortal souls," who surely never can forget the counsel and example which have helped them in their heavenward way. So with all the good we do; the light we shed; the help we give; we sow it here as seed of harmony in immortal souls, to see the harvest "behind the veil." So as we bid farewell to-day to our distinguished friend, and to a humble member of this Church who has just been taken from among us, it shall be with the ancient assurance in our hearts. "Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, for they rest from their labours, and their works do follow them."

Religious Intelligence.

THE EAST CHESHIRE CHRISTIAN UNION.

The annual meeting of this society was held, as we briefly recorded in our last number, at Stalybridge, on Saturday, Jan. 28.

Reports were read from the different congregations in the district, which were, on the whole, satisfactory.

At the evening meeting the chair was taken by A. P. ASPLAND, J.P.

The CHAIRMAN, after a few preparatory remarks, said: Allow me to congratulate the members of this church on the growing importance and influence of the work they are engaged in, and to express the hope that the sure if not very rapid progress which has hitherto been made from a small and perhaps humble beginning may continue, and that this mission station may in a very few years become not only a free, but an independent church for the diffusion of enlightened opinions. I suppose we all know that this is a society established to assist any place where a few persons desire to found, I will not say a Unitarian, but a Free Church, and where there appears to be a reasonable prospect of ultimate success. Now although the movement is by no means new, there is no doubt it has been pressed forward with much greater vigour during the past ten years than had previously been the case. I must confess that I had been a spectator of the new energy with some feelings of doubt as to its wisdom. I think it is a question which may very fairly be asked, Is Unitarianism a suitable form of religion for the masses of the people? It may be said that it is cold and unable to rouse enthusiasm, that, lacking fire, it only unsettles men's minds, that the beginning and end of its doctrines is the denial of old and cherished forms of belief, giving nothing in their places; in fact, that it appeals to intellect and leaves the heart untouched. Well, there may be, to a certain extent, some truth in all these charges, but have creeds and the observance of ritual made the world virtuous and peaceful, sober and honest? With clergymen in prison in this free country, for the sake of conscience, can the Established Church be considered in a comfortable and happy state under the thralldom of ecclesiastical law and restraint? Looking at the state of Europe to-day, armed to the teeth, scarcely yet recovered from two great wars, in which perhaps hundreds of thousands of lives were sacrificed, and when we are again confronted with disquieting rumours of war, can any impartial person say that Christianity and orthodox churches have been a success? Why, except England, there is not a Christian nation in all Europe that would hesitate a single moment in seizing a strip of its neighbour's territory at the cost of any amount of human suffering and misery if only it felt strong enough to hold it. And yet Christianity has for nearly nineteen centuries been proclaiming peace on earth and good will among men. I am afraid the world will never be regenerated by forms of belief, by binding creeds or by observance of the forms and ceremonies which the ingenuity or perversity of men have substituted for the simple and beautiful religion which we Unitarians believe was taught by Christ. But if you are left free and unfettered in thought, if your religion is simple and intelligible, that, I take it, is not the beginning and the end of Unitarianism. It will never do, while being free to advance, for you to stand still, and while free you must also become independent and self-supporting. We claim no finality of opi-

nion, but believe in progress in thought; but I do believe that if the Unitarianism of to-day were more generally accepted the world would be better for it. The funds at the disposal of the society are small, and are every year raised with difficulty, the field open for the operations of the society is wide, and new opportunities of doing good are constantly presenting themselves. I am told that you have here a large congregation, indeed, it would be strange if it were not so, because in my early years, when I attended the Old Chapel at Dukinfield, where my father was minister, many residents of Stalybridge worshipped there. Now, being numerous, we want you to show that you are earnest by becoming self-supporting, so that the funds you now have from the parent society can be directed to other channels where they are more urgently needed. Remember that these gentlemen who come from a distance will judge you by your works. I trust that in a very few years you will be in a position to invite the members of the East Cheshire Christian Union to a demonstration, and as a self-supporting church will continue your good work, encouraged by the respect which is due to a manly effort—(cheers).

The Rev. NOAH GREEN (Mottam) moved the first resolution, offering the best thanks of the meeting to the Rev. Joseph Freeston and the Rev. James Black, M.A., for conducting the afternoon service, and assuring Mr. Black of the deep regard, respect, and warm affection of his many friends in East Cheshire, and offering him a most earnest God-speed in the new work to which he had set his hands. The speaker then said he had worked for about eleven years with Mr. Black, and he never worked with one for whom he felt a higher admiration. There was a great difference between telling a person to go and do a certain work and telling him to come on and do it, and Mr. Black belonged to the latter order of persons, and in parting with him they felt they had lost a very earnest worker—(cheers).

Mr. J. O. KERFOOT (Stalybridge) seconded the motion. He believed that already Mr. Freeston had secured a large measure of influence in Stalybridge. There was nothing in which he did not take a leading part that had a good end, and he was one of the principal forces in the town in the direction of all that was noble and enlightened. He believed too much was left in the hands of the ministers who, fortunately, were always at their posts doing their work well, but there was a call upon the laymen to do more than had been done in the past. It was not enough for a person to give a subscription in money, and he would always rather have an earnest willing worker than a subscriber, but if they could have them combined, of course, it would be much the better—(cheers).

The Rev. JOSEPH FREESTON said the Chairman had expressed a hope that before long the church in Stalybridge would become independent. It was only fair to the strangers present they should know that the congregation was very grateful to the Union for the help received, and that it was their hope and determination to be independent. At the same time he hoped the grant from the Union to the church would be reduced gradually. He had taken part in as many missionary establishments as any one present, and during that experience he had seen the zealous help given to a struggling cause suddenly withdrawn, and it had had the same effect as the premature removal of a prop from a building. It was desirable that the increasing strength of the cause should be watched, and circumstances should be adapted to that increasing strength. If it were not so, the result was often the driving away of a zealous minister. He felt certain, however, that if the support from the church in Stalybridge was judiciously withdrawn there was sufficient spirit, strength, and determination among the congregation that before very long they would not only be able to support themselves, but do their fair share to help the other causes in the Union.

The Rev. H. E. DOWSON (Gee Cross) presented a handsomely bound address to the Rev. Jas. Black, M.A., from the clergy, lay-preachers and others of the Union, as a memorial to him on leaving the district, and setting forth the high regard in which he has been held in the Union, and the regret felt at his departure to East Lancashire, where his future ministrations will be carried on. After referring to the cordiality of his own relations with Mr. Black, Mr. Dowson said he remembered a period in Mr. Black's ministry from whence new energy developed in the cause of their mission, and ever since then it had continued. It had resulted in a grant from London of £50, which afterwards went up to £100, and subsequently to £150, but he was sorry to say that during the past few years the £150

had been reduced to £85, and the result of the change had been a deficit of £60. He did not believe in going on year after year receiving assistance, but he deprecated the sudden withdrawal of assistance, and in London their friends had deprived them of £65 at one fell swoop. He believed it was their duty if they loved their religion to work for it, and that they should pay for it to the utmost in their power, and let independence be the goal before them—(cheers).

The following is a copy of the address presented by Mr. Dowson:—

Farewell Address to the Rev. James Black, M.A., on the occasion of his removal from the district, presented at the annual meeting of the East Cheshire Christian Union for Missionary purposes, held at Stalybridge, January 28, 1882.

Stalybridge, Jan. 28, 1882.

Reverend and Dear Sir,

We, the undersigned, ministers, lay-preachers, and representatives of the congregations in the East Cheshire Christian Union, for Missionary purposes, have witnessed with deep regret your departure from amongst us. For nearly fifteen years you have been associated with some of us, with others for a less period, and a friendship has been formed between us and you, whose bonds time and distance cannot sever. For ten years you have occupied the most responsible post in our Union as its secretary; and the best evidence of the energy, wisdom, and zeal with which you have guided its counsels, and conducted its administration, is to be found in the progress which it has achieved under your auspices. The history of the enlarged operations of the Union in recent years is the history of your labours in its behalf. By your advice and instrumentality step after step has been taken alike to strengthen the older mission stations, and to break new ground.

It was in large measure owing to your courageous and enterprising spirit that many years ago a deficit was converted into a flourishing financial condition by the expedient of increased activity, calling forth a corresponding increase of support from within and from without the Union. One of the first achievements due to your initiative was the establishment of a minister at Stalybridge, in place of a joint missionary for that church and the one at Mottram; and as a means of carrying out this measure, on the one hand, you sought and obtained the first grant from the British and Foreign Unitarian Association, and so opened up a connection which has proved invaluable to the Union, and for which it is deeply grateful; and on the other hand, you successfully appealed to the two congregations for increased contributions to meet the larger benefits which they received. You thus laid the basis of the policy by which the Union entered on a new lease of life from that day forward.

The opportunity afforded to the Union of spreading its principles by the delivery of courses of lectures has ever been seized by you with the happiest results. Such lectures led to the foundation of the two flourishing churches and schools at Glossop and at Denton, and to the building of the places of worship in which they meet, and to the settlement with them of their ministers; and only those who have had the pleasure of co-operating with you in the planting of these two congregations, and in the erection of their chapels, know how untiring were your labours, and how good an amateur architect you proved. Much as the Union is indebted to Mr. Potter, and to the generous donors to the Denton Building Fund, we can never forget the value of your services and advice during the completion of the structures at Glossop and at Denton, and in the subsequent conduct of the two Missions.

Another portion of our district in which you have always taken a deep interest is the Potteries; and it is every month owing to your efforts that the old chapel at Newcastle has been reopened for worship, and that regular minister is now officiating within its walls.

Even as you leave us, your hand is joined with ours in two undertakings from which, as from all else that engages us, we shall miss you, viz.:—in the project of building a new chapel at Congleton, and in the erection of Mrs. Scott's new schools at Denton.

In bidding you farewell we can offer you no better wish than that you may do as good and as fruitful a work in the new field as you have done in the old one, and that you may win for yourself affections as strong as those which now fill our hearts as they lament your departure! That you may live long and happily, and that God may prosper you and yours, is the earnest prayer of your fellow-workers, and your constant friends.

The Rev. JAMES BLACK, in acknowledging the address, and very heartily thanking them for it, said he would regard the memorial as an encouragement to him to go to his new work and try to carry out the almost ideal picture they had drawn of the services he had done for them. In referring to the system which had been pursued in relation to the Union by the other officers and himself, he thought it was only right the meeting should know that they had been very cautious in everything they had done.

At their meetings in committee they had been addressed again and again by enthusiastic and earnest people urging them to set up fresh causes here and there, and he could assure them that a portion of their work had necessarily been of a repressive character; the credit, therefore, they claimed was not only for work done, but for work they had left undone—(laughter). The society had his best wishes for the future, but he could not help repeating that in many instances their own efforts had failed because they had become too soon content. They should raise their average, and not look upon their present members as congregations, but only the nuclei of congregations. Mr. Kerfoot's advice to them was good, and they should go to people with no Church connection and draw them into communion with the Unitarian body. The Bishop of Manchester, whose words they always received with respect, had told them that they must not think the only religious people were within the churches, but those people who were without ought to be brought within for their own sakes. In Stalybridge Mr. Freeston could not carry forward his work with success unless the congregation did their part, and helped to secure men and women in the town who would like to become Unitarians if they knew all about it.

The Rev. WILLIAM HARRISON (Glossop) moved a resolution recording the obligation of the East Cheshire Christian Union to the British and Foreign Unitarian Association for grants from the Association generally, and deeply rejoicing at the cordial relations subsisting between the two associations. The resolution also offered a hearty welcome to the Rev. Henry Ierson and Mr. Lindsey Aspland, LL.D., the representatives of the society. In the course of a few remarks the speaker said if it was desired that churches should be independent they should be built large enough, because unless they could fill a small church with millionaires it could do no good. In Glossop they had a portion of the funds necessary to build a new church, and they wanted more school accommodation. A gentleman had promised £500 towards the former object, £281 had been promised by the congregation, and £50 by a gentleman in Liverpool, and he believed this was a case for the Union to take up, because he felt convinced their opportunity in Glossop was slipping away unless the matter was taken up at once.

Mr. JACKSON (Stalybridge) seconded the motion. It was to the Rev. Brook Aspland he owed his first awakening, and any little he had done was the result of what he then learned. The work to be done in the district was only to be measured by the means at their disposal, and they had a large borough within a mile simply waiting for someone to go and start the cause there, and he believed when it was started the seed sown would spread and bring forward abundant fruit—(cheers).

Dr. LINDSEY ASPLAND, who was received with applause, said the Rev. Stopford Brooke was able to do more for Unitarianism as a convert from the Church of England than he would have done if he had been a Unitarian all his life. Dean Stanley remained in the Church because he believed he could do more service there for God than anywhere else. The whole work of his life was the promotion of the same principles the Unitarians had been contending for for generations, and it was to be observed that one section of the Church was approaching very near to them, and among the Congregationalists ministers as they became more cultivated approached nearer to Unitarians. Their faith appealed to the plain common sense of the people, and it was for that reason they had such a strong hold upon them. It was by trying to do all the good they could in this world and by showing they could lead a practical religious life that they would make converts. It was possible to have a good deal of friendly intercourse, and if they would be content to hold their own opinions and not obtrude them at unseasonable times they would be able to do as well as if they adopted a more aggressive policy. If they found people leading good lives with the spirit of religion in them he did not think there was much advantage gained by attempting to disturb them. Men who had belonged to one Church during their lives doubtless often said to themselves, "I don't agree with all the views of my Church, but I will remain in it because I see good in it, and I will try to make it a greater and a better church than it is." There is a field of labour among those who belonged to no Church. They saw a vastly increased population in Stalybridge and a great accumulation of wealth, but it was accompanied by its disadvantages; the face of the country was not as beautiful, the

streams were not as clear or the air as bright and pure. They hoped science would ameliorate some of these disadvantages, but if it was desired to make people happy it would be found that it was not the material condition happiness depended upon but the cultivation of the mind. They were engaged in a noble effort, and though they might sometimes feel discouraged, yet if they pursued their efforts they could not finally fail—(cheers).

The Rev. HENRY IERSON said that he was reminded by Dr. Aspland's allusion to his early years spent in the immediate neighbourhood of Staley-bridge of his own first visit there in company with the Rev. Robert Brook Aspland, and of the hearty welcome with which he was received on that occasion, one of the first opportunities which he had had of addressing a Unitarian audience after his final settlement amongst them. The history of the Body since that period had been to him a subject of deep interest, and he would ask how far they had been true to the great ideal of religion in liberty which they had always professed to cherish. Whether they were aggressive or not this grand profession would always bring over into their ranks ministers from other bodies, since it was they who specially felt the need of it, and it was not a thing to be surprised at if they sometimes at first overstrained the assertion of liberty. In these days, moreover, of general unsettlement of theological positions there would be converts who scarcely knew yet their own minds, and some he had known had been very shifting. There would be others, again, who come over with a sort of desperate rush as if they would carry those whom they were joining to the opposite extreme of Agnosticism. In such cases he had counselled waiting for more experience. He had always found it good such men should have some work to do, which would prove if they had something genuine in them, and in doing which they would themselves discover the proper limits of liberty. Referring to Mr. Harrison's statement with reference to Glossop he said that the progress of Unitarianism there had always been an interesting subject to the Association, which had helped them in the past and was helping still. He knew a great deal about the work in Glossop, and all he knew was in its favour. But there were many places needing money to build new churches, and how best to raise money for such purposes was a problem he had not been able to solve to his own satisfaction. Money came sometimes in extraordinary ways, and sometimes did not come in the ways in which it might be reasonably expected; even legacies were not an unfailing resource. It had been lately discovered, however, that money could be got by personal application, and hence the storm of circulars with which people were nowadays troubled. But many did not like this, and gave in perhaps a grumbling spirit. How long it would last he did not know, and could only hope that they would not altogether give up giving. He could say this for the Committee in Norfolk-street, that he did not believe that they had ever refused help to a good cause, and especially where people were earnestly trying to help themselves. If they had reduced the grants to the East Cheshire Union amongst other societies it was no secret that they had only done so because they were obliged. The Association had given freely while it could, and only stopped when on the verge of insolvency. He had hoped, therefore, that he should not have had to explain over again on this occasion, as he had often done before, the real facts of the case. He might say that the committee would be glad to find themselves in a position to resume their former grants, should it appear desirable. But the claims on their increased means were already considerable. It was not for him to promise Glossop anything, but he would carry with him the accounts he had heard, and when he conveyed the intelligence that as their treasurer had said they were very grateful in East Cheshire to the Association he would try to look as if he believed it—(laughter). But it was not desirable that grants should be continued the same from year to year without special reasons for such continuance. They ought rather to serve as a stimulus to local effort, instead of being relied upon as a permanent resource. But whenever any change was proposed, it was too commonly found that there was some reason that particular year why the grant should not be altered—times were so bad, or some subscriber had died—and it had been only in the case of one Church where a stipulation to that effect had been made that a reduction could be made without some protest. How was it, then, he would ask, that with all the advantage they possessed for appealing to the popular intelligence their Churches did not prosper as they ought? They had been

imitating other people and publishing a Unitarian census, and as the result they were scornfully told that all the Unitarians of the metropolis who attended their chapels could be easily accommodated in Mr. Spurgeon's Tabernacle. One reason he thought was that their services were not always made so interesting as they might be. He had had of late years, more than formerly, opportunities as a listener to form an opinion on this matter. It did not depend altogether on the ministers, but the manner of conducting the services often struck him as intolerably dull, and he believed the congregations felt it. There was a stiffness and formality sometimes about the prayers; something which gave the impression of unreality. The speaker was not pouring out what the fulness of the heart compelled him to utter, but seemed to be going through a form, and it was often very much the same whether the prayer was written or printed. Then, as to the Bible reading, it seemed as though it might have been anything that happened to come first, and without any pause to explain, and the people were expected to sit and listen as if they believed in the old notion that there was some God's spell to come to them without any question of intelligent profit from within the covers of the book. The Bible was to him very precious, and he thought that Unitarians would have to re-study it if they would fulfil their duty to the coming time. It was their special advantage, which he feared they had much lost sight of, to deal with this matter on its true principles. So it was not of much value to take texts from the Bible with which their sermons had nothing to do. But the passages read were the matter of importance, and they ought to be carefully selected, and in the New Testament certainly from the Revised Version. It was, by no means, a perfect version, but in point of accuracy the trouble it had cost had not been wasted. It was immensely better than the Old Version, and they ought to make the best use of it they could. As to the preaching, he had learned much since he had ceased to hold a regular charge, and he thought it would be a good thing for ministers to be enabled from occasional experience to look at the question of sermons from the layman's point of view.

The Rev. J. K. SMITH (Flowery Field) moved a vote of thanks to the Stalybridge congregation for their hospitality to the visitors. Mr. E. B. BROADERICK seconded the resolution, and after the Rev. J. FREESTON had responded, a vote of thanks to the Chairman was moved by the Rev. E. TURLAND, seconded by Mr. JOHN HOWARD, to which the CHAIRMAN responded. The meeting then broke up.

Obituary.

DR. SHEPHERD FLETCHER.

The medical profession has lost one of its most distinguished local members by the death of Dr. J. Shepherd Fletcher, of Manchester, which took place on Saturday last, at his residence, Hope House, Higher Broughton, after a long and painful illness. His health began to fail a little more than a year ago, but it was not until July last that, notwithstanding his indefatigable energy, he was compelled to leave the discharge of his professional duties entirely to his partner, Dr. John Hewitt. In the succeeding month he underwent a most critical operation, which was successfully performed by Professor Lund, assisted by Dr. Hewitt, who has attended him throughout his illness. For a time Dr. Fletcher experienced considerable relief, but his permanent recovery was scarcely expected.

John Shepherd Fletcher was born at Kirkham House, Prestwich, in August, 1822, and like his late brother, Dr. James Ogden Fletcher, early displayed a preference for the profession in which both attained to distinguished positions. He was placed first with his uncle, Dr. Ogden, of Rochdale, and subsequently became a diligent and successful student in the Manchester School of Medicine, then held in Pine-street (the first provincial school of medicine and surgery in England), where he earned an unusual number of prizes and certificates of honour. Among his fellow-students was Mr. Mitchell Henry, M.P. for Galway, with whom he maintained to the last the friendly relations begun in the class-room and the laboratory. Shortly after the completion of his preparatory course Dr. Fletcher acquired an excellent and lucrative practice. One of the first of his public appointments was that of a medical inspector of factories in the Ancoats district. He afterwards took an active and prominent part in meeting an extensive outbreak of fever

which occurred in Manchester, and which was, perhaps, the most serious and alarming epidemic of its kind which ever visited the city. The number of cases rapidly increased so as far to exceed the amplest accommodation of existing medical institutions, and several temporary hospitals were hastily prepared in large vacant buildings in different districts. With the devotion which is so honourable a characteristic of the profession, the local surgeons and physicians rendered prompt and invaluable services, several of them unfortunately sacrificing their lives in their heroic efforts to save those of their patients. As they were struck down the labours of their surviving colleagues were rendered proportionally more arduous, and at one time Dr. Fletcher had the chief responsibility of three hospitals on his hands—those in Tib-street, Canal-street, and Minshull-street. To him also is largely due the merit and honour of suggesting the foundation of the Hospital for Consumption and Diseases of the Throat in St. John's-street. In this important effort he was most efficiently aided by his friend Dr. Hodgkinson, who is one of the present honorary medical officers, and by the personal co-operation and pecuniary support of Mr. Leppoe, Mr. W. H. Houldsworth, Mr. Alderman Grundy, and other active and benevolent citizens. Now a flourishing institution, necessitating frequent additions to its medical staff, it was the first and only hospital in this district which from its establishment adopted, on Dr. Fletcher's earnest advocacy, the principle of requiring every applicant for its advantages to contribute according to his means towards its maintenance. He was strongly impressed with the importance of avoiding any pauperising of the patients, whether indoor or out. Dr. Fletcher was one of the honorary physicians to this hospital from its foundation to his lamented decease. He was also honorary medical adviser to the students of the Unitarian Home Missionary Board, of which he was one of the vice-presidents. He occasionally wrote valuable letters in the local papers on matters pertaining to the public health, and gratuitously gave popular lectures in different parts of the city. He contributed articles on "Cerebral circulation" to the *Medical Times*, prepared the *Medical Times* prize report, and was the author of a pamphlet on "Consumption; its Causes, Prevention, and Cure." He was lecturer on anatomy and secretary of the School of Medicine at one time established in Chatham-street, but which was subsequently united to the older medical institution of the town. His professional acquirements are indicated by the fact that he was M.R.C.S., Eng., 1846; L.S.A., 1847; and M.D. of St. Andrew's University, 1862.

The remains of the deceased were interred in the burial ground of the Unitarian Church, Monton, on Wednesday morning. A number of friends assembled, including Mr. Harry Rawson, and Mr. J. Dendy, B.A., representing the Unitarian Home Missionary Board. The Rev. James Harwood, B.A., of Monton, was assisted in the service by the Rev. S. A. Steintal, who also read the prayers and pronounced the benediction at the grave. The coffin, which was of polished oak with brass fittings, bore on the plate the simple inscription—"John Shepherd Fletcher, M.D., died February 4, 1882. Aged 59 years."

WILLIAM DENNIS, OF NORTHAMPTON.

Death has removed from us another old and respected friend, W. Dennis, Esq., of Northampton. The news of his departure on Jan. 29 was received with much surprise. For some time past he had been in a somewhat precarious state of health, but no one, not even those who knew him intimately, supposed that his end was so near. He had been subject to a painful and wasting disease for the last two or three years, which did not, however, altogether incapacitate him from the active duties of life. He was at chapel the Sunday previous to his death, and was able to transact business on the Friday. A severe attack of bronchitis, against which his enfeebled constitution seemed unable to struggle, quickly proved fatal. He was a native of Northampton, being born in the year 1816. He was placed on the roll of solicitors in 1838, and for many years was Registrar of the County Court, and District Registrar of the High Court of Justice. To write at length of his public life it would be necessary to write a history of the borough for the last forty years. He filled all the offices his town had to offer, and did signal service to his party in various ways. He was elected to the Civic chair in 1854, and again in 1878. For many years he was the leader of the

Liberal party, and though he could not always sympathise with the demands of a younger generation, he never forsook the old flag. He was the foremost figure in many exciting scenes—a man who, though not eager in the political fray, yet knew well how to hold his own—one who could be terribly caustic if occasion required, and yet who never joined in the bitter aspersions which were sometimes indulged in by violent partisans—one of the few remaining men of the old school of political thought. In religion the late Mr. Dennis was a Unitarian, and attended the chapel in King-street all his life. Whatever kith or kin he had lie buried there. He was never married, and we are not aware that he has a single surviving relative. It would be a mistake to infer from this that his was a lonely existence. He had a circle of warm and fast friends, and by them, as well as by all with whom he was brought in daily contact, his loss will be deeply deplored.

The funeral took place on Thursday at noon at the General Cemetery, in the presence of a large number of spectators. Shortly after one o'clock the funeral cortege left the residence of deceased in Sheep-street, most of the tradesmen and residents in the neighbourhood putting up shutters or lowering blinds as a token of respect. Wreaths of choice flowers were placed on the coffin, which was of oak, with ebonised panels and brass furniture. Though it was not a public funeral, the large attendance showed the general estimation in which the deceased was held. Among those present in the Cemetery were the Rev. G. Nicholson, B.A., Mr. P. P. Perry, J.P., Mr. W. Adkins, J.P., Mr. H. Mobbs, J.P., the ex-Mayor (Mr. R. Derby), Alderman T. Tebbutt, Mr. M. P. Manfield, Councillors F. Covington, C. Tebbutt, and G. Gibbs. The funeral service was conducted by the Rev. E. R. Grant, who, after reading several passages of Scripture having reference to the solemn event, delivered a brief eulogy over the departed.

In the "Liberal Pulpit" next week we shall give Mr. Grant's sermon *In Memoriam*, delivered last Sunday.

BARNARD CASTLE.—The Rev. F. Haydn Williams preached his farewell sermons on Sunday last. At the close of the morning service a handsome present of valuable books was handed to Mr. Williams by a deputation from Darlington, consisting of Mr. Councillor Wharton (a native of Barnard Castle), and Mr. R. P. Jackson. The whole of the congregation, except a few visitors, remained to witness the interesting ceremony. Mr. Wharton, in an appropriate speech, expressed the deep regret of the Darlington congregation, almost without exception, at the resignation of Mr. Williams. It was cheering and encouraging to see the large audiences which attended the Darlington Chapel on Mr. Williams's Sundays, but very different on the intervening Sundays. He believed that had Mr. Williams been resident in Darlington, and constantly working there, a very excellent permanent congregation would have been established, and there would be no necessity for him to remove. He concluded by expressing on behalf of the subscribers the heartiest good wishes for Mr. Williams's future prosperity, of which there could be no doubt, if his health continued good. Mr. Baker then, on behalf of the Barnard Castle congregation, made a similar presentation. Both were gratefully and feelingly acknowledged by Mr. Williams, who said he should always retain the happiest recollections of his sojourn in Barnard Castle, and his fortnightly visits to Darlington. At the evening service the nave of the church was crowded, and the screen before the transept had to be removed to accommodate the large congregation.

BADPORT.—The Rev. J. Davis, M.A., commenced, on Jan. 15, the following course of Sunday evening lectures, on Some Texts and Margins of the Revised Version of the New Testament:—The Inspiration of the Scriptures (2 Tim. iii. 16). The Trinity (1 John v. 7). Christ (1 Tim. iii. 16). Only Begotten God (John i. 18). Holy Ghost—Holy Spirit (Matt. i. 18). The Atonement (Rom. v. 11). The Evil One (Matt. vi. 13). Hell (Matt. v. 22). Doctrinal Results of the Revision.

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Mr. Henry Tate, in addition to his donation, has promised the gift of a handsome organ.

The amount still required to enable the Committee to recommence the works is a little over £850.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2069.]

LONDON, SATURDAY, FEBRUARY 18, 1882.

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FREE THOUGHT AS THE BASIS OF MORALITY.—I.

THE current number of the *Contemporary Review*, as we briefly intimated last week, contains two papers bearing on this subject. One is on “Free Thought—French and English,” by Mr. W. S. LILLY, and in the other Mr. GOLDWIN SMITH deals with the question “Has Science yet found a new Basis for Morality?” It need hardly be said that those who would substitute Materialism for Theism and Free Thought, in the usual sense of that term, for religion believe that science has found a new and adequate foundation for morality, so far as this is needed in social life. The most rabid Freethinker would surely stand aghast at his iconoclastic opinions if he could be brought to believe that society would crumble to pieces in consequence of their adoption. His contention is that philosophy is the “source of all morality;” he believes, however foolishly, that if religion can only be got rid of “a system at once philosophic, moral, and rational may be substituted for it.” Not content to say in his heart “there is no God,” as the fool referred to by the Hebrew Psalmist, he cries on the housetops as far as possible with GUSTAVE FLOURENS, “Our enemy is God.” And parodying the author of the Book of Proverbs he continues with the same apostle of Free Thought, “Hatred of God is the beginning of wisdom. If man would make true progress it must be on the basis of Atheism.” Such being the claim put forth by the advocates of Secularism and Free Thought we propose to examine it with the earlier of the writers just named, and then to consider with the latter how far science is provided with an adequate system to supply the place of that which has been so long associated with religion.

Mr. LILLY, if not a Catholic, is manifestly in close sympathy with Catholicism. He quotes with enthusiasm Mr. J. S. MILL'S

appreciative reference to GUIZOT'S famous and almost paradoxical words that the Catholic Church is “the parent of liberty of conscience.” We are quite willing to admit with Mr. MILL that in making a separation between a temporal and spiritual authority, and in the bold assertion that material force has no right, no hold, over the mind, over conviction, over truth, the Catholic Church did much to establish human freedom. But if such freedom be her child she has for ages past done her best to strangle it. Nay, more. If, as Mr. LILLY seeks to show, Free Thought is so much more dangerous, so much more rabid, and so much more extended in France than it is in this country, we cannot help believing that the fact is to be ascribed to the irreconcilable attitude which the Church maintains towards reverent freedom of thought, such as that to be met with in these columns. But to turn from our author himself to his argument, one of the most striking of contemporary facts in France, is, he says, the sharp division of the people into two camps. The one is known as Liberal, Radical, Progressist or Freethinking, the other as Conservative, Catholic, Clerical, or Ultramontane. English sympathies, he tells us, are almost wholly with the former, because the people of this country do not understand the doctrines and aims of Continental Liberals. They are misled by the term “liberal;” they forget that such words as “freedom, progress, and reform may mean very different things in the mouths of different people, in different races, and in different political and social conditions.” And while this is so, as we are told, with regard to the prejudice in favour of those who are looked upon as patriots, but are in reality iconoclastic Freethinkers, there is also a prejudice among us against those who belong to the opposite camp. A general impression prevails on this side the Channel, says our author, that Conservatives and Catholics all belong to “the arrogant and fanatic school which has placed the Duke of ALVA among its heroes,” and that they are hostile to every form of constitutional government. As an instance of our insular prejudices against Catholicism he refers to a sermon he heard some years ago in Westminster Abbey, in which the present Bishop of LINCOLN “laboured with much learning and eloquence” to prove that the late Pontiff was “the Man of Sin” spoken of by ST. PAUL. The outcome of this misunderstanding on the one hand and this prejudice on the other is that the bulk of Englishmen, irrespective of their political allegiance, wish well to the party in France, which advocates *la libre pensée*, and “which aims at converting the Catholic populations, or such portions of the populations as remain Catholic, into *Libres-Penseurs*. This may be to a large extent true, but the partisan spirit in which Mr. LILLY writes is sufficient to prevent his readers from placing an absolute reliance upon his extreme view of the case. It would be a mistake to suppose,

therefore, that every Liberal in the present Parliament of France is a *Libre-Penseur* in the sense he would have the phrase understood.

What, then, is *La Libre Pensée* in France? Mr. LILLY tells us that it is “a religion.” When, however, it is a question of determining its doctrines, “one is at once confronted with the difficulty arising from the number of the Scriptures received by it as canonical and from the discrepancies of the positive teaching found in them.” No given set of practical maxims, nor of speculation, can be attributed to the apostles of the new religion. It will be found, we are told, that the points in which the *Libres-Penseurs* agree are almost entirely negative, and that “here their agreement is wonderful.” They are alive to the fact, however, that the age of catechisms is not past. They have rightly discerned, it would seem, “that the catechetical form is unique in its adoption to the wants of the masses.” Hence three works have been published of late years in this form for rearing the youth of the nation in the tenets which it is desired to substitute for the old doctrines of religion and morality. These are :—“Le Petit Catéchisme du Libre-Penseur;” the “Catéchisme Populaire Republicain;” and Mr. EDGAR MONTEIL'S “Catéchisme du Libre-Penseur.” The last is the chief of the three, and its author “seems to be a pillar in the *Libre-Pensée* Church.” A journalist by profession, he is a great friend of M. PAUL BERT and M. GAMBETTA. By verse, by romantic fiction, by pamphlets, by newspaper articles, he has approved himself, it appears, as the zealous minister of the new Church; “and although he has not attained the crown of martyrdom, still he is radiant with a kind of halo of confessorship.”

It is to his work, therefore, that the attention of the readers of the *Contemporary* is directed; it is this which Mr. LILLY analyses, in order to make Englishmen acquainted with the doctrines of the *Libres-Penseurs* of France. We can only briefly summarise this analysis. M. MONTEIL begins, it seems, with “God” as the philosophical basis of religion; then he proceeds to Religion itself, and afterwards to Morals. His work, which consists of three hundred pages, opens as follows :—“Q. What is God?—A. God is an expression. Q. What is the exact value of this expression?—A. The exact value of the word *Nature*. Q. What is *Nature*?—A. The totality of all we know to exist in the infinite Universe. Q. What other definition can you give of *Nature*?—A. It is the material world, and *All is matter*.” This is certainly a pretty good specimen of *La Libre Pensée*; it is outdone, however, by the answer to the question—“The learned, then, have not found out God?” “No; they are all agreed in denying his existence.” The “Petit Catéchisme” is not a whit behind its more influential rival; it simply adds an element of the grotesque to its negative philosophy. “Do you believe in a Supreme Being?” it asks of the

neophyte. The reply it puts into his mouth is:—"I only believe what my reason permits me to believe, and my reason refuses to admit the principle of the 'Government of Nature' by any being whatsoever. I am persuaded that Nature always has been, is, and always will be republican, and consequently fitted to govern herself." To return, however, to M. MONTEIL, the quality of his thought may be judged from the following question and answer. "There is no First Cause, then?" he asks. To this query he makes the astounding reply, "No; for all that we cannot prove scientifically has no existence, and denies itself until proof of the contrary." He forgets that, apart altogether from the vexed metaphysical question of how the transition is effected between subject and object, the very material Universe would vanish under the force of such reasoning as this. Who can prove scientifically the existence of atoms? We certainly infer their existence; and on precisely the same principles we infer the existence of the soul and God.

Having dealt thus unceremoniously with GOD as the spirit of the universe it is not to be supposed that M. MONTEIL hesitates to boldly deny the existence of the soul in man. The following colloquy between the neophyte and his teacher will put this in the clearest light: "What is the soul?—Nothing. It is not a thing then existent in Nature?—No. What is the distinction between soul and body? The distinction between soul and body is a simple analytical process. What is generally understood by the word *soul*?—Thought, independent of matter, is what is generally understood by it. Can such independence exist?—No; since everything belongs to the material order. The soul then does not return to GOD, who is all?—No; for GOD is formed of that which exists, and the soul does not exist." We are thus left with a GOD who is the world and a soul that is nothing. Why the lump of matter forming man should think, feel, and love, while the bigger lump forming the Universe has no such attributes, we are not told. GOD and the soul being thus disposed of, religion naturally comes in for nothing but scorn and hate. "According to M. MONTEIL," says our author, "Christianity, like other religions, has proceeded from the foolish Deistic hypothesis. . . . Considered as a fiction it is but a pantheistic theory. Considered as a social religion its results have been disastrous, indeed, for it has retarded civilisation by fifteen hundred years; meanwhile, conducting men to a brutality, to a prostrate degradation of the most revolting immorality. Nor let any one, says our teacher, protest that this is the work of its ministers; that it is a good religion in itself, but that it has been spoilt by priestcraft. It is the religion itself which is baneful, deadly; in JEHOVAH as in JESUS, in the Pentateuch as in the Gospels." Thus, according to this rabid teacher of *La Libre Pensée*, religion, instead of being a source of moral strength, has been the most fruitful cause of weakness and degradation. The Christian religion "does not contain a single trait of morality which is peculiar to it." The early Christians whom even such writers as M. RENAN would have us regard as inspired with the highest morality as well as the loftiest faith, "turned everything into ridicule, broke the laws, and despised all that attaches one to life." Nor must it be supposed that the teachers of the Christian religion, Protestant ministers or pastors as well as priests, are at all superior in their life and aims to the system they expound. If they have not made it the intrinsically bad thing that it is they have not sought to make it

better. "All kinds of violence, hatred, vengeance, murder, and incest, joined to avarice, are the special endowments of the clerical body." "Pleasures, fortune, rule—such are their morality." We are, therefore, called upon to abandon religion completely, and "take refuge in Philosophy, the product of all reason and the source of all morality."

We must reserve for a second article a consideration of Mr. GOLDWIN SMITH's paper as to how far this vaunted philosophy or science, as he calls it, really suffices to form a solid foundation for morality. We may remark here, however, that many of the foregoing anti-Theistic statements are positively below the plane of serious argument. They refute themselves. They may affect the ignorant; but no educated man, with a grain of philosophical power in his mental composition, can be influenced by them. With regard to the comparison which Mr. LILLY draws between Freethought in France and the same product here in England, to our advantage, he is no doubt right so far as writers like CARLYLE, J. S. MILL, and GEORGE ELIOT, whom he quotes, are concerned. Not one of them was a Freethinker at all in the coarser, iconoclastic sense of the word. The late Professor CLIFFORD approached nearest to the French school of any English writer of reputation. There is less in our Protestant Churches, as we have said, to engender violent partisan hate as a rebound. Still, the philosophical pabulum to be found in the columns of the *Freethinker*, to say nothing of occasional articles in the *National Reformer*, is hardly less offensive than anything to be found among our neighbours.

THE ORTHODOX CHANGE OF FRONT.

THE effect of criticism, science, and modern thought on the popular Orthodoxy is seen in various ways; among others, in the attempts which are being made by liberal Orthodox theologians to modify and adjust the so-called "Evangelical" faith, so as to make it accord with the new knowledge and enlightened thoughts of our time. Mr. CONDER, in his work on the "Basis of Faith"; Mr. R. W. DALE, in his various publications; Mr. J. G. ROGERS, in his "Church Systems in the Nineteenth Century," and other orthodox writers of less note, show considerable ability and ingenuity in their attempts to commend a modified Orthodoxy to the acceptance of thoughtful readers.

An effort of this kind, which is still in progress, is being made by the Rev. JOHN HUNTER, of York, who belongs to the liberal school of thinkers, and seeks to liberalise the popular theology without surrendering any of its vital principles. He is delivering a series of sermons on the leading doctrines of the Evangelical faith, his aim being, as he himself puts it, "to restate and affirm in the light of modern religious and scientific knowledge the radical, essential, vital truth of the Evangelical doctrines." Condensed reports of the earlier sermons of the course are now before us, and enable us to see how Mr. HUNTER would modify and readjust the popular Orthodoxy—how, to use his own words, he would "translate the ancient faith into the living language of the present age, and thus contribute to the peacefulness of inevitable transitions."

The present, he tells us, is a time of "crisis," and the ministry it demands is "the ministry of reconciliation"—the reconciliation, that is, of the ancient faith with modern thought and knowledge. He distinctly admits that some modification is called for. "Already," he says, "there is a great gulf

between the old statements of belief and the educated religious mind of the country, and our churches are full of people who crave for a fresh and larger interpretation of Evangelical truths." His observations on this point are both just and forcible:—

It had been remarked by a great historian that there was nothing so revolutionary, because so unnatural and convulsive to society, as the strain to keep things fixed, when all the world was, by the very law of its creation, in eternal progress. There was no sphere of human thought where this was so clearly seen as in theology. An unprogressive conservatism meant war and revolution, and was unconsciously destructive in its influence. We cannot possibly conserve the old truths in the old forms, the Divine treasure in the earthen vessels of the past: we must keep changing the imperfect till we have found the perfect; seek a theology which, while reverencing the past, shall be open to the influence of progress.

With all this we heartily agree, but it seems to us inconsistent with the fundamental, essential principle of Evangelical Orthodoxy? What is that principle? We understand it to be this. In the Bible GOD has made a revelation of his truth once for all—a revelation perfect, all sufficient, final. GOD's revelation of himself begins and ends there; all true theology is in the Bible, and all true religion. This is the corner-stone of Orthodox conservatism. The principle is essentially conservative. It is incompatible with advancing knowledge, with real progress in theology. According to this theory all we have to do is to accept the teaching of the Bible. We must take nothing therefrom and add nothing thereto. Whatever else is wrong or false the Bible is perfect truth. All knowledge and thought must accord with it, or stand condemned as mistaken. Criticism must be confined entirely to the interpretation of Scripture, but must not call in question any of its statements. It is precisely this extravagant assumption which constitutes the difficulty in the way of rational theology. The Evangelical theory rests upon this assumption, and cannot be maintained apart from it. They are consistent, therefore, who reject all progress in theology as incompatible with GOD's perfect and final revelation of his truth contained in the Bible. They, too, are consistent who reject the Orthodox assumption, criticise the Bible in the free spirit of unpledged inquiry, and accept its several statements and representations only so far as they bear the evidence of truth. With this latter party progress in theology stands for something real. Their allegiance is given not to an infallible book or an infallible Church, but to the spirit of Truth itself. And as the truth is unfolded to them more and more with the growing knowledge of mankind, they can follow its teaching in all loyalty and singleness of heart, and so make not a pretended but a real progress in theological knowledge.

The essential doctrines of the Evangelical creed, according to Mr. HUNTER, are the Trinity, the Incarnation, the Atonement, the Sonship of Man to GOD, Conversion by Grace, Justification by Faith, Regeneration by the Holy Spirit, Judgment by Works. This enumeration is as significant for what it omits as for what it includes. The darker side of the Evangelical creed is ignored. The doctrines of Total Depravity, a Personal Devil, Hell-fire, Eternal Punishment are conspicuous by their absence. It is a great step in advance to have a scheme of Liberal Christianity expounded without these horrible superstitions. It is also much for rational thought and criticism to have done that it has been the means of discrediting these dark and cruel fancies of the old Orthodox creed. Our author's restatement

consists, then, first, in quietly dropping what have been hitherto some of the most prominent doctrines of the popular theology. With regard to the other doctrines he endeavours to give them a sense which shall make them acceptable to thoughtful and intelligent minds. No doubt a sense can be *put into them* by an ingenious writer which will commend them in this way; but this will not one whit the more prove them to be true. All the doctrines above named are doubtless susceptible of interpretations more or less on the side of reason or unreason. The dogmas of the Trinity, the Incarnation, the Atonement, Justification by Faith, &c., may be explained in a sense that brings them in direct conflict with our understanding and moral feeling, or in a sense that appears to give them some show of reasonableness and veracity. It is an important concession on the part of modern Orthodoxy that it has abandoned the old, uncompromising, thorough-going statement of its several articles of belief, and endeavours to put them in a less objectionable and more reasonable light. It is a distinct admission that the old ground is no longer tenable—that the sense in which those doctrines were understood only fifty years ago is no longer acceptable to cultivated minds. If the last half century has wrought this change, what may the next do? It cannot be supposed that this modifying rationalising process has reached its limit yet. More probably it has only begun, or little more than begun, its pruning, whittling work. The prospect which it holds out to us of Orthodox doctrines is that of a series of dissolving views. When once free speculation in regard to the Orthodox creed is allowed, and one pares away here, and another there, A prunes off this excrescence, as he deems it, and B that, while C cuts away in some other direction, who shall say how much of the old faith will remain at last? Mr. HUNTER goes to work cautiously; he is anxious not to damage the tree while he lops off the outer branches. But another orthodox reformer is less conservative, he strips off certain portions which his fellow-worker had left, and still, according to some others, the desirable limit of pruning has not been reached. Alas, for the poor old orthodox creed while it is undergoing this treatment! "Save me from my friends," it may cry, and with good reason too. A poor mutilated, emasculated thing is the prospect which remains for it when one experiment and another, and yet another, have been tried, by omitting, modifying and toning down, to reconcile the old creed with the knowledge and culture of to-day.

"WHAT SHALL I DO TO BE SAVED?"

SUCH was the heading of a small tract put into our hands a few days ago by a respectable-looking and, doubtless, very excellent, well meaning person. We did not read it, for we have at various periods of our life received scores of such tracts, and we know by heart the evangelical answer to this momentous question. Moreover, we have never much cared about being saved at all in the manner and with the results described by our Evangelical friends. Their Heaven has never charmed our fancy. "Milk and Honey," "Golden Streets," "Gates of Pearl," harps, trumpets, and everlasting psalms kindle within us neither appetite nor desire. We have thought all these things a little wanting in variety and satisfying power, and have not been particularly anxious to acquire them, vicariously or otherwise. Nevertheless, we, in common with all that yearn and aspire, have

often asked ourselves with deep solicitude, What shall we do to be saved? We have often asked, in those oft-recurring hours when the passions of the flesh were strong and the power of the spirit weak, what could be done to reverse this order of things, and to be saved from the folly of preferring the low to the high? We have often asked, when politics were surging in the bosoms of men, when they were vilifying and misrepresenting each other, what could be done to save them from folly, from malignity, from confusion and darkness of mind? When Theology lays down partial statements for complete and universal truths; when it mistakes the misty gropings of thought for full and distinct revelations; when it puts forward guesses as certainties and incorporates fables into history; when it identifies the *vox Episcopi*, or *vox Presbyteri*, or *vox Concilii* with the *vox Dei*, and hurls about its pains and penalties, its mimic thunders and lightnings on all that disown its authority or deviate from its line, we ask with sorrow and alarm what shall be done to save us from this presumptuous knowingness, this learned ignorance, this tyrannical selfishness? When, in the laborious pursuits of study, difficulties and disgusts arise one after another solely from pedantic methods of teaching; when the skies of intelligence become thick with the dust and smoke of scholasticism, we ask with giddy, weary brains, what shall we do to obtain help for slow natural capacity? how find a way into a purer atmosphere of mind and be saved from the nerve-distressing jargon of the schools? When the body is old or weak or ill; when all its bells are jangled, all its nerve-strings "out of tune and harsh," who has not asked "What shall I do to be saved from this down-dragging of the flesh, this leaden weight upon the wings of the soul? When the society of our times and country offers us artificial conventions and ceremonies instead of sweet, genial, natural habits; when it builds up barriers between class and class, checks generous impulse, and stops the flow of natural sympathy between mind and mind, we ask, what shall we do to be saved from wearing this painted mask of fashion; from being blighted and withered by constant insincerities, from being frozen to death by pride? When we look at the skies of night, at the horizon in early dawn, at the glory of noonday, at mountains and seas and clouds and stars and flowers, the humbled and subdued heart exclaims, "What shall I do to be saved from apathy and insensibility, from narrowness of mind, from torpidity of imagination, from dull silence in the heart when it ought to be voiceful with praise? From vice, from folly, from ignorance, from brutish instincts, from vanity, from fear, what shall we do to be saved? Considering that salvation of the kind we are thinking about is a long, slow, gradual, often imperceptible process, accompanied with pain and difficulty, we think it natural that the humble, the earnest, and the devout should now and then seek an inner chamber, and having shut the door, ask for a little help from on high to second the poor weak efforts that duty demands of us amidst the difficulties of things below. In the end we doubt not there will be salvation for all the patient and the striving, but considering the enormous amount of evil and folly from which we have to be saved and into which we are in daily danger of falling, we prefer much the mental habits of humility and diffidence to those of assurance and self-complacency. We have more sympathy with the man who says, "Lord be merciful to me a sinner!" than with him who supposes that

he has no sin and therefore need not ask for aid.

What we can do in order to be saved must, of course, vary according to the nature of the perils to which we are exposed. Each particular case may have its special remedy or series of remedies, and these are to be discovered by thought, observation, experience and discipline, aided by those quiet, unseen influences which fall now and then into contrite hearts like dew from heaven. The ordinary evangelical idea of the means of salvation might not be unacceptable if it were expanded and modified a little. If we were told,—instead of passively relying on the vicarious agency of JESUS, to endeavour to be like him in character and conduct, in aim and purpose,—to draw the "water of life" from the same Heavenly Fountain to which he resorted,—to pray to the same Heavenly Father to whom he prayed,—to strive after purity as he strove,—to be thoughtful as he was thoughtful, to be sympathising, tender, true, brave, generous, and free, like unto him—there would not be many dissentients from the doctrine of Salvation. But when we are presented with a theory of substitution and vicariousness concocted out of the wild, unhealthy fancies of mere theologians, and told that salvation depends upon that, we cannot help turning aside to seek some more reasonable cure for our moral diseases, some more likely means of escape from the thralldom of our imperfections and faults.

After all, a time must come when, so far as relates to our improvement and progress in this world, we cannot be saved at all. At that crisis salvation consists in passing away, or, as we call it, death, the most merciful of all Heaven's merciful decrees. Wherever it may be that we go, whether to one of the higher or one of the lower mansions of the Father's house, it will, we think, be a melioration of state. It will not be a sudden supply of all wants and deficiencies of character,—not a sudden rectification of all errors and obliteration of all sins,—not a sudden cessation of all sorrow or discontinuance of efforts, but a change of discipline, influence and environment, a gradual dawning of brighter light and warmer love, a benignant teaching and training of the soul in order that it may learn and realise the means of attaining to its highest beauty and power. Salvation short of a complete harmony and symmetry of life would be unsatisfying. Imaginative and poetic minds have amused themselves with picturing the scenery and environments of the future abode of the spirit, and some have eagerly questioned the spirits to tell them particulars of their home, "Animula vagula, blandula; quæ nunc abibis in loca?" Most wisely, the spirits have never returned to tell. Eye hath not seen, nor ear heard, nor imagination adequately conceived, all that God has prepared for us, whether saints or sinners, as soon as we have completed the discipline of salvation. "The soul," says a Hindu thinker, "may find shelter in the body, but not a home." For emancipation and release what we call death must intervene. When the flesh and its lusts are lost the spirit shall be saved.

E. A.

A POET FROM THE MINES.

Few stories are more interesting than those which record the triumph of men and women, by the force of their will, over the untoward conditions of their lives. "Biography," said Thomas Carlyle, "is by nature the most universally profitable, universally pleasant, of all things." The history of a successful life is an inspiration. If another has thus triumphed, why not I also? It spurs to action and endeavour.

Some eighteen months ago the newspapers announced that Mr. Gladstone had granted a pension of £10 per annum to Joseph Skipsey, of Newcastle-upon-Tyne, in consideration of certain political works of his. An annuity of £10 must be regarded rather as a mark of kindly recognition than as a recompense. Ten pounds are good as far as they go, but, even with the frugal, they do not go very far toward the support of a wife and family. However, this grant may be taken to indicate that the recipient had done something to deserve it—the more so that Mr. Skipsey had no political services to show for it.

This view is confirmed by the hearty welcome which literary men gave to a little volume of "Lyrics" which appeared from Mr. Skipsey's pen several years ago. Another work,* containing some old favourites and much new matter, has just been issued. Its appearance offers an opportunity for a brief survey of a remarkable life.

Joseph Skipsey was born in 1832. He is a miner, the son and grandson of miners. He is now employed as a storekeeper at the Backworth Colliery, Newcastle-upon-Tyne. Humble as is the present condition of the Skipseys it is on record that their forerunners were among the aristocratic upholders of the unhappy Stuarts, and that their downfall was due to their loyalty in that cause. Misfortunes they have certainly had. For several generations the fathers of the family have met their end by violence. Cuthbert—father of Joseph—was killed in 1832, being shot in an attempt to make peace between a constable and some unruly pitmen.

Mr. Skipsey's self-reliance must have been inherited, in part at least, from his mother. Left in direst poverty, with a young family to support, instead of succumbing or seeking parish aid, she bravely set out to make the best of her lot. Some education she was able to give her children, but, of course, not much. When Joseph was sent to the mines he was seven years old, and his stock of learning was a knowledge of the alphabet. This good mother, we believe, still lives, supported by the son whom she loved and served so nobly.

At seven years old—a worker in the pits! Pathetic enough, yet not so uncommon in those days, was our poet's lot. No playthings for him, no swings and footballs, no joyous companions, bright faces, happy laughter. His day commenced when other little children are asleep in bed—at three o'clock in the morning, and it ended at seven o'clock at night. In the winter season he saw the daylight once a week, on Sundays. His duty in the mine was to open and shut a ventilating door at stated intervals—a poor little bit of humanity doing the monotonous work of a machine. He proved himself, however, somewhat better than a machine. The back of that door of his served him as a slate; he procured a piece of chalk, and taught himself to write. Grammar and arithmetic were his pastime on Sundays and holidays. So the child earned his bread and fed his mind, heroically struggling with what seemed like cruel destiny.

Mr. Skipsey's natural bent was towards literature, and his records took the poetic form. His experiences were striking enough to a mind as open as his to grasp their significance. More than once he himself had been in peril from explosions in the mine. His married life was embittered by the loss, through fever, of three out of his four young children. To be made perfect through suffering was decreed for him. Out of such experiences came his poems.

By-and-bye some of Mr. Skipsey's verses crept into the local journals. They attracted attention, and in 1863 he was appointed sub-librarian to the Newcastle Literary and Philosophical Society. But the remuneration was so small that, in order to make ends meet, he had to return, sorrowfully enough, to the mines. There he still is, honestly fulfilling his uncongenial task, and cheered, doubtless, by some ray of hope that as a poet rather than as a miner he may one day be known.

As a writer Mr. Skipsey is graceful as well as earnest. Some of his pieces vividly depict the life he has himself experienced. Here is one:—

"Get up," the caller calls, "get up,"
And in the dead of night,
To win the bairns their bite and sup,
I rise, a weary wight.

* "A Book of Lyrics, including Songs, Ballads, and Chants." By Joseph Skipsey. London: David Bogue.

My flannel dudden donned thrice o'er,
My birds are kissed, and then,
I, with a whistle, shut the door,
I may ne'er ope again.

Mr. Skipsey's verses are bright enough sometimes. It seems as though "the silver lining" to even the blackest cloud is ever present to his imagination. We could wish to see some of his songs set to music. There is no space here for lengthy quotations, so we will content ourselves with two verses from the poem entitled "Thistle and Nettle." They have reference to the hour when two young souls, who have loved silently, first tell their love to one another:—

Dream on, blest maid! an hour like this
Annuls an age of care and strife,
And turns into a drop of bliss
The bitter cup of human life.

The tear is by a halo gilt,
The thorns of life are changed to flowers,
The dinge into a merry lilt,
When love, returned for love, is ours.

We have sketched the life of Mr. Skipsey for the sake of its biographical interest, but we venture to think the poetry may stand apart, and that, on its own merits, without reference to the conditions under which it was produced, it will be pronounced by competent critics excellent. Success, as popularly understood, has not hitherto attended Mr. Skipsey's endeavours, but success does not always consist in altering one's condition, and the life of a man who proves himself its master, though the recognition of the world be wanting, is not a life of failure.

WALTER LEWIN.

DR. WILLIAMS'S TRUST.—XXIII.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

133. REV. NICHOLAS THOMAS HEINEKEN (1806-10).—Minister of the Old Presbyterian Congregation at Brentford (1798-1810), whence he removed to Gainsborough. He died at Bradford in 1840, in his seventy-eighth year. He was the father of the late Rev. Nicholas Samuel Heineken, of Sidmouth.

134. REV. JOSEPH BARRETT (1806-50).—A pupil of Dr. Enfield at Warrington, and of Dr. Barnes at Manchester College (1786-90), where he completed his education. Having been some years at Ormskirk, Lancashire, he removed to London in 1804, to be assistant to the Rev. Thos. Tayler, of Carter-lane, where he was afterwards the sole minister for about twenty years. A member of the Presbyterian Board (1806-23). He died July 22, 1850, at a great age. In a Memoir of him in the *Christian Reformer*, his friend the Rev. David Davison described him as the last of the school of which Kippis, Worthington, Rees, and Tayler were types and ornaments.

135. MOSES LAPORTE MERAC, Esq. (1807).—Treasurer of the Presbyterian Board (1804-7).

136. REV. JAMES PICKBOURNE (1807-14).—A pupil of Dr. Jennings and minister at Harleston and Brentwood successively for short periods, Librarian at Red Cross-street from 1770 to 1773, and again after an interval of two years, during which Dr. Calder acted as a substitute, from 1775 to 1777. It was probably during the interval referred to he attended some young gentlemen in foreign travel, as stated in an obituary of the poet Rogers in the *Christian Reformer*. Having resigned the librarianship he kept a school at Hackney for more than twenty-seven years. Rogers was one of his pupils. Mr. Pickbourne was the author of "A Dissertation on the English Verb," 1789, and "A Dissertation on Metrical Pauses," 1808. He bequeathed to the Presbyterian Board a sum of £1,000 Three per Cent. Annuities, the income of which has ever since been applied in assisting ministers and in educating students at Carmarthen College. His name deserves to be remembered. He died May 25, 1814, in his seventy-ninth year.

137. JAMES ESDAILE, Esq. (1807-12).—Brother and co-trustee of William Esdaile, Esq. (No. 120), and father of the late Mr. James Esdaile, who succeeded him in the trust. He was also the Treasurer of the Presbyterian Board from 1807 until his death, which occurred in 1812.

138. REV. THOMAS REES, LL.D., F.S.A. (1809-53).—One of the sons of the Rev. Josiah Rees, of Gelligron, Glamorganshire. Educated for the Ministry at the Presbyterian College, Carmarthen (1799-1801). Minister at Newington

Green (1808-13), and afterwards at St. Thomas's, Southwark; Secretary to the Presbyterian Board (1825-53), and to the "United Body of the Three Denominations" during the last seven years of the Union; author of "The Beauties of South Wales," 1815; "The Racovian Catechism . . . translated from the Latin, to which is prefixed a Sketch of the History of Unitarianism in Poland and the Adjacent Countries," 1818; "A Sketch of the History of the Regium Donum and Parliamentary Grant" . . . 1834. He also prepared for the press and published Lord Chancellor King's Diary, which he transcribed from his Lordship's shorthand, being Notes of Domestic and Foreign Affairs during the last years of the reign of George I., and the early part of the reign of George II. Dr. Rees also left in manuscript, in six quarto volumes (which are preserved at Dr. Williams's Library), a work entitled "The Anti-papal Reformers of Italy in the Sixteenth Century, with a glance at their Forerunners, the Sectaries of the Middle Ages." He took a prominent part in the public affairs of the Unitarians, and also of "The Three Denominations" so long as they continued united. His services were generously acknowledged by his co-temporaries, both orthodox and heterodox, and are referred to in high terms by the late Rev. R. Brook Aspland in the Memoir of the Rev. Robert Aspland, 1851. Dr. Rees left London 1853, and died a few years after at a great age.

139. REV. ELIEZER COGAN (1809-49).—For some years (1801-16) Minister of the Old Presbyterian Chapel at Walthamstow, but chiefly known as an eminent scholar and schoolmaster. He was a brother of Thomas Cogan, M.D., author of "A Treatise on the Passions and Affections of the Mind," and one of the founders of the Royal Humane Society. Educated at Daventry, under Mr. Timothy Kenrick, Mr. Robins, and Mr. Belsham, and for some time Assistant Tutor there; settled at Cirencester in 1787, and attracted notice by "An Address to the Dis-senters on Classical Literature," 8vo., Cirencester, 1789. From the time of his marriage, in 1790, he taught a school with great and increasing reputation, residing chiefly at Cheshunt and Walthamstow. At one time he had about seventy scholars. He had the reputation of having read more Greek than any man living; "the eminence he had attained as a scholar was second only to that possessed by those of the highest order." In 1817, on retiring from the pulpit, he published "Sermons Chiefly on Practical Subjects," two vols., 8vo. In 1821 the celebrated Dr. Samuel Parr wrote thanking him "again and again and again" for the "two precious volumes," and after assuring him that he should read some of the Discourses from his own pulpit; he added, "Mr. Cogan, your moral and intellectual excellences have taken firm hold on my regard and my respect; and I have this morning charged my executors to give you a ring when I am no more." Sometime after, in a letter to Dr. Abraham Rees, Dr. Parr reported that he had preached one of Mr. Cogan's sermons to the astonishment and indignation of two ecclesiastical dignitaries, who had come from Leamington to hear him preach, and who heard him preface the sermon of a Socinian to this effect:—"The discourse I am going to deliver to you came from the pen of a writer who does not belong to the Established Church, but I have the honour to call him my friend, and I am sure that his intellectual powers, his literary attainments, his candour, his moderation, and his other exemplary virtues would make him an ornament to any religious community." On giving up his school in 1828, a number of his former pupils presented him with his portrait, a fine oil painting, by Mr. Phillips, R.A., of which there is an engraving by Cousins; a photograph of which has been contributed by the Misses Cogan to the writer's collection of portraits. He died in 1855, in his ninety-third year. His various contributions to periodicals were soon after collected and published by his son, the late Mr. Richard Cogan, many years Librarian at Red-cross-street, forming an 8vo. volume, at the end of which is given a list of his separate publications. The late Mr. Madge, in a funeral sermon to Mr. Cogan, said:—"It was hardly possible for anyone to see him even for a brief space without recognising certain characteristics of his nature which commended him at once to our esteem and regard . . . There was about him an openness and simplicity like that of a child. So retiring was

he and unobtrusive, that nothing but a commanding sense of duty could prevail on him to bring himself publicly before his fellowmen."

140. JOHN BENTLEY, Esq. (1810-35).—For half a century a prominent member of the Old Jewry congregation, Jewin-street, and for many years their treasurer and one of their representatives at the Presbyterian Board. A man of great vigour of mind and warmth of zeal. A persistent advocate of reform, and friend of civil and religious liberty. He sympathised strongly with the Americans in their struggle for independence, and thereby attracted the hostile notice of the Government of the day. He was the author of several articles in Dr. Rees's Cyclopædia, and wrote a pamphlet in defence of "Christian Ordinances and Public Worship." He died at his residence, Highbury-grange, in 1835, in his eighty-third year.

141. RICHARD HOLT, Esq. (1810-25).—Died suddenly at a meeting of the Trustees at the Library, 28th Dec., 1825, aged seventy-four years. He was a son of the Rev. Richard Holt, Presbyterian minister at Dover (see *Monthly Repository*, 1826, p. 56, where a high tribute is paid to his memory).

(To be continued.)

Occasional Notes.

It seems that even the bishops, who were the chief authors of the Public Worship Regulation Act, are beginning to feel ashamed of the scandal occasioned by the prolonged imprisonment of a clergyman for conscience sake. In the Upper House of Convocation this week a discussion took place upon the imprisonment of the Rev. S. F. Green, vicar of Miles Platting, Manchester. A resolution was carried expressive of the pain and disapproval with which this clergyman's long incarceration is regarded, regretting that his release is not legally possible unless with the consent of the promoters of the suit, and conveying to them an opinion that in resorting to such a severe process they had taken a step in excess of the requirements of the case and injurious to the peace of the Church. There were only two Episcopal dissentients from this very reasonable motion. The Bishop of London in supporting it remarked that it had been said that the bishops had done all this mischief, but none of them had thought that the Act would lead to the imprisonment of any clergyman. *O sancta simplicitas!* The bishops had evidently not weighed the logical consequences of their own action!

WE learn from the *Christian World* that the battle for and against instrumental music in the Free Church is being fought with great keenness in various Presbyteries. Parties are very evenly balanced, and as yet it is difficult to say which will have the ascendancy. The advocates of the innovation can claim that the Glasgow Presbytery—the largest by far in the church—has declared in their favour, while the opponents of change can boast of victories in the Presbyteries of Dundee, Dalkeith, and St. Andrew's, though in each case they triumphed only by a majority of one. The Dundee debate was brought to a close on Wednesday last, after no fewer than three meetings devoted to the subject. Much interest was excited by the discussion, and the agitation was not confined to the Presbytery. Meetings of office-bearers were held by both sides to elicit the opinion of laymen on the question, with the result that 263 names were subscribed to a memorial in favour of instrumental music, and 186 to another memorial against it. These documents were duly presented to the Presbytery, but the division showed that while there was a clear majority of the ministers in favour of liberty, the votes of the elders were sufficient to turn the scale the other way.

WE are glad to notice that in the fine old picturesque town of Chester the good and well-meaning people who style themselves the "Salvation Army" have had a cordial reception, contrasting most favourably with the persecution and gross insults they have encountered at Reading, Sheffield, Exeter, and other places. On Saturday last "General" Booth visited the place. A procession, headed by a brass band and the General, with other officers, paraded the streets, which were crowded to witness the novel spec-

tacle. It is stated that the Salvationists are doing good work in Chester in promoting temperance principles. Sir Thomas Frost, the Mayor—who is a Unitarian, by-the-way—has frequently spoken publicly in approving terms of the evangelistic and temperance crusade of these men amongst the lower orders of the labouring classes in Chester. We strongly sympathise with the views expressed by the Mayor, and regard the treatment which the Salvation Army have so often experienced while carrying out—in however eccentric ways—a really praiseworthy work, as a disgrace to our modern civilisation. "The receipts at the public-houses have been seriously affected." This will partly account for the violence of opposition, and the most discreditable feature in the case is that the local magistrates, who often have large interests in breweries, distilleries, and public-houses, are not above the suspicion of having winked at, if they have not actually encouraged, the proceedings of disorderly mobs.

WE read with interest the following note from Rome respecting Dr. W. C. Perry, late of Bonn, and formerly well-known to many of our readers as junior minister of George's Meeting, Exeter:—Mr. Walter Copland Perry, commissioned by the British Government to collect casts from the antique for the formation of a small museum at South Kensington, has been for some time pursuing his task in Rome. It will be remembered that the importance of his scheme for the formation in London of a scientifically arranged museum of casts, illustrating the historic development of Greek plastic art, which might rival the kindred institution in Berlin, was publicly recognised both by the late Government and by several members of the present Cabinet. As yet, however, the fund placed at his disposal, chiefly through the interest of Earl Spencer and Mr. Mundella, is very small, and Mr. Perry is at present limiting his selection to the archaic period, trusting each succeeding year to add as many casts from the following period as the means afforded him will allow. Among the casts he will take from Rome are the Leucothea relief in the Villa Albani; Penelope, in the Vatican Museum; and Hestia Giustiniani, in the Torlonia Museum. The chief difficulty Mr. Perry meets with in this country is the deteriorated condition of the moulds, whilst new ones, besides being expensive, would become the property of the Italian authorities.

THE Oxford University Calendar, corrected up to the close of 1881, has just been issued. The summary given at the end of the calendar, when compared with that of last year, shows that the number of matriculations increased in 1881 from 758 to 776. Balliol maintains the leading number of undergraduates, having 247; Christ Church, the next on the list, 223; New College follows with 181, Exeter with 172, and Keble with 161. There has been a marked increase of numbers at Christ Church, Hertford, Merton, Pembroke, New, and Queen's, while the unattached students show a slight falling off in numbers. Of members of Convocation Christ Church has 705—by far the largest number—while Exeter takes the next place with 452 members.

A CORRESPONDENT sends us the following extract, from a letter from a friend in New Zealand, to whom he has been forwarding the *Inquirer*:—"I hope you will continue to send the *Inquirer*, although since it has been known that I have it in the house I have not had a pastoral visit from any of our orthodox parsons. But that does not trouble me. It has furnished me with arguments which have sadly puzzled the brains of some of my friends who once or twice have undertaken to put me right in theological matters. Of course, I am put down as a Unitarian. I should be proud to fight under that flag; but I am a free lance in such matters, and decline to connect myself to any dogma or creed. . . . New Zealand society is so very free from many of the trammels which exist in England, that minds advance more rapidly here; but the population is so scattered that there is little scope for organisation. The orthodox societies seem to flourish, but get more lax in their articles of belief. Some of the younger ministers occasionally take a running jump ahead, but they get brought up again pretty smartly, and find that they must confine themselves to the old ruts; in fact, they have, like

other tradesmen, to supply the kind of goods ordered."

WE are glad to see that the Senatus Academicus of the University of St. Andrews have conferred the honorary degree of Doctors of Law upon the following gentlemen:—Richard Holt Hutton, M.A., editor of the *Spectator*; Augustus Wilkins, M.A., Professor of Latin in Owens College, Manchester; Thomas Davidson, F.R.S., F.G.S., Vice-President of the Palæontographical Society; John Hutton Balfour, M.A., M.D., F.R.C.S.; and E. Emeritus, Professor of Botany in the University of Edinburgh. The Senatus has also conferred the honorary degree of Doctor of Divinity upon the Rev. Samuel Cox, of Nottingham, who richly deserves the honour on account of his scholarly work upon "Job," and his admirable articles in the *Expositor*, of which he is editor.

WE hear with pleasure that the well-known hygienic reformer, Dr. B. W. Richardson, has consented to give his lecture on Dr. Priestley, recently delivered before the Sunday Society, in Little Portland-street Chapel, on the last Sunday in this month. The lecture will take the place of the sermon in the ordinary evening service. For our own part, while we prefer that the religious service should always be conducted by the recognised minister of the place, we are quite in favour of more frequently inviting cultivated laymen to appear in our pulpits, and to lecture occasionally on subjects not distinctively theological.

MR. RICHARD has introduced a Cemeteries Bill. Its object is to apply to cemetery arrangements generally the principle on which the Burial Laws Amendment Act, 1880, is based—viz., that the consecration, or non-consecration, of burial grounds shall in no way affect burial services, whether conducted by the clergy of the Church of England or by Nonconformists. While the Bill does not prohibit the consecration of cemeteries, or chapels, where bishops think fit to consecrate them, it relieves burial authorities—whether burial boards, sanitary authorities, or companies—from the existing obligation to divide burial grounds into consecrated and unconsecrated parts, and to apply for consecration, and also to provide consecrated chapels. It also enacts that, in future, parochial ministers, clerks, and sextons shall not be entitled to receive, in the consecrated parts of cemeteries, the same fees as they have been accustomed to receive in churchyards; but the existing rights of present incumbents, &c., are reserved. There is besides a measure relative to burial fees introduced by Mr. Brinton, the Liberal M.P. for Kidderminster.

THE churches and ministers at Chicago, in the United States, appear to be exercised, much as we are on this side of the Atlantic, with respect to the "drifting away of the masses from the churches." The subject was recently discussed at the "Ministers' Meeting." The general opinion supported the view that they *are* thus drifting. "While a Church is new," it was claimed by the first speaker, "it is apt to be all activity, sympathy, and aggressiveness—fishing for whatever it can catch. But once it gets established and well-to-do, it does not do so well as it did before; it begins to feel self-satisfied and grow seclusive." One speaker, admitting and deploring the facts in the case, found some satisfaction in the fact that some church organisations, as for instance the Primitive Methodists, seem to get at a class of people other churches only remotely touched. Another said that "the caste spirits of the wealthier, the more stylish, perhaps better educated, froze out many whom the pastor, with all his heart-burn of loving sympathy, might be unable to get back and keep. As to the remedy, it was felt that that would appear just so soon, and just so far, as the real constraint of Christ's love got into their hearts, so that the adventitious social distinction would go for nothing, in presence of the infinite interests that concern all alike. But that is just the problem which the Christian Churches have been trying to solve for the last eight centuries, and not altogether in vain, we hope, notwithstanding deplorable signs to the contrary.

MR. SYDNEY COLVIN, of Trinity College, has been re-elected Slade Professor of Fine Arts at Cambridge for a fourth term of three years.

Reviews.

A Son of Belial. Biographical Sketches. By Nitram Tradleg. London: Trübner and Co. 1882.

The authorship of this book is an "open secret," and with a very little ingenuity "Nitram Tradleg" will reveal itself as the name of a well-known minister of a Free Christian Church "not a hundred miles from the metropolis," as the phrase goes. The said minister is a former scholar of Balliol; and as he has abjured the faith of his fathers and of his own early life in the conscientious search after the highest truth, and has found, we trust, a lasting spiritual home among those who are regarded as heretics, if not something worse, by nearly the whole Christian world, he has thought fit, by a questionable play on a word, to dub himself "A Son of Belial." But if such a one as he, so thoroughly honest, straightforward, and strictly conscientious as he stands forth in these autobiographical sketches, can have anything whatever to do with the fallen angels of whom Milton sang, we prefer to regard him, as in the strict etymological sense of the term, "*Lucifer*," the light-bringer, since he has not only found his way to higher light, but has devoted himself to the noble task of bearing it to help others on their way.

The life of every genuine man, however humble it is, if only it be faithfully recorded, contains materials of interest to his fellow-beings; in the most prosaic nature there is often an unsuspected vein of poetry, and in the most commonplace character hidden materials of romance. But the author of this book is by no means of a prosaic nature, and his career so far has been one of considerable variety and no ordinary interest. Yet at the same time we must honestly say that the book is not so good, especially in the earlier chapters, as it ought to have been as the work of an accomplished and a scholarly man. The humour is often forced; the style is sometimes very slipshod; incidents are detailed that are much too trivial to have gone beyond the pages of a private diary; there are personalities under the thinnest possible disguise which should have been avoided, and there is a pervading levity of tone which often transgresses the borders of good taste. But at the same time we are ready to pardon these and other obvious imperfections for the sake of the manifest honesty and perfect sincerity of the writer; the almost simple-minded ingenuousness of character he reveals, and the glimpse it gives into a life and training happily far different from the purer atmosphere in which those who are "free born" have been enabled to develop their nature and character without the repressing and often hideously perverting influences of a false and tyrannical theology. Taking these autobiographical sketches as in the main genuine, as they evidently are, it may be useful to dwell upon them at some length and to bring out the lessons they convey to the advocates of a liberal faith.

"Nitram Tradleg," the subsequent Balliol scholar and Anglican clergyman, we learn with some surprise, was born of Dissenting parentage in one of the strictest of orthodox sects, the Particular Baptists. His father was secretary of one of the religious societies; his mother was an accomplished lady, the authoress, we believe, of some excellent books for children, who died much too early to exercise a permanent influence upon the minds of her children. "Nitram" was brought up in accordance with the strictest principles of his sect, undergoing a kind of training which we regard with horror as killing the free healthy life out of a child, and tending to make existence absolutely joyless, were not Calvinistic parents often happily better than their creeds, and were there not also other counteracting influences in the healthy robust nature of childhood. He was early initiated, not only into the secret of death, but also into the concomitant mysteries of hell. The tortures of the lost had a strange fascination for his fancy, and in very early years he would gloat over the hymn beginning

"My thoughts on dreadful subjects roll,
Damnation and the dead,"

as most congenially adapted to his frequent frame of mind. He early displayed some symptoms of infant piety, and could not remember the period when he was not, as the tracts phrase it, "concerned for the salvation of his soul."

How thankful we Liberals ought to be that whatever our faults are, "infant piety" among us is something quite abnormal, and that a child concerned about its soul would be regarded as almost a monstrosity! The older he grew the more intense did his religious apprehensions or his "conviction of sin" become. He calls to mind more than once lying awake until the terrors of wrath to come became so vivid that he shrieked aloud, and was found sitting up in bed and roaring lustily, simply from fear of hell! No wonder that those who have escaped from the dogmatic system which sanctions such a training into the perfect liberty of the children of our heavenly Father look back with abhorrence on the theology of their early life, and are often led by a not unnatural reaction into extremes of negation! We need not dwell upon the somewhat trivial details which are given of early life, including two child sermons which are inimitable parodies on the sort of weak tautological nonsense that used to be heard from the pulpits of Dissenting chapels in country towns.

It is manifest that one main object of the book is to illustrate the melancholy effect of Evangelical training upon the mind of a sensitive child. What the author tells us of those early years does not represent, he tells us, one tithe of the anguish he endured and never spoke of. He comes to the deliberate conclusion that his habitual frame of mind at this period, and his strictly logical interpretation of the Evangelical theology in which he was indoctrinated were most detrimental to his young morality, most enervating to all efforts at self-improvement and self-culture.

When our auto-biographical hero was about twelve years old his father gave up the post of Secretary of a religious society in London, and accepted a similar one in Manchester. The family removed to Altrincham, and "Nitram," and his brothers were placed at a private school at Timperley, kept by "the Rev. W. J. Bell, M.A.," an Irish clergyman, who soon afterwards became bankrupt. In a chapter with the very unsavoury title "The Bug-hunters," an amusing account is given of the "Entomological Society of Bowden and Altrincham," formed by the boys and their scientific friends; as also of their varied experiences in editing and publishing "The Hebdomadad Bug-hunter." On one occasion they held an annual meeting, and got the Unitarian minister of the neighbourhood to take the chair. Our young hero was not quite easy at such unorthodox patronage, but they knew "Mr. Whitelock" simply as a "collection" not as a minister of religion. Our friend Mr. Whitehead, minister at Hackney, but at that time of Altrincham, will probably recall with an amused smile the history of this youthful Entomological Society. After a short interval with a private tutor near Oxford, "Nitram" is placed at the "Miller's Institute in Manchester, then under the guidance of the Rev. Stanislaus Jermyn," or, in other words, the famous grammar-school of that city, of which the Rev. Nicholas German was then the head-master. Of Mr. Jermyn and his successor, Mr. Strider, who will be easily identified by our Manchester readers, an amusing sketch is given. Under their effective teaching "Nitram" rapidly makes progress in his classics, and after severe competition with the flower of English public schools, he gains the prize of a scholarship at "Belial College, Bosphorus."

The two chapters on Oxford life are among the best in the book; but we must hasten rapidly on, and confine the rest of our notice chiefly to extracting some of the best passages for the amusement and edification of our readers. Our hero entered with zest into the social and intellectual life of the great University, and was a caustic critic also of its shortcomings, especially in theological matters. He describes the charms of the scholars' table at "Belial" in the following pleasant passage:—

Though I say it that should not, the scholars' table at Belial—

"Cujus pars parva fui,"—

was a feast of reason and a flow of soul. Never in all my life before or since was I among a company of men so young and ardent, yet so utterly devoted to plain living and high thinking. Never was I in an intellectual atmosphere so fearless and so free. I never knew what true tolerance without indifference was till I came to Bosphorus. It was a new experience to me altogether—to me, who had been

brought up to regard Ritualism and Rationalism as the two right arms of the devil, to find myself suddenly launched among a lot of men who were some of them Ritualists of the deepest dye, some of them Rationalists, some of them Positivists, some of them Materialists, all eager in advancing their respective views, and yet all ready to listen with courtesy to their opponents. Nobody was shocked or offended by anything; every one was open to argument—and here was I, the almost solitary Evangelical of the crew, who had been taught to regard any deviation from the doctrine of justification by faith in the "all-sufficient sacrifice" as something wicked and monstrous; who had never before, or scarcely ever before, seen a heretic or High Churchmen in the flesh, quite taken aback to find how earnest, how serious, nay, how good, how much better than myself (to say nothing of how much cleverer—for that I was prepared), these High Churchmen, and above all, these heretics were. What was more, they were quite as ready to listen to me as I to them. I found none of that pride of intellect among them against which I had been warned; but, on the contrary, a candid, straightforward way of looking at things, which, ignore it as I would, I could not but feel I had too often missed among my former associates.

The debates of the Union are also graphically described, and a *verbatim* report is given of the exquisitely absurd speech in which our young scholar proposed and carried the motion "That John Bright is a disgrace to his country"—a speech which was parodied at the time in *Lunch*, and created quite a scandal!

The two following anecdotes of University life are well worth quoting:—

A certain candidate for orders at the hands of an Evangelical Bishop was warned he had better get up the article on justification by faith, as this was a favourite point with the said Evangelical Bishop. When his turn came for *viva voce*, the Bishop put him through his paces on this identical subject, and was pleased with his ready answers.

"And now, sir," he continued, "I should be glad to be favoured with your views on justification by works."

"Works!" muttered the unfortunate candidate, who was no theologian and somewhat fast to boot; "Works! works! I never thought about works. Damn works! Damn works!"

The Bishop overheard him.

"Well," observed his lordship blandly, "right in substance though rather strongly expressed."

Se non è vero, è ben trovato, for the son of an Evangelical Bishop.

Another bore reference to the failing faculties of the celebrated Dr. Rule, President of Maudlin College. The University had just been thrown open, so far as the B.A. was concerned, to persons *extra Ecclesiam Anglicanam*, but some colleges, Maudlin among them, retained their own restrictions in the matter of admission. One of these was the requirement of a certificate of baptism. The son of a Baptist minister had about three months previously undergone the rite with a view to matriculation. The rev. doctor was sorely puzzled by the date of the certificate. At last a light seemed to dawn upon his somewhat bewildered brain, and he exclaimed, "Dear me! Parents married rather late in life, I suppose, sir—eh?"

We have glimpses of Jowett, Liddon, Pusey, Scott of the Greek Lexicon, and other celebrities, but we must limit ourselves to one extract respecting Professor Jowett:—

I never remember any other distinctly theological conversation with Professor Jewell, but his influence upon me was subtle and subduing. His lightest word seemed to have about it a weight of wisdom and breadth of bearing which constantly took me by surprise, and opened up entirely new aspects of every subject that we touched. I was once very virtuous in an essay denouncing John Stuart Mill and the utilitarian philosophy. I thought I should here have the sympathy even of Professor Jewell, but he simply remarked, "I often think that however low theological standards of morality may be, the average practice of mankind is lower. Don't you think if every one lived up to the utilitarian standard the world would be much better than it is?" Now, like almost everything that Professor Jewell said, there was something almost absurdly obvious in the truth of this remark when once it was made. But how few think of making it! He followed it up by another: "You know it's no use pretending to think that any system of morals has an

immoral tendency. A man would be mobbed if he preached immorality." This too was clear enough, but it had never struck me before. Another time he said, quite incidentally, in a lecture, I think, on political economy: "It is quite impossible for the educated and the uneducated to hold the same form of religion." This was a deadly thrust at the very core of my Evangelical convictions, but there was no gainsaying it. Another time, speaking of objections to the study of metaphysics, he observed, in the calmest way, as if he were stating the most palpable commonplace: "Some people say metaphysics are a dangerous study, they make people doubt the truths of religion. I am far from denying that there is danger in studying metaphysics; but then, upon the other hand, we must remember there is no safety in shutting one's eyes." At last I determined to read with fear and trembling the "Essay on the Interpretation of Scripture." I did so, and everywhere it was the same. At the end of every paragraph I responded involuntarily "Amen." I had no choice but to do so; each sentence and proposition appeared so simple and self-evident. I had always, it seemed, held the same, only without knowing. But at the end of the essay there was my orthodox faith? Overturned in irretrievable ruin, never to be rebuilt upon the old foundations.

Mr. "Tradleg," in due time, as soon as the terrors of the schools were over, resolved to study theology with the view of taking orders. In this decision, he says, he was quite an exceptional phenomenon at Belial, Professor "Jewell" being credited with regarding it as the final cause of his existence to dissuade young men from taking orders. In the present instance he allowed that subscription was a serious obstacle, but, on the other hand, he thought that a clergyman had exceptional opportunities of "liberalising the Church," and of aiding the cause of education. With this *carte blanche* for heresy our friend decided that it should be his mission in life to help in liberalising the Church of England, and to this end he began to make acquaintance with the Theological Professors of Bosphorus. A caustic account follows of the lectures of these eminent divines, who, to a man, ignored Renan, Strauss, Ewald, and taught on the old lines just enough to enable their classes to obtain a *testamur* for holy orders and prepare them for a bishop's examination—in other hands, for subscribing to the Thirty-nine Articles. Before our hero left college, however, Professor "Jewell" had begun to lecture on the Gospels, and from him his students obtained their first definite notions as to the formation of the New Testament Canon. But with this exception, he tells us, they picked up theological information when and how they might, from miscellaneous reading, especially the *Westminster* and the *Theological Reviews*, from German periodicals, from sly hits by the Professor of Modern History, from elegant inuendoes by the Savilian Professor of Geometry—of whom it is recorded that when ousted from his lodgings to make room for a collection of stuffed birds, he asked, "Am I not of more value than many sparrows?"—from rays of light and sweetness distilled from the lips of the Professor of Poetry (Matthew Arnold), and last, not least, from delicately veiled parallels between Christ and Socrates, and general remarks on the principles of the "Höhere Kritik," as applied to the "Platonic Dialogues," or the narratives of Thucydides, by the Regius Professor of Greek (Jowett).

On leaving "Bosphorus" Mr. "Tradleg" accepted a Mastership at his old school in Manchester. Here he soon broke down in health, and was shipped off on a journey to the Isles of Greece and to Athens, in which classical city he took pupils in English and German; had a distant prospect of a University Professorship, and acquired that accurate knowledge of modern Greek which enabled him on his return home to prepare a standard grammar of the language. The chapters on the Isles of Greece, Corfu, and Athens are among the most interesting in the book, and are written with considerable literary ability, abounding in felicitous description and apt illustration.

On returning home, in 1868, he first married—and happily was *not* done for—and then, after an abortive attempt to get a living as tutor of "unattached" students at Bosphorus, he found himself in the position of a would-be curate in search of a title. His experiences would probably furnish materials enough for another very amusing book. Once he says he had a bite near Banbury:—

I saw the incumbent, the Rev. Mr. Density, a much more intelligent man than his name would seem to imply. He was a High Churchman of the safe and moderate type. I told him I was Broad, as broad as ever he liked, and hoped it was as broad as it was long. I pointed out to him that the Broad Churchmen and the High had this in common; they both appealed to Christians as already the children of God, the Broad Churchman regarding them as such by nature, the High by baptism, whereas the Evangelical treats them as children of the devil previous to conscious conversion. I hoped there might here be found a *modus vivendi* and *operandi* for both of us.

Then said Mr. Density, "But do you believe in Baptismal Regeneration?"

"Why, of course not," I replied.

"But can you preach it?"

"How can I preach what I don't believe?" was my not unnatural rejoinder.

Mr. Density thought it might be done *salvâ conscientiâ*, on the principle that I might preach it not as my individual opinion, but as the doctrine of the Church! *Proh tempora, proh mores!* Had it really come to this? I was not prepared to find so very low a standard of personal morality among the English clergy, but this was only a first lesson.

Then he accepted again a mastership at the Manchester school, and in that mill ground for more than two years, eager to get away. His experiences of the Manchester clergy of that date were not fortunate. Bankruptcy seemed a chronic condition of most of them, while their Bishop, the late Dr. Prince Lee, was as overbearing and unpopular as his successor, Dr. Fraser, is just the reverse. However, in due time he obtained a curacy with the Rev. Dr. Bantham, rector of All Souls, Chorley-with-Fetlock" (Dr. Burton, of All Saints, Chorlton-upon-Medlock), of whom the following veracious stories are recorded:—

Shortly after my engagement with Dr. Bantham he preached an eloquent sermon on Shadrach, Meshach and Abednego. I may here remark by the way that he is not the celebrated divine who, on reading the account of their martyrdom, or would-be martyrdom, to avoid tautology said—instead of repeating their names—"the afore-mentioned gentlemen," and when he came to the recapitulation of the musical instruments, "cornet, flute, harp, sackbut, psaltery, dulcimer," &c., shortened it to "the band as before." In the present instance, he insisted on the credibility of the narrative, and of miracles generally. "Believe in God, and all is easy," was his answer to every cavil.

"Well, doctor!" I said, when we reached the vestry, "you had a tough job to-night to establish the credibility of miracles; perhaps you made the best of a bad case."

"Ah!" was his reply, "queer story, isn't it? Now I wonder after all whether it's true, or whether it's all a fable!"

"You did not seem to have any doubt at all on the subject in the pulpit," I remarked.

"No, no," he said, "I always preach positive doctrine in the pulpit. Come and smoke a pipe."

So much for clerical conscientiousness. And yet he was not a bad fellow. As for the Trinity, he thus disposed of it—in the smoke-room—not in the pulpit.

"You know it's all nonsense to say that three are one, and one are three; only a lunatic can believe that. But then look here. Here am I, there are you, and there's Mr. Paul," another curate. "Well, we are three persons, but all clergy."

"Yes," I said, "but not one clergyman. Your doctrine lands us in Tritheism."

So he tried a new tack.

"I don't see why there should not be a hundred persons in the Godhead, I daresay there are. Its only a mode of manifestation."

This I told him was Sabellianism, and then he shut up; but my High Church (as yet lay) brother who had come to see me, and whom the churchwardens with difficulty dissuaded from reading the lessons in a cowl, was very much shocked at the off-hand manner in which my incumbent treated the deepest mysteries of religion.

His next engagement was at Liverpool, as curate of St. Lawrence's (St. George's), Everton. He called himself at this time an Evangelical Liberal, but was really in full sympathy with Colenso and Jowett. About this time a proposal was made to him, through the late Thomas Scott, of Ramsgate, to go out to Natal as Dean to Bishop Colenso; but nothing came of it, and he feels

now that it would have been a false step. The crisis came at last, and is described as follows:—

Meanwhile the *dénouement* came. There was a little Unitarian chapel in our parish, whose minister I knew. A new chapel was being built, and was to be opened by James Martineau of London. I had read his "Endeavours after a Christian Life," and was so far in sympathy with them that I only wished they had gone a little further in the direction of Pantheism and anti-supernaturalism than they seemed to go. I was asked to attend the meeting in Liverpool to welcome Mr. (now Dr.) Martineau on this occasion, and my desire to see him and hear him made me eagerly close with the offer. Those who have heard and seen that remarkable man, perhaps next to Emerson and Carlyle, one of the most towering intellects, certainly one of the finest souls in this or any age (and this I say notwithstanding a profound divergence of sentiment on many most vital points, little suspected then), can well imagine the impression he made on me when I saw and heard him for the first time. No once since Professor Jewell had ever struck me with such unmixed admiration. His speech on that occasion, one of his last and most memorable utterances, is in print, and I need not repeat it. After several speakers had followed him, some gentlemen asked me whether I would object to come on to the platform and say a few words. As this was just what I wanted to do, I, of course, did not object. I said a few words, a very few. *Liberavi animam meam*. I said in effect that I regarded the Unitarians in my parish and myself as doing the same work, though in different ways. They were trying to destroy dreary dogmas from without, and I from within. For the rest I rather apologised for, than justified, my position as an officiating minister of the Established Church, on the ground that the prayer-book was such a mass of self-contradiction that any man might console himself for the evils of subscription and conformity by the reflection that whatever objectionable things it said in one place it unsaid by implication in another.

A few days after this little escapade my incumbent called upon me and asked me whether I did not think, now that I had openly "cast in my lot with the Deists," I ought to resign my curacy. I told him, considering the said Deists were among his most liberal helpers in his parish work, he having himself employed me to collect subscriptions among them, his way of putting it was hard and unfair to them as to myself; that as long as I thought I had a *locus standi* at all in the ministry of the Church of England, I should not resign one curacy until I had either found another, or made up my mind no longer to officiate as a clergyman; if I was good for any curacy, I was good for his; or if he had a complaint against me, let him write to the Bishop and get leave from him to enforce my resignation. This in the end he did; but I had gained four months' delay, a little breathing time to reflect on my future course. The Bishop, to save himself trouble—it is Chester I am now speaking of—simply gave his consent, and I received six months' notice.

After a brief experience as Master at the High Church College of St. Vincent de Paul, Stoke-on-Stafford (Stoney Stratford) Mr. "Tradleg" found himself drawn closer to his natural affinities the Unitarians, and received invitations to preach among them, which decided his future career. But we must quote one more passage describing his new friends as he then found them, and defining, as far as he could define it, his religious position:—

To say that I have enjoyed among these excellent persons a fuller liberty of speech than would have been possible elsewhere, to say that they have treated me everywhere and always with a generosity, a tolerance, a forbearance, far beyond my expectations and deserts, is only to say what every one who has ever had the happiness to cast in his lot amongst them will know without being told. To add that here at length my wanderings are at an end would be to go beyond the humanly possible to predict.

But, for the purposes of this narrative, I may here lay down my pen. Should I attempt to describe the subsequent changes of thought which my mind has undergone amongst them: how the early joy and exultation which once inspired me when I first cast aside the last remaining shackles of a dogmatic creed, have given place sometimes to a feeling of sadness and dismay at the seemingly hopeless task of thinking out anything like a positive faith, such as could take the place of a discarded tradition: were I to tell how the doubt, whose invasion was so welcome so long as it only seemed to threaten the

hideous phantoms of my childhood with assault, grew to me, as it has grown to thousands, terrible and stern, when it seemed to steal upon the sanctities of trust in a Heavenly Father, and hope in a future life: were I to follow in detail the line of reflection which has brought me to where I stand, a firm persuasion that as spiritual things are spiritually discerned, so it is idle and fruitless to search for an objective ground whether in authority or in metaphysics, for that religious sentiment, whose whole value is that it is subjective, an inward experience, not an outward fact; I should be writing, not a religious romance, but a theological treatise.

Our hero's subsequent career is familiar to most of our readers if they have solved the mystery of the title page. Had space permitted we should like to have added some comments on the general drift of the book and the lessons it conveys, but they can be drawn for themselves by all intelligent readers. We have paid the book the unusual compliment of a second perusal. It grows upon us with further acquaintance. At first we were strongly impressed with its faults: now we see more clearly its real value as a record of an honest mind struggling amid all kinds of doubts and difficulties out of the thick cloud of Calvinistic Orthodoxy, and groping its way with but little help from without to clearer light and larger liberty. With all its faults of style and manner, with all its trivialities and defects of taste, it is the work of a thoroughly genuine, honest, and straightforward man, and deserves to be read with the sympathy and respect of all liberal thinkers.

An Introduction to the Study of the New Testament, Critical, Exegetical, and Theological. By Samuel Davidson, D.D. Second Edition. Two Volumes. Longman and Co. 1882.

The Second Edition of this standard work, this *magnum opus* crowning the useful and laborious life of an accomplished theological scholar, has been revised throughout, and is in many important respects so greatly improved as to have become practically a new work. In his new Preface Dr. Davidson reminds his readers that since the first edition was published in 1868 Hilgenfeld's "Einleitung" has appeared, the outcome of many books and essays published by that indefatigable scholar. Other publications on the New Testament, especially the valuable "Paulinismus" of Pfleiderer, have made important additions to the science of Biblical criticism and interpretation. It is somewhat humiliating to have to confess that the most important additions to Biblical literature in recent years have been made in Germany and Holland; although there are three works of extensive if not very profound scholarship and varied merits lately published in England to which Dr. Davidson makes special reference. Of these "Supernatural Religion" was published anonymously, and excited much interest by its free criticism of the advanced Rationalistic kind. This learned work, as our author justly remarks, furnishes efficient aid to rational inquiry, and deserves to be studied by all lovers of free investigation. The assaults which were made—by the present Bishop Lightfoot and others—upon minor details leave its main positions unimpaired, although it is still, we observe, the fashion of Orthodox writers to affect to regard this work as unworthy of serious criticism.

Of the Lives of Christ and St. Paul, by Canon Farrar, Dr. Davidson remarks that "they do little to advance the knowledge or criticism of the New Testament, but are rather retrograde, by wrapping traditional views in rhetorical verbiage. It is matter of regret that the preacher's fine talents should be used in gilding opinions which scholars have abandoned, or in dismissing the results of sound criticism with an easily-pronounced condemnation."

Of a third and a still more pretentious work our learned author writes:—"The 'Speaker's Commentary' takes its stand upon ideas that have passed out of the sphere of established criticism, and furnishes small help to an intelligent study of the Christian records. If orthodoxy be not still enthroned in high ecclesiastical quarters it looks as if it were, and receives official homage accordingly." Imperfect as are these and similar works it is allowed that their appearance shows an increasing attention to the Scriptures; and they may do good, not only by various correct expositions which they cannot avoid giving, but by references to other views and valuable sources.

The learned author states with great care and

completeness the best ascertained results of the highest criticisms as well as the conclusions of his own elaborate and patient investigations. If his views are not always approved, they are expressed with perfect freedom and manifest extensive learning, and the result must be to stimulate patient investigation and independent thought. The work in its present form is the result of long years of unwearied labour, and the author is amply entitled to indulge in the modest hope that the changes both in substance and form have made it worthier of acceptance. Some of the general principles on which this elaborate work is founded are clearly stated in the following interesting passage from the preface:—

The writer has tried to investigate again and again the New Testament records as impartially as he can; and trusts he has not knowingly neglected any part of the evidence on which they rest, or underrated their true value. Christianity is an essential factor in the education of the human race, and deserves the most serious attention. Bound up with the eternal welfare of man, it supplies the purest incentives to that higher life which is begun on earth and perfected in heaven. As the first three centuries witnessed its passage through various phases till it assumed a different aspect from the original one, or even from that in which Paul moulded it, the historian must study these shifting views and bring them out into day. The amalgamation of Petrine and Pauline tenets, followed by Johannine ideas, led up to a theological system which has dominated succeeding times, with a current of Alexandrian philosophy running through it, leaving the forensic logic and Judaic atonement of Paulinism unchanged. Instead of the church being fitted by a long education to be "the expositor of the true apostolic doctrine," it seceded from that doctrine and corrupted its simplicity, so that the fathers of the third and fourth centuries, far from being genuine successors of the apostles in respect of theology, set forth a system inconsistent with theirs. The conflict of more than two centuries made the orthodox church a bad interpreter of apostolic doctrine, so that it is impossible to transfer the immediately ante-Nicene, or the Nicene Creed itself in its main features, to the time of Paul, without misreading his own statements. In dealing with the theological diversities of the first two centuries the author has felt the difficulty of the task.

The need of the age is that rational interpretation of the New Testament which traces the spirit without slavery to the letter; the essence as well as the form; the characteristics of the human instruments through which the divine is revealed; and shows them to the reader in their manifold aspect. But there seems little prospect of this amid the commentaries large and small that issue from orthodox workshops with an ecclesiastical imprimatur on their front, ruffling the surface of traditional opinion slightly, without satisfying the thoughtful or allaying their doubts. Too often do they and dogmatic systems gloss over the contrarieties and imperfections which are the unavoidable outcome of finite minds in various stages of man's history. Looking only at one of the factors which a divine revelation consists of—the finite and external—they neglect the subjective one which has every difference of degree belonging to the individual soul. And even this procedure is not usually followed; the prudence of silence being a ready antidote to the arguments and conclusions of a liberal theology; since it is easier to take no notice of opinions that disturb inherited belief than to let in fresh light which may bewilder by its suddenness or frighten by its novelty. If the author has helped in any degree to forward a thorough exposition of the canonical Scriptures, he will not have laboured in vain.

It is impossible for us within the brief space at our command to give anything approaching to an exhaustive account of an elaborate work, every chapter of which opens up controversies on which whole libraries of ponderous tomes have been written. Briefly, we can only say that Dr. Davidson arranges the books comprising the New Testament in what he regards as the true chronological order. His "Introduction" commences with the First Epistle to the Thessalonians, which he still treats as a genuine work of St. Paul, though he no longer defends the authenticity of the Second Epistle which he refers to a post-Pauline period. The Pastoral Epistles, the Acts of the Apostles, the Epistles to the Colossians and Ephesians, those of John and Jude, the Gospel of John, and the Second Epistle of Peter, were none of them, according to our author, written in the first century, or by the persons to whom they

are usually attributed. The Gospel of Matthew is Jewish in its character; was meant for the use of Jewish Christians, and to promote Jewish Christianity, and contains several traditional incidents and representations. In regard to the Fourth Gospel, the general conclusion is that it is a kind of Gnostic Gospel in which Alexandrian philosophy and Hellenic culture combine to set forth Christ in his mysterious relations to the Father and to believers, as well as the influence of his teaching in raising humanity to its highest ideal. In discussing the question of authenticity Dr. Davidson criticises at much length the views of Matthew Arnold, Andrews Norton, Dr. Ezra Abbot, and other recent writers. The approximate date of the Gospel is assigned to the year A.D. 150, or the time of Justin, "whose view of the Logos comes nearest the Johannine."

In his valuable dissertation on the Apocalypse Dr. Davidson interprets this enigmatical book, on which so much nonsense has been written, in accordance with the principle which recognises in the history of the period when it was written (A.D. 68-9) the key to the solution of its mysterious riddles. The whole of this chapter is an example of sober and learned criticism.

Of this work generally it may be said that it condenses the results of the best and latest criticism of the New Testament, presents the materials which enable the student to weigh conflicting theories, and is a model of clear exposition, full learning, lucid arrangement, and candid criticism.

Chapters from the Autobiography of an Independent Minister. London: Williams and Norgate. 1882.

We have read this book very patiently, with the hope of discovering a good purpose in it, but we have found none. Nor have we found any particular beauty in it, to be marred by its many defects. It is abrupt and brusque in style, and the narrative has little to interest us. The author, if the story he tells be really his own, seems to have possessed an abundant store of self-confidence, and he never affects to conceal his consciousness of the fact. Once, indeed, he appears little like himself. This was on the last occasion on which he met one of his congregation at the Lord's table. He tells us:—

"It proved an ordeal of the severest description. I looked forward to it with some apprehension, but I thought and hoped that I had nerved myself sufficiently to get through. I had yet to learn how much of the woman there was in me. After singing the first hymn I commenced the usual address, but the first word was the last, indeed, the whole of it was never uttered, repeated efforts only provoking intenser, and at last overwhelming, emotion. There immediately followed a quick half-stifled sob throughout the whole chapel. Before five minutes were passed away I was leaning on the table, my hands covering my face and crying like a child. As the trial was the sorest through which I had passed for many a year, so the grief was the greatest. It was long since I had shed a tear, but now I was thoroughly unmanned and helpless. When I could speak I asked one of the deacons to give out a hymn, but he replied, 'It's no use, Sir, no one can sing.' As I was still unable to speak, the bread and wine were carried round without even the reading of the passages of Scripture so appropriate to the occasion. The service then ended. No hymn was sung, and no Benediction pronounced. My retirement from the chair was the signal that the end had come, and that scene in my life's history has yet to be repeated. It cannot be described. It was suppressed heart-rending sorrow."

Another passage will indicate more nearly what the reader may expect in the book than does the above. Soon after his settlement in one pastorate a Mr. Littleton read a paper at a "district meeting," and

"Amongst other things the essayist thought that there was a lack of distinct Gospel utterance, and that to this might be traced the deadness, coldness, and worldliness of the Church. There was also a want, he contended, of faithful Scriptural exposition and enforcement of its detail. 'For instance,' he said, 'I have never heard a sermon against the eating of blood, and yet our ministers must know that although in the fifteenth chapter of Acts it is forbidden, the practice of eating black puddings is quite common.' After pointing out that the usual method of killing fowls left blood in them, and ought to be protested against, he passed on to notice, at great length, the uncertain sound which was often given about 'the second coming of our Lord,' which he proved was nigh at hand and not afar off."

The chief incidents in the volume are connected with the protracted opposition offered to

the subject of the autobiography by two exceedingly ignorant and vulgar-minded men, deacons of the Church, and a few others, friends of these, who must have made matters extremely uncomfortable for him—unless, indeed, he was possessed of no finer feeling than we find displayed in this relation of his experiences. If the author was publishing this narrative by way of "rounding upon" his old enemies, he could not have given this incident greater prominence. We are only too painfully aware of the self seekings and bickerings and dissensions that go on continually in not a few of the "causes" of which those Mr. Wilkinson (for that is the name the writer of these chapters is known by in the book) was called to be pastor over are the types; but we do not think they make pictures good to look upon. We suppose the author, however, knows for whom he writes.

Short Notices.

A Good Soldier of Jesus Christ is the appropriate title of a discourse in memory of the Rev. John Wilson, minister of the Church of the Messiah Ministry to the Poor, Lawrence-street, delivered in the Church of the Messiah, Birmingham, on Jan. 15 last, by the Rev. Henry W. Crosskey, and published by request. Mr. Crosskey gives a very interesting sketch of Mr. Wilson's devoted labours, of which an outline has already appeared in these columns, and adds the following tribute to his character and work:—"I never knew a man with a more unbounded faith in the possible goodness of his fellow creatures. He confesses to having met with a few so selfish and brutal as to appear almost deaf to all entreaties, and upon whom long and patient labour must be bestowed before they can be won to a high and pure life; but he adds, 'I have during ten years' experience as a domestic missionary met with but one man in whom I have failed to trace a redeeming feature.' The cynics who ask whether life is worth living and sneer at the world because of its follies and iniquities as a rule are those who sit at home in luxurious ease and scarcely know what want and sorrow are. Those who go out into the streets and lanes of the city, among the poor and the maimed, and the halt and the blind, are those who believe the most nobly of life and cherish the grandest hopes for the poorest and most afflicted souls. A noble lifework has been nobly done by the friend whose loss we mourn to-day. The duties of his office have been discharged with a strong persistency of purpose singularly contrasting with his physical weakness; with unaffected, unobtrusive piety; with patient pity; with unconquerable confidence that every child of God may arise from the death of sin to the life of righteousness; with abounding sympathy for those in any way afflicted in mind, body, or estate: with unsparing toil. The results of such lifework can be summed up in no reports; can be gauged by no statistics; can be reckoned up by no visible and outward signs. An influence goes out from a good man, beyond his own knowledge or the knowledge of his comrades, or the knowledge of any one save the Almighty Father of us all."

The Origin of Evil, and other Sermons. By the Rev. A. W. Momerie, M.A., D.Sc. (Blackwood.)—This is the second edition of a handsomely-printed volume of sermons, to which we gave a high and deserved tribute of praise when they were first published a year or two ago without the name of the author. They are remarkable for their large sympathies and their breadth of tone, and we are glad to know the name of the preacher to whom we have felt a more than ordinary debt of gratitude. Dr. Momerie, who is the distinguished professor of logic and metaphysics in King's College, London, is one of the rising preachers of the day; and we learn now also for the first time that he is the author of the philosophical treatise on "Personality," which was published at the same time as the first edition of these sermons, and was also received with marked favour in these columns and elsewhere.

A Synopsis of Butler's Analogy of Religion. By the Rev. R. O. Thomas. (London: Thomas Murby.)—This is a digest, set out in sections and paragraphs, with the main thread of the argument underlined or put into blacker type, of a work which has held an important place in the study for over 150 years. Whatever may be the present value of the "Analogy," there is no doubt this synopsis will prove a help towards acquiring an intelligent estimate of its scope.

House and Home. A Popular Journal of Social Progress.—The first number of the new series of

House and Home contains a variety of interesting articles and good portrait of Mrs. Gladstone, accompanied by an interesting biographical sketch. Dr. Richardson writes a valuable paper on "The Care of Children," a subject he is well qualified to discuss; Mr. Thomas Beggs contributes a suggestive paper on "The Legislation of the Future;" Mr. S. C. Hall writes on "Temperance Children;" Mr. F. Wagstaff on "The Home;" and Mr. E. J. Baillie commences a series of articles on "Mr. J. Ruskin and his Teaching." A number of miscellaneous topics are also treated, and a serial story by Mrs. E. J. Lyssaght is commenced. Official information of the Club and Institute Union, and club news is given, *House and Home* being now the organ of that important movement. The writer of the biographical sketch of Mrs. Gladstone in *House and Home*, speaking of her solicitude for the people, says:—"It is for the rural population of Hawarden she is concerned? Then their attention is directed to their culture, to their moral and physical elevation, and to their spiritual progress. She encourages floriculture and horticulture among them, and stimulates in the cottages a spirit of rivalry regarding the neatness, order, and cleanliness of their homes. It is thus that she exerts her influence in improving the houses and homes of Hawarden; and in all these beneficent and benevolent works she is heartily supported by her family, while her distinguished husband delights to take part in local efforts for the common good. Her kindly sympathies are also evoked in aid of the dwellers in large centres of population and industry, who have none of the natural advantages of air and sunshine, trees and flowers, which are the common property of villagers. In London Mrs. Gladstone's name is associated with such benevolent movements as homes for working girls, convalescent homes, hospitals, and other institutions for the relief of the suffering, or the amelioration of the condition of the people. Mrs. Gladstone is in sympathy with all the more prominent movements for increasing the well-being of the people. But her philanthropies exemplify the adage—'If you want anything well done, do it yourself;' and probably her best work for humanity has been done under her own personal supervision."

Anthropology. By Charles Bradlaugh. (London: Freethought Publishing Company, 1882.)—This pamphlet gives the substance of four "Hall of Science Thursday Lectures," and is a fair presentation of the new study of man. Lord Derby said at Liverpool a week or two ago that "democracy appreciates education, and especially appreciates science." We do not know whether he took his cue from the National Secular Society, of which Mr. Bradlaugh is the president, but it is certain that scientific study is being extensively encouraged at the Hall of Science, in Old-street. Sir Henry W. Tyler drew public attention to this fact during the last Session of Parliament, and may renew his attack in the next. Since that time both the number of teachers and students has considerably increased at classes held there in connection with the Science and Art Department of South Kensington, and these "Thursday Lectures" have been inaugurated. Amongst the rest we notice there have been series of lectures on "The Physiology of Home," by Mrs. Besant; and on "The Chemistry of Home," by Miss Hypatia Bradlaugh.

Literary Notes.

MESSRS. CHATTO and WINDUS have in the press "Ireland under the Land Act," being a reprint of the letters contributed recently to the *Standard* by the Special Commissioner of that paper in Ireland. There will be an appendix, giving the leading cases under the Act, with the evidence in full, and a collection of judicial dicta, &c.

MR. LEUIS STEVENSON, the well-known essayist, is at work on a critical biography of William Hazlitt. It is time that due honour should be paid to one of the first of critics and most delightful of writers.

PROFESSOR GEORGE STEPHENS will shortly begin courses of lectures on Old English and Shakespeare at the University of Copenhagen.

A FRESH edition of 2,000 copies of the early "Poetical Works" of Mr. Browning, in six volumes, has been printed.

A NEW edition may shortly be expected of Mr. G. W. Vyse's book on Egypt, which only appeared about a fortnight ago. It will recognise with more explicitness the extent of the obligation which the author owes to Mr. Stanley Lane Poole's "Egypt," published last year by Messrs. Sampson Low.

THE *Academy* hears that Mr. Tuer's handsome

book on "Bartolozzi and his Works," published less than two months ago, is almost out of print. The large-paper copies can no longer be obtained, and the price of the quarto edition will be raised immediately.

MESSRS. CHAPMAN and HALL will shortly publish a "Charles Dickens's Birthday Book." Miss Dickens has compiled the volume, and her sister, Mrs. C. E. Perugini, supplies five illustrations.

THE members of the Royal Commission on Technical Instruction have been visiting the chief schools and adult classes in the Manchester district, as well as those of Liverpool, Oldham, and the other centres of textile manufacture.

THE Marquis of Lorne is reported to have taken the initiatory steps for the establishment of an Academy of Sciences in Canada on the principle of the Académie of Paris.

DR. A. C. BURNELL, the eminent Sanskrit scholar, has finally decided to retire from the Madras Civil Service. His health will not permit him to return to India, even for the three years that would qualify him for a full pension.

THE demand for dainty little waistcoat-pocket volumes seems to be daily increasing, and the supply keeps pace with it. Messrs. Griffith and Farran, who have just issued "The Churchman's Daily Text-Book" in that form, will publish immediately "Queen Mab; or, Gems from Shakespeare," arranged and edited by C.W.

A CORRESPONDENT writes to the *Academy* from Melbourne:—"Mr. Francis Ormond, the gentleman who founded the college bearing his name, has offered to give £5,000 towards the establishment of a working-man's college in Melbourne, provided a similar sum be subscribed by the public."

HERMANN SCHLAGINTWERT, the Oriental traveller, is dead. He will be remembered in conjunction with his brother Emil, as an explorer of the Himalayas, he being especially associated with the natural history of those mountains.

THE French Government, adopting a proposal made by the Académie des Inscriptions, has given an official mission to M. Aymonier to study the languages and inscriptions of Cochinchina.

THE proprietors of the *Cologne Gazette* intend starting a branch paper in Strasburg on April 1. The new paper is to be Liberal in principle and independent of the Government, but its main object is to promote the interests of Germany in Alsace and Lorraine.

MR. B. W. NICHOLSON, B.A., of Trinity College, has been elected to succeed the late Rev. H. M. Cox as Bodleian Librarian. There were twenty-seven candidates. The election is made subject to the approval of Convocation. Mr. Nicholson has been librarian to the Union, and organised the Conference of Librarians held at Oxford a few years ago. He is at the present time librarian of the London Institute, Finsbury.

THE health of Mr. J. R. Green, the historian, who has been wintering at Mentone, is so poor that "The Making of England," which is just out, will be his last serious contribution to historical literature, though he may still write fugitive essays. He has at all events and for the time abandoned any hope of fulfilling a long-cherished design of writing a history of England to the Norman Conquest, which would have served as an adequate introduction to Mr. Freeman's great work.

OF 980 women who are this year pursuing the higher courses of education in St. Petersburg, 521 study physics and mathematics, and only 417 literature; 610 are of noble origin, and 744 profess the Orthodox faith.

SUFFICIENT progress has been made with the new building of the City of London School on the Thames Embankment to justify the committee in the anticipation of its completion by next October.

SUBSCRIPTIONS have been opened in the leading cities of the United States for the American memorial window to Dean Stanley to be erected in Westminster Abbey.

It is stated that Musurus Pasha, the Turkish Ambassador, has just completed a translation of Dante into Greek, a copy of which he has presented to Mr. Gladstone.

MR. E. B. NICHOLSON, of the London Institution, has been selected by the curators for the office of Bodley's librarian, vacant by the death of Mr. Cox. We understand that the curators were influenced by the desire to get a man of strong practical tendencies, and used to plenty of hard work. The *Academy* says: That Mr. Nicholson has it in him to justify their choice in other respects also will be least doubted by those who have known him best and longest.

Our Contemporaries.

DR. H. W. BELLOWES.

The *New York Independent* writes:—The Rev. Henry Whitney Bellows, D.D., after a serious illness of a few days, expired, at his residence in this city, on Monday morning, in the sixty-eighth year of his age. Dr. Bellows was graduated at Harvard College, when but eighteen years old. He travelled in the South, preached awhile in Mobile, and in his twenty-fourth year was settled over the church in whose service he died, having ministered to it first in Chambers-street, then in Broadway, under the new name of the Church of the Divine Unity, and finally, after the removal to the present position, as All Souls' Church. He was also in the editorship of the *Christian Inquirer*, the *Christian Examiner*, and the *Liberal Christian*. The most important service of his life was, probably, his work as president of the S. nary Commission, in which it was said that he directed the administration of 15,000,000 dollars in supplies and comforts and of 5,000,000 dollars in money. He was active in the literary and art enterprises of the city, and was to be relied on as happy and effective in his extemporaneous efforts. As a preacher and lecturer he was successful, without reaching the highest line of eloquence in either department. His sonorous voice and melodious sentences, his good sense, literary culture, and rhetorical power made him a favourite, especially with strangers visiting the city. He was a man of great kindness, of much religious feeling, and preached with dignity and unction. In the theological questions before his denomination he was with some justice charged with inconsistency, sometimes acting with the more conservative men and sometimes with the radicals. This came in part from the conflict between his deep religious faith and his passion for liberty; but still more from the overflowing kindness of his heart. On all public occasions the favourite clergyman of the city, his loss will be deeply felt.

"ENTHUSIASM AND THE MOB."

The *Pall Mall Gazette*, in the course of an article under this heading, says:—

It is an undoubted fact that there is something in what used to be called Enthusiasm that most mobs have always found intolerably provoking to them. The common multitude have seldom had much fancy, save for a few moments at a time, for those exhibitions of unhealthy religious excitement in which heat of pious imagination gets the better of the judgment, and extravagance of fancy overrides reason. The soul-rescuer and the saint-errant, as some one has called the violent proselytiser, has never been a popular character in the streets. Feelings of nationality and politics entered into the satisfaction with which a Roman crowd beheld a Christian given to the lions or consumed by fire in the pitched shirt. Delight in such a spectacle sprang from something quite different from mere aversion for a new religion. Such an incident as the destruction of the meeting-houses by the London mob in Dr. Sacheverell's time was not religious, but political. The shameful brawling which went on a few years ago in the church of St. George's-in-the-East was mainly due, not to a dislike of the "Enthusiasm" of the High Church clergy and their ceremonies, but to the old national antipathy to anything that looked like Romanising. The same may be said of the Lord George Gordon riots, which people who are ignorant of history have at least read about in "Barnaby Rudge." But we need not go very far for a really parallel exhibition of the popular hatred of Enthusiasm. It is only a hundred and thirty years since Wesley encountered exactly the same spirit as is now shown towards the Salvationists. At Bristol the streets were filled with the rabble, defying the magistrates, shouting, cursing and swearing, and ready to swallow the ground with fierceness and rage—though we may remind the worthy mayors of Reading, Basingstoke, and other places, that wherever the authorities put a bold face on it, and insisted on the law being respected, the Methodists were left alone. At Wednesbury mobs were collected by the sound of horn, windows were demolished, houses broken open, goods destroyed or stolen, men, women, and children beaten, pelted, and dragged in the kennels, and even women outraged. At Walsall Wesley had a narrow escape with his life; men struck at him with bludgeons, his clothes were torn off his back, and he was dragged about by the hair of his head. The same senseless fury showed itself in various parts of Eng-

land, not without some grotesque incidents—as when the mob of St. Ives pulled down the preaching-house to show their joy that Admiral Matthews had beaten the Spaniards. In truth, this is the secret of half of the disorders of this kind; they spring from animal spirits and a sort of sporting instinct, and are not associated with any clear ideas, or even well-defined antipathies. One sentiment of a very intelligible sort is no doubt present on these occasions. The actors and sympathising onlookers know that the Enthusiasts would, if they could, put a stop to all cakes and ale. In the violence done to the Methodists the alehouse-keepers were always supposed to be the moving force, just as their representatives are in the violence of to-day.

THE "ENCYCLOPÆDIA BRITANNICA."

The *Athenæum*, reviewing the thirteenth volume of the new edition of this great work, writes:—

If it would be unjust to compare Professor Baynes to Diderot, and his coadjutors to the Encyclopedists of the most influential "Encyclopédie" the world has yet seen, it must be granted that the new edition shows as great a revolution in thought. The old analysis first systematically expounded in the "Encyclopédie" has given way to the new historical school, which has conquered all down the line. It is curious to reflect how few are the names to which can be traced back the influences which have made these volumes what they are. Mr. Darwin, Sir W. Thomson, Professor Stubbs, Sir H. S. Maine, Mr. Hutchinson Stirling, Mr. Spencer, Professor M. Müller, and Mr. Matthew Arnold almost sum up the "seminal" influences at work in England during the past quarter of a century in science, history, law, philosophy, philology, and literary criticism. Except in physics, the whole movement may be summed up in one word—development. We now seek to know not so much what a thing is as how it came to be. This tone of thought is predominant in the "Encyclopædia," and at times leads to a neglect of the facts in the search after their history.

The most interesting articles are theological, or rather Biblical. Nowhere is the change of tone more perceptible than in the treatment such topics have received here. Historical criticism has taken the place of homiletics, with results peculiarly embarrassing to dogmatic theology. The change in English thought about such subjects can be easily measured by a comparison of the mild rationalism of the "Essays and Reviews" and the thorough-going historical criticism of the principal article in this volume, devoted to the rubric "Israel," and entrusted to the leader of the new school, Professor Wellhausen. This is the first time that construction has been attempted on the new theory of Israel's development, viz., that the Pentateuch is the *finale* and not the overture of the Old Testament. The history of the patriarchs is, of course, entirely ignored, the opening scene being placed at the Exodus. From that time onwards, however, the outline of the history is not so divergent from older views as one would expect. The chief point is the new departure made by the prophets in recognising the universalistic tendencies of the great empire.

A POSITIVIST HALL.

The *Christian World* writes:—Mr. Frederick Harrison, the well known writer, and a leader among the Positivists, is at present delivering, on Sunday evenings, a course of nine lectures on "The Principles and Critics of Positivism," in Newton Hall, Fleur-de-lis-court, Fetter-lane. Newton Hall is one of those buildings, hidden away in a network of dingy and curious lanes and alleys, which are to be found in many of the older parts of London, but of which the passers-by in the adjoining great thoroughfares generally know nothing. It is a room capable of seating perhaps two hundred persons, and is approached by two short flights of stairs, and seen from outside might be mistaken for a small chapel. The interior is newly painted and brightly lighted, with a large open fire-place at each end, in which cheerful fires were blazing on Sunday night. There is a dais and a small reading desk for the lecturer, and the audience are accommodated with chairs. At intervals around the walls are busts of some of the principal sages and heroes of the Comtist Calendar. On Sunday evening the room was crowded, among the audience being a good sprinkling of ladies, to hear the second lecture, on "Comte and Carlyle." The lecture was one of those brilliant and incisive pieces of criticism of which, any month almost, we may see examples in one or other of the leading magazines. Mr. Harrison placed in strong contrast the Deism of Carlyle, with its strange, wild

cynicism, and "Biblical wrath," and its disastrous effects upon a great and noble nature, with the loftier and more elevating creed of Positivism. He also discussed the position of Dr. Martineau, whom he regarded as perhaps the most eloquent, gifted, and high-minded representative of modern theistic belief. Mr. Harrison's lectures, striking and felicitous as they are in thought and impression, lose a good deal from want of freedom and readiness in delivery. The speaker's voice lacks clearness and compass, and his enunciation is stumbling and hurried.

THE BRADLAUGH CASE.

The *Spectator* writes:—What astonishes and distresses us most in this matter is the lukewarmness of Liberal Members on a point of such paramount importance. It is, of course, quite true that the constituencies do not understand the question, that they vaguely think of it as a 'question between Atheism and Religion, and that in very many Liberal constituencies it does a man great harm to be—most falsely—regarded as an ally of Mr. Bradlaugh, because he demands common justice to the electors of Northampton. But though this is undoubtedly the case, though it is perfectly true that the Liberal cause has been more prejudiced by its supposed alliance with Mr. Bradlaugh than by any other event which has happened for the last two years, this is not a matter on which Liberals who know what Liberalism means can afford to skulk. It would be better, infinitely better, to pass at once a new theological test, and to demand from every Member a written subscription to the belief in God, than to justify this discreditable assertion by the House of Commons of its right so to interpret for itself the obligations of an oath, as to exclude Atheists by a side wind. If the course of English history had not, unfortunately, brought the House of Commons into such a position that its privileges have inspired an almost idolatrous reverence in the Courts of Law, a Member refused the power to assert his legal rights as a representative might have applied to the Courts for a mandamus to the House of Commons, to permit him to take the oath which the law imposes on him as the condition of fulfilling his obligations as a representative. We all know that this is practically impossible. The Courts of Law have burned their fingers in former times by engaging in struggles with the House of Commons, when it was very desirable that they should have been worsted. And the consequence is that they will never again assert an authority over the House of Commons, even in matters on which such an authority would be quite legitimate. None the less, the House of Commons would, if it were wise, remit to the Courts of Law every strictly legal question affecting its own privileges. And there can be no doubt that a question so remitted would be properly considered and determined by the Courts of Law, if they found that they had any jurisdiction in the matter at all. And if they had none, it could be only because no doubtful point of law was at issue. Of this we are sure, that Liberals who think that the Democracy has a right to erect its own feelings into a final disqualification for the fulfilment of his Parliamentary functions by a duly-elected member are inventing a scourge for Liberalism of thought and action which they will one day bitterly repent.

THE SPEAKER'S COMMENTARY.

The *Literary World* writes:—The fate of the "Speaker's Commentary" has never been doubtful to those who know how soon literary partnerships are dissolved by agreement. When various writers of unequal merit are held together by such a feeble link as the name of the Speaker, it is impossible to secure the same equal treatment throughout. In some parts the Commentary is made up of mere padding—it is crude, superficial, and commonplace; while, turning over a few pages, as if to impress us with the sense of contrast, we have another epistle of the same apostle, analysed with acumen and research. It is not in the nature of things that such unequal alliances can last. Augustus and Lepidus, Pompey and Crassus cannot long continue together; the weaker lags behind; the public begin to ask for a separate reprint of some one Commentary, as that of Westcott on St. John, and in the long run the publishers yield to the demand, and in this way seals the fate of the work as a whole.

It is no fault of its able editor, Canon Cook, that this reply to the proposal of the late Speaker is not all that we could wish. In some respects it comes up to, and even surpasses, the modest standard of excellence marked out in the Speaker's original proposal. It is a Commentary which any educated man

who is not a theologian may consult with profit. Its aim is to give the results of modern criticism and research without those laborious details which force us to apply to the German school of critics their own proverb, that we cannot see the trees for the wood. There is a neatness, a simplicity, and an absence of the two faults of scholars, dogmatism and pedantry, which are its chief charms. It would be mere prejudice not to admit this. The level is, on the whole, sustained throughout with consistency, which is that of moderate Anglican orthodoxy, which does not blink at difficulties, nor, on the other hand, exhaust our patience by an interminable list of solutions. These merits, of a golden mediocrity, between ignoring difficulties and peremptorily solving them, are more conspicuous in the later volumes than the earlier. As we might expect, the Old Testament portion is more disappointing than the New, since the difficulties there are more formidable, and less open to solution from the point of view of a compromise. The Pentateuch, for instance, is handled by no less than five writers, all divines of repute, and one, Mr. Thrupp, no mean Hebraist, but we rise from its perusal, as a whole, dissatisfied. Not one of them meets point blank the difficulties which to Ewald are insuperable, and with which Mr. Robertson Smith has shaken the pillars of the temple of orthodoxy in Scotland. The same superficial treatment attends us all through the books of the Old Testament.

While the list of contributors to the "Speaker's Commentary" is fairly representative of the state of scholarship in the English Church, it would have attained a higher level if the selection had been more freely made out of a wider circle. We see no reason why laymen or divines of other denominations should not have been invited to co-operate. Instead of overworked bishops like Dr. Jackson and Dr. Jacobson, we should have been glad to see writers such as Mr. Cox, of Nottingham, has gathered around him. *Dis aliter visum*. We must take it as we have it, and the result is, in the Horatian line,—much which is good, more which is indifferent, and more still which is little, if at all, above mediocrity.

THE REVISED VERSION.

The *Times* of Tuesday, in an article on Convocation, writes:—

A pitched battle is certain to be fought very speedily over the Revised Version of the New Testament. Already a respectable organ of Conservative opinion has sounded the war-cry against its new readings with as much feeling as if it thought Mr. Gladstone had been among the revisers. The volume is in some sort the acknowledged child of Convocation. Not the less bitterly on that account will its title to acceptance by the Church be canvassed and assailed. A body like Convocation, with the spirit in which it commonly considers disputable themes, cannot appease the discord aroused by some doubtful changes in the authorised translation. Vituperation and taunts will not arbitrate finally between contending scholars. The use of the debates, which are certain to proceed on the controverted passages, will be that the country may hope to be told what they are, their number, and their comparative importance. If at the end of the wordy warfare the public be able to perceive what is the actual amount of questionable matter, something will have been gained. The high probability is that a majority of persons who speak the English language will be content to regard the uncertainties as still uncertain, provided they may keep so much as remains behind admitted. A more positive result might have been anticipated from the inquiries of Convocation into the process by which the Revised Version is to become the Authorised Version, if Convocation were not what it is, and what it has shown itself to be. Convocation could not by its own decree legalise the employment of the new version in the services of the Established Church. Were Convocation, however, to pronounce a clear view that the version should be thus introduced, the sanction of other authorities, whether the Queen in Council or the Legislature, would probably not be withheld. As it is, the Government and Parliament can scarcely expect to receive much assistance in their meditations on the rank to be assigned to the work from the Assembly which might be imagined to be peculiarly fitted to advise them. It is not so much that the prevailing temper of Convocation is opposed to that of the country at large as that Convocation is not organised to speak with a voice the country can recognise as representative.

Mr. J. E. BOEHM, sculptor, a Viennese by birth, has been elected a member of the Royal Academy.

MAX MULLER ON HIS HIBBERT LECTURES.

The Indian *Theistic Review* in its last number has the following interesting letter addressed to its editor, Babu P. C. Mozoomdar, by Professor Max Müller, in reference to a review of his Hibbert Lectures:—

I wanted to discuss with you chiefly with reference to that excellent article of yours published in the *Theistic Quarterly Review*, October 1879. Of all the reviews which my Hibbert Lectures have elicited I liked yours the best, because it went to the very core of the subject which I undertook to treat. You have seen better than any body else that the problem which I wished to discuss in my "Hibbert Lectures," and to illustrate through the history of religion in India was the possibility of religion in the light of modern science. I might define my object even more accurately by saying that it was a reconsideration of the problem left by Kant in his "Critique of Pure Reason," after a full analysis of the powers of our knowledge and the limits of their application, viz., "Can we have any knowledge of the Supernatural?" In Europe all true philosophy must reckon with Kant. Though his greatest work, "the Critique of Pure Reason," was published just one hundred years ago, no step in advance has been made since with regard to determining the limits, i.e., the true powers of human knowledge. Other fields of philosophy have been cultivated with great success by other observers and thinkers, but the problem of all problems, How do we know? stands to-day exactly as Kant left it. No one has been able to show that Kant was wrong when he showed that what we call knowledge has for its material nothing but what is supplied by the senses. It is we who digest that material, it is we who change impressions into percepts, percepts into concepts, and concepts into ideals; but even in our most abstract concepts the material is always sensuous, just as our very life blood is made up of the food which comes to us from without.

Why should we shrink from that? Why should we despise sensuous knowledge? Is it not the most wonderful thing we know that we should be able to see and hear and feel? We may understand, i.e., be able to account for our concepts, because they are more or less our own work; but our precepts pass all understanding. They are the true miracle, the truest revelation. But men are not satisfied with the true miracles of nature and the true revelation of God, they must have little miracles of their own, and they place these miracles of men far above the miracles of God. So it is with our knowledge. Instead of seeing the light of God in every ray of light, hearing His voice in every note of music, and feeling His presence in the touch of every loving hand—our wise philosophers turn round and say that what they want is what cannot be seen, cannot be heard, cannot be touched, and that until they have that, their knowledge is not worth having.

Now on this point Kant, too, seems to me to be under the influence of the old philosophical prejudices. He thinks that the knowledge supplied to us by the senses is finite only, and that there is no sensuous foundation for our ideas of the Infinite or the unconditioned. He does not indeed surrender these ideas, but he tries to justify them on practical and moral grounds, not on the grounds on which he justifies all other knowledge, namely, perception.

My chief object in my Hibbert Lectures was to show that we have a perfect right to make one step beyond Kant, namely, to show that our senses bring us into actual contact with the Infinite, and that in that sensation of the Infinite lies the living germ of all religion. Of course I do not mean that this perception gives us a knowledge of the Infinite as it is in itself. This can be said of our perception of the Infinite as little as of our perception of the Finite. Kant shows again and again that our perception can never give us a knowledge of things in themselves, but that all our knowledge applies to the pressure or impressions on our senses only. But though we cannot know things finite, as they are in themselves, we know at all events that they are; and this is what applies to our perception of the Infinite also. We do not know through our senses what it is, but we know through our very senses that it is. We feel the pressure of the Infinite in the Finite, and unless we had that feeling, we should have no true and safe foundation for whatever we may afterwards believe of the Infinite.

Some critics of mine have urged that what I here call the Infinite is not the Infinite, but the indefinite only. Of course, it is in relation to us. We only know it as the Indefinite, as the partially defined,

We try to define it and to know it more and more, but we never finish it. The whole history of religion represents in fact the continuous progress of the human definition of the Infinite, but however far that definition may advance, it will never exhaust the Infinite. Could we define it all, it would cease to be the Infinite, it would cease to be the Unknown, it would cease to be Inconceivable and the Divine.

But how, I have been asked again, are we able to define the Infinite even in this indefinite way? My answer is, look at the history of mankind. From the very beginning of history to the present day man has been engaged in defining the Infinite. He has ascribed to it whatever was the best known to him from time to time, and has named it accordingly. And as he advanced in his knowledge of what is good and best, he has rejected the old names and invented new ones. That process of naming the Infinite was the process of defining it at first affirmatively, then negatively, saying at least what the Infinite is not, when human reason discovered more and more her inability of saying what the Infinite is. If these names, from first to last, are not names of the Infinite, of what are they the names? Of the Indefinite? There is no Indefinite *per se*, but only in relation to us. Of the finite? Certainly not, for even the lowest names of the lowest religions exclude the idea of the Finite.

You ask me (p. 50) how with this view of the Infinite I can say that "the outward eye, the mere organ, apprehends the Infinite, because the Infinite has neither form nor dimension." When I used the expression "to apprehend the Infinite," I surely explained what I meant by it. Yes, I maintain and I do so, as going beyond Kant's philosophy, that the eye is brought in actual contact with the Infinite, and that we feel the presence of the Infinite through its pressure on all our senses. Our senses, if I may say so, feel the Infinite, and out of that plenitude they apprehend the Finite. To apprehend the Finite is the same as to define the Infinite, whether in space or time or in all other sensuous perceptions. You speak of the outward eye, the mere organ. Is there an outward eye? Is there a mere organ? Is not the simplest perception of a ray of light the most wonderful act of knowledge, which the "mere organ" is as little able to explain as the whole apparatus of all our so-called faculties of knowledge? Yes, to me the first ray of light perceived is the perception of the Infinite, a revelation more wonderful than any that followed afterwards. We may afterwards define the light, we may count the vibrations that produce different forms or colours of light, we may analyse the nerves that convey the vibrations to the nerve centre in the brain, and yet with all that we want to-day as much as the ancient prophets thousands of years ago, some voice, some will, some Infinite Being saying and willing, let there be light.

You say you agree with me so far as to think that sensuous perceptions suggest the Infinite (p. 53). I do not quarrel about words, and am quite willing to accept that mode of expression. But if the senses can suggest the Infinite, why, then, do we want, as you say, another special faculty in the soul to apprehend the Infinite? If the senses can suggest the Infinite, then let what we call the understanding, or reason, or faith, develop that suggestion; but the important step is the first suggestion. I do not object to a division of the faculties of the soul for the purpose of scientific treatment. But as the five senses are only five modifications of perception, so, in its truest essence, all the so-called faculties of the soul are but different modifications or degrees of cognition. Sensuous knowledge is the first knowledge, and therefore often considered as the lowest. But as without it no knowledge whatever is possible to human being surely we are wrong in degrading it, or in not recognising that, as the beautiful flower is impossible without the ugly root, so the highest flights of speculations would be impossible without what you call "the mere material organ of the eye."

Then, you ask, why, if faith is but a development of that faculty of knowledge the first manifestations of which appear in sensuous knowledge, have not the animals arrived at the same development? Why has no animal faith in the Infinite? My answer is, every being is not what it is, but what it becomes. There are stages in the growth of the animal and of the man where both seem alike, there are stages where the animal seems even more perfect than the man. But, as a matter of fact, the animal stops at a certain stage and cannot get beyond, while man grows on to reach his full development. When we see a baby and a young monkey, we have no reason to suppose that the one will develop into a

speaking animal the other not. But so it is, and we must simply accept the facts. It is language that marks the line which no animal can cross, it is language that enables man to develop his percepts into concepts, and his concepts into ideals. The highest of these ideals in the Infinite in its various aspects, physical, metaphysical and religious, and I have always held and I still hold even against the greatest of all modern philosophers, that the material out of which this ideal is constructed is in the first instance supplied by the senses, that it is not a mere postulate of reason or aspiration of faith, but shares with all our knowledge the same firm foundation the evidence of the senses.

So you see my letter has grown into a long epistle, and if you like, you may print it in the same journal in which your review of my "Hibbert Lectures" appeared. Your friends will then see, as I hope you may see yourself, that though we may differ in the wording of our thoughts, our thoughts spring from the same source, and tend, in their various ways, towards the same infinite ocean.

ROTHERHAM.—On Friday, 10th inst., Mr. A. W. Chadburn, of Sheffield, kindly exhibited a beautiful series of dissolving views to the children of the Sunday-school of the Church of Our Father, Rotherham. On the motion of Mr. Councillor Walker, seconded by Mr. Houseley, superintendents of the School, a vote of thanks was passed to Mr. Chadburn.

HASTINGS.—A memorial window has just been placed in the Unitarian Christian Church at Hastings by Mrs. Francis, in memory of her husband, the late Mr. Samuel Francis, a much loved and honoured member of the congregation, who died Feb. 16, 1881. On Sunday morning last the Rev. J. Ruddle preached a sermon on the "Memory of the Good," the object of which was to show how the memory of faithful friends who have departed strengthens our hope of immortality, lessens our dread of death, and deepens our trust in Providence. He concluded thus: "I am led to make these remarks to-day because the new window, which now for the first time adds beauty and attractiveness to this house, is to many of our friends a good deal more than an additional adornment. It is the memorial of a good man, who, until about a year ago, worshipped here with them. I regret that I had not the privilege of knowing Mr. Francis. Yet it has been with much pleasure that I have heard from several friends who knew him well accounts which so beautifully blend to form a character of a type towards which so many of us strive and so few attain. A man of great activity and yet a man of modesty, a man without pretentiousness. When something was to be done he was to the front with his aid; and when disputes, and those small jealousies which torment even very good people caused trouble, he was emphatically the man of peace. It is, therefore, with much confidence in its sanctifying and saving power that I command our friends to cultivate the memory of such a man. We are but a small and struggling church, a church composed of mortal men and women imperfect like other mortals. There is none among us who does not mean to do well; there is not one among us who does not find that evil is present with us even when we would do good. Something more is needed in such a case than the best efforts of a minister yet young in years and in experience. Let what is lacking be supplied in the memory of the faithful dead. To our bereaved sister who has given us this memorial thanks are due from all, and from none so much as from the minister who feels that his hands are strengthened by this appropriate and kindly gift. Thereby the responsibility of every soul is increased. We have one more motive for perseverance in working out our own salvation."

BIRMINGHAM OLD MEETING HOUSE.—The removal of this interesting memorial of Nonconformity in Birmingham by the forthcoming extension of the New-street station will be marked by the issue of a very interesting memorial. Mrs. Catherine Hutton Beale, a member of the congregation, has carefully collected all the inscriptions on the gravestones in the chapel yard, and has made drawings of the mural tablets in the chapel also, and these are to be printed in a royal quarto volume for a limited number of subscribers. Nearly two hundred inscriptions will thus be preserved, and as some account will be given of the history of the chapel and the schools and of the ministers and members of the congregation, the volume will not only be welcomed by those more immediately interested, but will be an acceptable addition to the history of our town during two hundred years.

Correspondence.

"THE IRISH QUESTION."

TO THE EDITOR.

SIR,—It is rather hard to satisfy Mr. J. Orr. In his reply to my first letter he very slightly and superciliously disposes of "W. W." as "versed only in Cork politics." When "W. W." amiably attempts to soothe him with Mr. J. Chamberlain's "Defence" he accuses "W. W." of sheltering himself beneath the shield of that Achilles. What politics or what politician would Mr. Orr summon from the vasty deep to allay his unquenchable aspirations? Yet in one part of his letter he expresses his high esteem for Mr. Chamberlain; but, alas, in another he thinks it hardly fair for the President of the Board of Trade to take advantage of his high position to brand men hitherto deemed honourable with the crime of inciting to arson, outrage and assassination without bringing them to trial, &c. Again, he says, "Mr. Chamberlain is quite capable of discriminating, and much too just, I believe, to attribute such action (as the Cork instance of intimidation) to the regular organisation." In this estimate I perfectly concur, extending the capability of discrimination and justice to the Government as a whole. But, unfortunately, there is such a thing as *irregular action* of a regular organisation, and such action necessitates the intervention of a higher regulator. "By their fruits shall ye know them." Mr. Orr thinks the League was not responsible for the actions of its individual members or even local branches "such as that of the Cork branches." It is very evident that the Government thinks differently. So do most peaceable and law-abiding people. The head is responsible for the land, ay, and for the tongue, too.

Both your correspondents, "Mr. Orr" and "An English Liberal," seem to expect that the Government should take them into their full confidence and specify precisely the grounds on which they judged it expedient to imprison the "suspects"—an expectation as unreasonable as impracticable in the exceptionally dangerous state of this "land of Ire."

If Parliament thinks that the Executive has exceeded its prerogative, a vote of want of confidence will speedily issue in an appeal to the source of all political power. In that case let Liberals duly weigh the speculative merits of the Conservative and Progressive Parties. Mr. Parrell facetiously baptised the Chief Secretary for Ireland "*Buck-shot*" Forster. Perhaps your correspondents would prefer as his successor "*Grape-shot*" Blank. To such complexion must it come if the mild, merciful, patient, peace-seeking Gladstone, Bright and Forster are cashiered.

W. W.

Cork, Feb. 13.
[It is quite time to close this correspondence.—
Ed. of Inq.]

THE PEABODY DONATION FUND.—The annual report of the trustees of this fund has been issued. The net gain of the year, from rents and interest, has been £29,751 1s. 9d., as shown by the annexed accounts. The sum given and bequeathed by Mr. Peabody was, in 1862, £150,000; in 1866, £100,000; in 1868, £100,000; and in 1873, £150,000; making a total of £500,000; to which has been added money received as rent and interest £280,448 4s. 9d., making the total fund on the 31st December last £780,448 4s. 9d. The trustees have borrowed and are owing the Public Works Loan Commissioners £62,833, 6s. 8d. The expenditure to the end of the year has been £781,040 9s. 7d. Up to the end of the year the trustees had provided for the artisan and labouring poor of London 6,160 rooms, exclusive of bath-rooms, laundries, and washhouses. These rooms comprised 2,787 separate dwellings, which were occupied by 11,459 persons, 432 new dwellings have been opened by the trustees during the past year, and for these there have been upwards of three thousand applicants. The death-rate in the Peabody Buildings for the year was 17·22 per 1,000, which is about 3·98 in a thousand below the average of all London for the same period.

We learn from the *Scotsman* that the old burial ground at Ecclefechan, in which Carlyle was interred, has recently been put in order by persons having rights of sepulture there. The boundary wall has been repaired, and walks have been laid out. But Carlyle's grave is marked only by the remains of a few wreaths. Not even his initials are carved on the insignificant head-stone, though the stones on each side bear the initials of his mother and his brother.

The Liberal Pulpit.

IN MEMORIAM.—WILLIAM DENNIS OF NORTHAMPTON.

BY THE REV. E. R. GRANT.

Amos v. 8:—"He turneth the shadow of death into the brightness of morning."

As the bells last Sunday were ringing their call to morning worship another call came to that dear friend who is in all our thoughts to-day, and he obeyed the call without any shrinking or hesitation knowing that it came from One who "turneth the shadow of death into the brightness of morning." And I cannot let this opportunity pass without uttering just a few words in memory of a life so honourable, and a death so peaceful.

It was impossible to know Mr. Dennis long without being convinced of the fact that he was no ordinary man. And when a superior nature lives and works, takes a prominent place in a town for a number of years, it is well to study the spirit and ask the meaning of such a life, for it is a matter of great importance what kind of people come across our path. They look upon us. We see them in the streets. They come to our houses. They utter words long remembered. They shine into the very depths of our nature, and then they pass on and are seen no more. Mr. Dennis, as you know, was a man of refined tastes, of strong individuality, of firm purpose, of wide and varied culture, of ripe and rare judgment, and of singular uprightness and devoutness of character. You all remember his physical aspect, his tall, erect, and stately frame, not massive or muscular, but marked by a nervous lightness and keen grace which indicated the predominant nature of the man. You could not study his fine-cut features or his face when lit up with some subject of interest, without feeling that you were in the presence of a powerful mind—in the presence of one who could hold his own, and not be easily imposed upon by any sophistry or metaphysical subtlety, however clever. Yet this astuteness was often blended with a delicacy and sweetness that was wonderfully winning; but he always retained what I may call a kingly self-respect. And he was a king, for no one could venture to take liberties with him, or presume that he would share in any work, scheme, or plan which would not bear the clearest light of day. One of the first things that would strike you was that he was a very grave man, often even to seriousness. This was no affectation on his part, but was natural to him. By simple weight of character he gained his high place in men's esteem, and by the same weight of character kept it to the last; and yet this gravity to the favoured few was often toned down, and he could be gay as the sunlight, and his conversation sweet and refreshing as a summer's breeze. He looked upon all worthy things with a deep interest; but if they were not worthy he made no effort to discuss them, and dismissed them with a marvellous though not undignified facility.

One great quality for which he stood pre-eminent was his wonderful truthfulness. From the most trivial work to the highest duty—from the simplest act of worship up to the greatest intellectual problem—his words, thoughts, and judgments were determined by one unswerving truthfulness. His thoughts might grow wider—his nature might unfold, and lead to larger conclusions, as it did; but he never wavered as to this quality of sterling truthfulness. He knew little or nothing of mere sentiment or unstable emotion, but was from head to foot one solid piece of unmixed reality. This, of course, was somewhat chilling to some, and sometimes crushing to those who are predominantly sentimental and emotional; but, on the other hand, it was a great help, guide, and safeguard to others. Amid all the tinsel, varnish, veneer, and sham of many, it was, when you understood him, very bracing and helpful to come into contact with his intense reality. Not a few young men, when they have looked upon his unmixed truthfulness, as they saw it permeate every fibre of the man, and heard its strong beating in every beat of his strong heart—when they saw that it constituted the entire atmosphere in which he breathed, and that it was one of the mainsprings of all his better life—they then bowed, as in the presence of a superior nature, saw their own shortcomings, and longed to be strong and real, mainly and natural, as he was.

Though he was not over-active, or always rushing to the front, there was a large amount of intensity in his nature—intensity of a quiet, but very powerful kind. This intensity led him to take a deep in-

terest, not only in parochial and imperial, but also in European and trans-atlantic politics; also in those wider questions connected with the intellectual problems of the nineteenth century. When he was a young man there was a notable band of men in this country who belonged to a distinct phase of English history, and who have left a mark upon its page which will not be easily obliterated. They formed a distinct type of character—cultured, philosophical, and with decided radical tendencies in science, theology, and politics. They were in sympathy with all human advancement in every form. They fought in all those battles, and achieved all those victories, which have been the pride and glory of the last forty or fifty years. To this band of men Mr. Dennis belonged, and it was his happy fortune to belong to it from the first. He did not saunter in at the eleventh hour, and share the glory he did not help to win—he did not wait to see how the fight would go before he took his side; but he entered the field in the early morning of life—he put his hand to the plough when the weeds were thick and rank, and he never deserted the old flag which was carried in front of all those great movements which have done so much to secure the greatness, freedom, and glory of these times. With all this, however, he was never among the shallow rangers or dreamy fanatics. He was always cautious, and never in a hurry. What he knew in politics or religion he mastered and avowed, and, however unpopular, he stood by his conclusions to the end. Such men help not only to consecrate, but dignify those struggles which seem at the time, to so many, to be outrageous and unnecessary, but which are nevertheless afterwards found to be of all things the most productive of good. Many in their later years grow dissatisfied, and somewhat conservative. This is, perhaps, natural. They hold with a looser hand and lesser love things which before were very dear to them. This was not so, however, with our departed friend. His mental hunger never left him—his sympathy with all true and progressive things never failed him. He watched each new rising in the tide of thought, and tried, though he confessed sometimes that he did not always succeed in understanding them; but, however puzzled at times by the new demands of a younger generation, he was sympathetic, hopeful, and liberal to the last.

As you know, he filled a large place in the life of this town for many years, and it is acknowledged by all that he filled in with dignity, thoroughness, and fidelity. He had a private life as well as a public one, and some of us were often charmed with his antiquarian lore—with his delightful stories, told in his own peculiar way, and with his large stores of information on a vast variety of subjects, all of which told of much and careful reading—a retentive memory, and a deep love of knowledge for its own sake. To his private friends he is an irreplaceable loss, and they find it hard indeed to think that they will never hear his voice or look upon his venerable form again.

In many ways he was very generous, though always careful and thrifty. He was charitable, but always in his own way, and not in other people's, and never because others tried to induce him to do so. Not a few in this town, to my knowledge, have reason to be grateful for his generosity just when that generosity was specially useful to them. He knew the value of material things; he knew how to accumulate them, and no doubt took pleasure in their accumulation. But his thriftiness was like the thriftiness of nature—who never wastes the paring of a finger nail, and yet is never mean in her bounty. There are some people who have done many things, and who have done them well, but somehow one gets to know all that they have ever accomplished, but there are others who do things about which they never speak. There are lives set in motion, influences brought to bear, and results achieved which are often not a little wonderful. But when we find that some generous hand gave the first impulse, and said no word about it, we then begin to see how great a thing a wise and timely charity is; and I have been glad to learn of several instances where such real help has been given by our departed friend.

You have all heard something about his suffering for many long months. I should like to say just a word about the way in which he endured it. You have seen him literally waste away under your eyes, but you never heard him murmur or complain of the misery of life, as is the custom with some. I have often wondered at his patience, and admired it. If he ever got into a gulf of gloom—and there were lonely hours in which he did—he soon emerged, and became again contented, if not radiant. There was no rebellion in him, and no hardness, but often

a deep thankfulness which was a great pleasure to see. In such patience there is a true lesson for us. In a world like this we must, most of us, suffer more or less; may we learn from him "to suffer and be strong."

I must now say a few words about his religion. I cannot forget here that his theological position was that of a Unitarian Christian. He was this from conviction and sympathy, and he made no secret of it. He thought the matter out for himself, and though he was slow in admitting any new factor into the realm of theology, he was on the progressive side, and, notably in the last few years, he moved on in the spirit of modern methods—but always in a somewhat cautious and judicious way. He was steadily led, however, towards those results which are fast becoming prominent features in the brighter faith of these modern times. His ideas of God were full of beauty, full of reverence, and full of trust. His views of man were generally bright and hopeful, even though he was not over lenient to the blunderings and stupidity he often witnessed, and he looked to the future with such a quiet confidence that "new smiles of mercy" always took the place of the old "frowns of terror." He was strong on the intellectual side of his faith, and was always ready to give a reason for holding it; and he often did this with a clearness and force that made his antagonists very careful as to what assertions they made in his presence. But he was also strong on the spiritual and moral side of his faith. This raised him to the highest point of veneration for God, as he saw him in the teachings of Jesus Christ, and led him away from all theological entanglement to a bright, pure, and happy life. And he has proved for us again, if proof were necessary, that a Unitarian, if he will only live like one who is proud and not ashamed of his faith, may win the admiration and regard of his fellows. At any rate, he conquered custom, prejudice, and bigotry, by the sheer weight of a courageous and faithful life, and has proved that ability and industry will command not only a field of labour, but a harvest to reap, whatever a man's creed may be. We shall miss him here very much—how much I will not venture to say, but in departing he has shown us this—that we must conquer in the future as he conquered in the past, by intelligence, by patient perseverance, by perfect sincerity, by courage, and by crowning every day with some useful deed. If we do this, then our end, like his, will be an end of peace. Fortunately, his mind was perfectly clear to the last; there was no jangling of sweet bells, no strife, no pain in his departure, for

The storm that swept the wintry sky
No more disturbed his deep repose
Than summer evening's latest sigh
That shuts the rose.

His end was of all things most peaceful. He slept like a child, and passed away without a sign or groan. And do you ask why his last hours were so tranquil? It was because he believed in One who could turn the shadow of death into the brightness of morning. What men call death had no terror for him. Life, as he knew, was the only positive experience that death is only a state of unconsciousness, and has no existence at all except in the conceptions of the living, and his conceptions being just there were no compelling forces or phantom horrors for him; he was not subject to bondage through fear of death, and it is of all things a happy thing to know that death is no monster force at all, but simply the act of completion—the twin brother of sleep—nay, so far as the body is concerned, it is a sleep from which there is no waking. It is only before death that men feel, or are conscious of, anything about it. It is their thought concerning it, their fear of it, which alarms and punishes them, and not the thing itself. It will be to us now and all through life just what we think it to be. How all important then that we should think right and true thoughts on such a matter. This is what our late friend did, and therefore to him there was no darkness of death, but simply a passing away into the everlasting light. This world has been tyrannised over too long by old Superstition on this matter. Death is not defeat; it is not destruction; it is rather the culmination and real victory of life. When a great man was once passing away he ordered his friends to bring the sweetest roses, and play the sweetest music, and so, with the air of a conqueror—with the trust of a man, and the faith of a saint—his spirit went forth. He knew that the shadow of death would be turned into the brightness of morning. And when that is the case we need not toll the bell—we need not array ourselves in colours too dismal. It may be done for ourselves as an expression of our deepest sorrow, but not for them,

since they have found the shadow of death turned into the brightness of morning. Death, then, so long called the old enemy, has parted, so far as we are concerned, with all its frightfulness, and puts on true beauty. It then becomes the evening star of memory, and the morning star of hope. The Hesper of the failing flesh and the Phosphor of the rising soul. That being so, we have learned to wait in faith; and when the time comes—and we hope it will not be too soon, or too late, but when God wills—but when it comes may we, too, enter the ancient mystery, and as we enter it say—]

Though I stoop
Into a dark and tremendous sea of cloud,
It is but for a time. I press God's light
Close to my heart, and its splendour, soon or late,
Will pierce the gloom and I shall emerge somewhere
Where God wills: that's enough for me.

Where that will be I do not profess to know—but this I know—before we were born into this world we knew absolutely nothing of it. We were all Agnostics then. Yet when we came into this world the love was all waiting to receive us, and all nature soon became a perfect wonder of beauty to us. And so when we are born into the next world I venture to hope that we shall find it not less wonderful—not less beautiful—not less full of love, and not less adapted to our real needs than this; and as God's way is ever onward, I venture to think that it will be infinitely more so—and if that be true, is it not a splendid fact that "He turneth the shadow of death into the brightness of morning"? That faith, at any rate, very much accounted for the extremely peaceful departure of our late friend. May we live as he did—doing justly, loving mercy, and walking humbly with God—then we too shall one day know how beautiful a thing it is to believe in that great Father who turns the shadow of death into the brightness of morning.

As the congregation left the edifice the organist played the "Dead March" in *Saul*.

READING.—On Wednesday evening Mr. W. A. Sothern, of London, read a very interesting paper before a gathering of the members and friends of the Literary and Scientific Society on "The Writings of Sir Thomas Browne" (the English Montaigne), physician of Norwich. The Rev. R. R. Suffield presided. Mr. Sothern justified the selection of his subject by the fact of the recent appearance of a new edition of Sir T. Browne's celebrated work, "The Religio Medici," and the interest it had excited in the literary world. He gave a brief *résumé* of his life and works, and drew an analogy between him as a writer and Montaigne, who preceded him, remarking that he was indebted to Montaigne for the main characteristics of his works, although there were essential differences between them arising out of national distinctions and geographical position. He considered that Browne was the more philosophical writer of the two, the other possessing all the dash and spirit of the sprightly French writers, though both exposed the errors, foibles and frivolities of the society of their day. Mr. Sothern quoted from Browne's works, and stated that he made experiments in the direction of the discovery of the magnetic telegraph, but without success, and the theory of evolution was foreshadowed in his writings, now two hundred years since. Replying to a hearty vote of thanks Mr. Sothern spoke of the value of such societies as that under which they were met, which he regarded as the outposts or vanguard of literary culture and civilisation.

THE REV. GEORGE GOULD, an eminent Baptist minister, died on Monday evening at Norwich. Mr. Gould settled in Norwich in 1849, when he succeeded the late Rev. W. Brock in the pastorate of St. Mary's Chapel in that city. He was president of the Baptist Union in 1879-80.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also makers of Epps's Chocolate Essence for afternoon use.

Religious Intelligence.

THE LATE DR. BELLOWES.

On Sunday morning week the Rev. R. L. Carter preached at Bridport from 1 Timothy i. 5:—"The end of the commandment is charity," &c., and quoted the account in the *Daily News* of the eminent services rendered by Dr. Bellows, as the guiding head and inspiring spirit of the United States Sanitary Commission during the civil war. In 1850 he (Mr. C.) had been for many days his guest in New York, and was impressed by his great ability, not only as a preacher and a public speaker, but as an editor (of the *Christian Inquirer*), and as one conversant with affairs. Whatever he found to do, he did it with his might; while his culture, his geniality, and his sympathetic kindness won for him general esteem and affection. His congregation comprised some of the ablest and most influential persons in the metropolitan city; and their confidence in him, and expression of his value as an organiser and animator of benevolent enterprises, helped him to take the distinguished post he occupied in the war. Till 1833 the Congregational Churches, whether Orthodox or Unitarian, were established by law in Massachusetts, and Dr. Bellows retained the conservatism which is usually fostered by an Establishment. The opposition of the Churches to the Anti-Slavery agitation led many of the most ardent philanthropists to be "Come-outers;" much that was once held sacred was exposed to severe criticism, while the progress of learning and philosophy unsettled many minds. In 1859 Dr. Bellows delivered an address to the Divinity-school at Cambridge, Mass., entitled "The Suspense of Faith," which caused a great sensation. It was followed by "A Sequel," preached in his own church ("All Souls"). It seemed to him that the principle of Protestantism was being carried to an extreme, which endangered morality and social order, as well as reverence. If Catholicism cherished faith at the expense of freedom, Protestantism might lead to freedom without faith. In the soul's relation to God, Catholicism was centripetal, Protestantism centrifugal. Both forces were needed, if it would keep its appointed sphere. He would not have his church separate itself from the church universal, much less break itself into fragments, each one thinking only for himself, careless of the faith and experience stored up throughout the ages. The war for the Union checked the tendency to political isolation, the need had been intensely felt for national unity, and when that war was drawing to a close Dr. Bellows used the great influence which his services in the Sanitary Commission had given him, to promote organisation among the scattered Unitarian churches. His appeals resulted in the National Convention, which met in New York April 1865; out of this sprung the great biennial Conferences, the success of which has stimulated the effort now made in England. There was a fear lest the enterprise should be wrecked by the attempt to impose some confession of faith, which might be a cause of discord; but the earnest desire to reach some practical good led the delegates to pass, instead of any creed, the following preamble:—"Whereas the great opportunities and demands for Christian labour and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by their self-denial, and by the devotion of their lives and possessions to the service of God, and the building up of the kingdom of His Son, (I) Therefore the Christian churches of the Unitarian faith here assembled, unite themselves together in a common body, to be known as the National Conference of Unitarian and other Christian churches, to the end of energising and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work." In these exertions he was prominent to the last. His influence and the respect in which he was held increased with years. He felt that he had most of the duties of a bishop. He was not only an overseer of the flock to which he had ministered for forty-three years, his advice and help were freely given wherever they seemed needed by our Churches in that vast Republic. He had several times visited Europe, and he published his impressions in two eloquent volumes—"The Old World in its New Face." In 1868 he preached before the Unitarian Association in London, and the Western Unitarian Society at Exeter. He had a great affection for the mother country. In his "Suspense of Faith" he spoke with enthusiasm of the first Atlantic telegraph, which, by linking the Continents seemed to

unite the ardour of American hope with the serenity of memory—"Europe owns, and is, the past," and at the close of last year he expressed his joy in the hearty feeling between America and England, with "her precious traditions and venerable associations." Emigrants and others who were forlorn and friendless remember his tender kindness: and there are very many more who will always treasure the memory of his friendship; and who sympathise with his bereaved family and church. And now he has finished his career, and has left the faith, and has entered into the "cloud of witnesses" radiant with the love of God.

The *Boston Christian Register* of Jan. 19 records that "the Rev. Dr. Bellows's New Year Sermon was on intuition and experience. It was marked by a breadth of sympathy for the young, peculiarly beautiful in one who has garnered up such riches of experience. The discourse was a noble rebuke to pessimism and cynicism." On Jan. 17 he delivered the "charge to the minister" at the installation of the pastor of the Fourth Unitarian Church, New York; his son, the Rev. Russell N. Bellows, giving the "right hand of fellowship." The same paper contains a characteristic letter from Dr. Bellows, urging the attention of the Churches and the wealthy laity to the claims of the Rev. Mr. Mayo, who is doing an excellent work in promoting education in the South. "His Sunday sermons and his week-day addresses are thronged with hungry hearers."

THE FREE CHRISTIAN CHURCH, BARNARD CASTLE.

The following is from a "Ramble in Teesdale," published in the *Teesdale Mercury* of Feb. 8, and signed "Robin Rambler." After noting various objects of natural interest in the town and adjacent locality, "Rambler" proceeds:—

We are now passing down Newgate, and take a glance at the beautiful little church, the "Free Christian Church"—erected to the memory of the late Mr. Geo. Brown—a worthy memorial of a good and noble man, a man of broad culture, of a liberal mind, of a wide grasp of intellect, of great moral courage, of undoubted philanthropy; a reformer of social, political, religious, moral and local abuses, for forty years the life and soul of the Mechanics' Institute, a good lecturer, an enthusiastic, intelligent and earnest preacher, a terse and telling public speaker, and a writer of no mean order.

When I resided at Barnard Castle the Free Christian Church was in the old Broad Gates Chapel, the chapel in which John Wesley has preached. This little band of "Free Christians" has, notwithstanding their unpopularity and reputed heterodoxy, uttered many a noble word in favour of freedom and progress, and helped forward all the great movements of the age—temperance, anti-slavery, anti-war, anti-bigotry, and anti-humbug. It has been an inveterate enemy to unjust tyrannical and oppressive laws; it has favoured freedom of thought, freedom of speech, and freedom of action; its members and ministers have been free to receive new light from all quarters, whether religious, moral, social, political, or scientific.

I have a distinct recollection of the little band which was associated with Mr. Brown; most of them intelligent, earnest, enthusiastic reformers—calling themselves, I think, at that time, "Christian Brethren," and eschewing all sectarian names; but there was one man who in point of intelligence and force of character stood second only to Mr. Brown himself—old Archie Elliott. With a magnificent phrenological organisation he would, had he been placed in favourable circumstances, and been liberally educated, have made a great reformer. He was endowed with large reflective powers, great benevolence and conscientiousness, immense firmness and determination, great reverence for the true and good, and high moral sentiments. In debate he could come down with a sledge-hammer force upon his luckless opponent. I was once in his company, crossing the Demesnes, and he was endeavouring to convince my juvenile understanding of the truth of some abstruse theological subject, and in my youthful simplicity I ventured to say, "I cannot see it, Mr. Elliott." He looked straight into my face, and with a force and directness which none but Archie Elliott could assume, he said, "Young man, let me tell thee, there's nane so blind as them that wanna see." Of course I felt highly complimented, but I don't think that even this helped me to see. On another occasion, when a certain political agitator was tried for treason, and baffled his prosecutors by his im-

mense firmness, he exclaimed, "Well, he's one great mass of refined stupidity!" His son William, who for many years has been a Unitarian minister, is a "chip off the old block." In whatever part of the country he has been placed as a minister, for over a quarter of a century, he has distinguished himself as a sturdy reformer.

The characteristics of "Old Archie" are graphically given by Thomas Carlyle, in the language he used towards one of his favourite characters, "He was the sworn enemy of all scoundrelism, knavery, and rascality, whatever guise they might assume; a man who 'abhorred a liar as the gates of hell,' would have hurled a thunderbolt at the head of a traitor, and trampled a tyrant in the dust; a true 'Village Hampden' he might be called, 'who never feared the face of man;' 'no fiercer enemy of unvaracity—veritable as the old rocks—an unwedgable and gnarled block of manhood.'"

Mr. (now the Rev.) Joseph Lee, was another of the original members of this little band. Full of vigour and animation, as he was at that time, with a splendid voice, a good flow of language, and an apt way of illustrating his subject, I have listened to him frequently with deep interest and profit. He has stuck to the old ship, through stormy seas and calm ones: he is, and justly, looked upon, both at home and abroad, as the "Bishop" of this little Free Church diocese. When he had made up his mind that a "memorial church" ought to, and must, be erected to the memory of the good and true man who had done so much for the town, and to that section of the church to which he was attached, he did not stand still, wishing and sighing, and imagining it was done, but "girded up his loins," and went to work with all the indomitable energy of Hannibal scaling the Alps. He visited every important town in the kingdom, and wherever a rich man, in sympathy with the object, could be found—that could give notes, cheques, or gold, or a poor man that could give sixpences or shillings, there was no escape from this enthusiastic devotee; and many are the amusing tales he can relate of his adventures. Without his unwearied and self-denying labours, together with those of Mrs. Lee and a noble band of women equally energetic, with their "Christmas Trees," Sewing Meetings, Bazaars, &c., the church could never have been built, and one of the chief architectural ornaments of Barnard Castle would have been absent. How he managed to collect something like £2,000, and clear this church of debt, is a mystery to all, and can only be explained in two ways:—first, the unconquerable energy and inimitable tact of the man who, without fee or reward, devoted himself to the work; and secondly, the noble character of the "Layman" to whose memory the church was to be built.

MEMORIAL HALL, MANCHESTER.

The annual meeting of the trustees was held on Friday week, Alderman C. S. Grundy (Chairman and Treasurer) presiding. During the year the free use of rooms had been granted on 104 occasions, against 94 in the previous twelve months. There had been also an increase in the number of lettings at the usual rentals. The balance in hand was somewhat smaller than usual, and it was anticipated that considerable expense would be incurred, during the ensuing summer, in painting and beautifying the Hall. Nevertheless several grants were made, which are specified at the foot of the following list of contributions made by the trustees, during the last eleven or twelve years, towards various educational, philanthropic and religious agencies, viz.:—

Unitarian Home Missionary Board	£555
Manchester District Unitarian Association	300
Manchester Domestic Mission	120
Sale Chapel	100
Cambridge Fund	100
Rev. Wm. Gaskell's Commemoration Fund	100
Dob Lane Chapel	50
Pendleton Chapel	50
Denton Chapel	50
Scarborough Chapel	25
Theological Lecture Fund	25
Swinton Chapel	20
Dundee Chapel	15
Whitechurch Chapel	10
Blackpool Chapel	10
Flagg Chapel	10
Beard Memorial Union	10

Unitarian Home Missionary Board	£50
Upper Brook-street New Schools	50
New Schools at Denton	50
New Schools at Accrington	20
Preaching Room, Douglas, Isle of Man	10
Flagg Chapel, Derbyshire	10

Making a total of £1,749

At the conclusion of the business the trustees dined together at the Palatine Hotel. Mr. Joseph Lupton presided, and Mr. Alderman W. T. Shawcross occupied the vice-chair. The following guests were present:—the Rev. James Black and J. E. Odgers; Messrs. J. Dendy, jun., F. W. Holland, hon. auditor; and E. W. Marshall, secretary. The Rev. W. Gaskell was unfortunately kept away by indisposition. In responding to the toast, "The Memorial Hall," Mr. Alderman Grundy, in an interesting speech, reviewed its history, pointed out the numerous and valuable services it had rendered, and congratulated the trustees on its still increasing usefulness. The Revs. James Black and J. E. Odgers responded for the guests; and Mr. Alderman Shawcross proposed the health of the respected Chairman, Mr. Lupton.

A NOVEL CHURCH EXPERIMENT.

A new effort now being made by the Vicar of St. Jude's, Commercial-street, to help the people to worship will, we hope, supply a long-felt but unexpressed need. Mr. Barnett starts on the assumption (based, indeed, on facts very apparent to all who will look with unprejudiced eyes) that the services usual in churches and chapels do not express the religious thought of the large masses of the people. The middle-class still "attend Divine worship" to a large extent because it is the fashion and respectable to do so. The poor man, not being bound by such flimsy fetters, has not felt it help him, and has long ceased to attend church or chapel at all. But Mr. Barnett tells them, in a beautiful and simple address—which could be seen on the boardings of East London through the past week—that, although Church services may fail to reach them, still there is in them a "buried life," which gets free only "when it hears God's voice." To help them to hear God's voice he invites them to St. Jude's Church on Sunday evenings from 8.30 to 9.30, where, he says, "as they are still, as they listen to the silence, to the music, or to the worship of others, God may speak and the buried life arise." The call rings true. How will it be responded to? How will it be carried out?

Judging from the last two Sundays, the people have responded to the call. The church contained some three hundred or four hundred people of all sorts and conditions. The lights were lowered at the western end of the church, so that no one need feel shabby in the full blaze of the gas-light. The choir seats were filled with a large number of ladies and gentlemen, all of whom, we understand, gave their services freely. The worship hour began with a hymn sung in unison, the body of sound rising grandly throughout the building. As soon as it was finished, a gentleman stepped forward and read first a portion of the Bible, and then a passage expressing the same idea in the words of a modern poet. Thus, "Ring out wild bells—ring out the false, ring in the true," was made to be the modern echo of Isaiah's passionate and hopeful words, "A King shall reign in righteousness, and princes shall rule in judgment." The reading over, the organ quietly played, until a lady soloist took up the strain of "Angels ever bright and fair." The words of praise ended, the vicar invited all to pray, himself leading with an extempore prayer. An impressive pause followed, broken at last by the choir bursting into another hymn. More readings followed more solos, and so on until the "worship-hour" was over, and the worshippers quietly dispersed to their own homes, helped, we cannot but believe, by so spiritual, so earnest (though so novel) a service.

The religious world, by its mission services, by its revival movements, by its midnight meetings for the outcast, has plainly said that its ordinary services do not supply all the many needs of its children; but all these special efforts seem to be made to reach those who have fallen out of the usual groove of life by the committal of some special sin. For the ordinary man or woman, living the ordinary life, or, as Mr. Barnett puts it, in his placarded address for those whose "lives are busy, useful and honest, but whose faces are anxious, and who are not all they want to be," for this large class no help to worship has been provided; that is to say, unless such help is to be found in the services repeated week by week in the various churches and chapels. To supply this need these worship-hours have been started at St. Jude's. It is hoped that the highest thoughts can thus be given to the people, coming to them through the time-honoured words of the Bible and in the familiar tones used by modern writers. Here, helped by the music both of highly cultivated voices and delicately-rendered organ solos, it is believed that people, disgusted by the vagaries and irrationalities perpetrated

under the garb of religion, and wearied by seeing her always in a mediæval dress, may learn that the worship of God "in spirit and in truth" is possible and independent of all ecclesiastical accidents. If Mr. Barnett's efforts should teach but ten people this lesson it will be worth his work, and religious people of all denominations would be wise to keep his example before them, and give it their earnest consideration.—*Christian World*.

STRATFORD: WEST HAM-LANE.—A course of six Sunday evening lectures, by the Rev. J. E. Stead, has just been concluded. The subject of the course was "The Formation of the Dogma of the Deity of Christ," which was dealt with under the following heads:—"Testimony of the Synoptics," "Testimony of the Fourth Gospel," "Testimony of Justin Martyr and other writers, to the Time of Clement of Alexandria," "Testimony of Clement of Alexandria, and other writers to the time of Arius," "Arius and the Arian Controversy," "Summary of results—Trinitarian Heresy, Unitarian Orthodoxy." These lectures have been fairly well attended, and much interest manifested throughout.

EAST ANGLIAN ASSOCIATION.—A series of lectures has just been delivered, under the auspices of the above-named, and of the British and Foreign Unitarian Association, by the Rev. T. W. Freckleton, of London. At Ipswich about sixty persons assembled in the new schoolroom to hear the outlines of "A Reasonable and Devotional Faith." They were deeply impressed by the very powerful exposition and the pathetic appeals to which they listened. At Lynn a similar effect was produced; and in the Temperance Hall, Norwich, an audience of two hundred or thereabouts bore away at least a vivid sense of the possibility of attaining to a coherent and inspiring theory concerning "the Four Gospels, and the Character of Jesus." Mr. Freckleton's visit to these parts has been one of unmixed advantage to us, and its influence is likely to abide.

NEWCASTLE-ON-TYNE.—The annual meeting of the Northumberland and Durham Unitarian Sunday School Association was held on Monday, the 13th inst., in the schoolroom of the Church of the Divine Unity, Newcastle-on-Tyne. The chair was taken by the Rev. W. Elliott (Sunderland), and prayer was offered by the Rev. A. Payne. The Chairman, in his opening remarks, dwelt upon the importance of attaching to our schools children who otherwise would only run the streets on Sundays, and also of ever keeping before our minds the true moral and spiritual work of Sunday teaching. The Rev. R. C. Smith presented the treasurer's report, which showed a balance in hand of £4 13s. 8d., after which Mr. F. C. Slater (Newcastle), secretary, read the reports from the various schools in union, which showed that the present numbers are, Newcastle, 148 scholars and 36 teachers; South Shields, 91 scholars and 7 teachers; and Sunderland, 69 scholars and 12 teachers. Mr. Charles Slater, one of the visitors of the Union, then gave his report of inspection of the various schools; he described the work in all of them as being very fairly done, and pointed out certain matters which require attention. He and his colleague (Mr. H. A. Kay) received a hearty vote of thanks on the motion of the Rev. R. C. Smith and Mr. Manning. On the motion of the Rev. A. Payne, the officers of the Union were then re-appointed, as follows:—President, the Rev. W. Elliott (Sunderland); Treasurer, the Rev. R. C. Smith (Shields); Secretary, Mr. F. C. Slater (Newcastle). Business having been transacted, a paper was next read by Mr. C. Slater, on "The Sunday School and the Band of Hope," which was of a very earnest and exhaustive character; its chief argument being that since drunkenness so evidently leads to neglect of attendance at church the Band of Hope does an important service to both school and church by guiding the minds of children to the recognition of the duty of temperance. A discussion, appreciative of the paper followed, and a vote of thanks was accorded to the reader, as also to the chairman.

The LONDON SCHOOL BOARD at their weekly meeting on Thursday discussed the question of higher elementary education. A report on the subject was submitted by the School Management Committee, and a proposition was made to the effect that some higher elementary schools for boys and some for girls be established in the metropolis similar to the Peter-street School at Manchester. This was met by "the previous question." The further consideration of the subject was adjourned. At the end of a discussion agreements with the Gun-street, Birmingham, Industrial School, and an Industrial School in Dorset, as to the support of some of the St. Paul's Industrial School children, were approved.

BIRTHS.

CHITTY—On the 9th inst., at 3, Wellington-terrace, Dover, the wife of Mr. G. W. Chitty, jun., of a son.
SHARPE—On the 15th inst., at 12, St. Alban's-villas, Highgate-road, the wife of William Arthur Sharpe, of a son.
TAYLOR—On the 15th inst., at Conifer Hill, Stanton, Norfolk, the wife of Alfred Taylor, of a son.

DEATHS.

ANDREWS—At Hyères, France, James Andrews, Esq., J.P., of Carnesure House, Comber, county Down, Ireland, eldest son of the late John Andrews, Esq., J.P., Comber.
BADEN—On the 9th inst., at 7, Downs-road, Clapton, Andrew Baden, Esq., Manager of the Imperial Life and Fire Insurance Office, aged 58.
CUNNINGTON—On the 9th inst., John Cunningham, of 68, Oakley-square, N.W., and Tansor Lodge, Oundle, Northampton, in his 75th year. Formerly of Brentford, Middlesex.
HEATHER—On the 9th inst., within five weeks of the death of his wife, James Heather, of 171, Camden-road and Paternoster-row, Solicitor, aged 72.

Our Calendar.

SUNDAY, FEBRUARY 19.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M., and 7 P.M.
Rev. J. WORTHINGTON, at Effra-road Unitarian Church, Brixton, at 11 A.M. Rev. H. IERSON, at 7 P.M., on "The Unity of God."
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.
Lecture at St. George's Hall, Langham-place, at 4 P.M. by A. ELLY FINCH, Esq., on "An Aspiration of Science, 'On Earth Peace, Good-will Towards Men'; rescued from the New Testament Revision."

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Arnold's (J. T. B.) Palms and Temples, being Notes of a Four Months' Voyage upon the Nile, 12/
Bryce's (Rev. Prof.) Manitoba, its Infancy, Growth, and Present Condition, 7/6
Bright's (Rev. W.) Notes on the Canons of the First Four General Councils, 5/6
Coote's (W.) Wanderings South and East, 21/
Council of Canterbury (The), by Author of "Fight at Dame Europa's School," 2/
Macleod's (J.) Text-Book of the Constitutional History of England, 3/6
Rogers's (J. E. T.) History of Agriculture and Prices in England, Vols. 3 and 4, 50/
Wood's (Rev. F. H.) Sweden and Norway, 3/6. (Foreign Countries and British Colonies.)
Mr. WALTER MAWER, Sunday School Association Offices, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

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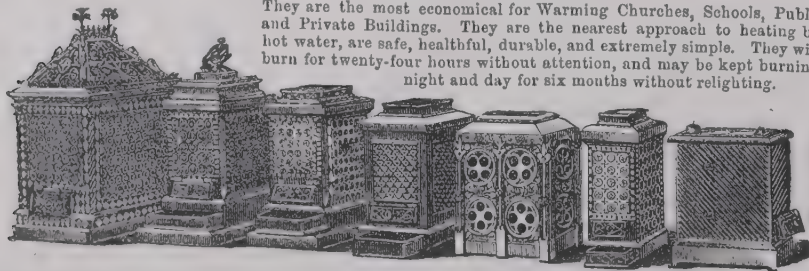
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March 19.—Rev. COPELAND BOWIS.

March 26.—Rev. HENRY INKSON, M.A.

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DISSOLVING VIEWS OF ORTHODOXY.

I.—THE TRINITY.

THE course of Lectures now being delivered at York by the Rev. JOHN HUNTER, Congregationalist minister, on which we commented in general terms last week, afford another illustration, among many more that might be given, of the decline of Orthodox dogma in the popular Churches. The accepted doctrines of the current theology are no longer stated in the same terms as formerly—no longer set forth in the same uncompromising manner, or defended on the old grounds. To the careful observer the change is obvious and significant. Dogma is abating its pretensions; the statements of the creeds are being modified and amended, in order to bring them into some kind of accord with modern ideas, and the advanced knowledge of our time. This change has been going on for years past, but in a more marked degree at the present time than formerly. The reason why this should be so is easily assigned. Knowledge of every kind advances with more rapid strides to-day than ever before; and the intelligent, cultured supporters of the current theology are compelled to take note of this fact, and to adjust their Orthodoxy accordingly. Mr. HUNTER's effort, therefore, to restate the old doctrines—"old truths" he calls them, but that little bit of assumption we can afford to pass by—is quite in accord with the tendency of the time.

Having in his first discourse cleared the ground and indicated what in his view are the vital points of the Evangelical theology, Mr. HUNTER in his second discourse discusses the doctrine of the Trinity. This sermon, like the others that we have seen, is made up of concessions and readjustments. He does not hesitate to throw overboard a portion of the cargo if he can but save the rest. He sees that it is impossible to save the whole, so he sorts it over carefully and abandons what he cannot keep. And having performed this task, apparently to his own complete satisfaction, he says, in effect, that what he threw

overboard was only rubbish, all that was worth anything is left behind. The line is drawn at the point which Mr. HUNTER approves, but it may not be drawn where another reformer of Orthodoxy would approve. Concerning the Trinity, this is what our author says on the side of concession:—

The Trinity as set forth in the historic creeds and in ordinary theological discourse is expressed in terms which convey very little meaning to the modern mind. The term Trinity itself is a defective one. It gives to the question the aspect of an arithmetical enigma, and was suggestive of later controversies. "Three are one and one is three" is a very unworthy statement of the Christian faith in Father, Son, and Holy Ghost, one God. The only passage in the Bible (1 John v. 7) that treats the mystery of the Godhead as a numerical and not as an ontological question is now admitted by all parties to be spurious. The term "person" was also misleading to those who did not know its history. By persons in the Godhead was not meant such defined and separate individualities as three human beings, but three modes or forms of being in one primal being. The term "persons" was employed because of the poverty of our language, and both it and the term Trinity could only be safely used when considered strictly as symbols—as suggestive of spiritual distinction in God the Infinite Spirit.

Mr. HUNTER's objection to the term "Trinity" is not new. It has been objected to by other orthodox writers when discussing this subject. Doubtless, "it gives the question the aspect of an arithmetical enigma." But does it, therefore, do an injustice to the doctrine itself? We contend that it does not. It does unquestionably make the being of GOD an arithmetical enigma, and as *popularly held* this is what the doctrine really is. It divides the Deity into three persons, calls each by a different name, ascribes to each a distinct function, attributes to each a distinct character, places them in distinct relations towards each other and towards mankind, and maintains all the while that there is but one GOD. What is this but an arithmetical enigma? What is the doctrine as set forth in the Athanasian Creed or in "Hymns Ancient and Modern" but an arithmetical enigma? We do not know of any term that would describe it better.

"By persons in the Godhead was not meant such defined and separate individualities as three human beings, but *three modes or forms of being in one primal being.*" This is not orthodox Trinitarianism, certainly not Athanasian Trinitarianism, but Sabellianism. The Father is GOD in one mode or aspect, the Son is the same GOD in another mode or aspect, and the Holy Ghost is GOD in a third mode or aspect. This is the Sabellian heresy revived. The distinction of persons, which has ever been the great difficulty in the way of reconciling the doctrine with the Divine unity, is ingeniously done away with. But with the distinction of persons the essential feature of the doctrine is surrendered, and what remains is neither Trinitarianism nor Unitarianism, but something made up of each. We repeat that the essential feature of the Trinity is that of *personal distinctions in*

the Godhead. These are softened down by Mr. HUNTER until they disappear and only "three modes or forms" of "one primal being" are left. Here, then, we have under the ingenious manipulation of our author a *dissolving view of Orthodoxy.*

Having given us this dissolving view, Mr. HUNTER attempts next the work of reconstruction. He considers the doctrine of the Trinity; first on "its ideal and Divine side," next "on the side of the Divine relations to humanity," and then advances to the conclusion "Father, Son, and Holy Spirit are one GOD." Much that he says, with slight difference in the phraseology, might be accepted by Unitarians, thus:—

When we were impressed with the splendour of the material universe, and with the supreme power, wisdom, and goodness that were manifested in its unchanging order; when in our hearts and consciences we felt those high instincts, before which our lower nature "trembles like a guilty thing surprised," and realised in moments of devout communion that there was One above us who followed us through life with a care that was merciful, even in its severity—then were we baptised into the name and life of the Father. In Jesus Christ we see God in humanity as the personal helper and redeemer, doing for man's spiritual redemption and education what nature and the religion of nature cannot do, meeting and satisfying wants inseparable from the natural constitution and development of man, and meeting also the exigencies which have arisen from human freedom, the choice of evil and the dominion of sin, giving to men the vision of God's face in righteousness and love, the sense of forgiveness, reconciliation and peace, and making possible a more personal and intimate communion with God. In the inner world of the individual heart and soul, in the higher ranges of man's nature and life, God is revealed and known as the Holy Spirit—a truth which is of the very essence of Christian experience. It is one and the same God who is manifested in creation, in Christ, and in the spiritual soul; therefore the manifestations, though distinct, must be in essential harmony.

There is very little in all this, if anything, to which an ordinary Unitarian would object. He believes that GOD was manifest in CHRIST, and that this manifestation of the Divine in him was the source of all that is most true, and beautiful, and holy, and high, and pure in the example, life, teaching, and work of CHRIST. Can the orthodox Trinitarian teach a higher or better doctrine? We believe in the Holy Spirit as a divine influence from GOD operating on the hearts and souls of men, and the inner religious life of man is sustained by the operation and abiding presence of that Spirit. Is not that the essential idea of the doctrine of the Holy Spirit? Can the orthodox Trinitarian teach that doctrine in a higher or truer sense? We think not. And that it is "the same GOD who is manifested in creation in CHRIST, and in the spiritual soul" we believe as distinctly and unequivocally as Mr. HUNTER himself. What we do not believe, and what he cannot prove, is, that "Father, Son, and Holy Spirit are one GOD." This is the notion which only one text of Scripture can be adduced to support, and that one is admitted on all hands to be spurious!

With regard to the popular doctrine of the Trinity the Unitarian argument is clear and plain enough. It is this:—(1) that it has no support whatever from the Old Testament; (2) that it has never been believed by the Jews; and is regarded by them as contrary to the fundamental principle of their religion; (3) that the slight inferences for its support gathered from the New Testament utterly fail to prove it; (4) that it is not a Scripture doctrine but an ecclesiastical doctrine, the authority for which is not the Bible but the Church; (5) that it was unknown in the apostolic age and to the first Christian Fathers; (6) that it was introduced in later times, met with stern opposition as an unwarranted innovation, and involved the Church in bitter controversy and persecution; (7) that its gradual growth in the Church can be traced step by step from its first beginnings, till we have it full blown in what is called the Athanasian Creed; (8) that it established itself in the Church by violence and persecution, and by the forcible suppression of the simple Monotheism which had been the primitive faith; (9) that the main points in this argument have all been conceded by eminent Trinitarian authorities; (10) that the doctrine has no religious value which does not equally belong to that of one GOD—the Maker, Father, Saviour, and Inspirer of all.

FOULING THE NEST.

FROM time to time we have had to deplore a tendency among some of those professing to be Unitarians to advocate a division in the ranks of the body. It is true that this course does not meet with much favour, nor is it, as a rule, urged by persons exerting much influence, but they are very persistent, hoping, doubtless, that by wearisome iteration they may induce others to think that the state of affairs in the body is so bad that a schism can be the only cure for it. One of the advocates of this policy is the Rev. J. PANTON HAM, who last Sunday week took occasion to address to the select few that attend the once well-filled chapel in Essex-street some "Serious Thoughts for Unitarians Suggested by the Death of the Rev. H. W. Bellows, D.D., of New York." The sermon, or, at any rate, considerable extracts from it, has since appeared in the columns of a contemporary, and has thus reached a wider circle than it would otherwise have done. By those who are far from favourably disposed to Unitarians and the religious opinions which—Mr. HAM notwithstanding—they entertain, this sermon will be read with delight, little short of positive rapture, for it will be to them a testimony in favour of what they have never tired of saying. They will not pause to inquire whether or not Mr. HAM's position in the denomination permits him to speak with authority. It will be sufficient for them that the minister of a chapel at one time famous in the eyes of London Unitarians has thought fit to speak of the denomination to which he belongs in a way that might fairly have been expected from an outsider only. They will not know that while in the denomination he is practically not of it; they will not know that of all Unitarian ministers he is the least entitled to sit in judgment on his brethren; they will probably imagine that here is one of the earnest supporters of the cause, one of those who take an active part in such denominational activities as do exist; that one who knows well what is going on among them is telling his brethren what a bad set they are, and how very mistaken in not following

the advice he gives them. They will not know the real facts: hence they will rejoice.

But what is it, our readers will say, that Mr. HAM has been saying. He has been doing his best—or worst must we say?—to asperse the character of the religious body to which, nominally, he belongs, and having, to his own satisfaction at least, proved "that there is a radical rottenness in our denomination," somewhat unctuously shows his superiority to the prevailing corruption, and his desire for a separation from it. That we may not be supposed to speak too severely of Mr. HAM's utterances we will quote a few of the flowers of rhetoric that garnish the sermon to which we have referred. Having claimed for Dr. BELLOWES that he belonged to the school distinguished as Conservative, that he "held firmly to the historical credibility of the New Testament Scriptures, accepted their supernaturalism as an integral part of their authenticity, and acknowledged the absolute lordship and mastership of JESUS CHRIST," Mr. HAM proceeded to lament that in England our Unitarian Churches had not been served by such men of conviction and fibre as the deceased. "If," said Mr. HAM, "the Churches of English Unitarianism, during the last thirty years, had listened to the utterances, and been blessed with a ministry like to that of the late Dr. BELLOWES, Unitarianism throughout all England, and particularly in this great metropolis, would have won a better repute for itself," and our Churches would not be in the ruptured and languishing condition in which they now notoriously are." We hope Mr. HAM's brethren in the ministry will relish this attack not only upon themselves but upon some of their illustrious predecessors. Well may Mr. HAM say that "comparisons are odious"!

We suppose that were the question asked what is the name of the man who, during the last thirty years, has had the most influence on the thought of the denomination, but one answer would be given. Yet who would recognise his teaching when it is said, that "as a denomination we have, of late years, followed the damaging lead of a speculative, sceptically-biased, quasi-philosophical religionism that has landed not a few of us into empty negations and barren indolence"? No one who really knows what he is talking about could thus describe the influence that has for so long a time been at work on our younger ministers. After such a criticism we cannot feel surprised that Mr. HAM regards modern Unitarians in England as being in a "flaccid miserably relaxed state," that "we have become, as a denomination, prosaically dull, tasteless to insipidity (what is a tasteless denomination? or its reverse?), nerveless to impotence, and contemptibly and culpably apathetic," or that "we have been stricken with leanness and sterility," or that "our own frigid religious resources" have "well-nigh frozen us into personal and congregational petrifications," or that "we are a moribund limb of the great Catholic Church of Christendom." Nor can we wonder that the writer of all this can also say, as does Mr. HAM, that "our history is a history of decadence," and that it "is our gravest condemnation." At the same time, if that be our critic's view, we are constrained to ask how he reconciles it with another expressed in a later part of the sermon, that "the last two decades of Unitarianism on both sides of the Atlantic are the darkest, the chilliest, the most damaging in the annals of our denominational history," and that the "advanced" thinkers and teachers among us "have the unenvia-

ble notoriety of having brought about the one dark age in Unitarian history."

But what is the cause of all this rottenness, and decay, and petrification, it may be asked. Mr. HAM answers that it is the decay of faith in historical Christianity. "Yes, that is it; the decay of faith in historical Christianity has been for years past the gangrene of our churches, which has well-nigh brought about the complete mortification of our whole denomination." It is the want of a "clear, simple, doctrinal statement that is at the root of it all; without this there is mere phantasm and deplorable foolishness." And what is his remedy for the "radical rottenness of our denomination?" "Only the high fidelity of a *Christian Reaction* or a *Christian Separation*, can save our denomination from virtual extinction as an influence on the religious sentiment and life of our country," says Mr. HAM. But what does this mean? We believe in Christian action as firmly as any one, and we believe that it is being manifested more and more in all the Churches, not excluding our own; *Christian Reaction*, if we comprehend its meaning aright, we have no wish to see. If it means, as it seems to do, a return to certain forms of belief, a going back to older notions about CHRIST, a re-acceptance of certain ideas that used to prevail about JESUS, we see no great advantage over the prevailing tone of thought in the denomination. As for *Christian Separation*, what does that mean but a sort of Pharisaic self-righteousness, wholly alien to the spirit and teaching of JESUS? "The fellowship of our Churches at this time is artificial, forced, and pitifully experimental and spasmodic; it is the hollowest sham; there is neither reality nor profit in it." So says Mr. HAM, and in the spirit of "Christian Separation" he entirely disowns it, and will not stultify himself by keeping up the outward and visible signs of it. And he who would learn what the result of all this is had better visit Essex-street Chapel any Sunday morning, and if he is curiously inclined, let him inquire what is being done there to show what "Christian Separation" means, and what steps are being taken there to convince the world that there is one Unitarian church in London which is not "stricken with leanness or sterility," and where there has been no "decay of faith in historical Christianity." If after this visit and inquiry he should become convinced that the advantages of Christian separation are not very apparent, and that it differs but in name from "Christian isolation," we shall not be much surprised.

There is nothing to stop the advocates of separation carrying their theory into practice at once, and should they do so we would not refuse to bid them Godspeed; but we feel convinced that they would not be the gainers. At the same time, we do not desire a separation. There ought to be, indeed, we are convinced that with mutual concession there is room for more than one school of thought amongst us; each may, if it choose, learn something from the other; but it is a primary condition that there shall be mutual respect for honesty of conviction even if that be mistaken. For that we look in vain in the sermon we have had to criticise and condemn. We make no charge of dishonesty of conviction against Mr. HAM, but if he would preserve the respect of his fellows he will do well to discard the rôle of a prophet, under which he veils too thinly the part of a disappointed croaker.

One word in conclusion. We have not condescended to disprove any of Mr. HAM's assertions; we have too much respect for the intelligence and knowledge of our readers

to do this. In the course of a debate last year the Prime Minister, replying to the speech of an ignorant self-conceited member, said "all the assertions of the hon. member I deny, and all his denials I affirm." Much in the same way are we disposed to deal with Mr. HAM's assertions, and there to leave them. All who *really* know anything of the Unitarian denomination during the past thirty years will know that the picture drawn by Mr. HAM is not true to fact, and that it is coloured in far too sombre tints.

FREE THOUGHT AS THE BASIS OF MORALITY—II.

MR. GOLDWIN SMITH opens his article in the current number of the *Contemporary* by remarking that, to ask "whether Science has yet found a new basis for Morality," is "a widely different thing from saying that Morality cannot exist without religion," and that "it is still more widely different, if possible, from imputing immoral tendencies to Science. At the same time we are not bound," he continues, "to accept at once, as science, everything that is tendered as such by scientific men on subjects with which, perhaps, they have not long been familiar." Nor should we allow ourselves to be hurried headlong by the current of new opinion into negative, any more than into positive conclusions. This is specially true, we are told, when the abjuration of a belief involves not merely a change in treatises of philosophy, but the greatest practical consequences, such as the abolition of religion. Still "abolished religion ought to be, and must be, as soon as it is proved to be founded on falsehood; the proposal of Freethinkers like RENAN to keep up the system as the means of restraining the vulgar, and protecting the refined enjoyments of the cultivated, being no less shallow, and in an age of educated artisans impracticable, than it is repugnant to morality." With this sentiment we heartily concur; but we regret our author should have been infelicitous enough to fix upon M. RENAN as a typical instance of those who would keep up religion as a hollow sham. So far as we are acquainted with the writings of the great French critic and scholar, it is a libel upon his teaching to charge him with anything of the kind. Curiously enough, the writer whom we noticed last week contrasts M. KENAN with the leading freethinkers of France, and quotes his words:—"Qu'on n'espère donc pas à se passer de religion ni d'associations religieuses. Chaque progrès des sociétés modernes rendra le besoin là plus impérieux." This statement embodies, or seems to embody, an opinion the opposite of that ascribed to its author and Mr. GOLDWIN SMITH, instead of entering him upon the list of his opponents might have claimed him as an important ally. But to proceed. It is certainly quite true that "we may accept with admiration and gratitude DARWIN'S scientific discoveries without feeling ourselves obliged to draw from them inferences which the discoverer himself has not drawn." We may recognise, too, "the breaches made by science, history and criticism in the evidences not only of Christianity, but of Natural Religion," and yet "we may decline at once to pronounce that the religious sentiment in man is devoid of meaning, and that the evidences are absolutely incapable of rational reconstruction." It will at once occur to our readers that there is a wide difference between the Christianity of Dr. MARTINEAU and that of Mr. SPURGEON, and that though the latter may be doomed the former may be

far enough from perishing. So of the Natural Religion of such writers as the Duke of ARGYL when compared with that of writers of the old school.

Having prefaced his general argument in the foregoing manner, and warded off or replied to a recent attack made upon him by Miss BEVINGTON, our author goes on to say that "he must be a scientific optimist, indeed, who refuses to admit that society has come to a critical juncture." It seems impossible to question the fact, he adds, that the morality of the mass of the people has been bound up with their religious belief in the existence of an All-seeing Eye and of an infallible, inflexible, all-powerful Justice. The point in contention is, whether the loss of such beliefs can be replaced by science in so satisfactory a manner that life may be as strong and as rich in good works as it could have been with them in their purest form. Our author doubts this, and contends that whatever science may be able to do in the future it has not as yet found the required basis of morality. As a crucial test he refers to an Italian who, finding that a new and mysterious plague was ravaging his city, devoted himself to the preservation of his fellow citizens, shut himself up with a subject, took his observations, consigned them to writing, and then, feeling the poison in his veins, went calmly to the hospital to die. This heroic act he contrasts with that of a man who, seeing that there stands but a single life between him and a great unenjoyed fortune, takes that life, and, getting possession of the fortune, without suspicion, uses it to benefit not only himself but "troops of friends and grateful dependants." He then asks—"Why is the first man happy, and the second miserable? Theism, on its own hypothesis, has an answer ready. What is the answer of Agnostic Science? We must prefix an epithet because without it a distinction drawn between Science and Theism begs the question. A rational Theist maintains that Theism is science." It is in the "Data of Ethics," by Mr. HERBERT SPENCER, that we are likely to find the best answer Agnostic Science has to give, says Mr. GOLDWIN SMITH, and to this book he accordingly turns.

Mr. SPENCER begins, we are told, not with humanity but with the molluscs, and treats man simply as the last of the Evolutionary series. "His tests of right and wrong in the actions of the most evolved of animals, as in the case of the least evolved, are pleasure and pain—pleasure denoting that the action is favourable, pain that it is unfavourable to the vitality of the organism." And "an authoritative conscience, duty, virtue, obligation, principle, and rectitude of motive, no more enter into his definitions or form parts of his system than does the religious sanction. Of that which constitutes moral beauty he has no word. Actions of a kind purely pleasant are absolutely right." Hence Mr. GOLDWIN SMITH urges that on such an hypothesis of right and wrong the action of the Italian physician is partly wrong because it gives him pain, while, on the other hand, the deed of the murderer is at least partly right. "If the murdered man was a fool, a niggard, or a selfish voluptuary who would have made no use of his riches or have used them ill, it really may be said that all the visible and calculable consequences of the action are good," and though one human life is sacrificed, "from Mr. SPENCER'S point of view nothing can be said about the indefeasible sacredness of human life." The contention on the part of the Agnostics, indeed, is that after certain æons have run their course, men will have

become so sensible of altruistic pleasure that it will be as disagreeable to them to injure their neighbours as to be injured themselves. But manifestly that happy stage has to be reached, and the difficulty is to see how it can be reached with pain and pleasure as the only criterion of right and wrong. The old doctrine has maintained that man must die to himself before he can live for others, that he must leave the instinctive stage of his development, where pleasure and pain dominate his being, and rise to a higher, in which the promptings of pain and pleasure yield to the voice of a moral ideal within. It certainly seems to us that if Mr. SPENCER'S utterances are to be taken as the last word of the science of to-day, then it has not yet found a new basis for morality. But "our great philosopher," as Mr. DARWIN has called him, is moderate in his views compared with many of his disciples. Our author gives a striking instance of this by transferring to his pages a long passage from an American work by Dr. BUREN DENSLOW on "Modern Thinkers," the preface of which was written "by Mr. ROBERT INGERSOLL, the foremost teacher of Agnosticism on that continent." A few sentences from this passage will show the quality of the work in question, and illustrate the fact, in no ordinary manner, that Science, as contrasted with Theism, regards man from the purely instinctive phase of his being, and not from the higher ethical stage to which we have already alluded. Here is a specimen of Dr. VAN BUREN DENSLOW'S reasoning:—"It is generally believed to be moral to tell the truth and immoral to lie. And yet it would be difficult to prove that nature prefers the true to the false. . . . Nature endows almost every animal with the faculty of deceit in order to aid it in escaping from the brute force of its superiors. Why, then, should not man be endowed with the faculty of lying when it is to his interest to appear wise concerning matters of which he is ignorant? . . . So habituated have we become to assume that truth-telling is a virtue, that nothing is more difficult than to tell how we came to assume it, nor is it easy of proof that it is a virtue in an unrestricted sense." This is plain sailing; we know what Dr. VAN BUREN DENSLOW means. We should have thought that truth-telling, taking into account the etymology of the word virtue, really might have been considered one by any Agnostic scientist. The word indicates strength; and on his own showing truth-telling is a hard thing to do. But then the question is, where virtue is to be found in the old sense of the word, on the Agnostic hypothesis, since doing the right is a pleasurable and, therefore, an easy thing, while perfection is to be the outcome of an accumulation of agreeable sensations. KANT found God behind the idea of duty; all that the advocate of derivative Morals finds behind it is, or seems to be, an instinctive craving for possession and enjoyment. FICHTE thought, according to Mr. LEWES, that by our efforts to fulfil our duty we are not only tending towards God, "but live in some measure the life of God." This noble thinker held with so many other great men that duty is "a pulse beating in the very heart of man, a power inseparable from his constitution, and that according to its fulfilment is the man complete." Alas! for the foolish moral heroes of the dark past; their idea of duty was but a dream; their love of truth a mere delusion. These things, instead of raising them to God, as they fondly thought, did but link them to the unevolved and nominally inferior animals. Still, *mirabile dictu*, these same delusive ideas have somehow or other inspired all or nearly all the best of men.

A mighty host of "nameless martyrs" have had no others support, either in life or in death, while not a few of those of whom the world has not been worthy have found a restful satisfaction, a blessedness, in short, in their obedience to the voice of duty, which all the pleasures procurable by the wealth of Paris or London could not have given them.

We are very far from having exhausted Mr. GOLDWIN SMITH's analysis of the claims of Science in the field of Morals. But we have said enough to show the kind of development the Evolutionary theory is likely to take, judging from Dr. Van BUREN DENSLOW's exposition of it. It seems to be forgotten by the advocates of derivative Morals that the God-thought found in religion not only shows a man the right, but gives him the strength to do it. We do not deny that reason must shed its radiance over the firmament of the spirit to make this operation complete. What we wish to insist upon is, that many of the weakest and the worst of men see the right, but have no power to perform it. They are possessed of no fly-wheels of divine emotion capable of counteracting their passions, and so they are hurried on to what the world has hitherto regarded as evil. The light of love falling upon our souls from a Heavenly Father's eye, quickens our being, while mere philosophy leaves us morally powerless. J. M.

THE BRADLAUGH BUSINESS.

The constitutional question as to the right of an Atheist to be a member of the House of Commons has again been remitted to the electors of Northampton, if not to decide at any rate to help to solve. The latest departure, to use a term now frequently affected, has been that of Mr. Bradlaugh for Northampton, he having been expelled from the House of Commons for conduct to which we shall presently refer. It will probably be remembered that at the commencement of the present Session the House of Commons again refused permission to Mr. Bradlaugh to adopt the course the law of the land provides, i.e., they took a course which we hold to be not only unconstitutional but illegal. For this, and all the untoward events that have flowed from it, a majority of the House of Commons is to blame in the first degree. Failing to obtain justice at the hands of the House, Mr. Bradlaugh's colleague in what we suppose must be still called the representation of Northampton, moved that Mr. Bradlaugh's seat should be declared vacant and a new writ be issued; but this was rejected by a large majority, the Government opposing the motion for technical and the Opposition for personal reasons. Denied justice on all hands, a member in name only, having no appeal to the law tribunals for the illegal treatment he has received, Mr. Bradlaugh took a step which in the language of the leader of the Opposition forced the hand of the Conservatives, and has led to his expulsion. Directly after the division on Mr. Labouchere's motion Mr. Bradlaugh walked up to the table of the House, and before he could be stopped read out the words of the Parliamentary Oath, kissed a copy of the New Testament he had with him and signed the paper from which he had read the oath. Being ordered by the Speaker to withdraw below the bar he complied, but immediately re-entered the House and took a seat within the bar. Being again directed by the Speaker to withdraw below the bar, Mr. Bradlaugh, having stated that he had now taken the oath required by law and also taken his seat, obeyed the Speaker's directions. This led to a warm discussion, the pretty general feeling being that a gross insult had been offered to the House by Mr. Bradlaugh. Mr. Gladstone suggested time for deliberation, and this was agreed to. On Wednesday, Mr. Gladstone, while admitting the scene of the previous evening was "scandalous in the highest degree," declined to take the initiative in dealing with the case, consistently carrying out the course he has all along adopted, viz., that it was for those who had by their illegal conduct brought about the scene to take the steps necessary to punish Mr. Bradlaugh, if

punishment be deserved. Sir Stafford Northcote, after a petulant complaint that the leader of the House had cast the duty on him, moved that the Sergeant-at-Arms be instructed to prevent Mr. Bradlaugh from entering the precincts of the House. This motion was characterised as a milk-and-water one by Lord Randolph Churchill, amid the assenting cheers of many of those who regard that young gentleman as far more fitted to lead than the recognised leader of the Opposition. During the debate Mr. Bradlaugh was refused permission to speak in his own defence, which again is without precedent, and wholly opposed to the most ordinary notions of justice, and more in accord with that administered by Judge Lynch. Mr. Bradlaugh thereupon entered the House and took his seat. At this "reiterated insult" Sir Stafford Northcote asked leave to withdraw his motion—the milk-and-water one—and to substitute for it a motion for Mr. Bradlaugh's expulsion. This was carried, and as a consequence, a writ was at once moved for and directed to be issued, and it now rests with the electors of Northampton to decide whether this business is to further trouble the House of Commons.

Were we merely concerned to look at this matter from a party point of view we should be disposed to hope that Mr. Bradlaugh, who will, of course, again seek election, will fail. But we have hitherto looked at this question from a higher point of view than that of party. There is involved here a constitutional question, a question of religious liberty, and we dare not, therefore, permit the slightest feeling of desire for the sinking into oblivion of a question which has troubled the Liberal party sorely to find expression. On the contrary; we now feel that it will be better every way for Northampton to re-elect, by a decisive majority, the man who has been refused bare justice at the hands of an intolerant majority in the House of Commons. And we say this, notwithstanding the course that Mr. Bradlaugh has taken, which, however ill-judged it may have been, has so far proved successful that he has got what he wanted, viz., an appeal to his constituents.

There has been a great outcry against Mr. Bradlaugh for what is called an insult to the House. So far as an explanation has been permitted to him he has stated that what he has done he did for the purpose of getting a legal decision on his right to take his seat. That he disobeyed the orders of the House of Commons is quite clear, that he has disobeyed the law is not so clear. The men who talk about insult so loudly conveniently forget that there are some things higher than the House of Commons, and those are justice and legality. Both of these a majority of the House, inspired with feelings of party and theological rancour, have violated. It will be time enough to talk about insult when the House no longer sets an example of lawlessness, and when might ceases to override right. It is for the electors of Northampton now to give their answer to the House of Commons; we trust it may be no uncertain one.

DR. WILLIAMS'S TRUST.—XXIV.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

142. REV. ROBERT ASPLAND (1811-45).—Minister of the Gravel-pit Chapel, Hackney (1806-45). A member of the Presbyterian Board (1821-45), editor of the *Monthly Repository* (1806-26), and of the *Christian Reformer* (1815-44), of both which periodicals he was the originator; secretary and one of the founders of the British and Foreign Unitarian Association, and author of about fifty separate publications. This eminent minister was for many years the most distinguished leader of the Unitarians of the metropolis in their various public efforts. When he entered Dr. Williams's Trust, in 1811, "he had," in the words of Dr. Thomas Rees, "established a high reputation among the Presbyterian ministers of London, not alone by his professional services in the pulpit, but also by his active labours in religious and charitable institutions belonging to the Dissenters." He lived in exciting times, and no one in his position took a more prominent part in the political, religious, and inter-denominational struggles of the last forty years of his life. He witnessed the repeal of the "Act for preventing the Mischiefs and Dangers that may arise by certain Persons called Quakers and others refusing to take lawful Oaths"; of the Five Mile

Act, restraining Nonconformists from inhabiting in Corporations; and of the Conventicle Act, which imposed penalties of £20 or £40 upon every Dissenting preacher for each sermon addressed to an audience of more than four persons. He saw the passing of an Act (52 Geo. III., c. 155), which for the first time extended to Unitarians the benefit of the Act of Toleration. He assisted in procuring the repeal of the Test and Corporation Acts, in removing the disabilities of Roman Catholics, and in procuring the Dissenters' Marriage Act, and was from the first in the midst of the unfortunate quarrels between the English Presbyterians and the two other Denominations, and he lived to see the passing of the Dissenters' Chapels Bill. He died at Hackney on the 30th of December, 1845, in his sixty-fourth year.

A memoir of his life, works, and correspondence was written by his son, the Rev. R. Brook Aspland, and published in 1850, forming an octavo volume of goodly size, and containing much historical matter interwoven with the narrative. The following extracts in relation to the main subject of these biographical notes may be appropriately introduced here:—

"It was on many accounts gratifying to Mr. Aspland to be called on to share the responsibilities of Dr. Williams's Trust. . . . One of the few rewards of his trusteeship was the occasional society of his colleagues in office. Four times a year the trustees, in accordance with the directions of their founder, assembled round a table spread with plain yet substantial hospitality. That frugal table had, however, attractions of the best kind—knowledge and strong intellectual power generally, and sometimes eloquence and wit, seasoned the conversation of the guests. The party assembled in the principal room of the Library, which is hung round with Nonconformist worthies. Earlier in the century, before fashion had put aside all distinctions of costume, venerable divines in state wigs and the other insignia of the clerical dress, and aged gentlemen in the becoming costume of a former generation, sat near the head of the table, and equalled, if they did not surpass, in dignity the figures which looked down upon them from the surrounding canvases. With stately grace did Dr. Abraham Rees preside over these simple banquets; his powers of conversation were great. On one side of him would sit Dr. Lindsay, on whom nature had been prodigal in its gifts, and who to a noble person added the endowments of a powerful and cultivated mind. On the other side might be seen Mr. Belsham, whose manners were those of the gentleman, as his conversation was that of the scholar, or a traveller from abroad, or some valued friend of religious liberty—Dr. Parr, Mr. Everett, Mr. William Smith, or Mr. G. W. Wood—was an invited guest.

"From a manuscript book in Mr. Aspland's hand, dated 1821, are taken the following notes of a conversation, which may serve as a specimen of the table-talk of Dr. Williams's Library:—

Jan. 11, 1821.—Dr. Rees related the pleasant meetings of a club which used to meet at the London Coffee-house, of which Dr. Franklin was a member. Everything new in the Royal Society was there talked of. Dr. F. was the life of the club, but when a stranger was introduced was always mute. . . .

Mr. Belsham.—Dr. Franklin was sceptical. He told Dr. Priestley that he had never fairly studied the evidences of Christianity, and lamented that, owing to his having in early life been accustomed to hear Christianity ridiculed, he was never able to bring himself to study it seriously. Dr. Kippis and Dr. Harris always looked on Dr. F. with suspicion.

Dr. Rees.—But Dr. Priestley idolised him. Dr. Kippis knew little of the world; Dr. Harris differed from Dr. F. in his politics. The truth lay between the two.

Dr. Rees talked on his favourite subject of the safety of the middle path. He reminded Mr. Belsham that, in company with Dr. Price once, he (Mr. B.) had asserted that he was a middle man; upon which Dr. P. replied, if you be in the middle I can point out one extreme, but where is the other?

Mr. Le Breton told of a late pleasantry at the Westminster School. There was a question (debated in Latin) concerning the morality of the Romans who killed Julius Cæsar, and it was said, 'Nec male fecerunt, nec bene fecerunt, sed interfecerunt.' What was the meaning of *inter* in this word? We had *medley* in a similar sense.

Mr. Belsham.—*Chance-medley* is accidental homicide.

Dr. Rees expatiated on his Arian views. He believed in the pre-existence of Christ—a distinguished spiritual being in a former state, perhaps this world, before the revolutions that preceded what is called the creation. The spiritual nature took the place of a human soul at generation. All souls pre-existed.

Mr. Belsham would probably agree with the Doctor if he knew his meaning.—*Memoir*, pp. 393, 399-401.

Mr. Aspland was brought up and educated for the ministry amongst the Baptists, but whilst pursuing his studies at Aberdeen in 1800 he was led to reject the Calvinistic theory, and on that account voluntarily resigned a valuable Baptist Scholarship which he held. In the following year he accepted an invitation from the General Baptist Congregation at Newport, in the Isle of Wight, where he was settled for five years. Whilst there he gave up Arianism, but he does not appear to have ever abandoned his anti-pædo Baptist opinions, and he had no occasion at Hackney to administer adult baptism. "It were superfluous to add," wrote the Rev. John Kentish in 1846, "that Mr. Aspland from the beginning to the end of his ministry was a Christian Unitarian" . . . "an unwavering believer in historical Christianity as it rests on miraculous attestation."—*Memoir*, p. 604.

(To be continued.)

Occasional Notes.

In the course of a speech which he delivered at the little Lincolnshire town of Grantham this week, Mr. Goldwin Smith referred to the Bradlaugh case in words that seem to us to go to the root of the matter, and that are well worthy of the attention of those who subordinate the great and time-honoured principles of civil and religious liberty to personal prejudices, or mere electioneering policy:—

I live on a continent where religion has been entirely severed from the State, and has not suffered, but vastly gained, by the severance. Go through the American Union, from north to south, from east to west, even into the far western settlements, and you will see every little hamlet crowded with churches, built by the spontaneous piety of the people. Gentlemen, I hope Mr. Bradlaugh has no very ardent adherents here, for I am not one. It is not, therefore, as a personal question that I deal with the Bradlaugh case. I look at these things still from a religious point of view. I am one of those who do not believe that the end of religion has come. I take my stand upon the principle of the Free Churches of England, with whom on all religious questions my lot was cast. I take my stand upon principles which I believe to be those of the Founder of religion. "My kingdom is not of this world." I do not mean that religion is not a strong support of the State; I believe it is. But to support the State, religion must of itself be strong; to be strong, it must be sincere; to be sincere, it must be free. Taking my stand upon that principle, the question, I say, is not one of admitting Mr. Bradlaugh, personally, to the House of Commons, because I set him aside as the very least part of the whole matter; but of establishing once for all the principle that there shall be no religious restrictions in Parliament—that it shall not matter what creed a man professes, or whether he professes any or no creed at all—if he is duly elected, he shall go into Parliament as a matter of course. Let religion stand upon its own footing, and political questions upon theirs; that is the course which is most conducive to the interests of religion, most respectful to her, and ought to be accepted on religious grounds by all religious men. They say if Mr. Bradlaugh is admitted, you will unchristianise the House of Commons! Dr. Johnson once gained a signal victory in discussion with a person, which led his friend Boswell to remark—"You made a fool of him!" "No, sir," said Johnson, "Nature had been beforehand with me." It has not been left for Mr. Bradlaugh to unchristianise the House of Commons. Religion is a thing of reality—not of forms and professions. No sensible man cares for mere forms and professions; and why should we suppose the Almighty does?

DR. BUTLER, head master of Harrow School, in a sermon preached on Sunday at the Chapel Royal, made some pointed and noteworthy observations on Christian charity in political life. Dwelling upon the words, "Though I speak with the tongues of men and of angels and have

not charity, I am nothing." Dr. Butler said:—"There seems to be a kind of tacit understanding that in political life the law of Christian love is to be ignored, or at least suspended—that, whenever it is possible, the worst motive is to be assigned; that a man's good is to be systematically suppressed, and his weakness insultingly paraded; that every error is to be magnified into a crime, every old sore unsparingly ripped up and gloated over, every success invidiously and insidiously decried. This, so far as I can see, is the prevalent language of our day, common alike to all parties, whether you look for it in the newspaper, the magazine, the Houses of Parliament, the club, or the drawing-room; and surely to a Christian it must be a sorry sight—all the more so because of our loud Christian professions." It is gratifying to know that these words were listened to by a considerable number of prominent political personages, including the Prime Minister.

WE congratulate the Liberals of Poole on having chosen so sound a Radical as our friend Mr. Thomas Chatfield Clarke to be their candidate at the next general election. On Wednesday night a large Liberal meeting was held for the purpose of giving a public reception to Mr. Clarke. He expressed an opinion in favour of the closure, upheld the home and foreign policy of the Government, and referring to the Bradlaugh question, said that if he had been in the House of Commons the previous night he should have voted in favour of Mr. Bradlaugh taking the oath. The Hon. Evelyn Ashley, M.P., followed in the same tone as regards the closure and Irish policy, and resolutions pledging support to Mr. Clarke and expressing confidence in the Government were unanimously passed. Poole will gain a valuable member and a thoroughly honest and consistent Liberal if it elects Mr. Clarke, to whose candidature we wish all possible success.

ARCHDEACON REICHEL, Professor of Ecclesiastical History in the University of Dublin, has been ventilating his broad views of "Episcopacy" in the sacred precincts of the College chapel, greatly to the astonishment of the high and dry advocates of apostolic succession and Divine rights. The Archdeacon is an advocate of views similar to those held by the Bishop of Durham and other well-known Churchmen, and those are regarded by High Churchmen as a surrender all along the line of the ecclesiastical position.

Chicago Unity, commenting on the programme of our coming Conference, writes:—"The invitation is of the broadest kind, inviting delegates from 'Unitarian and other non-subscribing congregations.' Judging from the topics assigned, our English brethren are going to begin at the work rather than at the glory end. This is well. Careful deliberation will land the body in enthusiasm, but much enthusiasm sometimes evaporates before it culminates in far reaching efficiency. *Unity* sends its greeting beforehand to the English brethren."—We hope the warning against mere talk and fitful enthusiasm will prove to be needless.

A propos to the question of eternal punishments, a correspondent of the *Spectator* tells the following story:—

It is refreshing to hear of a genuine conversion, if it be from darkness to light, especially when it is speedy and complete. A few years ago, a friend of mine—there is no harm now in telling this story, as the superstition referred to in it is exploded, if not everywhere, certainly among your readers—was taking a country walk with a friend, a clergyman, when the latter suddenly wheeled round, his face towards home, with the remark, "Let us go back, I'm tired; was called up in the middle of the night to baptise a child that was dying." "Were you in time?" asked my friend. "Just," was the reply; "another half-minute, and I should have been too late!" "And if you had been, what then?" "Why, then, I suppose, the poor little thing would have been lost." "Eternally?" "Well, yes, according to our belief." "May I ask what sort of boots you wear?" said my friend. "Boots? Elastic-sided, always." "Now, suppose you wore laced, and they had taken two minutes to put on, the child would have been dead, and—lost eternally, ay?" "That's a peculiar view of the question; I must

think over my position." Two days after, the clergyman met my friend, and said, "I have thought that matter over, and must alter my view. The boots did it."

The clergyman was a fool, or he would have stood to his ground like a man. Assuming Scriptural authority for the doctrine of eternal punishment, and that the rite of baptism was indispensable to salvation, he ought to have faced the logical consequences of his hideous dogma, boots or no boots. If the child were destined to be saved it would have been kept alive, even if the clergyman wore laced boots, and so the ways of Providence would have been vindicated!

At a Unitarian meeting in Boston, U.S., on the Thursday before Dr. Bellows's death, the Rev. E. E. Hale told this touching anecdote:—"It happened to me a dozen years ago, more or less, to write a little book, of which the hero was called, for my purposes, Harry Wadsworth. He was represented as dying young, and the book began where some people who loved him attended his funeral. The book had not been published six weeks before I received a letter from the Pacific Coast, from an eminent merchant of San Francisco, of whom I had never heard, thanking me for writing this book, because it gave him some details in regard to the life of Harry Wadsworth, which he had never known before. He had not known what W. stood for in his name; he didn't know it stood for Wadsworth. 'When I was married,' said he, 'in the joy of young married life, I was in the city of New York, when, to my horror and dismay, my bride was struck down with the small-pox. The custodian of the hotel told me I must leave at once. The physician said it was impossible. The keeper of the hotel said that none of his servants must attend to her. I received then and there a visit from that Harry Wadsworth, who was then a young clergyman in the city of New York; and from that moment till my wife's recovery he came to her sick room and performed with his own hand the menial offices of the hotel chamber. You know by this time that his name was Harry Wadsworth Bellows.' Dr. Bellows's name is not Henry Wadsworth, but Henry Whitney; but that fact is an illustration of what is practical life for the man for whose life we are all praying to-day."

AT Cambridge the board of studies of modern and mediæval languages report in favour of instituting a special examination in modern languages for the ordinary B.A. degree to be held in the following subjects:—(1) English language and literature; (2) French language and literature; (3) German language and literature; and that candidates be required to satisfy the examiners in English language and literature and either French or German at their option. The report is signed by Professors Seeley, J. E. B. Mayor, Skeat, and Cowell, Mr. Bradshaw, the University librarian, Mr. Aldis Wright, and Mr. J. W. Cartmell.

WE read in an American paper that the pastor of the Congregational Church at Stratford, Connecticut, used the Revised New Testament. The officers sent him a written order to return to the King James version. "The ignorance thus shown by a people to whose enlightenment I have devoted myself," says the minister, "so disgusts me that I will no longer read any Scripture for their benefit. I have resigned."—The good pastor was quite wrong. He should have stayed and indoctrinated his people so thoroughly into the merits of the Revised Version that at last they voluntarily adopted it by acclamation.

IN Convocation of the Northern Province last week the Rev. E. Harman moved: "That the thanks of this Convocation be presented to the Revisers of the New Testament for their sustained efforts in the great work intrusted to them, and that this Convocation unites in the prayer that under the blessing of Almighty God the Revised Translation may materially advance the knowledge and understanding of the Holy Scriptures." Canon Trevor, of York, in opposing the motion, said that "this revised thing" had led to discussion and disaster to the English Bible, and so far from helping to promote the study of the Word of God, he took it to be a distinct step in the race of that criticism which had led to the most disastrous results in the

country in which it originated. The President—the Archbishop of York—suggested the postponement of the question until the next Session of Convocation. In doing so he expressed his opinion that the English Bible, with all its merits and its faults, was uncommonly good English, and was very dear to the people of England, and he had no doubt that the mass of the people were not in favour of abandoning the one and taking up the other. The resolution, we are hardly surprised to hear, was withdrawn.—Canon Trevor and his school are wise in their generation. They evidently think that pure scholarship and a more accurate knowledge of what they call “the Word of God” are entirely subordinate to the interests of a dogmatic system. There is a growing conviction, the soundness of which we cannot dispute, that the Revised Version is sapping the foundations of the old ecclesiastical Orthodoxy.

GRAMMARIANS, expositors, and historians have been puzzled by the feminine article used with the masculine Baal, Romans xi. 4: *ἡ Βάαλ*. Some have thought that a feminine appellation such as *image* or *statue* must be added, some that the feminine gender indicated contempt, some that the name Baal was of common gender and served also for Astarte. Professor August Dillmann, of Berlin, in the *Monatsbericht der Akademie zu Berlin*, discusses these views and shows how untenable they are. He then proceeds to develop his own explanation and to show that in the last centuries before Christ and in the first Christian centuries the Palestinian as well as the Hellenistic Jews held the principle that the name Baal dare not be uttered, just as they never ventured to pronounce the name Jehovah. For Jehovah the Jew read Adonai, and for Baal in Greek he read *αὐλόνιον*. In Greek they suggested this reading by the feminine article, and Paul followed this custom when he wrote *ἡ Βάαλ*.

THE completed returns of the late census of the United States show the population of the great cities to have increased by leaps and bounds, while in many instances towns unknown twenty years ago have attained enormous dimensions. New York has 1,206,590 inhabitants, against 942,292 in 1871; Chicago, 503,304, against 298,977; Brooklyn, 566,689, against 396,099; San Francisco, 233,956, against 149,473; Denver, 35,630, against only 4,759. The growth has been most marked in the West and in the manufacturing centres.

THE Hungarian Protestants seem to be taking extraordinary pains to assert and preserve Hungarian nationality. A short time since the General Synod of the Reformed Church of Hungary appointed a Special Commission to draw up a new hymn-book. A Pesth correspondent states that the regulations laid down for the experts upon this Commission are extremely severe. No hymn of German origin is to be admitted. It is even proposed to exclude the Magyar translation of Martin Luther's “Ein feste Burg ist unser Gott!” The new hymnal must be first of all national, and afterwards devotional and musical. Hence it is only to include the original Magyar hymns, and original Magyar music.

THE LATE DR. SHEPHERD FLETCHER.—At a meeting of the committee of the Unitarian Home Missionary Board, held last Monday evening, Mr. Harry Rawson in the chair, it was moved by the Chairman, and seconded by Mr. J. Dendy, sen., “That this Committee desires hereby to express their deep sympathy with the family of the late Dr. Shepherd Fletcher in their recent bereavement; and to record their sense of the valuable services rendered by him as the Honorary Medical Officer of the Unitarian Home Missionary Board since the establishment of the Institution.”

It is rumoured that the Canadians are desirous of absolute independence in the matter of copyright, and that the Hon. William Macdougall will introduce a Bill on the subject in the present session of the Dominion Parliament. The complaint of the Canadians is that English books are too dear; yet our sixpenny editions are cheaper than any which they can produce themselves or import from the United States.

PROFESSOR A. H. SAYCE has returned to Oxford from his winter's tour in Egypt, but the *Academy* regrets extremely to hear that his health has not been benefited thereby.

Reviews.

Alexander Raleigh. Records of his Life. Edited by Mary Raleigh. Edinburgh: Black. 1881.

On one occasion only we had the privilege of hearing the late Dr. Raleigh, the minister for many years of the well-known Hare-court Chapel, Canonbury. It was at the opening of a new suburban chapel, in a neighbourhood not noted for breadth and liberality of sentiment in theological matters. The preacher was a man of grave, stately aspect, with a slight Scotch accent, and entirely devoid of pretence or striving after effect in his manner of delivery. He preached like a man who felt that he had a great message entrusted to him, and delivered it right on in a simple, manly, and natural way. His sermon was in part a very effective plea for greater tolerance of honest and conscientious scepticism, a lesson greatly needed by the Orthodox Dissenters of that day. We remember to this day the almost scornful manner in which the preacher referred to those who are keen in their scent after heresy, while remarkably tolerant of grave faults of character and life. The sermon was one that might have been delivered in any Unitarian chapel, and was certainly one significant indication of the “Changed Aspects of the Evangelical Faith,” on which towards the close of his career he discoursed wisely at an assembly of ministers of different Orthodox denominations. On another occasion we met Dr. Raleigh on one of these memorable days when the representatives of the “Three Denominations” go up to the throne with congratulatory addresses on the marriage or birth of some members of the Royal family, and then, although known to be heterodox, we received from him the friendly greeting that might be expected from the preacher of the sermon to which we have referred. All that we have read from his pen has been quite in harmony with the idea we had been led to form of the character of a grave, cultured, refined man, with a pervading vein of poetic sentiment, and deep religious feeling, which made his preaching very attractive to thoughtful readers.

The memoirs, it must be confessed, are somewhat disappointing. Mrs. Raleigh has, no doubt, performed her labour of love as efficiently as was possible under the circumstances. She has “tried to be true, as he was, and while giving—from his own hand as much as possible—enough of details to fill up the picture, she has had a loyal regard to his characteristic reticence.” But this very reticence gives the record of his life much less of human interest than we expected in the case of a man of his mark. The materials at the disposal of the biographer seem to have been limited—chiefly MSS. of sermons and theological essays. The career was an uneventful one that of an estimable Congregational minister of the front rank, who took an active part in the affairs of his own denomination, but was unknown in the larger world of literature and science. We expected in a memoir of this kind to have gained some glimpse into the interior life of a popular Dissenting body, in respect to which “people of the world,” so called, have but vague and sometimes very inaccurate notions. But here we are disappointed, and there may be good reason for the reticence, judging from some allusions to the difficulties and discouragements which even so eminent a minister as Dr. Raleigh experienced in the course of his various pastorates.

We are struck with the pervading melancholy of the book. There is an utter absence of humour, which makes us feel that we are in an entirely different atmosphere from that in which men of literary and scientific eminence live. Dr. Raleigh was, we fancy, genial and pleasant enough in his private relations, but in reading this and other memoirs of Dissenting worthies we feel as if they never put off their artificial pulpit manner. They seem to go about in the world like men oppressed with a sense of the seriousness of life, who are liable to be called upon at any moment to “engage in prayer,” and are expected to live with a constant sense of the death impending over all mortal beings. In the case of Dr. Raleigh this may be partly accounted for by the frequent pressure of ill-health; and still more by his early training in one of the strictest of Scotch sects, the Cameronians. It is obvious that in this and in many other ways the old Puritan theology exercises its gloomy and depressing influence over

many who have long outgrown its dogmas. In any case the lighter aspects of life, which seem to us Liberals to have their function in the formation of character, are studiously and consciously ignored by Dissenting divines of the Orthodox persuasion. From the time when he devoted himself to the ministry, it is incidentally recorded, Dr. Raleigh never entered a theatre, being convinced that evil of several kinds was inseparably associated with the modern stage. Writing to a sister in 1844 to explain why he cannot accompany her to a concert, he remarks that his old college tutor, “Dr. Vaughan himself would make no objection, but thinks that, taking into account the state of feeling on the subject of a considerable part, and that in many respects the best part of our denomination, it would neither be wise nor dutiful in us to set an example of latitudinarianism.” What an illustration of the “fear of the folk,” and especially of the Deacon folk, in which the popular Independent minister lives and moves and has his being! For our own part we prefer the “latitudinarianism” which encourages a manly independence of thought and action, to that sickly “pietism” which regulates its conduct by the standard of “the best part of our denomination.”

The outward life of Dr. Raleigh may be briefly told in a few sentences, and his useful career, as we have said, was comparatively uneventful. He was born of respectable Scotch parentage, his father being a farmer in Galloway, the picturesque country which Andrew Rutherford loved so well, and which is famous for the heroic story of the old Covenanters. He received the rudiments of his education in the high-school of Castle Douglas, then little better than an ordinary parish school. Notwithstanding the industry and marked intelligence of both his parents they were never prosperous in life, and the young Alexander was apprenticed, first to a draper in Castle Douglas, and afterwards to Mr. White, of the same trade, in Ranelagh-street, Liverpool. When he began to read and think for himself, business became distasteful to him. “Converted” in the Orthodox sense, under the ministry of the late Rev. John Kelly, of Liverpool, he was advised to study for the Christian ministry, and the usual difficulties being overcome, he left business and entered the Independent College of Blackburn, at the comparatively mature age of twenty-three. The College, then under the charge of the Rev. Gilbert Wardlaw, was afterwards removed to the neighbourhood of Manchester, where the young Raleigh came under the guiding influence of the late eminent Dr. Robert Vaughan, the founder and first editor of the *British Quarterly Review*. We have a slighter glimpse than we could wish into the interior of a Dissenting College, and what little we see from this and other sources only deepens the strong conviction we hold of the essential narrowness of the “Dissenting Academy” system, and of the vastly superior advantages of the University system under which young men destined for various professions are trained together during their undergraduate course. Raleigh was not a scholarly man, and never had much ambition that way. He had not enjoyed the advantage of early classical training, and even in after days there are no traces of any interest in the deeper intellectual problems or scientific researches of the age. Knowledge of whatever kind, his biographer tells us, seemed to him only subsidiary and instrumental. His mission was “to preach the Gospel; and in this desire all others were swallowed up.”

Raleigh's first charge was at Greenock, where he threw himself with characteristic energy into his ministerial duties. After three years he resigned on account of failure of health, touched to find how much love his short ministry had won him. A period of rest followed, recruiting health and strength. Then came a successful ministry of five years at Rotherham, in the early part of which he was married, in 1851, to Mary Gifford, of Edinburgh, an accomplished woman, whose well-written tribute to her husband sufficiently proves that she was worthy of being his life-partner.

Next came a ministry of three years in Dr. Wardlaw's famous old chapel in Glasgow. The trying climate of the North did not suit his health, or that of his family, and we gather from some slight indications that he had there the usual difficulties which fall to the lot of most Dissenting ministers, who have “to please in

order to live." When an invitation came from London he was ready to go, because he felt that "the conservatism of a long-established congregation, with ways and ideas fixed for fifty years, hampered his action, and without any blame being attached to individuals, fettered his freedom in a way that he felt was a hindrance to his work. It seems at first sight a little inconsistent with this remark that he accepted an invitation from the congregation of Hare-court Chapel, which was founded more than two centuries ago by one of the ejected ministers of 1662. The congregation, however, had dwindled away in the old city chapel, and the small remnant had removed the endowments and built a handsome new chapel under the same name in the Canonbury district, where Dr. Raleigh felt it to be one of the charms of the place that he practically had to make a new congregation. His ministry of fifteen or sixteen years in this place was the most fruitful and successful in his whole career. "The Church-membership which, when Mr. Raleigh came [in 1859] numbered thirty-four, stands in the report of 1861 at 414, and in 1867 at 840." Here he led the usual life of a popular metropolitan minister, and was called to the highest stations of trust and influence in his denomination. In 1862 he had an interesting and quite friendly controversy with Charles Kingsley, arising out of the Bicentenary agitation. In 1865 he received from the University of Glasgow the degree of Doctor of Divinity, and in May of the same year, in company with his former tutor, Dr. Vaughan, and his friend Dr. George Smith he visited America, the party representing the Congregational Union at the National Conference of American Congregational Churches held at Boston. His speeches on this occasion made a most favourable impression, and he was received with all the more favour because through the civil war he had been unwaveringly in full sympathy with the North, believing that the cause of the Union was the cause of humanity and right. In 1868 he achieved the blue riband of Congregationalism, the chairmanship of the Congregational Union, on which occasion he delivered two valuable addresses, one at the spring meeting on "Christianity and Modern Progress," and the other at the autumn meeting, suggested by the recent disestablishment of the Irish Church on the general question of Church Establishments. In 1879 he was again appointed Chairman of the Union, but resigned the office during his last illness. A delightful visit to Switzerland during the eventful year of the Franco-German war, and a longer journey to Egypt and Palestine in 1875 varied the even tenour of his ministerial life. In 1871 a novel experiment was tried, which does not seem to have been altogether successful. A second church was founded in fellowship with Hare-court, and sharing with it the services of two ministers, Dr. Raleigh, and a colleague, the Rev. Henry Simon. A beautiful church was built at Stamford-hill, and it was arranged that each minister should preach once on Sunday at each chapel, repeating the same sermon at both places, and dividing the pastoral work as might seem best. The experiment, which lasted for four years, did not realise the expectations formed, although Dr. Raleigh himself would never allow that it was a failure. Even at Hare-court, prosperous as it was, there were difficulties created by factious persons, which caused him much pain and anxiety, and pamphlets containing bitter accusations were circulated, containing reflections on his ministerial character, which "took the sunshine out of these later days at Hare-court."

In 1875 Dr. Raleigh was invited to become pastor of Kensington-chapel, vacant by the resignation of the Rev. Dr. Stoughton; and much to the regret of the great majority of his friends at Hare-court and Stamford-hill Chapels he decided to accept the new "call" as the only way of escape from the excessive labour which threatened a premature end of the ministry. There is little to record of his years at Kensington. They flowed evenly and pleasantly, and it was stimulating to him as a preacher to find among his congregation not a few who were influencing by speech or pen the political and religious thought of the time.

After four years successful ministry at Kensington the end came in the spring of 1880, soon after the general election, and it is characteristic of his life-long political sympathies that during his last illness he said, "There is comfort in dying

when the nation is recovered to righteousness and a righteous Government."

Dr. Raleigh, as we have intimated, was a popular preacher and pastor rather than a scholar or theologian. His publications were chiefly of a practical kind; two volumes of sermons of the meditative character, showing considerable depth of religious sentiment and the command of a graceful and poetic style; and two small books of the expository class—one bringing out the practical lessons and dramatic scenes of the Book of Esther, and the other doing the same office for the much more interesting and instructive Book of Jonah.

In the course of this review we have already indicated our estimate of Dr. Raleigh's character and work. He had not the massive intellect of his friend Thomas Binney, and his name is not permanently associated with any great movement in religious thought or philanthropic action. He is scarcely one of the foremost figures in the history even of Modern Dissent, and he will live chiefly in the memory of the friends who loved him and were benefited by his preaching—perhaps after all the best kind of fame. He was a thoughtful, amiable, high-minded man, who successfully surmounted every obstacle, and attained the highest places of honour in his own denomination. In reading these memoirs we cannot help feeling that he was a man whom we should like to have known, and that he might have benefited by closer communion with some of our best men, while we in turn might have learned much from him. It is one of the trials of our isolated position that we are separated by dogmatic differences and sectarian walls from free intercourse with such men. Perhaps we have to learn that there is the real spirit of liberality in many who still use the old Orthodox formulas and cling to what they regard as the essentials of Christian faith; while they have to learn that there is the real spirit of Christianity among many who reject the whole Messianic mythology and believe with Jeremy Taylor that "religion is rather a divine life than divine knowledge."

Lay Sermons. By John Stuart Blackie. London: Macmillan and Co. 1881.

It has always seemed to us much easier to say what is not a sermon than to give a complete definition of what a sermon is. The old-fashioned notion that a sermon must be prefixed by a text or verse from the Bible, that it should be divided into a firstly, secondly, and "thirdly and lastly," has quite gone out of fashion. That it must have some reference to God in it is no longer considered essential; and it is only those who talk of "Gospel sermons" who insist on a frequent reference to Christ being made. We have listened to many sermons which but for the fact of the preacher requesting his hearers to look into the Bible, and there pick out certain words, might have done as well, if not better, for the pages of the quarterly reviews; others would have been far better fitted as padding for the second-class monthlies, than as homilies, or as appeals to the reason, or the heart. And yet all these were called sermons or discourses, the only reason being, so far as we could discern, that they were given in a place devoted to public worship, and after a religious service.

Professor Blackie seems to think that where a discourse has "a direct practical drift," or is "intended to apply Christian ethics or to expound Christian doctrine," it is entitled to be called a sermon, and not a lecture. We will not pretend to decide this point, which is not very material after all. The main question for consideration in all these cases is the substance and not the name. With this the critic has alone to deal, and the contents of the discourses we now proceed to consider. It may, however, be mentioned, first, that they originated in a series of "Sabbath Evening Addresses," delivered to the Young Men's Association connected with Dr. Guthrie's congregation in Edinburgh. Professor Blackie somewhat unnecessarily, as it seems to us, justifies his work, by the statement that he is in no wise walking out of the proper sphere of his studies in taking up theological subjects, because he has been educated for the Church, and "habitually prosecuted the study of the Scriptures in the original tongues as one of the most fruitful fields of scholarly activity."

The "lay sermons" are nine in number, and are decidedly miscellaneous in their character,

as will be seen from their titles:—(1) The Creation of the World; (2) The Jewish Sabbath and the Christian Lord's Day; (3) Faith; (4) The Utilisation of Evil; (5) Landlords and Land Laws; (6) The Politics of Christianity; (7) The Dignity of Labour; (8) the Scottish Covenanters; (9) On Symbolism, Ceremonialism, Formalism, and the New Creature. That Professor Blackie should write something that is worth listening to goes without the saying, but it is equally true that he says many things which are less worth listening to than some other of his sayings. When he gets on to scientific matters one feels that he is not altogether a sure guide, and more especially do we feel a distrust when he allows himself to indulge in certain vigorous denunciations of some modern scientific theories. In his sermon on the creation of the world, he regards the account given in Genesis—"the Mosaic account of Creation," as he calls it—as philosophically and theologically true, and somewhat ridicules the doctrine "of evolution as distinguished from progressive creativeness." Now, Evolution may or may not be true, or it may be strictly correct so far as the laws of our physical being are concerned, and yet it may have but little to do with our spiritual or moral concerns. Scientists may claim to know too much, and to assert as facts what are but theories at best. Their philosophy of the universe may not be a true one, but we confess to having our confidence shaken in the arguments of a man who permits himself to speak of "the bastard philosophy of a one-eyed squinting science." We do not pause to consider what exactly this remarkable sentence means; it seems to us that strength of argument lies altogether outside all such forcible expressions as this, and that however right he may be, he only weakens his influence who indulges in this kind of language of an opponent.

In his sermon on the Jewish Sabbath, Professor Blackie lays down the proposition "that the Sabbath is not a divine institution now, by direct sanction of God's law, obligatory on any Christian. It is obligatory only on Jews." And this he defends at much length, to the scandal, we doubt not, of many of the "unco' guid." On this subject many of his remarks are so good, that we make no apology for quoting them. He says:—

But apart from these ridiculous oddities of grim Calvinistic Modernism, the recurrent season of rest, which convenience and propriety have brought in as a statutory adjunct of the religious services of the Lord's Day, is in every view so natural, so salutary, so civilising, and so elevating, that the observance of a Sabbath, in fact, from the very constitution of human nature, becomes a duty imperative on every man who will live reasonably in this reasonable world. About the details of the observance there is little need to enlarge: the main point is that people should set distinctly before them the grand problem of life, to make each man of himself as complete a human being as possible, and to know assuredly that no practice tends so much to the development of a complete, well-harmonised, and well-rounded human character, as the wise keeping of one day of rest in seven. The two things to avoid, and for the avoidance of which Sabbatarianism is a sovereign remedy, are, first, the weakening of the functions by the unremitted strain, which, in these fast times, is a great mischief worker, even with the help of the Sabbath; and again, the narrowing and cramping influence which mere professional occupation never fails to exert on the persons who suffer themselves to be engrossed thereby.

Supposing, then, the Sunday free from the trammels of business, and the tyranny of a professional train of ideas, how shall a man employ himself? A Christian, of course, will go to church at least for one diet of the day; and he who is not a Christian will do so wisely also; for two reasons, first, because Christianity is essentially an ethical religion, by the teachings of which every moral being may profit, and then because it is an unhappy thing for a man, a member of a social organism, to withdraw himself from all part in that which, according to Socrates, is the most distinctive act of a reasonable animal—the acknowledgment of the great common source of all-existence, of all reason, and of all excellence. The necessity of the religious nature being gratified, a reasonable man is free to spend the remainder of the Lord's Day in the manner most beneficial to his own special well-being. If he is what is called a working-man,—that is, a man who, by the hard labour of bone and muscle, feels himself much in want of a periodical

cessation from all exertion,—he may spend much part of the Sabbath most profitably by lying at length on a sofa, on a primrose bank, or a thymy hillside, as his circumstances may allow. Those who are less exhausted by their week-day work will, of course, use the day of rest not so much for absolute repose as for various kinds of mental exertion, such as may interfere as little as possible with the serene temper that belongs to the day, and at the same time may in no wise invade the rest to man and beast provided with such benevolent foresight by the great Jewish legislator. Music and sketching in the country, easy social gatherings among friends, and healthy games, such as croquet, lawn-tennis, golf, boating, though scarcely permitted by British usage, are contrary neither to the letter nor to the spirit of the Mosaic command, which, though not enjoined on Christians, has, from the wisest motives, been adopted into our code of social ethics. The same remark applies to the visitation of Botanic Gardens and Public Museums of Art and Science, which not only afford an agreeable recreation to the most intelligent part of the working-classes, but may help to withdraw a selection of them from places of low and even vicious resort. The only thing to be seriously attended to here is, that no Sabbath sports shall be allowed to commence before two o'clock in the afternoon; otherwise, recreation might run away with religion; and one day in seven spent in a round of frivolous dissipation would tend to intensify instead of allaying the evils arising from the strain of unremitted business. For persons of extraordinary energy that portion of the day of rest which is not employed in the exercises of religious worship will usually be devoted to whatever kind of exercise is least provided for by the habits of their profession. Sedentary persons should walk as much as possible; persons whose time is consumed in a mechanical routine of unintellectual business should devote some part of the Sunday to the cultivation of some favourite science, in the prosecution of which intensity of zeal might compensate for scant leisure; while scholars and professional teachers would find it for their advantage to open no professional book on the Lord's Day; but, if they will read, to take a long swim in the broad sea of general human sympathy. But before all things, on Sunday a man should take care to give special attention to his moral and spiritual nature, a culture only too apt to be neglected in the engrossing pursuit of gain or power, or honour, or reputation, or whatever other bubble, the foolish world may be hunting after, instead of the jewel wisdom. This special culture may best be found in the study of the Scriptures, and in the lives of great reformers, such as Buddha, Confucius, Martin Luther, Dr. Chalmers, Oberlin, Dr. Channing, and generally of great and good men and women who have done something noteworthy for the elevation of their species, whether under the Christian or the heathen dispensation. There are no more profitable "Sunday books," using that phrase in the moral and not the religious sense of the phrase, than the works of such good, pure, and noble heathens as Socrates, Plato, Epictetus, Marcus Antoninus, Cicero and Seneca. The study of such authors—pursued not in a philological spirit, but for the sake of their human contents only—brings with it the double benefit of presenting to us immutable morality free from the technical slang and sectarian shibboleths with which it is so apt to be intertwined, and at the same time stimulating our moral energies by the example of men who stood on a platform of equal moral altitude with our own, but with much more difficulty in the assertion of it. Minute and copious rules with regard to Sabbath-keeping no wise man will lay down; but he who knows not how to use this blessed opportunity for cherishing that purity and nobility of purpose in life, which business may strangle, and professions can but feebly cultivate, does not treat himself as a good rider treats his horse, and will come out whenever the balance of life requires to be struck, in some important respects as a deficient man.

The sermon on Faith seeks to reconcile the apparent contradiction between St. Paul and St. James, upon the subject of faith and works, maintaining that it is merely verbal; "works as a claim are one thing; works as an evidence another thing," he says. Taking as examples Moses, Columbus, Garibaldi, and Victor Emmanuel, the writer contends "that all heroism, of whatever kind, whether in the political or the religious world, or the world of individual achievement, is the result of some sort of faith,—a faith if not always in God and the divine government of the world, which is the culminating form of all faith, at last in a fixed order of things and the

progress and happiness of human beings, as dependent on an unconditional and self-sacrificing recognition of that order."

On the subject of the land our author holds some healthy radical opinions, and indicates some of the changes in our land laws which are necessary to restore the lost balance of property in the soil. The abolition of laws of entail, simplification of transfer, compulsory register, abolition of the law of primogeniture, the separation of the wife's property, and greater freedom for the tenant, are points in his programme which, as he admits, before they can be carried out will cause a "loud outcry among large classes of people whose ideal of life is sitting on easy chairs and doing as their fathers did before them," and especially "by the landed proprietors who have been bred on false principles of artificial privilege, selfish monopoly, family vanity, and monstrous accumulation."

The Sermon on the "Dignity of Labour" is a sound practical discourse, and none the less valuable for its brevity. There is a healthy tone about it in answer to that most ridiculous of introspective questions "Is life worth living?" that makes us regard it as the best in the book; indeed, it approaches more nearly our ideal of a sermon than any of the others. Still they are all worth reading, and whether we call them sermons, lectures, discourses, or essays matters very little. The ideas they contain deserve consideration even when, as may very well happen, we are compelled at times to dissent from the author's views.

Short Notices.

Stories from the Life of Moses. By Richard Bartram, Sunday School Association. 1882.

In his previous publication, "Stories from the Book of Genesis," Mr. Bartram, in a very interesting and instructive way, unfolded the moral and spiritual lessons of many of those old-world legends which still possess religious worth, although, as he justly intimates, their historical value may be doubted. In the present book, which is the natural sequel to the other, he presents, in a very similar way, so much of the life of the great Hebrew leader as will make young people understand "why it was that his countrymen held him in so much reverence, and why even we, who claim to be followers of one still greater—one who, while belonging to the same race, far transcended all bonds of race and nation, can regard the work that Moses did as part of the great and eternal purposes of God." Mr. Bartram has wisely avoided vexed questions of criticism; and of course he has eliminated the supernatural element, and given "a rational and reverent interpretation of narratives that, in all probability, have an historical basis, though strangely intermingled with legend." The spirit in which the book is written is excellent, and it is in every way a valuable addition to the religious library of the young. It is certainly not the fault of the writer that this book will hardly interest its readers so much as its predecessor; the subject is not so attractive as those exquisite legends of Genesis which have so much human interest, and sink so deep into the heart of childhood. The only criticism we have to make is that there is too much Scripture, and too little comment and interpretation. Mr. Bartram's notes are always so good that we cry out for more of them. In the account, for instance, of the crossing of the Red Sea, he might with advantage have added some geographical details, showing how the supernatural legend arose out of the well-known physical phenomena. The lessons drawn from the narratives are always so good that we could almost wish that the whole story had been retold in the author's simple and effective style.

Short Sermons to Children. By Three Cousins. London: Sunday School Association, 37, Norfolk-street, Strand. 1882.

We have much pleasure in commending this excellent little work to the notice of our readers. It will supply a want which teachers and superintendents of Sunday-schools have long felt. The authors tell us in a brief preface that in their engagement as teachers they "found themselves frequently called upon to fill the vacant desk and lead the service for their Sunday scholars. From this necessity arose the little volume of sermons which fill the following pages, by which the cousins hoped to influence for good some of the girls and boys amongst the little congregation of very mixed ages to whom they spoke. The little sermons are only

now very humbly offered to a wider congregation, in the hope that in some hour of need when the preacher's desk is empty they may serve a good turn to some teacher who is suddenly called upon for an address, which he has had no time or previous warning to prepare." This purpose they are admirably calculated to answer. The eighteen short sermons of which the book consists are simple in style, and handle the topics they discuss in an exceedingly interesting manner. The moral and religious lessons inculcated are illustrated by biographical sketches and notices, by anecdote and story, sometimes taken from Scripture, but more frequently from other sources. The authors appeal strongly to the elements of good latent in our nature; they set before the young various examples of piety, trust, heroism and devotedness, and by these means seek to win the youthful heart to the love of goodness and to an appreciation of true nobleness of character. This book ought to be welcome in our Sunday-schools and in our homes. In many a family these short sermons might be read aloud with advantage to both old and young. We may add that the book is got up in a neat and attractive form. Altogether it does credit to our Sunday School Association."

Literary Notes.

PROFESSOR KUENEN, of Leyden, will deliver the next series of Hibbert Lectures both in London and at Oxford.

MR. DAVID SINCLAIR, one of the masters of the Wigan Grammar School, has written a History of Wigan, which will be published in two quarto volumes early this year.

MR. SWINBURNE has nearly completed a narrative poem in several books—nine, if we mistake not—upon a theme of which poets never tire, the story of Tristram and Iseult.

MR. J. A. SYMONDS is engaged in printing a collection of one hundred and fifty original sonnets. Of these five only have been previously published, three in Mr. Hall Caine's "Sonnets of Three Centuries," and two in the *Cornhill Magazine*.

THOUGH the negotiations for a copyright convention between the United States and this country are proceeding slowly, no doubt is entertained in United States publishing circles as to the result. In consequence of this several firms, the *Athenæum* says, are paying English authors larger terms for advance sheets than they have heretofore paid.

MR. F. SARGENT has completed an etching from his picture of "The House of Commons," painted in the Upper Committee Room at Westminster. It contains three hundred and fifty portraits of members of the present House, taken from life. Both picture and proof-etching are now on view in Messrs. Gladwell Bros. gallery in Gracechurch-street.

W. T. LYNN, writing to *Notes and Queries*, says:—"We shall have Easter this year on the anniversary of the day on which the Resurrection really occurred. The only real doubt now about the year of that great event is whether it was A.D. 29 or 30. If the latter, the Paschal full moon fell that year on Thursday, April 6; the Crucifixion would be the next day, April 7, and the Resurrection April 9."

DR. BUDDENSIEG, of Dresden, has been fortunate enough to discover in the Studien Bibliothek at Olmütz a Wielif MS., hitherto unknown, containing no less than six Wielif tracts, none of which is preserved in any English library. He also noticed a "Chronica Britannica," which, from the character of its splendid ornamentation, appeared to belong to the middle of the thirteenth century.

THE *Academy* says that Mr. Wild's excavations at Cairo have resulted in the discovery of a monolith belonging to Apries, the Pharaoh Hophra of the Old Testament, and bearing the inscription:—"The beloved of Ptah of Memphis, giving life for ever, the good god Ra-aa-ab, lord of the two lands, Apries."

In the collection of prints of the late Lord Beaconsfield, about to be sold by Messrs. Sotheby, Wilkinson, and Hodge, are some of the works of William Blake.

SIR RICHARD TEMPLE'S new book, "Men and Events of my Time in India," just published by Mr. Murray, is mainly devoted to the description of particular men in their public capacities, or to summaries of their official conduct, and of their idiosyncrasies as displayed in the manner in which they served their country. Amongst many others, the careers of Lord Dalhousie, Lord Canning, Lord Lawrence, Lord Mayo, and Sir Bartle Frere are related.

Correspondence.

THE HOME MISSIONARY BOARD AND THE SUPPLY OF MINISTERS.

TO THE EDITOR.

SIR,—I thank you for your courtesy and fairness in inserting my last letter in your paper, and I shall be obliged by your allowing me to reply to some of the statements contained in Mr. Squier's letter in your issue of the 4th inst.

There is a tone about that letter of self-appreciation and depreciation of some of his brother-ministers which, to say the least of it, is altogether most unbecoming.

Mr. Squier opens his letter by drawing a dolorous picture of the "pain" which my letter must have inflicted on many of your readers.

Well, pain is not always an unmitigated evil, and it may be a blessing if it rouses us out of an indolent indifference. I only trust that the "pain" given to Mr. Squier and others arose from the facts I brought before the notice of your readers, and not from my "indiscretion" in drawing attention to them.

I am the more anxious to reply to Mr. Squier's letter because, if I mistake not, he is a member of the committee of the Board; but as he makes some curious if not startling admissions, I trust he is not writing as their representative. I rather suspect when they read his letter they would be much inclined to exclaim, "Save us from our friends!"

Mr. Squier labours under a mistake in supposing that I was throwing any blame on the committee because four of the ex-students are still without pulpits. If he had read my letter carefully before rushing into print he would have seen that I was objecting to the speakers at the annual meeting laying on the colours too lavishly, and ignoring the fact that there was a dark side to the picture.

It is none of my business to defend the ex-students of the Board from the sneers of Mr. Squier. No doubt if called upon they are quite capable of defending themselves against his attacks. Let me remind him, however, when he speaks in disparaging terms of their "pulpit ability," and of the manner in which they had availed themselves of the advantages placed within their reach, he is casting undeserved reflections on the tutors of the Board. He seems to have overlooked the fact that during the three and four years in which the men I referred to were being prepared for the ministry there were many opportunities in the sermons they had to preach weekly before the principal and missionary tutor of testing whether they possessed any "pulpit ability." Does Mr. Squier really believe if these men had shown any marked want of pulpit ability that the tutors of the Board would not have had the candour and courage to tell them so? If he does, he is grievously mistaken. Then he is as much at sea in supposing the men had not made the most of their advantages. Two of them had done so to the extent of having conferred on them, after examination, the Gaskell and Owen's scholarship.

But the most startling statement in Mr. Squier's letter remains to be noticed. If there was one thing more than another impressed on us by the speeches made at the annual meeting, it was that the more highly cultured our ministers are, the better will they do the work intended for them. The Board was instituted for the training of missionaries, but Mr. Squier, contradicting the speakers at the annual meeting, tells us he knows better, and says many of the men are so highly cultured that they refuse to take mission pulpits! That is certainly a pretty pass to have come to, and well worthy the serious consideration of the subscribers. I believe here, again, that Mr. Squier's information is inaccurate.

What does Mr. Squier mean by the ex-students becoming "ministers at large"? I should say that they had had enough of being "at large" already. He forgets they are not men of means, and that an engagement every Sunday is nearly an absolute necessity for them if they are to live.

Your editorial note to Mr. Squier's letter instead of disproving my thesis "that the supply of ministers is greater than the demand," supports it, inasmuch as the ex-students of the Board who are without congregations are men who have left the Institution recently.

VERAX.

Feb. 21.

M. BISCHOFFSHEIM, the Paris banker, has undertaken the expense of a mission to Upper Egypt to observe the total solar eclipse on the 17th of May.

Our Contemporaries.

THE LATE DR. BELLOWES.

The *New York Tribune* writes:—Beloved as he was by the congregation to which he ministered, the regret at his demise will be more widespread and general. He was eminently a public character, admired and valued by many who never listened to his sacred ministrations. He was much more than the pastor of a church. He took a lively and intelligent interest in most public affairs, and this trait of his character was admirably presented in the large and good work which he accomplished as President of the Sanitary Commission. In private life no man could be more honoured, respected, and beloved. His sweet and generous nature endeared him to all with whom he came in contact. There was no audience which was not glad and ready to listen to his voice; nor was there any cause which he undertook which was not the better for his advocacy.

The *New York Times* also has an appreciative editorial tribute:—By the death of Dr. H. W. Bellows this city has lost one of its most valued and useful citizens, and the whole country suffers something by his removal. In the swift race which the living run, we do not often pause to admire the excellences of any man. But when one who is useful and valuable to his fellows suddenly falls, we must needs stop and ask, with some anxiety, Who will take up his work? There was no social activity, no movement for the elevation of the poor, friendless, and ignorant, no scheme for the alleviation of the numberless woes of humanity, which did not find in Dr. Bellows an ardent and persuasive champion. His tastes and inclinations were refined and artistic. But his sympathies were with the poor and needy, and he plunged into the rough, hard work of practical philanthropy with a zest that never knew weariness. His pulpit was always abreast of all social and moral reforms, and his religion was that "liberalism" which is intolerant of nothing but oppression, fraud, and wrong. It is not possible that a life so generous, genial, and well-ordered as this life can come to an end among men without leaving among those familiar with it a sense of personal bereavement.

The *Christian Register*, of Boston, U.S., writes:—In theology he could scarcely be claimed by any party. He was a Churchman by habit and tendency; but he was also a critic and a free thinker. He loved the forms and the phrases of Christian devotion, but he delighted also in scientific thought and philosophic discrimination. He believed in the past, but he had hope for the future. He was not a great theologian. He had no system accurately defined and capable of logical statement. He has left no great work to build his fame upon. He was not a student capable of shutting out the world while he framed a definition which would hold for a century. He lived too near the common life, and was himself too great a part of the best life of the day to have time or power to make his mark as a philosopher. His record is that he was loved, honoured, trusted, and mourned by all who are working to build up the higher life of man in all free and beautiful forms of thought, and in all the practical applications of religion to life as a consolation, a guide, and a mastering influence. He was our friend, our counsellor and inspirer; and, now that he is gone, weightier burdens fall upon us all, because his strong arm is withdrawn, and his cheerful voice is no longer heard.

THE ORIGIN OF ENGLISH UNITARIANISM.

The *Athenæum*, reviewing a recent book entitled "Des Origines du Christianisme Unitaire chez les Anglais," par G. Bonet-Maury, writes:—

This is an interesting and thoughtful treatise on a somewhat obscure point of ecclesiastical history. The rise of the Unitarians as a distinct English sect is, of course, well known, but long before Priestley wrote, or Essex Street Chapel was founded, there was a good deal of latent Unitarianism in the country. Sometimes it was unconscious, as when Presbyterian congregations found themselves gradually growing indifferent to the ordinary doctrines of orthodoxy. Occasionally it was the speculation of some theologian or philosopher, now put forth tentatively, and now openly avowed. Unitarianism (the word itself is of later date) had its martyrs in the reign of Edward VI. Later on, Milton wrote his great essay "De Doctrinâ Christianâ," and later on, as Voltaire says, "le grand Newton faisait à cette opinion l'honneur de la favoriser." Modern Uni-

tarians, not unwilling perhaps to strengthen an unpopular position by aid of illustrious names, have also professed to include both Falkland and Chillingworth among the early adherents of their faith. The question that M. Bonet-Maury tries to solve is how the seeds of Unitarianism first took root in England. He contends that they did not come from Holland or from Germany (as is commonly supposed), but from Italy, and that the Italians themselves owed them, in part at least, to the teaching of two Spaniards, Valdez and Servetus. However this may be, it is undeniable that the views of the Socini (we are not so sure as to those of Ochino) had considerable influence in England, though we can hardly admit that English Unitarianism "est une conception de quelques Protestants espagnols et italiens, apportée par eux à l'Eglise des Etrangers de Londres, vers le milieu du XVI^e siècle." One curious point connected with the history of Unitarianism is its very local character. Theological critics so different as Dr. Newman and Mr. Morley have remarked that the optimistic rationalism of which Unitarianism is the chief representative seems mainly to flourish at our great commercial centres, and beyond them it takes no real root. In America it is powerful at Boston, influential at New York, and there it almost stops. Only in one part of Europe out of England has the Socinian influence still some organised power, and that is with the Szeklers of Transylvania, where whole village communities are grouped (strangely enough) under one Unitarian episcopate. M. Bonet Maury more than once alludes to some articles on the writings of Ochino and other early foreign heretics by the Rev. Alexander Gordon, of Belfast. We have a strong impression that these articles are worth reprinting, and, at any rate, this branch of the history of theological thought deserves more attention than it has yet received.

AN ENGLISH PREACHER OF NIRVANA.

The *Spectator*, under this heading, writes:—The volume of papers by the late Mr. Hinton, which Miss Caroline Hadden has given to the public, is at once very interesting and very bewildering reading. One feels as if one were reading a translation from the writings of some Oriental Buddhist, instead of the thoughts of a great English aurist; and yet here and there the physiological training of Mr. Hinton crops out in the most curious metaphors and sayings—metaphors and sayings which are as alien to the Oriental mysticism which so deeply pervades the book as the bustle of a Western railway is to the dreams of a Yogi, or the rapture of an Indian seer in search of "the pure goal of being," such as was present to Matthew Arnold's mind when he said that such a one—

"Pondering God's mysteries untold,
And tranquil as the glacier-snows,
He by those Indian mountains old
Might well repose."

When Mr. Hinton suddenly interrupts a dream of Being without personality, all the richer, he thinks, as Being, for its deficiency in personality, to tell us that "evil is the nutrition," and "the holy acts we thus get power to do" are "the functions" of the spiritual life, we are almost as much startled as we should be by hearing the whirr of the wheels of a cotton mill in the Great Desert, or by coming on an electric telegraph office among the snows of the Hindoo Koosh. Yet, no doubt, part of the attraction of Mr. Hinton's writings is this strange mixture of the fruits of a strict physiological training with the raptures of a mystic of no common enthusiasm. Mr. Hinton sometimes writes as if he had been granted the incommunicable vision of the Godhead itself, and speaks with a fervour and a reality rare even to the seer. At other times, again, he speaks like a modern man of science, of what you might term even the extreme rationalistic kind; and again, he mingles very closely and very strangely the forms of thought of both these very different schools. Indeed, in his denunciations of personality, he probably speaks for both schools at once, and hence the fervour and conviction of this part of his book. He denounces personality in the name of all true Being. He denounces it as the negation of true Being. He denounces it as the antagonist of all true science. He denounces it with his heart and head alike. He denounces all that is involved in it, for example, the belief in personal immortality; and he declares that "the desire of personal immortality is not truly a noble or worthy attitude of humanity."

It is almost as difficult to make out as it is in the case of the Buddhist Nirvana, whether Mr. Hinton really hoped to see all personal existence extinguished at death, or whether he really meant, by personal ex-

istence, nothing but selfish existence. Yet even if he meant the latter, it is very difficult to understand why he, a spiritualist, held the mere extinction of the body to be the dissolution of selfishness, which is not a function of the body; while if he meant the former, it is impossible to guess what he meant by the eternal life which he regarded man as enjoying with God. If, as he thought, personal existence is a mere negation, mere limitation of existence, if impersonal existence is something higher and larger and deeper than personal existence, then the cessation of personal existence is not a cessation of love, or joy, or peace, or self-sacrifice, but only the indefinite expansion of all these into infinite and eternal dimensions. But how there is to be love and joy and peace and self-sacrifice without anyone to love, or rejoice, or feel peace, or sacrifice himself, is so utterly beyond our comprehension that we could as easily understand what addition meant without quantities to be added, or multiplication without factors to be multiplied. The fact is, that Mr. Hinton, who adopted all the spiritual teaching of Christianity with a fervour which makes even his most mystical philosophy attractive, fell into the intellectual trap of supposing that by diminishing indefinitely the reflex character of self-regard you must at last reach the extinction of any self to regard. The truth is, that though regard of any kind does not necessarily imply self-regard, it does imply a self-capable of regarding others and of being regarded by others; and that if you extinguish the regarnder, you extinguish with it the regard. There are few pages of Mr. Hinton's from which we may not learn something; but there are also few in which we do not note that the mystical nature of the man led him to confuse between the result of diminishing the circle of moral egotism to a point, and the result of suppressing the ego altogether even as a point,—in other words, suppressing the radiating centre of trust and of adoration.

THE AMERICAN UNITARIAN YEAR-BOOK FOR 1882.

Chicago Unity, in an article on this book, protests against some significant exclusions:—

The well-known names of Dr. C. A. Bartol, of Boston; John H. Clifford, of Andover; W. C. Gannett, of St. Paul; Samuel Longfellow, of Germantown; George C. Miln, of Chicago, and W. J. Potter, of New Bedford, are missed from this list, for theological and ecclesiastical reasons, against which we wish here, and on all other proper occasions, to enter our earnest protest. Any principle that includes Dr. Hedge, and excludes Dr. Bartol; that counts in Connor, and counts out Gannett; that has a place for C. G. Ames, and none for his congenial neighbour, Samuel Longfellow; that has use for Savage, but none for Potter; that recognises Slicer, but not his friend Miln, is, on the face of it, arbitrary and unjust. To our mind, any attempt to go back of the principle of Independent Congregationalism, upon which is based the entire Unitarian movement in America,—to inquire, either directly or indirectly, into the theology of a minister which any society belonging to the Unitarian fellowship has seen fit to employ, before registering his name,—is to assume an ecclesiastical authority foreign to the spirit and the letter of Unitarianism. Some of these brethren may prefer to have their names omitted from a list compiled on a partial basis, as we would; but so some men might wish to have their names left out of the city directory, or their farms left out of the county map, but it is the province of the statistician simply to take the census as it is. This is the only rule that should guide the compiler of an *Unitarian Year-Book*; and until the American Unitarian Association recognise their limitation in this direction in the compilation of their annual, said annual will so far misrepresent the Unitarian movement. *Unity* extends its right hand of fellowship to the excluded six. Your names are promptly entered upon our *Year-Book*; and on behalf of the recorded four hundred and three, we respectfully ask you not to exclude us from your more truly Unitarian fellowship.

ULTRAMONTANISM.

M. de Pressensé, in an interesting letter to the *Christian World* this week, writes:—

It is deeply to be regretted that such a scandal as this failure of the "Union Générale" should have arisen when religion has enough to suffer from the virulence of contemporary scepticism. If we try to trace back so disreputable a state of things to its moral causes, we do not hesitate to say that the debasing superstitions of Ultramontanism have much to answer for. Religion is divested by such teaching

of all that is really holy and purifying. God is represented as exercising a sort of magic power which men may turn to their own advantage by means of such incantations as are practised at Lourdes and La Salette. He is a fetish to be worshipped with rites as senseless as those of the heathen. Conscience is stifled by such practices. Devotees have recourse to the Virgin Mary for health, as the Greeks sought it from Esculapius. Why, then, may not the Exchange be made a fountain of miraculous good to those who have received the blessing of the Holy Father? Will not the end justify the means? Are not the Ultramontane clergy found ready to receive gratefully the accursed gold won at the gambling tables of Monaco, in order to found with it charitable institutions? When the proprietress of this haunt of iniquity died, gorged with money which was the price of blood, did not the Church lavish upon her its funeral pomp, while the journals which delight to see elegant vice linked with devotion waxed eloquent and unctuous over her obituary? *Figaro* was the Bossuet of this princess of the gaming-table. Can we wonder that while such things are done religion becomes to many an object of scorn and repulsion?

THE BRADLAUGH CASE.

The *Pall Mall Gazette* writes:—Mr. Labouchère's motion for a new writ for Northampton was rejected by Mr. Bradlaugh's opponents on Monday night; but, thanks to the very tactics which so inflamed the House, the same majority which on Monday refused a new writ was yesterday induced to issue it without a division. Mr. Bradlaugh has thus gained his immediate point, but at a cost to the dignity and reputation of the House of Commons on which we do not care to dwell. For that damage to its credit the House has only itself to thank. It is easy to denounce Mr. Bradlaugh; and there are only too many who, lending a ready ear to the counsels of cowardice, seek to clear themselves from the social unpopularity attaching to their support of the principle that he represents by denouncing in unmeasured language the steps by which he has attempted to vindicate it. His tactics may have been all that these persons say they were; but it should not be forgotten that they were adopted by him—whether with decorum and self-respect or not, we do not ask—not in order to insult the House or to defy its authority, but to vindicate the law and to execute the mandate of his constituents, which the House had illegally over-ridden. Mr. Bradlaugh may have acted profanely, vulgarly, rudely, if you please, but since his last election he has kept himself within the limits of the law, and that is more than can be said for the majority of the House of Commons. To break the law is a greater offence than to violate the canons of good taste or even the unwritten law of society; and, when the latter offences are committed in resisting a breach of the law, the law-breakers must not expect too much sympathy when complaining of the objectionable consequences of their own act.

It is difficult to discover, in the whole of the long and melancholy record of the struggle which culminated in the decision to expel Mr. Bradlaugh without even allowing him that hearing in his own defence which was accorded to Wilkes, a single incident which reflects credit upon the House of Commons. From the Speaker to Mr. Bradlaugh the contest has discredited all who took part in it, and most of all those weak and wavering members of the Liberal party who have allowed themselves to be made the tools of an unscrupulous faction, in order to gratify a social prejudice by sacrificing the principle of religious liberty. It is a humiliating revelation of the shallowness of much that goes by the name of Liberalism nowadays to find that so many members who sit on the Ministerial benches should have been tried and found wanting when subjected to so simple a test as the imposition of a new religious disability on an unpopular member of Parliament.

The *Times* says:—There is, we have often urged, but one remedy for this humiliating condition of affairs; namely, to pass a short Act enabling any member to affirm instead of swearing, at his option. After all that has passed we cannot think that such an Act would meet with any serious opposition in either House. It must be tolerably clear to everyone by this time that the oath is not intended to test a man's religious opinions, but simply to give some kind of solemn assurance that he will be faithful to the trust reposed in him. It is also clear that even from this point of view the practical utility either of oath or affirmation is exceedingly small. No Court of Law in this country would undertake to decide

the abstract and metaphysical question whether a given action is so far inconsistent with either as to deserve punishment. It would inquire whether the action is, in fact, an infringement of some concrete law, and would punish in case of guilt according to the law infringed.

The *Daily Chronicle* has no sympathy whatever with Mr. Bradlaugh's theological views, but it cannot help feeling that in him a vital principle of the Constitution has just been violated. The exclusion of a member from the House of Commons because of his heterodoxy appears an absolute anachronism. We seem to be taken back to the days of the Test Act. The freedom we had supposed to exist was mythical. Experience has proved religious belief is not an essential qualification, but it is essential that the want of that belief should not be proclaimed. This is really the outcome of all the wrangling that has taken place over the representation of Northampton. The rights of constituencies are invaded. Sir Stafford Northcote and his followers have made Mr. Bradlaugh the representative of a principle which the country cannot afford to abandon.

The *Liverpool Post* (L.) says:—Mr. Bradlaugh has in part been forced into this position by the recalcitrant and abstaining Liberals, of whose conduct, whether dictated by real religious prejudice or mean fear of their constituents, it is impossible to speak in terms of reprobation and contempt too strong. But we cannot help thinking that it was the duty of the Government to have attempted before now to settle this question by the passage of a Bill which should have set this and all similar questions at rest for ever. The sooner they set about it in earnest now the better.

The *Leeds Mercury* (L.) says:—Treatment more outrageously unjust it is difficult to conceive. Whatever may have been the personal defects of Mr. Bradlaugh, it is impossible not to feel some sympathy for him when we think of the unfairness of which he has been a victim, of the mingled cowardice, malignity, and imbecility of the treatment accorded to him by the majority of the House. Nor does it make matters better, but rather infinitely worse, that this cruel and unjust behaviour on the part of the majority professes to be founded upon their reverence for Christianity, their desire to do honour to One whose whole Gospel is a protest against the treatment even of the greatest of His enemies with cruelty or injustice.

The *Newcastle Chronicle* considers Mr. Gladstone's defence of the consistency of his attitude from the beginning of the Bradlaugh difficulty quite unavailable. In the interests of truth and liberty it regrets that Mr. Bradlaugh did not follow the example of those Quakers, Catholics, and Jews who won regard by refusing to swear, and who, by their patience, perseverance, and dignified demeanour gained victory for their respective faiths and succeeded in removing from the statute book what was insulting alike to religion and common sense.

"A.K.H.B." AT ST. ANDREWS.

(From *The World*.)

"Grand place, St. Andrews!" once upon a time said Thomas Carlyle. "You have the essence of all the antiquity of Scotland in good and clean condition." And "Grand place, St. Andrews!" echoes almost every visitor to the quaint old-fashioned city, lying in its isolated picturesqueness in a remote eastern corner of "the kingdom" of Fife. It is famous for many things—the grey glories and the historic association of its ruins of ancient Norman tower, cathedral, and castle; its sunset splendours; the blue waters of its dangerous bay; its yellow sands; its splendid "links," where go the golfers in their coats of scarlet and their buttons of yellow brass; its eminent, if somewhat poverty-stricken, professors; its red-gowned students; its rosy damsels, from whose pleasant ranks many an Englishman has carried away a wife. The seat of the most ancient university in Scotland, many distinguished men have been connected with it in times past, and not a few in times present; men who have won distinction in every field of the thoroughly cultivated, if somewhat limited, range of academic study. But it is not to inquire if any of these are "at home" that now and again there comes a telegram to the stationer's shop, which does duty as a post-office, from some wandering American or peripatetic Englishman. The inquiry is "concerning" one who has made that phrase "concerning" famous, and the wished-for answer tells that his parish minister, the Rev. Dr. Boyd, better-known elsewhere as "A.K.H.B.," or "The Country Parson," is at home, and is to preach on Sunday. And if you happen to

be near that post-office, in the principal street of the city—one that reminds English university men of the High-street of Oxford; a broad spacious street, on either side of which young trees are fighting for life with the rigours of the climate and the strength of the east wind—you may, about two o'clock in the afternoon, see a very ecclesiastical-looking personage, very carefully dressed, very trim and tidy, and, despite the "middle age" from which he has taught us such charming lessons, very fresh and active-looking, engaged in posting his own letters, a duty which he is reluctant to entrust to another. He has written somewhere that, "He who posts his own letters is possibly a good man, but certainly a wise one."

The English mail is, perhaps, just going off, and many people are engaged in a similar occupation, with some of whom, including common folk and the children going to school, he converses. Then, perhaps, with a "Good-bye, my good little girl," to some little lassie, he goes off upon his afternoon's round of calls, his forenoon having been spent at his desk. He has the names of the people he has to visit carefully written on a long slip of paper; and, with the method that characterises his minutest work, he marks them off as one by one he overtakes them. They are the ordinary visits of a parish minister (and the Church of Scotland has no more conscientious pastor than Dr. Boyd)—a bedridden woman, a consumptive lad, a sick child; a word of encouragement here, of comfort there; and right welcome he is wherever he goes. The last visit will probably find him near the links and the sands, on either of which he will take a meditative stroll, or be joined by his wife and only daughter, or by some friend. It may be a wintry afternoon, and the sunset, which has dyed the sea in lovely colours, and made the old ruins stand out in beautiful outlines, is over. The pink glory is going out of the atmosphere, and the night sets in wan and chill. He turns in to the pleasant little club house, which in old days used to be called "the Parlour," where he will read the newspapers for an hour, or wander into the large room where the golfers are refreshing themselves after the labours of the day, in search of some one he wishes to see, and whom he will, perhaps, find draining a tumbler of gin-and-gingerbeer, pre-eminently a golfer's drink, or lighting a cigar, or sitting down for an early rubber. Then in the darkness he will betake himself home, and, after indulging in a tumbler of milk which is always waiting for him in his library, he will rest for half an hour before dinner. His library or study is a large handsome room, with a great number of well-bound books in carefully dusted cases all round the walls. Among these no fewer than twenty volumes in crown octavo, and varied colours, are from his own pen, and tell of his untiring industry.

If you remain to dine with him you will be sure not only of a very good dinner, but also of a very hearty welcome; and a stranger will soon discover that he is in company with one of the best and brightest of talkers: full of information on all sorts of subjects, given to apt allusion and pat quotation, fond of a good story, which he tells in his own peculiarly effective manner; and if it is at the expense of a neighbour, no mortal can detect any maliciousness in the smile with which it is accompanied, and which shows that he likes the man he is laughing at, or calling by some fantastic and queer nickname. Dr. Boyd's flow of talk is unlimited, and one sees no reason why, like his writing, it should not go on for ever. He will take you back to old days, and tell you stories of the country gentlemen and the Scotch ministers, and the strange customs in covenanted Ayrshire, where he spent his boyhood; and how "awfully touching" were the "open-air services on Communion Sunday evenings under the blue dome of sky, under the setting sun of July, the air sweet with the fragrance of the clover, borne in by the warm summer breeze; the mossy headstones and the little swelling graves; and then the great psalm rising up to Christ in strains never to be exceeded—at least, to a Scottish ear and heart—anywhere in all this world." He will also talk of his undergraduate student days at Glasgow University, and tell stories of "Logic Bob" and some of the other professors, and, among the students, of the man who beat Tait (Archbishop of Canterbury), and will add, as he thinks of the differences of the two fates, "Yet Tait, beaten at Glasgow, has done fairly well elsewhere." He will tell you of the time he spent at King's College School, and of how, towards the end of 1841, he was entered a member of the Middle Temple, and read law hard, attending the courts at Westminster Hall and Guildhall, and saw and heard all the great barristers and judges of that time, about whom he is so fond of writing pleasantly

to this day. He will tell you of his time at King's College, when Lonsdale, afterwards Bishop of Lichfield, was principal, and how he studied under Maurice, Browne (Archdeacon of Wells), Brewer (Rolls), and other less remarkable people; of how, during the four years of his London life, he resided with a wealthy uncle, who intended that he should go to Oxford and take his degree before being called to the English Bar; and you can learn how vexed his uncle was when he threw up his fine prospects, and in the summer of 1844 resolved to study for the Scotch Church, and thus made what he now, we fancy, considers the great mistake of his life. His uncle, no doubt, thought his resolve very quixotic and suicidal; but young Boyd had a romantic idea of serving the Church of his country, of which his father was an honoured minister. And no doubt that Church sorely needed such as he. So he left London, its pleasures, and its studies, and went to the Divinity Hall at Glasgow, and in due course, after three winter terms, was "licensed" to preach the gospel by his father's presbytery. He began his clerical career as "assistant minister" in the most fashionable church in Edinburgh; and no doubt some of his sermons would be distinguished by the extravagancies of youth. His "Bishop," as Scotch assistants—*Anglicæ* curates—call the minister under whom they serve, was wont to recall some of the remarkable things he said and did; but "A.K.H.B.," always equal to the occasion, has been heard to retaliate that he, at any rate, remembered not one single word that good man ever said, though he heard him preach very frequently. His first charge was Newton-on-Ayr, a village which has had quite an apostolical succession of the best men of the Scotch Church. His second parish was a beautiful country living in Dumfriesshire, with which the readers of his "Recreations" were to become so soon familiar. It is a beautiful district of the country—fine hills and rocks; two beautiful rivers; deeply wooded, too, with such trees as are seldom seen in Scotland. Carlyle, going from Dumfries to Craigenputtock, always used to drive through it, and has been heard to talk warmly of the loveliness of its scenery. In February, 1856, he began his life-long connection with *Fraser*, in the series of essays which made the initials of "A.K.H.B." famous on both continents, and won him so many literary friendships, which he cherishes so warmly—Arthur Helps, Charles Kingsley, James Anthony Froude, and Archbishop Whately, among others. Going up to town on an occasional holiday he made the acquaintance of many interesting men and women at the Parkers' and the Longmans'. Much of the success of these charming essays, these reflections on many subjects, these notices of men and books, strung together with a pleasant personal thread of narrative and meditation, he attributes to the fact that he was a Scotch parson, and at the same time very familiar with London and all the surroundings of English law; essays which you cannot read without admiring the talent and loving the kindly heart of the writer, and which have found their way into the most outlandish corners of the world, as travellers in remote places testify.

The well beloved Country Parson became, in 1859, the popular minister of St. Bernard's, Edinburgh; and the excellent portrait in oil that hangs in the dining-room at 7, Abbotsford-crescent, St. Andrews, is the gift of an attached congregation, when Dr. Boyd left Edinburgh to become first minister of that city—one of the prizes, such as they are, that the Church of Scotland has for her distinguished sons. In St. Andrews there are two churches in the one parish, and two ministers; each minister officiating alternately once every Sunday in each of them, to queerly mixed congregations of learned professors and red-gowned students, of ordinary residents and of fashionable summer visitors, and working people from both town and country. The parish church has historical associations which delight Dr. Boyd; for here men and women of diverse faiths have worshipped for fifteen generations, and here the great John Knox thundered in Reformation days. Long ago it has been all that even its minister would have his church to be; and it is one of his dreams that it may some day be restored to its pristine ecclesiastical proportions. Meantime it is chiefly remarkable for its ugliness and vastness. Here Dr. Boyd "preaches"—for that is how all public worship is spoken of in Scotland—and conducts, once each Sunday, divine service according to the bald forms of the Scottish Kirk. But he makes no secret of the fact that he is much more at home in the other church, the Church of St. Mary, in which he has been able to get the service what the worship of the national Church of Scotland is becoming, in all new

churches which have a minister of some taste and culture, and congregations who have got beyond the idea that everything connected with divine service should be as ugly and repulsive as possible. Here the people sing the *Te Deum* and the *Magnificat*, and go in for chanted prose psalms and anthems, led by a good choir and a harmonium nicely played. Here he reads his prayers, the congregation responding with an Amen, and audibly joining in the Lord's Prayer, and standing at the ascription of praise after the sermon; all very commonplace pieces of ritual for the English reader, but terribly advanced for the Scotch Kirk; so much so that the service has been called a "Poppish pantomime or panorama," and Dr. Boyd likened to the "Popp" of Rome, and said to be in close alliance with the Scarlet Lady. Here he has a pretty pulpit and a fair reredos, an altar-table and a lectern, from which in summer a popular baronet, and in winter the students of divinity, read the Lessons. And here it is a real pleasure even for the Anglican to worship on lovely summer evenings, and to hear one of those beautiful and touching sermons, of the nature of which all readers of the "Graver Thoughts of a Country Parson," "Counsel and Comfort from a City Pulpit," "Sunday Afternoons in a University City," and other volumes, are familiar. And the worshipper is doubly fortunate if, when service is over, he has access to the vestry, and can accompany the preacher on a visit to the ruins of the cathedral, and hear him tell its story; and as he talks you find that, though a Scotchman, he knows and loves the English cathedrals as few people do, even among the English clergy: or in a quiet stroll upon the soft, green, elastic turf of the links, or the hard yellow sands, upon which the blue, white-crested waves are breaking in pleasant music; watch with him the old bleached bones of the once famous cathedral city gleam in the setting sunlight; and bid him a fond and lingering "Good-night" as the summer darkness falls, and the stars come out for their short vigil. And as he goes home in solitude he thinks that St. Andrews would not be the same place and Sunday not have the same charm were "A.K.H.B." not there; and if the national Church is at all dear to him, he will not be sorry that Dr. Boyd made a mistake forty years ago, and is not at this moment a great legal luminary, or a distinguished prelate of the sister Church of England.

MRS. C. W. PEACH.—We regret to record the death of Mrs. Jemima Mabson Peach, the devoted wife of Charles W. Peach, the distinguished naturalist and geologist, at 30, Haddington-place, Leith-walk, Edinburgh, on the 13th inst., in her eightieth year. She was interred in the Rosebank Cemetery on Thursday week, in the presence of a large number of sincere friends, including some whose names are of deserved eminence in science and literature. The Rev. R. B. Drummond officiated with admirable taste. She had been married to our co-religionist for fifty-three years, and was endeared to a numerous circle. To her more immediate friends her loss is irreparable. In 1844 Sir Robert Peel granted to her a small pension out of the Queen's Bounty.

THE PERSECUTION OF THE JEWS IN RUSSIA.—Saturday last was observed in all the synagogues in London as a day of special prayer for the Jews of Russia, under the direction of the venerable Chief Rabbi. At the West London Synagogue, Upper Berkeley-street, the Rev. Professor Marks preached on the tenth verse of the second chapter of Malachi—"Have we not all one Father; hath not one God created us?" The rev. professor said whilst in Russia this text was a powerful condemnation of the want of fraternity on the part of Russian Christians towards Russian Jews, in England it was a calumny on Judaism to say of it that it was anti-social. This, however, was only asserted by one or two individuals, whereas the mass of Englishmen of every denomination and party had in the last few weeks proved that they recognised the true fraternity between Jews and Christians. The preacher regarded the noble expressions of sympathy throughout England, and the manifestations of goodwill between people of different sects, as the one great good which had come out of the terrible evil of the disasters abroad. These things had brought men together in the light of the common fatherhood of God. He made an earnest appeal for the Mansion House Fund. At the close of the sermon Professor Marks read the prayer which the Chief Rabbi had sent to him, a copy of which was in the hands of all the worshippers.

Religious Intelligence.

HACKNEY.—Mrs. Bateman (widow of Dr. Bateman, for many years a member of the congregation) has presented to the New Gravel-pit Church an organ now in course of construction by Messrs. Booth and Hepworth, of Otley. The organ is to be opened about the end of March.

BIRMINGHAM.—It is stated that the Rev. Dr. Collier's health is fully restored, and that he intends to return to his pulpit about the end of March, President Arthur having accepted his resignation of the office he holds at Leipzig.

HULL.—On Wednesday evening, the 15th inst., the Rev. J. R. Boyle, of the New Jerusalem Church, lectured in Park-street Church School-room, on "Lancashire Life, Tradition, and Character." The lecture was a very interesting one, and was thoroughly appreciated by a good audience. On the motion of Mr. Maxwell, seconded by Mr. J. Wilkinson, a hearty vote of thanks was given to the lecturer. The Rev. J. M. Dixon occupied the chair.

ROCHDALE.—The lecture on Sunday week, on "The Devil and the Devil Killer," at Blackwater-street Unitarian Church, drew an overflowing congregation, the church being again packed to its utmost capacity, many standing outside during the service, while some two to three hundred left, unable to gain admittance. Mr. Carter, to meet the wish of these, repeated the lecture last Sunday evening, when the church was again filled. Brisk and well-sustained discussion followed the service each evening between Mr. Carter and his hearers, most of the congregation remaining to the end.

TAMWORTH.—On Monday evening a meeting of the members and attendants of the Unitarian Chapel was held in the Town Hall, kindly lent for the occasion by the Mayor of Tamworth, when one hundred and sixty-seven persons sat down to a very plentiful repast. The trays were given by various members of the congregation, in order that all connected with the chapel might be invited to spend a pleasant evening, free of expense. The room was decorated with flags, flowers, trees, &c., and at one end there was a large platform, screened from the other part of the room with draped curtains, making a kind of stage, on which the teachers and children of the school performed a kind of charade, written by the Rev. John Taylor, of Horsham. A band was in attendance, and played several selections during the evening, and the Glee Club sang several choice selections of music. Mr. S. Spruce presided, and expressed his pleasure at seeing such a number of friends at the meeting.—Mr. Birks (the pastor) gave a brief sketch of the working of the congregation for the past three years, at the beginning of which period he came to Tamworth to endeavour to resuscitate the cause, observing with what satisfaction the congregation could review their present condition. During the past three years between sixty and seventy sittings had been taken, about forty families joining the chapel; and to show that the work was still continuing, he stated that during the past fortnight more sittings at the chapel had been held than during any month since the congregation had been revived.—Mr. Lakin, who had been connected with the congregation for nearly half a century, said it would have been impossible for any of their members some fifteen or twenty years ago to have had such a meeting as they had had that night, in connection with the little chapel on Colehill, and that if a tea meeting had been held, a very small room indeed would have been large enough to have held all the members of the congregation. He rejoiced in their present prosperity, and said that his attachment to that place of worship was entirely through his attachment to the truth, and whether the chapel was crowded or whether there were only a few present he always felt it his duty to attend worship, and he was delighted to be there. He spoke of the very able and efficient way in which their services were conducted, Sunday after Sunday, by their minister, and said he should be surprised, indeed, if anyone went to a few of their services without wishing to remain with them. At the conclusion of the meeting votes of thanks were passed to the Mayor for the use of the hall, to those who gave the trays or had taken part in the charade, and to the band and choir. Also a vote of thanks to the pastor (the Rev. Mr. Birks) for suggesting and helping to carry out the arrangements for that evening's enjoyment.

BOLTON.—WELCOME OF THE REV. G. W. BANNISTER. —A public meeting were held on Wednesday evening, February 8, in the Free Christian Church, for the purpose of according a welcome to the Rev.

G. W. Bannister, who has recently settled in Bolton, as minister of the congregation. Mr. F. Taylor presided, and was supported by the Revs. G. W. Bannister, T. Mackereth, F.R.A.S., &c. (New Jerusalem Church), J. Bevan (Commission-street), and S. Farrington (Manchester), Councillors Bromley and Brimelow, and Mr. James Grundy. The last named gentleman reads letters of apology for non-attendance from Mr. J. P. Thomasson, M.P. (who was sorry he could not be present owing to duties in London), Mrs. Winkworth, and the Revs. R. Best, C. C. Coe, C. A. Berry, J. E. Clayton, Joseph Freeston, George Ingman, and S. A. Steinthal. The Chairman, in an appropriate speech, welcomed Mr. and Mrs. Bannister on behalf of the congregation. Free Christianity, he said, was Liberal Christianity, and though there were little differences in the names of organisations, he considered they were battalions engaged in the same warfare, fighting under the same leader in the battle against ignorance and vice, to spread righteousness and peace, and to help on the coming of God's kingdom upon earth. Additional interest attached to the proceeding of that evening inasmuch as they were welcoming Mr. Bannister to his first ministerial labours in a Free Christian Church. He hoped the rev. gentleman would bring with him much of the religious zeal and piety of the church to which he formerly belonged. The meeting was also addressed by the Revs. S. Farrington, T. Mackereth, and J. Bevan, and by Mr. Councillor Brimelow. Mr. Bannister, after thanking those who had assisted him since he entered on his ministry at the Free Christian Church, and the speakers for their kind expressions of goodwill, said he found, and had been told, the place was looked upon with a good deal of suspicion by people belonging to other denominations, and when he remembered how he had been occupied in another town, and the pleasing and highly-beneficial relations in which he stood to ministers of all denominations, he felt like a saint placed on the top of a pillar, and cut off from a society that would be very congenial to him. They at that church were a society of people who, simply did not hold out any theological plan, they merely left the matter of theological opinion to the individual instead of taking to themselves any special name; and this, it seemed to him, was the only thing that divided them from other denominations. They were endeavouring to make for a higher life, to do something for their fellow-men, to lighten their minds, to sympathise with them in their sorrows, and to elevate them, never forgetting Him who was the perfect life, the perfect light, the perfect love. As the minister of that place he must be allowed to utter all he thought from that platform. He claimed the most perfect liberty of speech. Let outsiders know that his people did not at all bind themselves to receive all he said, indeed they distinctly refused to be responsible for the opinions he expressed. The utterances of the minister for the time being must not, therefore, be taken as giving any theological colour to that place. If that church ceased to benefit by his ministry he would be prepared to go, and the people there would be free to select a man who was an Independent, a Unitarian, or a Baptist minister, or even a Roman Catholic priest—(laughter)—if their free inquiry into truth should lead them into that direction. The meeting was brought to a close with the usual vote of thanks.

THE LIBERAL SOCIAL UNION held its monthly meeting on Thursday evening at the rooms of the Society of British Artists, Suffolk-street, Pall Mall. The chair was taken by Mr. W. H. Domville, and an admirable address was delivered by the Right Hon. Sir Arthur Hobhouse, K.C.S.I., on "The Local Government of London." A discussion followed in which the following, among others, took part:—Messrs. Leriche, Reed, Jennings, Lyon, Beal, and Broomhead. Sir Arthur Hobhouse replied, and the proceedings were brought to a close in the usual way. The preponderant feeling was in favour of the essayist's views advocating municipal reform, and the creation of one great municipality representing the whole metropolis.

THE LONDON SCHOOL BOARD at their weekly meeting on Thursday discussed, for the second time, the question of higher elementary education, and the debate was again adjourned without any vote being taken. The precepts for the education rate were presented and agreed to. A petition to the House of Commons as to the funds of the City Charities and the utilisation of some portion of them for elementary education purposes was adopted.

HENRY WHITNEY BELLOWES.

A BIOGRAPHICAL SKETCH.

BY THE REV. DR. E. E. HALE.

Dr. Bellows was born in Boston, June 11, 1814. He was one of twins. His twin brother died at the age of twenty-three. His father was one of the active and successful merchants of Boston, greatly interested in the establishment of the new Municipal Government in 1821, and one of the aldermen with Mayor Quincy. His business was large and his circumstances comfortable, and his large family were all carefully educated. When only seven years old Dr. Bellows was sent to the well-known boarding school at Jamaica Plain, kept by Mr. Jacob Knapp, the father of the Rev. Frederic N. Knapp. His ninth year was passed at Walpole, N.H., where he made his first acquaintance with the real country. At ten he was sent with his twin brother to Round Hill School, where he spent four years under Bancroft and Cogswell. He was fitted for Harvard at thirteen, entered at fourteen, in 1828, and graduated in 1832. He was delicate in his youth, the twin brother having all the vigour, muscularity, and gaiety of the two. He was indisposed to boys' sports, shy, timid, small for his age, extremely sensitive to pain, and—as he says of himself in a note from which I take these memoranda—rather dreamy and solitary and homesick at school and in college, whither his twin brother did not go, so that he felt his loneliness the more. Even then, as I know from the best authority, the sensitive boy showed supreme tenderness of conscience, and the aim "to be good" was his characteristic. This was so marked that in his early life his father, an experienced man of affairs, singled him out as a boy, and afterwards as a young man, who could be relied upon.

Dr. Bellows used to say that he was too well fitted for college. He had gone through the Freshman studies when he entered, though he was only fourteen years old. The time which he did not spend in study he did spend with his gun and fishing-rod; and the world may have gained in the strength and spirit he drew in from the open air and nature what he thought he lost in application in college. Professor Nuttall, now mostly remembered as an ornithologist, was then the professor of natural history. He made a pet of the boy, and had him much in his company. I have heard Dr. Bellows tell of the efforts he made to obtain a king-fisher for Nuttall, and of the difficulty of shooting that very shy bird. Dr. John Farrar and Mrs. Farrar were other early friends. In this sensible training his health and strength improved. He began to grow fast, and, with vigour and vitality, to take a real interest in study. In the last two years of his college life he grew to be as tall as he ever was; and he took a fair position in college. Dear Edward Channing, as we oldsters love to call him, took an interest in the boy, and was as much concerned about his English style as if he had been his son. To him Dr. Bellows always felt greatly indebted. He had a few close friends, among whom he would afterward name Charles Mason (the Episcopal clergyman afterward), W. C. Appleton, William Silsbee, Charles T. Brooks, and Samuel Osgood. His Mentor, he says in the note I have alluded to, was John W. Huntington, elder brother of Bishop Huntington, his chum for ten years, a very religious man, "and very judicious in leading me in a Christian way." Bellows joined a religious club in his junior year; and an earnest and helpful club it was, he says. He united with the "College Church," under Henry Ware, and became profoundly interested in personal religion, as he was to the last moment of his life.

When he was only seven years old he had resolved to become a minister; and he had the anxieties about religious experience which, in one form or other, come into almost every young life. Speaking of these anxieties in one of his own writings, he says:—"I conquered these by a habit of prayer, which I formed with a great difficulty and obstinate persistence, led to it by reading the autobiographies of the saints,—Brainerd among others,—and by gradually acquiring a sense of God which set aside the childish images of a form, and put me into the possession of my spiritual senses. I can recall the day and hour when I first felt a reliance upon the witness of his Spirit with my spirit. It is like my memory of the first time I trusted the buoyancy of the water, and, after two years of being in it without faith, suddenly found it, and so could swim."

John Bellows, the elder brother of Henry, was engaged in keeping a school for girls at Coopers-town, on Otsego Lake in New York, at the time when the younger brother graduated. Here Henry

Bellows joined him, and he spent a year in that lovely village, celebrated for the refinement of its society and the beauty of its women. His earliest literary work in print would probably be found in some file of the *Otsego Republican*. He taught French, German, Italian, Latin, Greek, and Mathematics, and delivered lectures to the school-girls,—all at the age of eighteen. It may be imagined that he had a "good time." After a year of such an Arcadia he entered the Divinity School at Cambridge, but left it again that he might go to Louisiana to be the tutor of a young gentleman named Baldwin, the heir of a large landed property there. The journey and the offer of a handsome salary were a temptation,—for his father, in commercial reverses, had lost his wealth, though not a competency,—and Henry Bellows chose to earn his own livelihood and pay his own charges, when he should study for his profession. A year spent in Louisiana, with the care of a single pupil and the free use of an admirable library, was probably as good a year's training for useful service as a man could have. He returned to Cambridge in 1835, and completed the course of the Divinity School. He supported himself and bore the school expenses by taking pupils, having six boys in his room all the morning, and revenging himself on his studies half the night. The school was in good force at that time. The two Wares, father and son, and Dr. Palfrey were the teachers. Among Mr. Bellows's classmates were the poet Sears, Rufus Stebbins, since President of Meadville, Thatcher and Warland, Theodore Parker was in the school in the class which graduated in 1836.

In 1837 Mr. Bellows graduated, and was induced to go to Mobile, Ala., by the Rev. Ephraim Peabody, to take charge of a congregation he had gathered. He was not ordained, and went as an evangelist. He preached on the way in all the capitals, Richmond, Columbia, Murfreesborough, &c., with some curious experiences, usually in the State Capitol building. He flashed his maiden sword at Mobile, and seems to have acquired confidence by success. He was urged to stay, and was offered a salary of 3,000 dollars; but the awful shadow of slavery frightened him away. He felt alarmed at the mitigation of his horror of slavery under the actual experience of many of its good features. He wished to preserve his New England hostility to it, and he fled.

Returning to Boston after that invaluable first year in the profession, spent in such varied fields, he was warmly urged to take the charge of the First Congregational Church in New York, which was the first Unitarian church there. The position could hardly be called attractive. The meeting-house was down-town in Chambers-street, but the up-town hegira of New York had begun. Dr. Dewey was minister of the Second Church, and it need not be said that whoever could go to hear him went. The first society was weak and divided. Its first minister, William Ware,—who has earned so honourable a place among American authors—had resigned a year before. Dr. Follen had occupied the pulpit in the mean while.

Mr. Bellows's settlement at New York has proved to be a very important event for the Unitarian Church of America. He had never been a candidate for any pulpit. A minister was needed for the First Congregational Church; and Dr. Channing, Dr. Ware, Dr. Walker, were all urgent that he should go. The professors in the Divinity School even intimated that they had "designed him for New York." He told me once that it went against his grain. He was somewhat delicate in health, and he coveted a country parish. But fortunately for him, for his Church, and for our cause, he deferred to the wishes of the parish and the counsel of his advisers, and also to the personal attraction of Dr. Dewey. During the four weeks of his "supply" in New York before he was called, he lived in the same home with Dr. Dewey, and from that moment to this the most tender friendship has always subsisted between the two. He was ordained Jan. 2, 1839, forty-three years ago, so that the last sermon he preached must have been the beginning of his forty-fourth year in that pulpit. The society was poor, divided, and weak. Dr. Dewey and the attractions of the upper part of the city had drawn off most of the pillars of the Church. Dr. Follen, who had temporarily supplied the pulpit, could not have been expected to build up a struggling American congregation. But from the moment of Mr. Bellows's ordination the parish flourished as it has done to this day, and, much more than that, his ministry has succeeded. Most of the work of a Christian minister in such a city is, from the necessity of the case, outside the limits of the society which invites

him. Dr. Bellows was an indefatigable sermoniser and visiting pastor, and welcome everywhere. He has always been connected prominently with the best movements for art, literature, history, and education. He very soon began to lecture and speak on public occasions, and for a generation has been one of the most acceptable of the public speakers of America.

The little congregation outgrew its humble quarters in Chambers-street. They built the church edifice on Broadway, which they called the Church of the Divine Unity, afterwards occupied by Dr. Chapin's society. The First Congregational Church had again removed, and built and occupied the beautiful Church of All-Souls, which is now their home.

In the period of his early ministry he married Miss Eliza Townsend, who became the mother of five children, two of whom survive him. The other three died before they were five years old.

After a few years in Chambers-street the congregation built the "Church of the Divine Unity" in Broadway. This church gave the name to all other churches of the Unity now existing. In the interim between leaving the old church and occupying the new they occupied "Apollo Hall;" and Bellows used that period in a course of extempore lectures on theological subjects, which made many converts and brought to him some of the best supporters of after years. The congregation remained only seven years in that church, and then moved still farther up town.

"My experience as a preacher and pastor," he writes, "is the real back-bone of my career,—the best, the hardest, the most persistent and coherent fact of my life, and that which has exacted most from my mind and heart. I was here in a strange city—and it continues to seem so in part—in a camp of hostile sects, that were agreed in little then except dislike, distrust, or abhorrence of our faith. It required real courage to be a Unitarian layman in New York in those days. A minister was a sort of clerical outlaw. Then, our Unitarian body was torn with all sorts of divisions, and seemed going to pieces. My own opinions had all to be re-examined and laid deep in personal conviction. I had to watch my own theology, and to fight the worldliness, conformity, bigotry, materialism, and, in short, the Philistinism of this metropolis. It nearly killed me! At the end of ten years I fainted dead away in the pulpit, and did not recover my health for nearly a year. All from nervous exhaustion and overwork! But more and more the congregation increased, strengthened, and took on an individuality which at once became known and felt. It has been for twenty-five years a solid, self-respecting, free, reverent body of men and women, second to none in the city in influence and dignity, and second to none anywhere in character and in faith. The number of rare souls that have been connected with us is incredible, and the weight and influence our members have had in the life of the city and country truly exceptional. To have helped on to this result is the glory and joy of my life."

Dr. Bellows early became a trusted leader in the affairs of the Unitarian Church; and the securing of one college in the country, Antioch College in Ohio, to be under the counsel of the Unitarian Church, is due to his foresight and energy. But he was always a loyal son of Harvard. He used to be almost always at Commencement. His Phi Beta Address of 1853, on the necessity and use of wealth, naturally excited attention and discussion. To this day it is one of the few common-sense statements of the truth, in reply to the twaddle of the sixpenny sentimentalists, trained probably by the Church of the Dark Ages, as to the moral value of pauperism. His address before the Divinity School, on the Suspense of Faith, excited wide and amazed discussion. Indeed, there is probably no Unitarian writer, except James Freeman Clarke, so much read by the orthodox clergy—read with mingled horror and delight. As lately as 1879 Dr. Bellows was chosen almost unanimously a member of the Board of Overseers of Harvard University; but, by a mistaken interpretation of the statutes, after he had sat with the board for some months, it was held that a person not resident in Massachusetts was not eligible. The more correct practice has now been justified by a special act of the Legislature of Massachusetts.

In the course of legitimate parish work he delivered an address on the drama, justifying its existence and pointing out the true means of preserving its purity. He told me once that he found passages from this address permanently preserved in some German theatres. Here it made no end of discus-

sion, the clergy of the creed sects being generally horrified by it. But it seems to have expressed the better opinion of the quarter-century which has followed it. In 1857 he delivered a course of Lowell lectures in Boston, on the Treatment of Social Diseases—a course which would, if printed, be a good handbook for practical people.

Meanwhile, he had founded the *Christian Inquirer*, a weekly newspaper in New York, which in 1865 took the name of the *Liberal Christian*. Sometimes it had another editor, and sometimes it did not. Whether it had or had not, he wrote for it on subjects of every kind, and thus had, as active men are so apt to wish to have, his own "organ." He and his friends paid for it—when a careless public neglected to do so. The value of this agent for the best and freest discussion all over the country can hardly be estimated. In 1866 he became the chief proprietor and editor of the *Christian Examiner*, which was then transferred to New York. He held this trust till 1871, when the *Examiner* was absorbed in *Old and New*.

In the midst of this literary work he has written but one or two books, rated as books in the catalogues. For instance, in the voluminous index of Allibone his name does not even appear, though one may find any barber's name there, if he happen to have printed with stiff covers a hundred copies of a tract on lather. Hundreds of pamphlets Dr. Bellows has printed, as occasion required. A collected volume of sermons, "Restatements of Christian Doctrine," has more theology hidden in it than one looks for in volumes of sermons, and its circulation in evangelical circles has been large. "The Old World in its New Face" is a collection of letters from Europe which were written for his newspaper in a journey he took in the years 1867 and 1868. He went to cultivate his love of leisure, and found he had none to cultivate.

At the very outbreak of the Rebellion, he suggested the United States Sanitary Commission, which filled so important a place, not for the army only, but for the country. In the first blush of enthusiasm he foresaw the necessity of giving to the loyal people of the north the means of ready and active sympathy with the organised army. Large indeed as was the work which the "Sanitary" did in the army, its real work was larger in the rear—in the real base of supplies, in hamlet, village, and city, where the love of liberty and of country, and an enthusiasm for the cause, were kept bright, as men and women brought in their best work for the soldier at the front. In this society Dr. Bellows was not only the founder, but the active spirit. He was the unoffended "buffer" upon whom crushed harmless the blows of people who quarrelled. He was the cheerful optimist when everything seemed dark. He travelled, he spoke, he wrote letters; he could nurse a private or take counsel with the President. And all this time, whether at Washington, at Gettysburg, or wherever it might be in the week-time, he would preach on Sunday in the Church of All Souls in New York. To this remark, the one exception is in a journey which he made in California, which resulted in a contribution of a million and more dollars from the Golden State. The important contributions of the Commission to the great social sciences with which it had to deal have commanded the attention of the world. So wide was the range of its work that its affairs were not fairly wound up till the year 1879.

Of the work which Dr. Bellows has done in the organising of the Unitarian Church of America I need hardly speak at length in this notice. So far as that slight organisation exists, it has followed lines which he earnestly advocated. So soon as the National Conference was formed, in 1865, he was chosen the first President of the Council; and he retained that office with slight exceptions till he resigned it in September, 1880.

Such is a brief sketch of the outside of a life indefatigable indeed. He has died in harness, as he always wished to do. Other pens, in other columns of this paper, will show something of the value of his work to the Church of Christ. It is impossible for any pen to tell what is the loss to private friendship in such a separation. The better one knows him, the more one loves him. The better one knows him, the more natural his tireless zeal; it becomes a thing of course. The more intimate relation with him, the more often you saw how he drank at the Infinite Fountain. The most intimate communion with God, the most distinct personal consciousness of God's presence and power, gave the quickness, the energy, and the intensity of his daily duty.

THE THEOLOGY OF THE PRESIDENTS. (From the *Christian Register*.)

In a late Wesleyan paper I noticed a communication from a New York correspondent, on the religious, or rather denominational, opinions held by the literary and other distinguished individuals of the country, in which the large proportion of Unitarians was noticed. It struck me that if the theological views of all our Presidents could be given it would make an interesting article. I have taken some pains to obtain information on this point, by correspondence and otherwise, and subjoin a few names whose theological opinions are pretty well ascertained, as well as some of whose beliefs or professions I am not positive; doubtless, some of your correspondents can complete the information.

Washington, as is well known, was an Episcopalian, that being the prevailing sect among the Virginia planters of the last century, and in fact from the first settlement of the State. When scarcely twenty-one he was almost unanimously elected one of the vestrymen of the Episcopal Church near Alexandria, and he ever afterward was devoted to his Church.

John Adams, as is equally well known, was a decided Unitarian from study and conviction. Speaking of his religious character, his grandson, Charles Francis Adams, says:—"Rejecting with the independent spirit which in early life had driven him from the ministry, the prominent doctrines of Calvinism, the Trinity, the Atonement, and Election, he was content to settle down upon the Sermon on the Mount as a perfect code presented to man by a mortal teacher. Further, he declined to analyse the mysterious nature of his mission. In this faith he lived with uninterrupted severity, and in it he died with perfect resignation."

Mr. Jefferson must be classed as a Unitarian. I am aware it was, and still is, common among his political and religious opponents to call him "an infidel." But this amounts to but little. Sixty to eighty years ago Unitarians of the most exemplary lives frequently had the same opprobrious epithet applied to them. In a letter to a Quaker friend, dated Sept. 13, 1823, Mr. Jefferson said:—"Of all the systems of morality, ancient or modern, which have come under my observation, none appears to me so pure as that of Jesus. He who follows this steadily need not, I think, be uneasy, although he cannot comprehend the subtleties and mysteries erected on his doctrines by these who, calling themselves his special followers and favourites, would make him come into the world to lay snares for all understandings but theirs. Their metaphysical heads usurping the judgment-seat of God denounce as his enemies all who cannot perceive the geometrical logic of Euclid in the demonstrations of St. Athanasius, that *three are one, and one three*."

Of Mr. Jefferson's immediate successors, Presidents Madison and Monroe, I have not been able to obtain any information, even as to what churches, if any, they attended in Washington, while Presidents. They were probably Episcopalians, possibly tinctured with the theology of Jefferson, their friend and their idol.

John Quincy Adams was a decided Unitarian, and one of the early supporters of the Unitarian church at Washington. (Mr. John C. Calhoun's name appears next to that of Mr. Adams on the list of its original subscribers. Whatever we may think of Mr. Calhoun's political views his personal character was never impeached. Mr. Adams appears to have regarded him highly.) The August number of the *Unitarian Review* contains the following extracts from the journal that Mr. Adams kept till within a few months of his death:—"Tuesday, April 12, 1812: The Trinity, the Divinity of Christ, the whole doctrine of Atonement, the immaculate conception of Jesus, and a Devil maintaining war against Omnipotence, [appear to me all as contrary to human reason as the *real presence* of the Eucharist,]" April 18, 1829: Walked to the Presbyterian Church; heard a stranger, from John i. 29. It is painful to me to hear a Calvinist preach from this text, and to witness the solemn and fervid sincerity with which they pour out absurdity and nonsense.

President Jackson was a staunch Presbyterian, certainly believing in the "church militant." He was one of the most positive characters, in politics and theology, in American history. He did not join the Church and become a communicant till after he had retired from public life.

President Van Buren undoubtedly belonged to the Dutch Reformed Church, that denomination being the prevailing one at Kinderhook, as well as in the neighbouring Dutch villages on the Hudson River, near Albany, where he passed his early life.

Mr. Fillmore was a leading member of the Unitarian Church at Buffalo and at Washington during his official life.

President Harrison in early life belonged to an Episcopal church in Cincinnati, of which he was a vestryman more than fifty years ago. After removing to North Bend he worshipped at the Rev. Mr. Scofield's Presbyterian church at Cleves, near by. In his inaugural speech, March 4, 1841, he said "he deemed the occasion a fitting one for the announcement of his belief in the divine origin and obligations of the Christian religion." He was an educated gentleman, of excellent personal character, and a thoroughly honest patriot of the old school.

John Tyler and General Taylor were probably Episcopalians.

President Polk undoubtedly was a Presbyterian. His wife certainly was a decided one.

President Pierce belonged to the Orthodox wing of the Congregationalists. When in Washington he worshipped in the little Presbyterian church in the rear of Willard's Hotel, of which it was afterwards an adjunct, and used as a hall for concerts, lectures, &c.

President Buchanan worshipped at the same church as Mr. Pierce.

President Lincoln's family worshipped at the New York Avenue Presbyterian Church, but he entertained the most liberal religious views himself. Like his Secretary of State, Mr. Seward, he was a great admirer of Theodore Parker, who corresponded much with Mr. Seward, and some with Mr. Lincoln, in 1850-1860. Many of the thoughts of Mr. Parker can be found in the writings of Lincoln and Seward. The identity between the clear, transparent style of Mr. Parker and that of Mr. Lincoln was noticed before the latter was President. In Mr. Lincoln's immortal Gettysburg speech, which has been read with admiration wherever the English language is spoken, the expression "A government for the people, by the people, &c., was a thought of Mr. Parker's, which occurs in his "Experience as a Minister," page 99:—"Freedom which leads at once to Industrial Democracy, respect for labour, government over all, by all, for the sake of all," &c. Mr. Lincoln was very friendly to the Rev. William H. Channing, and expressed much satisfaction at his being settled over the Unitarian Society in Washington; and when the church was closed, and used as a hospital during the war in 1864, he appointed Mr. Channing a chaplain in the army.

Of Andrew Johnson accounts are various. He has been classed as a Lutheran, a Methodist, and as a Campbellite, the latter sect being numerous in the south-western States. Perhaps he changed his religious views as easily as he did his political. The Rev. Mr. Power, the present chaplain of the House of Representatives and pastor of the Disciples' Church in Washington, however, speaks of him as having been certainly of the Campbellite persuasion, and that he was at one time his parishioner.

President Grant was a regular attendant at the Rev. Mr. Newman's Metropolitan Methodist Church at Washington, to the building of which he subscribed liberally, besides giving five hundred dollars (in the name of Mrs. Grant) towards the purchase of a new chime of bells.

Mr. Hayes was a Methodist, and worshipped at the Foundry Church, near the White House, in preference, for some reason, to accepting an invitation to occupy the "President's pew" at the Metropolitan Church; where, as well as at St. John's Episcopal Church, a pew has always been set apart for the Presidents.

President Garfield, as is well known, was a member of the Disciples or Christian Church.

Mr. Arthur is an Episcopalian, and worships at St. John's, a little Episcopal Church near the Executive Mansion, where many high public functionaries have always attended.

Of all the Presidents, Washington, John Adams, John Quincy Adams, and Garfield are said to have been the only communicants. Probably General Harrison, if he had lived, would have been one.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen.—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

THE WESLEYAN CONFERENCE AND "ETERNAL TORMENTS."

The Wesleyan Conference has lately issued a revised edition of the Catechism, "No. I., for Children of Tender Years." It is instructive to compare this revision with the former work. The old Catechism has been in use in the Connexion more than sixty years, authorised and published by the Conference; the new one comes forth under the same authority.

With the exception of an additional section, headed "Of Jesus Christ and Little Children," and some slight alteration of arrangement, the work of revision has been principally exercised in the fifth section, with the following result:—

FORMER EDITION.

Section 5. *Of Heaven and Hell.*

1. What sort of a place is hell?—Hell is a dark and bottomless pit, full of fire and brimstone.
2. How will the wicked be punished there?—The wicked will be punished in hell by having their bodies tormented by fire, and their souls by a sense of the wrath of God.
3. How long will these torments last?—The torments of hell will last for ever and ever.
4. Where will believers go after death?—After death believers will go to heaven, &c.

REVISED EDITION.

Section 5. *Of Judgment and the Future State.*

- Will all men be judged hereafter?—Yes; we must all be judged at the last day.
2. Who will be the judge of all men?—Our Lord Jesus Christ, who died for us, will be the Judge of all men.
3. What will become of the wicked after the Day of Judgment?—They shall go away into everlasting punishment.
4. Where will the wicked be punished?—In hell.
5. What will become of the righteous after death?—The righteous shall go into everlasting life, &c.

Three or four years ago Mr. Impey, a very distinguished member of forty years' standing, and holding an official position as General Superintendent of Wesleyan Missions in South Africa, Eastern Province, was constrained to leave the Connexion on the ground of his inability to teach the doctrine of the Wesleyan Standard on the subject of Eternal Torments. In a statement made for the satisfaction of his friends, entitled, "Why I leave the Wesleyan Methodist Church," Mr. Impey laid special stress on the teaching of the Catechism. His words are these:—

"What is the teaching of the Wesleyan Catechism on this subject? It may be said that the Catechisms are not standards of doctrine—that the only Connexional Standards are as stated above; the Notes on the New Testament and the first four volumes of sermons. The Catechisms may not be the *Legal* Standard, but surely they must be considered the popular exponents of it. The Wesleyan Catechisms were directed to be prepared by the Conference of 1815 (certain minutes of which, called the 'Liverpool Minutes,' are annually read in every district meeting). They were prepared, mainly if not exclusively, by the Rev. Richard Watson, whose 'Institutes' used to be, and probably continue to be, a Text Book in the Wesleyan Colleges; they are approved and sanctioned by the Conference, they are printed by the Conference, they are sold at the Conference Book-room, they bear on the title, 'Compiled and published by order of the Conference,' they are used in all schools directly under the control of the Conference, and it is not too much to say that every Wesleyan minister and teacher, if he uses a Catechism at all, is expected to use these. If the Catechisms are without authority on *this* doctrine, so may they be on any other, or on all others, and then, whence their value?"

"In rejecting the dogma in question it would to me be nothing short of an evasion to plead conformity to Wesleyan Theology, on the ground that the Catechism, which unquestionably teaches it, is not one of the Connexional Standards. The same remark applies to the fact that some of Mr. Wesley's most direct teaching is not found within the exact limits of the *Legal* Standards."

"What says the Catechisms? The first part of these Catechisms—No. 1.—is designed 'for children of tender years.' The answer to each question being put in the form of a complete proposition, embodying the entire sense of the question and answer united."

"Part I., Section 5, Quest. 1. 'What sort of a place is hell?'"

"Ans. 'Hell is a dark and bottomless pit, full of fire and brimstone.'"

"Quest. 2. 'How will the wicked be punished there?'"

"Ans. 'The wicked will be punished in hell by having their bodies tormented by fire, and their souls by a sense of the wrath of God.'"

"Quest. 3. 'How long will these torments last?'"

"Ans. 'The torments of hell will last for ever and ever'"

"The first answer describes hell, the second defines the punishment, the third fixes the duration. This is done in terms adapted to the understanding of 'children of tender years,' who may be, and presumably are, expected to receive them literally; such are the terms, also in their literal acceptation, in which this doctrine is taught to ignorant and untutored heathen when first brought into contact with the Blessed Gospel of Christ."

How now? Does not the Revised Edition virtually abandon the very dogma which, in the opinion of the Conference, rendered Mr. Impey's resignation necessary? It may, perhaps, still be found in other expressions of Wesleyan theology, but it has disappeared from the Catechism. It is some satisfaction to find that, after all, the Wesleyan standards are not so inflexible as they have been asserted to be, and that, in this instance, at least, there is the adoption of a more Scriptural statement of doctrine.—*Christian World*.

LONDON CHARITIES.—According to the Classified List of Charities there are in London 4 Bible Societies with an income of £206,518; 13 book and tract societies, £79,750; total £286,268. 56 home missions, £466,651; 11 home and foreign missions, £128,537; 23 foreign missions £779,656; total £1,374,844. 6 church and chapel building funds, £29,583; 23 charities for the blind, £52,894; 8 charities for deaf and dumb, £16,529; 7 charities for incurables, £23,221; 6 charities for idiots, £53,649; total £156,293. 17 general hospitals, £269,111; 8 consumption hospitals, £54,953; 5 ophthalmic hospitals, £9,184; 3 orthopaedic hospitals, £7,475; 4 skin hospitals, £4,686; 18 hospitals for women and children, £64,275; 5 lying-in hospitals, £7,004; 22 miscellaneous special hospitals, £85,959; total, £202,647. 33 general dispensaries, £24,948; 14 provident dispensaries, £10,192; 2 institutions for vaccination, £2,650; 5 institutions for surgical appliances, £11,913; 37 convalescent institutions, £33,513; 14 nursing institutions, £9,995; total £93,211. 163 pensions and institutions for the aged, £422,896; 98 institutions for general relief, £239,052; 23 food institutions, loan charities, &c., £8,323; total, £347,375. 87 voluntary homes, £125,714; 50 orphanages, &c., £152,737; 69 institutions for reformation and prevention, £73,748; 105 institutions for education, £450,379; 45 institutions for social improvement, £45,058; 19 institutions for protection, £60,793. Grand totals—1,003, £4,121,546.

PUNJAB UNIVERSITY COLLEGE.—The Government of India having finally decided to raise the Punjab University College to the status of a university, it is interesting to note the progress of the college in public favour, and its academical success during last year, as far as these can be estimated from its improving financial position. The subscriptions, which were Rs. 9,880 in 1880, rose to Rs. 16,159 during 1881, or more than four times the amount at which they stood in 1876; and the fees were Rs. 14,500, compared with Rs. 3,131 in 1877. Donations amounted to Rs. 30,000. The total income of the college rose from Rs. 69,477 in 1880 to Rs. 76,999 in 1881.

A PAPER has been discovered in the archives of Venezuela, dated 1780, which gives an historical summary of early projects for piercing the Isthmus of Panama. The first goes back to the reign of Philip II. of Spain, who, at the instigation of the Viceroy of the Indies, sent certain Flemish engineers to investigate on the spot the feasibility of the undertaking. Their report was altogether adverse; and thereupon Philip II. threatened the penalty of death against whoever should again bring up the project.

A DECREE has recently been issued in Egypt, appointing a commission (which includes Rogers Bey and M. Baudry) to investigate and preserve the monuments of Arab art; and a sum of £7,000 will be granted for pressing needs during the current year. In Japan, too, a society has been formed by the Prime Minister and other high officials for the protection of old temples and monuments; and in this case it is said that two million yen (£400,000) has already been subscribed for the purposes of the society.

PROFESSOR STOKES, of Cambridge, has accepted the appointment of Burnett Lecturer in connection with Aberdeen. In accordance with the new regulations of the Burnett trust, he will hold the appointment for three years, on condition of delivering a course of lectures at Aberdeen upon "recent researches in physical science, with special reference to natural religion." These lectures are in substitution for the Burnett prizes, awarded every forty years, of which the second prize was won in 1815 by Archbishop Sumner, and in 1855 by Principal Tulloch.

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MARRIAGE.

RAYNER—FIELD.—On the 18th inst., at High-street Chapel, Warwick, Henry Rayner, M.D., of Hanwell, to Rosa, daughter of Alfred Field, of Leam, Leamington.

DEATHS.

DAVEY.—On the 17th inst., at 11, East Southernhay, Exeter, John Davey, the oldest member of George's Meeting Congregation, aged 86.
JACKSON.—On Saturday, the 18th inst., at her residence, Dale Bank, Chesterfield, Jane Jackson, aged 66 years, deeply regretted by a large circle of friends.
PAGET.—On Friday, the 17th inst., at her residence at Ilstock, Leicestershire, Miss Paget, in her 98th year.
PEACH.—On the 13th inst., at 30, Haddington-place, Leith-walk, Edinburgh, Jemima Mabson, the beloved wife of C. W. Peach, aged 80.

Our Calendar.

SUNDAY, FEBRUARY 26.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M., and 7 P.M.

Rev. J. WORTHINGTON, at Effra-road Unitarian Church, Brixton, at 11 A.M. and 7 P.M., on "The Reconciliation of Christ."

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M. by the Rev. H. R. HAWES, M.A., Incumbent of St. James's, Marylebone, on "Sunday Opening of Museums, Art Galleries, Libraries, and Gardens."

** Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Beilers's (W.) Testimony of Conscience to the Truth and Divine Origin of the Christian Revelation, 3/6
Douglass (F.) Life and Times of, written by Himself, with Introduction by Mrs. G. L. Ruffin, 11/6
Dufferin's (Earl of) Speeches and Addresses, 12/
Garrison (W. L.) and his Times, by O. Johnson, 12/6
Grote's (A. R.) Rip Van Winkle, a Sun Myth, and other Poems, 5/
Holland's (Rev. H. S.) Logic and Life, and other Sermons, 7/6
Lamb (Chas.), by A. Ainger, 2/6— (English Men of Letters.)
Lowell (J. R.), a Biographical Sketch, by F. H. Underwood, 7/6
Phelps's (A.) The Theory of Preaching, 2/6
Preacher's Commentary on the Book of Ruth, with Notes by the Rev. W. Baxendale, 3/6
Temple's (Sir R.) Men and Events of my Time in India, 16/
Vaux's (Rev. J. E.) Preaching, what to Preach and How to Preach, 2/6

MR. WALTER MAWER, Sunday School Association Office 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

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lows:—

February 26.—Rev. Professor J. E. CARPENTER, M.A.

March 5.—Rev. JEFFERY WORTHINGTON.

March 12.—Rev. JOHN WRIGHT, B.A.

March 19.—Rev. COPELAND BOWIE.

March 26.—Rev. HENRY IERSON, M.A.

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LITTLE PORTLAND-STREET CHAPELA LECTURE on "Joseph Priestley, Divine, Man of
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Dr. BENJAMIN WARD RICHARDSON, M.A., F.R.S.,
on SUNDAY EVENING, February 26, 1882, in Little
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Service begins at Seven o'clock. All seats free.

UNITARIAN AFFIRMATIONS.**SUNDAY EVENING LECTURES**
to be delivered in LITTLE PORTLAND-STREET
CHAPEL:—March 5.—"Religion and Theology."—Rev. P. H.
WICKSTEED, M.A.March 12.—"God."—Rev. T. W. FRECKELTON, of Unity
Church, Islington.March 19.—"Jesus Christ."—Rev. J. EDWIN ODGERS,
M.A., of Liverpool.March 26.—"Human Nature and Salvation."—Rev.
H. ENFIELD DOWSON, B.A., of Gee Cross, Manchester.April 2.—"Eternal Hope."—Rev. W. CAREY WALTERS,
of Kidderminster.

Service begins at Seven o'clock. All seats free.

LONDON AUXILIARY SUNDAY
SCHOOL ASSOCIATION.A SERVICE OF SONG, called "Elijah," will be sung
by the United Choirs of the Schools forming this Asso-
ciation on WEDNESDAY EVENING NEXT (Eight
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Rev. J. PANTON HAM will read the Theme. Admission free.**SUNDAY LECTURE SOCIETY.**

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The Society's LECTURES at ST. GEORGE'S HALL,
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lows:—Feb. 26.—Rev. H. R. HAWES, M.A., Incumbent of St
James's, Marylebone, on "Sunday Opening of Museums'
Art Galleries, Libraries, and Gardens."March 5.—BENJAMIN W. RICHARDSON, Esq., M.D.,
F.R.S., Vice-Pres. S.L.S., on "Historical Psychology."
Third Lecture: "Gall, and the System of Phrenology."
(With numerous Oxy-hydrogen Lantern Illustrations.)March 12.—FREDERICK POLLOCK, Esq., M.A. Cantab.,
LL.D., Edin., on "The History of the English Land
Laws: with a Glance at their Possible Future."March 19.—Miss ORME, on "What shall we do with
our Criminals and Neglected Children?"March 26.—T. SPENCER CORBOLD, Esq., M.D., F.R.S.,
F.L.S., Vice-Pres. Birmingham Nat. Hist. and Microscop.
Soc., on "Parasites infesting the Heart, Blood, and
Blood-vessels of Man and Animals; with a Reference to
the role of the Mosquito."April 2.—E. B. AVELING, Esq., D.Sc., on "The Tele-
phone, Microphone, and Photophone." (Illustrated by
Experiments and the Oxy-hydrogen Lantern.)April 16.—H. AUBREY HUSBAND, Esq., M.B., Lecturer
on Medical Jurisprudence and Public Health, Extra-Aca-
demic School, Edinburgh, on "The Borderlands of
Sanity and their Relation to Crime."April 23.—Rev. JOHN W. HORSLEY, Chaplain of Her
Majesty's Prison, Clerkenwell, on "Prisons and Prison-
ers."

The Society's Lectures will be resumed in November.

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[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2071.]

LONDON, SATURDAY, MARCH 4, 1882.

[PRICE 5D.]

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THE NATIONAL CONFERENCE.

THE early criticisms as to the arrangements of the National Conference may well give place to more serious considerations on the amount of benefit it may confer upon religion. Whether or not it might have had a better name than the somewhat pretentious and undescriptive title it has received; whether or not a better place than Liverpool, and a better time than the week after Easter could have been chosen for its assembly; there is now no doubt that it will be an important gathering. In the Secretary's Address we printed a fortnight ago it was stated that a large number of our ministers had signified their intention of being present; that many congregations would send representatives; and that many other Societies were following the example of the British and Foreign Unitarian Association, and appointing delegates to attend the meeting. Manchester New College and the Home Missionary Board are also reported to have prolonged their Easter Vacation in its favour; and a general interest is excited throughout our denomination which will ensure a large attendance at Liverpool, and considerable curiosity as to its proceedings on the part of the stay-at-homes.

If we understand the programme of the Conference rightly, it seems to have been the hope of the promoters to attract other than Unitarians to the meeting. It appeals to Unitarian, Free Christian, Presbyterian and other *Non-subscribing and kindred churches*. One direction in which it appears to have sought outside sympathy is that of the Independent Religious Communion Association, since the Rev. JOSEPH WOOD is to conduct the devotions at the opening religious service. The subjects for consideration also imply that

theology and dogmatic discussions are to be avoided. The principle of non-subscription, of unfettered intercourse between man and his Maker, is evidently regarded as anterior to, and more important than, the dogmatic results to which it has led. It seems to be supposed that Trinitarians and Unitarians and Free Religionists of other types, if agreed in asserting the right of private judgment, may meet and discuss subjects of common religious interest with mutual sympathies sufficient to produce a beneficial result. We honour the desire and effort; we wish it all success, and shall rejoice greatly in all signs of union and concord between men of different faiths which may result. It cannot, however, be expected that any large number from Orthodox Churches will attend. We can imagine the various bodies of Wesleyans being gathered in one Conference. The Independents and Baptists might assemble on a common platform. But the Trinitarians who will join in conference with Unitarians must needs be a few brave men who are prepared to incur considerable criticism, and even suspicion, in their own camp. Nor will the Conference attract many Agnostics and Secularists. Its religious character is too manifest from end to end of its programme to leave room for discussing the foundations of faith in GOD or the modes of His revelations. We anticipate that the Assembly will, therefore, consist of Unitarians and Free Christians, with some few liberal Trinitarians and religious Freethinkers, met to discuss their duties in the light of a free access to GOD and of inspiration direct from Him, apart from any dogmatic basis or merely sectarian activity.

We are informed that the Conference will assemble in the Philharmonic Hall at Liverpool, a building which affords every convenience for such a meeting. A reception-room will be fitted up, and supplied with papers, telegrams, and writing materials. There will be a refreshment-room within the building. The proceedings will be varied. A religious service the first evening and a soiree the second are staple constituents of such a gathering, and their success will depend upon their management. The speeches should be first-rate in quality; and in quantity as few and short as they can well be made. The addition of a little music would give the soiree the character of a conversazione, a very important thing when friends from great distances want to exchange kindly greetings. We are informed that the Communion Service will be held in the course of the Conference, and a devotional service early on Thursday morning.

Then come subjects for discussion, so comprehensive in their statement that much will depend on the readers of the papers and the speakers to secure a satisfactory effect. The internal development, the external activity of our Churches, and the ministers who officiate in them—these are weighty subjects, which must not be regarded as the transient

amusements of a pleasant gathering, but as serious topics, whose wise treatment may have a large, an immediate, and a lasting influence on the history of the Free Churches in the United Kingdom. The aim of those assembled should not be to make, or to listen to, a few clever speeches from practised debaters; to pronounce it a good discussion, and then dismiss it from their minds; but those who attend should ponder the subjects beforehand, and speak, if moved to do so, with earnest conviction and wise thought; and then even such as come "not with excellency of speech or of wisdom," may yet, like one of old, "declare the testimony of God."

The discussions ought to lead to some definite practical result. Free Churches must aspire to no control over each other, and therefore the promoters are probably wise in suggesting no resolutions for adoption, and in leaving the Conference free to take its own course. The subject of "Ministers' Stipends and Augmentation Funds" does, indeed, suggest the possibility of a plan for establishing such a fund, and we think there is ample room for organising many existing Bursaries and supplementing their deficiencies, so that they may confer larger and less doubtful benefits than may now sometimes be the case.

The Conference has our hearty sympathy and best wishes. We trust that it will split on no rock of dissension; but that its promoters, even if they go forth in anxiety "bearing precious seed, may yet come again with rejoicing, bringing many sheaves with them."

TRANSLATION AND THE NEW VERSION.

THE new Translation of the Greek Testament has given rise to much animadversion, some of it in tones of rather faint praise, and some of it in growls of condemnation. We are not very much surprised at the angry form of comment; for bad temper has a natural tendency to infuse itself into bad theology. Anything that probes, however delicately and timidly, into the foundations of what was assumed to be settled and determined once and for all, naturally excites a little alarm and displeasure; and it must be confessed that this New Version, if generally used, is not unlikely to unsettle somewhat a few of the conclusions of Orthodoxy. But we do not live in a Bible-reading age. Even the Old Version, though it is found in every house, is generally more of a piece of furniture for a side-table or a mantelpiece than a book of reference, and we doubt if the New Version will ever obtain more attention and study. For our own parts, we never had any expectation that this great work of the Revisers would become generally acceptable. We felt quite sure that the scholarly men engaged in it were, every one of them, honest, honourable, learned, and conscientious; but it did not appear to us that they had exactly the right materials to work with,

either in quality or quantity. Even if their translation had been faultless there would still have arisen in many minds the question, Could the Greek Text be relied on? or, if reliable as far as it goes, is it not insufficient as record? Does it not require to be supplemented by other documents or historical evidence of some kind at present unknown? or, on the other hand, may there not be something in the Greek text that ought to be taken away, something which has been interpolated, added afterwards for a purpose, and therefore not genuine? If so, would it not have been well to wait a while for the more thorough detection of the supposed spurious matter that has found its way in, and the discovery of the genuine matter that is still wanted in many parts to complete sense and coherency? The Revisers did not, of course, make a Greek Gospel where they did not find one, and whether the English they have made out of the Greek is in all cases correct and pure is a matter of opinion and taste. We are quite sure they always intended to do their best, but being fallible men, like the rest of us, they did not always realise their intentions.

Translation of the literature of antiquity is a very hard and somewhat hazardous undertaking. It is difficult to put old wine into new bottles without in some degree spoiling the wine. It is difficult to translate the ancient into the modern without deviating a little from correct drawing and true colour. The costume of the new does not readily adapt itself to the form of the old. Some suppose that to know grammatically the language of a remote and foreign people is equipment enough for a translator; but is it not necessary also to know something of the foreign life behind the foreign words—something of the religious tendencies, the natural aptitudes, the personal habits and tastes of a different nation, whether ancient or modern? In addition to mere linguistic accomplishment it is requisite to have wide survey of thought, broad sympathy, imaginative power, and a capacity of shifting the position of the mind so as to take into view new aspects and changes of scene. Difference of language, especially ancient language, means difference of temperament, difference of physical and social environment, difference of intellectual and moral atmosphere; and unless we are capable by sympathy of knowing something of the inward mind of a people we shall not rightly interpret their outward expression. There is a shelter and hospitality of the *mind* as well as of the person which we nations of the earth need one of another, but which it is not always easy to render. One race has often had occasion to complain to another, "I was a stranger, and ye took me not in." Why? Simply because of their being strangers. We knew not well their speech, their thoughts, their inward wants and cravings, nor how to "take them in," so that they might have shelter and comfort within the circle of our sympathies.

Some critics, erring a little on the generous side, have seemed to excuse rather questionable English in the revised translation on the apparent ground that the Greek of the original is equally questionable. But was it not the business of this very able Committee of Revisers to take especial care that their English should be pure, whatever might be the condition of the Greek before them? If they could not do this without deviations from literalness of rendering such deviations should, we think, have been allowed, provided, of course, that they did not substantially change the meaning. Awkward Greek in the original does not justify, though

it may palliate, the use of awkward English in translation. We have to think of identity of spirit and intention rather than of similarity of form; and in cases where literal rendering does not convey the sense well, a translator is justified in resorting to paraphrase that will convey it better. It requires taste and care, but good translators are tasteful and careful men. Literalness is sometimes clearly impossible; for some of the fundamental rules of ancient grammar may be different from ours. In Greek, for example, neuter nouns in the plural form require the verb which they govern to be in the singular, because the Greeks, in their metaphysical subtleties of thought, seem to have regarded persons only, and not things, as having a real plurality, though they might have it formally. A Greek, therefore, would say "the cities *has* walls," not *have*—*τα αστη τεχει* *εχει*. But in English we know nothing about this inferiority of neuter plurals. Ancient languages, too, that rely on the inflexions of a noun to express its case rather than on its position in the sentence cannot be translated into English literally. Prepositions must be employed, and position attended to. Languages like the French, that have all their nouns and pronouns either masculine or feminine and none neuter, cannot be translated literally into our tongue, which has a neuter. In English the grammatical form of the "third person" is used in reference to the person spoken *of*; but in some dialects it is often used of the person spoken *to*. Literalness, therefore, is in a multitude of cases impossible, and even when possible is sometimes disagreeable and harsh. All this is so obvious that to repeat it here seems wearisome and impertinent. Nevertheless, there are people who insist upon *ipsissima verba* and literal renderings, and who seem to think that to copy the forms of a language is the honestest way of conveying its spirit.

In a few instances fault has been found with the translators for using now and then the singular of the English verb, where the nominatives have been coupled by the conjunction "*and*." But the translators in this were not wrong. It must be apparent to any one endowed with sufficient imaginative power to supply the unexpressed parts in elliptical sentences that there is often supplementary matter in the mind of a writer which he, in order to avoid expansion and diffusiveness, does not put into printed words, but leaves to be suggested by the context or inferred by the intelligence of his readers, and that there may be also sentences in which a number of singular nouns with an "*and*" between them, and therefore *seeming* to require a plural verb, are properly associated with the singular form of the tense because of the intention of the writer and the requirement of the sense that the verb shall apply to them individually and in succession rather than collectively.

The Revisers seem to have contented themselves with faithful translation. They probably did not think it any part of their duty to examine into the historical validity of the matter translated, nor to ascertain the true authorship of the writings or the dates of their appearance. We wish that more scope had been allowed and taken by these good and learned men. It seems to us that they have lost a grand opportunity of explaining many things that need to be explained, and of correcting many vulgar notions about the Bible. The dates of the Gospels and Epistles are known only approximately and not with precision, but even approximate dates would have been better than no dates at all. Order of time naturally suggests a corresponding order of arrangement of the events occurring in time, and

hence, we think, that some of the writings of the New Testament should have had a place and position different (in relation to each other) from that which they now occupy. For instance, the Gospel of Matthew in its present form, consisting as it does of diverse elements, could not have been written, according to the opinion of many able critics, until after the production of the Gospel of Luke, though it is probable that the *original* Matthew was a very early writing. Luke is supposed to have been written early in the second century, perhaps about the year 115,—Matthew, in its present form, somewhat later—John at a still latter period, and Mark the latest of the four. If this be the correct order of succession why not have adopted it in the new version, with an approximate date at the head of each Gospel? Again, the writings of St. PAUL, the Book of Revelation, the Book of Acts belong to the *first* century, and therefore should have (so far as relates to mere succession and line of arrangement) a prior place to writings that belong to the *second* century. In the writings of PAUL, too, there are indications of a change of doctrinal view as he extended his studies or came under different influences. These later utterances of his mind should not be placed before the earlier ones, and yet this appears to have been inadvertently done. Some of the Epistles attributed to PAUL could not, in the judgment of many able students, have been written by him at all, although marked by traces of his spirit and resemblances to his style. Wherever there was reasonable doubt of the authorship, would it not have been well to state that doubt candidly at the head of the Epistle? It would not have deteriorated in the slightest degree the intrinsic moral or intellectual worth of the writing. We are not at all sure that the Revisers were at liberty to act as critics and commentators as well as translators; but if they had such power we are sorry they did not occasionally use it. They might have made the New Testament much more intelligible in parts than it now is to the ordinary reader. The mass of the people know nothing about the growth of theology; they go on blundering in the notion that the Bible is one book written at one epoch, and under one simultaneous inspiration. Scholars like the Revisers might have shown them that this one book is in reality many books, written at different times, by different men, in different places, and that it contains the most varied, mixed, dissimilar, heterogeneous thoughts, feelings, opinions, and fancies. Its valuable treasure is contained in earthly vessels,—some of them very earthy indeed. Its sentiment sometimes rises to the height of heavenly beauty and truth, and sometimes falls into the mire of ignorance and superstition. We have a sincere veneration for the Bible, and we observe with very deep regret that it is not now very generally used in private reading and as an object of study. The philosophies of our age want an impregnating influence from the religion of old. This western hemisphere of ours greatly needs from time to time a waft of spiritual air from the eastern hills. In the midst of the constant excitement of our trading and professional competition, our burning thirst for money, our feverish heat in politics, our foolish fashions, selfish ambitions and vulgar sensational pleasures, humanity needs to hear a voice rebuking the turmoil of life—"Peace! Be still!" Such voices have come to us from antiquity in the Oriental world, especially from Palestine in the early morn of Christianity. Ignorance, error, superstition, imperfection of all kinds mingled, no doubt, with these

ancient utterances. Nevertheless, some of the tones of these distant voices were very sweet. Are they, in the tumult of modern life, to be utterly overwhelmed and heard no more? Is materialistic science entirely to obliterate the spirituality of the antique world? We hope not. Rather would we have a commingling of the old and new—an interfusion of humble piety with the bold energies of modern life, a yearning of the heart after holiness, with a striving of the intellect after knowledge. JESUS of Nazareth could have known nothing whatever of more than half of the various sciences and philosophies that absorb the attention of modern society. Nevertheless, there is something in the life and utterance of this man which is not likely to be superseded and made unnecessary by any science or philosophy at present known in the world. It will be a bright day for humanity when the Bible is read in the light of clearer science, historical, geographical, political, social, and medical; but it would be the reverse of a bright day if men should cease to read it at all.

MR. BRADLAUGH'S TRIUMPH.

MR. CHARLES BRADLAUGH, M.P., has not fought the question of principle on so high a ground as we could have wished. We have never concealed our regret that he did not resolutely refuse to take the oath in any form, and wait in patience as Jews and Non-conformists have waited through long years until the last remnant of religious disability is swept away, and becomes an extinct superstition which wise men in future ages will regard with a smile at the crass prejudices and short-sighted unwisdom of their fathers. But every man must stand acquitted or condemned by his own conscience, and Mr. BRADLAUGH no doubt honestly believes that he has a perfect right either to take, or to administer to himself, an oath which a very large number of honourable and right honourable gentlemen on both sides regard as nothing but an empty form. Mr. BRADLAUGH has unquestionably brought upon himself some of the difficulties of his position, by insulting the authority of the House and disregarding the religious feeling of the country, which is shocked by the apparent profanation of a religious ceremony. But no mistakes he has committed, or may yet commit, can blind our eyes to the fact that the elected of Northampton has been more sinned against than sinning, that the Tory party, with the aid of some few recreant Liberals, have practically introduced a new religious test, and that the majority of the House of Commons, biassed, we fear, more by ignoble prejudices than by sincere convictions, have violated the law in expelling a member duly elected.

For these reasons, although with somewhat mixed feelings, we regard with satisfaction Mr. BRADLAUGH'S third election for Northampton. We congratulate the Liberal party in that borough for their courage in withstanding immense obloquy, and subordinating all personal considerations to the vindication of great public principles. We Liberal Non-conformists, who have purchased our freedom with a great price, are as a body the very last to withhold just civil rights from those with whose dreary negations we have no sympathy whatever. We may have wished that a less unpopular, a less extreme man had fought out this battle, but there is no disguising the fact that it is after all a battle of religious principle, and that sooner or later all disabilities for conscience sake must be swept into the limbo of dead and buried superstitions. We go further in this matter

than many of our friends. We say that the State has no right to institute an inquiry on any pretence whatever into a man's religious or non-religious opinions by requiring a profession of belief in God. It is not sufficient, therefore, to substitute an affirmation in the case of those objecting to the oath. On the highest ground of principle we say that the House of Commons ought not to impose on any man the invidious task of proclaiming his disbelief; and that, therefore, the oath should be abolished altogether. What more is really necessary or desirable than that newly-elected members should sign the roll and take their seats without further ceremony or profession?

A POSITIVIST RELIGIOUS SERVICE.

Our Positivist friends continue their meetings and religious services with quiet persevering effort. They are not able to say that all the world is coming over to them, or, indeed, that they are making many open converts to their cause, but they profess to have great hopes of the future, and are assured that their present efforts, small as they may appear to others, are not without useful results. Some persons, perhaps many, who do not openly join them, may occasionally attend their services, read their books, and be in some degree influenced by their teaching. We must not measure their influence by the number of their professed adherents. Their religious services appear to many strange and unmeaning, but that they have all the marks of sincerity and devoutness must be admitted even by those who are least in sympathy with them. Indeed, the *tone* of the service might be commended to many Christian congregations as far more reverent and becoming than the style of service to which they are accustomed. We read lately a printed prayer by one of the most noted ministers in London, and we must say it seemed to us hollow, pretentious and unbecoming. As it may be interesting to some of our readers we give a portion of the "Service for the Festival of Humanity," prefixed to the annual address by Dr. Congreve. After the lesson for the day, Isaiah ix., comes the following prayer:—

Great Power, whom we here acknowledge as the Highest, Humanity, whose children and servants we are; from whom we derive everything, and to whom we are bound to render everything; may we all seek to know thee better, that we may love and serve thee better; and to this end may our affections become more pure, true and deep, our thought larger and more vigorous, our action firmer and more energetic, that so, according to our measure, in our generation, we may hasten the time when thou shalt visibly to all take to thee thy great power and reign; when all kindreds and nations, all the members of the human family now so torn by discord, shall, by the power of the unity of thy past, place themselves under thy guidance, the living under the government of the dead, and, bound together by mutual understanding and affection, each take their due part in the work of human advancement, in peaceful union moving forward through the coming ages to a more and more perfect state, to thy glory and the common welfare of the countless generations of men and man's dependants, who shall in succession possess this thy beautiful planet, the earth, which is thy home. In communion with thee, in communion with thy Past, and with thy Future, may we keep this great aim ever in our sight to strengthen and ennoble our whole life and work.—Amen.

ADVENT COLLECT.

Thou Power Supreme who has hitherto guided thy children under other names, but in this generation hast come to thy own in thy own proper person, revealed for all ages to come by thy servant, Auguste Comte, we praise thee that under his teaching we are enabled to see the early dawn of thy glory brightening towards the perfect day; and we pray that, drawing inspiration from thy Past and Future, we may be strong to proclaim thy advent to the world around us, so that each successive year devoted to thy service may bring more and more disciples of thy faith, avowed adherents of thy Holy Church.—Amen.

Next comes the following invocation:—

Holy and Glorious Humanity, on this thy High Day, at the beginning of a new year, we are met in praise, in prayer, in thanksgiving, to celebrate thy

coming, in the fulness of time, for the visible perfecting of thy as yet unseen work.

Priest.—We bow before thee in thankfulness.

People.—As children of thy past.

Priest.—We adore thee in hope.

People.—As thy ministers and stewards for the future.

Priest.—We would commune with thee humbly in prayer.

People.—As thy servants in the present.

All.—May our worship, as our lives, grow more and more worthy of thy great name.

After this comes the "sermon," which we understand to be "a passage from some poet, most frequently from one of the poets in the Positivist Library." The "concluding prayer" is as follows:—

Praising Thee, Holy Humanity, as is most meet, for all the blessings which thy past has accumulated for us; for the rich treasures of knowledge, beauty, and wisdom which it has handed down; for its long roll of great exemplars, our cloud of witnesses, which ministers comfort, support, and guidance in our need; lastly, as we are here more especially bound to do, for the full liberty to speak and act which we enjoy; we pray that we may not be found unworthy of such benefits, but that day by day, in all humility and singleness of purpose, with all boldness, and yet tenderness for others, we may magnify thee, and attain for ourselves, and help others to attain, the great blessings which only communion with thee can give: Union, Unity, Continuity.—Amen.

The Faith of Humanity, the Hope of Humanity, the Love of Humanity, bring you comfort and teach you sympathy, give you peace in yourselves and peace with others now and for ever.—Amen.

Such is the service; what it seems to us to lack is fervour, enthusiasm. It is cold, measured, formal. Every word seems as if it had been carefully weighed before uttering it. There is a want of spontaneity, and many would say a want of reality too. However, if it is sufficient for Positivists to meet their wants, then it is not for others to speak of it contemptuously. Different minds can be ministered to by different forms and different modes of thought. What to one is unmeaning may to another be full of significance and value. C. F. B.

"THE AUTHENTIC GOSPEL."*

GEORGE DAWSON'S NEW VOLUME.

We hardly know whether one would, properly speaking, call this a volume of sermons—because there is a very considerable difference between these discourses and those "Sermons on Special Occasions" and "Daily Duty and Daily Care," which were published earlier. Perhaps "discourses" is the most appropriate word. Nobody has polished them up. As they fell from his lips so a real benefactress has presented them to us. We desire to thank the lady who caught these discourses as they fell, and Mr. St. Clair, who has so faithfully edited the volume. We were grateful for those earlier volumes, but for this we are more thankful still, for no over careful hand has chastened them. Here is George Dawson not as in the earlier volumes in the spirit only—but in the spirit and in the letter too. This is fine. "He being dead, yet speaketh."

What a fine perception the Laureate had of those spiritual relationships which by their sublime and unquestionable reality give us a foretaste of "heaven."

Dear friend, far off, my lost desire,
So far, so near in woe and weal;
O loved the most, when most I feel
There is a lower and a higher.

Thy voice is on the rolling air,
I hear thee where the waters run,
Thou standest in the rising sun,
And in the setting thou art fair.

What art thou, then? I cannot guess;
But tho' I seem in star and flower
To feel the same diffusive power,
I do not, therefore, love thee less!

My love involves the love before;
My love is vaster passion now;
Tho' mixed with God's nature thou
I seem to love thee more and more.

* "The Authentic Gospel." Sermons, by George Dawson, M.A., edited by George St. Clair, F.G.S. London: Kegan Paul, Trench, and Co. 1892.

Far off, thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper circled by thy voice,
I shall not lose thee though I die.

One cannot talk about such relations, but the reality of them is unquestionable; at least, they are to us both unquestionable and unspeakable, as we read "The Authentic Gospel." So we will not attempt to "review" this volume or speak of its author. We do not merely read George Dawson's words in this book. We hear his voice, we hear its scornful accent as he denounces the shams of this world so overhung with falsities from the zenith to the nadir of it. We hear its sweetness and its tenderness as he appeals to the boundless love of God for the lost sheep, that even at the eleventh hour it may be brought within the fold. For this volume reveals the man, tells of the clearness of his logic, the keenness of his satire, the largeness of his heart, the pureness of his thought, and the boldness and the breadth of it, and the richness of his culture.

The volume opens with a discourse entitled "Christ verifies Christ." The question is, How shall we say whether this or that is true of Christ? And this is the answer:—

Jesus Christ . . . shall verify for himself what things are true of him. So in vain are all Councils, Nicene or otherwise, all manuscripts, and revisionists and commentators; for to us this is the first law: "as the fining pot is to silver, and as the furnace is to gold, so is a wise man to his praise," or—so a man verifies what is said of him, whether it be true or false. And though Moses should write or God declare it to be otherwise, if the light that lighteth my soul declares that it is not, it passes by me as but the tradition of an older day. So whatsoever is said of Christ in any Gospel whatsoever, let him but be born in you, let the inward spiritual Christ be born in a man, then this spiritual Christ is the verifier of himself, he himself holds a sublime council and determines the canon. So whilst we are thankful for the services of all scholars, yet, just as by that instinct which, when somebody tells you something of your mother which the sweet image of her life that is woven into your heart makes it impossible for you to believe, you believe it not; so there are things said about Christ, which from my conception of him I cannot accept as true. And no Pope infallible, no spirit from another world, no prophets—not one of them can persuade me of it.

Now we come to understand what true Rationalism is—verifying God by himself. And he who is duly exercised by devout study and by the perpetual endeavour to receive this light of God into himself; he it is who becomes a visible Council of Nice, he it is who determines what is true and what is not true, what is canonical and what is uncanonical.

And what did this Christ that verified himself do?

"Here in Bethlehem, there in Jerusalem, held in the loving Father-Mother's hand, he groped about a world sunk by crime into stainfulness, that he might bring forth the last piece of silver, the strayed sheep; that he might hold it up and show it to the Father and say, Lo! see what I have done. The sheep that have gone astray—these I bring with me.

"This is the glorious gospel of the Glad Tidings of God; the marvellous fascination God feels for sinners, put even to a length which it is almost impossible to follow:—There is more joy in the presence of the angels over one sinner that repenteth than over ninety and nine just persons that never went astray! It is hardly believable. Just fancy, now, ninety and nine just persons, all in a row! What a sight! Ninety-nine saints! Members of Churches! Ninety-nine righteous people all saved; all ready to-morrow to do any amount of thanking God that they are not like us! But is there any attraction in them? Not to me. But then possibly I have got dusty, having rolled away so far from them."

And actually in the place where he had been brought up he told the people that though there were many widows in Israel, yet was Elias sent to the woman of Sarepta, and then in matchless fashion we are told of how the master was hooted from the town. He had questioned the "election" of the chosen people. And thus George Dawson comments upon the narrative:—

I will admit if you please that God made a very peculiar covenant with Abraham. If it please you to say so we will admit that the Almighty finger delivered it unto Abraham as a Jew. But watch the prophet break the seal, tear the charter to pieces, and throw the thing to the winds! And what did

Christ do? He spent nine-tenths of his teaching over the one point, the meaning of which was—down with the chosen people; call in the ragamuffins, the pagans, the unabrahamitic. This is the man who came out of the streets into the wedding-feast. Everywhere the cry is, Bring in the unelect. If your theology is based upon election—that God has favourites—hear this proclamation, that no longer has God any exclusive love for the children of Abraham. That doctrine you are foolish enough to spend thought upon, the doctrine of election, is exploded. I have known a good deal about covenants and elect people in my youth [G.D. was a student of Glasgow University]. The more north you get, the more you hear of covenants. But what is it all? If God himself tear the covenant (if he ever did elect the Jews) and if the Jew himself revoked it and called it in, who are you to set up a doctrine of election? Of course I believe in election. You cannot call six children together but one is elected to be king or queen. All through life there is election; all through life there is reprobation. But as for any special doctrine of election, such as the Jews believed in, all that was torn up at Nazareth.

It all comes of want of charity. Is not this a bit of real experience:—

The bitterest disappointments of a teacher's life are to see how very little of this love there is in the Christianity of our times. Is it not notorious that Christians are no better than anybody else if you offend against them? You have no more chance of getting a tolerant judgment from them for your first sin than from the publican. I would rather trust myself with persons who are not professors of religion than with those who are. There is no more security from the tongue of a woman who has "received Jesus" than from any other. I have known "holy" talebearers! I have seen hives of scandal among Christians. I have found them to be as deeply dipped in scandal as any of us poor worldlings. The best companions that I have met with on life's dusty road have been the lowly, the true hearted, the tender; those who, like that poor publican, have smote upon their breasts, and uttered but one sentence, and that sentence this: God be merciful to me a sinner. My experience has rather made me incline to walk with the sinners, for I have found them better company than the saints—fuller of long-suffering, charity, and mercy.

As we turn these pages we hear the teacher's voice casting scorn upon revivalism and all such nonsense, yet never omitting to speak the true word. As we close, the words that ring most loudly in our ears are those which preach the true doctrine of Communism and proclaim the Authentic Gospel.

Let every man judge his own heart to what degree the love of God has entered it, for it is to that degree that he will be willing that all things should be common, especially the highest and greatest things. Some men smile at this doctrine and think that we mean the dividing of money. Who asked them to divide their money with the community? And yet the moment you say anything about Pentecost they exclaim, What, am I to share my property with everybody? Their property perish with them! Is that all you want to share? Is that all you dream about? No! keep your soul-damning riches to yourself. I no more ask a man to share his money with me than I ask him to share his body with me. No! keep it yourself. Give me the free sunshine of God, and keep your gold-shine; I don't want it. The free spirit of God is mine, and no man can take that from me. Free libraries; free picture galleries; free roads; free churches; free speech; cheap books,—all these we have won, and we shall win more yet. So you may keep your old purse, I don't want it. The words of the wise; the songs of the poets; the paintings of the great artists; the daisy by the roadside; the lily of the valley; the song of the cuckoo; the voice of the thrush; the logic of St. Paul; the sweet heart of the Lord Christ—let these be common; and you may keep your gold to yourself.

Christianity is the death blow of privilege; the scorner of pedigree; the mocker of kings; the ridiculer of fine linen. It turns its back upon all these things, and says when thou makest a feast call the poor, the maimed, the lame, the halt, the blind; for they cannot recompense thee. So to some of you who, like myself, once had dreams—dreams born too much of man's impatience, and too little of the patience of God—I say, the dream is not a fool's

dream; be not impatient, it will come true. For, remember the Christian religion means this; the opening of the gate of heaven to all men, to whomsoever will seek it. "Come unto me; yea come buy wine and milk without money and without price." It is the religion (whose first miracle was to turn water into wine, for humble people; it gave back the father to the prodigal and the prodigal unto the father. So slowly, but surely, it will bring back the pentecostal spirit; not with a mighty rushing wind, or with useless tongues, but with the sweetness of charity and loving kindness.

You would do well to get it into your plans of daily life, that the day will come, when all the nations of Europe shall be pentecostal, and shall be together; for they shall have passed from feudalism to federalism, and Pentecost shall come. And the Custom-house shall be abolished; for all these things shall pass away. And all the nations shall be "together," and the spirit of the Lord shall be upon them, and they shall "have all things common"; and they shall "sell their possessions and goods" that there may be enough and for all. So dream on, my brother, if these be your dreams, for God is with them. Drop no phantasy of youth, except this—to think that every blossom must bear fruit. Some blossoms must fall, for the tree could not bear all the fruit. The blooms that came out of the pentecostal love were a prophecy of that Spirit of God which is given without measure to those who seek it, and a prophecy also of the ultimate destiny of mankind.

But we must labour for the fulfilment of this prophecy—therefore, having held sweet converse with the master Spirit, and being renewed in the spirit of our minds, let us work while it is day.

SUNDAY OPENING OF MUSEUMS, ART GALLERIES, &c.

On Sunday afternoon last the Rev. H. R. Haweis delivered an address on the above subject, in St. George's Hall, Langham-place, to a large and appreciative audience. He commenced by saying that what the ratepayers paid for they ought to have. These National Institutions are supported by everybody's money, and as working men cannot conveniently visit them on week days, they ought to be open on Sundays. Some people say that by opening them you deprive the working man of his church, or his beer, or his day of rest. These objections, however, are like soap bubbles—there is nothing in them. You cannot get the working man away from church in large numbers, for the Clergy so far have not been successful in getting them in.

The lecturer expressed his deep sense of the value of Sunday as a day of rest, of worship, and of innocent recreation and enjoyment. Various ideas, however, were entertained as to the best way of observing Sunday. Many Englishmen think that foreigners make it too much a day of pleasure; and on the other hand foreigners visiting England, and especially Scotland, think that with us it is too much a day of dullness and drunkenness. Some time ago a meeting of ministers and philanthropists was held at Geneva, and one subject of discussion was the better observance of Sunday. To secure this object, however, no one was bold enough to suggest the closing of Museums and Picture Galleries on that day.

The Sabbatarians make two objections to the opening of museums on Sundays. First, there is the indifference argument. They say the working people do not want them opened. But many people do not want what is good for them. Many poor people do not like to live in model lodging or dwelling houses. They would rather live in slums, where they could quarrel and drink, without being subject to supervision, or a code of regulations. Many children do not like their books, and they strongly object to being washed. Nevertheless we teach them to read and write, and accustom them to habits of cleanliness. At present, a minority only of working men may appreciate museums and picture galleries; but by education and training this minority may grow into a majority. Some time ago a petition against the opening of museums on Sundays was said to be signed by 625,000 working people. On examination, however, it was found that 150,000 of these were school children, and that in many cases the teachers had signed the names *en masse*. It is ascertained that, as a rule, representative bodies of organised working men are in favour of

opening museums, free libraries, &c., on Sunday. In any part of London a free, open, well advertised meeting of all classes can be got together, and resolutions passed in favour of Sunday opening. In a variable climate like ours, when on a large proportion of Sundays in the year it is unsafe to venture into the parks, it would be a great boon to many to be able to go into a picture gallery, a museum, concert room, free library, or other place of instruction and innocent recreation. As a clergyman, he was in favour of utilising the churches, at other hours than those of Divine Service, as centres of an educational and refining influence to all comers. At his own church he had first-class pictures on view, and after the evening service up to ten o'clock a performance of sacred music, to which all are welcome. Some of the newspaper writers had compared him to Barnum, and called him a show-man, because he used his church in this way; but he did not mind being called a show-man as long as he could make his church the centre of an intellectual, moral, spiritual, and refining influence to the neighbourhood in which it was situated.

The other argument against the Sunday opening of museums may be called the *labour scare*. It is said there will be a great increase of Sunday labour. This, however, the lecturer thought was much exaggerated. The Sunday Society had one free public exhibition at which 3,330 people were present, and only two attendants were required. Altogether they have had eleven public exhibitions on Sundays, attended by 17,800 persons. When people frequent the museums and picture galleries we hope the public-houses will not be so full, and that eventually fewer policemen will be required to take up the drunken and disorderly.

The lecturer said there had been a great advance in public opinion on the subject of Sunday opening during his recollection. In 1854 a motion on this subject in the House of Commons was only supported by forty-eight votes; in 1874 it gained eighty-nine votes. In 1880 Lord Dunraven's motion for a similar object was only lost by seven votes. On that occasion Mr. W. E. Forster said that after a very careful study of the whole subject in all its bearing he would vote for Sunday opening.

The lecturer read an extract from a letter of Mr. Chamberlain, in which he stated that the opening of the Free Library and Art Gallery at Birmingham was very successful, and that their benefits were fully appreciated by the public. In Manchester and all the other towns of England, large and small, where the experiment had been tried, the result was satisfactory. In London the Kew Gardens and the two museums, Hampton Court, and the Painted Hall at Greenwich Hospital are open on Sunday; and he hoped when Mr. Howard brought on his motion in the House of Commons, of which he had given notice, for the opening of all museums and galleries supported by national funds on the day of rest—that the friends of this movement would be present in strong array, and carry the motion with a triumphant majority. J. S.

WANDSWORTH.—We are glad to find that an addition to the number of our Unitarian chapels in London has just been made. On Sunday last, Feb. 26, as announced in our advertisement columns, a small chapel for Unitarian worship was opened at Tonsley-hill, under the auspices of the London District Unitarian Society, by the Rev. J. Estlin Carpenter, M.A. The attendance was large, completely filling the building. There were several friends from the Brixton and Stamford-street congregation, and a good many strangers. Miss Humphreys, late of the Notting-hill congregation, presided at the harmonium with excellent taste. After the service a number of friends interested in the movement remained, and gave in their names as willing to give it their personal support. The opening services at eleven A.M. will be continued with a collection after each for the next four Sundays. We congratulate the District Society on having made so favourable a commencement.

MR. W. E. BARKER, Mortimer Memorial Board School Scholar, Carpenter and Beaufoy Scholar of the City of London School, Foundation Scholar of Trinity College, Cambridge (who, it will be remembered, was senior classic last year), has obtained a University Scholarship at Cambridge, a distinction never before gained by any pupil of the City of London School.

Occasional Notes.

HER gracious Majesty the Queen has deserved so well of her subjects during her long reign by a life of remarkable purity and simplicity that not even the sternest Republican or the bitterest Socialist could wish her any harm. It is a foregone conclusion, therefore, that the contemptible miscreant who on Thursday last fired his revolver at her must be a lunatic. No man has any excuse for crime of any kind in this country on the plea that he is suffering from hunger, and it will probably turn out that a crazy thirst for notoriety is at the bottom of this attempt, as in the case of most of its predecessors. The whole country is filled with admiration at the coolness and self-possession of the Queen and her daughter Princess Beatrice, and the dastardly outrage will serve to strengthen the prevailing sentiment of loyalty, and to deepen—if that indeed were possible—the personal attachment felt for her Majesty and the Royal Family.

A DIVINE, well-known to and highly respected by all our readers, has just received an accession of academical rank. With great pleasure we record that the degree of LL.D. has been conferred by the University of Dublin upon our friend the Rev. James Drummond, B.A., T.C.D., Professor of Ecclesiastical History, &c., in Manchester New College. We heartily congratulate Dr. Drummond on his well-deserved honour, which reminds us that the honorary degree of D.D. was conferred by the University of Aberdeen upon his revered father, the late Dr. Drummond, of Dublin. Since the time of the late Dr. Hutton, who was also the son of a Dublin minister, we cannot call to mind any instance of a father and son in the Unitarian ministry both possessing this designation. We also read with pleasure the following announcement of academical honours conferred on other well-known friends:—At the final meeting of the Senatus of the Queen's University, held on the 1st of February, the honorary degree of M.A. and LL.D. were conferred upon A. M. Porter, Esq., B.A., Q.C., M.P., her Majesty's Solicitor-General. The honorary degree of LL.D. was at that time conferred upon Edward Gardner, Esq., LL.B., and Hugh Hyndman, Esq., LL.B., both of whom had been members of the Committee of Convocation.

A CORRESPONDENT of the *Daily News* calls attention to the excessive clerical fees charged in some of the Metropolitan cemeteries. Recently a friend of his selected a grave in the consecrated portion of a cemetery, and being a Nonconformist his own minister performed the burial rites, and notwithstanding that the services of the incumbent were not required, a demand was made on his behalf for £8. He adds that where a Nonconformist minister performs the ceremony on the interment of a Nonconformist in the consecrated portion of a parochial cemetery, such cemetery not being for the parish from which the body was removed, it is evident from the language of the 32nd sec. of 11 and 16 Vict., c. 85, that no ecclesiastical fees can lawfully be demanded in such a case. Recently the Oldham Burial Board asked counsel's opinion on precisely the same question. Mr. L. M. Aspland, of the Temple, whose opinion was given, says, "The clergy of the Established Church are not entitled to the burial fees where the funeral rites are performed by Nonconformist ministers on the interment of non-parishioners in the consecrated portion of the cemeteries."

OUR eminently absurd and often very funny spiritualistic contemporary *Light* announces that as a result of the conferences held in London at the invitation of Professor Barrett, of Dublin, in January last, a new association has been established, under the designation of "The Society for Psychical Research." The president, according to the same authority, is Mr. Henry Sidgwick, of Trinity College, Cambridge; the vice-presidents Mr. A. J. Balfour, M.P., Mr. J. R. Holland, M.P., and Professors Barrett and Balfour Stewart, the Rev. Stainton Moses, and Mr.

Hensleigh Wedgwood. On the council, besides some of these gentlemen, are Mr. Edmund Gurney and Mr. F. W. H. Myers, of Trinity College, Cambridge; Mr. Charles C. Massey, Mr. Walter R. Browne, Mr. E. Dawson Rogers, Mrs. Boole, Dr. Wyld, Dr. C. Lockhart Robertson, and several others. The main object of the association is stated to be "to unite students and inquirers in an organised body, with the view of promoting the investigation of certain obscure phenomena, including those commonly known as psychical, mesmeric, or spiritualistic." Mr. Henry Sidgwick was the President of the "late lamented" Free Christian Union, which, it may be remembered, expired of inanition just one year after an untimely birth.

LAST week a committee of Cardinals belonging to the congregations of the Apostolic Penitentiary and the Inquisition met at the Vatican, under the presidency of the Pope, to discuss whether the Catholics in Italy may compatibly with their religious duty take part in political elections. After manifesting considerable difference of opinion, the Cardinals finally replied negatively on all the heads of the formula drawn up and submitted to them by his Holiness. The Cardinals could hardly do otherwise, seeing that the whole political current of the country is running strongly against "Vaticanism."

In an article on the ecclesiastical Bills in Parliament the *Liberator* says:—"There are two Bills which require the prompt and serious attention of Londoners. One is the Parochial Charities (London) Bill, and the other the London Parochial Charities Bill. The latter is a private Bill, but both are referred to a Select Committee. In one respect they are alike; inasmuch as they provide that, while the secular charities which are now wasted shall be applied to unobjectionable secular purposes, all the ecclesiastical charities of the like kind shall be applied to various Church of England purposes. The Bills are, in fact, Church Extension Bills, and if the inhabitants of the metropolis are alive to their own interests they will make the introduction of these Bills an occasion for a thorough overhauling of their own ecclesiastical affairs."

THE REV. JOHN GLASSE, of Old Greyfriars, has just delivered in Glasgow, under the auspices of the Sunday Society, the lecture on "Spinoza." he was prohibited from giving in his own church in Edinburgh. Professor Nichol, who on a recent Sunday delivered from the same platform an apology for the moral character of Burns, presided, and expressed the hope that no harm would come to the rev. gentleman from his boldness.

At the meeting held on Tuesday at St. James' Palace, to promote the establishment of a Royal College of Music, there were some interesting references to the progress of Church Music. The Duke of Edinburgh said:—"Sacred music is at present the one class of music which, owing to the careful training of the Church and other religious denominations and the religious instinct of the people, has obtained in this country a far wider influence than that of any other class. There is hardly a village in the United Kingdom in which the religious services do not testify to the innate love of music to be found in the English people, and to the excellence which might be attained by a better and more complete instruction. This is one of the first wants I trust the college will supply. Our free foundation will encourage the love of music by holding out to every able choir the expectation that some one or more of its members may obtain a scholarship conferring on the student the advantages of a free education and in some cases of free maintenance." The Archbishop of Canterbury dwelt upon the fact that amid those great diversities of opinion which exist among religious men in this free country there is a wonderful power to unite us together in this particular department of our worship to which the Duke of Edinburgh alluded. We could not, he added, very safely borrow each others' sermons, for we might become very unorthodox; nay, it would hardly do to use our forms of worship without any discrimination alike in all our places of worship; but this, thank God! we are able to do—to use the same hymns and to join in the same

tunes, and thus music is really harmonious in uniting us together in the highest acts of our religious worship. Mr. Gladstone said his Royal Highness the Duke of Edinburgh has said, and truly said, that you can now hardly go to a village church in this country without discerning in the service of that church signs of the appreciation of the people for music. But how stood the matter fifty years ago? I must bear this testimony to our Nonconforming brethren, that I believe music has always been with them a powerful instrument for cherishing the religious life. But with respect to music among the congregations of the Church of England fifty years ago, setting apart a very few and setting apart the services of the cathedrals, which still remained as a witness in behalf of better things, I cannot use any epithet weaker than any which may, perhaps, shock the meeting, when I say that the music in the ordinary churches of the Church of England fifty years ago was a disgrace to the people and to the country. I remember one particular case, not of an obscure village, but of a village church hard by one of the ancestral mansions of this country, and where the benefice was held by a member of the family inhabiting that mansion, who, in utter despair of redeeming the music of the parish from its disgrace, adopted the alternative of extinguishing it altogether, so that the Sunday morning service proceeded from beginning to end without a note of music, and, bad as this was, I do not hesitate to say that it was better than to be doomed to listen to some of the grotesque performances which usually characterised the attempts of that period; and, finally, Sir Stafford Northcote said he came from a county where, at least in parts of it, there had been singular and even ludicrous illustrations of the depth of ignorance into which the people had fallen. In one parish in Devonshire, a member of his family, an old lady highly respected, was always spoken of in the village as "Madam," and when the hymn was given out by the clerk, the simple words were used, "Let Madam and I sing to the praise and glory of God." In another place the advice given by the clerk to the choir was to "bide by the words and let the tune take its course." But even in these dark places in the country evidences remained that music had at one time been more widely diffused than it seemed to be at present. Great advances were, however, being made, and there was a growing feeling that the time was ripe for gathering together the scattered agencies for the musical education of the people.

THE following interesting bits of academical news are taken from the *Christian Register* of Boston, U.S.:—"The Harvard Divinity School has made another step in the direction of non-sectarian theological education by inviting the Rev. Alexander Mackenzie, D.D., of Cambridge, to give a course of lectures on 'The Theology of the New Testament' from the orthodox standpoint. The lectures will be given on Thursdays in Divinity Hall at three P.M."

MR. EPHRAIM EMERTON, of Cambridge, has been appointed to the Winn Professorship of Ecclesiastical History at Harvard University. Mr. Emerton has been for six years past in the service of the College. He is an ardent student and a skilful teacher, and has a wide acquaintance with German scholarship.

MR. HOLMAN HUNT, the distinguished artist, is to preside at the meeting at Exeter Hall in favour of the Deceased Wife's Sister Bill. We believe that this is the first occasion that he has appeared on a public platform in a public capacity.

M. VICTOR HUGO completed his eightieth year on Sunday. He was born a weakly infant when the century was a year old early on a February morning at Besançon. His villa in the avenue called after him was on Sunday in a flutter of joyous animation. From all parts of France, Europe, and from beyond the seas and oceans telegrams of congratulation came pouring in. Bouquets and birthday gifts were innumerable. Deputations and visitors were passing in and out in rapid succession during the greater part of the day. The Government, the late and the present, were represented by MM. Gambetta, Proust, Spuller, and Ferry. At the Théâtre Français, by order of the Minister of Public Instruction, a gratis representation of *Hernani* was given, and M. Coppée's poem on Hugo recited. At the Gaiété

there was the drama of *Ninety-three*. By way of prologue Madame Marie Laurent declaimed Manuel's verses on *Les Misérables*. Jeanne and Georges Hugo in the evening did the honours of their grandfather's villa, at which after a family dinner there was in the greenhouse the inauguration of his bust by Vilain. It stands opposite the bust by David d'Angers, which was executed fifty-five years ago. There have been also public recitations of poems selected from "*L'Art d'Etre Grandpère*," by Madame Ernst, professor of declamation at the Sorbonne.

MR. TENNYSON's poem in *Macmillan's Magazine* for this month, on "The Charge of the Heavy Brigade at Balaklava," can hardly be said to rival the remarkable poem of which it is really a counterpart. It has the ring of the Master in it, but is not so intense and powerful as "The Charge of the Light Brigade." The gallant three hundred of the Heavy Brigade were the Scotch Greys and the 2nd squadron of the Inniskillings. Four of the number, Scarlett, the commander; Elliot, his aide-de-camp, a trumpeter, and an orderly—the commander far on ahead—and the three others mentioned following with force,

Fought for their lives in the narrow gap they had made,

Four amid thousands; and up the hill, up the hill

Galloped the gallant three hundred, the Heavy Brigade.

They were the masters—the "Victors and Lords" of the hour and the difficulty. Upon those Russian hordes they

Fell like a cannon-shot,
Burst like a thunder-bolt,
Crash'd like a hurricane,
Broke thro' the mass from below,
Drove thro' the midst of the foe,
Plunged up and down, to and fro,
Rode flashing blow upon blow,
Brave Inniskillens and Greys
Whirling their sabres in circles of light!

Until

The Russian surged and waver'd, and reel'd

Up the hill, up the hill, up the hill, out of the field

Over the brow and away.

Fine as these lines are, we cannot but regret that the Poet Laureate is again casting the glamour of his genius over one of the least glorious and most needless wars of modern times.

In the *Christian Recorder* (Philadelphia) the organ of the "African Methodist Episcopal Church," we find the following editorial tribute to Dr. Bellows:—

In the years immediately following the surrender at Appomattox, and when our church was considerably aided by the Unitarians of the East, in company with others we had occasion to meet him quite often in council. If our recollection serves us aright, first in the church presided over by Dr. Os-good, and lastly in his own beautiful edifice. We can never forget the thoughtful kindness with which we were received. A thorough gentleman, he left nothing undone to make us feel that we were at home. He conversed with you, and not at you; nor was there any necessity to raise the eye to catch the kindly smile of his.

We last saw Dr. Bellows at Wilberforce in the summer of 1878, at the dedicatory of services. He was accompanied by his companion in arms, Dr. Edward Everett Hale, a man of singularly similar disposition. Seated around the large table in the dining-room of the University, where were seated these, with scores of our first men, Bishop Payne at the head of the table, and President Lee at the foot, we can never forget the wise words and goodly which fell from their lips, especially from the lips of the eminent dead, who there made, as it were, confession for the sins of all the white people in the land against the coloured. Upon his heart they seemed to rest, and by their sheer weight force out the most penitential words we ever heard uttered. The impression made was scarcely less than marvellous. All on our side the house were attracted by them. It was as though a king had uncrowned himself.

It is stated that Mr. Herbert Spencer intends to pay a visit to the United States early in the autumn.

Reviews.

Life, Letters, and Journal of Sir Charles Lyell, Bart., Author of "Principles of Geology," &c. Edited by his Sister-in-Law, Mrs. Lyell. In Two Volumes. With Portraits. London: J. Murray. 1881.

[FIRST NOTICE.]

The eminent men who asked Dean Stanley, in 1875, that Sir Charles Lyell should be buried in Westminster Abbey, stated that "for upwards of half a century he has exercised a most important influence on the progress of geological science, and for the last twenty-five years he has been the most prominent geologist in the world, equally eminent for the extent of his labours and the breadth of his philosophical views." These volumes will be specially interesting to those who share his love of science; but we can testify that they will reward the general reader. "His cultivated mind and classical taste, his keen interest in the world of politics, and in the social progress and education of his country, and the many opportunities he enjoyed of friendly intercourse with the most leading characters of his age, make the letters abound in lively anecdotes and pictures of society, constantly interspersed with his enthusiastic devotion to Natural History." (Preface.) The editor does not attempt any narrative of his life, but before some of the chapters (which are composed of letters and journals) she gives a concise statement of its leading events.

"Charles Lyell was born Nov. 14, 1797, at Kinnordy, the family estate in Forfarshire;" but when he was only a few months old his father removed to Hampshire. Mr. Lyell, sen., was a man of cultivated tastes, and published a work on the Cryptogamia, which, as his son found, was well known by Humboldt, De Candolle, &c. In later life he devoted himself to Dante, and published several works on that great poet. Mrs. Lyell, a woman of superior sense, was of a Yorkshire family. In 1834 Charles Lyell married the daughter of Mr. Leonard Horner, F.R.S., and at her request he wrote an account of his boyhood, which abounds in amusing details. He was at three schools. "Of all the dreaded penances which we had to undergo (at the first of them) we thought going to church, sitting whole hours doing nothing, incomparably the worst; far more intolerable than lessons, in which I had always some mixture of pleasure. We took marbles in our pockets to play at 'odd or even' to relieve the tedium, and many other devices, for which we often got punished." At Midhurst, to which he was sent when he was twelve, because there was no vacancy at Winchester, there were about seventy boys; and it had the characteristics of the public schools of those days. He unwillingly learnt to fight: from one of his battles he was "black and blue all over," and suffered for many days; and his remembrance of the brutalities he witnessed was not agreeable. He also learnt gambling and petty larcenies—to procure food when he had lost his breakfast in bets with schoolfellows! A friend of his father's, Lady Ramsay, frequently asked him and his brother to visit her on Sundays—"a great treat, principally because we got off one of the churches, which all boys abhor, and then we got liberty to walk where we liked. We employed the time chiefly in hunting for the eggs of partridges and pheasants. It was a great game country. . . . A vague notion that, if detected, we might be transported to Botany Bay for this kind of poaching added much in our estimation to the superior flavour of these eggs over those of a barn-door hen." We are reminded of what Shakespeare says:—

"That in the captain's but a choleric word,
Which in the soldier is rank blasphemy."

A labourer's son, who had been guilty of these freaks, might not have had reason to look back on them with amusement!

In his eleventh year his lungs were affected, and he was kept at home for some months. He was fond of a country life, and soon acquired a taste for watching and collecting insects—especially butterflies. As he was often ridiculed for his taste as unmanly, it was a consolation to him to find a number of expensive books on the subject in his father's library; the Latin works, full of hard terms, showed that learned men had been devoted to these studies! Although he did not, in after life, pay special attention to entomology,

we find many references to it in his letters, especially to his sisters, who were collectors.

He entered Exeter College, Oxford, at the age of seventeen; and when he took his B.A. degree, in 1819, he obtained a second class in classical honours. In his father's library he had found Bakewell's Geology; and this prepared him to take an interest in the course of lectures by Dr. Buckland, professor of Geology at Oxford, who was then at the height of his popularity. He formed many acquaintances among those who were fond of natural history, and took several tours, in which his powers of observation were exercised. As a boy he had been fond of writing verses, and some "Lines on Staffa" (p. 55) show how his imagination was excited by natural phenomena. In 1818 he made a tour as far as Italy, with his father, mother, and two sisters; branching off from them to visit the remarkable devastations caused by the river Dranse (which joins the Rhone near Martigny): it had been blocked up by a glacier, and formed a lake, which had burst a few weeks before. His father, who was a man of property, seems to have encouraged his taste for travelling, which naturally aided his geological acquirements. When he was twenty-two years of age he became a fellow of the Linnean Society, and also of the Geological Society, of which (in 1823) he was elected Secretary. In 1826 he became F.R.S.

After leaving Oxford he was entered at Lincoln's-inn, and studied law in a special pleader's office; but, owing to the weakness of his sight, he was recommended to desist for a time from reading. He was called to the Bar in 1825, and went the Western Circuit for two years. He had lost so much time from interruptions, when he was regarded as a man of leisure, that he found a great advantage in ostensibly following a profession. He was intimate with Lockhart, the editor of the *Quarterly*; and in 1827 he contributed a review of Scrope's "Geology of Central France." He wrote to his father, "Leonard Horner [whose daughter he married five years after] is in town from Edinburgh, very *apropos* to keeping me right in my article, as he is a great education man as well as geologist. His gratitude to me for having got into the *Quarterly Review* an article on the liberal side of geology is very agreeable. He is eager to serve me." "In 1828, when he had already planned and made notes for the 'Principles of Geology,' Mr. Lyell set out on a tour to Auvergne and Northern Italy, with Mr. Murchison; and after parting from him in Lombardy, he continued his journey alone to Rome, Naples, and Sicily. The results of this tour appear partly in scientific memoirs, jointly by his fellow-traveller and himself, and partly in the 'Principles of Geology.'" Mrs. Murchison accompanied them, and was very diligent—sketching, labelling specimens, and making out shells. Lyell gave an interesting description of the scenery around Mont Dore, and was pleased with the peasantry, who seemed the happiest he had ever seen. "In the mountains a large portion do not believe that Napoleon is dead—especially the old soldiers."

In 1830 the first volume was published of the "Principles of Geology;" the second volume followed in 1832, and the third in 1833. In it he maintains the position that the former changes on the earth's surface have been produced by existing causes. He was aware that his views might give great offence to the religious world, as well as to many geologists; and was naturally very anxious as to the reception they might meet. He resolved, however, not to waste his time and temper in controversies. It was a great satisfaction to him that Mr. Scrope, whom he had previously defended in the *Quarterly*, was to review his book there; and he wrote to him several letters, while engaged in that work. The review, though it found some objections to parts of the book, proved a most valuable support; and Mr. Murray, who was the publisher both of the "Geology" and the *Quarterly*, gave Mr. Scrope £100. Geological science received a great stimulus, and Mr. Lyell's work was followed by many others. It was a proof that religious bigotry was disarmed, that he was elected professor of geology at King's College; and notwithstanding the Reform agitation, his lectures were talked of all over the town. Just as his book was published, June, 1830, he took a geological journey with Captain Cooke, R.N., through Western France to the Pyrenees, and thence, alone, to Spain. The elections were then going forward in Vendée, Bordeaux, Toulouse, &c. There were then only twenty thousand electors

out of the thirty millions of French. "Never were people in a greater state of excitement on political grounds than the French at this moment, yet never in our country towns were Assizes conducted with more seriousness and quiet. There is no occasion to make the rabble drunk." He re-entered France, Aug. 7, and found that in his absence the great revolution had taken place, of which he had heard nothing in Spain, though he had observed much darkness and mystery. He was in Paris in October, when great excitement was caused by a proposal to abolish the punishment of death, which was regarded as a ruse to protect the ex-Ministers:—

The lower class, who suffered most in the fight, look on the ex-ministers as their prisoners of war, and are exasperated at the notion of their escaping scot free. So they came, as they say, to serenade "Le citoyen Philippe, propriétaire, No. 200, Rue St. Honoré." Several thousand of them sung the "Marseillaise" and "Parisienne" alternately, with such energy, that when two diligences came down our narrow street, and when we should hardly have heard a musket under the window, we heard every note. Anything but cannon would have been drowned. It was like the roar of several tempests, bellowing in correct time. There was a ferocity in it that was more horrid than anything I ever could have conceived, yet we were six times the distance of the king's rooms. After keeping up this for three or four hours, there was a call of "Vincennes," the prison where the ex-ministers are. . . . Luckily the General at Vincennes was prepared for them, and they could do nothing. . . . The king was a good deal alarmed, but acted with spirit and prudence, and no one fears now, and a reaction in favour of the king has been produced. A small mob last night, who collected there, went away cheering him, upon his coming out on foot, and saying "that they should have justice but not vengeance."—Vol. I. p. 309.

Lyell thought that science suffered when Cuvier and other philosophers engaged in politics or place-hunting, but he found in Deshayes "the first fossil conchologist in Europe," a man who had given up his profession and worldly prospects to devote himself to books and shells. His bearing was so independent that Lyell had not thought of paying him for his time; but when he knew his circumstances he felt at liberty to engage him for three months, to teach him conchology. He had no idea that the study could be so interesting; and Deshayes well-arranged collection of thirty-five thousand individuals and eight thousand five hundred species, showed him how much was to be known.* He got him to name those he had himself collected. As Lyell advanced in his studies, he found how other branches of natural history bore upon geology, and when he was nearly seventy (1866) he "had to go to school in astronomy."

In 1835 he was elected President of the Geological Society; but he resigned the post as soon as he decorously could. He wrote to Mr. C. Darwin, Dec. 30, 1836:—

Don't accept any official scientific place if you can avoid it, and tell no one that I gave you this advice, as they would all cry out against me as the preacher of anti-patriotic principles. I fought against the calamity of being President as long as I could. All has gone on smoothly, and it has not cost me more time than I anticipated; but my question is, whether the time annihilated by learned bodies ("par les affaires administratives") is balanced by any good they can do. Fancy exchanging Herschel at the Cape for Herschel as President of the Royal Society, which he so narrowly escaped being; and I voting for him too! I hope to be forgiven for that.—Vol. I. p. 475.

At that period the habits of the upper class were less temperate than they afterwards became. More than once he complains of loss of work, from the wine he had to drink ("I was as temperate as the rest, but that is not saying much"). After an anniversary dinner of the Geological Society (1838), at which there was very eloquent speaking ("Sedgwick was uncommonly splendid"), "Lord Cole pressed me so hard to go and eat pterodactyl (*alias* woodcock) pie at his rooms, that I went with . . . and there we were

* In 1856 he visited M. Barrande, a Frenchman, at Prague, who in twenty-four years had spent a fortune in quarrying the older rocks for fossils. "In order to explain the eighteen metamorphoses of a trilobite called *Sao hirsuta*, he collected twenty thousand specimens, and they cost £200."—Vol. II. p. 224.

till two o'clock, fines inflicted of bumpers of cognac on all who talked any 'ology. Cigar smoke so strong as half to turn one's stomach. I lost the enjoyment of Murchison's dinner next day, and for five days did only half-a-day's work or less. It is a serious warning to me how careful I must be." Despite these drawbacks he greatly enjoyed congenial intercourse; and his letters contain many pleasant records of the sayings of his eminent acquaintances. His social position probably helped him to promote a taste for science among the upper classes. He had known by experience the narrowing influence of the old system of education at our public schools and universities, and he attributed to it the indifference to science shown by the nobility. Although the Royal Society had many titled fellows, and was fond of having a titled President, he recognised very few as having attained any rank as philosophers. The late Prince Consort, however, won his admiration by his range of knowledge and his enlightened views. Sir Charles Lyell's descriptions of his visits to Osborne and Balmoral will be read with pleasure. The late Princess Alice asked him to dedicate his "Antiquity of Man" to her.—Vol. II. p. 375.

We hope next week to return to these interesting volumes. R. L. C.

Ecce Spiritus: a Statement of the Spiritual Principles of Jesus as the Law of Life. Boston, U.S.: George H. Ellis. 1882.

There seems to be a propensity to imitation among authors as well as among more ordinary mortals. If they follow one another in nothing else they often echo one another in their titles. Some eighteen years ago Professor Seely published "Ecce Homo," which, as a work of rare genius, appealed to the mind of the time with such power that a host of pens, both hostile and friendly, were stirred into operation. It presented Jesus to the reader as a human being, and possessed the qualities of clear thinking and devout emotion to such an extent that it evoked the sympathy of the powerful mind of W. E. Gladstone, High Churchman though he is, who entered the lists as a defender against its assailants. Then began the imitators to play on its title. Even its antagonists have done so, and first and foremost appeared Dr. Parker's pretentious book, "Ecce Deus," which defends the Deity of Jesus. It received a passing notice from those who are attracted by noise, but is now fast hastening to the oblivion to which its doctrine is destined. Next came Mr. Higginson's "Ecce Messias,"—the production of industrious and conscientious scholarship, but founded on principles of exposition, which a larger and deeper knowledge of New Testament times is showing to be untenable. How many sermons have been preached and published with the title "Ecce" This or "Ecce" That, or how many essays have been written with "Ecce" something on their first page no man can number. And now from across the Atlantic there comes the book before us, "Ecce Spiritus," which purports to be a study of the spirituality, or the inmost and essential life of the man Jesus, and the discovery of the law of his inspiration, and so of that of mankind generally.

The introductory chapter is entitled "The Negative Work and Positive Want of the Nineteenth Century." It is a picture of the wild and whirling tumult of soul in which it is at present wrapped. Yet the writer seems to perceive certain well-defined tendencies in the time which is being "led up of life through nature and the scientist's richest stores and ripest methods to the heart and certainty of divine things." This idea is worked out in his way more fully in his closing chapter, "The Faith of the Future," in which he insists that the Christian Church will "integrate," on the grounds of personality and spirituality rather than as the past has done, build on opinion and creed, or on discipline and ceremony. For Christianity is to keep its hold on mankind, and fulfil its aim in the development and realisation of the spiritual element in man's nature. The first chapter, which we have been led away from for a moment, is an attempt to show that the best minds of the time accept all the facts which science discovers, and yet demand something more, and we presume something different. The revelations of the physical organisation and movements of the stars, the disclosures of the strata of the earth, and its

chemical combinations; the wonderful findings of the New Physiology, are not enough for the soul, whatever they may be for the intellect. The soul of the age asks for spiritual bread, in addition to the stone of law concerning rock, muscle, nerve and brain. On page 54 our author asserts that all the faculties and powers a man possesses to make him really religious. These are his words: "It takes all there is of a man to be spiritual—head, heart, limbs, and life; all thought, all emotion, all love; while spirituality is their co-ordination and control." He defines spirituality to be a special sense, akin to the sense of music, and the faculty of apprehending beauty; and as there are persons who are colour-blind, so there are persons who are spirit-blind. He further tries to illustrate his thought by the fact that a great many people have imperfect vision, who are not totally oblivious of the shades and hues of colours. So it is, he contends, in spiritual things. Later on in his pages he changes his figures, and describes spirituality to be "an aim, an attitude, an atmosphere, a dominance of sphere," whatever that may be.

The author, speaking of the Gospels and their writers, and of what they reveal, tells us that they must be read with a prepared mind, that those who peruse them must be able to catch their light by reading between the lines. For "though the writers erred occasionally in their interpretation they never failed in the man. His message and meaning always shine out clearly through the partialness of their comprehension. The true science of God is in the processions of the soul. Experience knows Him, while our intellectual statements only hint at Him. Spirituality alone reveals and commands the spiritual; and for this reason Jesus came a man of few words" (p. 129). So to him who goes to the Gospels with fully prepared mind they will be full of light, even though the authors tripped in their statements sometimes. Thus has our author drunk at the wells of George Fox and his earlier followers, men of eminent piety and great sagacity of their kind, but apt, we think, to read in first what they proceed to extract from the pages of the New Testament. A mind imbued with right principles, it seems to us, wishes to gain nothing from the Gospels but what the writers put there—to get at what they intended to honestly convey—whether he will agree with all the opinions he finds there, or accept all as fact, furnished as such, is, of course, another matter altogether. For to find out what is meant is one thing, and to accept it in the bulk is another; in other words, interpretation and credence are two very different matters. As for spiritual light and life he will rejoice to find them anywhere, but he must have them in his own soul first or he will be able to discern them nowhere else. For light is only for the seeing eye, as love is for the affectionate heart; so spiritual life is only for the spiritual nature.

However, we cannot help thinking that some such preparation is needed for the reader of this book, as the writer indicates is needed in the reader of the New Testament in order to understand it. Ninety-nine out of every hundred of his readers will complain of the vagueness of his utterances. They will find themselves floated along on an extremely pleasant style of its kind, but they will be apt to ask, "What do all these assertions amount to? What do they mean? The author is right in his statement that behind all symbols, whether verbal or physical, there is real power; but his assertions seem to float about in a haze of obscure light—the haze may be golden, but it is none the less haze." And who that has had to try and master the contents could blame the majority of readers for these statements? There is a great deal too much atmosphere in the book. Spirituality may be the Christian's source of power, and certainly is so; but though a poetic haze may be very pleasing to those who are fond of it, or to those whose vision are focused to its demand, yet to the generality of men, a little clear definition would bring more profit. The bulk of the book is *assertive*; assertion is piled on assertion as if it was intended for explanation or proof or both. The author seems a little at variance with himself on this matter. On p. 63, at the opening of his fifth chapter, he has these words:—

If it were possible to remove at once the idea of vagueness which surrounds the common conception of this word spirituality, it would be seen how much of the difficulty connected with the subject would

disappear. Unconsciously our modern thought separates it immediately from everything definite and certain, considering it as lawless and capricious, in some sort a part of the mystic's reverie and the poet's dream. So long as this is so the difficulty is increased of making progress, between superstition on the one hand, and materialism on the other, out into inclusive light and life. It must be taken from the realm of vagaries and shown to be something capable of definite and scientific statement, not as a dogma, but as a law and a principle, before it can accomplish the full work for which our time is hungering. In other words, it must in some degree as far as is possible in the nature of things, and yet always far enough for the comprehension of those spiritually inclined, be stated in the terms of the understanding.

But on p. 119 he seems to think this is impossible, for he says:—"Comte's religion of humanity, or Confucius's worship of ancestors, or the Moslem's faith of Mahomet, will find a statement far more readily than this spirituality, utterly unsensuous of Jesus. . . . Hence it was that Jesus absolutely ignored systematic statement." But to leave this. The whole aim of the book, as we understand it, is to show that while Jesus was a teacher, his chief merit consisted in his being an inspirer. And we take it that this is the real merit of the book, and that it is needful to press this fact upon the mind of Christendom more and more. For in the case of the Gospels more specially referred to in its pages, allegory has so frequently been literalised into history, poetic illustrations hardened into statements of fact, parables turned into dogmas, and words relating to special and temporary circumstances, whose meaning expired with the occasion which called them forth into universal principles, that the Inspirer has been lost in the Authoritative Dogmatist; and Jesus, instead of a soul kindler, has been made the master of thought, the determiner of the creed. Our author, yearning after a loftier ideal, and seeing it burning brightly above him, indeed beyond his reach though not beyond his vision, points to it with such intensity of purpose that clearness of articulation, so far as the understanding is concerned, is not what it ought to be. Here and there are passages of wonderful suggestiveness that light up its pages with clearness and beauty; but we think if the writer had imitated the Master more fully, and been a little more concrete, he would have written every bit as good a book, and one that would have been far more interesting to a majority of readers.

The best part of the book is found in the two chapters on the Immortal Life, though even here we cannot go with him in lamenting that so glorious a fact is embodied in the negative word "Immortal." For, in the first place, some of the grandest realities are indicated by negative terms. The word infinite, for instance, is negative in its form, but the most positive in its meaning. Finite means bounded, confined as to capacity; but prefix the negative *in*, and the bounds and confines disappear, and all space is opened to us, or the absolute perfection of God Himself, so far as the idea is concerned. In other words, a positive idea, instead of a negative one, is presented by the negative form of the word. So in *Immortal*, it is death that is the negation, life is the positive; the negative is negated, and we get at the most positive of all the conceptions of man. Our author's idea of the proof of man's immortality is, that the spiritual man rises into such a full realisation of his soul-life of his union with the eternal God that he becomes conscious of immortality. This he works out beautifully and forcibly. In a previous chapter, the tenth, he had shown how like to God man is becoming in these later days in his mode of working; as God thinks creation and it is done, man is more and more operating on the material world, and producing the results of labour by thought, through his inventive powers. So that in mind and soul being like God, the child man is like his father, spirit and immortal.

To those who like a poetic style, and who care to linger and ponder until a book yields its secret, we recommend this work. But to those who wish to snatch a meaning as they fly through the pages they are reading, we say, get it if you like, after reading what we have written.

W. M.

The Contemporary Review. Strahan and Co.
The Nineteenth Century. Kegan Paul, Trench and Co.

It will be seen that, contrary to our usual practice, we have placed the *Contemporary Review* first this month. It deserves the preference, for it is decidedly the more interesting number of the two. The first article, on "The Revised Version and its Assailants," by Canon Farrar, is one of the best vindications of the too-often disparaged work of the Revisers that we have yet seen, and the contents on the whole are more varied and attractive than those of its powerful competitor.

Canon Farrar's article is an almost unqualified expression of his deep sense of gratitude to the Revisers. He dismisses almost in a tone of badinage the ponderous indictment of the *Quarterly Review*, and points out that very much the same objections were urged in 1811 against "our matchless, our incomparable" Authorised Version by Hugh Broughton, Thomas Ward, and other scholarly but impracticable men, of violent prejudice and eccentric erudition, "who were piqued because they had not been placed among the translators"—a pretty direct retort courteous upon Dean Burgon. The scholarly canon then examines in detail the criticisms of Sir Edmund Beckett, who has evidently little critical knowledge of the original, and concludes as follows:—

If I have been right in what I have here advanced, I ask the reader to feel assured that on nearly, if not quite, every other point which has been selected for animadversion there is a very strong, if not an absolutely conclusive answer; and that besides the corrections which have been impugned, but which, in every instance, admit of strong defence, there are passages on every page from which, by universal admission, errors and inaccuracies have, for the first time, been swept away. I do not, of course, pretend to say that I agree with the Revisers in every instance, and that there are not some things in their revision—and some of great importance, though few in number—which I regret. But even where I differ from them in judgment I do so with the extremest deference, and with the feeling that, after all, they—being so many and so competent—may be in the right. But here I will add this only; that from all who know the fatal force and fascination of words—who have learnt to realise the immense and inconceivable mistakes which are made by the ignorant (ay, and by the learned also) in reading Scripture—who wish to know what the Evangelists and Apostles really said, and as nearly as possible the manner in which they said it—who are aware of the manifold deficiencies of the Received Text, owing to the meagreness of the Apparatus Criticus, which was alone at the disposal of the former translators—the members of the Revision Committee deserve the deepest gratitude. In spite of the bitter attacks which have been made upon their Version, it will come to be regarded by ever-increasing numbers as one of the best boons which has been bestowed upon them by the learning, and the fearlessness, and the faithfulness of the ripest scholars and divines whom the nineteenth century can boast.

The only other article bearing on religion is the article on "Disestablishment in Scotland," by Principal Rainy, who, while arguing the question on the principle of justice to all and the diminished influence of the Established Church, expresses the deepest conviction that Disestablishment will not hinder any useful work now done by the Established Church, and that it is of great importance to the religious well-being of Scotland that its Church life should be disentangled from complications and debates created by the State.

In the *Nineteenth Century* the only article bearing upon Religion is that entitled "An Englishman's Protest," by Cardinal Manning, who reviews the arguments for and against Mr. Bradlaugh's claim to sit as member for Northampton, of course with a decided bias *against*. The Cardinal thinks it shocking to say that religious liberty is the liberty to have no religion. But certainly it does not exist unless there is liberty to deny as well as to affirm. "To deny the existence of God, then, is a religious creed, and one among the religions of the world." A clear *non-sequitur*, if ever there was one. Religious Liberty does not necessarily imply that all liberty is religious, but simply that there is absolute freedom of thought in matters pertaining to religion. And so the denial of the existence of God is not a religious creed, but simply a negation in matters pertaining to religion.

The nine remaining articles in the *Nineteenth Century* may be dismissed in a few words. There are three articles on the well-worn question of "Vivisection: its Pains and its Uses," in which Sir William Gull, discussing the "ethics of vivisection," condemns the anti-scientific agitation; Mr. George Fleming, President of the Royal College of Veterinary Surgeons, while expressing his abhorrence of cruelty, defends experiments on living animals for purposes of science as absolutely necessary for their own interests no less than for those of mankind; and Dr. T. Lauder Brunton, in an article on "Vivisection and the Use of Remedies," maintains that "the great majority of those who denounce vivisection do so simply from ignorance, and only require to become acquainted with the good that is obtained through it, in order to join with the medical profession in recognising its necessity." There are also four articles under the common heading "The Channel Tunnel," discussing from opposite points of view this exciting subject of the day. Colonel Beaumont, in reply to Admiral Lord Dunsany's article in the previous number, maintains from a military point of view that our insular security cannot be affected by the tunnel. Lord Dunsany, in a rejoinder, maintains his previous positions, and quotes at great length in support of them an anonymous military authority, who is now well known to be Sir Garnet Wolseley. The "civilian's view" is stated by the omniscient Professor Goldwin Smith, who is ready at any moment to take command of the Channel Fleet or the fortification of Dover, and who, in pursuance of his new rôle of civilian adviser to the Government on military matters, insists, somewhat dogmatically, that as the war spirit is not yet dying out, and "the State Churches still worship the God of Battles," and as military security is indispensable, commerce must make the necessary sacrifices for it, and *the project must be laid aside*. "An Alternative" is lastly presented by Mr. Fowler, the eminent civil engineer, and simply amounts to this, that a Channel ferry should be established by the construction of steamers capable of carrying a whole train, and the widening and deepening of the harbours on both sides. These objects could be obtained at a fraction of the probable cost of the tunnel. This seems perfectly practicable, and there are few, we imagine, who would not prefer crossing the Channel on ferry-boats of the Calais-Douvres kind to going through a tunnel of thirty miles long. The remaining articles are "Landowning as a Business," by that particularly unpopular Irish landlord Mr. Bence Jones; "The Yellowstone Geysers," a lively account, by Mr. Francis, of one of the great natural phenomena of the Far West; "The Spirit of Party," a vindication, by Mr. T. E. Kebbel, of Government on the old party lines; "The Names of the Greeks," a classical excursus, by the Rev. E. L. Hicks; "The Opium Controversy," in which Sir A. J. Arbutnot, K.C.S.I., vindicates an odious traffic on the immoral ground of the financial interests of India; "Amye Robsart," an interesting archaeological paper, by the Rev. Canon Jackson, who tries to show that Leicester was innocent of the crime of causing the death of his wife, that she was probably insane and destroyed herself, and that Varney was by no means so black as he is painted, but was in fact the highly respectable High Sheriff of Warwickshire, the year after Amye's death; and, finally, "Annexation and South Africa," in which Lord Colin Campbell, M.P., gives in considerable detail the history of our dealings with our Colonies in that part of the world.

Returning to the *Contemporary*, the remaining articles may be briefly characterised. "The Channel Tunnel" is here also discussed, but the writer of the article, Lord Brabourne, is so closely connected with the scheme that his testimony can hardly be considered quite disinterested. His lordship dismisses the military and political objection as "the hobgoblin argument." Lord Brabourne is rather oversanguine in his expectations that the tunnel would secure a sure and permanent peace, and has forgotten for the moment that the war spirit is still dominant all over Europe, and that England and its free institutions are not regarded with over warm feelings of friendship by the Absolutist Powers.

There are two articles bearing on Politics. "Are Irish Landlords Entitled to Compensation?" a question answered in the affirmative by Professor H. Brougham Leech, writing from the Irish Conservative, that is, the narrowest and

most prejudiced point of view; and "The Procedure of the House of Commons," in which Professor Thorold Rogers, M.P., after an elaborate historical review, advocates various measures respecting the closing of debates, and the reference of Bills to Grand Committees. There are also two articles relating to the Land question—"Agricultural Depression"—by the Duke of Argyll, who criticises Mr. Proust's recent detail of his experience in his essay on Profitable Clay Farming, and expresses his "perfect confidence in the prospects of British Agriculture, provided those who conduct it are left to do so in that perfect freedom which is the fundamental condition of improvement and of success in all industrial occupations," and "Some Popular Prejudices concerning Land and Labour," in which we regret to see that the Rev. W. L. Blackley, who has written so well on Thrift, is opposed to small holdings in land.

Science and Philosophy are represented by R. A. Proctor's "Vistas of the Past," in which it is shown that the moon is gradually receding from the earth, with the result that our day will grow longer; and "Professor Goldwin Smith as a Critic," in which Herbert Spencer very briefly exposes some misquotations from his "Data of Ethics." The three remaining articles are "The Government of London," being the substance of the address recently delivered by Sir Arthur Hobhouse at the Liberal Science Union, advocating one great municipality of which all Londoners will be proud; "Monkeys," describing the different races according to the countries they inhabit; and "The Financial Crisis in France," a striking account by M. Auguste Vitu of the rise, short history and total collapse of that ambitious institution, the Union Générale. It is satisfactory to be assured by M. Vitu that the evil is less extensive and less serious than was to be feared. Rash speculators have received a hard lesson, and many innocent persons will greatly suffer, but "the *coulisse* has manifested an astonishing power of resistance, and an admirable probity in the fulfilment of its engagements," and "the fortunes of France are safe."

It will be seen from these brief notices that this month's *Contemporary* is a number of universal interest and variety.

The Magazines.

Good Words continues the two serial stories, Mr. Gibbon's "Golden Shaft," and Mrs. Oliphant's "Lady Jane," which latter sorely tries our patience. Mrs. Charles Garnett continues her graphic sketch, with illustrations of "The Mountain Homes of the Vaudois," and Mr. A. J. C. Hare also continues his pleasantly-written account of Syracuse and the neighbouring ruins, under the heading "Sicilian Days." Dr. George Smith gives a biographical sketch of General Colin Mackenzie, "one of the Indian heroes and Puritan soldiers. The ubiquitous Dr. B. W. Richardson discourses on "Tricycling in relation to Health," and gives a gracious sanction to that favourite amusement, under certain conditions. Among other articles are "The Story of a Block of Coal," a popular scientific article by Professor A. H. Green; "Some Sins of Almsgiving," a valuable protest against a popular form of sham charity by the Rev. Brooke Lambert; "The Death of Huss," a poem by Alfred Austin, illustrated by A. S. Boyd; and "Artemus Ward," a sketch from life, by the Rev. H. R. Haweis.

From Mr. Lambert's paper we give the following extract on some questionable methods of obtaining money for a good object:—"I shall never forget the effect produced on my mind when, at a grand service in St. Paul's, the congregation had been appealed to 'to celebrate the auspicious event of the presence of the Prince of Wales as a steward among them by more than usually large contributions'—I shall never forget how the preacher, then Dean of Ely, now Bishop of Carlisle, raised his voice, and said, 'I have heard it suggested that you should'—then follow the words of the circular—'I can appeal to no such unworthy motive; rather would I say, give because the Prince of Peace is among you.' If the method to which I have referred was rare enough to be considered exceptional, I should not mention it. The principle is everywhere. We have bazaars for building a church, grand patronesses, grand stall-holders, gorgeous objects, and great display of goods. The bazaar is to promote a work

for the honour and glory of God. But what does this paraphernalia mean when translated into the vernacular? It means: I do not care much for the honour of God, but I do care for having my purchase handed to me by a smiling duchess. I don't care to give half-a-crown to the church, but I don't mind doing it if I have a pen-wiper thrown in. What the whole system of charity means nowadays is: we must have money—from honourable and high motives if we can, but if not, any way money—and that is so like a very ordinary business maxim that I do not hesitate to call it a sin of almsgiving."

The numerous admirers both in American and England of that inimitable humourist Artemus Ward will read with interest the following passages from Mr. Haweis's "Life-sketch":—

"The humour of Artemus was delicate, evanescent and personal to an irritating degree. 'I have bin troying,' said the impetuous Irishman, after hearing Macready, 'for an hour to spake it out, loike that man, but, be-gohrra! I cannot at all—at all!' And no one ever yet succeeded in 'spaking it out' like Artemus Ward. People rushed to hear Dickens read; for my part I always preferred reading Dickens. But much of Artemus Ward is simply flat without Artemus. And yet the dullest man cannot spoil some of his jokes—there is no mistake about them. Artemus arrived here in 1866, he was a dying man. I can see him now as he came on the narrow platform in front of his inferior panorama, and stole a glance at the densely-packed room and then at his panorama. His tall, gaunt, though slender figure, his curly light hair and large aquiline nose, which always reminded me of a macaw, his thin face flushed with consumption, his little cough, which seemed to shake him to pieces, and which he said was 'wearing him out,' at which we all laughed irresistibly, and then felt ashamed of ourselves, as well we might; but he himself seemed to enjoy his cough. It was all part of that odd topsy-turvy mind in which everything appeared most natural upside down!

"On first entering he would seem profoundly unconscious that anything was expected of him, but after looking at the audience, then at his own clothes, and then apologetically at his panorama, he began to explain its merits. The fact was that Artemus intended having the finest scenes that could be painted, but he gave that up on account of the expense, and then determined to get the worst as the next best thing for his purpose. When anything very bad came up he would pause and gaze admiringly at the canvas, and then look round a little reproachfully at the company. 'This picture,' he would say, 'is a great work of art, it is an oil painting done in petroleum. It is by the old masters. It was the last thing they did before dying. They did this and then they expired. I wish you were nearer to it so you could see it better. I wish I could take it to your residences and let you see it by daylight. Some of the greatest artists in London come here every morning before daylight with lanterns to look at it. They say they never saw anything like it before, and they hope they never shall again!'

"Nothing could be more impromptu, and therefore riveting, than his manner throughout from the moment he entered; he seemed to be doing everything for the first time and without the least preparation, and indeed he was most unlike such mechanical artists as Albert Smith, who used to say he could go through his 'Mont Blanc' half asleep. Artemus was always in reality at high pressure. He was never twice the same; he poured out new jokes with prodigal invention, and every gesture was original and arose out of the immediate occasion. His finger was ever on the pulse of the people; they were always absolutely in his power, whilst he flattered them by appearing to be entirely in theirs. He would conciliate them, inspire pity, claim indulgence, throw himself upon their generosity, pretend to exert himself, to labour under a depressing sense of failure, even make capital out of his poor cough; and then he was so deeply wounded, if some very mild joke failed to elicit applause, that he would stop and look reproachfully at the people until they shook with a new sense of the absurd situation. At other times, when interrupted by laughter, he would look round with surprise and say 'I did not expect you to laugh at that. I can throw off numbers of those little things, but I assure you I can do better than that.'"

Fraser's Magazine has the beginning of a new story, "Lady Maud," which looks interesting and promising, as far as we can judge from the first three chapters. Miss Betham-Edwards also con-

finies her pleasant story of German life, entitled "Exchange no Robbery; or, Fated by a Jest." Mr. J. A. Symonds, the essayist of the Italian Renaissance, gives an interesting account of "Montepulciano," the lordliest of Tuscan hill-towns. Mr. Alfred Aylward, in a paper on "Basuto," proves once more the mischievous results of Sir Bartle Frere's ambitious policy in South Africa. The other contributions are "The Poety of Dante Gabriel Rossetti," a very favourable criticism by Thomas Bayne; "The French Privateers," a stirring narrative of the deeds of Jean Bart during the last quarter of the seventeenth century; "Tenant Right," a politico-economical paper by I. S. Leadam, and "How Gilbert Sherard Fared in the Flood," a story of the North Midlands, by Lady Verney.

The Expositor opens with the continuation of the Rev. Canon Evans's "Critical Remarks on the Translation of the Revised Version," in the course of which the writer does full justice to the admirable work of the Revisers, while he criticises several of their renderings of the aorists and participial tenses. Another paper relating to the same subject is the Rev. J. R. Lumby's, on "Shortcomings of Translation," in which he points out that there must be many a passage to which no translation can do full justice, and which must be left for the expositor to make lucid by commentary and paraphrase. Among these are James I. 17, 2 Peter i. 4, and Romans viii. 18. Dr. E. A. Abbott continues his remarkable articles on "The Second Epistle of St. Peter," and shows good evidence for the conclusion that "the memory of St. Peter ought to be formally delivered from the suspicion of having composed" this unworthy production, this pedantical and ignoble collection of plagiarisms commonly attributed to him. The document, he adds, is "probably a forgery for polemical purposes in order to prove on the authority of the Apostle facts which could not be proved without his authority," and is "a compilation altogether below the level of the First Epistle of St. Peter, and wholly unworthy of being considered, in any sense, inspired." Pretty strong this for a Churchman, but not at all new to Unitarian scholars. The other papers, which call for no special remark, are "The Fourth Psalm," a very interesting exposition by the editor of what is often called "The Evening Psalm;" "Studies in the Minor Prophets—Joel," by the Rev. Dr. Matheson; and "Dan and Dan-Laish," a note on Biblical Geography, by the Rev. Walter Wood.

The Sunday Magazine has for its frontispiece a fine portrait of "A. K. H. B.," one of "Our Principal Contributors." George Macdonald continues his serial story, "Weighed and Wanting," and Olive Birrell also continues her story of New England life in the old Puritan times, entitled "Justice Warren's Daughter." Mrs. Charles Garnett also contributes a story of invention under the name of "At his Wits' End," in which we have a good deal of the Northern dialect. Among the graver papers are three popular scientific articles—"Is Mars Habitable?" by E. W. Maunder, who answers the question in the negative, both with regard to Mars and the other planets; "The Northern Lights," with an illustration by W. C. Proctor; and "Homes Under the Sea," an illustrated sketch of Starfishes, by the Rev. J. G. Wood; "Ramblings Among Obscure Charities," in which J. Ewing Ritchie gives an interesting account of the Cat and Dog Hospital, and "Christmas Evans," a striking sketch of the popular Welsh preacher of the last century, by the Rev. W. Dorling.

The Day of Rest contains papers of a more decidedly religious character than the other magazines, together with an attractive department of "Children's Pages," with several coloured illustrations. Among the papers are "The Lord's Pursuebearer," a serial story by Hesba Stretton; "The Stockwell Orphanage," by William Gilbert; "A Summer Holiday in Switzerland," by Mrs. May; and "The Prodigal Son's Elder Brother," by the Vicar of Lowmeads.

The Journal of the National Indian Association has the continuation of the graphic tale of Indian life entitled "The Second Daughter-in-Law." Among other articles are "Oral Instruction," "Mass Education in India," "A Plea for the Nose-ring"—which it appears is the exclusive ornament of married ladies—all by native writers.

The Magazine of Art has for its frontispiece this month an engraving of Mr. Watts's fine picture, "The Mid-day Rest," which is followed by an article in "The Watts Exhibition," by W. Cosmo Monkhouse, with engravings of the artist's pictures, "To all

Churches," "Portrait of Mrs. F. Myers," and "Diana and Endymion." We know not how they may look with all the effects of colouring, but to our minds the first of these is simply absurd and almost disgusting, and the last is ridiculous. Mr. Watts is greater in portraits than in imaginative pictures of this kind. There is a delightful illustrated description of "Mr. Alma Tadema's House," by W. Meynell, and a pleasant biographical account, with portrait and engravings, of "Joseph Flüggen," the German artist. The Rev. M. Creighton continues his illustrated sketch of "Alnwick Castle." Mr. T. A. Trollope writes on "Benvenuto Cellini," with illustrations of four of his principal works. Basil Champneys, the well-known architect, describes "The Towers of Sir Christopher Wren," with engravings of some of his principal London churches; and Professor Sydney Colvin reviews, also with illustrations, the new work on "Raphael, his Life, Works, and Times," by Eugène Muntz.

Cassell's Family Magazine, besides the two serial stories, "No Proof" and "Ralph Raeburn's Trusteeship," has short and instructive papers covering such varied ground as "A Bird of Few Friends" (the Rook), by the Rev. A. H. Mañan; "Some Hints on Lustra-painting;" "The Benefits of Turkish Bathing," by a Family Doctor; "Lunatic Asylums as a Labour Field"—that is for nurses, stewards, &c., by Dr. J. A. Campbell, "In and About Bangor," a pleasant holiday sketch; "The Life of a Private Soldier in Times of Peace," by "One who has Served in the Ranks;" and "The Tyneside Collier," a valuable sketch of life "under the crust," by Thomas Burt, M.P. The new and interesting feature, "The Family Parliament," has continuations of the two discussions on "Home Life versus Public Life for Girls," and "Are Public Examinations Beneficial to Young People?" the answers to both of which obviously depend upon varying circumstances. But decidedly the most interesting paper is the Rev. F. Wagstaffe's biographical sketch of "The Father of Teetotalism," the venerable and venerated Joseph Livesey, of Preston, a self-made man, who may well be enrolled among the benefactors of his kind.

We have also received from Messrs. Cassell:—*New Testament Commentary for English Readers*, edited by Bishop Ellicott, Part XXIV.

Illustrated Universal History, Part VI.
The Family Physician, Part XXVI.

Also the first part of two new and promising serials:—

Our Homes, and How to Make them Healthy. Edited by Shirley F. Murphy, aided by some of the foremost architects, physiologists, and art decorators of the day; and

Cassell's Concise Cyclopædia, a wonderfully cheap publication, with numerous attractive illustrations.

Short Notices.

Atheism and Suicide; a Reply to Alfred Tennyson. By G. W. Foote. London: Freethought Publishing Company.

The remarkable poem by Mr. Tennyson which appeared recently in the *Nineteenth Century* appears to have pleased very few persons, or, at least, to have given great offence in quite opposite quarters. The orthodox denounce it as a direct attack on some of the cherished doctrines of the Evangelical faith; the Secularists condemn it because it connects Atheism and suicide. The protest of one of the latter, Mr. G. W. Foote, is given in the eight-page tract now before us. The writer begins by speaking in disparaging terms of Mr. Tennyson as a poet. His unfavourable criticism is quite uncalled for; it is altogether beside the mark. Tennyson's merits as a poet do not affect the question whether Atheism leads to despair, and despair leads to suicide. The truth or falseness of this charge is independent of the person who makes it. Mr. Foote, as one accustomed to talk a good deal about reason, ought to know this. "The question," he says, "Does Atheism, as such, incline men to self-destruction? is not touched" in the poem. "The Atheist husband of 'Despair' loses more than belief in God and hope of a life to come. His wife suffers from a malady only curable, if at all, by the surgeon's knife. His eldest son has forged his name and ruined him, while it is hinted that another son has sunk to a still worse depth of vice." And he describes himself as "a life without sun, without health, without hope, without any delight." Yes, but—and this is the point which the secularist critic overlooks—his atheism aggravated his other misfortunes. It made

his life still more unendurable. It added to his "burden of trouble;" it was the proverbial last straw which breaks the camel's back. The poet does not represent the man's loss of belief in God as the sole cause of his distress of mind, but as one important element in it. It was the last drop in his cup of bitterness, the crowning calamity which precipitated the bitter end. Mr. Foote says, "All this is very inartistic." We do not agree with him. It is a terrible and fitting climax to a list of troubles. While he believed in God his mental desolation was not complete; but when, because as presented to him by his orthodox teacher, it revolted his moral sense, he surrendered that faith, then every remnant of peace and hope was gone, and he was thrown back utterly on himself. The eclipse of soul which before had been only partial became total, and in the darkness and desolation that ensued he attempted self-destruction. This is how we would understand the poem, and thus understood more than one valuable lesson is taught by it. We see the effects of orthodox teaching when a sensitive mind endeavours to realise the horrible doctrines taught as Christianity. We see, too, what a wreck poor human nature becomes when to other troubles is added the loss of faith in a righteous Governor of the universe, and in a future world where every present wrong shall be redressed. That the loss of this faith takes an element of joy, of strength, of trust and hope out of the present life seems to us beyond question. Such loss may not "prompt men to suicide," but that it must be saddening and depressing to the ordinary mind seems to us a natural consequence. We say the ordinary mind; there may be those with whom Atheism has not this effect. But we should regard their case as exceptional. "It is a noteworthy fact," says Mr. Foote, "that the chief pessimists of our century have not courted death themselves except in verse." We can only reply, it would be a condemnation indeed of atheistic and pessimistic thought if the leaders themselves began to show the white feather! C. F. B.

The Blessed Hope. Williams and Norgate. 1882. —We opened this very pretty little book with some hope, but regret that we have not been "blessed." We first looked at the "Dedication," which is as follows:—"To a Venerated Friend, in whom the Power and the Cause that Is, and therefore is in all,—whose transubstantiation and activity are, if possible, more unutterable, omnipresent, and fatal, in the moral than in the physical universe—hath raised up unto the bereaved as it were a Second Father;—whose adoration almost rather than admiration of Shakespeare (and the Shakespeare of Music) in the effluence of whose sonnets, mysterious in their Godlike elegance, power and pathos, there are a disciple's endeavours—vies with that of the author:—" but here we stopped, finding that our ideas were getting mixed, and that the sentence extended over more than another page, profusely scattered over with such grand phrases as "tones, overtones, and undertones." We looked at the first poem; it began

O Autumn with thy dying smell;
at one of the last it began

The bed-ridden prostitute Pessimism I abhor.

We hardly felt inclined to look further. Yet in common justice we must say that while these poems are much too utterly metaphysical for our taste, some of them show thought and culture, and they are redeemed from too sweeping a condemnation by the strong faith in the Immortal Life which pervades the book.

Fancy and Other Rhymes. By John Sibree, M.A., Trubner. 1882.—Mr. Sibree's elegant and graceful verses do not approach the highest rank, but they are pleasing and correct, although we detect now and then an inharmonious line, and a doubtful rhyme. The poem from which the volume is named is a fine poetic celebration of the highest achievements of Fancy, from Dante's "Beatrice" down to Coleridge's "Ancient Mariner." "How Lord Archibald Sought the Grail," is a pathetic adaptation of the old mediæval legend to modern thought. In most of these "rhymes" there is a fine religious tone, and one of them, "Ebrietas Victa," is a poetical glorification of one of the greatest of social reforms.

We have received from Messrs. Cassell the two latest volumes of their Popular Shilling Library *The Wit and Wisdom of the Bench and Bar*, by the Hon. F. A. Moncrieff, and *English Journalism and the Men who have Made it*, by Charles Pebody. The first volume is not so good as it might have been with so fruitful a subject. Some of the stories are rather

poor specimens of wit, and the best of them are already familiar to the readers of that invaluable storehouse of anecdotes, Lord Campbell's "Lives of the Chancellors." The two chapters on "Legal and Judicial Wisdom" serve at least to show that great lawyers have often been as wanting in wisdom as in wit.

The second volume is a well-written and very interesting popular account of the rise of English journalism. Mr. Pebody is, we believe, connected with the Bristol press, and is the same writer who won the first prize a few years ago in the competition for Mr. Heywood's prizes offered for the two best essays on "The Athanasian Creed," with especial reference to a motion in Parliament for its removal from its present place in the Prayer-book. The history of English journalism, as Mr. Pebody says, is yet to be written, but his little manual is a valuable contribution towards such a work, and is full of interest and information, giving as it does a clear outline of the origin of the newspaper press, its gradual development, and its present position, together with some account of the men by whom it is carried on—the special correspondents, reporters, contributors, and proprietors. The history is brought down to so recent a period as Mr. O'Donovan's letters from Merv, which show that the newspaper press has its romantic side, and can boast of feats of courage and adventure no less renowned than those of war.

Literary Notes.

PROFESSOR JOWETT will write on Jeremy Taylor for the "English Men of Letters" series.

MR. HERBERT SPENCER intends to pay a visit to the United States in the beginning of the autumn.

WE may expect shortly a new work from Mr. Martin F. Tupper, the author of "Proverbial Philosophy." This is a collection of plays and dramatic scenes for private theatricals.

WE understand that Ebers's "Egypt," with notes by Dr. Samuel Birch, is being printed in advance of the serial issue, and that the second volume, completing the work, will be ready next month.

It is proposed to celebrate this year at Budapesth the fiftieth anniversary of Kossuth's career as a journalist and a patriot by presenting him with an album containing the signatures of his admirers. Kossuth is now in his seventy-seventh year.

MR. T. J. NETTLESHIP has undertaken to prepare a Browning Primer for the Browning Society; and the society's committee have called a special meeting to consider the two schemes of classification of Mr. Browning's poems proposed by Mr. Nettleship and by Mrs. Sutherland Orr, which differ widely both in principle and details.

THE *Academy* says that Dr. E. B. Tylor is collecting material for a book on the history of our social customs, but finds extreme difficulty in getting any trustworthy early documentary evidence on the subject.

THE *Athenæum* says that Mr. J. Ingram is going to publish, through Mr. Bogue, a volume called "Claimants to Royalty." It will consist of sketches of various claimants from the pseudo-Smerdis down to modern times. Some information which has never been previously published with regard to the attempt by Perkin Warbeck on the English Crown will be included.

The subject of Professor Tyndall's course of three lectures at the Royal Institution will be "Resemblances of Sound, Light, and Heat," to be given on Thursdays, March 16, 23, and 30. Professor H. G. Seeley will give three lectures on "Volcanoes," on Saturdays, March 18, 25, and April 1.

The statue to the late Lord Beaconsfield, which is being executed by Signor Raggi, is rapidly approaching completion, and will soon be ready for casting.

CANON LIDDON has been compelled to postpone his course of lectures as Dean Ireland's Professor of the Exegesis of Holy Scripture in Oxford University owing to indisposition.

THE associated libraries of Harvard University, comprising the college library proper and nine others, now contain a total of 259,000 volumes and 216,000 pamphlets.

MR. KERSHAW, the librarian of Lambeth Palace Library, is engaged on "Studies in Lambeth Library: a Manual of its History, Contents, and Literary Annals." The work will give an account of the building and its ancient surroundings, and describe its principal treasures, and will be illustrated with wood-cuts.

Our Contemporaries.

THE PUBLIC WORSHIP PROBLEM.

The *Christian World* writes:—The problem brought into prominence by the public worship statistics of England and Scotland alike deserves the most careful and, we should add, the most candid investigation. Thirty years ago Mr. Horace Mann revealed the unexpected fact that throughout England and Wales five and a quarter millions of the entire population held aloof from public worship. Nevertheless, it was estimated that about forty-one per cent. did go to church or chapel. Since then a prodigious impetus has been given to church building, both in connection with the Church of England and outside of it. Many millions have been expended—all the freewill offerings of spiritual zeal and self-sacrifice—in extending our religious machinery, with the result, so far as information extends, that not more than 29·2, as our contemporary, the *Non-conformist and Independent* liberally estimates, or, according to the Rev. A. Mearns, 25·44 per cent. of the population (about three and a half millions), in seventy-eight cities, towns, and districts, were to be found on a given Sunday in places of worship. Now if the attendance at the most numerously-attended service was equal to no more than one-half of the accommodation provided, we have evidence not only that church-going, as compared with 1851, is declining, but that church building, though necessary under certain conditions, is no adequate remedy for such a state of things. Why is there this increasing objection to attend Divine service on the Sunday? Why do the masses of the population refrain from entering our places of worship? How is it that this indifference to a high religious aspiration and social custom is so seriously increasing? Whether attendance at the House of God be regarded as a sacred duty or a cherished privilege, so portentous a phenomenon must be fairly faced and accounted for. It is a complex problem that will bear looking at in many aspects, and needs essentially to be placed in the light of common sense, having regard to the apostolic maxim that Christians should be all things to all men; or as it may be interpreted in modern phraseology, that the means should be adapted to the end.

So far as the Church of England is concerned, the palpable decline of its influence upon the community is due, in a large measure, to its stereotyped creed, and perhaps still more, to its formal ritual and its want of flexibility. To a great extent its ceremonial and its liturgy, however suited to the age when they were prescribed by law, are ill-adapted as a means of expressing modern thought and aspirations. Are the Free Churches of this country exempt from this grave defect? Is the machinery of their religious institutions altogether suited to the needs of the times? Do they study to present the vital truths of the Gospel in such a light, and so to vary their methods and adapt their places of worship and public services, as to win people to their side? Why is there this enormous disparity between their self-denying zeal of Nonconformists in erecting new places of worship, and their lack of success in filling them? Why is the pulpit losing much of its power, while the standard of intellectual capacity and culture is every year becoming more elevated? Is the maintenance of traditional religious habits that are losing their efficacy—the rigid adherence to professional views of the ministry—of more consequence than such changes as will give fresh development to spiritual life and activity? Is there no safe and happy medium in our ecclesiastical economy between the one-man system in its cast-iron inflexibility, and the evils that are inherent in Plymouth Brethrenism? It is only by a few brief questions that we are able, in the space at our command, to indicate the direction in which, in our opinion, fitting remedies for the neglect of public worship might be sought. Diligently sought and vigorously applied they must be unless the Gospel of Christ, so far as it is reflected in our church organisations, is to lose its aggressive, or rather its persuasive and attractive influence. The Free Churches in particular want more freedom, more elasticity, more boldness, more worldly wisdom, more vital energy. They cannot thrive on expiring traditions, or subsist on antiquated claims, and they must not die of dignity. The divine mission of the Church in the world is, after all, committed to human agency, and surely it is as much the duty of Christians to study how they can adapt the machinery of their religious institutions to the object they have in view—the evangelisation of the community—as it is to promote corporate and individual spiritual cul-

ture. In this age the last-named desideratum may often be best secured by a zealous devotion to the first.

THE BRADLAUGH QUESTION.

The *Spectator*, while not doubting that Mr. Bradlaugh was deliberately ill-treated by the House of Commons, writes:—

Mr. Bradlaugh has not fought the question of principle from anything like the best or highest ground. If he wished, as he professed to wish, to establish the right of one who does not believe in God, and to whom, therefore, an affirmation must be necessarily more acceptable than an oath,—since it asserts all that the oath asserts, and does not encumber itself with what to such an one must be an unmeaning and therefore insincere sanction,—to affirm, he should from the first have steadily refused to take the oath; and on the decision of the Law Court that he was not entitled to affirm, he should have quietly awaited the passing of an Act enabling him to affirm. His reiterated offers to take the oath obviously diminished, and very greatly diminished, the moral case for such an Act. A man whose conscience is so pliant, that if he cannot say what he wishes to say in the truest form, he is quite willing to say it in a half-true and half-false form, is not the sort of person for whom public opinion urgently demands a relieving Act. Mr. Bradlaugh's conscience took objection to the oath, it was true, but was so easy in the matter that it was quite willing to swallow the objection, directly the difficulty seemed to be serious. Well, that is not the kind of man whom the public earnestly care to relieve from an unfair position. We do not say that they ought not to have cared. But we do say that the very easy conscience of Mr. Bradlaugh in the matter, immensely discredited the otherwise unanswerable case for relief which a man of more unbending conscience in his position would have been able to present. It would be far better, in the interests of the abolition of all indirect theological tests, to return a Liberal to the House of Commons pledged to get rid of those tests, but not burdened with the more or less discrediting consequences of Mr. Bradlaugh's unfortunate laxities of conviction.

KESHUB CHUNDER SEN ON THE TRINITY.

Keshub Chunder Sen delivered an address on the Trinity in the Town Hall of Calcutta on Jan. 21st, which attracted an immense multitude. The whole of that great hall from end to end presented a compact crowd of eager faces, which could not number less than three thousand, and were perhaps more. His Excellency the Commander-in-Chief and some of the great officials came. The appearance of the speaker, who looked somewhat pale and worn, drew forth repeated applause:—

Mr. Sen began by a rapt expression of wonder at the marvellous mystery of his subject. But as he approached it closer the wonder melted into a tender humility which freely confessed his want of theological culture, and uttered a doubt of his competence to deal with the supreme importance of the theme. But the humility took the shape of an assurance from within, the voice which commanded him to "proceed." Where had he studied the awful subject of Trinity? In the glowing regions of Asiatic faith, in the divinity school of his domestic sanctuary, at the sacred altar of his daily prayers. His opening exposition was that of the eternal Logos, the uncreate, all-producing, initial word of the Fourth Gospel, the Shabda Brahma of the Rig Veda. He exhorted his audience to give wings to their thoughts, and soar across the quarrels and clamours of the ages to that region of everlasting silence which pervaded the expanse of space before creation sprang forth from the bosom of the Infinite. There in unsearchable eternity, and in a state of unutterable being, dwelt the Absolute Spirit of the Father. Their was neither life, nor death, nor deathlessness, but above, beyond, and beneath stretched His supreme essence in viewless sea. There from the depths of His nature was uttered the creative cry of "Let there be light!" It vibrated through the unpeopled spheres of endless space, and broke forth into forms of shape, symmetry, beauty, intelligence, and life whose joint name is the visible universe. The universe, therefore, is the offspring and word of God, and creation has, from its primitive origin, gone on through successive epochs in the ascending evolution of continually higher orders of being. Hindu ava-

tarism proceeding from fish to tortoise on to the form of man, and the Darwinian development equally point to the theory of creation from the eternal Logos to the everlasting Son. The Jehovah of the Hebrew Scriptures whom Moses declared and David sang, was the Brahma of the Hindu Scriptures whom the Rig Veda declared and the Sam Veda sang. It was in both cases the Heavenly Father of the ancient ages. But if that was the Father, where was the Son? The whole universe which was the offspring of the Father waited for the development of the Son. The world and all mankind were a preparation for him. Christ Jesus came to the world to reveal that Sonship, that the process of creation might culminate in that love, faith, and obedience, in that character, nay, in that humanity which was begotten in him and which he has bequeathed to mankind. That character, that humanity being now assimilated in our hearts, that sonship being now our example and ideal, Jesus reigneth from the Himalayas to Cape Comorin, and we Hindus are all Christians. The difference between the God-man and the Man-God was strongly pointed out. Jesus was divine humanity, and therefore God-man; and the idea of a Man-God was scouted as idolatrous and shameful. The habit of claiming for Jesus the same honour and place as for the Father was denounced as "offensive nonsense." The Son of God, the King of Calvary, came, it was said, not to preach a system of morality, or even to establish a form of religion, but to complete a humanity which includes all ethics and all faith. If the worship of Jesus means the worship of humanity, the speaker said he was not against such worship, but he added it must be only the worship or the adoring love of the *brother*, and not of the Father. In giving unto us the spirit of sonship or adoption and teaching us to call ourselves the children of God, Christ has established between himself and us the relation of everlasting brotherhood. And we again remembered the words of St. Paul, "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren."

A new development in the speaker's estimate of Christ's character was the ascription of feminine nature to Jesus. The tenderness of Christ's utterance over Jerusalem on the occasion of his last visit to that devoted city, in which he likened himself to the hen gathering chickens under her wings, proves that he had the woman's nature in him. This idea subsequently germinated into the dignity which is accorded by Roman Catholicism to Mary as the mother of the Lord. And hence Keshub spoke of Mary as the feminine side of humanity, which Christ came to preach and establish. This corresponds well with the idea of divine motherhood which Hinduism so vividly sets forth. Christians of the Protestant school may feel offended at the apparent honour and devotion accorded to Mary, but the name Mary was used simply to represent feminine humanity. This exalts our whole view of woman's nature, and sanctifies our relations with the other sex. In short, the idea of the Divine Son indicates all goodness, love, truth and faith in human character wherever, whenever, and however it existed. The idea culminated in Jesus who bequeathed his flesh and blood to all mankind, so that Christ may reign in every heart. But there is no Christ in the world now, he is risen. Whom has He left behind him? He has left the Holy Spirit in every heart as the Comforter, the enlightener, the guide, the inspirer of every good thought, motive, impulse, and act. From without, Christ has entered into the soul with the Holy Ghost. The Kingdom of Heaven then is in the form of a triangle, the apex of which is the Logos Father, and the other two angles of which are represented by the Son and the Holy Spirit. All humanity moves through the three sides and angles, travelling from the one to the other in successive dispensations, and finding out at last the threefold synthesis of the mysterious Trinity. The Father pointing to the Son, the Son pointing to the Spirit of truth and holiness, and all drawing us upwards from earth to heaven. The Hebrew Testament was the dispensation about the Father, in which Jehovah was revealed as ruling in the heavens with the earth as his footstool. This, by the fulfilment of prophecy and divine purpose, ushered in the New Testament or the Dispensation of the Son, in which ideal humanity is revealed as incarnating the Eternal Reason, and making all men who believe the children of God. And at the present moment the Church of spiritual Theism points to another dispensation—the dispensation of the Holy spirit who reveals new relations by which every man that comes to the world shall behold God face to face as enbroned in His spiritual kingdom in the heart.—*The [Indian] Liberal.*

Correspondence.

THE REV. DR. BELLOWES.

TO THE EDITOR.

SIR,—The death of this eloquent and accomplished Unitarian minister is naturally felt most deeply by those who belong to the denomination of which he was so valiant a leader. But it will be felt far beyond the limits of his Church. He was, in some sense, an institution, and represented a development of liberal religion in its relation to the general world such as cannot be associated with any other man. His Unitarianism was in him organic; the thought, spirit, and aim of its fathers were in his blood and bone; and thus liberated from the merely negative, sceptical, or controversial phase, he was able to take what Americans call a new departure. This was in the direction of the general world. There had still remained in most of the Liberal leaders who preceded him a certain deference to Puritan conceptions of religious life and character. The lady who confided to Margaret Fuller her vague regret at Channing's marriage suggests that there may have been a tendency towards even more ascetic ideas than those of Calvinism among some repudiators of the old creeds. The almost severe simplicity of Theodore Parker's life, the so-called "unworldliness" of other religious heretics, was, indeed, an important force in the earlier and more theological phase of the Liberal movement. But it was impossible for the new idea of human nature to reproduce the old ideal of character, or to preserve the fictitious partition between religious and human society. The next leader who arose in the Unitarian movement was to be a man of the world. Dr. Bellows was such in a fine sense. He was a man of character, of even unusual virtues, by no means content with the mere conventional moral *métier*; but he was a man of the world in his sympathy with its fair varieties of life and thought, its social interests, its arts and institutions. This almost unique position of his among American clergymen grew, as I think, directly from his liberal religious culture. Among the many instances in which it was illustrated may be mentioned his defence of the dramatic profession. Some casual remarks favourable to the theatre, spoken from his pulpit, having found their way into the press, the orthodox preachers poured angry thunders upon him and the stage. This led the actors to express to him their gratitude, formally, and to offer him (as I remember) a banquet and other testimonial. With the good sense and tact which were characteristic of him as his chivalry, Dr. Bellows declined these offers, but said he would be glad if the members of the dramatic profession should give him an opportunity of addressing them. This was promptly done, and in the largest theatre in New York the orator delivered to the assembled actors and actresses, and others—the house being crowded—an address of the highest importance. His defence of the Stage and criticism of its faults became the theme of pulpit discussion throughout the country, with advantage alike to morality and to a beautiful art.

Dr. Bellows was a devout Christian, and during the great part of his career as a controversialist might almost be described as a Unitarian High Churchman; yet he was a warm and faithful friend of many a freethinker. He was able, with his fine flexibility of nature, to put himself in another's place personally, if not intellectually. Sometimes he appeared as one who had found the fountain of perpetual youth, so warm and eager was his love for every lover of anything deemed true, and his appreciation of enthusiasm apart from its mistakes. He preferred a passionate conviction to a bloodless belief, though the latter might be his own. He seems to have left upon the minds of some the impression of a vacillating thinker, probably because keen criticisms and gallant praises of the 'radical' movement in religion may be equally quoted from him. But it has always seemed to me that this was due to the higher value which his generous mind set upon real and productive life as compared with definiteness of doctrine. He certainly believed that the 'free religious' movement in America was a fruitful branch of Unitarianism, and while using his pruning knife on it was likely to turn that knife against any who proposed to sever the branch altogether.

I remember, when listening to a sermon given by him before the Unitarian body in Dr. Martineau's chapel, to have experienced a regret that Dr. Bellows should have then chosen a theme which led to his appearing at least advantage. No one

who should judge his powers by that disquisition on Church organisation would have any true idea of them. He was a genuine pulpit artist, he loved his task, trained himself to it, concentrated his powers in it, and the result was a remarkably equal flow of copious thought and expression, whose cessation must prove a heavy calamity to the hearts and homes which have so long enjoyed his bounty. There was in him a true vein of poetry, and also a rich vein of humour, both of these being felt in his sermons, though rather latent than salient. He was often impassioned in his eloquence—sometimes again, it might be, a little too ingenious in his arguments—and he was never dull.

Farewell, old friend! I have seen and known many an antagonist in the fields of controversy, but never one more keen and kindly, never knight more valiant for his cause, fair to his foe, loyal to his friend, than you. MONCURE D. CONWAY.

FREE SUNDAYS AT THE GROSVENOR GALLERY.

TO THE EDITOR.

SIR,—Through the praiseworthy liberality of Sir Coutts Lindsay, the proprietor of the Grosvenor Gallery, we are again able to announce on behalf of the Sunday Society that the winter exhibition now on view at the Gallery will be open on the under-mentioned Sundays from six o'clock to 8.30 p.m. :—

On Sunday, March 5, to the members and subscribers of the Sunday Society, and on March 12th to the public by free tickets, which will be issued to those who apply by letter and send a stamped and addressed envelope (for reply) to the Honorary Secretary, 8, Park-place-villas, W.

This exhibition is of more than usual interest to the friends of the Society, from the fact that for the most part it consists of the works of Mr. G. F. Watts, R.A., Vice-President of the Society. In order that these Sunday visits may be as instructing and interesting as possible the committee have published a cheap edition of the catalogue.

In view of Mr. George Howard's motion for extending to London the principle of Sunday opening which has been so successful in connection with the National Museums and Galleries at Kew, Hampton Court, Greenwich, and Dublin, special invitations to visit the Grosvenor Gallery on the above Sundays are being issued to members of Parliament, that they may have an opportunity of witnessing the result in London of Sunday opening on a large scale before being called upon to vote on Mr. Howard's resolution. It is expected that upwards of 2,000 people will visit the Gallery on the two Sundays.

THOMAS BURT, M.P., President.

W. H. CORFIELD, M.D., M.A., Chairman of Committee.

FREDERICK LONG, Treasurer.

MARK H. JUDGE, Honorary Secretary.

Sunday Society Committee Room,
9, Conduit-street, W., March 1.

TROWBRIDGE.—A crowded audience assembled in the Congre School-room on Tuesday evening, February 21, to hear a lecture on "Switzerland," by the Rev. J. Collins Odgers, B.A. The lecture was illustrated by the magic lantern, with a splendid oxy-hydrogen light. The views were very admirable, and were commented upon in genial, happy style by the lecturer, his residence in Switzerland enabling him to give reality to his descriptions by personal reminiscence and anecdote. A delightful evening was spent, and at the close an enthusiastic vote of thanks was accorded to Mr. Odgers. The Rev. J. Felstead presided.

REVISION OF THE WELSH NEW TESTAMENT.—It has been decided by the Welsh Bishops not to proceed for the present with the revision of the Welsh New Testament. The committee appointed in May last, consisting of three representatives from each of the four Welsh dioceses, met at Shrewsbury in the following month to consider the subject, and were all but unanimously in favour of the revision being proceeded with. The committee subsequently met their lordships and reported to them their reasons for recommending the revision, which reasons have, however, failed to influence the Bishops in proceeding with the work.

LEICESTER.—At Wycliffe Church (Rev. J. Wood's), the treasurer having announced that the accumulated deficiency on three years' accounts amounted to £205, a collection was made on Sunday morning, Feb. 19, when the large amount of £218 15s. was placed in the boxes.

Religious Intelligence.

DR. RICHARDSON'S LECTURE ON PRIESTLEY.

Little Portland-street Chapel was crowded last Sunday evening to hear an admirable and most interesting lecture by Dr. B. W. Richardson, F.R.S., on "Joseph Priestley." The Rev. P. H. Wicksteed read the devotional part of the service; Mr. O'Dwyer presided at the organ; and the hymns were beautifully rendered by the large voluntary choir.

The lecturer began with a description of Priestley as he was in America in 1800. In the peaceful village of Northumberland, on the banks of the Susquehanna, the traveller would have found a man living a quiet primitive life—a man full of information, and master of every subject on which conversation turned; rising early, passing the morning in hard study, the afternoon in exercise, and the evening in innocent recreation with his family and neighbours. This was Joseph Priestley, the discoverer of oxygen, driven from his own country by bigotry, intolerance, and persecution. The lecturer then detailed the story of the life of Priestley (the story which should be, but is not, well known amongst Unitarians); his education at the Daventry Academy; his ministry at Needham Market and at Nantwich; his tutorship at the Warrington Academy; his settlement at the Mill-hill Chapel, Leeds; his election as LL.D. (Edin.) and F.R.S. for his works on electricity and his researches on gases; his movement from his charge at Leeds to become the companion and nominally the librarian of Lord Shelbourne at Bowood; his discovery of oxygen gas in 1774; his subsequent acceptance of the pulpit of the New Meeting at Birmingham; his forced exodus from Birmingham, caused by the disgraceful riots in 1791, when his chapel and the Old Meeting as well were demolished, and his books, papers, and scientific instruments were destroyed; his fortunate escape with his life; his subsequent uncomfortable residence in London; and his journey to America with all his family; these, as parts of the history of Priestley's life, were all briefly but succinctly related.

This biographical sketch contained many allusions to Mrs. Barbauld, Theophilus Lindsey, Benjamin Franklin, Dr. Price, and others of Priestley's friends, and especially one episode which the lecturer had heard from Mrs. Galton, the daughter of Erasmus Darwin, of a meeting of the "Lunar Society" at Darwin's house, from which Priestley drove home in the same gig with James Watt, the inventor of the locomotive steam engine. Dr. Richardson, after a brief reference to the gradual development of Priestley's religious views from Arminianism and Arianism through Necessitarianism to what we now call Unitarianism, proceeded to give an admirably clear and interesting account of the four great scientific discoveries of Priestley. First, the collection and examination of gases, the foundation of pneumatic chemistry; secondly, the grand discovery of oxygen; thirdly, the absorption of gases by some substances such as carbon; fourthly, the relationship between the respiration of plants and animals. The methods by which the gases were liberated, collected, and tested by Priestley were carefully described, and several curious facts were narrated. It was shown that aerated waters were first made by Priestley, and that he discovered nitrous oxide or "laughing gas," the gas which, under the genius of Sir Humphry Davy, suggested the beneficent art of anæsthesia, or removal of pain in surgical operations. Thus Priestley unintentionally laid the foundation of the modern anæsthetic treatment.

In conclusion, the lecturer summed up the character of Priestley. He combined strong religious feeling with strict scientific method in a manner for which there is no parallel. Paul no doubt had both; but his science was rather the ideal and metaphysical philosophy of Plato, not the matter of fact science of Aristotle. In Servetus and Pascal and Paley religion and science no doubt combined; but in them the science was crude, the prevailing bent of their minds was religious. Hales was a clergyman great in science, but only in science. One man in this century, the Rev. J. B. Reade, was the nearest approach to Priestley with which the lecturer was acquainted; but in him, again, science was predominant; he was only a divine, *ex officio*. Priestley completely reconciled to himself scientific method and religious contemplation; he treated religion scientifically, and imperceptibly made science illustrate and explain religion. He carried on both studies with equal in-

dustry side by side throughout his life, and never found them to conflict. He had the deep and genial piety of Channing, the calm indomitable courage of Washington, and to a large degree the clear and commanding intellect of Newton. In another place the lecturer had said that a fitting epitaph might be found for Priestley in the words uttered by Fichte when Napoleon's cannon were thundering at the gates of Jena:—

"To this am I called; to bear witness to the truth. My life, my fortunes are of little moment. The results of my life are of infinite moment. I am a priest of truth; I am in her pay. I have learned myself to do all things, to venture all things, to suffer all things for her. If I should be persecuted for her sake; if I should ever have to meet death in her service, shall I have done any great thing? No. I shall have merely done that which it was clearly my duty to do."

Standing here before the representatives of a religious communion to which Priestley belonged, he preferred now to apply to him the words of Paul:—"In him abideth Faith, Hope, and Charity—these three; but the greatest of these was charity."

A SERVICE OF SONG.

On Wednesday last the venerable old chapel at Essex-street was filled with a mixed audience of children, young people and adults, all displaying an eager interest in a service that was new to our branch of the Christian Church, so terribly afraid are we of departing from the standard of superior eclecticism which many of us so much affect.

It seems that the Committee for the London Auxiliary Sunday School Association determined to try how far these musical services, which have been so successful in other Churches, would be acceptably received by any number of members of our own. They found a willing and able leader in Mr. Callow, one of the superintendents of the Stamford-street Schools, whose efforts have been zealously seconded by the Rev. F. Summers, the Rev. A. W. Pope, and others, and the result of this first outcome of their exertions must have amply repaid them for the great care and labour they have evidently taken to achieve such a decided success.

The service selected embraced the main features in the history of the prophet Elijah. The Rev. J. Pantom Ham read the narrative, and the united choirs of the several schools present, illustrated the chief incidents at frequent intervals by chorus, solo, or concerted song. These were all selected with great care and judgment, and carried with them well-known and sweetly-flowing melodies. Books of the words and music were distributed amongst the audience, and not a few felt themselves sufficiently carried away by the melodies as to be unable to resist joining in the song. When it is remembered that the choir consisted almost, if not entirely, of children and teachers in the Sunday schools, who could only have been practised in detachments, the choruses, which were the principal features of the musical illustration, were really wonderfully well done, and went with a steadiness and precision and clear harmonious expression that fairly took the numerous audience by surprise.

Mr. Ham read the highly dramatic incidents of the narrative in an admirably impressive way, giving an earnest religious tone to the whole service that was well taken up by the organist and choir, and made it feel more completely one of a devotional character than might have been thought possible by a casual glance at the popular and familiar nature of much of the music. There was no want of reverence expressed or felt from beginning to end, and the thread of interest continued unbroken throughout, and when the service finished with the well-known "Vital Spark," there was no one in the audience but might well have wished for a little more.

Mr. F. W. Noakes most efficiently presided at the organ, and from seven till eight o'clock gave a series of organ recitals from music, by Handel and other great masters.

The galleries of the chapel were well filled with the singers, and the audience sat below.

At the close of the service Mr. Wade briefly expressed what appeared to be the unanimous feeling of the meeting, that the success of this night's proceeding might only prove the first of a series of such gatherings, and, after announcing that the next religious service and conference of teachers, similar to the one held at Hampstead last autumn, would take place at Little Portland-street Chapel, not on the 18th, as was thought likely, but on Saturday, the 25th inst., of which due notice would be given, he invited

such of the audience as might desire to do so to contribute any small sum they might have loose in their pockets towards the expenses of the printing and other incidentals.

The ready response to this appeal was £2 9s. 6d., nearly all contributed in halfpence and small silver coin. As one looked round the old chapel, calling to mind its famous history, and seeing it now filled with such animated and crowded young life, it was impossible not to feel what a centre of usefulness might be established here for the promotion of the best interests of our church and schools. Not only might facilities for keeping up the religious services of the chapel be continued, but there is space enough to provide, with a comparatively small outlay one would think, accommodation such as is now secured by every other religious body in London, and which might be made available for the purposes of our largest gatherings, and the promotion of the onward progress of our church life.

With a little public spirit and some determined effort in this direction it surely is not impracticable to effect such an object—the constantly increasing wants of such a place, even for business purposes alone, rendering some such a step as necessary as it is desirable.

DERBY.—The Rev. Barnard Gisby has resigned the pulpit of Friar Gate Chapel, which will be vacant at the end of September next.

FREE CHRISTIAN CHURCH, BRIGHTON.—The annual soirée in connection with this church was held at the Royal Pavilion on Wednesday evening, Feb. 22. The attendance was not quite so good as on some former occasions. There was, however, a good company present, including visitors from Hastings, Lewes, &c. Soon after eight o'clock the chair was taken by the Rev. T. R. Dobson, who after a few opening remarks proceeded to read the "annual report," in which the history and work of the church and its connected institutions during the past year were reviewed, &c. Mr. Dobson spoke in his report of the kindly feeling which had existed between himself and the members of the church during the seven years he had been with them, but for which (he said) the work of various kinds which they had been enabled to do (and there had been no small amount of it) would certainly not have been done. This report (the reading of which elicited much applause) was published almost entire in some of the local papers. Speeches were then given by the Rev. J. Ruddle, of Hastings, P. W. Clayden, of London, A. Macdonald, of Lewes, &c. Mr. Clayden spoke on "Unitarianism in the United States," and referred to the conference of Liberal Churches to be held in Liverpool next April, and hoped that delegates from the Brighton church would attend it. Mr. Macdonald's subject was "Unitarianism at Home." Mr. Ruddle, who was warmly welcomed as a newly settled minister in the district, spoke feelingly and earnestly of the responsibility attaching to the minister's position, a sense of which pressed heavily upon himself as a young minister when he thought of his own insufficiency for the work which he was called to do, and desired to do. The speaking all through was good and was much applauded. The usual votes of thanks followed; after which an excellent selection of music was given by the "Brighton Quartette Party," the pianists being Miss Lacey—the chapel organist—and Madame Eidersheim, the latter lady's performance of Thalberg's "Sweet Home," &c., was loudly applauded. The party separated about eleven o'clock, all present feeling that they had spent a most profitable as well as a pleasant evening, and that they were deeply indebted not only to those gentlemen who had come from their own homes to speak to them, but also to those friends who had given their time and thought to the arrangements necessary for the successful carrying through of such a meeting.

SHEFFIELD: THE CHANNING HALL.—Our friends at Sheffield have this week been holding their "Grande Fantesie Fayre and Old English Market." An antique programme, much in the same style as the one published by the Manchester District Unitarian Association for their grand bazaar in the Free Trade Hall last year, has been issued. It states that the "Fayre schal be holden in ye Alberte Halle, situate in ye merrie (and smokie) town of Sheld, on ye 1st, 2nd, and 3rd daies of ye moneth of Marche, m,d,lxxx,ii." Several objects are sought to be accomplished by the "fayre." Our readers are already familiar with the fact that the Upperthorpe Chapel congregation have erected the Channing Hall at a cost of nearly £5,000, the hall being devoted to educational, religious, and social purposes. The larger portion of the money required has already been subscribed by the members of the congregation, but a

further sum was required with which to properly furnish the hall. During the progress of erecting the new structure it was discovered that the roof of the chapel itself was insecure, and that the placing of a new roof was absolutely necessary. A desire was expressed by the leading members that the body of the chapel should be re-seated; and that in a short time the whole edifice should be brought more in accord with modern views of religious comfort. The total sum required for all the objects sought to be attained is about £1,500, and it is to raise that sum "ye fayre" is being held. Precisely at two o'clock on Wednesday the Mayor (Mr. M. Hunter) ascended the platform to perform the pleasing ceremony of opening "ye fayre." There was then a large number of the promoters and friends of the movement present. Amongst those attending were Mrs. Fay (the Rev. Eli Fay being unable to attend owing to indisposition), the Rev. C. H. Osler, the Rev. W. Blazebey, B.A. (Rotherham), Alderman Beal, Messrs. T. Jessop, J. Hobson, J. B. Wostinholm, C. Woollen, Dr. Webster (American Consul), Mr. C. Wardlow, Major Lomas, Messrs. C. R. Webster, H. Bramley, J. Armitage, J. Laycock, H. Fisher, H. J. Morton (Scarbro), J. H. Hunter, S. Charlesworth, and J. Ryalls. The Mayor delivered a suitable address, and on the motion of Mr. J. Hobson, seconded by Mr. Fisher, a vote of thanks to him was carried by acclamation. There was a considerable attendance during the afternoon, and this was largely increased at night, when the attractions of the "fayre" were added to by a capital little concert. The total receipts for the day amounted to £426, and there seems every probability that the whole amount required will be raised.

NORWICH.—Mr. Perris has concluded a course of Winter Lectures, seven in number, on "Some Notable Books of the Period"—beginning with Mr. Darwin's "Origin of Species," and concluding with Dr. Martineau's "Hours of Thought." They have been attended by large congregations, and the growing appreciation of this style of religious teaching is very apparent. Before commencing an extended series of "Studies in Christianity—Mediæval and Modern," Mr. Perris is devoting four Sunday evenings to estimates of "Materialism," "Secularism," "Agnosticism," and "Christian Theism."

THE FRENCH PROTESTANTS AT CANTERBURY.—Within the past few days an inspector under the Charity Commissioners held an inquiry, at Canterbury, into the foundations, endowments, and objects of the charities and endowments connected with the French Walloon Church. The Walloons, or Protestants of France, on being expelled from that country towards the latter part of the sixteenth century, fled to England, and many of them found refuge in Canterbury, importing with them their native industry of weaving, which subsequently became the staple trade of the city. They were allowed the privilege of attending public worship in the crypt of the Cathedral, and the service has continued since that period, the expenses being met by trifling legacies and property left from time to time by members of the church. There is now only one person living in Canterbury, an old lady, who can claim direct descent from the Walloons, and she is at present residing in a cottage which forms part of the charity property of the church, the total income of which is about £160 per annum, derived principally from land in the county of Kent. The salary of £120 a year has been recently paid to the pastor, some doles in charity have been dispensed, and the remainder of the money has been expended in connection with the services in the church. The inquiry has resulted in a scheme for maintaining in the crypt "a pacific and uncontroversial form of Protestant service." The *Times* remarks that the desirability of granting, in a similar manner, the use of at least a portion of our large churches to Christians who are not members of the Church of England, instead of compelling them to raise new edifices will occur to not a few.

UNIVERSITY COLLEGE, LONDON.—At the annual general meeting last week the following persons were admitted as life governors:—Sir Thomas Brassey, M.P., Mr. Arthur Cohen, Q.C., M.P., the Right Hon. Lord Justice Sir Nathaniel Lindley, Mr. John William Mellon, Q.C., M.P., Mr. John Morley, M.A., Mr. Philip Henry Pye-Smith, M.D., Mr. George Scharf, F.S.A., Miss Emily Sharpe. The following were admitted as Fellows:—Dugald Sutherland MacColl, M.A., London; John Ambrose Fleming, D.Sc. London, B.A. Cambridge; Nathaniel Micklem, B.A., L.C.B. London, B.C.L. Oxford; Angel Moncy, M.D., B.S. London; Thomas Edward Scrutton, M.A. London, B.A., L.C.B. Cambridge; Dawson Williams, M.D., B.S. London.

Obituary.

R. W. MACKAY.

Robert William Mackay, whose death was recently recorded in the journals, deserves the recognition due to scholarship and independent thought. Mr. Mackay was born in London, May 27, 1803, and educated at Winchester and Oxford. After graduating in honours he was called to the Bar, but never practised. In 1851 he married Frances, a daughter of Dr. Fellowes, the author of the "Religion of the Universe," a third edition of which was edited by his son-in-law in 1864, and whose sincere devotion to what he deemed the cause of truth was attested by the practical sacrifices which illustrated it. A life of thoughtful leisure and literary activity was closed by Mr. Mackay, after some years of patient suffering, in a death which came like a sudden sleep, at his residence in Hamilton-terrace. In early life Mr. Mackay turned his attention to the study of Political Economy. The science of Chemistry had also a fascination for him. Philosophy, however, was his chief attraction. In particular the works of Plato and Aristotle, the speculations of the German metaphysicians and the profound criticisms of the German theologians preoccupied and stimulated his reflective and logical mind. The result of prolonged reading and careful inquiry, his most important work "The Progress of the Intellect as exemplified in the Religious Development of the Greeks and Hebrews," was given to the world in 1851. The book is in the main an attempt to interpret the myths of the classical world, but it is also an essay on Jewish symbolism, Alexandrian theosophy, and speculative Christianity. If reason presides over the process of interpretation, the "free fancy that wove the web of Mythos," is not unrecognised by the philosophical critic, nor is the poetry of the symbol obscured by the erudition which explains it.

In 1854 Mr. Mackay published "A Sketch of the Rise and Progress of Christianity," defining that religion as originally a reform of the narrow ceremonial Judaism of the time, and tracing the various phases of its historical development from the Catholic concentration of the second century to the rise of the Papacy and the scholastic philosophy of the Middle Ages. In "The Tübingen School and its Antecedents" (1863) he reviews the history and the present condition of modern theology with a general acceptance of the critical results of the labours of Dr. F. C. Baur and his followers. In "The Eternal Gospel" (1867) he identifies Christianity with ideal morality, absolute harmony of will or the free perfection affirmed by St. Paul. To a translation of the "Sophistes" of Plato (1868) he prefixed an introductory essay on ancient and modern sophistry, containing strictures which will not command universal assent. Divergence, indeed, from some of his conclusions, here as elsewhere, in his writings, is inevitable. In theology Mr. Mackay was a Pantheist of a refined type. His rational Christianity repudiated all supernatural intervention. His idealism was that of an independent Platonist. With his passion for all philosophical studies he united a strong predilection for poetry and painting. He was himself no mean amateur artist. The chief moral traits which impressed his friends were his truthfulness and fidelity to conviction and his simplicity of character.

MISS PAGET, of IBSTOCK.—"On the 17th inst., at her residence at Istock, in this county, Miss Paget, in the ninety-eighth year of her age." Such is the modest announcement of the deeply-regretted death of a lady who for nearly a century had resided in the neighbourhood of Leicester. Miss Clare Paget was born at Istock on the 19th Dec., 1784. She was one of the daughters of Thomas Paget, Esq., whose ancestors had resided in Istock for many generations. She was a younger sister of Thomas Paget, Esq., of Humberstone, who was a member for Leicestershire in 1831, before the passing of the Reform Bill, and who died in 1862 at the age of eighty-four. The mother of Miss Paget died in 1838 at the age of ninety-two, and of the sisters of Miss Paget none of them died under the age of eighty, and one of them, the wife of the Rev. Chas. Berry, lived to be nearly ninety. When Miss Paget was born, in 1784, the independence of America had just been declared. General Washington was made the first President of the Republic in 1789, and Miss Paget lived to survive twenty of the Presidents of the United States. She was born prior to the first French Revolution, and survived to witness two subsequent revolutions—the expulsion of the Bourbon dynasty, and the downfall of the Napoleon family—and in

her declining years witnessed the re-introduction of a republic in France. George III. had reigned twenty-four years at the time of Miss Paget's birth. She was familiar with the incidents of a great part of his reign. Her life covered all the great discoveries and inventions of the century, the introduction of gas, the improved speed of the old stage coach, and the introduction and rapid increase of railways all over the world. Miss Paget was a lady of rare intelligence, full of energy, and remarkable for the extent of her sympathy with all that was good and true in the world. She was liberal in her religious and political views, and formed her own opinions on those important subjects. She made herself thoroughly acquainted with every kind of general knowledge. Endowed with a sound mind and a tenacious memory, she was enabled to profit largely by her keen observation and her extensive reading. In her later years, when her sight somewhat failed, she was regularly read to, and continued her interest in all the passing events of the time up to the present month. Her energy, the bright and winning charm of her manners, her devotion to her family and her friends under all circumstances of joy and sorrow, won from all who knew her their esteem and admiration. No distance was too far to travel, no fatigue too great to endure if any friend or relation needed her assistance or attention. Having a large family connection, for many years of her life she visited from one family to another, carrying with her, wherever she went, brightness, and joy, assistance, and consolation. The remains of Miss Paget were interred on the 22nd ult. in the family vault in Istock churchyard. The coffin was followed to the grave by her nephews, T. T. Paget, Esq., M.P., and Robert Brevin, Esq., and a large number of grand nephews and nieces. A large concourse had assembled to witness the funeral.

THE FUNERAL OF DR. BELLOWES.

Dr. Robert Collyer gives in the *Christian Register* the following pathetic account of the funeral of Dr. Bellows:—

The account of the funeral of Dr. Bellows ought to be written in tears; and yet, if the pictorial art could be employed to depict it, there would be strong and vivid gleams of light falling as if from the open heavens. It was a most impressive scene. The vast audience was thrilled and hushed by a common sentiment of love and grief. There did not appear to be an indifferent or a dry-eyed person present. The drops fell fast down the rugged faces of men unaccustomed to shed tears. It was a mute tribute beyond the eloquence of a Paul or an Apollon.

To one who was a part of that scene, feeling with it and sharing the deep grief of the time, it is impossible to put the strongest impressions into words. Perhaps no other congregation, as Mr. Hale so truly said, was ever bound to a pastor with such a vital and organic tie. Every one felt personally maimed and hurt by the great blow. The shell was there,—the church so familiar, which he had long animated by his presence. Every look, tone, and gesture came back so vividly, it was impossible to believe that he was lying in that black casket. He must presently step into his accustomed place, and begin to speak to us. The congregation was all present, every face in the place where it had always greeted him from Sunday to Sunday. You will hear from other hands of the distinguished and great of the land who were present. There were many eminent clergymen of his own denomination there, and a large number of the orthodox ministers of the city. But the poor and humble were there also. I saw poor men passing his coffin with a look of profound reverence. The clubs, the Union League and Century, of which he was a member, sent committees; and scores of his associates in reform work and great public measures were there to take leave of one who had been their leader for the last thirty or forty years. It would have been a fine thing if some of the soldiers for whom he did so much while engaged in the Sanitary Commission could have been present to testify their gratitude for his priceless labours.

Mr. Hale's words were fitly chosen, but, if perfect silence had been observed, it would have seemed an eloquent sermon. The funeral was very simple, and this [was] doubtless in consonance with the dead pastor's own wish. The casket was covered with black cloth, and bore silver handles and mountings. There were a few flowers and palms upon it. On either side were placed the floral offerings of friends, but they were not showy or costly. They were genuine tributes of affection. Dr. Bellows's well-known dislike of funeral pomp and the good taste of his people made the funeral memorable in

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A TYPICAL MEETING.

A LITTLE while ago the writer was present at a meeting where a paper was read on "The Conservation of Force." The paper was well written, and not badly read, and it seemed to give great satisfaction to the assembly to which it was delivered. The reader recapitulated the well known experiments and discoveries of JOULE and others with respect to the correlation and equivalence of the various forces of the physical universe. In all this there was nothing to be remarked upon except the evident fact that a number of tradesmen of active mental habits showed a praiseworthy interest in something beyond the bounds and means by which they made profits. But what was noticeable was that the writer, in concluding his paper, insisted with strong emphasis that he knew, and could know nothing but physical force, all beyond—if there was anything beyond—was altogether unknowable to human beings; and that there is an inevitable tendency to an equilibrium of forces throughout the universe, which in the process of time will lead not only to the extinction of all life on the earth, but in all other worlds of space. Thus there will be an end to all organised beings as well as to all the grand projects of human progress, and growth in what is better towards the best. Our mental exclamation was, whoever heard of such a monster of a Saturn as this before, which not only devours its own offspring but also itself! And this is Nature in which the poet and the scientist alike rejoice? Well, let us hear what further may be said.

After a pause a gentleman rose, who said that he was sorry to hear the conclusion of the paper, for if it was true, the outlook of humanity was, indeed, a dismal one. There was nothing comforting or inspiring in such a prospect, but it was depressing in the extreme, and he thought such views were rather calculated to do harm morally than to

do any good. When he sat down speaker after speaker rose, and rebuked this gentleman for his "pusillanimity"—it was not comfort or inspiration that men ought to seek but facts, and the man of superior intellectual powers was satisfied with facts, while the Christian of meaner mental faculty was generally too weak to face the facts. We must make up our minds to live our little round of life, and then cease to be like other creatures. The meeting was closed by a few sensible remarks by the Chairman; for the essayist made no attempt to comment on what had been said; and we left the place with curious thoughts fast thronging through our minds.

First, we asked ourselves why men should not seek "comfort" and "inspiration" in the views they take of life, death, and the tendency of things? Even though man be but a product of physical nature, there is no denying that hope is an essential and original faculty of his mind, and therefore he cannot help looking forward to the future, and anticipating good. But if there is nothing better for man to look forward to than the prospect of utter extinction, not only of the individual unit, but of the whole race, where is there any chance for hope to kindle in the mind of the philanthropist, who is labouring to raise the low and redeem the bad? Or where is the inspiration of the wise, far-seeing statesman to come from who labours for the attainment of projects that need many generations to bring out the real good? Where is the sustaining power of the reformer to come from who toils to remove evils, and worn-out institutions, and to substitute better ones in their place. Let men generally come to the conclusion that only time belongs to the race, and that this is limited, and every generous impulse to action, every effort at improvement will be chilled and restrained by the all-pervading sense of "Vain, vain, it is all vain!" What is near at hand, what is immediate and temporary, might still be worked for; but the vision of the mind would be shortened, and nothing like the aims of the prophets, or the ends sought by the saviour of men, would or could be looked forward to and striven for. The mental outlook of the best men of the world would be vastly shortened, the noblest enthusiasms of the soul damped; and, as it seems to us, over most minds there would creep the cowardly question when any high project was mooted: "What's the use? it will be all the same in the long run!" Whatever its advocates may think, it seems to us the inevitable result of believing that nothing but physical forces exists, and that humanity is fast hastening to extinction. In fact, we are not sure whether with the large part of mankind there would not come the moral callousness, "Things will last our time, and maybe a few generations more, but in the long run it will be all the same; let us eat and drink, for to-morrow we die!" Even the Positivist, who says that he is willing to

forego his individual immortality for the sake of living as an influence in the race, would lose his impulse to work for the good of mankind in despair of the vanity of toiling for aims that should end in extinction, for hope is essential to all noble effort.

Another thing struck forcibly on our mind, in reference to the persons who composed the meeting—or at least those who spoke, and seemed to express its convictions. They were Utilitarians in their philosophy as well as Materialists; and we asked ourselves why they felt bound to condemn the speaker who contended for that which would tend to the welfare of the race while it lasted, even though he might be wrong as a matter of fact? For, surely, it is not to the interest of mankind that they should have an outlook which ends in the utter dissolution of everything but the atoms which make up this mighty and glorious cosmos—to the extinction of all organised and conscious being? And yet they contended for this in a fierce, dogmatic spirit—asserting with as much positiveness that nothing but matter and its various modes existed as ever the Calvinist declared his awful doctrines. We gathered that most of them had belonged at some time in their lives to one Orthodox Church or another; and it was evident that while they had left their old opinions behind they had not changed their principles in the least. Though it may be lamented, it can hardly, perhaps, be wondered at that they were so bitter against whatever smacked in any way of their old faith.

We should like to ask why these people are so fond of using the term "Unknowable"? For by this they measure the possibilities of the future as well as those of the past. Many things that were once unknown, and which seemed to be beyond the reach of man's mind, have in these later days become known. SOCRATES in his time warned his fellow-citizens against the study of Nature, whose secrets the gods had reserved for themselves, and urged them to study themselves, by which something like knowledge might be gained. The advice in our day seems reversed, and men's attention is called exclusively to material nature, where something may be achieved, while it is impossible to know anything beyond physical phenomena. It seems to us the sheerest dogmatism to go on reiterating the term "Unknowable." But the fact is, that the same class of mind which, under the "old dispensation," was theologically superstitious, under the "new dispensation" is scientifically superstitious. As formerly they would have superstitiously accepted anything slavishly that "the Church" or "Scripture" declared, so in these later times they, with equal slavishness, receive anything declared in the name of science. The Scientist has simply taken the place of the priest or the preacher; and we are now almost in as much danger from the cant of science as were our fathers from theological

cant—for we cannot bring our pen to write the term religious in such a connection. What does anyone know of matter beyond the effects which force, or combination of forces called by that name, produce? And at the worst we know equally as much of mind, which is at least altogether different in its operations and effects from any matter we know anything about. We know, if we are to trust the results of recent experiments, that so much physical force will produce an equivalent material result, and nothing more. Concentrate its action on one object, and its effect is seen in equal proportion to the force expended; diffuse it on many, and you only weaken it in the same proportion on each. But with mind force it is altogether different. A speaker shall pour forth his thoughts to one individual, and he has a certain effect upon him; let another be admitted, the effect on the first is not lessened, while equal energy is exerted on the second; and so on with a third, or a fourth, up to any number who can hear the words of the speaker. So it is with the thoughts of a book; that thousands read it does not detract from the amount of mind force it exerts on any one reader. Thus the glowing suggestiveness of a great poem, the word-pictures of a great history, the strong reasonings of a great philosopher, are not weakened in their effects on any one mind by being diffused through many other minds. No mother loves the rest of her children less by her love for any one of them. Such is the difference between mind force and physical force; and surely some attention ought to be paid to these facts; and the acknowledgment made—if an inference is to be drawn—that existence is dual: mind is real, and so is matter. For our own part we should incline to the induction that matter is a mode of force, and that force is ultimately resolvable into the operations of will—that this grand Universe, with its fertile earth and its revolving stars and blazing suns, are, but the thoughts of GOD projected into space; and we have little doubt that when the present transition period of science has been passed through it will ultimately bring us to that conclusion.

DISSOLVING VIEWS OF ORTHODOXY.

II.—THE DIVINITY OF CHRIST.

PERHAPS no doctrine of Orthodoxy has been more variously held and interpreted than that of the Divinity of CHRIST. By some it has been understood in a sense which, with little change of verbal expression, Unitarians might accept. By others it has been held in various forms, culminating at last in the grossest possible hero-worship, superstition, and idolatry. The Rev. JOHN HUNTER, of York, devotes his third lecture to this subject. In what he says regarding its importance and deeply interesting character we fully agree. We are quite in accord with him when he says that “no other question so strongly interested Christian believers, for CHRIST was Christianity.” And no doubt it is true also that “the controversies of Christendom concentrate themselves about the person of CHRIST.” How is it that these controversies have arisen? We think this fact is largely owing to the circumstance of legendary unhistorical elements being blended so freely with the historical portions of the Gospel narratives. These legendary marvels appear to lift CHRIST above the plane of actual humanity, and invest him with an enigmatical character. They have been the chief source of the controversies about him from the first. They have made the CHRIST a puzzle to many sober rational thinkers. We firmly believe that if we had only strictly

historical materials to deal with in the Gospels, if the legendary portions could be entirely eliminated, there would be no difficulty in regard to the person of CHRIST. His true humanity—that he was in person simply man and nothing more—would be established beyond all controversy. The theories of Orthodoxy regarding the person of CHRIST derive countenance and support almost exclusively from the unhistorical portions of the New Testament. The accretions of fiction and legend in the New Testament literature form chiefly the basis of the popular Christology. We draw attention to this point because we believe it affords the true solution of the difficulty. “That mystery,” says Mr. HUNTER, “in which all other mysteries met, may never be fully solved.” We reply, it is not reasonable to expect it can be solved while all the varied contents of the New Testament are indiscriminately accepted as history.

Plunging into his subject, Mr. HUNTER first reviews existing theories of the person of CHRIST, as “preparatory to a truer and better statement of his essential divinity.”

1. The humanitarian, or “more man” conception. 2. The theory held by the Channing School of Unitarians. 3. The Arian theory. These are all dismissed on various grounds as unsatisfactory. We must pass his objections by, for if we examined them, we should have no space left for considering the lecturer’s own exposition of the doctrine. The prevailing theory is well known. It is that of “two distinct natures in one person—a human and a Divine nature dwelling, like two tangent circles, in the third circumference of CHRIST’s person.” This theory Mr. HUNTER rejects. It “reduces the life the Gospels record to a moral and spiritual dualism that is inconceivable. No such distinction exists in the Gospels. We do not find in them that one part of CHRIST did this, and another part of CHRIST did that, but that the whole undivided CHRIST was present in every act.”

Now this is a very important admission; it is precisely what Unitarians have said again and again, when objecting to the doctrine of two natures in the person of CHRIST—a divine and a human nature. In rejecting this theory Mr. HUNTER not only throws aside the view held by the vast majority of Christians, but he surrenders the only intelligible hypothesis of a personal divinity and personal humanity together in CHRIST. The theory of two distinct natures, however objectionable on other grounds, does really set forth JESUS as at once both GOD and man—GOD in virtue of his divine nature, and man in virtue of his human nature. To give up this hypothesis is, it seems to us, really to give up the doctrine of the personal Deity of JESUS CHRIST. We should like to know, too, how Mr. HUNTER explains certain sayings of CHRIST which believers in his divinity have hitherto ascribed to him in his human nature, such as that he knew not the day or hour of a certain future event, and that it was not his to give a certain place of honour in his kingdom. The usual reply when Unitarians have instanced these and other similar sayings of JESUS has been that he spoke then only in his human nature—that he said these things as man only. The reply was utterly worthless and evasive, but it had the appearance of meeting the difficulty.

The conception, which we are told Mr. HUNTER “expounded at great length,” is given in the report before us in a few lines. It may therefore do some injustice to his exposition. His doctrine is that of “the essential identity of the Divine and the

Human in the person of CHRIST the Divine humanity. The Incarnation of JESUS CHRIST was the manifestation in visible and temporal form of the humanity of GOD. It is the Divine humanity, not a humanity originating in time, or humanity in its actual and imperfect aspect, which we behold in the son of man and the son of GOD of the Christian Gospel. A humanity free from sin, from all local and national peculiarities, from characteristics of age and sex, and temperament, which united in majestic and delicate proportion qualities found elsewhere incongruous and in separation, was not derived from the race, but brought into it from above, the fulness of the Godhead *bodily*, subject, that is, to temporal limitations.”

Let the reader read these sentences over carefully, and we expect him to ask, What becomes of the true humanity of CHRIST—where is “the man CHRIST JESUS?” It is perfectly idle to talk of a humanity not originating in time, not representing man in his actual and imperfect state—a humanity free from all local and national peculiarities, free from characteristics of age, sex, and temperament, uniting qualities not found united in the human race elsewhere, and brought into existence from above. The being of whom all this can be said is in no true sense man, belongs not to humanity. It is utter trifling to talk of the humanity of such a one. Mankind is humanity, and what is not of mankind is not humanity. In Mr. HUNTER’s exposition the humanity of CHRIST is lost in a fog of mysticism. A being is presented to us who is neither GOD nor man, but who blends together, in some mysterious fashion, attributes divine and human. The manhood is lost in the divinity, and the divinity is absorbed in the humanity, and what remains is a fancy of human speculation. Have we not here, then, another dissolving view of Orthodoxy?

Further, Mr. HUNTER ascribes a Divine humanity to Christians identical with the Divine humanity of CHRIST. He says, “The whole of revelation is based on the truth that man is kindred to GOD in his moral and spiritual attributes, in fundamental nature essentially identical. In CHRIST we behold the actual realisation, symbol, and prophecy of the perfect communion of man with GOD—the one far-off divine event to which the whole creation moves. We are partakers of the Divine nature, called to realise in our measure the glory of the Divine humanity, to sit with CHRIST on his throne, and to be perfect as GOD is perfect.”

What is this but to surrender everything special or exclusive in CHRIST’s divinity and to make it a divinity common to all Christians—might we not say to all mankind? CHRIST’s divinity is only “the actual realisation, the prophecy, the symbol” of a divinity possible to all men. He is a representative character, his divinity is typical of ours. *His Incarnation is only the most striking instance of the incarnation of divinity in mankind at large.* If this be so, JESUS CHRIST is not GOD any more than any spiritual man is GOD. The exposition just given is not Orthodoxy according to the creeds and other standards of orthodox belief; it is spiritual Unitarianism; and is in true accord with the ordinary teaching given in Unitarian pulpits at the present day. According to the Orthodox theory, the divinity of CHRIST resulted from his miraculous birth—of which Mr. HUNTER says nothing. The Almighty and Eternal GOD, we are told, assumed human nature, and was born of a virgin. GOD himself tabernacled with men in outward human form. CHRIST’s divinity, according to this idea, was special, exclusive, unique, altogether

without parallel in the history of the world. It was essentially unlike the merely Godlike in man. But Mr. HUNTER identifies it with this latter, and so doing surrenders in reality the doctrine he undertakes to illustrate and defend. He refines and refines until it fades away like a dissolving view.

LORD REDESDALE'S LITTLE JOKE.

As the Government will not introduce a measure dealing with the oath question Lord REDESDALE is determined to supply the deficiency—only Lord REDESDALE has a way of settling the matter which is scarcely likely to commend itself to the Government or to the House of Commons, if it ever gets so far, when probably Mr. SAMUEL MORLEY, Mr. NEWDEGATE, and Mr. O'DONNELL will combine to support it. Lord REDESDALE'S way of dealing with the vexed subject is simple, and has the merit of carrying out to a logical conclusion the views of the hybrid majority in the House of Commons, which has been formed to keep Mr. BRADLAUGH out of the House. The Chairman of Committees in the House of Lords has introduced a little Bill, short as to length and sweet in its simplicity. Its preamble states its purpose:—"Whereas it is expedient that provision should be made against Atheists taking part in the legislation of this country," and to carry out this design he proposes that it should be enacted that "from and after the passing of this Act every peer and every member of the House of Commons in taking his seat, shall, before taking the oath of allegiance, or swearing the same in accordance with the provisions of the Parliamentary Oaths Act of 1866 make and subscribe the following declaration—"I do solemnly and sincerely and truly declare and affirm that I believe in Almighty God." In Lord REDESDALE'S opinion his proposal would relieve the whole of the present difficulty, and would offend only one man. Whether his lordship supposes that there is only one atheist in England seems rather doubtful; if he does, he is probably mistaken. If he supposes that there is only one atheist who would object to make the declaration, we think his lordship again grievously errs. Whether the proposal will ever get beyond a second reading in the House of Lords remains to be seen. What its fate will be in the House of Commons we do not pretend to say. When the present Parliament was elected we should have had no hesitation in saying that such a measure had not a ghost of a chance of being carried, but recent events, and the conduct of certain pseudo-Liberals make us less incline to confident assertion. The vote of Monday last in the House of Commons makes it abundantly clear that a measure for the abolition of the Parliamentary oath would meet with hardly any success, and in view of the lawless spirit animating the majority of that assembly there is little object in attempting fresh legislation, unless it were in the line of giving to courts of law the power of punishing members, who under the shelter of their Parliamentary privileges set themselves above the law. That is the legislation which is really wanted; but we know there is no chance of its being carried, and so shall not ery for the moon. If Lord REDESDALE were not far too serious minded a peer we should be inclined to regard his proposal as a little joke. Let us hope it will not be carried too far.

PROFESSOR W. A. HUNTER has resigned the Chair of Jurisprudence in the University College, London.

We are glad to hear that Professor Blackie is better.

A VOICE FROM INDIA.

We have read with regret an article in the *Liberal*—the organ of the Brahma Somaj of India—commenting in strong terms on "the attitude of the English towards the native population." We know not how far the statement is correct, but it is not conceivable that a Calcutta journal would make it if it were without foundation. The people of this country have a deep interest in India and all that concerns its welfare, and as the writer states his case in clear and forcible terms, and takes what we cannot but regard as a very just and thoughtful view of the situation, we place before our readers that portion of his article bearing on this question:—

"The fact," he says, "is to be confessed that the natives of India are looked down upon by the conquerors, and what is more painful, that a European who mixes freely with natives actually loses caste, and what is most painful still is, that such a state of things is found reconcilable with the doctrines of Christianity. It may be guessed that the intense loss of self respect which follows from this contemptuous treatment brings a corresponding rebound of hatred in the native mind. As it is a sin to mix freely with the natives, they are, as a matter of course, kept back from cultivating cordial relations with the English. Europeans may suppose that this brings no loss to themselves, that, on the contrary, it saves them from a deal of personal annoyance and inconvenience. Let us say, however, that they are mistaken. To alienate the feelings of the conquered is not only a crime, but a blunder of the first magnitude. A prudent and far-seeing statesman would certainly find in the loyalty of a people the only permanent guarantee of peace and security. He would not only make good laws, administer justice, save people from oppression and injury, but himself assume the role of a social leader, if not reformer, and direct the better instincts of the people under his charge. The British Government has so far only touched the surface of India. It has conquered the country, changed the laws, introduced a new code of etiquette, given a new polish to the surface and manners of things, in a word, made the map of India red, almost every part of it. But it has not touched the hearts of the people. The judge administers laws, and has to deal with thousands of pleaders, advocates, solicitors, clients, &c., but his relation ends there. Whenever the plot of a household tragedy or comedy becomes complicated enough, he descends upon the court like a *Deus ex machina*, and having solved the intricacy vanishes into space. The magistrate has to govern a district and deal with all the magnates of the land; but whenever they come to see him he keeps them at arm's length from him, and so his dignity never has time to resolve itself into mutual love or esteem. The educationist considers his business ended with Latin roots and conjugations, but he probably does not know the names of above half-a-dozen of those that hear him with respect in the class-room. Even the doctor that has the right of entry into a household thinks that his complaisance and condescension are sufficiently shown in the smile (often a secret one), which the usual sixteen rupees is sure to produce. Everyone takes care to extort our admiration, respect, awe and worship; but not one commands our love. No wonder that the really independent portion of the native community keep themselves studiously aloof from European society. We do not believe that one in a thousand Europeans knows what a native really thinks. The case being so peculiar native gentlemen have been obliged to fall back upon themselves. They have their own societies, their own clubs, their own parties, their own social, educational and religious leaders, their own institutions; and, except in a few cases, they do not feel the need of resorting to the European community. European gentlemen are in high requisition whenever public occasions demand their presence, or whenever situations in offices are required, or whenever money transactions are in question. Even these may be dispensed with in time. The day is not distant when our entire energies, aspirations, needs and desires will find their scope in the native community itself, when native scholars, native statesmen, native doctors, engineers and merchants will come forward to take the direction of their society. Is such a result desirable? Probably it is, so far as the natives are concerned, but not certainly if the political future of the country is to be considered.

For is it not possible that the political and social sentiments of the people will take a wrong direction, and a little element of European culture and fellowship may rectify misguided action? The greatest danger to British rule will arise when the natives grow self-sufficient, when they find in their own community the promise and potency of life; and when, in all their relations, they will learn to dispense with European help. And such a process has begun, and we think the fact ought to be known. An educated native feels no need of resorting to European society so much as he did only a decade ago. He finds, perhaps, his spiritual needs fully satisfied in the Brahma Mandir, and does not feel the necessity of going to an English Church. He finds good doctors, scholars and politicians around him, and so has no pressing need of going elsewhere for them. Religion ought to prompt a great many to undertake the task of bringing about more cordial relations. But if the truth is to be confessed, Christianity has done almost nothing to solve this great social problem of India."

This article needs no comment. It speaks for itself, and if the facts are as alleged, a changed state of feeling is eminently desirable.

NATIONAL CONFERENCE.—The Rev. W. Gaskell, M.A., has consented to conduct the Communion of the Lord's Supper at the Conference at Liverpool. This service will be held in Hope-street Church at six o'clock in the evening, when the Conference assembles, Tuesday, 18th April.

POLITICAL OATHS AND AFFIRMATIONS.—A Parliamentary paper has been issued containing reports upon the political oaths or affirmations required from the members of Foreign Legislative Assemblies, as well as upon the mode of taking votes on divisions. The circular asking for information on these subjects was sent out on the 20th of last August. Replies in answer to it have been received from her Majesty's representatives in Austria, Bavaria, Belgium, Denmark, France, Germany, Greece, Hesse-Darmstadt, Italy, Montenegro, the Netherlands, Portugal, Roumania, Saxo-Coburg and Gotha, Saxony, Servia, Spain, Sweden and Norway, Switzerland, the United States, and Wurtemberg. In most of these countries some form of oath or affirmation is required. The exceptions are as follows:—In Austria no oath is taken by the members of the Legislative Assemblies, but they are obliged to make an affirmation. In France no oaths or affirmations are required from the members of either Legislative Assembly. In Germany neither oath nor affirmation of any kind whatever is required from the members of the Reichstag or Imperial Representative Chamber. A similar rule holds good with regard to the Bundesrath, or Federal Council. The members of the Federal Council must, however, as State officials, have previously taken the oath of allegiance to their respective Sovereigns. In the local parliaments the oath of allegiance is obligatory. Should a duly elected member refuse to take it, he cannot, under any pretence whatever, be admitted to the Chamber for which he has been returned. In Roumania no oath or affirmation whatever is required from a member of either the Senate or the Chamber of Deputies to enable him to take his seat as such. In Sweden only the Presidents and Vice-Presidents of the two Chambers are required to take the oath. In Norway no oath is required of the members of the Storting. In the United States the senators and members of the House of Representatives bind themselves by oath or affirmation to support the Constitution. In Wurtemberg the rules governing the proceedings in the two Chambers make no reference to any form of oath or affirmation being in force.

CHURCH AND STATE IN FRANCE.—An association called the National League for the Separation of the Churches from the State has been founded in Paris. The expression "Churches" includes the Protestant and other creeds which in common with the Roman Catholic Church receive aid out of the national Treasury in France. Among the members of the association are M. Boyssset, Vice-President of the Chamber of Deputies, M. Camille Farcy, and many other well-known politicians and litterateurs.

LIVERPOOL.—A general meeting of the Association of Science and Arts was held in the Free Library, on Thursday week, Mr. Councillor S. Leigh-Gregson, F.R.G.S., in the chair. The Rev. S. Fletcher Williams read an interesting paper, entitled "Charles Kingsley; Poet, Novelist, and Social Reformer," which was listened to with great interest, and elicited frequent applause.

Occasional Notes.

THE Rev. John Hunter's long letter on "Dissolving Views of Orthodoxy," which we print in another page, requires at present no further direct reply than we are giving in the series of articles under that head. He must forgive us for saying that we are amused at the opening declaration that he has "no wish to be dragged into any controversy on the points at issue between Unitarianism and Orthodoxy." Why, his own lectures, on which we have commented with all due respect, are full of controversial matter, and are a direct challenge to Unitarians, which we could do no otherwise than accept. Mr. Hunter surely can hardly mean that he is at liberty to criticise us and that we are not at liberty to criticise him. There is no need for his protest against "insinuation." We have simply stated facts, and drawn what appear to us the logical conclusions. We have only a single remark to add at present in reply to one of Mr. Hunter's multifarious questions. "Where is Unitarianism to be found?" Surely, according to every recognised canon of controversy, in the writings of those who are generally recognised as its foremost thinkers and theologians, and not in "the teachings of lesser lights," who represent no one but themselves. If Mr. Hunter and any others of his school will accept this canon and address themselves to the task of replying to the writings of Channing, Dewey, Furness, Martineau, and Thom, he will probably meet with as much success as Dr. Allon in his recent criticism of one of "the latest of these revered writers. Will Mr. Hunter be surprised to hear that the four facts which he states at the close of his letter as expressing "the pure constituents of Christianity" according to "the old faith," precisely represent our own strongest and deepest convictions, except that we should give the third with some slight modification, rather in the form of expression than in the essential idea?

THE "Letters of Bishop Thirlwall, Literary and Theological," which we have only just had the opportunity of reading, are full of interest and value; the second volume in particular, edited by Dean Stanley, and addressed to "a young friend in whom the Bishop took great interest," giving a delightful picture of the writer in his private relations, in all the play of affection and humour, and even the peculiarities and little weakness which show his human sympathies. Dean Stanley speaks most happily of "the kindly, genial, human heart which lay underneath that massive intellect," marked by the stern gravity and reserve of manner which chiefly impressed the outward observer, and society generally. We can see from these volumes that his mind was liberal to the extreme, in the true sense of the word—that is, a mind believing infinitely in the value of freedom in thought and action; it was, as one of his best reviewers writes, eminently reasonable and critical, distinguishing clearly between known truth and probable speculation or respectable tradition; accordingly inclined to lay stress only on main principles of faith, leaving a large room for variety of opinion on secondary matters, and resolute in all cases to come to some sure and distinct basis of certainty, wherever certainty might be had—yet it was the very reverse of what is commonly called a "sceptical" mind, holding all things to be open questions, dwelling in a cloud-land of hazy, loose conceptions, and perfectly content with these, provided only that they are tinged with some bright hues of imagination and glow of fervour. Whatever he held, he held with the most complete firmness and definiteness, and with the strongest belief in the value of truth, as truth; and while his limits of Christian faith were wide, he fully understood that there were limits, and that these could not be overstepped.

THERE is an interesting passage in these Letters on the true cause of the secession of Dr. Newman to Rome, which shows what we have long believed, that there is an essential similarity in the mental character of the Cardinal and his brother, Professor F. W. Newman:—

It is necessary to be cautious in speculating on the character of another man's mind, especially for those who know nothing of him from personal acquaintance, which is my case as to Newman. But although it may be true that there was a want of balance and

harmony in his nature, I doubt very much whether his secession was owing to the predominance of the imaginative element or to his proneness to the sensuous in religion. I see no reason for thinking that this was the attraction by which he was carried to Rome. My view of his character and internal history is, that his mind was essentially sceptical and sophistical, endowed with various talents in an eminent degree, but not with the power of taking firm hold on either speculative or historical truth. Yet his craving for truth was strong in proportion to the purity of his life and conscience. He felt that he was entirely unable to satisfy this craving by any mental operations of his own, and that if he was to depend on his own ability to arrive at any settled conclusion he should be for ever floating in a sea of doubt; therefore he was irresistibly impelled to take refuge under the wings of an infallible authority. No doubt this was an act of pure self-will. He bowed to an image which he had first himself set up. There was at once his strength and his weakness. He could deceive himself, and could not help letting himself be deceived.

THERE is a letter dealing in the Bishop's thorough style of treatment with the important subject of the personal recognition of friends in a future life. He writes as follows to his young friend in the hour of sorrow over a recent bereavement:—

The belief in a personal reunion of friends in a future state is, no doubt, only a belief, incapable of a strict demonstration, and not explicitly revealed. It may therefore be consistently rejected by those who withhold their assent from whatever is not so demonstrated or revealed, as of course it must be by those who altogether deny the existence of a world of spirits. But for those who admit the reality of a spiritual world, the affirmation of the negative doctrine is an utterly unwarranted dogmatism on the mere ground of ignorance. The belief in personal reunion and recognition has been held by the wisest and best religious thinkers of all ages. If it is not explicitly taught in the New Testament—that is, if passages which seem to express it admit of a different interpretation—it is at least apparently implied and assumed throughout.

It is, I am aware, hazardous to reason from physical to spiritual laws of being; but I am struck by an analogy which seems to favour the belief which cheers so many bereaved hearts. The great physical doctrine on which men of science appear to be either quite agreed or rapidly coming to an agreement is that of the conservation or (as it has been proposed to call it, persistency of forces, or force. No force is ever lost, but only passes into a new form. Motion becomes heat. When the fall of the hammer is arrested by the anvil, there is a sudden cessation of a more or less rapid motion; but it is invisibly prolonged by an inward vibration, which changes the temperature of the anvil, and which, if iron was sensitive, would be accompanied by acute pain. . . . Then, I would ask, are not love and friendship forces? Very real, spiritual forces, which in the present state subsist (persist) through all the changes—outward and inward—of our mortal life? Is it to be thought that they are more liable to perish than those which are employed in making a horse-shoe? And if they are indestructible, can it be conceived that they are to remain for ever without an appropriate object?

THE Bishop's words on a kindred subject—the comparison of the acceptance of death by the philosopher and the Christian—show how entirely in his mind, thoroughly philosophic as it was, and thoroughly prepared to recognise in truth and righteousness everywhere, the voice of God in the soul, Christian faith held a calm and unquestioned supremacy:—

But what seems to me strangest of all is that the heathen philosophers of any sect should be supposed to have an advantage in this respect over a Christian. Socrates himself believed that he had no reason to fear death, because for him it could not be a positive evil, and might be relatively a good. That was the utmost extent of the 'welcome' he would give to it. Who, then, shall represent the Christian view? St. Paul. His language is "To me to live is Christ, and to die is gain."

"I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you."

That seems to go a long way beyond Socrates in the "welcoming" of death.

The instinctive dread of death, when apparently near at hand, has, I believe, been always equally strong among all members of the human race. I showed you how it haunted cultivated minds in the heathen world, even when viewed from a distance. If it casts a deeper shade over any Christian life, it is only in connection with the doctrine of future retribution. But when you compare a philosopher with a Christian you ought to consider them both as such, and

not to contrast a philosopher who is true to his principles with a bad, inconsistent Christian. You seem quite to have forgotten that if there were philosophers—who, I believe, might be counted on the fingers of one hand—"who courted death even to suicide," there were hundreds and thousands of Christians who courted it even to martyrdom.

The ordinary complaint of divines is, that the certainty of death and the uncertainty of life make so little practical impression on the minds of their hearers. But if the question is whether the ancient philosophy (of any sect) or the Christian faith (common to all Churches) has been the more potent to raise men above the fear of death, I should like to know where is the ancient philosopher who ever broke out into such a pæan as "O death, where is thy sting? O grave, where is thy victory!" When you say, "Yet the hereafter was equally obscure to each," you confuse two entirely different things. To the philosopher the hereafter was indeed obscure, as he was himself conscious of its obscurity. But to the Christian it was no otherwise obscure than as others might doubt that which he believed. To himself, so far as concerned his "acceptance of death," it was not in the least obscure. It was a fact as clear and certain—rather more so—as any of his present existence.

In another letter, referring to that popular American work "Gates Ajar," the Bishop writes:—

The defect seems to be that it is too purely epicurean, and that it offers little more than a continuation of earthly enjoyment without action or progress. There is a larger and higher view of the subject in Stopford Brooke's first sermon on Immortality. Do you know them? He seems to me the best of all the London preachers to read, but I never heard him.

MANY of our readers have probably heard of the Metaphysical Society, which was founded, we believe, by the late Dean Stanley and Cardinal Manning, and of which Dr. Martineau, Frederick Harrison, Herbert Spencer, and other notable thinkers are members. In a passing reference to this famous Society the Bishop alludes to another well-known friend:—

If it was once resolved to admit ladies into the Metaphysical Society, I am sure that Miss Cobbe would be elected by acclamation. But I do not know whether she would like to be the only lady, or how many could be found like her.

THAT ancient and venerable "body of ministers in and about the cities of London and Westminster," which dates from about 1665, assembled at Dr. Williams's Library on Tuesday last, Professor Drummond, D.D., in the chair, and unanimously adopted an address of sympathy with the Queen on her escape from her recent peril. We shall give the address next week, and report the circumstances attending its presentation, the date of which has not yet been announced. To avoid misconception, it may be well to state that this is not the small body of Scotch Presbyterian ministers in London which has allied itself with "the Three Denominations," and is conspicuous for its Orthodoxy, but the historical body of English Presbyterian ministers which has steadily opposed all imposition of creeds and tests, and has, therefore, become—well, not exactly conspicuous for its Orthodoxy, as may be judged from the fact that the Professors of Manchester New College are among its members, and that Dr. Sadler has been its secretary for more than thirty years. This body had the right of access to the Throne conferred upon it after the separation of the "Three Denominations."

Most English Unitarians feel an interest in the Unitarian congregation of Philadelphia on account of the deserved eminence of its former venerated minister, Dr. Furness, a man second only to Channing in the singular purity of his character and the depth of his spirituality. We read therefore with pleasure that "The First Unitarian Church of this city is to have a new church building, a structure, the promised cost of which is not to exceed \$50,000, \$20,000 of which has been subscribed before the canvass begins. The society is very anxious to be able to lay the corner-stone on the approaching eightieth birthday of Dr. Furness, and hopes that the first voice heard within its completed walls will be his who was their minister for fifty years."

FRENCH Protestants, writes the Paris correspondent of the *Daily News*, are averse to any encouragement being given to the branch of the

Salvation Army which has opened a campaign in Paris. They fear that it will have the effect of removing the working classes still further away from Christianity, which will not be received in France unless in an attractive form. The faculties of the intellect are allowed so much expansion in French civilisation that no kind of sympathy is felt anywhere for extravagance. Those sensational pilgrimages to Lourdes and Paray-le-Monial which were got up soon after the war by the Ultramontanes caused a reaction against Clericalism in every form. There is a movement in favour of Protestantism of a large, liberal, and rational kind. It has been shown in various ways, but it is not a powerful movement; and if irrational English enthusiasts come over to make a noise, it will stifle the movement. *Le XIXème Siècle* protests against the Salvation Army tactics, which it calls the insolent negation of the simplicity and spiritualism of the Gospel. A high Protestant authority writes to that journal to say that the Gospel addresses itself to the intellect, and does not base itself upon the germs of insanity in the human mind. He therefore protests against the English propaganda. A student of evangelical divinity hopes the missionaries will be severely judged by the French Protestants who want to reconcile religious faith and modern culture. Protestantism, in France in our opinion, has always been too purely intellectual and dogmatic ever to take strong hold of the French people. Even Liberalism has been too bald and unattractive, and has carefully ignored the emotional and æsthetic side of human nature. What France especially needs is a reformed Catholicism; a simple creed and a stately ceremonial.

THE *Revue des Deux Mondes* of the 15th Feb. contains a long article by M. Renan on "Ecclesiastes," in which the author develops his well-known views upon the subject of the preacher and his book as a preface to his forthcoming translation. According to M. Renan "Ecclesiastes" was written about 100 B.C., under the Assyrians, and was not translated into Greek till about 130 A.D. The author was "the ideal of what was called a Sadducee, that is to say, of those rich persons, devoid of fanaticism, devoid of belief of any sort in the future, who were attached to the service of the Temple by which they lived, and who, entertaining a lively hatred of fanatics, were always well pleased to see them put to death." Of Greek influence in the book M. Renan sees no trace, and he altogether refuses to accept the elaborate hypothesis of the great Jewish historian, Dr. Graetz, by which "Ecclesiastes" becomes a satire upon Herod the Great, written under the rule of that King. At the end of the article a few brilliant paragraphs are devoted to tracing the type of character revealed in "Ecclesiastes" from antiquity to our own days. The sceptical and worldly preacher represents, we are told, what has always been the other and under side of Jewish nationality. Divided by an immense gulf from the spiritual and ascetic life of Israel, the type of character embodied in Ecclesiastes lives again in the rich commercial and indifferent Jew of modern times.

Two neighbouring Nonconformist ministers have, according to report, lately seceded to the Established Church—the Rev. J. Gamble, Congregationalist, of Hopton, Yorks and the Rev. J. P. Cushing, Baptist, of Mirfield. Mr. Cushing, it is stated, was brought up in the Establishment, and is, therefore, but "returning to the faith of his fathers."

THE *Wesleyan Methodist Magazine* has called the attention of the Methodist ministry and people to the matter of Preaching on Future Punishment. The question has been raised whether the penal sanctions of law, in particular the doctrine of eternal punishment, have their due place in modern preaching as compared with that of former times. The writer gave it as his personal testimony that, except a solemn sermon from Mr. Moody, and another "from a great preacher from whom many would have least expected it," he does not "remember, for many long years past, to have heard a discourse treating formally and explicitly of this truth." It is claimed that Methodism, as well as early Christianity, and the greatest religious movements of all times, won their triumphs by means of it. The *Christian World* takes it as assumed by this writer, that even the Methodist ministry—as

close bound as any in Christendom—has begun to waver seriously on this doctrine. "Why? Has it ever occurred to this gentleman that these ministers may believe it less than they did? This question suggests many others which cannot be ignored. At any rate, it is now too late to attempt to frighten men into saying they believe a creed about which they cannot help entertaining some grave doubts."

A RECENT letter of Mr. Conway's, in the *Index* of Boston, U.S., gives the result of a preliminary meeting called in London two or three years ago, for the purpose of organising a large association to promote the spread of free religious ideas. Eminent persons attended, among them Professors Huxley and J. Estlin Carpenter. The result of their deliberations was that "no occasion was found to organise liberal lectures, for London was full of them, nor to publish a new journal or magazine, for there were plenty, such as the *Fortnightly*, *Nineteenth Century*, *Mind*, *Westminster*, *Contemporary*, *Modern Thought*, *National Reformer*, *Secular Review*, &c., all anxious to print all that cultured free thinkers could write. Literally, there was no *raison d'être* for such organisation, simply because London was itself already an association of liberal thinkers, so far as it was thinking at all." We fancy that this ambitious effort was stifled by Dr. Martineau's terse and conclusive aphorism, "Negations form no bond of union."

UNDER the title "A Day at Margate" Miss Margaret Lonsdale, the authoress of the romantic biography of "Sister Dora," describes in *Macmillan's Magazine* the Hospital for Scrofulous Patients at that watering-place, towards the erection and completion of which, according to the most perfect known methods, Sir Erasmus Wilson has contributed the munificent sum of £25,000. The architect of the remarkable building constructed under these auspices is Mr. Knowles, the editor of the *Nineteenth Century*.

THE monument which Her Majesty commissioned Mr. R. Belt to prepare as a memorial of the late Lord Beaconsfield has just been completed and erected in Hughenden Church. It is placed immediately above the seat habitually occupied by the late statesman. There is a tablet bearing the following dedication, penned by her Majesty herself:—"To the dear and honoured memory of Benjamin, Earl of Beaconsfield, this memorial is placed by his grateful and affectionate Sovereign and friend Victoria, R.I. 'Kings love him that speaketh right.'—Proverbs xvi. 13. February 27, 1882." Upon this the *Pall Mall Gazette* remarks:—"The full text of the passage from which these words are selected is as follows:—"It is an abomination to kings to commit wickedness, for the throne is established by righteousness. Righteous lips are the delight of kings, and they love him that speaketh right." Considering the Afghan and Zulu wars every one must admit that in this affectionate tribute to a valued friend good judgment has been shown in omitting the first part of the proverb in question."

It is a commendable sign of the activity of the American Unitarian Association, as well as of the wide circulation of their best books, that at the February meeting of the Committee new editions of the following books were authorised:—The fourteenth edition of the one-volume "Channing's Works"; the eleventh edition of the "Revised Hymn and Tune Book, with Services for Congregational Worship"; the fifteenth edition of "Day unto Day," an edition of Norton's "Statement of Reasons;" of Eliot's "Doctrines of Christianity;" of "Unitarian Affirmations;" of "Memoirs of S. J. May;" of Eliot's "Lectures to Young Men."

Of the three State Universities in the Netherlands that of Leyden is largest in point of attendance, numbering 485 students on its rolls. Utrecht follows with 403, and Groningen comes last, with 202. In the newly-erected University of Amsterdam, which is a provincial and municipal institution, receiving a limited State subsidy, the number of students was 577 in 1879-80, or 92 more than the highest number of students in either State university. The numbers of students in each of the universities were divided among the various faculties as follows:—In Leyden University, in Protestant theology, 29;

in law, 224; in medicine, 158; in natural sciences, 35; in philosophy and philology, 39; in all, 485. In Utrecht, pursuing the same order, the numbers were 180, 87, 89, 37, and 10, or in all, 403. In Groningen, 25, 55, 80, 22, 20, total 202, which makes the numbers in all of the universities entirely supported by the State 234 in theology, 366 in law, 327 in medicine, 94 in natural sciences, 69 in philosophy and philology, total 1,090. Now, in the University of Amsterdam, sustained by provincial and municipal contributions, the attendance for the same period was 22, 45, 34, 90, 77, total 577. The grand total was 256, 411, 670, 184, 136; or in all 1,667.

In the House of Lords on Tuesday evening the Earl of Redesdale brought in a Bill, which was read a first time, to prevent the admission of Atheists to Parliament. It applies to both Houses, and requires that every peer and every person elected to the House of Commons shall before taking his seat declare that he "Solemnly, sincerely, and truly believes in Almighty God." This seems to be an eminently ingenious device for promoting a new form of religious hypocrisy. Probably the Lords will pass the Bill. There is no chance of a Bill being brought into either House to prevent the admission of notorious gamblers, profligates, and swindlers. Noble Lords and Honourable gentlemen, in the true spirit of pharisaic Orthodoxy, are much more inveterate against honest doubt and disbelief than against any form of immorality.

BUSBECQ, the Austrian Ambassador to Constantinople (1554-1562), whose letters have been recently translated (1881), was much impressed with the abstemious habits of the Janissaries. He wrote:—"I was at the camp just before their fast, or Lent, as we should call it, and thus was still more struck with the behaviour of the men. In Christian lands at this season, not only camps, but even orderly cities, ring with games and dances, songs and shouts; everywhere are heard the sounds of revelling, drunkenness, and delirium. In short, the world runs mad. It is not improbable that there is some foundation for the story that a Turk, who happened to come to us on a diplomatic mission at one of these seasons, related on his return home that the Christians on certain days go raving mad, and are restored to their senses and their health by a kind of ashes, which are sprinkled on them in their temples. He told his friends that it was quite remarkable to see the beneficial effects of this remedy; the change was so great that one would hardly imagine them to be the same people. He referred, of course, to Ash-Wednesday and Shrove Tuesday. His hearers were the more astonished, because the Turks are acquainted with several drugs which have the power of rendering people insane, while they know of few capable of speedily restoring the reason."—Vol. I., pp. 289, 290.

INSTEAD of the authorised version of Philipians ii. 10, "At the name of Jesus every knee should bow," the revised rendering is—"In the name," &c.—in either case it is "to the glory of God the Father." Busbecq describes how the Turkish soldiers saluted the name of their prophet at the feast of Bairam:—"The men were so motionless that they seemed rooted to the ground on which they stood. There was no coughing, no clearing the throat, and no voice to be heard, and no one looked behind him or moved his head. When the priest pronounced the name of Mahomet all alike bowed their heads to their knees at the same moment; and when he uttered the name of God they fell on their faces in worship, and kissed the ground."—Vol. I., p. 303.

In commemoration of the five hundredth anniversary of Wycliff's death, which will be in the year 1884, a Wycliff Society is in course of formation, to secure the publication of the great Reformer's Latin works, with English translations. Any one willing to help in this work is asked to write to F. J. Furnival, 3, St. George's-square, London, N.W. Professor Montagu Burrows, of Oxford, Mr. Matthew, the editor of the Early English Text Society's "Wycliff's English Works," and other gentlemen have promised to join the committee. It is hoped that the society will finish its work in one or two periods of five years each.

Rebiews.

Life, Letters, and Journals of Sir Charles Lyell, Bart., Author of "Principles of Geology," &c. Edited by his Sister-in-Law, Mrs. Lyell. In Two Volumes. With Portraits. London: J. Murray. 1881.

[SECOND NOTICE.]

It was fortunate for science that Mr. Lyell had both the desire and the ability to devote much time to journeys, to verify or correct his opinions. In addition to his frequent visits to the Continent he twice explored Mount Etna and its neighbourhood, twice visited the Scandinavian Peninsula, and twice travelled in North America. In Sweden he was deeply interested in ascertaining the truth in regard to "the great northern phenomenon," as the gradual rise of part of that country has been called. While, wherever he went, he was a missionary of geology, he was continually making original observations and (he says) "above all going to school to the younger geologists, . . . whom I meet everywhere, so far ahead of us old stagers, that they are familiar with branches of the science fast rising into importance which were not thought of when I began." We have copious extracts from his journals and letters home, but he published a fuller report of what he saw in America, viz., "Travels in North America," two vols., 1845, and "A Second Visit to the United States," 1849, besides various papers in the Proceedings of the Geological Society, &c. His first tour of thirteen months commenced in 1841. His account of the "Helderberg War" in New York State is especially interesting in the present crisis in Ireland:—

When old Van Renssaler died, the last nobleman in the United States, his vast landed estate was divided among three sons. A population of about forty thousand inhabited the share which fell to the eldest, who endeavoured to get regular payment of his rent, besides arrears which his indulgent predecessor had allowed to accumulate. Now the payment of rent, being most unusual in the United States where every man farms his own land (or what he calls his own, for it is often deeply mortgaged), was voted quite an abuse of the old feudal times. They thought they had paid long enough, and said with some truth that they had cleared a wilderness and created the property themselves. So they would pay nothing. The laird appealed to the sheriff; but they laughed at law processes, and at constables, till finally the sheriff asked for troops from the governor, who called on the volunteers, who, as with us, proved, however constitutional a force, to be a most unfit one to interfere with temper and discipline. The farmers and peasantry turned out, erected barricades and mounted some brass cannons, and have set the Government for three years at defiance.—Vol. II., pp. 57, 58.

In America he formed some intimate friendships, and some of the most valuable letters in the second volume are addressed to Mr. G. Ticknor, who was a member of Dr. Gannett's congregation. He wrote to him (Vol. II., p. 82), "I abhor the political disaffection created in Ireland, Scotland, and England by the exclusive privileges of Church of England ascendancy. It is really the power which is oppressive here, and not the monarchy or the aristocracy. Perhaps I feel it too sensitively as a scientific man; since our Puseyites have excluded physical science from Oxford. They are wise in their generation." In another letter (of five pages) he says:—

I am much obliged to you for what you told me in your letter about Channing's works and their sale, and Dewey's "History," and we read in consequence with still greater interest Channing's powerful discourse on the occasion of Jared Sparks's ordination. There is nothing which people here so overrate as the relative proportion of Unitarians as compared to the population of all other sects in Boston, and still more in New England; while they equally underrate, I suspect, the influence which the writings of the American Unitarians have exerted, and do exert, both in the United States and in this country. [He refers to a remonstrance of Whewell in the chapter on the "Travels" on Oxford and University Reform.] Public opinion is rapidly strengthening. There is a move now in the right direction; but the clerical influence arrayed against all progressive science, whether physical or literary, is too

powerful to be easily overcome. My University chapter has been praised of late, where three years ago it would have acted as an exclusion from society or good fellowship.

[He is not unmindful of his own boyish repugnance to "church."] On our recent fast-day (1847) the charity children, the youngest down to four years old, had to go to church in many parishes three times; service two hours, and an hour and a half. Is there any persecution of the young perpetrated in New England on Sundays, or other days, of this kind?—Vol. II., pp. 126-128.

In America he had, like other travellers, been shown the more attractive side of slavery when visiting benevolent Southerners; he was repelled by the denunciations of the Abolitionists; and seemed not fully to appreciate the inherent crime of this "sum of all villainies," which he regarded as "more injurious to the white man than the negro;" but when the war broke out, and some who had once seemed friends of freedom sided with the South, he was staunch in maintaining the cause of the Union as against "the slave-owning oligarchy;" and considered that general emancipation was worth the "dreadful loss of blood and treasure." His letter on the subject to Mr. Spedding, occupying nine pages (Vol. II., pp. 392-400) is well worth perusal. He considered that "people in good society" had been "Times-riden." Few regular readers of the *Times*, when told of the suppression (of incidents and documents) of great importance, cared to know the truth, because it was disagreeable to have a chord struck out of harmony with the antipathies which had been excited by their daily reading. They would sometimes tell you that life was not long enough to read more than one paper." He contrasts the mistaken prophecies of the *Times* with the statements of the *Daily News* which were verified by the events; and Mr. Cobden would have sympathised with his conviction, of the deplorable effect of the ignorance and prejudices of our ruling classes, "partly owing to the monopoly of influence by one single journal."

We have mentioned the first publication of his "Principles of Geology;" the eleventh edition was published in 1872. The "Elements of Geology" (1838) reached the sixth edition in 1865; and in 1871 he published a "Student's Elements of Geology." The circulation cannot be computed by the number of editions, which were often very large. He was unquestionably the most distinguished geologist of his time; and he set an example of a philosophic spirit—loving the truth far more than the reputation of consistency. There is an interesting reference to Mr. Thom's "Life of Blanco White," in a letter to his father-in-law, Mr. Leonard Horner (1845):—

Blanco White's book keeps up its interest to me, and certainly it should teach every scientific man to modify his opinions, and never to contend for doctrines, because he may have once favoured them, as soon as new discoveries, facts, and reasonings, require their modification or abandonment. The little suffering or annoyance that he or his self-love have to endure is so insignificant in amount, in comparison to the penalty which the theological professor must pay for relinquishing a little of any one of the numerous dogmas or forms of interpreting scripture, which he has pledged himself to adopt for life, that he must feel ashamed, if he hesitates for a moment to recant, after reading the confessions of St. Blanco the Martyr. For the sake of this moral, which I hope many a philosopher will draw from it, I am glad that all his sufferings are given in full length.—Vol. II., p. 92.

He had maintained the successive creation of new species; and had thought it an absurd deduction from Lamarck's system—that man might have come from the Orang-Outangs; but Darwin's "Origin of Species" led him to reconsider the subject, and he finally affirmed Darwin's leading principle in his "Antiquity of Man" (1863). Before it was published there had been a great outcry at the new heresy. He thus refers to the battle at the British Association meeting in Oxford, 1860:—

The Bishop of Oxford (Wilberforce) asked whether Huxley was related by his grandfather's or his grandmother's side to an Ape. Huxley replied (I heard several varying versions of this shindy), "that if he had his choice of an ancestor, whether it should be an ape, or one who, having received a scholastic education, should use his logic to mislead an untutored public, and should treat not with ar-

gument, but with ridicule the facts and reasoning adduced to support a grave and philosophical question, he would not hesitate for a moment to prefer the ape." Many blamed Huxley for his irreverent freedom; but still more of those I heard talk of it . . . assure me that the Vice-Chancellor, Jeune (a liberal), declared that the Bishop got no more than he deserved. The Bishop had been much applauded in the section; but before it was over the crowded section (numbers could not get in) were quite turned the other way, especially by Hooker.

He proceeds to mention an incident recently related in the obituary of Mr. C. Moore, of Bath.

Mr. C. Moore interested me much in our section by the result of a collector's feat which I never heard equalled. He carted away from a fissure near Bristol two tons of the detritus of the triassic bone-bed, which had been accumulated in the said upfilled rent. He had it conveyed to his house, twenty miles distant, took two years to examine it, and found in it forty-five thousand teeth of the genus *Acrodus*, counted by the pint measure innumerable other fish and reptiles' teeth and bones, many shells, and nineteen teeth, besides a few vertebrae of *Microtestes*, and two other Mammalia genera of triassic age.—Vol. II., pp. 335, 336.

After a time he recognised that he had himself prepared the way, by his advocacy of the law of continuity, "for the reception of Darwin's gradual and insensible evolution of species;" but the hesitation with which he embraced the new theory made him very tolerant of others: when he read a few pages of his "Principles" he was apt to relapse to his old views! He wrote to Darwin (March, 1863):—

I am struck by the number of compliments, both in reviews and in conversation with the half-converted, which I receive, because I have left them to draw their own inferences, and have not told them dogmatically that they must turn round with me. . . I wish I deserved what you say about taking criticism kindly. I often think I should be as touchy as anyone, if the success of my works did not give me a constant opportunity of profiting immediately by every suggestion as to style and moral tone, and, above all, as to facts and logic. Besides the increased responsibility which I incur by the trusting public, who, before they had read a word, induced the trade to bid for 3,850 copies, I have the prospect, if I improve my knowledge and my teaching, of future success in new editions with comparatively little labour.—Vol. II., pp. 364, 365.

In the tenth edition of his "Principles" (1866-68) he formally renounced his old theory, and adopted the new:—

It was justly characterised by Dr. Hooker, in his address to the British Association at Norwich, as a bright example of heroism, that an author could thus abandon "late in life a theory which he had for forty years regarded as one of the foundation-stones of a work that had given him the highest position attainable among contemporary scientific writers;" and it was no less justly observed that the superstructure must be very solid and coherent which could allow the builder thus "to undermine it and substitute a new foundation," and yet, after all, survey his edifice, and behold it, "not only more secure, but more harmonious in its proportions than it was before."—Vol. II., p. 473.

These volumes give us the feeling that Lyell found the ways of wisdom those of pleasantness. He was happy in his temperament, in his circumstances, and in his friendships and affections. His letters to his family show how much sympathy they had with his pursuits. He somewhere remarks that ladies seemed more interested in natural history than young men, which he attributed to the narrowing effect of the education at public schools. He highly appreciated the superior women of his acquaintance, among them the distinguished Mrs. Somerville, who was one of his early friends: and in his wife he found one who was remarkably fitted to be his help-mate. She died nearly two years before him. Towards the close of his life his correspondence becomes scanty (for, from his failing sight, he had to dictate to a secretary), and we read little of

* One of Darwin's reviewers put the alternative strongly by asking "whether we are to believe that man is modified mud, or modified monkey." The mud is a great come-down from the "archangel ruined."—Vol. II., p. 376.

† He subscribes himself, in his last letters to Darwin, Ticknor, Heer, &c., "ever affectionately yours."

the love he bore her:—"I endeavour," he wrote, "by daily work at my favourite science to forget, as far as possible, the dreadful change which this has made in my existence." He wrote to Miss Cobbe:—

Your articles on a "Future State" in the *Theological Review* have interested me much; but they confirm my opinion that we are so much out of our depth when we attempt to treat of this subject, that we gain little but doubt in such speculations. . . . I am told by some that . . . we should do nothing to disturb any man's faith, if it be a delusion which increases his happiness. But I hope and believe that the discovery and propagation of every truth, and the dispelling of every error, tends to improve and better the condition of man; though the act of reforming old opinions and institutions causes so much pain and misery.—Vol. II, p. 452.

A beautiful tribute from Miss Cobbe (p. 462) ends with the statement that "it was his frequent observation that religious sentiment deserved as much confidence as any other faculty of our nature, and in full faith and hope in God and immortality he passed calmly into the dark valley of age and death." He died Feb. 22, 1875, æt. seventy-seven.

The Appendix, which contains tributes to Sir Charles Lyell, also contains a beautiful memorial by Mr. G. S. Hillard, of Boston, U.S., of her who was the constant and cherished companion of her husband for forty years. It is too perfect to be abridged, but too long to be quoted. We copy a briefer notice by Professor Hughes:—

In the companion of his life, sharing his labour, thinking his success her own, Sir Charles had an accomplished linguist who braved with him the dangers and difficulties of travel, no matter how rough; the ever-ready prompter when memory failed, the constant adviser in all cases of difficulty. Had she not been part of him she would herself have been better known to fame. The word of encouragement which he wished to give lost none of its warmth when conveyed by her; the welcome to fellow-workers of foreign lands had a grace added when offered through her: . . . when in the vigour of unimpaired strength he struggled among the foremost in the fight for truth, then she stood by and handed him his spear or threw forward his shield.—Vol. II, p. 474. R. L. C.

Mind. A Quarterly Journal of Psychology and Philosophy. Jan. 1882. Williams and Norgate.

It is worth noting in connection with this number of *Mind* that this journal is becoming less and less the distinctive organ of the psychological views associated with the names of the two Mills and of Dr. Alex. Bain, and is giving at least as much importance to the exposition of the Hegelianism now so active at Glasgow and Oxford as to the Sensational Idealism of Aberdeen and London. This may be the result of an understanding between the Editor and the leaders of English Hegelianism, but it is more probably due to the circumstance that the Editor discerns the signs of the times, sees that Sensational Idealism is no longer a power in the world of thought, and that the present interest of thinkers centres on the coming struggle between the Spencerian Evolutionists who aspire to give a natural history of man as a product of evolution, and the English Hegelians who deny the possibility of any such natural history of mind, on the ground that nature, which is a process of continuous change, could not generate a consciousness of itself, "for this consciousness of change must be equally present to all stages of the change; nor can any consciousness of change, since the whole of it must be present at once, be itself a process of change." This passage is quoted from the opening article of the present number, which forms the first part of an essay in which Professor J. H. Green discusses with great subtlety the question, "Can there be a Natural Science of Man?" Though J. S. Mill honestly confessed that his theory of Mind as a stream of actual and possible sensations, with no abiding spiritual substance, in which such sensations inhere, involved a hopeless paradox in the face of the fact of memory, yet Bain and his followers still with wearisome repetition assure us that it is a satisfactory account of man's intellectual nature to say that he is a stream of successive states of feeling, plus the faculty of retentiveness,

and the power of discerning the likeness and unlikeness of sensations. To the irrepressible question which immediately forces itself upon the attention of the thoughtful student, "How can there possibly be the power of recognising the likeness and unlikeness of sensations, unless there be a permanent Self in reference to which the transient sensations come into relation with each other, and so admit of being compared?" Professor Bain vouchsafes no attention, and the young student who has recourse to his "Manual of Mental and Moral Science" is left in a state of helpless bewilderment. If, however, our sensational idealists have hitherto ignored this fundamental and fatal objection which confronts their theory of knowledge, they cannot much longer go on complacently repeating their old unproved assumptions; they will have to reckon with men who are confessedly in the foremost ranks of philosophical thinkers, and in their future "Manuals" they must at least examine and attempt to refute the most formidable array of well-reasoned objections which Professor Green advances against their fundamental doctrine.

Professor Green's paper is also of great significance to the student of the philosophy of religion; for if, as the followers of Spencer generally maintain, there can be "a natural science of man," it seems to follow as a matter of course that a soul which is a mere aggregate of psychical shocks must, like every other thing of which we can give the scientific history, be a mere transient phenomenon, passing through its cycle of growth and decay, and then dissolving into its original elements. One sees already in religious teachers who have come to regard the theory of Evolution as giving an adequate account of human nature a growing disposition to relax their hold on the belief in Immortality. Nor can it well be otherwise, for if the soul be a phenomenon which can be "scientifically" explained it must surely share the transitory nature of all phenomena. It must be admitted, however, that this English Hegelianism, while it is rescuing us from many anti-theological assumptions, engendered by recent theories of mental evolution, has not, in the case at least of Principal Caird and his admirers, strengthened, but has, on the contrary, weakened the faith in personal immortality. This, however, seems to us by no means the necessary consequence of such views as are expounded by Professor Green in the present paper. So far as his essay has gone in the present number, Professor Green has simply made good the thesis that mind, which must itself be essentially unchanging in order to know the changeable, cannot with consistency be regarded as the product of that nature which is essentially a process of incessant change. In his view it would seem that what we call objective nature is but the changing phases of the thought of the eternal thinker God. What, then, is the relation of the human mind to this Eternal Thinker? As we enlarge our knowledge of nature, our subjective thinking becomes more and more at one with God's creative thought. But how about the moral and spiritual relations of the mind of man to the spiritual principle whose thought constitutes the universe? Have we really any causality independent of His, so as to be to some extent really free to choose between obeying and disobeying the monitions of conscience? Hegelianism, both German and English, appears to shrink from attributing to man any real originaive power in the way of moral choice, and hence it becomes a vast system of Determinism. It is this portion of the doctrine, a portion which seems to us to have no necessary logical union with what is said by Professor Green in the present paper, which by undermining the consciousness of personal merit and demerit undermines one of the main foundations of the belief in personal immortality. If English Hegelianism could dissociate itself from this dogma of Determinism, which seems to rest chiefly on a false view of the nature of causation, it would, we think, furnish a lofty and satisfying religious philosophy.

Curiously enough, the next paper, on "Mind and Reality," arrives by a different route at a view of nature very similar to Professor Green's. It is by Professor Josiah Royce, of California, who suggests in place of the Mind-Stuff theory of nature, which the late Professor Clifford promulgated, a view very similar to Berkeley's, though divested as far as possible of theological associations. What we call the external world is

supposed to be simply the consciousness of the universal Knowing One, and truth or falsehood is the agreement or disagreement of our personal consciousness with the World-Consciousness. Professor Royce admits that this is an undemonstrable hypothesis, and he adds that the value of such hypotheses lies not at all in themselves as ontological speculations about an Absolute, but only "in their success as expressions of the fundamental postulates and purposes of that source of all truth, Conscious Thought." Hence the concluding half of the paper is devoted to an attempt to show that this hypothesis is in harmony with and satisfies the postulate which he believes to pervade all our ideas of the external world, namely, that "external reality is something like our ideas of its nature."

The third paper is a brief but suggestive essay on "The Localisation of Fallacy," which the student of logic will find worth reading; and this is followed by the first part of a very interesting article by Mr. A. W. Benn on "The Relation of Greek Philosophy to Modern Thought." In this number the influence of Plato, Aristotle, and Democritus respectively on European thinkers up to the time of Descartes is expounded with much clearness, and the concluding portion of the essay will continue the account of Greek influence on modern thought from Hobbes to the present time.

Among the "Notes and Discussions," which are numerous and full, will be found an able paper by Dr. Edmund Montgomery on the question "Are we Cell-Aggregates?" in which he fortifies with fresh arguments the position with which he has already made the readers of *Mind* familiar, namely, that the animal organism must be regarded as a chemical or physiological unit, and not, as Huxley and the majority of zoologists tell us, as "a cell aggregate brought into harmonious action by a co-ordinative machinery." Dr. Montgomery believes that his view of the animal frame, which he expounds with intense earnestness and enthusiasm, has very important bearings on spiritual philosophy. "It is," he says, "only want of insight that has hitherto prevented spiritualistic reasoners from utilising as a solid basis of operation these inevitable conclusions of our present biological science. I would earnestly recommend to them the serious study of biology. . . . It is in the power of those who believe in a hypervital substance of mind to force upon biologists the consciousness of their shortcomings."

Among the "Critical Notices" is a rather long and fairly appreciative review of the treatise by Dr. Schurman, late Hibbert travelling scholar, on "Kantian Ethics, and the Ethics of Evolution," a book which we hope soon to notice in these columns. The least satisfactory part of this review is in reference to Dr. Schurman's arguments in favour of Free-will. Dr. Schurman, while holding that Kant's peculiar mode of expounding and justifying a belief in moral freedom inevitably leads to Determinism, yet declares his own firm faith in the Free-will doctrine, and maintains that there is no sufficient reason for calling in question this clear deliverance of consciousness. Dr. Schurman's reviewer informs us that "mind may be taken in two senses; it may be the formal element in all knowledge, or it may mean the 'empirical consciousness,' the subject world as distinguished from the object world." The reviewer has no difficulty in showing that in either of these senses mind must be determined, and thinks that he has thus settled the question, forgetting that to Dr. Schurman and to every Libertarian mind means something quite different from either of his alternatives.

It is curious to note the uniformity which prevails among the contributors to *Mind* on the question of Determinism; they seem to hold to this dogma with a blind persistency akin to that with which orthodox theologians cleave to an article of faith. To believe in Free-will is the one fatal heresy, which excludes the heretic from the sympathy of all "scientific" psychologists. How can we attain to a fully reasoned and "scientific" account of human nature if this disturbing and incalculable element of moral freedom is to be admitted into the problem? The attitude of Dr. F. Pollock in reference to this controversy is characteristic of the general tone of writers in *Mind*. In reviewing an able essay by M. Henri Marion, "*De la Solidarité Morale*," Dr. Pollock admits that M. Marion has done full justice to the principle of heredity, and to all the recent discoveries of

Science, but to Dr. Pollock's "regret" he finds that M. Marion "makes a certain reservation in favour of free-will." Dr. Pollock's "regret" arises, he tells us, from the fact that this reservation of free-will from the all embracing sweep of the evolution-theory "springs from the assumption that complete philosophical determinism is inconsistent with a practicable ethical system—an assumption which M. Marion appears to think manifestly inevitable." We discover another source of Dr. Pollock's regret in the *naïve* remark, "it appears very desirable that the data of Ethics should be disengaged as much as possible from metaphysical questions." Such an elimination of metaphysical ideas and convictions would, no doubt, be very convenient for those evolutionists who aim to give a complete account of man and morality on "scientific" principles, but as Professor Green has shown their enterprise is a purely Quixotic one, and metaphysical ideas are too vitally connected with the very essence of our thinking to take themselves off for the sake of accommodating an evolutionist theory of human nature. One would have thought that the fact of a writer, who understands and appreciates all recent teaching in reference to mental evolution, feeling himself still constrained by the clear deliverance of our moral consciousness to uphold the reality of free will, would have caused Dr. Pollock to pause, and to carefully re-consider this favourite article of his philosophical creed, lest possibly in his "scientific" zeal he may have too hastily included the whole of human nature in the grasp of determinism. But no, with thinkers of his type, determinism appears to be a foregone conclusion, and instead of replying to M. Marion, all that Dr. Pollock can do is to refer to the authority of Dr. S. H. Hodgson. This latter writer, following in the steps of Leibnitz and Dr. Henry Travis, fancies that he has removed all the difficulty by pointing out that the action of our own personality counts for something in our moral choices, and that therefore man is not wholly the creature of circumstances. We praise or blame a man for his conduct, say they, not because he could have acted otherwise in a moment of temptation, but because he himself acted as he did, and as he was necessitated to do by his natural constitution and surroundings. Does Dr. Pollock, or any thoughtful man, imagine for an instant that this account of human nature accords with the facts of our moral consciousness? Does not that moral consciousness emphatically declare that man is justly amenable to praise or blame, simply because, in the conviction of those who judge him, his mental action in the crisis of temptation *could have been other than it was*. We believe that Dr. Pollock, and others of the same school, are labouring under a serious hallucination in thinking that Ethics will ever dissociate itself from Metaphysics. Rather will the lapse of time show, as it has often shown before, that no ethical system can take a strong and permanent hold on the human mind, if it be erected on other foundations than those metaphysical ones which lie at the very centre of our conscious thought.

In the accounts of "New Books" there is a short sketch and a favourable estimate of Mr. T. W. Rhys David's "Hibbert Lectures on Buddhism." Though we differ profoundly from a good deal that is said in this number of *Mind*, it must be admitted that it contains matter well worthy of the attention of both philosophical and theological students. C. B. U.

Literary Notes.

MR. THOMAS HARDY is writing a new novel. The first instalment of it will appear in the *Atlantic Monthly* for May.

MESSRS. ROUTLEDGE AND SONS are about to issue a complete edition of Mr. W. S. Gilbert's "Bab Ballads," with two hundred and twenty-five illustrations by the author, for sixpence. The subscription for the sixpenny edition of "Tom Brown's School-days" exceeds 150,000 copies.

THE Government of Bengal calculated that it saved over £5,000 last year by the use of Indian-made printing paper. A further saving was effected by the use of brown paper, blotting paper, &c., also made in India.

MESSRS. SMITH AND ELDER have issued Caroline Fox's "Memories of Old Friends" in a new edition of two volumes, which will not fatigue the wrist of the reader, and will fit more conveniently

into his shelves. Some fourteen fresh letters of John Stuart Mill are added, written to Mr. Robert Barclay Fox about the time of the publication of his "Logic," and, we may add, just before the beginning of his correspondence with Comte.

We understand that Cassell's "Concise Cyclopædia," the publication of which has just been commenced, is edited by the Rev. William Heaton, assisted in various departments by Messrs. Alfred J. Read, C. H. Bothamley, and Alfred Denny.

MR. WENTWORTH HIGGINSON, the American author, after a brief and somewhat brilliant term in the Massachusetts Legislature, has resolutely refused re-election, and will hereafter devote himself, in his house at Cambridge, to educational affairs, and, it may be hoped, to writing such pleasant books as his "Common Sense about Women," just published.

MESSRS. WARD, LOCK AND CO. announce the publication, in a few days, in the popular quarto sixpenny form, of "Out of the Hurly Burly," with four hundred illustrations; and "Hood's Own," First Series, with the original illustrations. And in preparation, same size and price, "Bunyan's Pilgrim's Progress," with one hundred illustrations; "Longfellow's Poetical Works," with illustrations; and "The Arabian Nights' Entertainments," with illustrations by various artists.

COUNT LEO TOLSTOY, who is at present staying at Moscow, is at work on a very interesting Commentary to the New Testament, which, however, owing to difficulties with the censorship, will be printed out of Russia.

In Paris a new paper is to be founded in the interest of the expelled religious orders, called the *Ami de la Religion*. It will be conducted by the Dominican Father Didoz.

FOR some little time a proposal has been under consideration to establish a high-class quarterly review in Scotland which, while dealing mainly with matters affecting that country, will be open to the treatment of all important questions of a literary, scientific, and especially of a philosophical and theological nature. If the proposal is deemed feasible—as is now almost certain—Mr. Alex. Gardner, the energetic publisher in Paisley, will issue the review.

THE *Monthly Notes* of the Library Association says:—The free library at Tokio, the capital of Japan, founded in 1873, contained, seven years later, 63,840 volumes of Chinese and Japanese works, 5,162 English books, 6,547 Dutch, and about 2,000 volumes in other European languages. There is a large reading-room, admission is wholly free, and books are sometimes permitted to be borrowed. Another library is said to contain 143,000 volumes, including many ancient books and MSS.; an entrance fee of about one halfpenny is charged here. Many of the leading towns throughout the country are also provided with free libraries. Lending libraries of native and Chinese literature have existed in Japan from very early times, but the Government now provides students with foreign books.

THE *Academy* says that what promises to be a really valuable History of Shorthand is announced for immediate publication. The author is Mr. Thomas Anderson, parliamentary reporter. The tachygraphy of the Greeks, and the *notæ tironianæ* of the Romans, will be explained and illustrated by woodcuts. English systems, from the time of Elizabeth, will be compared with one another, and with the principal systems of France and Germany.

THE BISHOP OF NORWICH, having held the see for a quarter of a century, is to be presented by his clergy with an oil painting of himself in commemoration of the event.

DR. JOHN MUIR, of Edinburgh, the well-known Sanscrit scholar, died in that city on Tuesday night, aged seventy-two. He was the author of several works in connection with Sanscrit, and subscribed £5,000 towards the foundation of the Sanscrit chair in the Edinburgh University.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS AND CO., Homoeopathic Chemists, London." A letter received:—"Gentle men,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Our Contemporaries.

LORD REDESDALE'S RELIGIOUS TEST.

The *Pall Mall Gazette* writes:—The example of Lord Redesdale is likely to prove infectious. Tomorrow night we may expect to hear that the following notices of motion have been given in the House of Lords:—A Bill to renew the Test and Corporation Act, by Lord Harrowby; a Bill to repeal the Catholic Emancipation Act, by Lord Oranmore; a Bill to revive the Conventicle Act, by Lord Cairns; a Bill re-enacting the provisions of the Statute De heretico comburendo, by Lord Salisbury. Thus it would seem we are in fair way of regaining the orthodoxy and piety of our illustrious ancestors. Nor, perhaps, need we altogether despair of witnessing Mr. Bradlaugh at the stake.

The *Sheffield Independent* says:—That high-dried Tory, Lord Redesdale, whose ideal of religious liberty is, permission to all other persons to believe as he does, moved the first reading of a Bill declaring it to be expedient that provision should be made against Atheists taking any part in legislation, and making it peremptory upon all members of the Lords and Commons to subscribe the following declaration:—"I do solemnly, sincerely, and truly declare and affirm that I believe in Almighty God." The irreverence and blasphemy of making such a declaration as this as a qualification to fill a political office Lord Redesdale would hardly be able to apprehend. But why does he stop short at Theism? Why not insist, as in some of the Continental Legislatures, upon members subscribing to the whole of the Trinitarian Creed, or even the Apostles' Creed, and the Creed of Athanasius? The social and political injustice inflicted upon British citizens by such proceedings seems to be a matter of no moment in the estimation of Tory Peers; and they are equally oblivious of the logical consequences of their intolerant act. Of course, in common justice they will exempt Atheists from paying rates and taxes, and from obedience to the law. We by no means regret that Lord Redesdale should have brought in his Bill. It will probably awaken the nation to the danger which threatens civil and religious freedom from the recent intolerant action of the Commons and this high-handed proceeding in the Lords.

ENGLISH HUMOUR.

The *Spectator*, apropos to Mr. Ainger's delightful little book on Charles Lamb, argues that English humour is only in its infancy rather than already in its sere and yellow leaf:—

The truth is, no doubt, that as human competition increases, there is a tendency to refine and subdivide and think more exclusively about a succession of trifles, which is not favourable to the larger humour; but then this very tendency drives men into opposition to it, makes them eager to steep themselves, as Charles Lamb steeped himself, in the dramatic life of a more spontaneous age, and the contrast brings to light ever new forms of that grotesque and conscious inconsistency and incompatibility between human desire and human condition on which the sense of humour feeds. When Charles Lamb called Coleridge "an archangel,—a little damaged," he painted this contrast between human ideals and human experience in its most perfect form. But every new generation is probably richer in suggestions of that kind than all the preceding generations put together, for this, if for no other reason,—that whether we still believe in the ideals of the past or not, as future realities, we never cease to yearn after them, and to yearn after them all the more that they excite less active hope, while the accumulating experience of centuries brings us face to face with the oddest and most grotesque forms of disappointment and disillusion. No contrast could have been more striking, for instance, than that between Coleridge's eloquent expositions of divine philosophy and faith, and his own helpless life, sponging on the hospitality of Good Samaritans, and leaving his family to the generosity of friends. And no condition of the world can be reasonably expected in which contrasts of that pathetic kind will not be multiplied rather than diminished in number, or in which it may not reasonably be expected that the eye to discern and the power to make us feel these contrasts will be multiplied at the same time.

THE HIBBERT LECTURES OF 1881.

The *New York Independent* writes:—We have heard much recently of a science of religion, and, if some writers on the subject may be trusted, it has already taken its place in the circle of historical

sciences. But until there is more general accord as to what religion is, what is its origin, and on what principles its various manifestations should be classified; until we are able to take a broader survey of the facts and penetrate deeper into the spirit of the non-Christian systems, it is safer to say that the science is still in its preliminary stages. It is in just this preparatory work that the Hibbert Lectures are doing good service. The treatment of particular religions by the comparative method, which has produced such excellent results in linguistics, is throwing much light on the origin and development of religious belief in general. On many accounts, the theme of the last series of lectures is, of all the so-called Pagan religions, most deserving of attentive study; and it is fortunate that the person selected to present it not only is fitted by former residence in Buddhist communities to understand the practical working of the system, but stands in an attitude of appreciation, rather than hostility toward it. We have found these lectures full of interesting matter. Their spirit and literary style deserve high praise, and unfamiliar forms of belief have been stated in a manner so clear and attractive that many besides professed scholars will find them entertaining reading. But we have a feeling that they represent Buddhism to us at its best. That it was a boon to India in its early history is, doubtless, true; but when we seek to estimate its adequacy to meet the highest spiritual needs of the millions who have since embraced it we are compelled to count it a failure.

A SUNDAY WITH THE MORMONS

In a dirty, dismal, ill-conditioned street in Pentonville there is a tall old house which makes public announcement of itself as a "dancing academy," and which has painted up over one of its interior doors, "Latter-Day Saints' Meeting Room." Here every Sunday and one night during the week assembles the Mormon population of North London. As may be guessed, the Saints are not a numerous body. On Sunday night, when they were apparently in full force, the congregation numbered about a hundred, among whom females greatly preponderated, about one-third being girls whose ages ranged from ten years to about eighteen. There were, perhaps, about two dozen men present. Six of these, being elders or office-bearers, were seated round a table, which does duty for a pulpit, at the head of the room. The "Saints," both male and female, seemed to belong to the lower working class, and to be such persons as would be likely to find a strong argument for the Mormon religion in the fact that it has an earthly Zion. There was little show of reverential feeling before the commencement of the service. Those who were present laughed and talked with as much ease and freedom as if they were out of doors. There is, however, very little about a Mormon religious service that encourages solemnity of feeling or conveys the idea of worship. On Sunday night the proceedings commenced by the singing of a hymn, to a galloping tune, from a book which has a short preface signed by Brigham Young, Elder Pratt, and John Taylor, the present head of the Mormon Church, and which, among its other very miscellaneous contents, has a lyric commencing, "Deseret, Deseret, the home of the free!" After the hymn there was a minute's pause, and then a stalwart young "elder" from Utah, in a voice which comes "through his nose and his mouth," rose to preach what he spoke of as "the Gospel." In a modest preface he informed his hearers that he had had no special theological education, that he had never been particularly pious, and that until recently he had not even been accustomed to read the Bible; but, having been now "anointed to the work and feeling the assurance that he was chosen, he knew that the Lord would teach him what to say." After this remarkable opening he launched out into a singularly rambling discourse, the object of which, as he deliberately announced, was "to show that all other sects were wrong, and that we only are right." Still, he would not be so uncharitable as to commit himself to the assertion that the other sects were wholly in error. He was good enough to admit that there might be little grains of truth in the doctrines of each of them, but they were none the less devoted to perdition. It was a mistake, he said, to suppose that the Mormons had cast the Bible aside. It was the foundation of their Gospel. They founded their faith upon it. The Book of Mormon was in no sense a Bible, but a record of the history of the ancient Jewish settlers in America. These settlers, it seems, emigrated across the Atlantic in the reign

of Zedekiah, and became American Redskins. Some day they would again become white men, and be brought back into the fold. The Bible, indeed, referred plainly to America in those passages where it spoke of the Church of God and the city of Zion, "which the Latter-Day Saints profess to be." No minister of any other denomination could argue with a Mormon from the Scriptures. No other religion accepted the book in its literal sense, like the Mormons. "I know," he continued, "that the Lord will substantiate the claim that I make to be His servant, and will approve of the Gospel that I preach." Towards the end of his discourse he drew a remarkable picture of what the world was coming to:—

"The cup of its iniquity is pretty nearly full. The Lord cannot in common fairness delay His punishments much longer. The world is in a shocking condition, and there are abundant signs of the latter days. The Mormons do not expect to make many more converts in England. The great harvest of this part of the earth is over. We are but looking for the scattered sheep, the gleanings, the last soul that is worthy. After that has been found, the Jews will be gathered together to Jerusalem, the Mormons to their earthly Zion, and the lost tribes to their appointed place, and then the remainder of the inhabitants of the world will be destroyed by wars, earthquakes, plagues, and similar visitations, after which the Saints will inherit the earth, with a fair field and no favour."

Then, after having explained what will happen to those who do not believe, the speaker invoked a blessing on his mission, and sat down. He was succeeded by a dark, wild-eyed, harsh-looking man, "bearded like a pard." This person hesitated for a minute, then raised his voice into a harsh monotone, and delivered "the message that God, in His infinite mercy, has concocted" in a rattle of ill-chosen words, linking his periods together with ands and buts and alsos, and closing each of them with mysterious references to "the meridian of time." The Mormons, he said, are not exclusive, because "the Gospel is open to all the sons of Adam, except the sons of perdition, who shall be judged accordingly thereunto." After this came other speeches, in which the Deity was introduced with the familiar and colloquial "He says, says He." Then followed a very important Mormon ceremony. One of the elders produced a bottle of oil. "It is to be anointed," he said, "for the healing of the sick," and the process of "anointing" was performed at once. Three of the previous speakers each laid a hand on the bottle while a prayer was offered up asking that the Lord would consecrate it to His good-purposes. There was one person present who desired to be healed. He was a light-haired, rosy youth, who apparently suffered from lameness. Seating himself at the table he awaited the miracle. One of the "brethren" poured some oil on him from the newly consecrated bottle, and vigorously rubbed the crown of his head, after which the elders "laid hands upon him," saying, "We, His servants, bearing His holy priesthood, lay our hands on your head, and, praying that any pain may be removed from this time henceforth, command the same to depart from you and trouble you no more." They then assured him that if he had sufficient faith he would be healed. The excitement with which this operation had been followed by the congregation had hardly subsided when the elder with the harsh voice and rattling delivery announced, "We will, therefore, conclude with the singing of the twenty-ninth hymn;" after which a short prayer brought this peculiar service to an end.

Judged merely by its Sunday services Mormonism can scarcely be called a religion. What would be sermons in ordinary places of worship are in the Mormon meeting-houses loose attacks on the various forms of Christianity, and fervent eulogies of Salt Lake City and Joseph Smith. There are no stirring appeals to the emotions of the hearers; no attempt is made to rouse devotion; there is no call to "a better life." Neither the Bible nor the Book of Mormon is read publicly. The services are, indeed, to an outsider utterly flat, stale, and unprofitable. They arouse wonder at the evident earnestness and sincerity of the congregation, and set the mind speculating as to the mental condition of men and women who sit in rapt attention while an illiterate preacher babbles for three-quarters of an hour about nothing in particular, and uses arguments and illustrations which even the most ignorant could recognise as ridiculous. Yet the Mormons not only retain those who have once embraced the faith, but are continually making new converts. There is a thin but constant stream of emigration from London to Utah. A ship which sails in the middle of this month will, for instance, considerably reduce the little congregation in Pentonville. The London

emigrants will have for company many new converts from the provinces, to which the apostles and prophets occasionally make flying visits, and where, as has been the case with prophets from time immemorial, they not infrequently get stoned.—*Pall Mall Gazette.*

Correspondence.

"DISSOLVING VIEWS OF ORTHODOXY."

TO THE EDITOR.

SIR,—I have no wish to be dragged into any controversy on the points at issue between Unitarianism and Orthodoxy. But I crave your permission to say a few words on the two articles which have recently appeared in your columns having special reference to the discourses on the essential truth of the Evangelical doctrines which I am at present delivering to my own congregation in York.

1. I must protest against the insinuation contained in the following sentence:—"Our author's restatement consists first in quietly dropping what have been hitherto some of the most prominent doctrines of the popular theology." Do you think it quite fair to charge me with the want of straightforwardness which is generally indicated by the phrase "quietly dropping"? Unitarians of the militant sort have been by far too ready in circulating suspicions of this kind, as many liberal men in the Orthodox communions know to their cost. The doctrines which you say I have "quietly dropped" (the Devil, &c.) never were the most prominent doctrines in any system of evangelical theology. But how do you know that I have quietly dropped them? They, too, I believe, are "susceptible of interpretations more or less on the side of reason." I am not strong on the Devil, but I know too little about the constitution of the invisible world to deny his existence. But the Devil never was a part of the evangelical creed in the sense in which Christ was and is; his personality is supposed by much that Christ did and taught, and therefore recognised by evangelical teachers. A doctrine believed and defended by such men as F. D. Maurice deserves some better recognition than the sneer with which it is usually greeted by many of our modern "liberal" thinkers.

2. Your articles assume, as Unitarians generally are often inclined to do, that "the rational theology," "the religion of the future," the only possible conciliation between religious faith and the knowledge of to-day, are to be found in Unitarianism. You write about "the pretensions of the Orthodox," but they are evenly balanced by the pretensions of the "heterodox." If Unitarianism is all that you claim it to be, then what is Unitarianism? Where is it to be found? In the writings of Channing, Furness, J. H. Thom, and Dr. Martineau, or in the teachings of lesser lights who shade away into Deism, Positivism, and Agnosticism? The remarkable testimony of the late Dr. Bellows to the truth and value of the supernatural elements in Christianity, which appeared in the *Christian World* the other week, would not be endorsed, I am persuaded, by the average or ascendant Unitarianism of England or America. I gratefully recognise the good work that Unitarianism has done in calling the attention of Christendom to neglected and forgotten truths or aspects of truth, and believe that the differences between not a few in your communion and the spiritually thoughtful in evangelical bodies are more metaphysical than spiritual; but the current of sympathy with Unitarianism as such in Orthodox Churches is less strong to-day than ever it was, and I fail to observe any signs, on the other hand, that the sceptical thought of the age is finding or will ever find a resting-place in Unitarianism. Do not "the advanced thinkers" shrug their shoulders when your men urge their claims and look on you as less consistent and quite as pretentious as the Orthodox? You have certainly helped the critical process, but what remains? About the "higher" and "better" doctrine which you maintain in your second article to be held so vigorously by Unitarians, all I can say is—it is a pity it is not preached more vigorously.

3. You write about "dogma abating its pretensions;" but what is the closing part of your second article but a statement of Unitarian dogma? Your "higher" and "better" doctrine is as really "dogma" unless, as some among you say, that even it is non-essential.

4. What does the *Inquirer* mean by the Evangelical creed? The creed of fifty or one hundred

years ago? or the present day formulations of evangelical truths? Why this constant endeavour to fasten the orthodox down to the older forms, the less rational interpretations or popular exaggerations of the Evangelical faith? Suppose we were to meet the modern Unitarian in the same way and saddle him with the theories held by Unitarians at the beginning of the present century. He would repudiate them, and yet call himself a Unitarian in essentials. Why may we not discard the old statements of Evangelical doctrine, and yet be Evangelical in essentials. Theologies are constantly changing, and must change, because of the changing knowledge to which the unchanging Christian facts and teachings have to be correlated. The history of Christian doctrine has always been a process of adjustment, called concessions by some, and really so only as to form. As far as Congregationalists are concerned, there never were obligatory "fixed terms." Forms, modes, statements with us are essentially influx.

5. The account you give of the Orthodox view of the Bible is incorrect. No Evangelical theologian has ever maintained, as you affirm, that "God's revelation of Himself begins and ends with the Bible." You cannot bind down those who believe in the living spirit and the living Church to that view of the Bible.

6. Your treatment of my discourse on the Trinity has not left the impression on my mind of perfect fairness. In your anxiety to prove me a Sabellian you seem to have passed by the first and fundamental part of the discourse, that affirmed a Trinity in the Eternal being and essence, and presented God as having relations *within* His own nature, to the second part, where I dealt with the Trinity on the side of the divine relations to humanity. The representation of the Trinity as three modes of being *within*, and three modes phenomenally, is not Sabellianism, but sound Trinitarianism. Trinitarian theologians do not use the term *person* in its modern acceptance.

6. To the Orthodox the Trinity never was "an arithmetical enigma," though Unitarians have always tried to make it out such. You remember the words of your own Roscoe, "The simplicity of the (Unitarian) doctrine of the unity of God is urged in its favour, but I do not know that I always felt this; I am not sure if it is not *too simple* to be the full truth." The Divine Unity has been as strongly held by the Orthodox as the Threeness of the One.

7. Your article on the Trinity contains one gross misrepresentation. Only one text, you say, and that a spurious one, can be adduced to support the doctrine that "Father, Son, and Holy Spirit are one God." The Trinity, I grant you, as an explicit symbol is not in the Bible, but it is based on a multitude of texts all pointing to one focus; as a vital truth it is an all-pervading influence, determining almost unconsciously the mould of early Christian thought. The references to the Father, to Christ (words, works, claims, &c.) to the Holy Spirit (grieved, interceding, &c.) bring them so near together that the question arises naturally, and arose as soon as controversy concerning Christ's person arose—What is their mutual relation? The doctrine of the Trinity in the theological scientific sense thereof is an ecclesiastical production; but the matter which set the human mind on the making of the doctrine is clearly present in the New Testament.

8. You wonder how much of the old faith will remain after the modifying process has done its work. None of it, of course, if the old faith has no solid and immovable basis of fact on which it rests. But I believe it has such a basis. The modifying process ends for me at certain facts which I cannot dissolve away even if I wanted, at which, therefore, I must stop; and reaching which I cannot but feel that I have reached a foundation on which I do and must stand, and standing on which I feel secure. These facts are—

- (i.) The consciousness of sin.
- (ii.) The Bible as a record of human experiences, inexplicable save from the point of view of the belief in Divine revelations to human souls.
- (iii.) Jesus Christ as an historical personage, and as a real and living presence known by a communion the most immediate and sacred.
- (iv.) Personal spiritual experience.

What the *Inquirer* calls "the modifying process" is in my view a getting back to the pure constituents of Christianity as laid down nominatively in the Bible and proved and illustrated by the spiritual experience of Christian men.

(9.) If the truth is to be found on the lines laid down by the *Inquirer*, how is it that Unitarianism has so markedly failed as a spiritual and practical power? Testimonies to its failure in this respect

are being constantly borne by Unitarians themselves, and your own columns during the last twelve months could furnish several. In its best form the Unitarian faith seems inadequate to meet and satisfy the deeper needs of the spiritual soul, and if one can read between the lines it is so to some of its own finest men who are satisfied with it intellectually. The spiritual instincts and yearnings of such men as Furness, Bellows and Martineau have made them appear to be more like strangers and pilgrims within your borders than children at home.

Let me say that the object I have in view in delivering the discourses you have criticised is not controversial. I am seeking during the closing months of my ministry in the city of York to say a little better what I have always said, to give to my people my latest and best thoughts concerning the deep things of God, and to bear a personal testimony to the spiritual value of truths which growing experience has made more real, clear and dear.

Allow me to add this is my first and final contribution to the discussion raised in your columns. I have little time and less inclination for controversy.

JOHN HUNTER.

The Mount, York, March 7.

THE POSITION OF DR. BELLOW'S.

TO THE EDITOR.

SIR,—I presume Mr. Panton Ham is quite unconscious how miserably false is his representation of the position of Dr. Bellows and the case of American Unitarianism. Dr. Bellows always belonged to both wings of the Unitarian body, and some fifteen years ago he told me that, while he was commonly considered only conservative, if he had to choose between the two he was by no means sure that he should choose the conservative. He said this in asking me to let him have for the *Christian Examiner* an article which I had withdrawn at the time that he became editor. Dr. Hedge had been editor with the Rev. J. H. Allen as assistant editor, and my article had been accepted for publication when Dr. Bellows succeeded Dr. Hedge. I withdrew the article as likely to be very objectionable to Dr. Bellows. When he next met me he asked me to let him have it again, and I sent it to Mr. Allen. Mr. Allen, with whom the actual care of the publication was mostly left, sent the article to Dr. Bellows, and expressly asked him to take the responsibility of it, as it was far more radical or advanced than any they had before published, and to publish it might cost them the loss of some of their subscribers. Dr. Bellows read the article, not at all agreeing with its views, yet replied to Mr. Allen that it should be published if it cost them every subscriber they had. The grand generosity and breadth of Dr. Bellows were as different from the spirit of Mr. Ham as the great congregation in New York from the lean remnant of conservatism for which Mr. Ham speaks. And two facts will show how little truth there is in Mr. Ham's assertion as to Dr. Bellows's insistence on the supernatural lordship of Jesus. First. This was not referred to in Dr. Bellows's original draft of a basis for the National Conference, nor in the original address with which Dr. Bellows had prepared to open the first meeting at which the Conference was formed. It was inserted at the last moment on the demand of two or three leading conservatives, who were alarmed at the breadth of the basis proposed by Dr. Bellows. Second. Dr. Bellows, as time went on, himself adopted the very advanced opinion as to Jesus which my article mentioned above had set forth, an opinion which Kenrick, Martineau, Jowett, Rowland Williams, and other like leaders have drawn from the gospels, viz., that not only was Jesus not supernatural and infallible, but that over even his grace and truth there was a veil of the imperfect consciousness of his age, which he shared with his disciples. I have myself come some years since to the conclusion that Jesus did not share with his disciples in the views in question, but was quite free from them, and that to the apostolic preachers and reporters must we refer these views. I have given up the opinion, therefore, to which Dr. Bellows was so generous when he published my article, while Dr. Bellows came to entertain it, and would not have dreamed of representing the leadership of Christ as supernatural or infallible, or any other than human, providential, spiritual, subordinate. The drift of American Unitarianism is in the same direction, and that clause about the "lordship" of Jesus, which was put into the basis of the National Conference, is quite a dead letter in the sense in which it was originally used, and lives only in the sense of that providential and

spiritual leadership to which in both English and American Liberalism in religion the wise lovers of broad faith attach themselves. Dr. Bellows would with his utmost magnificent energy of liberalism repudiate the narrow and acrid insistence on a small supernaturalism which some few English Unitarians are still clinging to, and for which Mr. Ham speaks.

EDWARD C. TOWNE.

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THE OPIUM TRADE.

TO THE EDITOR.

SIR,—It was hardly to be expected that the Opium revenue could be seriously threatened without some attempt being made to defend it. To those who have been endeavouring to awaken the public conscience on this subject nothing has been so discouraging as the calm and cynical indifference with which it has been left to the "common sense" of the nation to defeat the "agitators." Justice and right were urged on the one side and revenue on the other, and the defenders of the traffic seemed quite content to leave the question on that footing, satisfied that the revenue was safe.

But recently public sentiment has begun to declare itself so clearly that the official and unofficial worlds have come to think that after all the "revenue" plea needs support or it may break down under the strain. Where the profits of an iniquity are shared by a whole nation it is obvious that the diffused pressure of interest will produce a champion here and there the moment those profits are seriously threatened, though not till then, and we therefore greet the various apologies which have recently been put forward on behalf of the trade as a sign that our attacks are no longer regarded as harmless.

It is felt at last that the revenue is in serious danger, and that unless something more can be said for it than that it is revenue it cannot be long maintained.

But while fully prepared to see apologists coming forward I confess I was totally unprepared to find Sir Rutherford Alcock in their number. His utterances on this subject had been so numerous and so explicit that he could not in reason be expected to swallow them all. He has done so, however; and his great authority has given weight to his article in the December number of the *Nineteenth Century* and to his Paper read before the Society of Arts on Jan. 13. As the significance of these utterances rests entirely upon the prestige of Sir Rutherford's character and position it becomes an imperative though a painful duty to expose the reckless manner in which he has been trading upon it—if the investigation results in a declaration of bankruptcy it is not my fault.

I will to-day take a few of the many statements in which Sir Rutherford's recent remarks—intended to enlighten the British public—are at variance with notorious facts, and with his own previous official statements which were *not* intended for the British public, though happily accessible to all who know how to find a Blue-book in the British Museum. On a future occasion I will, with your permission, say a few words on the important question of the native growth of the poppy in China.

In his article in the *Nineteenth Century* Sir Rutherford says:—"They have no *locus standi* on international or political grounds, and no justification for charging the British or Indian Government with having imposed upon them by force, and against their will, a pernicious drug and an injurious trade. They have been consenting parties and participants in the trade and its profits from the first day to the last." Such a statement from such a man almost takes away one's breath. Were they consenting parties and participants in the profits when Lin threw into the sea over two millions worth of confiscated opium, which he might have sold? Were they consenting parties and participants in the profits when for twenty years after the Opium war they refused to recognise opium as an article of commerce, and lay an imperial tax upon it? Were they consenting parties when, according to Sir Rutherford's own despatch of Oct. 28, 1869, "The total prohibition of opium, the restriction of missionaries from inland residence, and the abolition of all extra-territoriality" were "the three cardinal points and chief objects of desire with the Chinese Government"? Or, when, according to the same gentleman's testimony before the Indian Finance Committee (reported in 1871) they would not "hesitate to make a crusade against" the practice of opium smoking were it not that they felt "powerless in the face of the determination of England" to have opium "inserted in the tariff"?

As for the general question of the employment of hostile pressure we may open Sir Rutherford's official correspondence almost at random, and we shall find the fact of this pressure acknowledged—and deplored. "If only means can be found of keeping from them all foreign meddling and attempts at dictation, there is yet ground for hope. . . . Governing under an incessant menace of this interference, wounded in their *amour propre*, and irritated with a sense of humiliation in their inability to resist. . . . I am thoroughly convinced they would go much faster and better if left alone."—(Sir R. Alcock to Lord Stanley, Nov. 15, 1867.) "Once relieved of the incubus of foreign dictation which has hitherto weighed upon them, I am satisfied from what I now see that they will move forward."—(The same to the same, Jan. 1, 1868.) "Were China strong enough to assert her international rights in defiance of any foreign Power, her Government could, of course, refuse to allow a right conceded to one country, under certain conditions, to be enjoyed by another irrespectively of these. . . . But China is scarcely in a position to assert her rights, in this or any other direction when contested by foreign Powers."—(Sir R. Alcock to the Earl of Clarendon, Oct. 28, 1869.) [These last words were written in reference to the claims advanced against China by France, but the same claims were advanced by England, and the Chambers of Commerce resented the suggestion that they should be abandoned.] "China, for the first time in a position to negotiate as an independent and sovereign State, without preface or coercion."—(Sir R. Alcock to M. de Rehfues, Oct. 20, 1869.) "The fact, so often overlooked, that 'for the first time we are about to negotiate a treaty the basis of which is not to be the right of conquest.' . . . In a word, we are no longer dictating conditions of peace, but negotiating for reciprocal advantages upon an equal footing."—(Sir R. Alcock to Consul Medhurst, April 1, 1869.) [The treaty so negotiated was rejected by the British Government.] We learn then that China, with the incubus of foreign dictation weighing upon her, under the incessant menace of foreign interference, with the only treaties she ever negotiated upon a footing of independence rejected, and not in a position to assert her international rights contested by foreign Powers, nevertheless has no *locus standi* on international or political grounds, and no justification for charging the British or Indian Government with having imposed upon her an item in her foreign treaties which it is one of her cardinal points and chief objects to get rid of, but to which she submits because she is powerless in the face of the determination of England to enforce it!

With two less important but very significant specimens of Sir Rutherford's candour I will close this letter.

In his paper read before the Society of Arts (*Journal of Society of Arts*, Jan., 1882, p. 225), Sir Rutherford contrasts opium-smoking with drunkenness, and while admitting that the victim of the pipe may impoverish and ruin his family, says:—"But no one ever heard of an opium-smoker going home from his debauch and brutally assaulting his wife, kicking her to death, or murdering his children." No—but in his evidence before the Indian Finance Committee Sir Rutherford told his questioners what he *had* heard of. "When a man has impoverished himself and his family, I suppose there is no crime at which he will stop for the sake of supplying himself, rather than undergo the torture that it is to be without it; so that he will sell his wife and children and property, and in the end I suppose will either rob or murder for the sake of it." If Sir Rutherford had said this at the Society of Arts it would, perhaps, have spoilt his point.

Again, in the same paper (p. 209) he says:—"In 1856 a rupture was again brought on in October of that year by a Chinese posse of officials and soldiers in a war-boat, suddenly boarding the *lorcha Arrow* while lying, with her colours flying, in the river near Canton, and pinioning and carrying away the whole of her crew, after hauling down the English ensign. The alleged reason for this outrage, &c." Sir Rutherford frequently lamented that he was pressed for time in reading this paper. Perhaps that is why he did not state what he knew perfectly well—that the *lorcha Arrow* was a Chinese ship, was owned by a Chinese subject, was manned by Chinese (with the exception of the master, who was not on board at the time), was *not under British protection*, and had no right to fly the English colours at all! The English officials admitted this to each other at the time, but it was urged that the vessel had been under British protection a short time before, and that the Chinese officials could not possibly know that she had ceased to be so. Sir Rutherford seems to think

that the British public cannot possibly know it either, but he is mistaken. The whole of the shameful story stands in black and white in the Parliamentary papers. Sir Rutherford charges those who oppose him with being ignorant of the facts. I do not retort the charge, though for the sake of Sir Rutherford's character I wish I could.

PHILIP H. WICKSTEED.

Religious Intelligence.

KIDDERMINSTER: CENTENARY OF THE NEW MEETING HOUSE.

Services to commemorate the centenary of the founding of the New Meeting House were held last week, and were attended by large congregations. In the interesting "Memorials of the Old Meeting House," published by the Rev. Geo. Hunsworth, M.A., an account of the founding of the New Meeting is given. During the ministry of the Rev. B. Fawcett, which extended over a period of thirty-five years, some division of opinion among the congregation began to manifest itself, and upon the Old Meeting pulpit becoming vacant this became more pronounced. By "a large majority," an invitation was given to the Rev. J. Barratt to become the pastor, and on Dec. 19, 1781, he accepted the invitation. "As soon," writes Mr. Hunsworth, "as it became known that he was about to become the pastor, a number of friends unfavourable to his coming, on account of their Arian beliefs, decided to secede. They asked to be allowed to hold their services in the Meeting House, during the intervals of public worship, and were requested in return 'to resign up one of the parsonage houses, for which they were in trust, agreeably to the trust reposed in them by the congregation, at whose expense the said houses had been built.' This they refused to do, and were therefore denied 'the use of the Meeting House by the major portion of the trustees.' They accordingly began to hold their services, Feb. 24, 1782, in a vacant warehouse on the bank of the canal, and there they continued to worship till the New Meeting Chapel was opened Oct. 18, 1782."

The celebration services were commenced on Sunday, the 26th ult., when the Rev. R. A. ARMSTRONG, B.A., of Nottingham, preached two admirable sermons to large congregations, and collections were made in aid of the day schools.

On Tuesday morning, the 28th ult., there was a large and influential congregation present, when the Rev. CHAS. BEARD, B.A., of Liverpool, preached an able and eloquent sermon from the words, "But I was free born" (Acts xxii. 28).

Tracing the history of the Presbyterian Churches, Mr. Beard showed how they had their origin in a love of truth and a willingness to bear witness to it, even at the cost of suffering persecution. This love of truth had been one of their most noted characteristics. They held firmly the doctrines which they had been led to accept as true, but left their descendants free to follow the light which God might send. They held sacred learning as a Divine gift, and did not shrink from reverent criticism and devout research. They had in their humble academies nourished this Divine gift, and had had in their churches men second in culture to no religious body. They had ever borne witness in favour of civil and religious liberty, not only for themselves, but for all. In every movement towards a greater freedom, in every effort for the social uplifting of the people, they had borne an honourable part. And in future they were going to be true to these three great principles. They were not going to bind the freedom of their church by any statement of doctrine or any formulated creed. Christianity did not need these. The voice of Christ calling to the weary and heavy-laden to find rest in Him would always attract and draw to Him the restless ones of earth. The reverence and adoration of men would ever be given Him, and it needed no kind of human device to keep the churches loyal to His spirit. They believed in freedom as firmly as ever they had done—in freedom not only of the highest kind—the freedom which comes from holy and devout living—in freedom not only of every church to worship with such forms as they might see fit—but in freedom to follow truth with perfect loyalty, quite certain that no sincere unbelief could ever open the gates of an everlasting hell, and no insincere belief open the gates of an eternal heaven. They would still be loyal to learning, endeavouring to open their minds to all the great influences of modern thought and research. They would still take their stand by the side of the oppressed and downtrodden ones of

earth. He cared little for their progress as a sect, if such they must be. He cared much for the diffusion of their principle, and he looked forward to that day, which might even now come but for the hardness of their hearts, when there might be the worship of one God in one church, the service of one Lord, the holding of one faith, the earnest waiting for the realisation of one great hope.

The ordinary meeting of the ministers in connection with the Midland Christian Union was also held in the chapel.

In the afternoon a public luncheon was held in the Masonic Club Assembly Room, Mill-street, and was largely attended. Mr. W. TALBOT presided, and among the company present were the Revs. C. Beard, B.A., R. A. Armstrong, B.A., H. W. J. Alsop, D. Heap, E. C. Tounie, B.A., B. Wright, G. St. Clair, H. W. Crosskey, J. B. Gardener (Birmingham), A. Lancaster (Whitechurch), W. Carey Walters, W. Cochrane (Cradley), H. Eachus (Coseley), J. C. Hurst, J. Roberts, B.A. (Cheltenham), J. Harrison (West Bromwich), P. Dean (Walsall), Lindsey Taplin, M.A. (Kingswood), C. D. Badland, M.A., H. McKean (Oldbury), W. Agar, A. W. Worthington (Stourbridge), and T. Pipe (The Lye); Mr. and Mrs. S. Hollins (Sion House), Mr. and Mrs. W. Hatton (Hill Grove), Mr. and Mrs. W. Green, J.P. (The Copse), Mr. and Mrs. W. H. Talbot, Mr. and Mrs. C. Hughes, Mr. and Mrs. G. Hopkins, Mr. and Mrs. A. Cowell, Mr. and Mrs. B. Hepworth, Mrs. Talbot (Oakland), Mr. and Mrs. R. Chadwick, Mr. and Mrs. G. T. Isaacs, Mrs. W. Talbot, Mrs. Weir (Malvern), Mrs. Hughes (Woodseton), the Misses Talbot, the Misses Hatton, the Misses Badland, the Misses Lee (Kinver), Dr. Martin, Mr. H. New (Evesham), Messrs. J. A. Kenrick, J.P., C. Harding, S. Greenway, J. M. Timmis (Birmingham), W. P. Greenway, J. White (Dudley), Grosvenor Talbot (Leeds), G. W. Oldland, W. H. Green, G. Holloway, J. Stooke, W. H. Hodgson, F. Colsey, G. Stansfield, C. Isaacs, J. Arnold, &c.

The members of the Kidderminster Glee Union were in attendance, and sang grace before and after meat.

The CHAIRMAN expressed the pleasure it gave him to take part in the celebration of the Centenary of the New Meeting House. He distinctly remembered several of the original seceders from the Old Meeting who assisted in founding their chapel, and to whom they owed so much. Not only were they indebted to them for the founding of the chapel, but also the schools, and especially to one of the seceders—Nicholas Pearsall, who founded the Grammar School, in which so many celebrated men were educated. Dr. Lant Carpenter received his education there, as did also Mr. W. Mountford, who was educated there, and then went to York College, becoming a celebrated man both as a preacher and writer. Then there were the Sunday and day schools, which were acknowledged for many years to have been the best schools in the town, and where many men who had held high positions both in the town and country received their education. Their spiritual ancestors must have been men of sterling worth and of great courage; for it required much courage in those days to declare oneself an Unitarian, as to do so was to expose oneself to the opprobrium and sarcasm of those around. They revered those who had gone before and who had laid the foundations for the religious liberty which they now enjoyed. He had pleasure in proposing the health of the Queen, who was the greatest and best sovereign who had ever occupied the throne of England.

The Rev. H. W. CROSSKEY proposed the health of the preachers who had officiated on that interesting occasion—Mr. Armstrong, who preached on Sunday, and Mr. Beard, who preached that morning, with Mr. Gardener, who assisted at the service. It was a somewhat unusual thing for a minister to propose the health of his brethren in the ministry; but there was some propriety in his doing so, because it had been his joy to have heard Mr. Beard's first sermon, and that morning he had heard the last he had yet delivered, and during the whole of the long period which had elapsed since his college days he had found in Mr. Beard a firm and faithful friend. Mr. Beard was one of the most distinguished ornaments of the Free Churches of England—(cheers). His sermon that morning contained all those characteristics which had so long distinguished him—a blending together of perfect intellectual freedom, with deep reverence, and a strong faith in what he preached. Then, in Mr. Armstrong, they saw a distinguished representative of a later generation, of which also Mr. Gardener was a member. He asked, on behalf of the clergy, for the generous sympathy and confidence of the laity. They had to speak frankly that which they believed to be true. He did

not believe that congregations wished ministers to be merely the echo of their own thoughts; and often there must be a little grating, when, from the pulpit, things were said which were not even palatable to the congregation. But no minister would be worthy of his position if he merely sought for popularity, or had resort to arts for the sake of personal ease or passing success. He was sure that had Mr. Beard followed a more public calling he would have risen to the highest eminence—(hear)—but he preferred to be a humble teacher of the faith of Christ, and to reach and influence men's hearts and lives by setting before them the pure religion taught by their Master. Of course they, as ministers, did not rank along with the lawyers, doctors, manufacturers, and the rest—(a laugh)—but he felt sure that if they had a fair field in the battle of life, with such ecclesiastical personages as bishops and archbishops, such representatives as Mr. Beard and Mr. Armstrong would not have come off ingloriously in the fight—(laughter).

The Revs. J. B. GARDENER and R. A. ARMSTRONG having replied,

The Rev. C. BEARD rose, and was received with loud applause. He thanked his old and valued friend Mr. Crosskey for the extremely affectionate way in which he had proposed his health. When informed that morning that he had to preach before a good number of ministers, his first impulse was to express the hope that many of them would not come, as he had not written his sermon. Although at times he thought an extempore sermon quite good enough for the laity—(laughter)—indeed, he sometimes found that they preferred that method—(applause)—he was not quite sure whether it would meet with the approval of the clergy. He was extremely glad to congratulate the members of the New Meeting congregation on the very prosperous state of the church. He had had the privilege to know their minister before his removal from Whitchurch, and he knew that wherever he went he would be sure to do admirably good work, and, if supported by an energetic and faithful congregation, he would be sure to make a considerable mark in any town where he elected to reside. It was a very happy augury that at the beginning of their second century of Congregational existence they should be headed by a man who, while he had the principles of the past thoroughly enshrined in his heart, had yet his face fixed upon the future. He could not help indulging in a personal reminiscence. They were there as members of the Midland Christian Union, and he should be untrue to the spirit of the occasion if he did not mention one old friend—the Rev. J. Gordon, of Evesham, and afterwards of Kenilworth, who, though he was much older than he (the speaker), honoured him with the privilege of an equal friendship, and loved him as he (Mr. Beard) loved and honoured him, and whose outspoken love of truth, and whose fervent attachment to the principles which bound them together, would long survive among the members of that Union, as they could never be effaced from his own heart. The speaker, in conclusion, expressed the joy it had given him to be present at the services of that day.

Mr. S. HOLLINS proposed "Civil and Religious Liberty all the world over." When they referred to the past and saw what had taken place during the last one hundred years they could look hopefully forward to the future. There was yet much to be done before they obtained perfect civil and religious liberty. As long as they had such sad affairs going on as had lately been done in Austria, or what was being done in the East under the cloak of religion, or sadder still, when they looked close at home, they could not help feeling convinced that much more civil and religious liberty was sorely needed—(applause).

Mr. J. A. KENRICK, J.P., thought it would be a good thing if, before they held meetings of that character, they should always have such a sermon as the one which was preached that morning—(hear, hear). At the present time sermons of that description were badly needed. The English people, under the pretence of a love of civil and religious liberty, acted very much like the Otaheitean cooks were said to do in preparing the food for company—to chew it before they sent it to the table; and we acted in a somewhat similar manner, because wherever they went they thrust their view of liberty down the throats of the people. If they could be brought to believe that liberty could be exercised in a different way to that in which they found its best exponent they would be very much more useful in their intercourse with the rest of the world. It appeared that that phase of the question was just now very well represented by the scenes which they were witnessing

in the House of Commons. Civil and religious liberty had hardly as yet obtained the full consent of the whole nation; but, at the same time, they were happy in thinking that they were descended from ancestors who knew the value of both civil and religious liberty, and fought and suffered for it, and did everything they possibly could to promote it. He was sure that encouraged by such sermons as they heard that morning they were not going to be backsliders in any way—(applause)—and from what he knew of Mr. Walters he would advocate that principle in his warmest and most eloquent manner. He felt sure that that spirit would permeate the whole of the congregation, and that the spirit would leaven the whole town. He hoped the prophecy which he was now about to make was not without some foundation; that when the second centenary of the New Meeting House was celebrated full civil and religious liberty would have been obtained, and that it would be no longer necessary to propose such a toast as he now had the honour of responding to—(cheers).

Mr. GEORGE ST. CLAIR proposed the health of the Rev. Carey Walters and the members of his church and congregation, who had so kindly entertained the ministers. They had all thoroughly enjoyed the discourse delivered by Mr. Beard, and all saw the importance of it. All took in the full meaning of it, and henceforth would never be heard saying one word against the doctrine of Evolution, which, as Mr. Beard had said, was a revelation from God, notwithstanding that it came through Mr. Darwin. He ventured to express the hope that when the third jubilee of the chapel was celebrated the ministers of the union would be again invited, and that then they would find Mr. Walters still labouring among a loving and devoted people—(cheers).

The Rev. W. CAREY WALTERS, in rising to reply, was loudly cheered. He thanked the company for their expression of gratitude for the arrangements which had been made, and while they were conscious that there must necessarily be some defects in such arrangements, they had done their best to give a hearty welcome to all. The greatest pleasure he could have was to give pleasure to his brother ministers. The greatest possible kindness had been shown to him ever since he came into the district, for while at first he felt as a stranger he soon became as a child at home. The spiritual atmosphere of the churches had been very helpful to his own spiritual life, and the communion and fellowship which he had enjoyed with brother ministers had helped him greatly in obtaining clearer views of truth and nobler modes of living. As to his congregation, Mr. G. Hopkins, who was the representative of the oldest family, would respond; but he must say that the relations of pastor and people had been relations of almost unmingled happiness and joy to himself, and he would only say, as he answered a correspondent who wanted him very recently to preach on trial, that he would not change his congregation with anyone in the country—(cheers). He hoped at the end of another fifty years he should not be in the ministry, but that he should by that time, if spared, have earned some moderate competence which would enable him to retire into some secluded spot and spend the remainder of his days, but he could desire nothing better than to be surrounded by such warm and loving hearts as he found in the members of his congregation.

Mr. G. HOPKINS presumed that he had been selected to respond on behalf of the congregation, from the fact that he was the grandson of one of the first members of the New Meeting congregation, and the family had from that time been identified with the place. He had tried to the best of his ability to help on the various institutions of the New Meeting. They had reason to congratulate themselves that they lived in happier times than did their forefathers. It was no easy thing to be an Unitarian in the olden days. You had to face the opprobrium and obloquy of the people. A ban was upon such a man both socially, religiously, and politically. Now they could all follow the bent of their consciences, and worship God in their own way. In the early days it was no uncommon thing for a man to be mobbed if he was known to be a Liberal. And they might depend upon it their spiritual ancestors were Liberals. Although they did not sympathise with much which occurred during the French Revolution, they had much sympathy with the efforts of the peasantry. In the days of the French war they set their faces against the abominable way in which the Government of the day spent the lives of many of their fellow-countrymen, and they might depend upon it that in the days of early reform their ancestors were among the leaders of the reform in Kidderminster. To his own knowledge they were among the most

strenuous advocates of the repeal of the Corn Laws, and looking to the future he firmly believed that the members of the Free Churches would help forward everything which was good and true in the Liberal party—(hear). He was proud to be a representative of such a congregation, and to see such a large and influential meeting. They had made many improvements during the last few years. The somewhat dull and heavy-looking chapel had been marvellously improved. They had now a brisk and energetic minister, whom they all loved. He had plenty of talent and capacity for work. Indeed, he did not think Mr. Walters knew how to find enough to do, so he went out into the highways and byways and said to the people "You must come in." He would paraphrase something which Emerson had said, and would say they did not look mournfully back into the past, but tried wisely to improve the present, and looked forward into the shadowy future with firm faith and manly hearts, and he hoped all would endeavour to do the best they could to make the future as successful as it could be, as they hoped it might be—(applause).

Mr. A. COWELL proposed "The Visitors from other Free Churches and other Denominations." They hoped that all would find the services of that day a stepping stone in the future, and would obtain something which would help them onward in the path of religious liberty and freedom. When they found a constituency which was prepared to send an avowed Atheist to Parliament it was well that they should let the pure and simple religion of Jesus go forth into the world. He rejoiced to see so many preachers of that Gospel present that day, but there were others there who were not preachers of the Word, but who had on many occasions shown them great kindness. He alluded to such gentlemen as Mr. W. Hatton—(applause)—who, although not connected with their church, had always shown a great readiness to grant them the use of his meadows on the Sunday-school celebration, and the thanks of the congregation were due to such gentlemen.

Mr. W. HATTON was called upon to respond. He remarked that it was a source of great pleasure to him to observe that there were abundant evidences that society was disposed to think more reasonably and more charitably than hitherto upon religious matters. Much exclusiveness still existed, but men were beginning more clearly to believe that the great God looked with equal love and care upon all His dutiful children, and that those would be best fitted to enjoy the happiness of the future life who lived in this life in conformity to His will—(applause). Hundreds of years before the birth of Christ Pagan philosophers taught that purity of life would lead to the enjoyment of the greatest happiness, and when He came He taught all that was beautiful and good in the old philosophy, inaugurating a new system, which would sweep away the false Paganism, with the rites and ceremonies of the Jewish Church, and taught the people how to worship God in simplicity and truth. The more they contemplated the life of Christ the more would they see through the transparency of his pure, simple, and loving nature, the tender, affectionate and loving care of their Heavenly Father. Dogmas and bigotry must necessarily retire before the advancement of education and enlightenment, and if the pure religion of Jesus Christ was constantly set before the people, in time they would be able to emulate that beauty which was in holiness, and strive for that happiness which sprang only from a conscientious desire to do that which was right—(applause). Let them hope the time would come when there would be one church, ample and broad enough to receive into its fold all true Christians, who should be charitable and helpful to each other as pilgrims travelling by many paths to one eternity.

Mr. GROSVENOR TALBOT also responded. He alluded with feelings of unmingled pleasure to the change which had been introduced of late years in theological belief. Now they were beginning to see that heaven was to be gained by righteous living rather than by preaching the doctrine of an everlasting hell. During the last hundred years they had signs of wonderful material as well as religious progress. Steam and electricity had well nigh revolutionised society, while in religion superstition had well nigh died out. They were getting back step by step to the pure and simple religion of Jesus Christ. It was less than one hundred years since Dr. Priestley was thrust out of Birmingham, and now they saw a professed Unitarian not only returned as one of the members for that great town, but a member of her Majesty's Cabinet—(cheers).

The Rev. A. W. WORTHINGTON briefly proposed "The Ladies," to which

Mrs. W. TALBOT responded. They heard much in the present day of the rights and duties of women, and she would remind her hearers that so long as they had such representatives as Miss Carpenter, Miss Martineau, Miss Nightingale, Mrs. Buckton, and many other women of their faith, who had *manfully* done their duty—(loud laughter)—they were encouraged to claim those rights. She believed that there was a work for woman to do outside the hearth of her own fireside, for while she had a grand and noble mission there in inspiring the young with a love of unselfishness of truth, and of moral courage, yet there was much good work outside that sphere to be done.

The Rev. W. CAREY WALTERS, in eulogistic terms, proposed the health of the Chairman, who bore an honoured name, and who had taken an honoured part in connection with the life of their congregation. He had been faithful to the power of the true religion of Christ, and all hoped that for many generations to come representatives of the family would be identified with the work carried on at the New Meeting.

The CHAIRMAN briefly replied, and the proceedings were brought to a close.

THE SOIRÉE AND PUBLIC MEETING.

A soirée and public meeting was held in the Town-hall, which was largely attended. After tea the chair was occupied by Mr. JOHN SROOKE, who was supported by most of the ministers who were present at the earlier service.

The CHAIRMAN said the occasion which had brought them together was a deeply interesting one. It was just one hundred years since their ancestors banded themselves together for the purpose of founding a church upon broad and liberal principles—a church whose members could meet together and worship God according to their ideas without being required to subscribe to articles of faith or creed of any kind. When they looked at the names of those who formed the first congregation, and whose names were found in the trust deed, they saw that they were men who for the most part occupied high positions in the town, and who had nothing to gain by separating themselves from the religious organisations of the time. He believed he was correct in saying that at that time there were only two churches in the town—the old parish church and the Old Meeting-house. One hundred years ago a minister was appointed to the Old Meeting pulpit whose doctrines and teachings were unacceptable to a considerable number of the congregation. Those men felt themselves to be in an uncomfortable position, and they determined to secede and form a church according to their own ideas. That church had now existed one hundred years, and that day they celebrated the centenary. During that period many changes had taken place. They had among them to-day descendants of the original founders of the chapel, including Mr. G. Hopkins, Mr. W. Talbot, and Mr. Grosvenor Talbot (who had come from Leeds to be present on that occasion). They knew that Mr. Grosvenor Talbot was a worthy son of a worthy father. They all knew how Mr. George Talbot was held in esteem by the congregation. He was not only an active member of the church, but also an active worker in the Sunday-school. The principles upon which the church was founded he believed the congregation had been faithful to up to the present time. Some time ago he saw a remark to the effect that the flag of liberty had been lowered at their church, but he distinctly denied that statement, for he believed that the principle of liberty was as faithfully carried out as ever. Because they had introduced new features into their chapel and services it did not necessarily follow that they were endeavouring to ape the church. It was their duty to consider every point upon its merits. People were not less kindly disposed because they had a light and cheerful chapel. They had done well in stepping out of the old groove and in making things more bright and cheerful—(applause). It was pleasing to find that at the end of one hundred years they found themselves in a prosperous and sound condition. Much of that was due to their worthy minister, but Mr. Walters must admit that they were not without some kind of life when he came to them. They had every confidence in the future, and he believed that their church would increase and prosper in everything that was good and useful. They would very soon have to consider the question of enlarging their chapel, because so long as the church progressed they were justified in making proper provision for their increased numbers—(applause).

The Rev. R. A. ARMSTRONG then addressed the meeting at considerable length. It was extremely

gratifying to him to conduct the services on Sunday last, because it was evident that although that church was one hundred years old, it possessed life and vigour and the spirit of youth. Since he had been in Kidderminster he had heard that his little boy, three years old, inquired on Sunday morning where papa had gone to, and was told he had gone to Kidderminster. This seemed to fill the boy with alarm, as he pronounced the word "Kill-a-minister"—(laughter)—and the boy expressed a hope that his papa had taken with him his brother's bow and arrow, so that he might have a shot at the town before he was killed—(renewed laughter). From what he could see of Mr. Walters, the congregation would not seem to be very ferocious, as he seemed to be not only in good health, but was working among a congregation who seconded his efforts and laboured with him in love and sympathy for the good of the town—(applause). Nothing wore out a minister so rapidly as for him to struggle along without the sympathies of his people. Something had been said that day about it requiring courage in the past for men and women to identify themselves with the cause of the Free Churches; but whenever he heard of such things he was reminded of that noble picture which was exhibited at the Royal Academy last year, entitled, "Christ or Diana," in which an Ephesian girl was represented as standing up nobly for the truth. They wanted men to be ready to face whatever consequences might come for that faith which they believed to be true—to face ridicule and loss for the love of truth. And, after all, what were the hardships which we had now to bear compared with those endured by their forefathers. They wanted the Ephesian girl's love and truth, and less love for dogma. They wanted to understand that truth was not the battle of the theologians, that it was not devoted to any creed; if they would only remember that truth was a deeper thing than all the creeds, that truth was God himself, and none other, then there was some hope that man would never be so mean and base as to turn away from that for the sake of some worldly gain—(cheers).

The Rev. CAREY WALTERS said he did not think it would be right if they passed over that evening without their minister having an opportunity of saying a few words about the past, the present, and the future. In searching the records of their church, he did not find anything particularly glorious in the secession from the Old Meeting House, which originated their congregation. When Mr. Beard wrote consenting to preach that day, he asked, "How in the world is it, Mr. Walters, that you are celebrating your centenary, and not your bicentenary? How is it, if you are Baxter's congregation, you did not come out of the Church two hundred years ago?" The fact that they had that precious relic, Baxter's pulpit, which he for one would not part with for £500, had led many ministerial and lay friends to imagine that they were Baxter's congregation. Baxter never had a congregation other than those who worshipped in the Parish Church, and they were simply a body of men who claimed to inherit Baxter's spirit, and who believed if Baxter had lived to-day he would have been one of them. He quite believed that Baxter was so far before his time, two hundred years ago, that had he lived in these days, with the increased light and wider charity they had, he would have cast in his lot with them. He could not find anything but a very prosaic record relating to the early history of their church and congregation. He would like to get up a romance and throw a halo about their history, but it formed itself into the simple fact that there were men at the Old Meeting a hundred years ago who wanted their own way, and could not have it, so they came out to form a congregation of their own. They tried to remain where they were, and they even asked to be allowed to have their own minister, and conduct a service between the hours when the orthodox service was being conducted. That was in 1782; and later on in the same year he found the New Meeting House was built. Having read the names of those who were connected with the establishment of the Church, Mr. Walters said the land for the chapel was bought for £45, by Nicholas Pearsall, from William Wheeler, of Winterfold. On this land was built the chapel which was to be "for the use and benefit of the congregation of Protestant Dissenters, commonly called or known by the name of Presbyterians." It was stated in the trust deed, a year or two later, that the Meeting House had been erected partly on this land, and partly on other land of Nicholas Pearsall, and he sold it with all its appurtenances for the sum of 5s. to the trustees. It was not a profitable bargain for him, but they held his name in everlasting remembrance. The building

was to be used for a meeting-house by his Majesty's Protestant subjects, dissenting from the Church of England, commonly called Presbyterians; but so uncertain were the conditions of English liberty at that time, that there was a provision in the deed, that if ever a time came when Protestant Dissenting services should be forbidden by the law of the land, rather than the chapel should go into the hands of the Established Church it should be used for any secular purpose the trustees might agree upon. The Rev. Robert Gentleman was the first minister, and he believed the Rev. W. Severn succeeded. Mr. Severn seemed to be terribly advanced for his day, and the congregation and others were so divided that he had to send in his resignation. Some private letters from Mr. Severn had lately come into his possession, and they revealed a state of things in a Kidderminster congregation which he only hoped would never occur again. It was absolutely impossible, wrote Mr. Severn, for any minister to preach to such a divided congregation. Whatever their divergencies might be now, he did not think that they should ever turn away a minister because he did not preach just exactly what the congregation believed. After Mr. Severn left the other party had a turn, and they got a Mr. Lake, but in three years he had to leave. A letter of that period stated that it was absolutely impossible to give to any minister a unanimous invitation. The division, however, passed away, and an invitation was given to the Rev. Richard Fry. Under his ministry the congregation became united and influential, but in an afternoon he had sometimes but a congregation of three or four besides the chapel keeper—(laughter). Mr. Fry was respected by everybody who knew him, but twice did the congregation reduce his salary. Now he (the speaker) could not forgive them for such an act—(renewed laughter). To knock off £10 a year when a man was getting old, on two successive occasions, was an unpardonable sin—(laughter). Mr. Fry resigned a short time before his death, and expressed a wish to be buried in the old Parish Church, and they knew what happened. A man who called himself a Christian minister, the curate of the Parish Church at the time, wrote a very intolerant letter with regard to the expressed wishes of the deceased. Although they had not advanced to the breadth of charity which he wished to see, no minister in the town would send such a letter now. They had, therefore, made some advance. Mr. Fry died and was buried, and that was the origin of their Nonconformist cemetery. Step by step they had advanced in this matter of Christian liberty, and he trusted they would never go back one single step. Every citizen had a right to burial with such service, or want of service, as he might deem to be fit and proper, however much they might regret the decision to which some of their friends had come. However much he might be grieved at that course, he still maintained the absolute right of every English citizen to burial with such service, or want of service, as he might think proper. This was the simple and natural result of the liberty which was at first denied to Mr. Fry. After Mr. Fry there were one or two ministers at the New Meeting whose ministries did not appear to have been particularly remarkable; but he must now name one absent from them that evening—the Rev. Matthew Gibson, who was respected by everybody who knew him. After Mr. Gibson came Mr. Parry; following him, Mr. Lunn; following him, Mr. Fish, whose ministry, short as it was, was singularly powerful and noble in its influence. Following Mr. Fish they had three years of peace under the ministry of Mr. Mellone. He would not now say a single word about the two happy years he had passed among them. Within recent years they had made changes in the place. The three-decker pulpit had been taken away, the pews removed, in the corners of which there had been very comfortable snoozes—(laughter)—and a chancel, vestry, and organ, built at a cost of £1,000. In the changes which had been made in the services it had been said that they were aping the Church and introducing a weak imitation of episcopal rites, and many other phrases were used about them. They did not care for those things. They had got the prettiest chapel, internally, and the most comfortable place of worship in the whole town. The liturgical service which they had he prized very highly, and they allowed him to alter it when he pleased, and use prayers of his own. If they would allow him to thank them for one thing it was for allowing him to do in a most marvellous measure just what he liked—(applause). He felt that he had a great deal to thank them for. When the services were held in the Town Hall, it was said by a gentleman that he supposed Mr. Walters wanted to have

a chapel of his own and have his own way in it. The answer made was, Mr. Walters has got a chapel already, and has just as much of his own way there as was good for him. He did not think they had changed there, though they had changed their doctrine. They had certainly come away from the Arian views held by their ancestors, and had passed through various modifications of opinion. He did not suppose that Mr. Fish preached exactly the same doctrine as Mr. Gibson, or that he preached the same doctrine as Mr. Fish; but notwithstanding divergence of views, he believed there had not been among their ministers any difference of views which hindered their united Christian work. He began by telling them that he did not wish to have dominion over them, but to be partaker of their joy. He did not wish to speak to them as a Pope, but only as a man, telling them what he believed to be true, and leaving them to judge of the truth of what he said. He stood on the firm basis of historical Christianity, believing in a miracle-working, crucified, risen, and ascended Christ, but he did not wish to narrow the Church further than that belief in God which was presupposed by their being a worshipping assembly. While there had doubtless been mistakes in the history of the Church in the past, while there had been periods of its history which none of them wished to recur again, they had much to be thankful to God for. They had done an educational work in the town second to none done by other churches, and they had ever had men in their midst foremost in all matters of progress, freedom, and the upholding of the rights of Englishmen. He asked for their sympathy, their confidence, their affection, their personal, earnest co-operation, believing that if he had these they would as pastor and people go on together till they had not only enlarged their borders, but destroyed the prejudice which existed against them—(applause)—as they gathered men and women into their fold to find there their rest and their peace—(loud cheers).

The rest of the evening was devoted to a well-selected musical programme, in which Misses Badland and the Rev. C. D. Badland, M.A., took part.

A vote of thanks to the vocalists was moved by Mr. G. T. Isaacs, and seconded by Mr. A. Cowell, who congratulated Kidderminster on the possession of such talent.

The vote was carried with loud applause, the audience feeling how deeply indebted they were especially to the members of the Glee Union for their willing and able services.

A vote of thanks to the Chairman, moved by the Rev. W. C. Walters, and seconded by the Rev. C. D. Badland, the hymn, "Abide with me," and the Benediction, closed a most successful and enthusiastic meeting.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

On Saturday evening, the 4th inst., the annual meeting of this Association was held in the Ulster Minor Hall, Belfast. Besides several ladies, the following were present:—The Rev. JOHN A. CROZIER, Newry (in the chair); the Revs. C. J. M'ALESTER, Holywood; Alexander Gordon, Belfast; Alfred Payne, Newcastle-on-Tyne; David Thompson, Dro-more; James Kennedy, Larne; Joseph Pollard, T. Dunkerly, Comber; J. J. Wright, Mountpottinger; R. J. Orr, J. Cooper, T. H. M. Scott, Messrs. F. D. Ward, J.P.; William Spackman, Gawn Orr, M.D.; George R. Smith, John Campbell, Mossley; Drummond Porter, N. Oakman, John Hunter, John Rogers, W. H. Malcolm, John Campbell, Lennox-vale, &c.

The CHAIRMAN said before he asked them to proceed with the work of the annual meeting he thought it was his duty to direct the attention of the meeting to a matter which he had no doubt had thrilled the hearts of all present in connection with those of the people of the realm in which they dwell. It was to express in their name and his own their deep and heartfelt thankfulness to Almighty God who had warded from the life of their beloved Sovereign the bullet of the fanatic would-be assassin—(loud applause).

The Rev. C. J. M'ALESTER (secretary) read the report of the committee. It stated that the depositary had been supplied with the leading works, English and American, which advocated Unitarian Christianity. The revised New Testament supplied new arguments in favour of the Unitarian faith of a positive kind by its better readings and clearer renderings of the sacred text. The report also referred in terms of regret to the death of Mr. Samuel Sharpe and the death of the Rev. Dr. Bellows, New York. It concluded with the following paragraphs:—

"An invitation has been received from the secretaries of the National Conference, to be held in Liverpool in the month of April, with whom your committee are in correspondence, being anxious to ascertain whether the basis of the conference will be distinctively Christian.

"The hope has often been expressed that some efforts of a directly missionary character should be undertaken by this association. Your committee have felt the importance of such a work, but unless wisely undertaken and judiciously carried on it could accomplish no good, and the means at the command of the committee would be quite insufficient. It would seem that in the meantime we must be satisfied with the circulation of books and tracts to build up the faith of the elder and to educate the minds and hearts of the younger members of the denomination."

Mr. J. ROGERS (treasurer) read the financial statement, which showed that there was a balance in hand of £44 14s. 2d.

The CHAIRMAN, in moving the adoption of the report, said it contained matters of no ordinary interest. He thought that in the revision of the New Testament they might congratulate themselves on the performance of what was on the whole a good work. The revised version was largely promotive of their views.

The Rev. DAVID THOMPSON seconded the motion which was agreed to.

The Rev. C. J. M'ALESTER moved—"That we welcome the Rev. Alfred Payne, pastor of the Church of the Divine Unity, Newcastle-on-Tyne, to this annual meeting of our association, founded in support of a Scriptural and authoritative Christianity, having as its cardinal doctrines the Fatherhood of the one God and the Divine mission of Christ, and according the right of private judgment to its members." The controversy which resulted in the formation of that society, and the principles upon which it was established, had been too lately discussed to render it necessary that he should enter into any explanation of the establishment of the association on the principles which it was formed to maintain. On the matter of religion there was in their own day and there always had been a great diversity of opinion. "Many men of many minds" was a truth that was strikingly illustrated in the history of religion; and they would be exceedingly intolerant and narrow-minded if they denied the sincerity of those who thought differently from them—whether in the one direction or the other; whether in Calvinism or farther back in the direction of the Roman Catholic religion, towards what are termed advanced opinions, towards sceptical views, towards deistical opinions, or farther still, towards that form of religion or irreligion which is designated by the name Agnosticism. It was the duty of every man to endeavour to ascertain what was the truth in every department of knowledge to which his education was turned, and especially in the matter of religion. He was right in saying that those who were instrumental in organising that association, and those who generously and zealously gathered around it for its support, held conscientiously the views which were known as Unitarian Christianity—that was, belief in the doctrine of one God, in one Person, and belief, at the same time, in the divine mission and authority of Christ. And they should have been sacrificing principles that were considered especially valuable and ennobling. Led by the distinctive position which they had assumed to cherish no sentiments of intolerance or narrow-mindedness towards others who could not think as they did, and who had the same right to form their own opinions, he could not at all understand that spirit of animosity which was frequently found between those who did not think with one another in religion, a feeling which was usually strongest between those whose views were most nearly alike. He always dissented with considerable diffidence from any opinion expressed by the chair. Their respected chairman had stated that an association like that one was not exactly designed to be missionary in its operations. He (Mr. M'ALESTER) admitted that there was a kind of missionary effort in the circulation of tracts and books. A society of Christians, attaching unspeakable importance to the principles which characterised it, should do something more, and he did not despair of that association yet attaining to a better position than they had yet reached. He did not think that the Non-Subscribing Association was just organising for carrying on missionary efforts in connection with Unitarian Christianity. That association was not Unitarian in its principles, it was strictly Non-Subscribing; and it was just such a society as that one, having a thoroughly Unitarian basis, that should make efforts

to spread the views that were believed to be important; but if they did so they were not to be satisfied with subscriptions such as they had received hitherto. He did not think that any man who was thoroughly earnest for the spread of Christianity beyond his own Church would be satisfied with giving half-a-crown a year. They must have larger subscriptions, and perhaps also a larger number of persons subscribing. He was quite sure that they would be heartily sustained by many; he had faith in their people if only a good cause was shown to them. He was glad to know they had there a brother minister from the sister island, from a district in England of remarkable interest as a field of pastoral labour and missionary operation. He had reason to believe that Mr. Payne was not only filling an important position in the North of England, but zealously and successfully carrying out the objects to which he has given his mind. It was not necessary that he should enter into particulars then. He knew that Mr. Payne was a sympathising and faithful pastor, and that he and others with him were making noble efforts for the spread of Unitarian Christianity in their own district. He (Mr. M'ALESTER) remembered when a very young man being present at the first annual meeting of the Belfast Unitarian Society, of which the present society, as the chairman had justly stated, was the legitimate successor; he was at the meeting, not as a member of any denomination at all, for at the time he was not identified with it; he strolled in to hear and see what was going on. There were men there with whom he became well acquainted afterwards, whose forms rose up distinctly before his mind. But, when one or two persons had spoken belonging to the local district, there arose up in a pew in front of the pulpit in the Second Meeting-house a man of noble form and appearance, who, as he had a black neckerchief, appeared to be a layman, and the moment he opened his lips he riveted his (Mr. M'ALESTER's) attention. It was the Rev. George Harris. That distinguished man settled in Newcastle-upon-Tyne, and it was very much through his instrumentality that the church in which Mr. Payne now officiated was erected. He (Mr. M'ALESTER) knew what painful and anxious feelings Mr. Harris had in the contemplation of a form of Unitarianism rising up around him with which he could have no sympathy, because it seemed to throw overboard the Divine authority of revelation.

Mr. F. D. WARD seconded the motion, which was agreed to.

The Rev. A. PAYNE, who was warmly applauded, delivered an interesting address.

The Rev. A. GORDON moved the following:—"That the members of the Ulster Unitarian Christian Association, at their annual meeting assembled, desire to give expression to the deep and sorrowful emotion which has been stirred in them by the death of the Rev. Henry W. Bellows, D.D., of New York, whose labours as a Christian philanthropist have earned the gratitude of mankind, and whose services to the cause of Unitarian Christianity have endeared his name to his fellow-labourers in all lands; and that this resolution be communicated, with the assurance of our respectful sympathy, to the Rev. Russell W. Bellows, as the representative of the family, and the Church bereaved of one so greatly loved, trusted, and revered."

The Rev. THOMAS DUNKERLY seconded the motion, which was passed unanimously.

The meeting concluded with a vote of thanks to the Chairman.

LONDON AUXILIARY SUNDAY SCHOOL ASSOCIATION.—We learn that the half-yearly religious service to the teachers and others will be held on Saturday, the 25th inst., at Little Portland-street Chapel, when the Rev. Dr. James Drummond will preach. At the Conference, in the evening, Miss Anna Swanwick will read a Paper, which will be afterwards discussed.

LITTLE PORTLAND-STREET CHAPEL.—On Sunday evening last the first of a series of lectures on "Unitarian Affirmations" was given in this chapel by the Rev. P. H. Wicksteed, M.A., his subject being "Religion and Theology." There was a good attendance, those present being nearly all members of the working class. The further lectures of this series are to be delivered by the Revs. J. W. Freckleton, J. E. Odgers, M.A., H. E. Dowson, B.A., and H. Carey Walters. At the close of the service last Sunday evening there was a performance of sacred music. Nearly all who were present at the earlier service stayed for this, and their numbers were reinforced by fresh comers, so that there were

between three and four hundred persons present. The selection was listened to with quiet attention. MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.—The annual meeting will be held on Good Friday, April 7, at the Strangeways Free Church, Manchester, when the Rev. R. A. Armstrong, B.A., of Nottingham, will be the preacher at the morning service, and the Rev. Denny Agate, B.A., of Gorton, will read the paper at the evening.

BELPER.—We record with pleasure that at the recent School Board election the Rev. Rees L. Lloyd, who has been a member of the Board since its formation, was again returned; and at the meeting of the new Board, held on Monday last, on the motion of the vicar of Christ Church, seconded by the minister of the Congregational Church, was unanimously appointed Chairman.

PLYMOUTH.—On Sunday evening the Rev. W. Sharman spoke to a large congregation assembled on the religious meaning of the Northampton election. He denied that the election was a victory for Atheism and lawlessness. On the contrary, it was the triumph of righteousness and religion. The people of Northampton were intelligent, law-abiding, and Christian. What slight disorder, and it was very slight, took place was caused by the foul falsehoods uttered for purposes of provocation against the honour of Northampton homes. The election was chiefly conducted by volunteers who were not Secularists, but representatives of many religious denominations, and messages of sympathy came from all the sects. Dr. Greaves, of Durham, spoke for the Church of England; Mr. Percy Bunting, nephew of the celebrated Dr. Jabez Bunting, spoke for the Wesleyans; Mr. Dale and the Rev. Arthur Mursell more than counteracted the mischief done by Mr. S. Morley. The vast majority of the Non-conformist voters were true to principle, and to them was due the rescue of religion from the reproach of serving God by robbery. The contest was marked by many pathetic incidents, which showed how deeply interested the people were in the great struggle to which they were called. Among these was the case of an elector who, at the request of a brother residing near Plymouth, delayed undergoing a surgical operation until he could vote for Mr. Bradlaugh. It was, of course, certain that the action he (Mr. Sharman) had taken would be misrepresented; but he was sure that no religion was worth anything which did not dare to do the right. He had no fear of theoretical Atheism; he had great fear of ungodly conduct.

THE REV. DR. LLEWELYN BEVAN, formerly of Tottenham-court-road Chapel, is about to return to this country from New York, having accepted the pastorate of the new church at Highbury Quadrant, London.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday, Mr. Buxton in the chair. Before business was commenced a resolution was passed expressing indignation at the recent attempt on the life of the Queen, and of gratitude for her Majesty's providential preservation. The debate on higher elementary education was resumed. The recommendation of the School Management Committee that higher elementary schools should be established in the metropolis was met by "the previous question." At the end of another discussion the amendment was rejected by a large majority, and the further consideration of the question was adjourned.

THE SHAKERS.—Mrs. Girling, the head of the Shaker community—in a letter denying that she has been ill—for the Shakers profess to believe that they will never die—says that some weeks ago she felt "very weak in body and depressed in spirit, even beyond ordinary measure, but the main cause was the hardness of people's hearts and their unwillingness to believe the truth and the light which is come." Proceeding to illustrate what she means by the "truth" she asserts that "notwithstanding all appearances, this mysterious woman, known to the world as Mrs. Girling," is no less a person than the re-incarnation of the Great Father of Love who is come again, making her body the abode of His second appearing, and the "print marks" of the evidence of His former sufferings now appearing upon her body.

THE PERSECUTED JEWS.—Mr. Laurence Oliphant is to be sent by the executive committee of the Mansion House Fund on behalf of the persecuted Jews to Galicia, to classify the refugees, and select for colonisation those who would be serviceable in agricultural settlements. Palestine and Canada West are the first countries to which attention will be directed.

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ESTABLISHED 1842.

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DEATHS.

FULLAGAR.—On the 7th inst., at the residence of her brother, Renfrew-road, S.E., Caroline, the last surviving daughter of the Rev. John Fullagar, formerly of Chichester, in the 66th year of her age.

MARSH.—On the 7th inst., at Chapel Lodge, Folkestone, Alice Marsh, for thirty-three years the faithful servant in the household of the Rev. Thos. B. W. Briggs, aged 52 years.

PROWSE.—On the 16th ult., at Oldfield, Bath, the residence of her brother-in-law, Thomas Jolly, Esq., J.P., Eliza, relict of the late James Prowse, Esq., F.R.C.S., of Bristol.

Our Calendar.

SUNDAY, MARCH 12.

LONDON.

Rev. P. H. WICKSTED, at Little Portland-street Chapel, at 11.15 A.M. At 7 P.M., Rev. T. W. FRECKLTON, of Unity Church, Islington, on "God."

Rev. J. WORTHINGTON, at Effra-road Unitarian Church, Brixton, at 11 A.M.; and the Rev. P. W. CLAYDEN at 7 P.M., on "The Angels' Song of Praise."

Rev. JOHN WRIGHT, B.A., at the Wandsworth Unitarian Chapel, Tonsley-hill, East-hill.

Rev. CHAS. VOTSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., by FREDERICK POLLOCK, Esq., M.A. Cantab., LL.D., Edin., on "The History of the English Land Laws: with a Glance at their Possible Future."

WEDNESDAY, MARCH 15.

Social Meeting of Members and Friends of the London District Unitarian Society in the Schoolroom of the Free Christian Church, Clarence-road, Kentish-town. Tea at 6.30 P.M.

** Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Bisset's (A.) Short History of the English Parliament, 4 Buchanan's (R.) Ballads of Life, Love, and Humour, 6/ Cambridge Bible for Schools: Book of Judges, by Rev. J. J. Lias, 3/6

Forbes's (S. R.) Rambles in Rome, an Archaeological and Historical Guide, 3/6

Freeman's (E. A.) Reign of William Rufus and the Accession of Henry the First, 2 vols., 36/

Higginson's (T. W.) Common Sense about Women, 2/

Langston's (Mrs. C. B.) Poems, 5/

Muloch's (Miss) Plain Speaking, 10/6

Sweet's (C.) Dictionary of English Law, 40/

Yonge's (C. M.) Talks about the Laws we Live Under, 2/ Wormell's (R.) Magnetism and Electricity, 3/

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A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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WEALTH, SPIRITUAL AND MATERIAL.

MAN lives in comfort on the earth by constant prevision, and by this alone. The lack of prevision, which is spoken of as improvidence, leads to no small amount of suffering and moral degradation among certain classes of the community, and would, if general, plunge man back into his primitive barbarism. A wise care for the future is one of the most distinct of the lessons of reason, and, therefore, one of the clearest utterances of the voice of GOD. Still there is in some people so strong, so inordinate a desire to accumulate material possessions that it crushes out all their better life. When the desire for gain thus becomes a passion, when from its intensity it is altogether incompatible with the growth of better things in the soul, there is need of an injunction like that ascribed to CHRIST in the Gospels. Those who are the willing slaves of a passion for the wealth which is wholly of the world of material things would do well to ponder over the words of the Master, "What shall it profit a man if he gain the whole world and lose his own soul"—that is lose all the higher life of the spirit here on earth as well as the moral fitness for the eternal future? Such need to be urged to lay up for themselves treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through and steal." They require to be reminded in solemn tones that he alone is truly rich whose mind is stored with varied kinds of knowledge and alive to noble thoughts, and whose heart is stirred by many sympathies.

These lessons, taught alike by Christianity and by reason, are not seldom disregarded in the present day when the race for wealth is perhaps more absorbing than at any other previous period of history, especially among Englishmen. Hence there is not a little real poverty of mind and heart in the midst of

the gilded trappings and luxurious surroundings of modern life, and the occupant of the carriage is more to be pitied in some cases than the chimney-sweep or the costermonger, because he is more destitute of what can alone fill the soul. It is a fact which no one who has seen the world can deny, that the treasures which are indestructible and soul-satisfying are often small in proportion to the magnitude of a man's material possessions. Hence the truth of Lord BEACONSFIELD'S profound remark that there is probably far more suffering in the world from satiety than from poverty and want. It is not necessary, indeed, to despise wealth, as certain of the heathen philosophers did, or to turn beggars like the monks of the Middle Ages to assert that material possessions are but an exceedingly inadequate substitute for the higher and nobler riches of the spirit—the treasures in heaven. And yet it is a good thing for a man to have a balance at his banker's, and to feel that by honest industry or by inheritance he is secured against the evils of poverty. It is only the abuse of wealth and the mistakes made about it which are to be deplored. The rich man has a thousand sources of enjoyment open to him which are closed to his needy neighbour; he has numerous opportunities for doing good, for lightening heavy hearts and brightening the world that the latter does not possess. There is thus no reason in the nature of things why he should remain poor in the midst of his wealth, but just the reverse, since he possesses the golden key which can alone unlock many intellectual and spiritual treasure-chambers. If he is really poor in spite of the riches represented by scrip and bank-notes, if his mind is empty when he has so excellent a means for filling it, and if his soul hungers for food in the midst of the profusion of an unsatisfying material civilisation, it is because he has forgotten the true function of wealth, and has overlooked the moral ends and realities of life. As JEREMY TAYLOR eloquently says :—"The poorest artisan of Rome, walking in CÆSAR'S gardens, had the same pleasures which they ministered to their lord; and although it may be he was put to gather fruits to eat from another place, yet his other senses were delighted equally with CÆSAR'S; the birds made him as good music, the flowers gave him as sweet smells; he there sucked in as good air and delighted in the beauty and order of the place, for the same reason and on the same perception as the prince himself; save only that CÆSAR paid for all that pleasure vast sums of money—the blood and treasure of a province which the poor man had for nothing.

This thought suggests not only the mysterious law of compensation which mercifully runs through the world and tends to equalise the lot of the rich and the poor, but also the essential difference between material and mental or spiritual wealth. The growth of property is co-eval with the existence of civilisation. The principle of reason and pro-

gress in man enabled him to conquer the earth and raise himself above the chance of the hour, which is the lot of the irrational and unprogressive creatures. In this great conquest of civilisation he appropriated land, built ships and houses, and surrounded his life by innumerable skilful contrivances, all tending to increase his pleasure and enhance his comfort. And the claims of ownership which thus grew with the development of his capacity for progress have never been disputed except in the case of land. But the more one man has of these destructible and alienable treasures of earth, except in the industrial sense of creative capital, the less there is of them for another. No two persons can have the whole of the same loaf; the one can only have what the other leaves. All material possessions are exclusive just because they are material. They may be divided and subdivided to any extent, but they are necessarily subject to the exclusive principle. Hence the struggles and toils, the privations and the hardships men voluntarily undergo to acquire material things, because they know the race for wealth is one in which all cannot win. Hence the jealousies and the rivalries and the forcible or unlawful dispossession we speak of, as theft, robbery, crime.

But the treasures which are of the spirit are inclusive. Their acquiescence is the result of a race in which all may win. They constitute a kind of property we may bestow upon others illimitably, and gain by our profusion. The mode of holding and enjoying this spiritual wealth is one of universal participation. A thought is none the less one man's because it belongs to another; and a beautiful feeling is immeasurably increased or intensified, in its power to bless, by being communicated to all who are capable of sharing it. In these possessions of reason, imagination, affection, and moral power, the more one person has the more there is for another, or, indeed, for all others. Spiritual space cannot be crowded, and the riches of the soul are absolutely increased by the widest possible communications of them to the world. There can be but here and there a Cræsus or a Rothschild, but there might be untold millions of Homers, Platos, Shakespeares, or Newtons. The more one man knows of mathematical, physical, or moral truth, the more his nature thrills with poetic beauty or swells with moral power, the easier it is for all his fellows to possess and enjoy these imperishable and inalienable riches of the soul. In this divine domain, too, no monopoly or conflict is possible, because the outward moving force of each spirit, which retreats and vanishes before the conquests of experience, is a vacuum to every other spirit or consciousness. They thus overlap and interpenetrate each other, as though they were mutually non-existent, so that the whole domain of intellectual truth becomes the possible possession of each soul. Taking this into account, and seeing, as we do, that the

desires of the soul are boundless, that nothing can satisfy its longings but the infinite God-thought; that it would devour the creation, and then hungrily cry for more, we are justified in concluding that over and above all the things for which men struggle with each other in jealous rivalry, there is one thing out of the sphere of struggle which indivisibly belongs to every man, and that one thing the whole Universe. If it be true, therefore, that the material Universe is the complement of the intellect, as Professor TYNDALL has said, the truth must be understood as applying not to the intellect of the race, but to each individual mind, in which all others are mirrored and mystically contained.

It is usually admitted that the more things a man loves the richer he is, and that on the other hand, the fewer the things he cares for the greater his freedom. What we all need is a means of reconciliation between the blessed wealth of love and sympathy and the freedom we crave, which is apt to degenerate into that of the barren rock. It is only by loving the divine and eternal in everything, and giving ourselves no anxiety about the limiting and perishable elements connected therewith that we can find this reconciliation and so become both rich and free. In this way we not only educate and strengthen our spirits, we also emancipate them as the most saintly of the sons of earth have done along the ages. Each man must die to live, and then he finds with GOETHE that the true use of renunciation is larger fulfilment. We have to detach our ardent longings from lower and lesser objects in order to attach them to higher and greater ones. The true education of a human soul only attains completion in its readiness to renounce the lower at the invitation of the nobler. Without foolishly despising any of the good things of life, therefore, as so many have mistakenly done, we are all called upon to estimate them at their true value. It is well to remember indeed that those who have most of this world's goods at their disposal are not necessarily the richest men. Happily, however, there are those who hold their material possessions as stewards in the divine kingdom, and who value them mainly on account of the spiritual wealth they are able to procure. These are the truly rich, since, while they possess all that can minister to the wants of the body, they have discerned that there is a higher spiritual wealth which they must share with their humblest brethren.

OATHS AND OATH-TAKING.

RECENT circumstances of a public and important character have given unusual interest to the subject of oaths and oath-taking. The degree of attention which this question has attracted makes it a suitable opportunity for offering upon it a few words of comment.

There are different points of view from which we can regard it. First, the distinctly Christian point of view. The highest Christian authority on any point of Christian doctrine or practice is CHRIST himself, and on this matter he has spoken in the plainest and most emphatic manner. There can be no doubt that in his discourse called the Sermon on the Mount JESUS forbids swearing altogether. It would be impossible for him to do this in more express terms. The old law allowed the practice of swearing expressly on the condition of swearing *truly*. What it prohibited was swearing falsely, swearing and not performing—not keeping the oath. Of old time it was said, “Ye shall not swear by my name *falsely*”—“If a man swear an oath to bind his soul with a bond,

he shall not break his word.” When the Psalmist is describing the virtuous man, among other features that characterise him is this:—“He sweareth to his own hurt, and changeth not.” That is, he keeps his oath at any personal pain or loss. He does not break his word solemnly pledged for any advantage, but abides by it through all consequences. In all ages of the world this has appeared a high standard of honour; but JESUS points out one still higher. It is this:—“Speak the truth, and keep your word without any appeal to Heaven. Let your own sense of honour be sufficient sanction without any other. Let the truth be its own authority, independent of all other. Let your communication be yea, yea; or nay, nay; that is, confine yourselves to simple utterances, to speaking the plain truth in plain words—‘for whatsoever is more than this cometh of evil.’ Avoid all extravagance of speech, avoid all appeals to Heaven to witness what you say.” Is not this the better and higher rule?

The injunction which JESUS gives is repeated by the Apostle JAMES in almost identical terms. “But, above all things, my brethren, swear not; neither by Heaven, neither by the earth, neither by any other oath, but let your yea be yea, and your nay nay, lest ye fall into condemnation.” It is somewhat surprising that the practice of taking oaths should have existed and prevailed in the Church, notwithstanding this distinct prohibition by JESUS and his apostle. One body of Christians, as we know, have always abjured the practice of taking oaths, and steadily refused to pledge themselves in this way under any circumstances. In this particular the “Friends” have consistently adhered to the injunction of the Master; and have set an example, worthy of imitation, to other bodies of Christians. On account of their persistence in this view they have for a long time been released from the obligation of taking an oath, and their affirmation has been received instead. And it is not alleged that any inconvenience or difficulty has arisen from their course of action. Their word without the oath has been taken with the same confidence as the word of others with the oath.

Then again there is the moral point of view. Are the interests of morality served by oath-taking? We think not; but decidedly the reverse. The custom of calling God to witness the truth of what one says from time to time is directly calculated to lessen one's reverence, and to produce a certain degree of irreverence, on the same principle that we say familiarity breeds contempt. What reverence is shown as the oath is ordinarily administered in a court of justice? What is it better than a mere form, which is hurried through in the most perfunctory manner possible? A form of words is gabbled over, and the witness gives his assent by pressing the cover of a book to his lips. Would it not be infinitely better for him simply to declare that he would speak the truth, and to hold him responsible for his word? It would be just as easy to do this as to hold him responsible for an oath. True reverent feeling is shocked by the careless indifferent manner in which the name of the Deity is appealed to and dragged into every petty squabble or angry contention in a police-court. A high religious sanction is utterly degraded by such use of it. Religion and morality, too, are brought into contempt by such low familiarity with sacred things. The third Commandment—“Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain”—is broken in spirit every time that an oath is lightly taken.

Again, are the interests of justice promoted by oath-taking? Is not this very doubtful indeed? How often do we notice the most conflicting evidence given by witnesses under oath. What one swears to the other directly contradicts. It is quite evident that one if not both must be swearing falsely. The amount of perjury committed in this way it would be difficult to exaggerate. The conflicting evidence has to be balanced and sifted, every statement has to be received with caution, notwithstanding the oath, and very often there can be no doubt a gross miscarriage of justice is the result after all. Some glaring instances of this have come before the notice of the public lately. Innocent persons have been convicted and ruined, and sent to penal servitude on the false testimony of sworn witnesses. What guarantee, then, is the oath that the truth will be spoken? And the enormity of the case is aggravated by the circumstances that the Almighty has been appealed to in this gross perversion of justice. The fact is the oath is no guarantee that the truth will be spoken by a witness who has a purpose to serve by making certain statements, and is prepared to run the risk of detection. Those who do speak the truth would be just as likely to do so without the oath as with it. An honourable mind is not made more truthful by this means; and one careless or indifferent about veracity will not become truthful under oath. Where, then, is the utility of this form if it is so little to be depended upon? Would not the cause of religion and morality be served by its abolition, and by a simple declaration being substituted for it, by which the witness would be held equally bound? Here, then, is a needed and practical reform which has only been delayed too long.

There is another aspect of the question—Is not the administering of an oath to a person before his testimony is received in a certain sense degrading or humiliating? Is it not tantamount to saying that his bare word is not to be accepted, that it is not sufficient to entitle him to credit? Some sanction more stringent than his own sense of honour must be imposed before he becomes worthy of belief. He must pledge himself by the Almighty that he will speak the truth. He must call Heaven as a witness, or he cannot be believed. All this is exceedingly humiliating. Many a man of sensitive honour has no doubt shrunk from lowering himself in this way. And, of course, it has not added the very smallest degree of validity to the testimony he has given.

Another objectionable use of oaths is when they are employed in a restrictive sense as tests. Thus certain offices can only be filled by persons willing to take certain oaths, or pledge themselves in a certain way. Those who decline to swear or pledge themselves, however well they may be otherwise qualified are declared to be ineligible. The effect of this has been to shut out from offices of honour and emolument men admirably qualified to render most valuable service. They were excluded because they would not pass through the narrow doorway of some objectionable oath or test. How many worthy men have been kept out of Parliament by this cause, and the country has been deprived of their services in consequence. Gradually the form of this oath has been modified, but it still remains a stumbling block in the way of perfect religious equality.

Closely related to oath-taking is the practice of subscribing certain articles of belief before being allowed to fill certain important religious offices; as in the case of the clergy of the Church of England. The ob-

ject of those who imposed this obligation was to ensure the same teaching everywhere in the Church. But has it accomplished this end? Notoriously it has not. Uniformity has not been secured by all the pledging and signing. There are, it is well known, wide differences of belief among the clergy of the Church. They all pass through the same narrow doorway of subscription; but once within the Church they immediately diverge into different paths. Better in all cases to follow the rule of CHRIST, to whose express injunction all this pledging and oath-taking is opposed. Speech is one of the noblest faculties we have. It is the interpreter of our thought, the ally of our reason, the medium of communication with our fellows. Intelligent speech is one line of separation between man and the lower animal creation. But this great gift is abused the moment we depart from the strict rule of simplicity and veracity. Pledging and oath-taking are inconsistent with that rule. The course we would recommend therefore is the abolition of the practice of oath-taking altogether, and adherence to simple forms of speech as under all circumstances the wisest and best.

THE NEW DEPARTURE OF OUR FAITH.

BY THE REV. EDWARD C. TOWNE, B.A.

ARE Christian faith, fellowship, worship, and communion, on grounds and within lines thoroughly and honestly Christian, still possible; and not only possible but perfectly true to the highest reason, the soundest philosophy, the purest conscience, and the best learning? Or must we for perfect grace and truth, developed by our new learning and liberty, go beyond the Christian ideal and away from the Christian history?

To this question there is wanted an answer which will completely separate all unsound and decaying elements from the historically truest and ideally best form of Christianity, and permit us to judge whether this form is any way unsound or defective. The conclusion which it seems to me the best studies tend towards and are likely to establish is this: That in the single mind of Christ himself, and in his teaching and example, separated absolutely from all additions and alterations made by Paul, by Peter and John, and Apollos, and by other authors of report and opinion about Christ, such as the writers of Gospels, there was a pure humanitarian and moral Theism, which both in method and in matter leaves nothing to be desired; setting forth conscience, and sympathy, and trust,—the love of right, the love of man, and the love of eternal good,—as the foundation, and thereon building, for complete faith, belief in the Divine authority of conscience, the Divine sonship of man, and the Divine personality of Eternal Good; or conscience and reason the word of God; man, the son of God; and God the Father unto eternal life of every soul of man.

Thomas à Kempis (III. ii.) sounded the note of purely spiritual discernment in the following remarkable cry of a God-seeking spirit:—

Let not Moses speak unto me, nor any of the prophets, but rather do thou speak, O Lord God, Inspirer and Enlightener of all the prophets; for thou alone without them canst perfectly instruct me, but they without thee can profit nothing. Let not Moses therefore speak unto me, but Thou, O Lord my God, the Everlasting Truth.

There is a note even deeper than this, that of pure trust in right and in love, as in themselves divine and fundamentally adequate; as so many of the purest and noblest souls of our time have found, when the faith of opinion or belief was in eclipse or suspense or even quite lost, and only conscience and love and trust remained to guide them—a faith working by purity of heart and by pure love. We want at the present time nothing more, for the large and broad settling and enlarging and invigorating of our faith and worship, and fellowship, and communion, than the clear demonstration that these ideally true notes were Christ's, and that the manifold error which has

always run in the Christian name had its origin, apart from Christ, and after him, in the disciples who reported his life and teaching, with very marked alterations and very great additions of their own. Mr. Froude intimated long ago, in "The Nemesis of Faith" (pp. 18, 86-7), the conception which thoughtful minds, escaping into freedom, have had of this want. Thus he said:—

I believe that we may find in the Bible the highest and purest religion, . . . most of all in the history of him in whose name we are called. His religion—not the Christian religion, but the religion of Christ. . . . In Christianity [after Christ], as in everything else which men have thrown out of themselves, there is the strangest mixture of what is most noble with what is most. . . . I shrink from the only word. A man is born into the world—a real man—such a one as it has never seen; he lives a life consistently the very highest; his wisdom is the calm earnest voice of humanity. . . . The noble image of the man is effaced, is destroyed. Instead of a man to love and to follow, we have a man-God to worship. From being the example of devotion he is its object. The religion of Christ ended with his life, and left us instead but the Christian religion.

The same intimation was made by Dr. Rowland Williams, in a passage which also points very clearly to Pure Humanitarian and Moral Theism as the true faith of Christ. Dr. Williams said:—

There was one faith of Christ, and another of the Apostles, and men after the Apostles, and yet another of the monks after Athanasius. The God-head of the FATHER of Jesus was all one, but Wisdom its eternal offspring, and Life its eternal breathing. We know God by reason, for he made us; and by faith, for he teaches us, though we see him not with the eye. He whose reason is strongest will believe most firmly, and he whose love is deepest will understand most truly. The Infinite is not Man, that we should measure his thought, nor the Son of Man, that we should ascribe to him weakness. Mankind is the only-begotten of God in the flesh; and by breathing the divine love we become one spirit with the Father. I believe in the Eternal Spirit, whose scripture is the world, and whose son is Mankind. I believe in the living God, the Father who loves, the Almighty who saves, the Creator who forecasts the world; who in mankind makes himself known by his Word, binding men by his breath into one, and giving us sonship as sons, though we owe to him as Lord the faithfulness of servants.

But in a statement made in the preface to Dr. Martineau's "Ten Services of Public Prayer" there will be found a still more significant form of this intimation that to hear Christ is to hear him alone, separate from apostles and Evangelists, from epistles and gospels. The statement in question is as follows:—

The uniform theology once supposed to pervade the New Testament, and to carry the seal of divine authority, breaks up, on more accurate research, into several distinct types, belonging to different stages of the early Christianity, and blending the pure essence of Christ's personal religion with theories about him often conflicting and always fallible. Not only have the Petrine, the Pauline, and the Johannine conceptions of the Gospel their separate characteristic phraseology, to which no common measure can be applied; but in all of them the permanent divine element has to be discriminated from the temporary vehicle of thought which conveyed it to the passing age. No one who has once become familiar with the definite images and ideas of the Messianic Christianity in any of its forms can ever again give to its language the loose and large interpretation which alone renders it available for the voice of living piety. He knows that it really means what he cannot mean. . . . If it be true that the supreme and distinctive end of Christ's religion was to bring the human spirit face to face with the Divine and to leave man alone with God, i.e., not to establish but to destroy all mediation, then is it contradicted rather than expressed by the traditional modes of piety; and no process of mere verbal excision and "broad" interpretation will be adequate to invert the look and attitude of the ancient prayer, and give it the eye and voice of immediate vision. It is one thing to make mention, in our direct communion with God, of Christ as the unique realisation of that spiritual life of filial surrender to which, in brotherhood with him, we also aspire. It is quite another, so to hang upon his name as to imply, by its frequency and the functions attached to it, that without him we have no divine

communion, and with him only one which is indirect. In the former act there [may be a pervading and intense presence of the sacred ideal which he has given us, though but rarely coming to the surface by express reference to its source; in the latter the reiteration of praises and acknowledgments, however accordant with external mediatorial relations, not only outruns the truth of fact, but hurts all natural reverence and affection. It is no wonder, therefore, that the piety of the younger generation, where it is not reactionary, finds something uncongenial in its historical inheritance of prayers, and feels that mere dogmatic correction has no adequate healing effect; the very doctrines that are removed being often the moulding power of the whole structure from which they are erased.

This account of the matter leaves it profoundly necessary to thoroughly trace out the Biblical origin of orthodox error in faith and worship; and to recover distinctly and fully the pure Christianity taught by Christ himself, separate from those more or less corrupted and contrary Christianities which originated with Peter, John, and Paul, and their companions and successors; who so largely left Christ's service of man and worship of God for a service and worship directed to Christ himself. It was the method of Christ himself to trace the Biblical origin of orthodox error, and to correct Biblical authority as human and erring. "Ye have heard that it was said—but I say unto you," was a formula which he did not hesitate to apply to Scriptures held most absolutely sacred. It appears now that we must use the same method. And the law of our use of it evidently is, to find amid the varying conceptions which meet us in the New Testament or in Christian use of the Old Testament, what those are which reflect the ideally perfect grace and truth of the mind of Christ, and what those are which served even in the original gospels and the earliest histories and epistles as seeds and roots of the vast system of error which came to be accepted as orthodoxy, and which in long ages of the faith have so manifestly wrought "things of men," utterly contrary to Christ's "things of God," as the chief original apostle, Peter, was contrary, when Christ said unto him:—"Thou art my stumbling-block; for thou mindest not the things of God, but the things of men."

To trace the Creed of Christ, and to show the Biblical Origin of Orthodox Error, is above all the task for the wise student and reformer in the present crisis of advanced liberty and learning, when the old is failing so fast, and of the new so many are doubtful.

DR. WILLIAMS'S TRUST.—XXV.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

143. REV. JOHN LANE (1812-19).—Educated for the ministry at the Northampton Academy under the Rev. John Horsey. Having been for six or seven years minister to the Presbyterian congregations at Hinckley and Kidderminster successively, he removed to London about 1809, and was minister at Hanover-street Chapel for ten or eleven years, and for some time a member of the Presbyterian Board. Sudden illness in 1819 compelled his retirement from the pulpit, and he devoted the rest of his life to teaching at Bristol and afterwards at Hackney. He was brought up among the Independents, and towards the end of his life returned to that communion. He died at Hackney, 13th April, 1831.

144. JAMES GIBSON, ESQ. (1812-43).—A member of the Presbyterian Board as a representative of Carter-lane Congregation (1810-43). A member of the New England Company, at whose office there is a portrait of him. He died in 1843.

145. JAMES ESDAILE, ESQ. (1812-64).—Son of James Esdaile, Esq. (No. 137), whom he succeeded both in this Trust and as treasurer of the Presbyterian Fund, which office he held until his death, which occurred in 1864.

146. REV. ALEXANDER CROMBIE, LL.D. (1813-35).—Minister of the Presbyterian Congregation at Highgate and a learned schoolmaster. Author of an "Essay on Philosophical Necessity," 1793, "A Treatise on the Etymology and Syntax of the English Language," 1809, "Natural Theology," two vols., 1829, and other works. He died at his residence in York-terrace, Regent's Park, June 11, 1840, in his seventy-ninth year.

147. REV. JOHN POTTICARY (1814-20).—Educated at St. Paul's School; studied for the mi-

nistry among the Independents at Homerton Academy; many years pastor of the Independent congregation at Newport in the Isle of Wight, until the increasing duties of a large school compelled his retirement. He afterwards adopted Unitarian opinions. About the year 1806 he removed to Blackheath, where he acquired great reputation as a schoolmaster. Amongst his pupils there during the years 1813-17 was the late Lord Beaconsfield, from the age of nine to thirteen, when he was removed to Mr. Cogan's school at Walthamstow. (See Letter by "Senex" in *Daily News* for May 11, 1881.) It is remarkable that this eminent personage should have received all his classical education and apparently all his schooling, from two of Dr. Williams's Trustees. Mr. Potticary died March 3, 1827, aged fifty-seven years.

148. SAMUEL NICHOLSON, ESQ. (1815-27).—Of Finsbury-square. A member of Jewin-street Chapel. He died in 1827, leaving a legacy of £100 to the Presbyterian Board, of which he had been a member.

A hundred years had now elapsed since the foundation of the Trust, and it was resolved to celebrate the event in some signal way. This was done by an "oration" delivered at the Library in February, 1816, by Dr. James Lindsay, followed by a dinner which was presided over by Dr. Abraham Rees and attended by all the Trustees and a numerous company of visitors, including Matthew Wood, Esq., the Lord Mayor, afterwards M.P. for London (the father of the late Lord Chancellor Hatherley), William Smith, Esq., M.P. for Norwich, William Lister, M.D., Samuel Pett, M.D., and other distinguished Non-conformists. Dr. Lindsay's eloquent oration must have delighted those who heard it, and may still be read with pleasure. Its main object was to show the grounds of their veneration for the character and memory of Dr. Daniel Williams. In referring to the various objects of the Trust, Dr. Lindsay gave the foremost place to its educational branches. Numerous schools had been constantly at work giving daily instruction to about two hundred children; a long line of students had received university or collegiate education; books in English and Welsh had been annually distributed; material assistance and encouragement had been extended to schoolmasters and preachers, especially in the Principality of Wales; and pecuniary assistance had been yearly granted to widows and ministers in broken health or straitened circumstances; whilst the Library in Redcross-street had been highly useful in a way which had never been contemplated or dreamt of by the founder. Ever since its erection it had been, to use the words of Dr. Lindsay, "the place of public business to the collective body of the Dissenters in this great city; a place in which noble stands have often been made against ecclesiastical usurpation; in which generous efforts have originated to promote the extension of religious privileges to men of all persuasions; a central point, round which the friends of religious freedom in every part of Britain rally."

"Having thus laid before you," continued Dr. Lindsay, "a short account of the objects which Dr. Williams contemplated, in a scheme so wisely planned, so nobly endowed—permit me to say (and from the small share of merit that I can claim in the management, I trust I may be exempted from the imputation of vanity when I do say confidently that no trust was ever discharged with more care, or applied with more disinterested fidelity to fulfil the intentions of the founder."

149. REV. ARCHIBALD BARCLAY, LL.D. (1816-56).—A learned and useful member of the Trust, taking special interest in the Glasgow and Divinity Scholarships, son-in-law of Dr. James Lindsay (No. 114 supra). Relinquishing the ministry he accepted an appointment in the office of the Hudson Bay Company. He died in 1856.

150. REV. WILLIAM JOHNSON FOX (1819-35).—Minister of Parliament-Court Chapel from

* It is much to be regretted that the disruption of the united body of the *Three Denominations* about fifty years ago, resulting in the separation of the *Presbyterians* from the *Independents* and *Baptists*, greatly narrowed the usefulness of the Library both as a Club and as a Reading-room; but this defect was compensated for by increased attention to the Scholarships and Schools, which were much improved by the efforts of the Trustees, and especially by the great and unflinching interest taken in them by the late learned JAMES YATES and DAVID DAVISON.

1817 to 1824, and thenceforth until 1852 of South-place Chapel, Finsbury, which was built for him. Member of Parliament for Oldham from 1847 to 1863. Equally eminent as a writer and orator. Born at Uggheshall, Suffolk, March 1, 1786. Educated for the Ministry at Homerton College (1806-9). First settled at Fareham, Hants, with an Orthodox congregation; but after twelve months his theological opinions having undergone a change he withdrew, and formed another society there. In 1812 he became minister of the Unitarian congregation at Chichester, and removed thence in 1817 to London, where his eloquence soon attracted a brilliant and overflowing congregation. Hazlitt described him as "a speaker as fluent as Irving, with a sweeter voice, and with a more animated beneficent countenance." In 1832 he commenced writing for the Press, through which he exercised great influence ever after. The letters of "Publicola" in the *Weekly Dispatch*, and of "A Norwich Weaver Boy" in *The League*, were from his powerful pen. He took an active part in establishing *The London and Westminster Review*, and was for some time proprietor of the *Monthly Repository*. In theological opinions he was in advance of the English Unitarians of his day, and was to them very much what Theodore Parker was to the Unitarians of the United States, and for that pre-eminence he paid a similar penalty. He was the idol of his own congregation, who, after being instructed and delighted by his ministry for a quarter of a century, said to him in an address, "When juster views shall prevail of the duty of man to God, and of man to man; when wiser estimates shall be formed of life and of death; when in public, the welfare of the human family shall take precedence of class legislation; and in religion, bigotry and intolerance shall give place to charity and love—then will be found foremost in the records of the wise and great, by whom these blessings have been wrought, the name of William Johnson Fox." He resigned Dr. Williams's Trust in 1836. He died on June 3, 1864, aged seventy-eight years. His principal works have since been published in a Memorial Edition in twelve vols., except his "Lectures to the Working Classes," which were intended to form four additional volumes. There is a portrait of him in chalk taken in 1845 by his only daughter, Mrs. Bridell Fox, a fine engraving of a facsimile of which has been contributed by her to the collection made by the writer of these notes. A portrait in oils was painted by the same artist about twelve years later, her father being then upwards of seventy years of age.

(To be continued.)

SUNDAY AT THE GROSVENOR GALLERY. — Sunday last was the Sunday Society's public day at this gallery, and the usual large attendance on these occasions was this time greater than the building could accommodate at one time, but by dint of careful management 3,320 persons passed through the gallery between six and half-past eight. Many went away without getting in, but the gallery was kept open until all who waited had an opportunity of passing through. In spite of the crowding the greatest good humour and order prevailed, and Mr. Mark H. Judge, the hon. sec., was loudly cheered when he appealed to the people to pass out quickly on account of the block in Bond-street, and referred to the opening of the gallery as an imposing demonstration in favour of opening the British Museum and similar institutions on Sunday rather than a visit to see the pictures. It was evident from the names obtained to the special petition placed in the gallery for signature that the majority of the visitors (who had obtained their tickets by written application) belonged to the artisan class. Many public men, however, were present, including the President of the Society, Mr. Thomas Burt, M.P., Mr. L. S. Courtney, M.P., Mr. J. F. Cheetham, M.P., Mr. F. W. Buxton, M.P., Mr. T. B. Potter, M.P., Professor John Marshall, F.R.S., Professor Corfield, Mr. Mark H. Judge, and Mr. H. Rutherford. Several members of Parliament who had been specially invited to witness the result of the Sunday opening had conclusive evidence that the privilege was appreciated, as not caring to wait in Bond-street for an hour, as many members did, they were unable to get into the gallery.

THE Metropolitan Board of Works has granted permission to erect a statue to the memory of the late Thomas Carlyle on the Chelsea Embankment, on a site immediately opposite to Cheyne-row.

PRIESTCRAFT.

[A Paper read by the Rev. JOHN WRIGHT, B.A. at the meeting of the London District Unitarian Society, held on March 14, 1882.]

What is the true position of the minister of religion? What are the essential characteristics that distinguish him from other men? What is his relation to the people to whom he ministers? What are his rights and privileges, what his duties and the demands justly made upon him? Such are the questions that meet us when we approach the consideration of my present subject.

The answers practically given to these questions, by the usages of various Christian Churches, disclose the existence of two theories on the subject, entirely different and mutually antagonistic. The one theory says:—"The minister of religion is a man set apart from his brethren by a mystical operation which makes him the especial channel of communication between God and man; in his official capacity he is raised above human weakness, and invested with superhuman power and authority." The other theory says:—"He is a man who devotes himself to religious study and work, and who thus becomes peculiarly capable of leading the people's devotion, and of speaking to them, in public and private, words of religious counsel and admonition." The one calls him a priest; the other calls him a minister. The one regards him as a master; the other treats him as a brother. The one demands from him a life of asceticism; the other encourages him to do all that may become a man. The one bows in reverence to his office; the other pays him respect, only so far as his individual character and accomplished work earn it for him. The one gives rise to a priestly order, separated from the rest of mankind; the other reduces to its lowest point the distinction between clergy and laity. The one leads on to Priestcraft with all its connected evils; the other fosters individualism and the broadest liberty.

The Roman Catholic Church (in this as in other matters boldly making its practice consistent with its theory) shows the working of the former view. In it the priest in right of his office becomes more than an ordinary man. He has the power of working a constantly repeated miracle, as often as he celebrates the Mass. He alone can perform the solemn rites of religion. He has authority to receive confession, allot penance and grant absolution, and by his ministrations to give the dying an entrance to heaven, and by his prayers for the dead to procure for them release from purgatory. In order that he may hold this exalted position, there is demanded from him an entire separation from the world. No secular occupations or earthly pleasures are permitted to him; no family ties give him sympathy with his fellows; no wife cheers his home; no children gather round his knees. His order is supposed to be raised above the rest of humanity, by its sanctity, with duties, interests, and powers none outside of it can share. Hence this priestly order naturally devotes itself, in its corporate capacity, to the exaltation of the Church, sees an enemy in every one who interferes with this object, and uses every means to consolidate its power and extend its influence. Where there are priests there must be priestcraft.

The opposite theory is professed by English Nonconformists. No ordination is needed to set apart their ministers; no special education even is an essential condition to them; any man who shows that he can fulfil the duties of the position is welcomed to it. The only consecration needed is that of the Spirit of God. The minister may even unite with his ministry attention to some secular employment, if he can successfully fill both spheres of activity. His utterances on questions of theology carry no weight with them, except so far as he can prove to the understanding of his hearers their accordance with a recognised standard of doctrine. His words and actions alike are freely criticised. Appointed by the people, he has to work with and for the people, and his success depends entirely on the extent to which he can command the respect and meet the felt wants of his fellow worshippers. They care for the man, not for the office.

I need not dwell on the manner in which the Established Church of England, in accordance with its general spirit of compromise, attempts to combine the two theories; the High Church-

man trying to reproduce the Roman Catholic system, and the Low Churchman inclining to that of the Nonconformist, while there are many noble examples, in all sections of the Church, of clergymen who show by their conduct that they conceive all human interests have a claim on them, and that all human occupations and amusements (if in themselves innocent) are permitted to them. Nor can I pause to remark on the close connection between sacramental forms of religion and priestcraft, the one leading inevitably to the other. I must hasten on to the practical part of my subject—our own position and duties in reference to priestly claims and pretensions.

In England the spirit of Priestcraft can hardly raise its head, at least plainly and avowedly. If ever it does so, in any of the great centres of population, it is sure to meet with rebuke and protest. But in rural districts, and where no strong, healthy public opinion is powerful as a check, instances frequently occur that show that even in this free country priests cannot exist without seeking to lord it over their brethren, and that they inevitably cherish a spirit of intolerance. The fact that it is now proposed to establish a direct religious test for members of the houses of Parliament shows that the friends of religious liberty cannot yet afford to become negligent, as though the battle was over. Could that proposal be carried, there would be perfect consistency in extending it to corporations, magistracies and in fact to all public offices. And there is no doubt that the same men who now demand a declaration of belief in God as a condition of admission to office, would, if they had the power, equally demand a declaration of belief in the Trinity, or of conformity to the Church, and the tide of progress would at once be driven back half a century. I think then we may easily underestimate the danger to which even we are exposed in reference to the terrible evils of Priestcraft and Intolerance. But we see comparatively little of them in this country. Go to France or Italy, especially go to Rome and the South of Italy, and you will find, in spite of all the reforms and improvements of late years, a blind bigotry, a fierce fanaticism, a domineering dictation, a perpetual domestic interference on the part of the priests, combined with stupid ignorance and silly superstition among their followers, such as make it difficult to understand how any true religion can coexist with these things. I know that many liberals here think the words and deeds of the anti-clericals in France and Italy exaggerated and violent; that is because here we do not see and feel the evils. I found my strong feeling on this question not on vague impressions, but on what I have seen and heard among the people who are experiencing the wrongs which priestcraft can still inflict after all the checks it has received. The father of a family, for instance, wishes to send his boys to a secular school, in preference to a priests' school. But he finds himself thwarted by their mother, who, frightened by her confessor into the belief that her own and her children's salvation depends on the decision, makes herself miserable till he yields; thus the man finds there is a power outside the home, against which he cannot contend without a vast amount of domestic misery, and he has to submit his children to instruction which tends to alienate them from himself. A man holds himself aloof from the Church; as a consequence, he is subject to every kind of petty persecution; his domestic servants are induced to leave him, or else act as spies on him; his business transactions are interfered with; if it is in a small town or country district he is virtually "Boycotted," till he makes peace with the Church by a liberal annual subsidy to the priests. A man is known to be a freethinker, and throughout life to refuse all priestly ministrations, but when he comes to die, if his female relatives are devotees; his sick room is filled with priests; when he is too weak too resist, and his last moments are disturbed by what are to him offensive ceremonies. Many similar individual experiences might be mentioned; and when from individuals we turn to the community, we find the priesthood the opponent of all reform. Whenever any advance is proposed, social, intellectual, or political, they are its determined enemies. A French writer, comparing the amounts of crime and of priestly influence in the several departments, relative to the population of each, draws this conclusion:—"The departments the most criminal are those

the most devout, so that the maximum of crime coexists with the maximum of faith; the most criminal departments are those in which the people spend most on masses and tapers, also where they spend least on books, on paper, and on soap."

In saying all this, I do not desire to speak against the priests as men. Very many of them are virtuous, pious, and charitable, and deserve our sincere respect. But I have been speaking of the system, and that system is, I am convinced, from all I have heard and seen, the greatest evil under which a country can groan, worse even than a despotic government, for that only enslaves men's bodies, while priestcraft also tyrannises over their minds and souls.

The injury to the priests themselves is scarcely less. They are in danger of becoming either hypocrites or ascetics. If the lower nature is so strong that the priest cannot succeed in *being* all that the Church demands of him, he contents himself with *seeming*. If he is too noble to assume a virtue when he has it not, he crushes the body by means of austerities which carry with them dire penalties, alike to body and mind. Rare are the instances in which all the priestly duties can be performed, all the priestly observances can be attended to, year after year, with the mind entirely occupied, the soul deeply touched, throughout the ceremonies. Hence the formality with which the rites are celebrated, the irreverent manner in which the most solemn acts of worship are gone through, showing that they have become to the priest a mere meaningless routine. The people meanwhile are led to believe they cannot by themselves draw nigh to God, to be content to possess a lower degree of purity and sanctity than that they ascribe to the priest, to imagine that what is necessary to him is not even required of them, and thus to rest satisfied with their poor achievements and not be ashamed of their shortcomings. On every side does priestcraft work evil.

It may at first sight appear that this subject is of little practical importance to us, that since our principles lead us to a system directly opposed to priestcraft, in relation to our ministers, we need no warning against it, and that any injurious manifestation of its spirit among other religious bodies in this country is sure to meet with an immediate rebuke from the free spirit of Englishmen. But even here a perpetual watchfulness and a frequent protest are required; it is only by a fixed determination not to yield one inch to any attempted usurpation, and by a systematic effort to tear up the roots of the evil among ourselves, that we can guard against a tendency which sometimes shows itself where we should least expect it. There was a time when this whole nation was bowed down beneath the yoke of priestly domination; all free thought was punished as a deadly sin; all individual opinion was a heresy, doomed both in this world and the next, and spiritual slavery was universal. As a nation we have freed ourselves; but most of us must know of individuals at the present moment, members of the Church of England, who never think for themselves, who crush down their intellects, naturally strong and quick, to obey the priest, who dare not enter a Dissenting place of worship or read a freethought book, and whose only answer to any question as to why they act or believe as they do, is because "the Father" tells them it is right. They have entirely lost their freedom, sunk their individuality, and are content to be blind puppets in the hands of their spiritual tyrants. Let me, then, suggest the means by which the members of a Free Church, such as Unitarians boast that they possess, may get rid of any relics of its spirit which priestcraft may have bequeathed to them, and may secure themselves against the dangers which human weakness and indolence and cowardice make ever recurring in the history of religion.

I. All words and phrases, all usages and forms, which encourage the notion of a distinction of class between the ministers of religion and other men tend to priestcraft. To call the minister "reverend," to see him in a peculiar dress, to think it necessary he should put on a gown before he enters a pulpit, and other such things, are said to be but trifles, as to which it is folly to raise a question. But such trifles, going on constantly, must produce an effect on the mind, and those who are accustomed to them from youth to manhood cannot but feel their influence. The fact that special priestly claims, in the Church of England, go hand in

hand with special attention to ceremonial costume is an instructive warning. The costly vestments, and the frequent robing and unrobing, in an Italian cathedral, which excite a smile of contempt from an English spectator, are known by the astute priests who practice them to be an instrument for riveting the chains wherein they hold the souls of ignorant devotees. In the English Church again, the clergyman, who is called "Father," will be found to be one who exacts a slavish obedience from his followers. Who, then, can say that words and usages have no effect? Who can deny that we ought to inquire whether we are sufficiently on our guard, in reference to these things? If a minister of religion, dressed like other men, living like other men, called like other men, with all this can hold fast to himself the respect and even the reverence of a congregation, by the weight of his character, the purity of his life, the warmth of his piety, the worth of his work, he will have nothing of the priest about him, but he will produce a greater, wider and more lasting spiritual good than a multitude of priests can effect.

II. Every religious community that values freedom should encourage their ministers (not only permit but encourage them) to do everything that other men do, so far as there is no sin in it. Too often the minister is still treated as though he were something more or less than man. Actions, pursuits, amusements, freely permitted to the layman are forbidden to the minister. The phrase is still sometimes used in reference to an action—"there is no harm in it, but it is not exactly the thing for a minister." The authority of a priest is denied to him, but something of the asceticism of a priest is demanded from him. In opposition to all such tendencies we must maintain and practically enforce the truth, that all is right to the minister that is not wrong to the man. The limit, of course, is that other things must not take up so much of his time and attention as to interfere with his peculiar work. But this same limit exists to all men. The blacksmith at his forge, or the merchant in his counting-house, or the judge on the bench, is not justified in giving so much time to any pursuit outside his particular vocation as will interfere with its proper and successful performance. And the minister must see to it that his one great duty is not neglected for the sake of other work or of any form of recreation. But this is the only limit, and when this is attended to the most useful minister will be the one who lives and acts most like other men, taking his part in politics, social work and amusements, free from the evil of the world without trying to take himself out of the world.

III. In order to maintain the conviction that a minister is not a member of a separate class, but simply a layman, habitually doing religious work, other laymen must sometimes share this work with him. Many striking examples, in all Christian churches, prove what a mighty power for good is a truly religious man who, while doing well his part in the busy scenes of everyday life, yet finds time and power to give some of his efforts to spiritual work. Lay preachers, Sunday-school teachers, visitors of the poor, and moral reformers are a main element of strength in all our denominations. The ministers welcome them as fellow-workers. The priests even are glad of their help, within certain limits. But why should any limit be set? Why should not a thoughtful and pious layman read the Scriptures and offer up prayer in the congregation of his brethren? Why should he not sometimes preach, if he can do so to the edification of those who hear him? The Church of England allows the lessons to be read by laymen—why should not the Bible reading in all our chapels be undertaken by one or other of the congregation? Many can be found who can read at least as well as the minister. Where a liturgy is used, why should the minister always read prayers, to the exclusion of all the other worshippers? I know that many difficulties are suggested as to systematic lay preaching, but I believe they may all be overcome. There are instances in which they have been overcome, and whenever I hear of such useful lay preaching I rejoice in it, not only on account of the direct good that is done, but even more on account of its indirect effect in striking a blow at the notion that the minister is in any

sense a priest. We acknowledge no consecration as necessary for our preachers but that of the Spirit of God. We believe that the true ordination is that of aspiration, faith and love. Let us consistently act up to our principles.

The natural and rightful tendency of the views I have now endeavoured to set forth is not to bring down the minister to a lower level, but to raise up the whole body of the people to the highest standard of piety and excellence—that each may be his own priest and lay on God's altar his own spiritual sacrifices—that there may be fulfilled to us the prayer of the prophet of old, "Would to God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

BEDFORD CHAPEL, BLOOMSBURY.—The following are the chief paragraphs of a circular recently issued to his congregation by the Rev. S. A. Brooke:—

"I wish to draw the attention of the Members of the Congregation to the following matters, for which I ask their kind consideration:—

"1. I accepted last year the office of Principal of the Men and Women's College, at 29, Queen's-square. I undertook this business, not only because of my own interest in the welfare of the College, but also because I hoped to awaken the interest of my congregation in a good work. We have, owing to many circumstances, no organisations as other chapels have for performing useful, social, and charitable labour, and I have felt that this was a pity. The College supplied a means of employing, and to excellent purpose, the wealth or the leisure time of many persons who attend our services. Already much has been done by the congregation, but, in order that the work may be carried on with the certainty necessary for full usefulness, we need subscriptions; and I should be very grateful if those who care for the higher education of working-men and women would subscribe a yearly sum to the College. I have examined into the way the educational and social work is conducted, and I do not think that money can be better employed.

"2. I have been asked to undertake a class of young persons which should be analogous to that held before confirmation in the Church of England, in which direct teaching may be given with regard to Christian doctrine and practice. During the months of June and July, on Wednesday mornings and for eight weeks, I purpose to hold such a class at Bedford Chapel.

"3. I wish to establish, for men of all classes, an evening meeting once a fortnight for the discussion of various subjects of present interest, at which a paper shall be read on the chosen subject, and a conversation follow. Should a sufficient number of names be sent in to form a basis for beginning such a society, I will meet those who offer themselves as members and lay before them the plan on which I propose to conduct it. At present I intend that the meeting should take place every fortnight, on Tuesday evening, at half-past eight, and should be continued steadily during the winter months, and if possible through the spring and summer. Letters may be sent to Mr. R. A. Potts, 26, South Audley-street, or to Mr. C. Light, 122, Gower-street."

[The fourth, fifth, and sixth paragraphs refer to the expenditure of the Communion offertory; the improvement of the musical service; and the erection of a new east window at the cost of £200 in place of the present extremely ugly and insecure window.]

THE BURIALS ACT.—On Monday a case, the Queen v. the Rev. J. Hall, was decided before Baron Huddleston and Justice Bowen. The case arose out of proceedings taken under the Burials Act (43 and 44 Vict., cap. 41, sec. 10). An action was brought to compel the defendant to enter the burial of a Dissenter, named Louisa Drateford, upon the parish register of Shirdale, in Derbyshire, of which the defendant was rector. After a demurrer had been dismissed, the action was tried before Justice Stephen, and a mandamus issued upon the defendant to make the entry. Subsequently a peremptory mandamus was issued upon the defendant for the same purpose, and an answer was given that the entry had been made by the Rev. James Malby, officiating minister at Stonebroom Iron Church, in the defendant's parish. The plaintiff obtained a rule nisi for the attachment of the defendant upon the ground that such a return was not a compliance with the mandamus.—Mr. Bingham showed cause against, and Mr. Morley supported the rule.—Baron Huddleston considered that the defendant sought to evade the law in a manner which was not respectful to the Court, and directed that if a proper return were not made in a week attachment should issue.

MR. MILLAIS, R.A., has been elected a foreign Associate of the Paris Academy of Fine Arts.

Occasional Notes.

We are informed that the Rev. C. C. Coe has consented to relieve the Rev. H. W. Crosskey of his duty of reading a paper at the Conference on Wednesday morning on "The Development of the Religious Life within our Churches," in order that Mr. Crosskey may be at liberty to speak on the objects of the Conference at the Soirée to be held in the evening. The communion service, to be conducted by the Rev. W. Gaskell, will be held in Hope-street Church, at six o'clock on the evening of Tuesday, April 18.

A SPIRITED patriotic song has been written by Mr. Alfred Tennyson, the first verse only of which we were able to give a fortnight ago. The following is the whole song, which has been slightly modified from the original, in subservience to vocal purposes:—

First pledge our Queen, my friends, and then,
A health to England every guest;
He best will serve the race of men
Who loves his native country best!
May freedom's oak for ever last,
With larger life from day to day:
He loves the present and the past
Who lops the moulder'd branch away.
Hands all round! God the traitor's hope confound!
To the great cause of Freedom drink, my friends,
And the great name of England round and round.

To all the loyal hearts who long
To keep our English Empire whole!
To all our noble sons, the strong
New England of the Southern Pole!
To England under Indian skies,
To those dark millions of her realm!
To Canada whom we love and prize,
Whatever statesman hold the helm.
Hands all round! God the traitor's hope confound!
To the great cause of Freedom drink, my friends,
And the great name of England round and round.

To all our statesmen so they be
True leaders of the land's desire!
To both our Houses, may they see
Beyond the borough and the shire!
We sailed wherever ship could sail,
We founded many a mighty State,
Pray God our greatness may not fail
Through craven fears of being great!
Hands all round! God the traitor's hope confound!
To the great cause of Freedom drink, my friends,
And the great name of England round and round.

PROFESSOR DAVID SWING, the popular preacher of Chicago, who has lately come over from dogmatic Orthodoxy to religious Liberalism, in an article in the *Alliance* of that city, reminds us that the system attempted by the Quakers, and we may add by Puritans generally, was too unkind to human nature to be what the world needed. "It forgot that man was by nature a lover of the beautiful, and must have beautiful music and beautiful sanctuaries, and an attractive sermon, and, in forgetting so much, Quakerism failed to be the practical form of religion which was demanded. It was a religion of honesty, but of nothing besides; and in this it was defective, for an honest man loves a beautiful house and fine clothes and good music. Unitarianism was a more symmetrical philosophy. It reacted against mere metaphysics without making a prosaic machine. It left man poetic and made him more moral—a religion of character and of taste." But Unitarianism, also, we may add, is defective in that element which appeals to man's taste and imagination, and we want a large accession of Broad Churchmen like Mr. Stopford Brooke to introduce more of that æsthetic element in which our services are sadly wanting. With few exceptions our chapels are cold and unattractive in the interior, however handsome in the exterior, and with only one or two exceptions are manifold liturgical services, correct and impressive as they are, seem to us to be wanting in richness, fulness, variety, and, above all, in perfect simplicity of tone. Among all our London Churches there are only two where the services at all approach our ideal of a tasteful and impressive ritual, and of one of these the building, both in the exterior and interior, is almost repulsive in its ugliness. Many of our country churches, in the North more especially, are stately structures, but the congregations seem to be afraid of warmth and colour and interior decorations, and the general effect is often chilling in the extreme.

And thus in some of the largest towns we retain that dreadful Dissenting service which is only attractive to those who have long been accustomed to "the one man system," and is mainly responsible, we verily believe, for the growing alienation of our young people and their secession to the Established Church, often without any real change of conviction. If we were thoroughly honest and outspoken at the coming Conference we should have very little "and all talk" about the progress of liberal ideas and the grandeur of our free position, but should have much serious discussion on the unsatisfactory position of our ministry—financial and otherwise; the declining state of too many of our congregations, and its causes and remedies; the apathy and indifference of a large number of our laity; the unattractiveness of our public worship; the slight hold we seem to have over our own young people. There might be much "searching of heart," and many protests against "self-criticism" and unpalatable facts, but the result would be more beneficial and lasting than could be attained by any conceivable amount of self-glorification.

M. RENAN lectured at the Sorbonne on Saturday night to a crowded audience on the subject, "What is a Nation?" One or two passages in the lecture had a practical bearing on some of the political questions of the day. According to M. Renan, a grave misunderstanding exists. People are apt to make a confusion between races and nations. France has become a nation because the Kings of France, with brutal disregard of the feelings and aspirations of the various races which settled in the country, welded them all into one compact mass. But other countries were not so fortunate, and this was particularly the case with Austria. He says:—

Under the crown of St. Stephen, the Magyars and the Slavs have remained as distinct as they were eight hundred years ago. Far from blending together the various elements of its dominions, the House of Hapsburg has kept separate and often opposed them to each other. In Bohemia the Tehek and the German elements are superposed, like oil and water in the same vessel. The Turkish policy of the separation of nationalities according to their religious faith has had far graver consequences. It has brought about the ruin of the East. Take any town like Salonica and Smyrna; you will find there five or six communities who hardly have anything in common, and all of whom have traditions and recollections of their own. Now, the essence of a nation is that all its individual members should have many points in common, and that all should have forgotten a good deal. No French citizen can tell whether he is a Burgundian, a Visigoth, or one of the Alani. Every French citizen should have cast into oblivion the St. Bartholomew and the massacres of the sixteenth century in the south.

Pursuing the development of his theory M. Renan proceeded to show that it was in virtue of its natural working that the unity of Italy had been helped by her successive defeats, and that Turkey had been demolished by her victories. Ethnographical considerations have, M. Renan contends, nothing to do with nationality, and he instances as a proof of this England, which he described as a mixture of Celtic and Germanic blood, the proportions of which are singularly difficult to define; Germany, where the Teutonic is largely blended with the Celtic and the Slav element; and Italy, where Greeks, Gauls, Etruscans, Pelasgians, and numberless other races have all lost their characteristic race affinities. Affinity of language, he contended, was no proof of common nationality, and he protested against the theory of German politicians, that German-speaking races were *ipso facto* part and parcel of the German nation.

We learn from the *Boston Christian Register* that on Sunday, Feb. 19, Mr. Robert Collyer preached in the pulpit of All Souls (Dr. Bellows's Church). His subject was "Remembrance;" and there were many tender and touching allusions to the dead pastor, who it now seems has gone away for a little while, but must surely return. Mr. Collyer strove to show how he would return and abide with us through the benignant influences of memory. On Tuesday evening a large Church meeting was held at All Souls, to consider the present situation and take action for the future. Mr. Eaton ably pointed out some of the lions in the path. Dr. Bellows's

great name and fame, his personal attraction which drew strangers to hear him, his commanding position in the denomination makes it the less easy to perpetuate and strengthen his life-work. Some excellent resolutions were offered by Mr. Sedgwick, and approved by the society. Two separate sets of resolutions, from the Church of the Messiah, and the Church of the Saviour, Brooklyn, were also passed. It was finally resolved to pay the late pastor's salary up to April, 1882, and all funeral expenses, and also to give the congregation an opportunity to express its preference as to the settling of a minister. It is understood that the Rev. Brooke Herford has been invited to fill the pulpit of All Souls for three months, or until some one is obtained permanently. This gives pleasure to Mr. Herford's friends and admirers, who are numerous.

THE *Christian World* states that a novel church entertainment is reported from America as having been introduced by the young people of the Harlem Congregational Church, in Association Hall. This unique feature was a "broom drill" by seventeen young women, dressed in suits of white unbleached muslin, trimmed with Turkey-red and in Zouave hats. Under the lead of their captain, who was armed with an elongated feather duster, this band of Amazons went through the complete manual of arms, showing marked efficiency in the use of their special implements. They were especially formidable when they formed a hollow square and "charged brooms," their appearance suggesting that they would be dangerous assailants if provoked to the use of the broomstick. The novelty of the entertainment, says the reporter, made it peculiarly enjoyable to everybody present. The "broom drill" is likely to become the special attraction of church fairs, taking the place of the spelling-bee and other worn-out features of these entertainments. As to the novelty of the performance there can be little doubt; as to its being "peculiarly enjoyable," we can only imagine that everybody present had been let out from whatever corresponds to Earlwood Asylum in Harlem. If this kind of thing is to be the "special attraction" of church fairs, Heaven preserve us from such attractions.

HERE are two more passages, in addition to those we published last week, from Bishop Thirlwall's "Letters Literary and Theological." The first relates to the Establishment question, in reference to which the far-seeing Bishop, in a letter to Bishop Ewing, dated April 27, 1868, writes:—"I believe with you that 'the stream of tendency' is against the Established Churches, and will, sooner or later, sweep them all away. Whether the Church of England will gain or lose by that event must depend mainly on the constitution of the Disestablished Church. But the more immediately pressing question seems to me to be whether, before it is touched from without, the Church must not fall to pieces, rent by internal divisions. This would be the worst catastrophe of all, and our 'unions' and 'associations' seem to be doing all they can to bring it about."

IN a letter written in the last year of his life, addressed to the Rev. Professor Plumtre, Bishop Thirlwall remarks:—"I never was less satisfied with the present condition of Anglican theology; never, as it appeared to me, had our divines more need of a larger measure of modesty and reverence to prevent them from believing that they had mastered the whole counsel of God, or as much of it as is still accessible to human investigation, while they aimed at nothing more than vamping up an orthodox phraseology so as to give it an air of novelty. But it also seems to me that the present state of parties among us is peculiarly unfavourable to any attempt in this direction, not only because public attention is absorbed by the 'infinitely little,' without even studying that, but because all parties alike are afraid of incurring the reproach of doctrinal innovation, and, above all, of scepticism and rationalism, which they would gladly cast on one another."

WE are old-fashioned enough to dislike mixing up very secular festivities—which are well enough in their way—with serious congregational affairs, and we have more than once protested against the growing tendency to introduce amateur theatricals and dances in connection with meet-

ings convened chiefly for religious purposes. We read this week a full and glowing report of speeches from several earnest ministers and laymen at one of our country meetings, and while we exalted almost to the seventh-heaven at the pleasing accounts of the prosperity and prospects of "the cause," we confess that it "gave us a turn," as the phrase is, to come upon the striking contrast in the two closing sentences:—

The meeting concluded with the audience singing "Praise God from whom all blessings flow."

The room was afterwards cleared for dancing, which was kept up for some time to the strains of Mr. T. Ford's band.

Here was indeed a fall from heaven to earth! The young people no doubt enjoyed the dance, but surely they might have had it on a more appropriate occasion. "O reform it altogether."

VARIOUS devices have been adopted to induce children to attend Sunday-schools with a fair degree of regularity, we mean, of course, children who do not care to go, and who cannot join heartily in singing

"The Sunday-school, the Sunday-school,
Oh, 'tis the place I love."

It has been reserved to one Columbus Tyler, a recently-deceased millionaire of Boston, U.S.A., to devise a novel method. He has left a sum of £30,000, out of which twelve shillings is to be placed annually to the credit of every boy who, between the ages of five and twenty shall attend Sunday-school regularly, the money to be paid them when they reach the age of twenty-five. Girls who attend regularly between the ages of five and eighteen receive a like sum, to be paid when twenty-one years old. We are afraid that some of the irreverent will hardly think it "good enough," still the object that Columbus had in view was a good one. At the same time we do not feel inclined to advise a repetition of this kind of promoting Sunday-school education; there is too much of a flavour of bribery about it.

MRS. CLARA M. BISBEE, who pursued for three years at Harvard Divinity School the regular course of study, and would have received the degree of Bachelor of Divinity if Harvard were as just to women as it is to men, has asked for ordination to the Christian ministry. The services took place at Lyceum Hall, Dorchester, near Boston, on Sunday, February 26. Mrs. Bisbee is the widow of the Rev. Herman Bisbee, who about eight or nine years ago was for a short time minister of the temporary chapel at Stepney, and at that period she occasionally occupied her husband's place in the pulpit, much to the gratification of her hearers. Why should not women preach, when duly qualified? We know of no profession for which they are so well adapted as for the ministry, and are inclined to think that if about one-third of our ministers would retire in their favour it might be a real gain to our cause.

AT the banquet which the Lord Mayor gave on Saturday to commemorate the Smoke Abatement Exhibition, Sir Frederick Leighton brought a special indictment against London smoke on the score of "the interminable hours, days, and weeks of enforced idleness which he and many a brother painter spent in the continuous contemplation of the ubiquitous yellow fog." Mr. Lowell, however, pointed out that this fog produces some very fine atmospheric effects, and Turner must often have studied the darkened skies of London. So, too, it was in the midst of London fogs and in the dreariest of London back streets that William Blake (who "looked through his eye, not with it") saw some of his brightest visions. Even Mr. Ruskin has discovered poetry in smoke, and there is a striking passage in "Fors Clavigera," where the smoke is described as "looking as if it were made of dead men's souls." Mr. Ruskin has made another valuable discovery. He happened to be at Cannon-street Station a few years ago very early in the morning, and to his astonishment he found that "it is still possible to see blue sky entirely pure in London." But all this is no great comfort to us when the smoke blinds us and chokes us, and with its mixture of dust and fog brings on serious pulmonary complaints, which compel some of us to flee to a warmer clime.

Reviews.

Onesimus: Memoirs of a Disciple of St. Paul.
By the Author of "Philochristus." London: Macmillan and Co. 1882.

This is the work of a rich and accomplished mind, of one capable of close reasoning, logical argument, clear statement; and yet at the same time not quite free from a tendency to substitute feeling for thought in a few instances where the latter light burns dim. The spirit of the volume is good and its moral tendency is pure; for it inculcates a Christianity in which its native and original elements of sympathy, love, and charity are brought into prominence and the secondary things of dogmas, forms, and creeds are made subordinate. In the opening chapters it has interesting descriptions of Greek scenery and Greek life; and though many of these are borrowed from authors long after the time of Onesimus, yet they harmonise with the ideas of the preceding period and throw light upon it. They are borrowings honestly avowed and judiciously used. The memoirs are of course fanciful. Of Onesimus no one knows anything, except from a brief mention of his mere name in the Epistle to the Colossians and a little more at large in Paul's letter to Philemon. He had been a slave to Philemon; and having committed some fault or other and incurred the anger of his master, he had run away. After many wanderings and sufferings he came in contact with Paul, and under his influence embraced Christianity. By the instrumentality of the same apostle he was ultimately reconciled to Philemon, his old master, and sent back to his former home in Colossæ. In these memoirs it is assumed that he was of gentle though of unknown birth, that his elementary education in the house of his foster-mother had been very good, and that afterwards in the service of Philemon he had enjoyed opportunities of cultivating and refining his mind to a high degree, and of attaining to a considerable amount of learning. This being the intellectual character of Onesimus, the author of this volume has, in our judgment, committed a great mistake and inconsistency in making this poor escaped slave, but most gentle and refined man, to fall in the course of his runaway, homeless wanderings into the very coarsest, grossest, vulgar forms of sin. This is against natural probability and metaphysical law. Men of intellectual refinement may possibly fall into grievous evils of character and conduct; but when they do there is always some degree of outward decency and respectability, some trace of the former refinements characterising even the evil which they do. But strange to say, this Onesimus, the man of taste, the clear reasoner, the elegant scholar, is represented in his wanderings as attaching himself as a fife-player to an itinerant, begging Priest of Cybele and his troop of dancing girls, mingling in their wild and sensual orgies, and subsequently, on his arrival at Rome, hiring himself out by the hour as a professional jester and buffoon at banquets and symposia. To our thinking there is something absurd in this. An Oxford professor, an M.A., an LL.D., a man of intellectual eminence might possibly under some very dire temptation fall for a while into some grievous sin, and so lose a large measure of self-respect; but imagine him going about as clown in a travelling circus, as a mountebank in the streets, or as a fiddler in the drinking booths of a country fair! He might possibly do much worse things than any of these, but these things he would not do.

This volume in its theological aspects has a critical, rationalistic, sceptical part on the one hand, and a constructive and conservative part on the other. The critical and rationalistic argument is conducted by Onesimus in his "Letters to Artemidorus on the Doctrine of the Jews and Christians" in the third book. Nothing can be sounder and more searching in argument, more clear in expression, and more dignified and calm in tone than these letters. They are admirable. They overturn a great deal hitherto regarded as historical in Christianity; they cut away large fragments of the merely marvellous, but they leave uninjured the natural and the true.

But when Onesimus meets with Paul and sees in him the beautiful side of Christianity he changes his mental attitude and mental tone. He leaves off reasoning and rationalistic inquiry and becomes emotional, and seems to endeavour to reconstruct by feeling a large portion of the very

edifice he had previously demolished by argument. He becomes Christian under the influence of Paul, and builds up a religion on the basis of the teaching of that great apostle. The model was a good one in respect to the fine qualities of sincerity and earnestness; it was good also in catholicity and breadth; it was good in practical application of high principles to the daily conduct of life; it was good inasmuch as Paul, personally, was one of the purest, noblest, most generous and magnanimous of men; but it was not altogether good, in our humble opinion, inasmuch as there was in the mind of Paul (judging only from what are supposed to be his writings) a certain tendency to over subtlety, a not very extensive knowledge of the history of humanity generally, of the development of religious ideas, and the influence of nation upon nation—a looseness and want of connection in his style (the words being often tied together when the ideas were not), and a sort of involuntary cropping out now and then of doubtful dogmas even in teaching which, as a whole, eloquently declared the superiority of simple faith in God and purity of life above any formulated dogmas whatever.

Even then the noble Paul, much as we honour him, is not to be followed in all things. For our own parts, we would not engage to follow precisely in the track of any guide whatever, either in past or present time. Even Jesus himself, highly as we revere him, must be followed with judgment and discrimination. All the great and beautiful souls in the past were as liable to receive, from national and local influences, some slight push or bias out of the line of the exactly true, as we are in our day to be deflected more or less by the environments in which we live. It is always safest, we think, to go humbly and prayerfully to the Great Supreme Himself. He who vouchsafed some measure of His light to the sages of old will also give some guiding beam to the children of to-day, provided they humbly open their spirits to receive it. Not that we are unthankful for human help; we greatly need it; but then it must be offered as help, and not forced upon us as authority. We like to see "lights set upon a hill," a little brighter than the lights below; but when we look at them we think of the light that is higher than the hill. We reverence the Divine when it appears in humanity, chiefly because it tells of something more Divine which is above humanity. For ourselves, we avow that we do not like the idea of Mediatorship which seems to pervade the public prayer of all sects. We do not like the words "by" and "in"—"in the name of,"—"through," and "as the disciples of," &c.—all implying the necessity of some intermediate Power. Has God withdrawn from the survey of the worlds, and delegated the management of them to a Mediator? Must a prayer, like a State document, go through the hands of a minister before it can reach the throne? We think not. If there be forms and ceremonies in Heaven they are somewhat different, we hope, from those in the world.

Onesimus, in this volume, even after his zealous adoption of Christianity, is still haunted now and then by one or two rationalistic notions as to what is reliable in Gospel tradition, and what is doubtful supplement; but religious feeling having gained in him an ascendancy over religious thought, he stops the process of critical inquiry into theological matters. He devotes himself to practical Christianity; he becomes in time Bishop of Berea, and finally meets the doom of martyrdom at Smyrna.

The writer has gone a little out of his way to introduce some of the sentiments of Epictetus. We wish he had said less or more, or nothing at all, of that great philosopher; for what is said does not by any means do him justice. It leaves the impression of a hard, stony being who had petrified himself into a state of unnatural indifference to suffering, and banished all emotion from his heart. Such a character is impossible. It seems to be the intention of Providence that we should have, in the course of our education in this world, a somewhat hard experience of difficulties and pains, and that we should acutely feel them. We may bear them with magnanimity, but it is vain to seek to rise entirely above them into insensibility or indifference. Epictetus was a true hero in strength of righteous will and calm endurance; but in his bosom, as in other bosoms, there was still the throbbing, yearning, human heart. Its emotions were controlled, but not destroyed.

The literary character of this volume is of a

high order; its style is excellent, its intention and spirit noble. The theological opinions, never obtrusive, but peeping out now and then accidentally and unconsciously as it were, do not exactly correspond with our own. Nevertheless, we have a sincere admiration for the writer's great intellectual power, and a deep sympathy with his all-embracing charity. E. A.

Religion in the Heavens; or, Mythology Unveiled in a Series of Lectures. By Logan Mitchell, a Follower of Nature. London: Freethought Publishing Company. 1881.

The distinct purpose of this work, as abundantly shown in its treatment of the subject, is to pour contempt upon all religion, especially on the Jewish and Christian religions. These are denounced as nothing more than a *farrago* of astronomical myths and fables, which have been perverted from their original meaning by cunning priests, who have duped the people into the belief, as history, of fictions which have no element whatever of historical truth. The book is purely destructive of all religious faith, reverence, trust and hope. The vocabulary of denunciation is well nigh, if not completely, exhausted in its vituperative pages. All religions, as commonly accepted and understood, are but a medley of ignorance, fraud, folly, imposture and absurdity. None are such knaves as the "priests," by whom are meant all ministers of religion, and none so ignorant, weak-minded and silly as those who believe in them. The writer is as confident and dogmatical as any of the "priests" whom he so unsparringly condemns, and the tone of his book is offensive from its mingled arrogance and levity.

The work consists of six lectures, the subjects of which are Miracles, Christian Supernaturalism, The Christian Fathers, Pagan Allegories, Christian Superstition (two lectures). The lectures are followed by "A Dialogue, Physiological and Theological," and the work concludes with a copious index to the miscellaneous contents of the book.

The extravagance of this volume will be its sufficient condemnation with any thoughtful fair-minded reader. Those only will approve of the author's style who are accustomed to rail at all religion as folly and imposture. But those who seek to distinguish between what is true and what is false in religion—between what is hurtful to man and what is helpful to him as a tempted, struggling, aspiring moral being, will turn away dissatisfied and pained.

The question which this book and others like it suggests to us is this:—Granting that the religions of the world had their origin in the dim and distant past, thousands of years ago, in astronomical myths and fancies, and in adoration of the hidden powers of nature, supposed to be represented by certain objects, is that any reason why men should throw aside religion to-day as a mistaken, useless, worn out thing of the past? We cannot see that it is, because religion as it is understood by the thoughtful, cultured, devout, man to-day is something altogether different from the crude myth, the idle fancy of ancient barbarism. That myth, that fancy, was only the expression—childish, absurd, or whatever you like to call it—of an undying sentiment in man—the religious sentiment. The myth has faded away like a thousand other dreams of the past, but the sentiment which gave it birth lives still. The shell has been cast away, but the kernel remains. The old attire has been thrown aside for a dress more in accord with modern ideas. That is all. Religion as it is apprehended by the cultivated rational mind to-day is scarcely affected by any amount of learned disquisition as to the origin of certain beliefs in the remote past. They may have been all that has been alleged, but what of that? Because an ignorant age formed an ignorant conception of the universe, and allowed its reverence to express itself in irrational forms and barbarous rites, shall an educated age abandon its juster and more adequate apprehension of things, its purer faith, its higher aspiration, its diviner trust? Shall the higher development of religion in rational Theism be rejected to-day, because the beginnings of religious thought in the early ages of the world were of the lowest, crudest kind? Certainly not, we say. Yet that is the demand which this book practically makes. "See," the writer says in effect, "in what absurd fancies and cruel superstitions and low idolatry

your Christian faith originated. Throw it aside then, and have done with it. It is bad and worthless altogether"? We do not see that the conclusion follows from the premiss, even granting the premiss to be true. What the book before us leads us to ponder—the idea which it brings prominently out—is the marvellous development of religious thought from the low idolatry, immoral rites, and mythic worship of ancient times to the spiritual religion of Channing, Parker, and Martineau. The stride is enormous, and it should make us thankful that we belong to the age of higher and purer thought. Even this book may render good service if it leads men's minds into this track of thought—if it induces them to consider how religious ideas have advanced with men's advancing knowledge and intelligence, as the ages and centuries have rolled by.

What specially offends us in this work is the low unworthy motives and aims which it attributes to all who have been concerned in the teaching and upholding of religion. They are all self-seeking knaves and impostors. They have made the people their dupes just for their own selfish ends. Now this broad sweeping condemnation we believe to be utterly unjust. It surprises us that any intelligent writer should be so completely oblivious of the devotion, heroism, philanthropy, and self-denying labours of thousands of religious teachers of every age. How they toiled for human good, even to the sacrifice of their lives, is utterly ignored by our author, as if no record of it existed. He sees nothing in the religious world but ignorance, selfishness, and fraud. Written in this spirit and taking this view, his book affords striking evidence that the bigots are not all on the side of religion, but are to be found, no less pronounced, on the opposite side as well. There is a prejudice anti-religious quite as partial, bigoted, and one-sided as that which is called religious, and of that fact the book before us affords the clearest proof.

One line more. The Freethought Publishing Company seem to have undertaken a great enterprise, the overthrow of all religion, by convincing the people that it is an utter delusion, a "cunningly devised fable," which priests invented for their own profit, and imposed on their deluded followers expressly to keep them in mental bondage. The said Company would have men believe that religion is a lie, and the religious teacher an impostor. We venture to think they have undertaken an impossible task. What we want is *religious reform*, not the destruction, root and branch, of religious faith and hope. The work of reform is making progress, and with the improving education and growing intelligence of the people it will surely advance in the future with accelerated speed. The old superstitions have died or are dying out, but we have no apprehensions for the future of religion itself. Human nature must be radically changed before reverence, faith, trust, hope, and aspiration; the essentials of the religious sentiment become foreign to it. Let the Christian religion be freed from the superstitions and absurdities that have been associated with it and the influence of the pure rational faith that would remain would be benign and ennobling, without any corrupt or debasing alloy. Such a faith is being taught at the present time by liberal religious thinkers under the form of Christian Theism. By Christian Theism we mean a belief in God imbued with the highest Christian spirit—in accord with the purest noblest thought of Christ. It is true this belief at present is held only by the few, but it is also true that it is finding acceptance with an increasing number of minds, many of whom have been led to it through the path of perplexing doubts, and after a temporary eclipse of faith. In fine, we hold that, notwithstanding the world's superstitious and religious follies and errors, there is such a thing as *rational religion*, and that it is quite possible to arrive at a reasonable religious faith. We also hold that such a faith is more helpful to the higher nature of man than any other influence or agency whatever. C. F. B.

Literary Notes.

MR. SERJEANT BALLANTINE'S "Reminiscences" are complete, and in the printer's hands. They will be published about Easter by Messrs. Bentley.

THE *Academy* says that Dr. C. Von Hoefler will publish shortly, with Herr Braumüller, of Vienna, a monograph, chiefly from hitherto unknown Spa-

nish sources, on "The Luther of Spain," Don Antonio de Acuna.

Notes and Queries states that besides the recent transfer to the British Museum of the Bewick drawings, there is other good news for the collector. Mr. Robert Robinson, of Newcastle, is about to issue a volume containing upwards of one hundred Bewick cuts from the original blocks. None of the blocks are in the least worn, as but few impressions, comparatively speaking, have been taken from them.

The death is announced of Miss Elizabeth Hamilton, the daughter of the Scottish metaphysician, Sir William Hamilton, of whose life and philosophy she furnished an account in the new edition of the "Encyclopedia Britannica." Miss Hamilton was one of the foremost promoters of the movement in Scotland for the University education of women. She went to Germany about a year ago, with a view to preparing a work on the philosophy of Hermann Lotze.

LORD RONALD GOWER is about to publish in a weekly journal, under the title "Vieux Salons," an autobiography, which will include accounts of many eminent persons now living.

PROFESSOR MOMMSEN has left Berlin for Italy. It is believed that he is going to re-collect his notes for the history of Rome under the Emperors—notes which were consumed by the fire two years ago.

The catalogue of the Digby manuscripts in the Bodleian Library, by the Rev. W. D. Macray, is now ready for press, and, it is expected, will be shortly published by the Delegates of the Clarendon Press.

MR. GARDNER, of Paisley, has received so many offers of support for the *Scottish Review* which he proposes to print as a vehicle for the expression of "the higher religious and theological thought of Scotland," that its establishment may be considered as certain.

MR. JOHN BRIGHT will contribute a preface to the English edition of the "Life of Frederick Douglass," which will shortly appear.

In the official "Victorian Year Book," lately published, it is noted that the total distance which a telegraph message travels between Melbourne and London is 12,695 miles, of which 2,704 miles, or about one-fifth, is represented by land lines on the Australian Continent. As a noteworthy example of speed the compiler cites the case of the special message from the Governor to Queen Victoria, on the 1st of October, 1881, announcing the opening of the Melbourne International Exhibition. This message, consisting of seventy-eight words, was sent from Melbourne to Balmoral in twenty-three minutes, including all stoppages.

BRIXTON RISE.—An influential and well-attended meeting was held at Dr. Channing-Pearce's Museum on Monday afternoon to promote the election of ladies as Poor-law Guardians. The Rev. J. Coxhead, M.A., of the London School Board, occupied the chair. Three ladies who are candidates for election on the Lambeth Board—Miss Eva Muller, Miss Lord and Miss Whitehead—addressed the meeting in a very interesting manner, stating their views and qualifications. Resolutions were moved and seconded by the Revs. J. Worthington, T. L. Marshall, Miss H. Muller, member of the London School Board, Mrs. Brookes, Mr. G. Washington Lyon and others. The whole proceedings were hearty and unanimous.

CANTERBURY.—At an influential meeting held at Canterbury on Tuesday—Dean Payne Smith presiding—Mr. T. Sidney Cooper, R.A., expressed his intention of presenting to the city in the course of a few days the Gallery of Art which he founded ten or twelve years ago, and in which he has ever since given his gratuitous instruction to students. The only condition made by the generous donor is that a mere nominal fee shall be charged to the artisan classes for tuition, the original object with which the gallery was built having been the teaching of the art of drawing to poor boys. The meeting determined to convert the gallery into a school of art, and to affiliate it to the Science and Art Department at South Kensington. Mr. Cooper announced that he had stipulated in his will that the last work on which he might be engaged at the time of his decease, together with his palette and brush, should be brought to the gallery and kept there.

A rich discovery of Lacustrine relics has just been made at Steckborn, on Lake Constance. They consist of flint and bone implements, pottery, bones of animals now extinct, and a quantity of wheat and oats. The relics have been placed in the Frauenfeld Museum.

ADDRESS TO THE QUEEN.

At the recent meeting of the body of English Presbyterian ministers in and near the cities of London and Westminster, to which we referred last week, the following Address was adopted:—

"To the Queen's Most Excellent Majesty."

"May it please your Majesty, we, the body of English Presbyterian Ministers residing in and near the cities of London and Westminster, would avail ourselves of our ancient privilege to express our heartfelt sympathy with your Majesty, and congratulations at your Majesty's deliverance from the terrible peril in which your Majesty has been placed.

"All your Majesty's subjects are filled with grief and abhorrence at an attempt on your Majesty's life should have been made, and with thankfulness and joy that it has left your Majesty and your royal daughter, the Princess Beatrice, unharmed.

"If it were possible wholly to guard one in your Majesty's exalted position from a danger to which your humblest subjects are not exposed, your Majesty's person and happiness would be secure in the affectionate loyalty by which your Majesty is at all times surrounded.

"Deeply grateful to Almighty God for sparing a beloved mother to her children, and a beloved Sovereign to her people, we fervently pray that the Divine blessing may still rest on your Majesty, and be to your Majesty and your Royal house a never-failing shield and support."

A copy of this Address having been forwarded to the Secretary of State for the Home Department, an answer was received, saying that Sir William Harcourt has received her Majesty's commands to express her regret that, in consequence of her intended journey abroad, she is unable at present to receive the proposed deputation, and to signify her gratification at the sentiments of loyalty contained in the Address.

We may here appropriately add the Queen's Letter to her People:—

"Windsor Castle, March 12, 1882.

"The Queen wishes, before she leaves England for a short while for some comparative rest and quiet, to express from her heart how very deeply touched she is by the outburst of enthusiastic loyalty, affection, and devotion which the painful event of the 2nd instant has called forth from all classes, and from all parts of her vast empire, as well as by the universal sympathy evinced by the Sovereigns and people of other nations. The Queen cannot sufficiently express how deeply gratified she is by these demonstrations, and would wish to convey to all, from the highest to the humblest, her warmest and most heartfelt thanks.

"It has ever been her greatest object to do all she can for her subjects and to uphold the honour and glory of her dear country as well as to promote the prosperity and happiness of those over whom she has reigned so long; and these efforts will be continued unceasingly to the last hour of her life. The Queen thanks God that He spared her beloved child, who is her constant and devoted companion, and those who were with her in the moment of danger as well as herself, and she prays that He will continue to protect her for her people's sake as He has hitherto so visibly done."

DOUGLAS, ISLE OF MAN.—All sympathisers with the movement here will be pleased to hear that the little Church has been maintained during its first winter in a very satisfactory manner. The services have been ably conducted by Mr. J. De Maine Brown, who has not only held together the little band that remained after the visiting season, but has added to their number, his discourses Sunday after Sunday being exceedingly interesting and instructive. During the past week new life has been infused into the efforts, by a visit from the Rev. S. Fletcher Williams, of Liverpool, who gave a lecture on Friday evening week on the subject, "Is Jesus God?" The lecture, having been well advertised and discussion invited, attracted a good audience. The lecture was able, clear, and well received. Several questions were put, which did not make the least visible impression, while each answer was received with applause. At the close, the lecturer announced the services to be held on Sunday, which were also advertised. The discourses were real intellectual and spiritual treats, and gave great satisfaction to the goodly numbers present, all of whom were residents. The congregations far exceeded expectation.

Our Contemporaries.

THE LATE DR. BELLOWES.

There is a fine tribute to the memory of our departed friend in *Harper's Weekly* of New York, which is referred to the pen of the well-known literary man, George William Curtis:—

Throughout his long and eminent professional career Dr. Bellows was a conservative of the Liberal faith. There were two churches of his denomination in the city when he came to New York, and there is but one more now that he is dead, after an active ministry of more than forty years. But from the time when Dr. Channing found no place open for him in New York in which to preach but in the hall of the College of Physicians and Surgeons, and when Dr. Mason, the chief clergyman in the city, felt it to be his duty to denounce Channing as an infidel, to the time when Dr. Bellows, who glorified the name of Channing Unitarian, died amid universal respect and regret and fraternal regard from ministers of every form of the common faith, there is an immense and significant change, and he would be a droll pessimist who should hold it to be a change for the worse. In this change the general progress of religious thought has a great part, and so have the personal character and ability of Dr. Bellows. He was less distinctively a scholar than a thoroughly well-read man upon every subject. His incessant activity and diversity of interests prevented that secluded concentration which makes the scholar; but few men were so eager for every kind of knowledge or had greater facility in acquiring information. His interest in leading public questions, in charitable movements, in social progress, in education, in purifying and strengthening the tone of the national character, were only subordinate to his zeal in the profession in which he delighted. But all of this would have been incomplete without his singular gifts as a public speaker. His oratory was fluent, earnest, impetuous, picturesque, humorous; and it rose often to a resistless fervour of eloquence. He was quickened by social intercourse into a delightful gaiety, and he was always the most animated of companions. His ardent and generous temperament, however, undoubtedly played him tricks. Emerson says that, to accomplish results, nature overloads the tendency. With Dr. Bellows there was sometimes a subsequent recoil from a vehement and unqualified statement, which gave an air of impulsiveness and uncertainty to his views and conduct. He was also distrustful of the liberalism which outran his own. But his feeling in such cases was largely due to the quick apprehension of a leader that what seemed to him excess, however sincere, imperilled the whole cause. He cherished the true conservative regard for forms as facts, and with all his hearty liberality he had a certain respect for priestliness and ecclesiasticism which led him to repel strongly the assertion that Unitarianism is essentially a spirit and an influence rather than a special faith or creed. But his hospitable heart and mind harboured no petty jealousies or suspicions. Frank and fair, he had all the courage of his opinions. His yea was yea; and his nay, nay. It is a beneficent life that has passed from our view, and a stimulating and fascinating personality. The city, as well as his church, suffers by his loss. The friendless and forlorn have lost a friend. Every worthy cause is bereaved of a strong councillor and an efficient labourer. He was not yet an old man, but he had done a long life's hard work, and, happily for our memory of him, without visible relaxation or decay, with all the sweet ardour of his nature untouched, he dies, and, as with all men who have lived for noble and humane ends, his works do follow him.

CRITICS ON THE BIBLE.

The *Christian World*, in an article under this heading, relating to the theological papers in the new volume of the *Encyclopedia Britannica*, writes:—

We expose ourselves to no just charge of obscurantism when we say that there are perils to be avoided by thinkers in every age, and that it is legitimate to treat with hesitation theories which derive an adventitious support from their countenance and assisting some dominant tendency of the day. For nearly a quarter of a century the ruling fashion in the intellectual world has been indicated by the word "evolution." It has been an enormous advantage to any theory that it represents some one thing as growing out of some other thing. Important results have, no doubt, been attained by

applying the principle of evolution in the historical province; but the danger has, we think, been incurred of unduly overlooking those dynamic forces which present themselves as sharply rebutting the hypothesis of evolution, and which are most of all powerful in the province of history. Such dynamic forces are vaguely referred to as genius and inspiration; and nothing that pretends to call itself thought or speculation strikes us as so imbecile as the voluble confidence that refers them to evolution. No pedant is so useless as the man who undertakes to show you how a Luther, a Shakespeare, a Cromwell, was evolved. It is customary to speak of genius in the secular province, of inspiration in the religious province, but what is first of all evident respecting both is that they are mysteries. They are by no means the same thing, although they have often, as in the Hebrew prophets, been combined, and they cast light upon each other. Now it is a striking attribute both of genius and of inspiration that they beam out in full splendour, and that succeeding ages, instead of improving upon their illumination, obscure and deteriorate it. Homer's is the oldest and, to this day, the best epic poetry in the world. Shakespeare stands alone. People talk about the Elizabethans and the education which he derived from them; but the more we have studied the contemporaries of Shakespeare, the more we have been impressed with the colossal genius which enabled him to resist the unfavourable influences of his age, and tower in solitary grandeur above the Marlowes, and Greenes, and Jonsens, whom unwise critics rave about as his fellows. And with Shakespeare dramatic genius departed from England. "The sun fell and all the world was dark." There was no traceable evolution in the business, and all you can say is that God sent Shakespeare. Turn to the religious province. Max Müller tells us that the most ancient of the Vedas are the loftiest and the purest. Even the apostles were not able to comprehend the Divine simplicity, the pure heavenly light, of Christ's Gospel; for fifteen centuries and more, theologians kept overlaying it with their systems; and only in our own time have men dared to penetrate to the simple teaching of our Lord. We submit, therefore, that there is nothing beforehand improbable, but the reverse, in the idea that the inspiration of an Abraham or a Moses may have been exceedingly pure, that the inspiration of the Ten Commandments may at a very early period have visited the world, and that succeeding ages may have first obscured and then regained the early illumination. Abraham and Isaiah, Moses and Jeremiah, may have been peaks in one mighty mountain-range, bathed in the pure sunlight of immediate inspiration, with long stretches of lowland and morass between.

THE SUNDAY AFTERNOON MEETINGS IN LEICESTER.

A contributor of "Character Sketches" to the *Leicester Free Press* gave, last week, an article on "The Leicester Pulpit and the Pew," from which we take the following:—

Last Sunday afternoon I went to the Temperance Hall, to see the congregation of Mr. Page Hopps's poor friends. I was present when that gentleman first began these services in the autumn of 1880; and at that time I thought the success of the effort would not only be great but unique. That success has been maintained through two winter series, and the benefit bestowed during that time upon the poorer classes of Leicester must be incalculable. Those who have not attended the series have undoubtedly lost not merely in spiritual matters, but, to put it on a lower level, they have lost a very curious sight, and, still worse, they have lost a valuable opportunity of observing the spirit of the poorer classes. Whether the people assembled were attracted by the excellent brass band, the sweet flowers on the platform, or the simple, direct and stirring manner in which Mr. Hopps can talk to them, I know not; but there they were each Sunday in crowds, filling the spacious hall, a company of as devout and earnest worshippers as it was possible to see anywhere. There were aged couples, fathers and mothers, young men and women, most of them poorly clad, some of them exceedingly shabby. The numbers of old people were remarkable, and their presence gave a distinct character to each service. Many of their faces were sadly wrinkled, their eyes were dim, and their voices in the hymns feeble and quavering; yet they imparted a seriousness, thoroughness, and earnestness to everything that alone procured an unconscious response from younger and less reverent worshippers. Who could feel otherwise than devotional when an old gentleman to the right, would rise to join in the hymn with all his

might, though with a faltering voice, and gaining but an unsteady glance at the words through an old-fashioned silver-rimmed eye-glass; or who would not feel reproved by the old lady next to him who would murmur to herself fervent, methodistical responses to the prayers? The humbleness and sincerity of this large congregation, which have been patent to the most superficial observer, seemed to me well expressed in this verse of a hymn they sung last Sunday:—

"Bless thou our purpose, consecrate our labours,
Keep us still faithful to the best and truest,
Guide us, protect us, make us not unworthy
Learners of Jesus."

The proceedings throughout were of the simplest and least sensational character, if one expects the stirring band; and with regard to this unusual feature I would say that no one with a spark of sympathy would care to deny these poor people the exceeding pleasure with which they listened to the very sweet and effective rendering of their favourite hymn tunes. On the platform-table were some cut primroses, azalias in flower, &c.—is there any sanctified curmudgeon who would grudge these?

There is one regret felt about these exceedingly useful services, however. It is that they were about to be discontinued for a season. Of course, one sees that Mr. Hopps cannot continue them unassisted all the year round; but is there no one else in Leicester ready to sink creed and opinion and come to help for the sake of these hundreds of earnest, though poor, worshippers? It is abundantly demonstrated that the people themselves are anxious to continue the services; the very best, simplest, and strongest tie—that of friendship—has bound pastor and people, but Mr. Hopps is not Hercules, and after two more Sundays the end will come—for a season, at least. It seems to many that this forced conclusion is a thousand pities. I noticed that there will be a "Social Gathering of these friends on Tuesday, March 21, perhaps the people themselves will then insist that old acquaintance of such happy and profitable kind shall not be forgot."

DR. JOSEPH COOK.

Our friends of the Brahma Somaj seem to be favourably impressed with this famous Boston lecturer, who is now on a visit to India. The *Liberal* of Calcutta writes:—

We saw Mr. Joseph Cook the other day, and his appearance exactly corresponded to the ideal picture we had formed of him while reading his lectures. Sturdy, strong and muscular, he is as imposing in person as he is in intellect. His large intellectual face betokened enthusiasm and a faith which life-long studies seem only to have heightened. It is a great pleasure to hear him talk, and he can speak on a variety of subjects. His opinions on men and things are strong and clearly defined, and especially his views on the materialism and agnosticism of the day. He maintains that Agnosticism is the vice of England, and that even there it is not to be found so much in Oxford and Cambridge as in London, whose University he characterised as the cockney school of theology. Mr. Cook views with disfavour the Unitarian School of Christianity, and asserted that the Brahma Somaj was more spiritual and devotional than the Unitarian Church as a whole. He said that there was more devotion in the leaders of Theism in India than in Martineau, Channing, and Parker. In the two hours' conversation we had with him he showed a great interest in what he heard of the New Dispensation. Mr. Cook seems to have read our journals and pamphlets, and he expressed his appreciation more than once of the *Hom* ceremony which was celebrated last year. We showed him the Sanctuary, and his attention was specially drawn to a piece of hollowed marble slab where the rice and money of the devotees are placed for consecration before they are used for family expenses and food. The Theists of the New Dispensation should lose no time in cultivating the acquaintance of this popular and powerful preacher. On parting from us the other day Mr. Cook said, "I sympathise with you for three reasons. You are anti-caste, anti-materialist, and anti-agnostic; and may God bless you!"

THE MORMON PROPAGANDA IN LONDON.

The description of a Sunday service in one of the six meeting-places which are regularly used for the "Mormonisation of London," which we published the other day,* has recalled the fact that England

has long been one of the happy hunting-grounds of the Latter-Day Saints. It was in 1837 when the first two apostles landed in Liverpool, and the work then begun has never been abandoned. Four years later thirty converts sailed for America, and since that date it is computed that 85,000 Mormon converts have crossed the Atlantic. Of these more than one-half were of British birth. According to the last census, there are 27,451 persons who were born subjects of her Majesty in the territory of Utah. This number will soon be still further recruited by a detachment of 250 converts, who are to sail from Liverpool on the 15th instant. Thus the singular spectacle is presented of English men, and, what is far more saddening, English girls, leaving home and home and their native land in order to join a polygamous, if not a criminal, association which the Americans are labouring to suppress. The Latter-Day Saints are split up into two sects—the polygamous and the anti-polygamous—both of which have their missionaries in London. The polygamous Mormons of Utah rent the six meeting-places in which Mormon worship is carried on. The non-polygamous sect of Josephites, who have their headquarters in Illinois and the middle States, where they are said to be 20,000 strong, only meet in the open air. They are frequently stoned by the virtuous British rough, who confounds them with their polygamist rivals, against whose damnable heresies they continually protest.

One of the chief meeting-places of the older Mormon sect is the dancing academy in Penton-street, Islington. The chief preacher, John Cooper, called an apostle and "a seventy" at home and an elder in England, has recently been joined by John Q. Cannon, a stalwart, broad-shouldered, square-headed young man, whose father, George Q. Cannon, represents Utah in Congress, and recently defended Mormonism in one of the American reviews. John Q. Cannon is one of the editors of the *Deseret News*, but having been, as he phrases it, "ordained to the work," he has come to assist in building up "the Church and kingdom" in England, preparatory to relieving his brother, who is now engaged in similar work in Germany. Preaching for the Mormons, Elder Cooper explains, is wholly gratuitous labour. The elder has a farm of eighty acres at home, which is now being managed by his sons. He has been in England since June, 1880, travelling about the Nottingham and the Leeds districts, then labouring in London, without pay or reward. His only privilege is that of visiting his flock and "eating a meal's victuals with the saints." Elder Cooper would scarcely claim to be an educated man. He says that no Gentile can debate with him on the Bible; but he seems to have more acquaintance with "dictionary words" than with their meanings, while his method of dealing with the verbs is very revolutionary. His congregations are made up of persons belonging to the quieter but less prosperous portion of the working class, who seem to be kept together by the hope that some day they will be able to escape to that "land flowing with milk and honey" on the comforts and allurements of which Mormon preachers are so engagingly if ungrammatically eloquent.

The number of conversions to Mormonism is considerable in proportion to the machinery which it employs. About 2,400 new converts emigrated last year from England and Wales; while, says Elder Cooper, the mission remained stronger than ever. In London 171 persons went through the test of membership, which is baptism, and of these 111 emigrated to Salt Lake. "Emigration," says the elder, emphatically, "is not held out as an inducement to join the church, it is only expected that the people will gather." The elder is very anxious to guard against the impression that Mormonism is selfish. Their tithing, he says, goes partly towards the rates, which are low, partly towards the building of temples and public buildings, and partly to a fund which helps indigent emigrants and keeps the poor. There are seventeen elders or preachers of the polygamous Mormons in and about London, and they carry on a regular system of propaganda throughout the country, especially in Wales. About 160 elders leave Utah every year to preach their strange gospel, and on an average they remain little more than two years on foreign service. In 1880, eighty-nine were sent to the United Kingdom, and the number of missionaries at present at work within these islands is probably at this moment not much below two hundred.

The Josephites, the non-polygamous Mormons, whom it is proposed in America to encourage, for the purpose of ridding Utah of one of the "twin relics of barbarism," are to the Brighamites what the Protestants are to the Catholics. They abide by the written word of the Book of Mormon, and re-

* Reprinted in last week's *Inquirer*.

pudiate the authority of the pontiff of Salt Lake. The Book of Mormon expressly says: "That no man among you shall have save it be one wife, and concubines he shall have none." But in 1843 Brigham Young claimed to have a revelation in favour of polygamy, which, however, was not publicly proclaimed till ten years later. Its proclamation split the Church of the Latter-Day Saints in twain, and checked the Mormon propagandism, which was then attaining serious proportions. The Josephites, headed by a son of Joseph Smith, declared the revelation in favour of polygamy was "a fraud, an imposition, an apostasy, an exorcism," the original author of which could be no other than the devil himself. They are most active in keeping up the anti-polygamy agitation which is creating such a stir in the United States, and they have this year begun in earnest to counteract the propagandism of the Brighamites in the streets of London. So far they have not had much success, being stoned for the doctrine they denounce and treated as excommunicated heretics by the Mormons from Salt Lake.—*Pall Mall Gazette.*

Obituary.

MR. WILLIAM MORTIMER, J.P., OF EXETER.—Exeter has lost a well-known useful citizen, and our friends at George's Meeting one of their most respected and attached members in the death, on the 8th inst., of Mr. William Mortimer, one of the magistrates of the borough, at the age of sixty. His body was interred on Monday last in the new Cemetery, by the Rev. T. W. Chignell, in the presence of a large gathering of members of the principal public bodies in the city and of private friends, with many from a distance, who attended to pay a final tribute of respect to the memory of one for whom the highest esteem was entertained by a very large circle. The town council, and most of the principal societies in Exeter were represented, including members of the Western Provident and Permanent Building Societies, the Literary Society, and the Board of Guardians.

SIR WYVILLE THOMSON, late Professor of Natural History in Edinburgh University, died at his residence near Linlithgow yesterday week from an attack of paralysis. In 1850 he was appointed Lecturer on Botany in King's College, Aberdeen, and the next year he became Lecturer on Botany in the Marischal College and University of Aberdeen. In 1863 he was appointed Professor of Natural History in Queen's College, Cork; but his stay at Cork was short, for the Professorship of Mineralogy and Geology in the Queen's College, Belfast, becoming vacant in 1854, Mr. Thomson was transferred from Cork to fill that chair. In 1868 and 1869 he went on scientific dredging expeditions in the *Lightning* and the *Porcupine* which vessels had been lent by the Admiralty for this purpose. In November, 1870, Mr. Thompson was elected Regius Professor of Natural History in the University of Edinburgh. He was afterwards placed at the head of the scientific department of the Challenger deep-sea exploring expedition, which was sent out under the auspices of the British Government. On his return Professor Thomson received the honour of knighthood.

EDINBURGH.—Mr. James Henry Macallan, of this city, who died on the 4th April, has left his whole property, amounting to about £5,000, after some personal bequests, to the Scottish Unitarian Association, to be applied for the purposes of the Association. The will provides that if no such Association exist at Mr. Macallan's death, the residue should be paid to the treasurer of St. Mark's Unitarian Chapel, Edinburgh, for the benefit thereof. A special legacy of £50 is left to the library fund of the chapel.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & CO., Homeopathic Chemists, London." Also makers of Epps's Chocolate Essence for afternoon use.

Correspondence.

NATIONAL CONFERENCE.

TO THE EDITOR.

SIR,—As the time fixed for the Conference is rapidly approaching, it would greatly facilitate the arrangements for the reception of visitors and distribution of tickets if ministers who intend to be present, and have not yet sent in their names to me, would as soon as possible inform me of their intention. I would also request congregations who have not yet reported the appointment of delegates to do so as early as possible. The number to be provided for is already very large, and delay might result in disappointment. I shall be glad to supply any information required.

Stourbridge, March 13. A. W. WORTHINGTON.

THE PULPIT AND THE PEW.

TO THE EDITOR.

SIR,—The late centenary celebration of the New Meeting congregation at Kidderminster, as reported in your paper last week, was in many respects very gratifying; testifying as it did to the religious vitality and prosperity of the church under the zealous ministry of the Rev. W. Carey Walters. Some of the speakers, however, seem to have indulged in the usual phrases about ministers not being "the mere echo of their hearers' thoughts," "the entire freedom of the pulpit," and "our Presbyterian ancestors." Such remarks, unless duly limited and qualified, are, I venture to think, apt to mislead, and they struck me as being rather out of place at Kidderminster.

It appears that the New Meeting congregation was founded, a hundred years ago, by seceders from the Old Meeting, who left because of objections to the doctrinal teaching of a minister then recently appointed. They were Arians or Unitarians, and the minister proved to be Orthodox. They were not men of such loose convictions as to conceive that they were bound, in the interests of freedom, to uphold a minister with whose ideas on leading religious questions they did not agree. To them truth and error were not convertible terms, but opposites. They had not lapsed into easy indifference about doctrines, so they started the New Meeting, in whose present flourishing condition we all rejoice. Those sturdy Presbyterians, whose names were mentioned with all honour, did in fact do what in these lax days is so much deprecated—they applied a doctrinal test to the pulpit. If their spirits hovered over the scene of the late gatherings they would not be without anxiety as to the outcome of the modern one-sided claim of ministers to teach what they like, going as it does perilously near to asserting a lordship over God's heritage.

Unless congregations have a voice in matters of doctrine they are as helpless in the hands of a minister with unrestricted freedom as they would be in the hands of a Romish or Anglican priest. The Protestant principle recognises the right of the people to judge. Recent proceedings at Unity Church, Chicago, are an illustration. Mr. Miln no doubt urged, along with his agnosticism, that it would be a very common-place thing for him "to echo his hearers' thoughts." Fortunately, the members of that Church have had sufficient earnestness for religious truth, and enough of common sense to cut short Mr. Miln's career of freedom in their pulpit.

My moral is that the laity have responsibilities in theological matters as well as ministers, and that this aspect of the relations between the two is in some danger of being disregarded by constantly insisting on the unrestrained liberty of one party only to the Church compact.

A UNITARIAN LAYMAN.

DETERMINISM AND FREE-WILL.

TO THE EDITOR.

SIR,—With regard to this vexed question of "Determinism and Free-will," referred to in your notice of the current number of *Mind*, it seems to me that it can never find a solution till the advocates of each opinion can be persuaded to examine the matter from the standing point of his opponent, and thus learn to recognise how much truth there is in each view. Not till then will it be possible to reconcile these two apparently conflicting dogmas. That though apparently so they are not really conflicting there is in my mind no doubt. They are but the convex and concave sides of the same curve, which

is pronounced to be convex or concave according to the point of view from which it is regarded by the spectator. It is really both. The difficulty in all such questions arises from the inability to keep constantly before the mind the difference that exists between absolute and relative truth, between that which is true in itself and that which is true to us.

A man struggling to raise a heavy body says, and says truly, that he feels the weight of the body. This is to him a fact of consciousness, the truth of which no discovery of science can invalidate.

It is an intuition, and rests upon experience, and experience is the basis on which all science is built, and the ultimate proof to which it appeals for verification. As a judgment, then, expressing the facts of experience this intuition is exact. But, if from this fact of conscious experience the man proceed to draw the not unnatural inference that weight is an absolute quality inherent in bodies, this is manifestly a false inference from a true intuition. Yet such is frequently the nature of the difference which occasions such bitter antagonism between theologians and scientific men. The former are examining the curve in its concave or subjective aspect, the latter in its convex or objective aspect.

Theologians and religious men are for the most part not satisfied to rest in these incontrovertible facts of conscious experience; they are not satisfied to say—we are as though we were free; for all practical purposes this is true, and must ever remain so, just as for all practical purposes of common life we always must think and speak and act as though bodies had weight.

Instead, however, of holding this impregnable position, "and how truly its central position is impregnable religion has never adequately realised," Theologians go to war with the advocates of Determinism, and contend that if their dogma be true it must result in the destruction of all sense of moral responsibility. As well might the practical man argue the necessary fallacy of the scientific idea which denies weight to be a quality inherent in bodies, on the grounds that if it were true he might with impunity let a bar of iron fall upon his neighbour's head, or that the scientific idea must be false, because if it were to be acted upon in common life it would result in the wholesale destruction of life and limb. Yet this is exactly the method of argument pursued by the theologian when he maintains that his doctrine of free-will is not merely a relative truth, but that it is also absolute truth, which to most scientific minds it is quite clear that it is not.

C. A. S.

STANNINGTON.—The Rev. R. Cowley Smith, of South Shields, has received a hearty and unanimous invitation from Underbank Chapel, Stannington, and is expected to commence his duties there in the month of May.

FRAMLINGHAM.—The Rev. Wm. Fielding, ex-student of the Home Missionary Board, has received and accepted a unanimous invitation to the pulpit at Framlingham.

THE LATE MR. GEORGE DAWSON.—Some members of the congregation of the Church of the Saviour, and other friends of the late Mr. Dawson, have raised funds for a memorial to be placed in the above-named edifice. The memorial is to consist of a marble bust of Mr. Dawson, surmounting a tablet. Mr. F. J. Williamson, of Esher, was requested to submit a model of the proposed bust, and at a meeting of the subscribers on Tuesday night, the model was submitted, and highly approved, and the commission was by an unanimous vote entrusted to Mr. Williamson. The work was on view on Wednesday, at the Church of the Saviour. Mr. Williamson is already most favourably known in Birmingham as the sculptor of the Priestley statue, and of the bust of Mr. Samuel Timmins for the Free Libraries.

CAPLE-LE-FERNE, NEAR FOLKESTONE.—On Monday last the first interment under the new Burials Act took place in the parish churchyard, the impressive Burial Service being read by the Rev. T. B. W. Briggs. An old servant who had lived for thirty-three years in Mr. Briggs's family expressed a desire on the day of her death that she might lie near her old mistress, and be buried by her old master in Caple churchyard. In this quiet resting-place, in the calmness and beauty of a lovely day of sunshine and of spring's promise, her remains were consigned to the tomb, followed by her sorrowing relatives, and the son and sons-in-law of the Rev. T. Briggs, and several friends from Dover connected with the Unitarian General Baptist Church there, of which she had been a member for more than thirty years.

Religious Intelligence.

LONDON DISTRICT UNITARIAN SOCIETY.

DISCUSSION ON "PRIESTCRAFT."

The half-yearly soiree of this society was held on Wednesday, in the new schoolroom connected with the Free Christian Church, Kentish-town. There was a large attendance of members and friends of the society, and among those present, in addition to the names mentioned hereafter, were Mr. and Mrs. E. A. Wurtzburg, Mrs. Blake Odgers, Miss Preston Mrs. Pearce, Messrs. Wellings, Hind, Hazelwood, Tifford, Fabritius, J. T. Preston, H. S. Tayler, B.A., T. Robinson, E. S. Anthony, M.A., J. Philip, Woolner; and the Revs. P. W. Clayden, M. C. Gascoigne, T. Rix, Collins Odgers, J. E. Stead, W. C. Bowie, and G. Wooller.

After tea the chair was taken by DAVID AINSWORTH, M.P., who was received with much applause.

The CHAIRMAN in opening the proceedings expressed his satisfaction at presiding over so good and representative a meeting. We are always told that Unitarians are very cold-blooded, and many think there is very little unity among us, but he thought such meetings as these showed that there was a great deal of cohesion among us, and that they would have the same excellent effect as the late meeting of Liberal members convened by Mr. Gladstone, which astonished Conservatives by showing that the Liberal party was practically unanimous, and never allowed their individual ideas to interfere with the true principle of what was best for the country as a whole—(applause).

The Rev. J. WRIGHT, B.A., then read a valuable paper, which was much applauded, on "Priestcraft," which we give in full on another page.

The Rev. T. L. MARSHALL said he rose from the force of association to follow his old friend and fellow-student Mr. Wright, whose paper they had all listened to with great pleasure, even when they differed from some of its statements. He thought that the essayist might have traced the origin of priestcraft to certain tendencies and weaknesses in human nature which had existed in all ages. Many years ago he read Howitt's "History of Priestcraft," an extremely superficial work, which represented the priest as utterly bad and all his works as unmixed evil, instead of recognising the fact that the early civilisation and culture of the world were greatly indebted to the priesthoods of all religions, which like other institutions had their place in the Divine economy. A much wider and more philosophical view was given in Archbishop Whately's "Errors of Romanism Traced to their Origin in Human Nature"—a work which showed that priests and their pretensions were in reality the creation of the superstitious fears and the irrational demands of the laity. The prophet's saying, "Like people, like priest," went to the root of the matter and solved the whole question. For his own part he regarded the ministry as a *profession*—a sacred and dignified profession—but analogous with the legal and the medical professions, and he deprecated the tendency to undervalue it and lower its high standard. It was a mistake to confound æstheticism with Ritualism or Sacerdotalism. He stood up for an ornate and impressive Church service, which was not necessarily connected with any sacerdotal claims or pretensions.

Mr. D. MARTINEAU concurred in great measure with the previous speaker. The minister was set apart and trained for his work as no layman could be in the presence of the world's business, and he confessed that he thought there were many things not quite fitted for the minister, and in that respect was more conservative in feeling than the Essayist, who seemed to think there ought to be no distinction whatever between the minister and layman. He quite approved of an æsthetic service, and confessed to being favourably impressed with a High Church ceremonial when he occasionally attended a country church. But these were small matters compared with the claim to spiritual domination and authority over the conscience, against which he would protest quite as emphatically as the Essayist.

Mr. H. JEFFERY spoke of the growing danger of priestly pretensions on the part of the Roman Catholic Church, and its rapid progress during the last quarter of a century. It was remarkable that no denomination in the country had yielded so large a percentage to that Church as our own religious body. This arose partly from want of definite theological instruction, and partly from the coldness and unattractiveness of our Church services. If we banish æstheticism the reaction will inevitably

come, and our young people will leave us for Churches which better gratify their spiritual cravings. The objection to all forms is flying in the face of human nature. With the opposition to what is really priestcraft he had the utmost sympathy, but he had no sympathy with some of the means proposed that evening to check it.

The Rev. R. SPEARS expressed his entire agreement with Mr. Wright's paper, and advocated extreme simplicity and plainness in our churches. This does not in itself ever lead necessarily to a reaction in favour of Romanism. Methodist services are extremely bald and simple, and he never heard of one Methodist going over to the Roman Catholic Church. No Church has contributed so largely to the strength of Romanism as the English Church. The losses we suffered were chiefly from the want of grounding our young people in the reason of the faith that is in them. We really need nothing more in religion than the devotion of the heart, and a pure spiritual service was more likely to be offered up in humble places where there was nothing to gratify the senses than amidst the ceremonial rites of an æsthetic ritual.

Mr. JEFFERY reminded Mr. Spears that some of the foremost Catholic divines of the day had been brought up in the Evangelical faith.

The Rev. H. INKSON quite agreed with Mr. Wright, and wished there were no need in religious matters for this marked distinction between one profession and another. He did not think that ministers, as a rule, looked upon the laity with any feeling of jealousy, but would rather be pleased if they could claim the assistance of friends in the congregation to relieve them of a portion of their duties. But when a layman becomes remarkably distinguished as a preacher he is apt to become an uncomfortable elder of the Church. He strongly upheld the idea that the ministry should be regarded, in the interests of the people themselves, as a distinct profession. Whatever rules are laid down ought to be determined by the object in view. He had known some congregations abstain from holding a communion service because they had no professional minister. This he thought a relic of old superstition. If a minister knew his work and was thoroughly in harmony with it, he had not much time for ordinary secular occupations. His profession is of so absorbing a kind that it would properly take up all his time and interest. He did not care for the small point as to what a minister is called, or what he wears, but was an advocate of decency and decorum in conducting public worship. He knew no set of men who less need to be put on their guard against priestcraft than Unitarians, who had been disposed to take too low a view of the ministry. He would say look upon it as a profession, and pay it as a profession. The influence of priestcraft upon our young people could not be solved merely by adopting this or that mode of worship. The thing he had been most struck with in some of his experiences of young people leaving us, was that they regarded the priest or clergyman as such a charming man, he seemed so thoroughly to enter into all their pursuits, and was so well acquainted with the art and poetry and science of the times. To have that culture combined with a beautiful æsthetic service, and to be put into the way of doing good and charitable work in connection with the Church—this was just the thing that most struck the youthful heart.

Mr. EDWARDS disagreed with the criticisms on Mr. Wright's paper. The larger portion of Methodist preachers are laymen, and the morality of Cornwall, where their influence is predominant, is better than that of any other county. As for æsthetic services, there was as much reverence among the Quakers as in any other denomination combined with perfect simplicity of worship.

Mr. WADE wished that "all the Lord's people were prophets," but even then there would be need of "schools of the prophets," and we should want to sit at the feet of some Gamaliels. He could not quite agree with levelling the ministry down in the way recommended by the Essayist. But if a minister ever assumed authority, and wished his congregation to give up their own independent judgment on entering the Church, that was essentially of the nature of priestcraft. He was in favour of reverence and outward decorum in the conduct of worship, and he would gladly see the ministry exalted in all spiritual matters.

Mr. A. BAKEWELL thought there was no real danger of priestcraft in such a body as ours. He wished our ministers to be pastors, and not merely to occupy the pulpit and deliver dialectical discourses. Our ministers were in fact not priests enough in the true sense of the word. We wanted more of the

living Spirit; it was the heart and soul and not the intellect that required to be touched in our religious services.

The CHAIRMAN expressed his concurrence with much of Mr. Wright's paper, and thought it would be well for the laity to bring themselves into closer connection with their clergy. With regard to laymen occupying the pulpit it might be dangerous, for it might be found that they could do without ministers altogether—(laughter). He was reminded of an anecdote of the late Lord Westbury, who, on a certain occasion, when prayers had been read by the Lord Chancellor in the absence of any Bishop, remarked, "This shows that, first of all, we can do without Bishops, and, secondly, that we can do better without Bishops—(laughter)."

The Rev. J. WRIGHT, who was again received with much applause, briefly replied, congratulating the meeting on the interesting discussion which had taken place, and the extreme ingenuity which had been shown by some of the speakers in attributing to him sentiments he had never held or expressed. He did not object to an æsthetic ceremonial, but had great taste for it. But if we value æstheticism too much people will go where they have it best, first of all to the High Church, and then on to the Roman Catholic Church. He did not object to the ministry being a profession, but he objected to the exercise of authority and to all spiritual pretensions. That spirit of priestcraft we should be on our guard against in our own denomination, and wherever it is found—(applause).

Mr. S. W. PRESTON, one of the Secretaries of the Society, moved, and Mr. S. S. TAYLER seconded, a vote of thanks to the chairman, which was cordially adopted and acknowledged, and the proceedings then terminated.

THE NORTH-EAST LANCASHIRE UNITARIAN MISSION.

The annual meeting of this Mission was held at Padiham on Thursday week. There were present the Revs. D. Walmesley, B.A., and W. C. Squier (secretaries), F. Haydn Williams, J. C. Street, C. J. Street, M.A., George Ride, R. Wilkinson, A. Lazenby, H. B. Smith, Joseph Harrison, H. V. Mills, Jas. Black, M.A.; Messrs. Frank Taylor, Thos. Harwood (treasurer), Alex. Mackie, Harry Spencer, John Ashworth, Thos. Holland, J. S. Mackie, and Councillor Blezard. Service was held in the afternoon. The devotional service was conducted by the Rev. F. Haydn Williams, and the sermon was preached by the Rev. J. C. Street, on "Immortality," from 2 Samuel xii. 23.

THE EVENING MEETING.

This was held in the chapel, Mr. FRANK TAYLOR, of Bolton, presiding. The annual report was read by the Rev. D. WALMSLEY. It stated various particulars respecting the condition of the congregations and mission stations which have already from time to time appeared in these columns.

Mr. THOS. HARWOOD then read the financial statement, showing a balance on the revenue due to the treasurer of £27 12s. 1d. On the special fund account they commenced the year with an adverse balance of £87 3s. 8d., and at the end of the year it stood at £117 2s. 3d.

THE PRESENT-DAY MISSION OF UNITARIANISM.

The CHAIRMAN said:—It is, I am sure, as great a source of regret to you as to me that we are deprived of the presence of the distinguished President of the Association, Mr. John Grundy, of Summerseat, and that regret is intensified by the knowledge that his absence is caused by serious ill-health. His noble presence, and the earnest, eloquent, and beautiful language in which he always clothes his thoughts make him a welcome guest at any meeting, political or religious, but especially at any gatherings of the supporters of the North and East Lancashire Unitarian Mission, in whose success he has taken the deepest interest from its formation. I occupy the chair, therefore, neither by right nor by merit, but simply as a stop-gap, in obedience to the command of the Rev. D. Walmesley. It is scarcely necessary for me to dwell at any great length on the distinguishing principles and work of Unitarianism before a gathering composed of Padiham Unitarians and learned divines and representative laymen from the district. You, in Padiham, by the sacrifice you have made in the erection of this beautiful church, by your zeal and devotion have shown to the world the value you have placed upon those principles, and have set an example worthy of imitation by your co-religionists in other parts of the kingdom. Still, as we meet together in support of an Association which has a definite name and a definite work to

do, I may be permitted to touch upon some aspects of those principles and that work as they present themselves to the mind of an ordinary layman. For a long time our specific work as a branch of the Christian Church was necessarily of a negative or destructive character. Our oldest congregations were established about 1662 by those noble men who were cast forth from the Established Church rather than conform to an Act of Uniformity in which they did not believe. They did not believe in ecclesiastical strait-jackets, and wanted to breathe the pure air of freedom. Their difference with the Church at that time was not so much one of doctrine as of liberty of thought and the right of private judgment, not being compelled to believe as the Church dictated. These congregations took the name of Presbyterian. But freedom once secured it brought other results in its train. Trinitarianism merged into Arianism, and this again into Unitarianism. The descendants of the noble Two Thousand became Dissenters, both ecclesiastically and doctrinally, and a purely doctrinal epoch succeeded the first stage when the congregations which were established called themselves Unitarian. Humble Meeting Houses were erected with open trusts for the simple worship of God, beyond which they did not bind their descendants, but handed down to them the same liberty they had claimed for themselves and at so great a sacrifice had secured. Just as an emigrant to a new land has on arrival to clear the ground, to fell the trees previous to erecting thereon even the rudest hut, and has to hedge and ditch, to level and drain and plough before he can sow his seed or gather his harvest, so when our fathers were cast forth into the wilderness they had to pull down and clear away what seemed to them false doctrines and ceremonies and superstitious ideas before they could erect a spiritual temple wherein they and their descendants could worship. But we feel the ground is now fairly cleared. The remaining bulwarks of orthodoxy are being swiftly undermined by more powerful weapons than we possess, or are crumbling away from internal weakness or eruptions. Against the combined forces of science, criticism and the widening conceptions of men they are struggling with but scant success, and if they retain their hold on men's affections it is by setting their sails to the wind and inhaling some of the newer spirit of the times. The time for destruction has now well nigh ceased. Our opportunity has come. We must put away the axe and sledge hammer, and with trowel and mallet begin the much pleasanter process of building up. Negation alone supplies not a sufficient bond of union. We are called upon now to do a more positive work. We have glorious affirmations to preach. Let others cast down as hard as they like. They only prepare the ground wherein we can put the precious seed God has entrusted to our keeping, whereon we can build a fairer, firmer temple. On this ground I can understand that most of the congregations in sympathy with us of recent formation have called themselves Free Christian, as being more in harmony with the widening spirit of the age. In this Association we have congregations calling themselves by each of the names, the Presbyterian reminding us of the struggles of our fathers for freedom two centuries ago, the Unitarian which are the offspring of the doctrinal epoch in our history, the Free Christian which remind us of the practical positive work the age demands from us disciples of Christ. I care little by which name you call yourselves, for in spirit they are all the same, and a rose smells as sweet by any name. We are all as brothers in the same family, in battalions in the same regiment. Each phase of our work has been a necessity, and under whatever name we answer to the roll-call we all rejoice the time has come when we can devote our noblest energies to the doing of a more positive work, the building up of a wider church, a more spiritual temple wherein shall abide faith, hope, and charity. The most precious heritage we received from our forefathers was that of freedom, but combined with it were a piety, devotion, and reverence for what seemed to them the truest and noblest, which it would be well for us to imitate. They valued their own conclusions as the nearest attainable truth and endeavoured to act up to them in their daily life, but they did not bind them upon their successors, but left to them the same freedom they had purchased at so great a cost. Accepting this heritage as a sacred legacy we are essentially seekers after truth. We value the conclusions of to-day as the nearest attainable glimpse of the truth yet revealed to us, but we are willing to follow wherever the spirit of truth may lead us to-morrow. Of course freedom alone is not a sufficient bond of union, for there must be a unity of spirit and aim to enable us to worship and work together. Fed upon freedom

alone the spiritual nature of man would be stunted in its growth, and would droop and wither as the tender vegetation of early spring beneath the piercing east wind. We value freedom not for itself alone, but for what it leads to. It is a means to an end. It implies room for growth, development; scope to choose the right and true, and avoid the unreal and false. It tends inevitably to the higher truth, the nobler the more enduring reality. And what has freedom done for us? Has it cut us adrift from the past and left us as wanderers aimless and hopeless on the sea of life? No. It has invigorated our spiritual nature; it has purified our vision and enlarged our ideal and outlook. It has led us to certain glorious affirmations, which we believe will be the corner-stones of the religious temple of the future. Men's conceptions of them may vary from age to age with widening knowledge, but in some form or other they will remain unmoved, and around them the tendrils of the human heart will cling as the ivy around the oak. There is first and foremost the consciousness of a higher than human power. We regard God as so great and high and holy that no name mortal lips can frame can adequately describe Him, yet towards Him the human heart aspires as a child looks up with loving, trustful, wondering gaze to its Father. We feel that He has not once for all revealed Himself in a book or person, but that he is with us now as much as with the Israelites of old, revealing Himself in the wonders and beauties and laws of nature, and in the individual consciousness of man. And then it has brought us to recognise that in Christ beat the noblest heart that ever beat in human frame, that in him we have the highest, purest, brightest manifestation of that ideal life in the spirit of which we ought to live. And as we meet together from time to time to worship, it is that we may muse on his wondrous life, to catch some faint echo of his words through the whispering gallery of time, so that we may have something of his spirit kindled within, which shall help us to translate the professions of the Sunday into the realities of daily life, to make us feel we have a divine calling, and when in the world must not forget our Father's business. And then, too, there is the glorious hope of immortality. God, the consciousness of a Heavenly Father; Christ, the assurance of the sympathy and leadership of an elder brother, who by the spirit of his life can lead us into the nearer presence of the Infinite; immortality, the hope of a brighter future which shall reflect some radiance on the darkness and uncertainty of earth; these are indeed glorious affirmations, which it is our privilege to preach. What more can we want. For all else will fall into its rightful place in due course. Lecky has well said, "It was reserved for Christianity to present to the world an ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, conditions and temperaments, has been not only the highest pattern of virtue, but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said the simple record of three years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and exhortations of moralists." Some think that Christianity has only been a secondary influence for good in the history of the world, others that its day is over. I cannot agree with either of these. I remember the late Sir W. Fairbairn saying that he thought the steam engine had done more good than the Bible. Science, art, mechanism, may have opened out the resources of nature, quickened the life of men, brought nations nearer to each other, made human life richer and fuller, but above and beyond these, Christianity has been the mightiest motive power, making life sweeter, and tenderer and nobler, filling it with diviner hopes and possibilities. Its outward form may and will change, but its vital essence, the simple life of Christ, the spirit which he followed, the spirit of love and duty, of consecration and surrender to God will ever remain, unchanged amid the changed. But other churches may say that they preach the life of Christ. Yes, but they preach it plus certain accretions, plus miracles and marvels and mysteries, plus a miraculous birth, and incarnation, and atonement, which serve to dim its lustre and beauty and weaken its power. Exalt Christ into a God and he becomes an idol to be worshipped, not a leader to be followed, but make men feel he is an elder brother with like passions and desires, touched with our infirmities, yet through all faithful unto death, and then the struggling and aspiring soul looks up to him and in imagination tries to lay hold of his hand in order to be led onwards and up-

wards by his spirit. The world is well nigh sick of creeds and dogmas, and wants a simpler faith. It wants less ceremony, less solemnity, less doctrine, but more of honesty, more of purity, more of hope, more of trust, more of brotherly kindness and love. We do not trouble the soul with mysterious trinites and atonements. We do not make the future happiness of mankind dependent on the correctness of their belief, but on the spirit of their life. We do not ask our ministers to subscribe to a certain number of articles and creeds, or the people to accept certain propositions they cannot understand, without belief in which they must perish for ever. We do not place doctrinal restrictions upon our chapels which a few generations of growing light and widening knowledge may prove insecure and incomplete. We dedicate them to the simple worship of God, believing that in all time to come the human heart will still hunger and thirst for him, leaving to each succeeding age the privilege of formulating its own faith in accordance with the light and knowledge and truth revealed to it, and assured that with a strong tender childlike trust in God and a reverence for truth and duty the soul cannot wander far. It is because I am convinced we have a simple yet glorious faith to offer to the people which, if fully realised, will make the world brighter and better, and life sweeter and nobler, that I rejoice in the continued usefulness of this Association. It was my privilege to be at its birth more than twenty years ago, and as I look back at the past, I rejoice at the good it has done. It has knit together our older congregations more closely by the strong ties of a common sympathy and work, while it has been mainly instrumental in establishing congregations at Heywood, Burnley, Colne, Accrington, Astley, Darwen and Blackpool. We have been united together on the broad platform of a common faith, a common hope, a common work. No suspicion of old or new, of advanced or old-fashioned has crept in to interfere with our harmonious co-operation in carrying out a great and good work. I am sorry to think that in some parts of the country there still are those who would endeavour to fit us all with one strait-jacket of their own precise size and colour, who would slip us up into sections, who would keep alive old controversies in our midst and fan them into a flame of bitterness, who seem to take special delight in magnifying our differences, and minimising our agreements. Not a conference can be organised, not a new movement begun without a census being taken of its active spirits, how many are old school, how many new. For all this I have nothing but the sternest condemnation, and my most charitable wish is that these self constituted censors will keep far enough away from Lancashire, so as not to cast their apple of discord in our midst. In fact, in North and East Lancashire let it be known we will not have them. Our motto in the future as in the past must be, "In essentials unity, in non-essentials diversity, in all things charity." In the presence of the great and growing work waiting to be done, let us bind ourselves more closely together in order to be faithful to our responsibilities. Many there are hungering and thirsting for the bread and water of life it is within our power to give, and if we pass them by on the other side, bitter must be our portion to hear those sad words sounding in our ears, "Inasmuch as ye did it not unto the least of one of these, ye did it not unto me." We cannot prevent the coming of the kingdom of God, but by our faithlessness and perversity we may impede its progress. The longest human life, how short it is compared with the life of the world, and to the quickened conscience it is one of the bitterest sorrows, how little good can be accomplished within its longest span. Our consolation is that God secures a continuity of purpose and effort; from age to age, and as our fainting strength lets go the work we have in hand, others will in due time be raised up strengthened by His might and inspired by His spirit to carry on to still greater perfection than we dreamed of that which we left incomplete.

Mr. ISAAC BARROW seconded the resolution, which was agreed to.

The CHAIRMAN next moved a vote of thanks to the Rev. F. Hadyn Williams for conducting the religious service, and to the Rev. J. C. Street for preaching the sermon.

The Rev. F. H. WILLIAMS, in acknowledging the vote, alluded to the encouraging signs of activity at Padiham, and paid a compliment to the people for their zeal in obtaining such a beautiful chapel.

THE REV. J. C. STREET ON UNITARIANISM IN LANCASHIRE.

The Rev. J. C. STREET, after acknowledging the vote and paying a tribute of admiration to the Chair-

man for his excellent address, said: The reference in the Chairman's address made towards the close touches a point to which I desire to direct your attention. We belong to a church that cannot be narrowed down to a sect, though efforts have been made to reduce us within the narrow limits of sectarianism, which have always failed. It seems as though of late a few restless spirits in our churches are anxious to revive some ancient controversies, and again to crystallise us into the dogmatic state. I think all such efforts will fail, for we have advanced too far in the history of this century and in the spirit of freedom to admit of dogmatic theology ever being made a condition of agreement and union among us. I notice that within the last few weeks a discourse has been delivered in London by a gentleman for whom I have a very profound respect with reference to the death of a very distinguished preacher—Dr. Bellows. The preacher then took occasion to "point a moral and adorn a tale," and to utter some grave words for the consideration of Unitarians. The preacher declared that our Unitarian or Free Christian churches seem to be in a state of decay, that life, energy, and unity are passing away from us, and that the reason is because we have no clear well-defined point of union, no recognition of the lordship of Jesus Christ. I listened to the report which the Secretary of this Association read with the most profound astonishment after having read that discourse. Either that discourse was a mistake and the statements in it not founded on facts, or else the report was imaginative and figurative. I never heard such a report from a Unitarian Association before as this one—yet it is from a Church that is fading away! It seems to me that either Mr. Pantan Ham is living in a world other than the free liberal churches of to-day, or that the year's history which we have heard to-night is a fable. The preacher, I think, was mistaken in describing us as a dying community, or that there were proofs of decay amongst us. It is twenty years since I used to preach in Lancashire—coming back at intervals to see how things were going on. There are no signs of decay. Why, the Lancashire of to-day, so far as free thought is concerned, is not the Lancashire of twenty years ago. I come back here and I hardly know the region in which I move about. Churches have sprung up all over, and so strong is the free religious life, and the spirit of self-help has grown so wonderfully that I feel as if I were living in apostolic times; and Lancashire is not an exception in this respect. But perhaps he has formed his opinion by looking too closely at the surroundings there are in the centre of London. Perhaps standing as he does as minister in a church where wonderful voices of power were heard of old, and where large congregations gathered to listen to those voices, he feels that a change has come over the spirit of the dream, and that the listeners were fewer than they used to be. Nevertheless, I believe him to be a man of power. It is true, however, that mere dogmatic Unitarianism is passing away. It is true that the aggressivists going out merely to fight the Trinity, the atonement, and the peculiar dogmas of orthodoxy—this form of Unitarianism is surely passing away, but it is certainly not true that liberal Christianity and liberal religion is passing away. It is not true that there is any want of unity among those who are free men—the men of to-day in Lancashire. But he has a remedy, and what is it? I mention this not because he is the only one who advocates it, but because it indicates a certain tendency among a number of our brethren. He believes there will be no union till there is disunion. He thinks that we shall have to separate in order to be united. He would have the old school go one way and the new school the other. Now, against that spirit I do most earnestly raise my solemn protest. If the men who are called advanced men have one distinction which separates them from other men who are not so advanced, it is that they want to be inclusive, to include all forms of faith that are honestly held. The glory of our churches has been to allow the fullest expression of thought to its individual members, and thus to add a richer and diviner life. Unfortunately the remedy prescribed by Mr. Pantan Ham has been tried, and has always proved itself to be a disastrous failure. Let us think of the glorious possibilities that open to us on the path of freedom. We have long passed that time when we used to think that certain opinions were necessary to salvation—neither the man of the old nor the man of the new school means any such nonsense as that. We have long put that behind, and having put it behind us we have put all dogmatic conclusions behind us too, as unnecessary to salvation. If only we are faithful to conscience, if only we are true to our own natures, we shall have a

church as broad as humanity itself. In its breadth will be included all our divergencies, and its grand catholic spirit will bring it closer and closer to the life of God—(applause).

On the motion of the CHAIRMAN, seconded by the Rev. JAS. BLACK, the officers for the next year were appointed.

The CHAIRMAN moved a resolution expressing the sense of the meeting as to the loss sustained by the removal of several ministers from the district, and cordially welcomed those who had settled in it during the year. This was seconded by the Rev. R. WILKINSON, and adopted.

On the motion of the Rev. T. LEYLAND, seconded by Mr. Councillor BLEZARD, thanks were voted to the Padiham friends for their hospitality, and to the Chairman for presiding, and the meeting terminated.

THE MANCHESTER DISTRICT UNITARIAN ASSOCIATION.

On Saturday, the 4th inst., the annual meeting of this Association was held at Swinton, near Manchester. There were present the Rev. Chas. T. Poynting, B.A., and John Dendy, junr. (secretaries), the Revs. J. T. Marriott, Jas. Harwood, B.A., John Moore, John McDowell, W. G. Cadman, Halliwell Thomas, S. A. Steinthal, J. G. Slater, W. Fielding (minister elect of Framlingham); Messrs. Smith Golland, H. A. Winsor, Robt. Fielding, George Mitchell, G. W. Rayner Wood (treasurer), John Mellor, Chas. Broadbent, John Heya, John Phillips, H. Pearson.

At half-past three p.m. service was held in the chapel. The devotional service was conducted by the Rev. John Moore, and the sermon was preached by the Rev. J. T. Marriott, who took for his text Romans viii. 16 "The Spirit himself beareth witness with our spirits that we are children of God," and referred at some length to "The Dissolving Views of Orthodoxy" as presented in the Rev. John Hunter's recent lectures.

THE EVENING MEETING

was held at six o'clock in the chapel, Mr. SMITH GOLLAND in the chair.

The Rev. CHAS. T. POYNTING, the secretary, read the annual report, which stated that the main efforts of the Association during the past year have been in connection with the special committee appointed "to aid in the erection of churches with open trusts at Miles Platting and Ardwick, and for similar purposes." At the date of the last annual report it was stated that "donations to the amount of £4,000 had been already received, and that the ladies of the various congregations had undertaken to hold a bazaar in the Free Trade Hall, Manchester, the first week in May." Local committees were formed by the ladies in connection with the congregations at Platt, Gorton, Altrincham and Hale, Cross-street, Oldham, Miles Platting, Strangeways, Monton, and Ardwick, each of which took charge of a separate stall or stalls for the bazaar. The ladies of Upper Brook-street sent their contributions to the Platt stall, those of Middleton to the Gorton stall, those of Swinton to the Monton stall, those of Blackley to the Miles Platting, and those of Pendleton to such of the stalls as most needed help. The large hall of the Free Trade Hall was hired for the occasion, and decorated as a street of an old English town. The "Grande Bazaar and Fantasia Fayre" was opened on the 3rd of May, by Mr. Robert Needham Philips, M.P., accompanied by Professor Roscoe, F.R.S., Messrs. H. J. Leppoe, P. Goldschmidt, R. Peacock, Harry Rawson, the Rev. G. H. Wells, the chairman of the Bazaar Committee, the Rev. S. A. Steinthal, and other gentlemen of the district. The gross receipts amounted to £4,299 2s., and the expenses to £773 18s., leaving a balance of £3,525 4s. The canvassing committee, meanwhile, was not idle. A more general appeal was made to our friends in the district, with the result of adding nearly another £1,000 to the fund. The total amount received from subscriptions is £5,022 19s., making, with bank interest, a grand total of £8,555 8s. 3d. With regard to the "similar purposes," the special committee has hitherto left the precise nature of the distribution of the funds under this head undefined; and no obligations have as yet been incurred beyond those imposed by the donors to the fund. There are congregations in the district sorely needing help from the fund. Some are anxious to pay off debts that have long hampered them; others need new Sunday-schools; and in one other case, at least, the present chapel is fast falling into an almost ruinous condition, and is far too small for the needs of the congregation. In addition to the state-

ment in last report—the truth of which the committee feels more strongly every year—"there are in Manchester and its neighbourhood many thickly-populated districts, far removed from any of our older established churches or chapels, and demanding that we shall carry to them our message of a gospel that is in full accordance with the spiritual wants of the day." Of the several congregations assisted by grants from the Association the reports were generally favourable, and showed encouraging signs of progress. The report closed with expressing the Committee's deep sense of the valuable services of their late colleague, the Rev. G. Wells, M.A., of Gorton, who, in a ministry extending over forty-eight years in the district, has ever laboured faithfully on behalf of a free, unfettered Christianity. One of the founders of the Association, and a member of its committee from the first, his ripe wisdom, varied experiences, and great business-like capacities have always been freely placed at its disposal, and have contributed in no small degree to whatever measure of successful work it has accomplished in the district.

Mr. G. W. RAYNER WOOD, treasurer, read the financial statement. There was a balance in hand at the beginning of the year of £45 16s. 6d.; there had been received from mission sermons £72 7s. 8d.; subscriptions £141 1s. 6d.; sundries £45 12s. 10d.; total £304 18s. 6d. He had paid salaries £234 10s.; sundries £26 8s. 6d., leaving a balance in hand of £44 10s. for next year, which he expected would be insufficient, as new work to be undertaken would probably, unless the income was increased, land them at the close of next year with a deficit.

The CHAIRMAN moved the adoption of the reports read to the meeting, and congratulated the treasurer on having done what he failed to do, viz., to get the balance on the right side of the account.

The Rev. S. A. STEINTHAL, in seconding the motion, concurred with the Chairman in believing that the report was a more satisfactory one than they had had for a number of years. A good deal of work had been well done, and he liked the report because it said they had not yet done. To raise £8,000 in one year did seem a large sum, and as those knew who had to do it, it was no easy task. And fortunately the feeling created had done them all good—(applause). He trusted that among them there would grow a sense of the responsibility that rested upon them to make known the simple gospel they had to present to the people. Mr. Steinthal closed his remarks by expressing his satisfaction with the closing words of the report which acknowledged the labours, extending over forty years in the district, of the Rev. G. H. Wells, and especially did he wish to bear his testimony to the kindly and loving services which he had rendered to his brother ministers—(applause).

The CHAIRMAN next moved the appointment of officers for the ensuing year.

The Rev. JOHN McDOWELL, in seconding the motion, hoped they might have Mr. Gaskell at the head of the list for many years to come—(applause).

The usual votes of thanks brought the meeting to a close.

WARRINGTON: ANNUAL SOIREE.

On Monday evening the annual soiree of the Cairo-street congregation was held in the Co-operative Hall, which had been handsomely decorated for the occasion. After tea, which was attended by about two hundred persons, a meeting was held, the Rev. R. PILCHER, B.A., presiding.

The CHAIRMAN read a letter from Mr. Monks announcing that he had received £260 towards the £300 required for the new organ. After an appropriate reference to the recent outrage upon the Queen, he continued:—In the report which was published very lately they would remember that he noticed the very cordial feeling which had animated them during the past year, and he expressed his deep thankfulness at that fact. He was glad to think that on both sides—the side of the minister and the side of the people—there was nothing but the friendliest feeling, and the most earnest and zealous co-operation. Unitarians professed that they had no creed. They had a creed—a definite system of doctrines, which they had clung to with steady enthusiasm, and for the sake of which they bore the heat and burden of the day, and what was still harder to bear, exclusion from communion of other churches. If they had not a deep and vital faith in the great principles which they professed, they would, he dare say, be like a great many others—enjoy fair weather and the pleasure of going with the stream; and not stand out singularly as they did. The difference between them and other deno-

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The Rev. William Blazeby, B.A., Minister, returns his
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PRESTON.—The Unitarian Congregation
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(b) The subjects in which they desire to be examined.

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A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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LONDON, SATURDAY, MARCH 25, 1882.

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THE DECAY OF MODERN PREACHING.*

THE learned author of the interesting treatise we have mentioned below assumes that "the decay of modern preaching" is an almost universally admitted fact, and it is not for us to dispute the authority on such a subject of a University professor and theological lecturer who, from his close connection with a great historical church, has much wider experience than we can claim. Mr. MAHAFFY'S opinion is quite in harmony with the general tone of the secular Press, which is never tired of lecturing the clergy on the dulness and inefficiency of their public ministrations; and recent statistical returns seem to show still more conclusively that in our large towns at least the larger number of the population remain aloof from an institution which is usually represented as "a means of grace," if not as an indispensable agency of salvation. At no recent date it used to be considered as a homage due to the stern exaction of "society" to go to church at least once a day, and there are still country towns and rural districts where systematic absence from church and the slightest suspicion of heterodoxy are sufficient to exclude otherwise estimable people from good society. Happily we are outgrowing this sort of religious Pharisaism in the large towns, although the fact that a considerable number of the more intelligent classes, and young men especially, are from various causes drifting away from all churches and neglecting the practice of worship in any form is by no means a subject of congratulation, but quite the reverse. There seems,

* "The Decay of Modern Preaching," an Essay by J. F. Mahaffy. Macmillan and Co. 1882.

on the whole, to be too much reason for Mr. MAHAFFY'S opening remark, that "there are perhaps few institutions in modern life more universally accepted, and at the same time decried, than that of preaching." Yet at the same time it is equally true that "a great preacher, though, perhaps, no longer a great power, attracts crowds of hearers wherever he is to be heard." And the same may be said not only of great preachers like Canon LIDDON, Mr. STOPFORD BROOKE, and Canon FARRAR, but of men of far less culture and social consideration who have a real message to this busy modern world, and know how to deliver it in a simple, homely, effective style, and not as the mere *routiniers* of conventional pulpits.

But, unfortunately, we hear these prevailing complaints of the inefficiency of modern preaching not merely from the ordinary "people of the world," looking upon the whole matter from a purely conventional point of view, but from serious and earnest and thoughtful persons who complain that they live in a dry and barren land where there are no food and water. They look up to the preacher with eager souls vainly searching for spiritual life, and complaining that when they ask for bread they receive but a stone. It is in fact, says our author, only the simplest or the most old-fashioned congregations who are nowadays satisfied with preaching, and who regard it habitually as a spiritual boon.

Is this a fair statement of the condition of the Pulpit in these days? We are inclined to think that it is, and we are thankful that so competent and experienced a writer as Mr. MAHAFFY, well known to us by his admirable works on the "Social Life of Ancient Greece" and the "History of Greek Literature," has instituted in this little work the inquiry whether the decadence of the pulpit is necessary and inherent in the nature of things, or whether it is due to defects and difficulties which may be lessened or removed.

We purpose in this and two or three subsequent articles, following Mr. MAHAFFY'S divisions, and largely quoting from his admirable little work, to consider some of the main causes of hindrance to the success of the Pulpit, and to examine some of the proposed remedies.

The growing want of sympathy between the ordinary preacher and his congregation—which seems to be generally admitted—is it due to his fault or to theirs, or to the fault of both, or to the march of events which neither can control? That is the real practical question which this thoughtful little book helps us to answer.

Mr. MAHAFFY classifies the causes of hindrance to the success of the Pulpit into—first, *historical*, secondly, *social*, and thirdly, *personal*. By historical causes are meant those which depend on the great changes in human life and opinion produced by the course of ages, and for which the preacher

is not at fault. Social causes are those arising from the general action of society upon the Pulpit, such as any single man can hardly overcome; and personal causes are such as arise not from the outer circumstances but from the character of the preacher, defects in education, mistaken theories of preaching and the like.

In speaking of the historical causes our Essayist remarks that nothing is more marked in most Christian preachers than the firmness with which they hold and declare that their form of faith was established once for all by its founder, and that no change or modification whatever is to be tolerated by the Orthodox. "The rigid adherence to the doctrines of Christianity is extended even to the very *form* in which it is preached, and nothing is thought better or more profitable than to repeat the old watchwords of those who once stirred the world to its depths." But, as a matter of fact, it is obvious that the circumstances of the modern world are so greatly different from those of the primitive Christian age that much of the language of the Evangelists and Apostles needs to be largely qualified in its application to our condition. The early missionaries of Christianity preached a new faith in the midst of a heathen civilisation; they boldly proclaimed the downfall of the old Polytheistic religions; they called upon their hearers to abandon all their old traditions, beliefs, social customs, and religious observances. The old formula which then converted the world is now almost powerless, and falls upon comparatively indifferent ears. To proclaim to a company of Christians, as Mr. MAHAFFY observes, the once magical Evangelical watchword, "Believe in the Lord Jesus Christ," is to tell them to do what they already profess to do. "There is a necessary decrease in the power of preaching from the loss of novelty in its creed. The preaching of the eighteenth century is in form not the best preaching for the nineteenth. How much less is the preaching of the second century a model for those who desire now to reform the world! No employment of second century formulas, with the aid of new and subtle meanings, will satisfy the present need of spiritual help and direction."

The decay of preaching is again partly occasioned by the raising of the general standard of education. There is no longer the same difference of intellectual level between the preacher and his congregation, except, perhaps, in the rural districts. The preacher can no longer claim special authority, nor is he the sole instructor of the people. The Press more than rivals the Pulpit in the extent and depth of its influence; and even in theological matters a large number of persons in most congregations—especially we may add among Unitarians and the more cultivated class of Nonconformists generally—are apt to think that they know as much as their ministers, and listen to their sermons

only to approve or disapprove, according as their critical judgment leads them. And we fear there is much truth in Mr. MAHAFFY'S caustic remark that if a second PAUL were to stand forth to this class of persons, even though they had the discretion or the good taste not to mock, they would say to him calmly, "We would hear thee again of this matter."

And this accounts for the fact, as our author adds in the same style of veiled sarcasm, that no missions are attempted to the professors at the German universities, though they are believed by evangelical Christians to require conversion as much as any class in the world. "Their intellectual level is too high, and, like the Brahmins in India, they look with contempt upon the most earnest and pious missionary, because they believe he has not thought, or is not capable of thinking, as deeply as they on spiritual subjects."

Yet we are not prepared to adopt the conclusion that "to such people regular preaching is well-nigh useless, and for all practical purposes an anachronism." It is certainly true that the world cannot be saved by "the foolishness of preaching," nor does that greatly misunderstood text imply that the world ever was saved by preaching that was not wise and searching, and that did not appeal to great and permanent spiritual realities. But preaching of the highest order—if we can only get it—is still needed as much as ever to save people from their self-conceit and self-sufficiency, to break through the thick crust of their hard earth-bound natures, and awaken them to a deeper consciousness of their moral obligations and spiritual relations. And if we had generally preachers who were filled with a noble enthusiasm for God and humanity, and appealed with something of the old fire and directness to the universal sentiments and aspirations that are latent in the human heart, we verily believe that the Pulpit will still hold, or if it has lost it, will regain the position which it once occupied as the foremost agency of moral and social reform and religious culture, notwithstanding the alleged loss of novelty in the main subjects of preaching, and the general growth of intelligence and culture in modern congregations.

DISSOLVING VIEWS OF ORTHODOXY:

III.—THE ATONEMENT.

If evidence were needed how completely the liberal orthodoxy of our day has abandoned the old positions so vigorously and tenaciously held by orthodox theologians of the old school, it is furnished in abundance by the Rev. JOHN HUNTER'S fourth lecture in his course on "Old Truths Restated." The subject was that vital doctrine of the popular theology—the Atonement; and we can say, Unitarian as we are, that we have read the report, which occupies a column and a third of the *Christian World*, with almost entire approval. It is indeed a remarkable lecture as coming from an avowedly orthodox source, and abundantly justifies the heading we have given to these criticisms. We have seen the orthodox doctrines of the Trinity and the Deity of CHRIST fade away like dissolving views under the ingenious manipulation of Mr. HUNTER, and now we have to witness the same process with regard to the doctrine of Atonement.

Mr. HUNTER chose for his text the words "God was in Christ reconciling the world unto himself." He began with saying that he preferred the word "reconciliation" to "atonement," as Unitarians have said before; and he takes note of the fact that the word

"atonement" occurs but once in the Authorised Version of the New Testament, and even there, in the Revised Version, "it has been well replaced by reconciliation." This is the rendering which Unitarians have contended for, as their controversial writings will clearly show. Mr. HUNTER says "the two words mean the same thing." Not precisely, we think. It is true the idea of reconciliation is present in the word atonement, but something more than that is conveyed, namely, expiation, sacrifice, satisfaction. Reconciliation is much the simpler and more easily understood word of the two. Mr. HUNTER'S theory is this:—"The need of reconciliation arises from the conviction of sin—and sin is the alienation of man from God and the divine order of human life, through the assertion of the selfish nature and will, as the final law. The state for which we were created was union with God, and our inward disquietude found its true interpretation in the fact that we were living in a sinful state—that is, an *unnatural* state. We were made for God, but our wills were in conflict with the Divine will; we were at strife with the Divine order of our life; our powers, affections, and activities were estranged from God, and were restless in their departure from Him. In the visible creation man was the only creature who could alienate himself from God, and be at strife with the Divine relations and order of his life. The faculties which clothed him with the majesty of freedom made it possible for him to transgress and depart from the Divine order of his being and life. He was permitted to live and move in a domain of liberty that he may have opportunity to find himself and achieve a moral existence." Sin, then, according to Mr. HUNTER, is the abuse of man's moral freedom—that abuse brings about an *unnatural state*, the alienation of man from God. This is a sinful state, and our great need is to become reconciled to God. This is a simple theory, but it is not the foundation of the old orthodox doctrine of atonement. The basis of that doctrine was the fall of man, which not only alienated man from God, but estranged God from man, so that God needed to be reconciled to man. This reconciliation could be affected only by the death of His Son, who, by his sacrifice of himself, appeased the wrath of God against man, satisfied the claims of Divine justice, and opened the way to reconciliation between the angry Deity and his offending creature.

Let us look once more at Mr. HUNTER'S version of the affair:—

The Atonement was, in the first place, the establishment of personal and filial relations with God, interrupted and broken by sin. The personal intimacy of Jesus with the Father, his perfect trust, submission, obedience, love, his filial intercourse and communion, gave us the Divine interpretation of our existence. He revealed in his own person the Divine idea of our human righteousness, the meaning and end of the Divine redemption, the reconciliation of man to God, the harmony of the human and the Divine. The Christian idea of reconciliation included all possible reconciliations; it regarded man as a whole, touched every aspect of his being, every relation and province of his life. The physical life had its Divine order, which no ignorance or wilful blindness on our part could alter or reverse, and an important part of our well-being depended on being reconciled to God as He was revealed in the laws impressed on our physical constitution and the constitution of the world. The bringing of our thought into harmony with the Divine thought was the aspect which reconciliation assumed in the intellectual sphere. The alienation of the mind from God consisted in thinking as we pleased and believing as we liked. There was also a Divine moral order wrought into the very substance of our human being, and man's nature was full of fundamental discords and differences so long as he lost sight of the righteousness of God and set up

some selfish scheme of life in its stead. The divine order for men in relation with one another was that of a family, and whenever or wherever the laws of brotherhood were violated or broken, society was torn asunder, injustice, selfishness, exclusiveness and antagonism prevailed. The life of personal communion with God had also its order without variableness or the shadow of a turning, and which was confirmed by all genuine religious experience. The heart must be penitent and pure before it could be blessed with the peace and vision of God. Reconciliation to our earthly lot as the discipline of heaven, the Father's education of his children was also another aspect of reconciliation to God. To be able to approach God without fear, and to look on his face in righteousness, to have removed the dark barrier of distrust and conscious guilt which separated us from the light of his countenance, to have our minds and hearts brought into filial sympathy with his mind and heart, our wills into sweet and perfect accord with his will, and our whole nature and life into complete harmony with the Divine law and order—this was the highest conceivable blessing man could obtain, and it was the blessing which through Jesus Christ our Lord could be obtained by every man.

Now all this might be said in any Unitarian pulpit, and would be heard with hearty acceptance by the majority of any Unitarian congregation. Passages might be taken from Unitarian discourses identical in thought with the above. But, perhaps, Mr. HUNTER throws in the orthodox strongly in the concluding portion of his discourse. Let us see:—

Sinful man brought by Christ into harmonious relations with God—this was the fact of the Christian atonement, its positive and practical side, whatever might be its philosophy. *The whole manifestation of Christ, and not the death on the Cross only, was and is the mighty power of atonement.* His divine personality and character, his entire life and ministry, all that he was and did have rendered possible a union and communion with God which impart a new life and hope and power of progress and redemption to mankind.

It is true Mr. HUNTER adds, "CHRIST, while he was God toward man, is man toward God, &c.," but this is just the saving bit of Orthodoxy thrown in there and there, and but for which the discourse from beginning to end would be a noble utterance of spiritual Unitarianism. "The process of atonement," he says, "cannot be explained, but the moral force of it lay in the fact that it was the Divine love, self-sacrifice and forgiveness which we behold in CHRIST." Mr. HUNTER expressly repudiates "the coarse conceptions of the atonement" which have hitherto been the popular exposition of the doctrine. He speaks of them as the "dark ideas and dreams of human brains which had embarrassed the subject with subtle questions and obscured the simplicity that is in CHRIST;" and again, as "notions that have filled the heavens with lurid visions of an implacable Deity, and made men imagine that it was from God and not to God they had to be redeemed."

We might quote still more from this remarkable discourse. It is full of ideas which may be found expressed in nearly the same terms in the writings of the more spiritual school of Unitarians. It is a great step in advance from the ordinary orthodox standpoint towards a rational theology. What have been hitherto the popular ideas of the atonement are all conspicuous by their absence. There is not a word about the legal theory of the atonement, the satisfaction scheme, the claims of Divine justice insisting on the punishment of some one to satisfy the broken law, nothing about God's wrath, of his being made placable, and of his being enabled to forgive the sinner by CHRIST'S sacrifice of himself; nothing of the "blood of CHRIST"—the expression is not even mentioned; nothing of CHRIST having died literally in our stead, to save us from the penalty

which, through ADAM'S fall, all mankind had incurred, nothing about any relation between the death of CHRIST and the sacrifices under the Jewish law, nothing of CHRIST'S being forsaken of GOD in his hour of suffering, and left God-forsaken to bear alone all the burden of human sin, and dying of a broken heart in consequence, according to Mr. R. W. DALE'S wonderful exposition. Mr. HUNTER'S view is happily free from all these "dark dreams" and "lurid visions;" but, so far as it is free, it surrenders the popular theology, and what remains is only a dissolving view of Orthodoxy.

DR. WILLIAMS'S TRUST.—XXVI.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

151. REV. JOHN STEVENSON GEARY (1820-38).—Minister of the Presbyterian Congregation at Brentford (1815-38).

152. JOHN WANSEY, Esq. (1820-32), of Walthamstow.—A member of the Presbyterian Board as a representative of Jewin-street Chapel. He succeeded his father in the Trust, and on his death, in 1832, was succeeded by his nephew, Wm. Wansey, Esq.

153. REV. JOHN PHILIP MALLESON, B.A. (1821-22).—Minister of Hanover-street Chapel, Long-acre (1819-22). In 1822 he removed to Leeds, having accepted the office of Chaplain to Mrs. Milnes, of Fryston Hall (grandmother of Lord Houghton). In 1828 he settled at Brighton, where for many years he conducted a school of high reputation, being at the same time minister of the Unitarian Chapel there. After thirty-two years thus spent he retired to Croydon, and was re-elected a Trustee in 1860.

154. REV. JOHN JONES, LL.D. (1821-27).—Author of numerous works on theological and ecclesiastical questions, but chiefly distinguished as a classical scholar and teacher; author of Greek and Latin Grammars, Greek-English Lexicon, Latin-English Vocabulary, and other educational Handbooks. He was a relative of Dr. Priestley's colleague, the Rev. David Jones, known as "The Welsh Freeholder," in his controversy with Bishop Horsley. Dr. Jones was born about the year 1766, near Llandovery, Carmarthenshire; educated at the endowed Grammar School, called Christ's College, at Brecon, and afterwards at the New College, Hackney, where he studied for six years, and was a favourite pupil of Gilbert Wakefield. For some time (1792-95) he was one of the tutors at the Presbyterian College, then located at Swansea. After short settlements as a minister at Plymouth and Halifax he returned to London, where he resided during the rest of his life. He occupied himself chiefly as a teacher of the classical languages, and in that capacity acquired a high reputation. For many years his services were in great request amongst persons of rank and eminence. For a considerable time he superintended the education of the sons of Sir Samuel Romilly. He was a zealous defender of Christianity against Deistical writers; but although a Unitarian, he wrote a work "in which is demonstrated the genuineness of the Three Heavenly Witnesses, 1 John v. 7"; and in other writings he maintained some singular opinions. "The characteristics of Dr. Jones's mind were an irrepressible ardour and enthusiasm in the prosecution of whatever he undertook, great confidence in the correctness of his own views, arising from a consciousness of superior intellectual powers; an utter disdain of the authority of great names when he failed to be convinced by their argument; a devoted attachment to truth, and a faithful adherence to what he deemed such, united with a fearless disregard of personal consequences." The University of Aberdeen conferred on him the degree of LL.D., and he was a Member of the Royal Society of Literature. He died 10th Jan., 1827.*

* There was at the same time in London another John Jones, LL.D., who also came from the neighbourhood of Llandovery, and who, like his namesake, was a man of strong intellectual powers and eminence as a scholar. This gentleman was a barrister by profession, the author of a treatise entitled "De Libellis Famosis," 1818; but he is mentioned here chiefly on account of a work which might naturally be attributed to the clerical Dr. Jones—a new translation of the our Gospels into Welsh (1826). He possessed considerable critical knowledge as a Greek scholar, and was

A Latin inscription over his grave at St. George's, Bloomsbury, described him as *Vir sacris profanisque literis apprime peritus*. His first wife was the only daughter of Dr. Abraham Rees.

155. REV. THOMAS JERVIS (1823-33).—Re-elected a trustee in 1823. A full account of him has already been given.

156. DAVID MARTINEAU, Esq. (1823-36).—Son of David and Sarah Martineau, of Norwich, and great grandson of Gaston Martineau, a French Emigré of 1688, after the revocation of the Edict of Nantes. He was born at Norwich in 1754; carried on the business of scarlet dying until 1798, when he removed to London, and became first a brewer, and then a sugar refiner. He resigned Dr. Williams's Trust in 1836, and died at his residence at Stockwell Common, Nov. 15, 1840, aged eighty-six years. A fine engraved portrait of him was kindly contributed by his daughter, Miss Martineau, of Stockwell, to the collection presented to Dr. Williams's Library.

(To be continued.)

AN ANTI-OPIMUM CONVERSAZIONE.—By the invitation of Mr. George Williams, Mr. James Mattheson, Mr. T. A. Denny, and Mr. T. B. Smithies, a *conversazione* was held at Exeter Hall on Wednesday last. The chair was taken by the Right Hon. Lord Polwarth, who briefly stated that they had come there to learn from the missionaries present what were the effects, physically, morally, and intellectually, of opium-smoking. The first reply to this question came from Mr. Collins, twenty-three years medical missionary in China. He said that the opium-smoker could not work like a healthy man, that he had to leave off to take opium, and that the longer he indulged in the habit the more he took of it. The working classes in China were especially enfeebled by it. Dr. Galt, formerly medical missionary in China, in charge of an opium hospital, said he could at once tell the opium-smoker by his sallow appearance and bloodless lip, and shortness of breath. The habit reduces a man to poverty, as he will sell everything to procure opium. Dr. Underhill asked if there were no moderate opium smoking, but the answers seemed to imply that it was so wondrous a drug that in a little time moderation was quite out of the question. In answer to a question from Mr. Henry Varley, it came out that the labouring classes were not, as a rule, opium smokers. According to Dr. Maxwell, eight years medical missionary (Presbyterian) in China, in the large cities the proportion of opium smokers among all classes was very large. In one city of 200,000 population, half were opium smokers, and some smoked as much as three drachms a day. A working man earning a shilling would spend two-thirds of that sum in the purchase of opium. Morally, the Christians in China held the custom to be so bad that they would not admit an opium smoker to the privileges of Church membership. Mr. Baker, eight years in the China Inland Mission, testified to the increase of poverty and crime in consequence of the opium smoking. Mr. James Sadler, fourteen years agent in China of the London Missionary Society, followed, and gave similar testimony; as did Dr. Gauld, fourteen years medical missionary. In answer to a question from Sir Thomas Chambers, M.P., Mr. Hugh Matheson said that in China the supply created the demand. In the early part of the present century opium smoking was rare in China, but now the habit was rapidly extending. Mr. Arthur E. Moule, twenty years missionary in China, stated that in Ningpo there were 17,000 opium dens, in a population of 400,000. Mr. Collins had said one per cent. of the Chinese were opium smokers; but he thought that estimate rather under the mark. One of the questions put was as to the ability of the smoker to give up his habit. Mr. Collins had only known one such case. Dr. Galt said they came to the hospital to give it up, but they speedily relapsed.

It was resolved at Vienna last year that the next meeting of the International Literary Congress should be held in Italy, and that the central committee should choose the city in which the meeting would be held. We hear that Rome has now been chosen as the place, and the month of May as the time of meeting.

deeply read in the manuscript records of this and other countries. A portrait of him is prefixed to his "History of Wales" (8vo., 1824). He died in 1838. He was not the popular advocate and verdict-winner of the South Wales Circuit—John Jones, of Ystrad—who died about that time, but who is still well remembered in legal circles.

Occasional Notes.

THE House of Lords on Thursday night "assisted" at a prolonged and most ponderous joke, viz., the discussion of Lord Redesdale's wonderful Bill for creating a new religious test upon an existing oath, which most sensible people on the Liberal side are anxious to get rid of as both irritating and irrational in itself, and an unwarrantable interference with the constitutional rights of constituencies. It would be an affront to our readers' intelligence, and simply a waste of time to argue against an absurd proposition, which even one of the most orthodox of the Bishops condemned, the evangelical Lord Shaftesbury opposed, the High Church, Marquis of Salisbury threw over, and its own author was forced ignominiously to abandon. It is something to the credit of the Lords that not a single member of their House was found to support the proposition, with the exception of the Orange Lord Oranmore, whose support is alone almost sufficient to condemn any measure. But there are depths of absurdity into which even the Upper House cannot be persuaded to follow their Chairman of Committees. It is delightful to hear Lord Shaftesbury emphatically asserting that "the general current of opinion at the present day was against all tests and promissory oaths whatever, and that Lord Redesdale's Bill, if passed, "would create the greatest possible disgust in the minds of a great many people who would think that there were still further tests behind." One good effect has arisen from this debate. It has proved more conclusively than ever that any inquiry into religious belief as a necessary condition of exercising political rights is utterly wrong in principle, and that, as the Duke of Argyll said, an affirmation should be allowed, as well as oath, or, as we contend, in place of the oath.

We have more than once expressed the opinion that the treatment of the eccentric but excellent people of the "Salvation Army" is monstrous, and reminds us of the brutality of the mob towards Wesley and Whitefield in the worst period of the eighteenth century. We are glad to observe the manly tone of Sir Wilfrid Lawson, M.P., in a letter to a gentleman at Dawlish, sending a subscription towards the expenses of Captain Trenhall, of the Exeter Salvation Army, who was recently summoned before the Exeter magistrates for street obstruction. Sir Wilfrid says: "I look with considerable alarm on the mob law which, at the instigation of the drink trade, and with the connivance of the magistrates, appears now to reign in several of our towns. From what the Home Secretary stated in the House of Commons it appears that at present we can bring no influence to bear in Parliament which may conduce to a better state of things. Some of my friends in the House, as well as myself, are anxious, however, in every practical manner, to show our deep disgust at the organised rowdyism which reigns rampant in so many localities, as well as our sympathy with the harmless people whom the authorities fail to protect from brutal outrages." In the same letter Sir Wilfrid Lawson enclosed contributions from the following members of Parliament: Messrs. Hugh Mason, J. Cropper, W. S. Caine, W. Fowler, and Arthur Pease. It is quite clear that either all street processions should be stopped as illegal, or that the Salvationists should be protected just as much as any other religious body from popular outrages.

THE *Leeds Mercury* prints the following story which, it remarks, might well be deemed incredible were it not for some recent revelations:—An old lady, the widow of a Wesleyan minister, died at Helmsley recently, and her friends wished her body to be laid beside that of her late husband in the consecrated portion of the parochial burial-ground. It is said that such obstacles to the realisation of this wish were interposed by the vicar, the Rev. C. N. Gray, that eventually the relations had to content themselves by procuring a grave for the deceased in the unconsecrated part of the cemetery. On the day of the funeral, as the party of mourners were about to enter the burial-ground by the ordinary gate, they were warned away, and ordered to enter by a meaner door. This order was given, we are

told, on the authority of the Rev. Mr. Nightingale, by the vicar, because "the passing of Non-conformist funerals over consecrated ground" might wound the feelings of Church people! The story is perfectly credible. The bigotry of some of the country clergy is an unknown quantity.

THE nomination of a Professor of Moral Philosophy for Dublin University has resulted in the choice of Dr. Thomas M. Maguire, a well-known scholar and metaphysician, already a Fellow of Trinity College. The appointment is one of unusual significance, as Dr. Maguire is the first Roman Catholic who has held this post, as he is the first Catholic Fellow, and was also the first Catholic Scholar. Since the removal of the religious restrictions and tests which formerly barred such positions in the Dublin University to all but Episcopalians, the *personnel* of the staff is gradually undergoing a remarkable change, the full effect of which will only be seen and felt in years to come.

WE commend to Lord Redesdale's attention the following passage just written by that eminent authority, M. Lemoine:—"Well, now, we ask religious men is this what they call an oath before God? Ought we not rather to regard the measure which will suppress the formula of an oath as a religious, moral, and virtuous measure? For the honour of sworn faith, for the honour of human conscience, and, if we may so say, for the honour of God himself, it is our duty to suppress oaths, which are only profanations, lies, sacrileges, and perjuries."

MR. WILLIAM HOYLE has just published his annual statement of the liquor traffic, from which it appears that an increase is shown by the Excise returns of something over three per cent. in 1881 beyond the aggregate outlay of 1880 upon beer, British and foreign spirits, and British and foreign wines. A hundred and twenty-seven millions sterling were spent in this way last year, as against a hundred and twenty-two in the preceding twelve months.

M. DESOR, the Swiss naturalist, has lately died, and in accordance with his expressed desire, no ceremonial accompanied the deposition of his body in the grave. His useful text-book on Ornithology will preserve his name for a long time. He was a professed Protestant, but belonged certainly to the Liberal section, and the Freethought Society of Nice claim him as a member.

A NEW journal, *Le Pelerin*, the advocate of pilgrimages, which are the latest revival of fashion in France and Spain, is being issued, to keep the faithful informed of the newest projects which we on this side undertake, pioneered by Cook or Gaze. Late in this year we are offered an opportunity of going to Nazareth, as the journal confidently informs, to meet François d'Assise, who will greet his visitants on the occasion of the seventh centenary of his death.

A TALE, which has recently been completed in the pages of *Blackwood's Magazine*, entitled "The Fixed Period," has just been issued in two volumes, with the well-known name of Mr. Anthony Trollope as the author. The subject is rather a ghastly one, and it is spun out much too long. The date is supposed to be a hundred years hence; the scene an island called Britannula, inhabited by an English colony who enjoy the privilege of self-government. Under the persuasive influence of an enthusiast, they adopt a law to the effect that at sixty-seven years of age every inhabitant shall withdraw from active life, and after spending twelve months in a college provided for the purpose, shall be painlessly put to death, and then cremated. The story of the passing of this law, of the arguments by which it was supported, and of the practical difficulty, ending in failure, which stood in the way of its being carried out, is supposed to be told by the President of the island, who, according to his own showing, seems to have been a monomaniac, and is certainly a bore. Anthony is weakly imitating the late Lord Lytton's "Coming Race," and would do better by giving us more of his charming stories of political and ecclesiastical life in England.

As an indication of the scarcity of candidates

for the ministry of the Protestant Episcopal Church, it may be noted that the Dromore diocesan correspondent of the *Ecclesiastical Gazette* states that "non-university and short service men are now in the ascendant," the latest appointments to large and important parishes having been conferred in one case on a rector only four years in orders, and in the other, on one barely thirteen months ordained; neither gentlemen possessing a University degree.

BIRMINGHAM.—The last service in the Old Meeting-house took place on Sunday, when the Rev. Charles Clarke, the retiring minister, closed a pastorate of thirty years' duration by preaching morning and evening. In recording the services the *Birmingham Daily Post* says:—"The Old Meeting congregation dates from 1662, when several ministers of the Church of England, ejected from their livings for non-compliance with the Act of Uniformity, settled in Birmingham. These were Mr. Turton, of Rowley Regis, Mr. Fincher, of Wednesbury, and Mr. Baldwin, of Clent. Though dispossessed, and legally forbidden to continue their ministry, these sufferers for conscience' sake obeyed the higher law, and, regardless of penalties, conducted services in and about Birmingham for several years. In 1669, when the law was relaxed by the Toleration Act, the three ministers, with others, appeared at Warwick Sessions, and took out licenses as Protestant Dissenters. One of them, Mr. Turton, became the first regular minister of the Old Meeting, which was organised on the Presbyterian model, and which, though since 1748 associated with the Unitarian body, has always retained the Presbyterian name. In reality, however, the place has from the outset literally been independent of sect, for the trust deeds contain no theological tests of ministry or membership, and we believe that the society has never in any formal way given its corporate adhesion to any confession of doctrine. Reckoning Mr. Turton, there have been fifteen ministers since the first assembling of the congregation; among whom the names of Samuel Clarke, John Corrie, Joshua Scholefield, Hugh Hutton, and Charles Clarke stand out conspicuous for length of service, or capacity, or both. The two last named—Mr. Hugh Hutton and Mr. Charles Clarke—than whom none have been more laborious or eminent, ministered to the congregation for a period of nearly sixty years; Mr. Hutton's ministry having extended over twenty-nine years, and Mr. Clarke's over thirty years. The *Post* adds:—"When the chapel property was sold to the railway company, a claim for compensation for disturbance was preferred on Mr. Clarke's behalf, and the company agreed to give a sum of £2,000 in satisfaction of this claim, in addition to the £30,000 agreed to be paid for the property held by the trustees. It was thought necessary that Mr. Clarke should formally resign in order to complete the legal arrangements; and accordingly, with this view, he placed his resignation in the hands of the trustees, and it was accepted by a meeting of seatholders. At the same meeting a motion was proposed for the re-election of Mr. Clarke as minister of the congregation; but upon a ballot being taken this motion was rejected by a majority. Consequently Mr. Clarke's pastorate came to an end on Sunday, thus closing a connection maintained unbroken for thirty years, and characterised throughout by faithful, laborious, and unselfish service."

THE LONDON AND PROVINCIAL HOUSE, LAND, MORTGAGE AND INVESTMENT COMPANY, the prospectus of which is given in our advertising columns, is a new Building Society formed for the purpose of acquiring good marketable properties and estates, and for their development, improvement, and sale. This is an excellent time for acquiring such properties to great advantage, and it is well-known that securities of this description are among the best kind of investments. The company is brought out under good auspices, and the liability of shareholders is limited to the amount of their shares.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday. The debate on the question of higher elementary education was resumed and adjourned. The Drapers' Company placed at the disposal of the Board four scholarships, two for boys and two for girls, each of the average value of £30 per annum, and tenable for four years.

THE death is announced of Mr. William Newmarch, for many years general manager in the banking firm of Messrs. Glyn, Mills and Currie, and formerly President of the Statistical Society.

Reviews.

Moses and Geology; or the Harmony of the Bible with Science. By Samuel Kinns, Ph.D., Fellow of the Royal Astronomical Society; Member of the Biblical Archaeological Society; Principal of the College, Highbury New Park. London: Cassell, Petter, Galpin, and Co. 1882.

The author of this book has succeeded in launching his work under most brilliant auspices. It is as well printed as all but the very best publications of the firm whose imprint it bears. The type is good, the paper excellent, the illustrations 110 in number, and beautifully produced, and the binding is very tasteful. The dedication is to the Right Rev. Bishop Claughton, D.D., "as a mark of appreciation of his valuable friendship, which the author has enjoyed for the last ten years, and has found a source of continual encouragement in all his professional and scientific engagements." There is, moreover, appended a list of subscribers "who honoured the author with their names during the compilation of the work"—a galaxy of stars which must excite the envy of many a writer who timidly places before the world matters destined to revolutionise its thought. In this list are thirteen "Right Honourables," five of whom are Earls; fourteen "Right Reverends," several "Very Reverends," and a host of Reverends, Esquires, ladies, &c.—enough to make the author proud, but forming, nevertheless, the very *élite* of that class whose prejudices are decidedly in favour of "Moses" as against "Science."

In his preface the author confesses that he "cannot sufficiently express his most sincere thanks to the Lord Bishop of London, to Bishop Claughton, to my esteemed vicar, and numerous other friends for the encouragement they so kindly gave me before many pages were written." "To the noblemen and eminent men who have also honoured him with their support" he tenders his grateful acknowledgments, as well as to the Rev. Prebendary Reynolds and others whom he has had "from first to last the privilege of consulting." Following the preface is yet another page devoted to "Gratiae," and, in fact, the volume reeks from beginning to end with a servile obsequiousness unworthy of a charity boy. The author will also be seen to be in very excellent conceit with himself, but to our mind his book is as lamentable an exhibition of literary charlatanism as could well be made. We are not glad to receive books of this kind, but we are gratified to find in this case that an extraordinary amount of "patronage" has apparently been necessary to make the publication a safe venture.

In thirteen chapters on Astronomy, Geology, Chemistry, Botany, Zoology, Human Physiology, &c., &c., the attempt is made to prove "the remarkable correctness of the order of fifteen creative events as given by Moses," the author falling back upon the far-fetched fancy of Hugh Miller that the "order of creation" was revealed to Moses in a series of visions upon Mount Sinai, and the spirit of Hugh Miller himself is called up from the "vasty deep" to testify to the undeniable harmony of ancient Jewish notions with modern science. In Hugh Miller's lifetime his "Testimony of the Rocks" was never received by those who were acquainted with the science of geology even as it then stood, and all smiled at his "visions" except those who had a supernatural revelation to defend and needed an argument wherewith to defend it. The science of geology, however, is not to-day what it was when the "Testimony of the Rocks" was published, and if Mr. Kinns is satisfied with Hugh Miller's authority, he is ill-qualified to touch the subject at all.

"For myself," says the author, "I am thoroughly convinced that when Moses was on Sinai's top God rehearsed to him these particulars; and it seems to me most probable that he did so by a series of panoramic visions." "Thoroughly convinced," are you, Mr. Kinns? And are you as thoroughly convinced of the former existence of a race of ladies who rode through the air on broomsticks? And if not, why not? We cannot deny, however, that this theory is a very ingenious one, and would have reflected some credit upon the author, and perhaps have saved his book from the contempt it deserves—

if it had been original. "To prove that all these events happened in this order, with probable intervals of thousands, and it may have been millions of years between each, is the task I have set myself to do." A Herculean task, surely, especially when we reflect that it was so well executed for the author nearly thirty years ago. Nevertheless the small boys at the little school at Highbury will be duly impressed, no doubt, by this pomposity, and the amazement of the pupils of Goldsmith's village schoolmaster will be theirs—

And still they gazed, and still the wonder grew,
That one small head should carry all he knew.

Taking this sentence from an eminent author, "To make them square with science new meanings have been found for the beautiful myths and stories of the Bible," he, with a striking touch of genius, substitutes for it these words, "Upon a careful study of the sublime truths and stories of the Bible they will be found to harmonise with science." Mr. Kinns actually admits that there are men of mark and eminence in the scientific world whose views are opposite to his own, but, he adds, "there are also not a few who cherish for the Bible such a sincere regard and deep reverence that they look with some amount of distrust upon any new translation of the original text, or upon any explanations of its teachings other than those which they have held from their childhood upwards." Exactly so. Concerning some of the things about which the author of this wonderful book feels doubts, in opposition to those who know, the *Times* recently in a leading article declared that not a single man of any eminence in science now doubted them. To the great men whose observations have enriched mankind for all time with these discoveries the author graciously extends his patronage. "We all owe them," says he, "a debt of gratitude for their many valuable discoveries," &c. "Perhaps it may be that some of my arguments will be successful in winning over to our side these scientific men, who so well deserve our esteem." What evil have Darwin, Huxley, Tyndall, Hooker, Wallace, Spencer, and the rest done that they should so well deserve "our" esteem?

In the first chapter the author gives a list of names of persons who, although more or less eminent in science, yet adhered to the "truth and authenticity of the Bible." Amongst these not a single name appears of any man who was either acquainted with the biological teachings, or who was in a position to understand the scientific methods of the present day. Sir Isaac Newton heads the list, but Mr. Kinns does not point out that Sir Isaac's opinions of the Bible differed very widely from his own, that in fact he held certain heretical opinions at a time when to hold those very opinions was penal. George Stevenson also was a very good man in his way, but it is highly absurd to cite him as a case of a scientific man holding orthodox views—seeing that he was neither a scientific man at all in the proper sense of the word, nor one in any way qualified to judge a question of Biblical criticism. Dr. Samuel Johnson brings up the rear of these stars, but he could not possibly know what is now meant by science, and, moreover, he made a point of believing what the Church taught. The trick of calling up testimony of this kind is always illogical—in this case it is ridiculous, and we wonder Mr. Kinns cannot see it.

The author lays much stress upon the manifesto drawn up at the time of the meeting of the British Association in 1865, and signed by 617 "scientific men." He seems to attach great value to this kind of reasoning; and at the end of the volume he gives a selected list of one hundred and fifty of these names, so important is it to his position. The "manifesto," it will be remembered, deprecates the "perverting of researches into scientific truth for casting doubt upon the truth and authenticity of the Holy Scriptures." It is an unfortunate thing for the peace of mind of those who wish to believe their "much-prized Bible," as the author calls it, that scientific truth clashes so much with "Mosaic" cosmogony, and that so much harmonising (as it is absurdly called) of the Bible with science should be necessary. But if this be so we cannot help it. So long as people prefer to see by what was taught them in their childhood, or what was taught in the childhood of the world, in spite of the contradictions given by newer discoveries, they must expect to have plenty of work to do in "squaring" the old with the new, if such a thing be

possible; but these harmonisers must not be surprised because the world will not heed their far-fetched arguments, strainings of scientific facts, and childish interpretations of "Moses;" and they would do well to avoid flourishing about words and phrases, as our author does, such as "infidel," "sceptic," "God's word *must* prevail," and the like.

The work is a curious medley of scientific information, theological curiosities, allegories, anecdotes, &c. The author, indeed, apologises for the allegories and anecdotes, "which may not appear to have a direct bearing upon the special subjects of the various chapters;" but he pleads that similar digressions have been pleasing to his audiences. A reference to the preface tells us that these audiences were composed of his pupils, in lectures he has given them at the British Museum and the South Kensington Museum. We fear the authorities at those places have found the lecturer a somewhat tiresome person; his distortions of the teachings of the museums must have distorted their features occasionally.

When we came to the author's setting out of the "fifteen creative events," the matter looked much like a huge joke, and had it appeared in a comic journal we are sure we should have laughed at it heartily. It is not worthy of argument.

The author's display of scholarship is but little help to his argument, because antecedently of the question of correctness of text it is not feasible that any interpretation short of a forced and improbable one should show that the writers of the early Jewish books were in a position to explain the phenomena of the earth and the universe. What will be the feelings of the eminent personages who gave the writer their encouragement "before many pages were written," when they see the medley of scholarship, science, fancy, anecdote, and verse which has been produced, will be easily imagined. The first name in the list of subscribers is that of the Right Hon. the Earl of Shaftesbury, K.G. If we remember rightly, the noble earl severed himself from the Society for Promoting Christian Knowledge on account of the publication of an excellent little book on geology by the Rev. Professor Bonney. This circumstance almost leads us to believe that he at least will look with favour upon the following passage describing the vision vouchsafed to Moses of the creation of light:—

Casting his eyes upwards he saw the cloud which surrounded him moving, and soon a pitch-black sky was above him; whilst wondering what this might mean, he heard the same voice of God saying, "Let there be light," and immediately the whole of the expanse was filled with luminous æthereal masses of every variety of form. He gazes with admiration, and as he does so these nebulae condense, and suns and stars blaze forth throughout the whole canopy of heaven. The cloud again closes over him, and he is left for a short time to reflect upon the glorious spectacle which had filled his soul with ecstasy.

How long this vision lasted we cannot tell, but this we know, that ages must have been compressed into seconds.

Some of his emendations of King James's translators' version, however, do not help him, though he seems to think they do. He has attempted to explain away the difficulty of the appearance, according to Moses, of grass, herbs, and fruit trees before the creation of the sun and moon; but the buffoonery of the attempt is extremely apparent, and the juggling between *sunlight* and *sunshine* is contemptible.

Some sentences reveal an ignorance of the facts of biology, which is in glaring contrast with the author's pretentious style. Thus he says that as plants derive their nutriment from inorganic matter, which animals cannot do, this marked characteristic *invariably* comes to the help of the naturalist. He seems to be quite ignorant of the existence of a large class of plants which receive their nutriment from organic matter, as well as of the existence of life concerning which it is quite impossible to decide whether it should be classified as animal or vegetable. It is, too, a striking piece of intelligence to read that "there are other foraminifera and *nummulites* which may be obtained by shaking the sand from a piece of new sponge, or by carefully pulverising a piece of chalk;" and why he deals so extensively with the nummulite under his treatment of the Cretaceous Period might be a puzzle to some folks. Of the fresh-water hydra he remarks that the creature has no *special organs* except a mouth and a tubular stomach. We hardly see how he

can fairly call a simple body cavity and the simple opening at one end of it special organs; but when he goes on to speak of the "head" and the "feet" of the animal we see how little he knows or how inaccurately he speaks of this organism. Mr. Kinns impresses upon his readers that he most thoroughly believes in "so much of the development theory as implies a progression of species from a lower to a higher organic condition; for this is evidently part of the divine plan." He admits also that natural selection or the survival of the fittest in the struggle for existence is "certainly also a law." Yet he professes his unwavering belief in the creation hypothesis, and approvingly quotes Hugh Miller's remark about *Asterolepis*—"In the morning it was not, and in the evening it was." His position towards Evolution is thus somewhat unique. Moreover, he cannot think that "the non-use of any particular organ or limb would eventually cause its entire absence." How he reconciles this on page 256 with the following on page 288 is hard to conceive:—

Some interesting specimens have been found of the bones of the legs of the horse in former periods of the world's history, which seem to add weight to the arguments of our Darwinian friends. My reply is, that whatever modifications the limbs of the horse may have undergone during some millions of years, its ancestor, however remote, seems to me still to have been a horse. Some think that the singular structure of these specimens are easily accounted for as being monstrosities, and that the foot of the horse as at present constituted shows evident design and adaptability for its present use. Dr. Bree grows quite eloquent upon this subject, and thinks the foot of the horse one of the most beautiful structures in nature; and, after describing all its parts anatomically, concludes with these words:—"What principle do we find operating here? Use? Variation? Survival of the fittest? Natural selection? No: the 'principle' we observe is that of the 'least action' of mechanical work done by reasoning forethought—of adaptation, of design." I confess it is this wonderful adaptation of the structures of animals to the very different parts they have to play in the world, and the evident design in the arrangement of such structures, which render it beyond measure difficult for me to conceive of any other plan having been adopted than separate or special creations of each species.

The point referred to in this passage is the possession by the older (in geological time) horses of three or four toes to each foot, while the living horse has only one. Now, as Professor Marsh has demonstrated, a regular gradation has been found in tertiary strata of horses from one possessed of four complete toes in front and three in the hind foot down to the existing horse, in which a single toe is found in each foot, as already pointed out. And on lines precisely parallel with this other parts of the structure of the same animal have become modified, so that the author was perforce bound to make his acknowledgment as to the pedigree of the living horse. But this is a case of the atrophy of the ancient toes from non-use. Many other facts quite as significant might be adduced to show the wonderful intrepidity of the author in venturing to make public the conviction he expresses. Then the author falls foul of the teachings of the recent discoveries in Embryology in a way which shows clearly how incapacitated his mind is to perceive the meaning of scientific facts. An incidental remark on page 333 shows further how utterly unfitted the author is for an earnest and devoted study of nature. Referring to Dr. Darwin's newest book, viz., that on "The Formation of Vegetable Mould through the Action of Worms," he intimates that until the publication of that treatise "many of us have looked with disgust upon these slimy things." Who are the people who thus feel towards Nature's children? Surely not those who regard all as *God's* creatures! Nor yet those who have learned the poet-moralist's truer wisdom,

Never to blend our pleasure or our pride

With sorrow of the meanest thing that feels.

In chapter X. Mr. Kinns digresses into an expression of his opinions on educational methods. He clings to the old scholasticism from which we always dissent. He is welcome, of course, to his own opinions, but intelligent readers of his book will not attach much weight to them.

The book is fertile enough of matter, but the great mass of it is quite unnecessary to the

argument of the work—if we may dignify it by the name of argument. The author has apparently got hold of a number of illustrations, many of which are from Cassell's "Science for All," and some of which have appeared in *Young Days* magazine, and has written up to them. There is much that is interesting and useful, but it is so mixed with senseless, silly stuff that the good is rendered ineffective. This sort of book-making will not tend to the intellectual advancement of readers.

[Since the above was written we have received an intimation from the author that her Majesty the Queen had been graciously pleased to accept a copy of his work. Mr. Kinns's cup of happiness will now be full.]

Economy. By James Platt. London: Simpkin, Marshall and Co. 1882.

Mr. Platt is in many respects a very able man, and the public has reason to be thankful to him for his many valuable little books on business matters, and especially for his clear exposition and vigorous defence of the principles of Free Trade. Such a champion is not unnecessary even in the present advanced times; for, notwithstanding the obvious, the clearly demonstrated advantages of Free Trade, there are men insidiously endeavouring to revive Protectionist fallacies, under the guise of what they call *Fair Trade*. Our author shows that only that can be truly "fair," which is truly "free." But though admiring Mr. Platt for his talents, acquirements, public spirit and energy, we are a little vexed with him for not being somewhat more careful as to the literary form of his thinking. He is diffuse even to wearisomeness. This handy little volume, though it consists of only two hundred pages, might have been compressed easily into about half the space. The author, when he keeps to his point, is admirable both in argument and illustration, but he allows himself to roam and ramble into all kinds of topics, into moral philosophy, natural history, natural theology and social affairs in general. Even when thus far a-field he shows himself to be a sensible, thoughtful earnest man; but since other minds more specially trained than his own have already dealt with these topics, it would have been as well, we think, to have kept them out of these little volumes. The style wants succinctness and condensation. The words flow with an easy copiousness, and have generally a pleasant harmonious sound; but they do not stand the test of analysis. The sentences are not vigorously jointed, and the paragraphs are too long. What is called the "Introduction" reappears in substance, and often in form, in subsequent portions of the work; and almost every chapter contains some needless repetitions of what had been said in chapters preceding. Mr. Platt having by nature a healthy, vigorous mind, might become a good writer as well as a sound thinker, if he would only allow himself a little more time to revise, condense, and arrange his matter prior to publishing it.

Being ourselves ardent free traders by conviction, we heartily concur with the general purpose of this volume; but we dissent a little from our author in his severe condemnation of the Irish Land Act. We readily allow that it is better, far better, as a general rule, that contracts between landlord and tenant, like ordinary contracts between man and man, should be left to the honour, sensible perception, reasonable feeling, and sense of mutual interest of the parties concerned, without legislative intervention, except for the purpose of giving necessary precision and certainty to a voluntary legal act. But in Ireland a most unhappy necessity seems to have required Government interference. In that country the quarrel between landlord and tenant has been going on since the days of the Stuarts. The wicked manner in which immense portions of the land of Ireland were originally wrested from the native proprietors and handed over to English and Scotch settlers by violent and illegal confiscation has never been thoroughly forgotten or forgiven by subsequent generations. The wretched sufferers do not discriminate between the present and the past, between the cruel and unjust spoiler of a former time and the blameless possessor of to-day—between those who have now gained their property by fair and legal means, and those who originally seized it by violence. The passions engendered by the first wrongs have never been extinguished, but have gone on

smouldering, and occasionally breaking out into an almost demoniacal fury. In this miserable state of things some legislative attempt to amend, soothe and reconcile seemed necessary. Hence the Land Act.

A contract once legally entered into should be honourably adhered to, says the Political Economist. True! But suppose one of the contracting parties is a thoughtless, ignorant, impulsive, eager simpleton, who in his blind, passionate desire to settle on the land, contracts to pay a rent for it which it is quite certain in many cases he cannot pay, except by the semi-starvation of himself and family, is there to be no relaxation of the rigid iron laws of political economy in such a case? Is the tenant to be cast out into homeless wretchedness merely because he was wanting in foresight and calculation and acted like a fool? And are the astute and clever landlords and landlords' agents justified in allowing these poor ignorant peasants to enter upon contracts which they cannot possibly fulfil, except by the endurance of dreadful privation and misery? And when these wretched beings hear, as they sometimes do hear, that many of the landlords of Ireland, even at the present day, live fashionably and "fare sumptuously every day" in London or Paris on rents derivable from worthless Irish farms, the actual cultivators of which are more than half starved, is it much to be wondered at that fierce animal passions should rise in the bosoms of these poor peasants and overpower for a while all sense of duty and obedience to the law, all reason, all moderation, all the gentler feelings of humanity? And shall the Political Economist stand aloof in such a case and with stony countenance exclaim, "It is entirely your own fault, Patrick! This misery is the natural penalty of want of prudence and foresight, the just consequence of violated economical law. Cease this foolish eagerness for land which you cannot cultivate so as to maintain you in comfort and decency. Take to some other form of industry either at home or abroad! Learn thrift and steadiness!" Fine words! But is it likely that a poor ignorant starving wretch, goaded into madness by misery, will accept "good advice" as a substitute for food, and sit down quietly under a hedge to study Political Economy?

The Land Act is confessedly a hazardous experiment in applying legislation to an evil that ought to be remedied by the intelligence, honour, and righteous feelings of private men. Probably none regret the necessity of the Act more than the Ministers who passed it. But was there any alternative? The Salisburys, the Northcotes, and others at present in opposition, of course denounce it and use it, in the usual evil spirit of party warfare, as a weapon of offence against the Ministry. Nevertheless, it is pretty certain that had they been in office at the time they would themselves have framed an almost identical measure, not from choice, but from sheer necessity. Doubtful as the Act may be in its theory, it may possibly, in its actual working, be now and then of some little incidental benefit to the landlords themselves, since in cases where the judgment of the Land Courts is in their favour, it may enable them to get a payment which they otherwise would not get, and lend a little solidity to a socially precarious position.

Mr. Platt being a man of ability, experience, and of great aptitude in economical matters would make a very useful member of Parliament. We know not whether he has ever been a Member or whether he would like to become one; but if all right men were in right places, the author of this little book would probably occupy a seat in the House of Commons. E. A.

The first instalment of Mr. Froude's *Life of Carlyle* will be published on the 31st inst. The work, which is complete in itself, consists of two 8vo volumes, with two portraits and four views, all being etchings. It is a history of the first forty years of Carlyle's life, and we understand that it may almost be considered of the nature of an autobiography, as it contains so much of Carlyle's own writing. Some very interesting letters from Goethe and Edward Irving will appear, but no letters, it is thought, will strike the reader with more force than those from the pen of Mrs. Thomas Carlyle.

Mr. Shaw will contribute to the next number of the *Antiquary* a paper entitled "A Chat about Cheap Books."

Our Contemporaries.

THE RELIGIOUS PRESS.

The *Times*, commenting on the fact that the *Record*, which has appeared three times a week, from the close of March will only appear weekly, remarks:—"That is to say, it is to become less a journal of events, and more exclusively a review of and commentary upon them. It marks a sense that men are become too eclectic to slake their thirst for intellectual communion from the fountain-head of a single religious paper. The religious press as a monopolist of the supply of current information to the sections sympathising with its denominational views is a bygone institution. Each school is strong enough in itself to support an exponent of its opinions. It is for the advantage of its rivals and of public judgment at large that those opinions should have an authoritative and avowed interpreter which may be consulted on their true bearing and limitations." One danger might be supposed to be incident to a change from the form of a regular channel of current news to the form of a weekly commentary on occurrences already learnt from other sources. It will be feared by many to whom the rancour of the religious Press has been a grief and a scandal that a journal which professes principally to discuss the significance of events may have space and leisure for more bitterness than one which has hitherto been weighted and ballasted in some measure by the duty of a faithful reporter. The *Record*, it may be hoped, has outlived the days when reviling and insult seemed worthy substitutes for argument. It was abundantly and superabundantly bitter when it could reckon on the acceptance by its readers of the implicit authenticity of the text on which it undertook to preach. But it was not consciously unfair. With readers no longer dependent upon its statements it may be trusted to be still more careful not gratuitously to invite doubt of its conclusions by wilful-perversion of facts. Many of its warmest friends may be credited with the most emphatic repugnance to a reproduction of the old tempests of rage against adversaries who questioned its infallibility. The ranks of its opponents themselves offer at least one successful example that a religious journal can be refined and restrained in its temper without abandoning its rigour of party orthodoxy. The Church at large is concerned as well as partisans that the representatives of the several phases of Church doctrine shall employ a tone and spirit not prohibitive of their consultation by persons who have not enrolled themselves in any separate denomination. Beliefs which stir vast and powerful bodies of Englishmen with all the supreme forces of religious conviction are not matters which the rest of the nation can safely affect to disregard or despise. A journal entitled to communicate the wants and wishes of the great Evangelical division of Churchmen, and evincing no desire to inflame the passions of adherents by outraging the susceptibilities of antagonists, would not have to rely solely upon countenance from within. It might count upon being approved by a much larger number of uncovenanted readers than the few who now glance at a religious newspaper to amuse themselves with observing in what vindictiveness so-called Christians can indulge.

THE LANCASTER MARTYR.

The *Nonconformist*, in an article on Mr. Green's imprisonment, writes:—

We Nonconformists have constantly had to stand, and some of our fathers had to die, for points of conscience that seemed to all around as idle and empty as a shadow; and the world is at this day far better, richer and wiser for our maintenance of those judgments of conscience as supreme. And we hold that, when there is so widespread and deep a conviction on the subject of a new truth or a new method, it is best in every way that it should be left alone to try what it can do to realise its idea. The system which brings the jail into play, and seeks to stop its course by incarceration, condemns itself as utterly out of tune with the spirit of wisdom and sound understanding, and disastrous to the public good. But then our fathers, that they might use their freedom, forsook the Establishment. Let the Ritualists do that, and their position in claiming the right to follow their conscience wherever it may lead them would be unassailable; now they only expose themselves to growing contempt by their insolent defiance of the authority, which, protest as they may, their Church distinctly recognises, while they wear its livery and receive its pay. Two-thirds of their contention about vestments has turned

upon the true construction and bearing of advertisements about vestments put forth by the secular power. And if they dread to go forth from the Church as by law established, lest they should commit the sin of schism by separating from the Anglican branch of the true Catholic Church, they would place themselves in a much higher and better position, did they fight and strive strenuously to emancipate themselves and their Church from these fetters; at present they only put themselves and their Church to shame. The consummation of Ritualistic martyrdom would be reached were Mr. Hall sent to join Mr. Green in prison for refusing to obey the law of the land in a matter so purely legal as a registration. That would be a *reductio ad absurdum* of Ritualistic conscientiousness; and whatever the issue, the resistance already offered to the decree of a court of justice ought to open people's eyes to what is behind these clerical pretensions, and lead the State to shake itself free from all complicity with this effeminate clerical conscience for ever.

THE MILN CASE.

The American press is devoting much attention to this case:—

The *Christian Leader* says:—The Unitarians will need to protect themselves from the disintegrating influence of orthodox radicalism. Time was when the flaming sword was set at the gate of the orthodox garden to keep Unitarian destructives from ravaging the sacred possessions of their neighbours. That time has passed. Now, the agnostic and atheistic despoilers issue from the bosom of the "Evangelical" churches. Such graduates as Chainey and Miln incite the query whether the orthodox schools have many such on their rolls. They distance all competitors in the radical quality of the article they turn out. The *Boston Journal* writes:—Mr. Miln's complaint because his congregation "refused to give him reasons for their action" in requiring his resignation is scarcely frank or manly. It does not appear what reasons could be necessary to give after Mr. Miln had avowed his rejection of the truths which the Church was organised to proclaim. Religious "come-outers" would command a good deal more respect if they were courageous and candid enough to relieve the churches of their presence when their views change, without seeking to distract the church or waiting to be assisted out of the place in which they no longer belong by the formal action of their congregations.

The *New York Independent* says:—Mr. Miln has not proved a very willing martyr. It was anything but an edifying spectacle to see him pleading piteously not to be dismissed from his six-thousand-dollar engagement with the Unity Church of Chicago. We are heartily glad that Unitarianism, as represented by that church, has not proved itself broad enough to keep as a teacher of religion one who does not believe in God or the immortality of the soul. Why he should expect to remain and tearfully beg the privilege of defending himself before his society is not clear. His engagement was with the stipulation that it might be terminated on three months' notice; and no wrong would be done him by giving him that notice, with no reasons whatever. The man who takes a position outside of that of the Church of which he is an accredited minister has absolutely no claims on that Church. We sometimes blame the Church (we do not here) for having rules of exclusion which are not Christian; but we never waste any sympathy on the man who is driven out for this cause. His martyrdom is a very tolerable one, and quite regular ecclesiastically. As to the Atheism of a man like Mr. Miln, we feel no sympathy for it. It does not grow up in a few months out of any profound study. It is only shallow and flippant, and deserves no consideration beyond the mere notice which we make of the profession of a neophyte. When he went to Chicago, he was understood to be more orthodox than the average Unitarian minister. He has during these few months been reading the literature of scientific materialism for the first time, and has got unsettled. As a thinker, he deserves only the slightest regard.

ANOTHER TRIBUTE TO DR. BELLAWS.

The *Index* (Rationalist), of Boston, U.S., writes:—

Dr. Bellows was a zealous denominational Unitarian, and devoted himself with all the large resources of his mind, and heart, and soul, and strength to the building up of the Unitarian Church. He believed earnestly in the Unitarian faith, and believed it was a good faith for the world as well as for the few people who accepted it. Hence, he was first

and foremost in all efforts for organising and extending the Unitarian form of belief. If the principles and polity of Unitarianism could have allowed a bishop, he would have been the natural selection for the place. Though not a profound scholar nor a philosophical thinker, he had great qualities of leadership. He was an organiser and worker, many-sided, many-handed. Not thinking deeply, he yet thought largely; was capable of conceiving large schemes, and had the energy and wisdom and personal power to carry them through to successful accomplishment. As an orator he held high rank, more especially in extemporaneous speech. The side which had his advocacy in a public meeting was pretty sure to win. It is safe to say that, while the Unitarian denomination has no one man at its head, there is yet no other man in it who will precisely fill the place which he has filled these many years. But Dr. Bellows, though a zealous Unitarian, was very much more than that. In New York he was among the few most eminent men and useful citizens. By his long career there he had become identified with the best interests of the city. He threw the weight of his great influence into every cause that had at heart the welfare of the community. And during the Civil War, as President of the Sanitary Commission, he did a national work and won a national reputation. Through his addresses, delivered in all the large cities of the North from the Atlantic to the Pacific, the enthusiasm of the people for this organisation of mercy was kindled, branch societies were everywhere formed, and money poured by millions into the treasury. Doctrinally, Dr. Bellows cared little for consistency. Having no very definite system of theology or philosophy other than the indefinite and changeable belief denominated Unitarianism, he was much swayed in his doctrinal attitude by his transient moods and sympathies. Once, at least, he astonished conservative Unitarians by his ultra reactionary tendencies toward church creeds and forms. But more than once he has astonished radical Unitarians by the liberality of his utterances. In general, however, it may be said that his denominational influence has been conservative. In the famous conflicts over the Preamble to the Constitution of the National Unitarian Conference, out of which came the Free Religious Association, he fought the left-wing Unitarians with all his power. They doubtless would have been conquered in any event, yet he made the victory over them more complete. But, with all his conservatism, he was progressive. And now, for several years, he has manifested, both in public and in private utterances, a most broad and hospitable sympathy toward the new rationalistic thought of the younger men of the denomination. He had the insight and foresight to see the inevitable trend of denominational belief, and he was prepared to accept it with composure. It should be added that personally he was among the kindest and most generous of men. Whether friend or foe, he was the same magnanimous, whole-souled man. If friend, you could have none better. If foe, he was an open and honest one; and, while he opposed your cause with all his might, his heart and hand were ever ready to do you a personal benefit. Such natures have a weight and power of character beyond any sum of their separate resources, however large.

AN HISTORICAL CHAPEL.

NEWINGTON-GREEN.

One of the parts of the metropolis hitherto most impervious to the attacks of the builder is Stoke Newington-green. Alas! it is doomed. Railways have come within a measurable distance; streets of new houses are run up all around it. Where Sam Rogers lived part of the garden has been utilised, and most of the old houses have suffered more or less of change. It was standing in one of them the other day, with its carved oak and ancient fire-places, I pointed across to the little chapel where Dr. Price preached; where Belsham was an afternoon lecturer; where Mrs. Barbauld had a pew, the position of which is yet marked by an appropriate inscription; where Crabb Robinson and other men of light and leading frequently worshipped. And said my friend, "I have never been inside the place in my life;" and he said it in a tone which seemed to indicate that it was not exactly the place for a regular Orthodox Christian to go to. The fact is, Unitarianism has decreased in Stoke Newington. When Belsham published the "Memoirs of Theophilus Lindsay" he wrote:—"The title of Unitarian, then"—that was, at the time of the establishment of the London Unitarian Society—"a term of general reproach, is now, in consequence

of the extensive diffusion of Unitarian principles" become a mark of honour, and is courted rather than shunned." Well, that is not the case now, or at Stoke Newington-green things would not have come to such a pass that actually at this time they have a preacher who is not Unitarian temporarily supplying the pulpit. But it is not alone Unitarianism that has gone down in Stoke Newington. Where are the friends who till almost the present day were quite a power in that locality? Where are the Allens with whom all the leading philanthropists of the day associated, and at whose house in Stoke Newington Wilberforce came to dine? Where the cottages in Lordship-lane where, in "The Memorials of a Quaker Lady," we read William Allen was conducting his agricultural experiments, and Wilberforce was weighed and found wanting? At Stoke Newington it was discovered that this great man, who abolished the slave trade, and to whom England has erected statues, and whom we yet revere and love, weighed, including the iron stays which he invariably wore, but seventy-six pounds! Was there ever a little man more truly great? Quite a new order of things has arisen in Stoke Newington in these latter days. A stone's throw—it is hardly little more—from Stoke Newington-green, stands the Mildmay Conference Hall; and of a Sunday morning you cannot walk far without having a tract or two put into your hands. I was sorry to decline the second lady, but the first had handed me one headed, "Where will you be a hundred years hence?" a most unfair question just as you are going to enter a place of worship. Why, it was only the other day the Bishop of Manchester and the *Spectator* backed up Mr. Proctor when he hinted that in about fifteen years' time we should, dead or alive, all be cremated. As to where you or I shall be a hundred years' hence, who can tell? Rather than puzzle our heads with such questions, let us

"Act, act, in the living present,
Heart within and God o'erhead."

Hence, declining all proffered tracts, I walked straight into the chapel, and I was in good time, the service not commencing till a quarter-past eleven. An inscription outside tells you that the chapel was built in 1768, and enlarged in 1860. Even enlarged as it is, the chapel is a small one. It seems to me that our grandfathers—most respectable people as they were—never cared much about getting people to come to chapel. There was the little flock to whom the truth was made known, and by whom it was to be guarded and handed down to ages yet unborn; and outside that little Goshen there was Egyptian darkness. The smaller the number of the saints—who "were a garden walled around"—the greater their privileges. I have been told that at a certain chapel near Radcliffe-highway, for instance, there were people planted outside to prevent the sailors from coming in. Nowadays we plant people outside to get any passer by to enter, and that is surely an improvement on the ancient custom. In the little chapel on Stoke Newington-green the elect have it all their own way. I dare say at one time they had carriage-people there, men as refined and a great deal more genial than old Sam Rogers, women almost as charming and lovable, it was impossible they could be more so, as Mrs. Barbauld. Alas! they have gone, and their pews are empty. There is an organ in the gallery, there is a sprinkling of hearers in the pews, around on the walls are tablets to the departed. At the back of the chapel is a schoolroom, but where are the children? Yes, the place has seen better days. It is older even than the date recorded on the outside. In a manuscript preserved in Dr. Williams's Library I find there existed a church here many years before the original place of worship was constructed. The congregation was made up of such chiefly as had been hearers of Dr. Manton, and could not fall in with his views of national establishment. They were most probably formed into a society by Mr. James Ashurst, who had been expelled from his fellowship in Magdalen College, Oxford, and who afterwards resided many years in Stoke Newington. "There have been," says the manuscript, "an uncommon number of ministers at the place, and it is remarkable that for a century past hardly one has died in the connexion." Several of them seem to have conformed. More than one were also the librarians of Dr. Williams's Library. Dr. Price came here in 1758, and when he moved to Hackney continued to be afternoon lecturer there till 1785. We

[* If Christopher had gone into the schoolroom on Sunday afternoon he would have seen a large and well-managed school of more than a hundred children.—Ed. of *Inq.*]

quite forget what a great man Dr. Price was in his day—not merely by his work on “Annuities,” but in other ways. Dipping into Adolphus’s “History of England,” I find the following anecdote, *à propos* of Dr. Price and his pamphlet, entitled “Observations on the Justice and Policy of War with America,” which treatise obtained for its author the thanks of the citizens of London as well as the freedom of the City, which was presented to him in a gold box. Shortly after the publication of this treatise the Duke of Cumberland, happening to meet Dr. Price in the lobby of the House of Lords, complimented him upon its merits. “I sat up so late last night reading it,” said the Duke, “that I was almost blinded.” “I am sorry,” said Dunning, who was standing by, “that your Royal Highness should have been so affected by a work which has opened the eyes of almost every one else.” In 1799 Mr. Barbauld became the minister of Stoke Newington-green Chapel; there is no record in the MSS. to which I have referred when he left. Now there is in the pulpit a gentleman, the Rev. William Wooding, educated at Spring Hill College, Birmingham, and formerly an Independent minister at Shrewsbury, but now one of the teachers of the City of London School—a tall, dark, scholarly man, who quietly read the prayers and gave out the hymns, one of them being Dr. Bowring’s well known—

“In the cross of Christ I glory,”

and preached a sermon accordingly from the text, “I, if I be lifted up will draw all men unto Me.” The preacher spoke of how Christ, in his closing hours, was cheered by the thought that if his doctrine were rejected by the Jews, it was accepted by the greater world outside. Then he went on to describe Christ’s Gospel as one of attraction, and because of his personality, remarking that truth, as truth, has very little influence over men. Plato and Aristotle were in their way representative of the efforts of the human mind in search of the ideal. Zeno taught us to conquer the world by despising it. Epicurus told that the true aim of life was pleasure. They appealed, however, to the few. Christ came for the deliverance of the poor, to build them up into a brotherhood, to teach the true life, the sacrifice of self for the good of others. None of the old systems answered the question, What shall I do to inherit eternal life? As to the prediction of the text, the preacher intimated that he knew no present existing form fitted for the universal religion. Present systems are coloured by men’s views as to necessitarianism or free-will. Then, again, how we differ as to our conceptions of God. Christianity, to become universal, must become much more simple. As knowledge extends, as a common feeling of right extends among the nations, we shall better realise the idealism embodied once for all in Jesus Christ. And then the time would rapidly arrive when there should be one Lord, one faith, one baptism. Altogether, the sermon was so interesting that I was sorry there were not more to hear it.—Christopher Crayon in the *Christian World*.

ROCHDALE: BLACKWATER-STREET CHURCH.—On Sunday evening last the lectures, with open conference after the service, were brought to a close for the season. This novel innovation of a conference after and on the subject of each lecture has produced a most successful experiment. The interest has been well sustained throughout; the Church always full, and at times more than crowded, and the greater number remaining to join in the conference. The inquiries there made have embraced the leading topics on theology and religion, and put by inquirers of every phase of thought, ranging from the extreme orthodox to Secularism. Several expressions of thanks have been tendered to the Rev. T. Carter for the interesting and profitable evenings there spent together, and Mr. Carter invited all who found themselves in accord with the general views set forth during the lecture course to join the church, and he trusts that some substantial result will follow the efforts made. Certainly, thereby, a vast amount of religious inquiry has been awakened, and a wider knowledge of our distinctive views has been spread throughout the town. The interest in these services has been greatly aided by the able rendering of special music by the very efficient church choir, which is in part voluntary; and some of the younger members of the regular congregation have been most energetic in arranging for the accommodation and comfort of the people. Mr. Carter has promised to resume in the autumn the same mode of procedure on the Sunday evenings.

Correspondence.

FREE WILL AND NECESSITY.

TO THE EDITOR.

SIR,—I am convinced, from knowing the plain facts of the subject, that the time is come when the whole controversy respecting free will and necessity may be settled decisively, if the students of mental science will carefully observe the facts of the subject as they are, and as they may now be pointed out, instead of adhering to the old metaphysical ways of stating them, in which the facts are erroneously described.

Each doctrine consists of two parts, an affirmative and a negative part; and the negative part of each is the denial of the affirmative part of the other. And each is correct in its affirmative, and erroneous in its negative part.

The believers in free will assert that man has a power to choose how he will act; that is, that he forms his determinations, and in this they are right. But they deny that man’s determinations are dependent in the first place upon internal conditions (conditions of constitution and character), and external conditions, or surroundings. And in this they are in error. The believers in necessity or determinism assert that man’s will to act or determination is dependent upon internal and external conditions; and in this they are right. But they deny that man’s determinations are in any way dependent upon his personal agency, or upon any efforts of his, in the forming of them. “Man’s will is given him,” says Mr. Mill, “not by any efforts of his, but by circumstances which he cannot help.” And in this they are in error.

What has been wanted to remove these differences of opinion has been, first, that the believers in free will should be able to trace distinctly and to point out plainly the mental facts by which it is made evident that man is a personal agent in the forming of his determinations, and that therefore he has a power of self-government—the facts of the mental process by which we form determinations. If they could have done this they would have made it evident that the believers in necessity have been in error in denying this truth.

And secondly, it has been required that the believers in necessity should trace and point out the facts by which it is made evident that, although man has a power of self-government, there is always a cause, in internal and external conditions, for his exerting this power as he does exert it. And they would thus have made it evident that the believers in free-will have been in error in their denial of this truth.

But while they were not able to trace the facts of the mental process by which we form determinations this second requirement could not be fulfilled. For of course the believers in necessity could not point out the facts by which the conditions are made evident upon which the exercise of a power of which they had no knowledge depends.

There is nothing metaphysical or logical in either investigation. Each of them is merely the observation of facts of consciousness, which are very plain when they are correctly pointed out. And when both truths are ascertained as plain matters of fact, it seems strange that either of them should ever have been denied by psychologists. For everyone acts upon the belief that man has a power of self-government, or power to resist temptations; and everyone acts upon the idea that the formation of man’s determination is dependent upon internal and external conditions.

But when with simple and correct views of the facts of the subject we read the writings of psychologists, the cause of their inability to trace the facts of the mental process by which we form determinations is easily seen. For it was impossible that they should ascertain this analysis while they described as mental acts phenomena in which there is no personal agency, and while, therefore, they did not discriminate between what we do and what we experience in our mental operations. While, for instance, they confounded willing to do an act, which is *having* a will to do it, with determining to do an act, which is *forming* a will to do it.

Your correspondent “C.B.U.” has not described my view respecting the forming of our determinations in his remark that “Dr. Henry Travis fancies that he has removed all the difficulty by pointing out that the action of our own personality counts for something in our moral choices, and that, therefore, man is not wholly the creature of circumstances.” What is here meant “by the action of our personality?” The meaning of this remark appears to be that man’s personality, or constitution and cha-

acter, counts for something in the causation of our moral choices. But believers in necessity have always included internal conditions as well as “circumstances,” or external conditions in the sum of the influences upon which our moral choices depend. What I have been enabled to point out by ascertaining the analysis of the mental process by which we form determinations (as described in No. 5 of *Mind*) is, that man does something, and what he does, in the forming of his moral choices—the truth which has been asserted by the believers in free will, and has been denied by the believers in necessity.

When the error of the idea that “man’s will is given him, not by any efforts of his, but by circumstances which he cannot help,” is thus made evident, we are in a position to trace the facts by which the error of the idea that man’s personal agency in the forming of his determinations is, or can be, independent of conditions. But the error of this idea is easily shown in a general way by asking those who have this idea to point out any case in which a man has formed a determination independently of internal and external conditions—by asking them, for instance, to point out a case in which a theft has been committed by a thoroughly honest man. And why do we use persuasion or give advice to anyone? Is it not that the ideas which we excite in him may operate as internal conditions or partial causes to influence him to act as we wish him to act? Was not the writing of “C.B.U.,” as he has written in the *Inquirer* of the 11th of March, dependent in the first place upon his acquired habits of thought and feeling (internal conditions), and upon the contents of the book he so ably noticed—external conditions? Could he have written as he wrote if the internal or the external conditions had been different?

I should not say, as “C.B.U.” supposes, that “we praise or blame a man for his conduct, not because he could have acted otherwise in a moment of temptation, but because he himself acted as he did, and as he was necessitated to do by his natural constitution and surroundings.” I praise or blame a man for his conduct because I know that he has a power of self-government. I praise him when he has exerted this power in accordance with the dictates of duty or prudence. And I blame him when he has not done so. But as I know that his agency in the exercise of this power was dependent upon internal and external conditions, my praise or blame is very beneficially qualified by this consideration. I should not praise or blame a man in any case for doing what he was necessitated to do; that is, if he had no power to determine how he would act. In such a case there would be no ground for praise or blame.

The settlement of the controversy is effected by the knowledge of both the truths included in it. Man is a moral being, because he has a power of self-government. But his merit or demerit is in all cases qualified very beneficially by the fact that his agency in the exercise of this power is dependent upon internal and external conditions, including the laws of his mental constitution. We praise and blame too much, and very injuriously, if we forget or deny the second truth. We cannot rationally praise or blame at all, in the true sense of those terms, if we deny the first. HENRY TRAVIS.

THE OPIUM TRAFFIC.

TO THE EDITOR.

SIR,—In 1871 Sir Rutherford Alcock repeatedly and emphatically declared that the Chinese Government were perfectly sincere in their desire to put an end to the consumption of opium. He now holds up the idea of such sincerity as little short of ridiculous. When brought face to face with his own former declarations, he says (*Journal of the Society of Arts*, January, p. 234) jocosely, “a good many things have happened since then.” He proceeds to enumerate these things, which are three in number:—“In the first place, the whole of the Western Provinces had not then been covered with native opium. The Emperor had not issued an edict sanctioning, on the request of Li-Hung-Chang, the issue of licenses to levy a regular duty upon it. They had not then, as had been since done, proposed to buy the monopoly of the whole of the Indian opium we produced, for resale and their own profit and advantage in China.” Before asking how far these facts justify Sir Rutherford’s present position, let us ask whether they justify a change of position since 1871. Sir Rutherford could not have known at that time things which “have happened since then,” and have changed his opinion.

What, then, did he know in 1871? In evidence

before the Indian Finance Committee he quoted an official paper of his own as follows: "If Mr. Medhurst's information is to be relied on, nearly two-thirds of the rich and fertile province of Szech'uen is under opium cultivation and one third of Yunnan." He further quotes with approval the statement of a Chinese authority that it was spread from Kansu to Shensi, Shansi, Kiangsu, Honan, Shantung, "and other provinces, in a word, all over China," and quotes evidence that it was being successfully cultivated even where it would have been least expected. He further read to the commissioners a pathetic appeal from Prince Kung on the subject, containing the following words: "There are others again who suggest the removal of the prohibitions against the growth of the poppy. They argue that as there is no means of stopping the foreign trade, there can be no harm, as a temporary measure, in withdrawing the prohibitions on its growth. . . . Such a course would be practicable, and indeed the writers cannot say that, as a last resource, it will not come to this." Sir Rutherford further states the result of special inquiries thus:—"I found . . . that Li-Hung-Chang . . . had actively employed himself . . . in promoting the cultivation of the poppy. . . . He had memorialised the Throne for leave to issue licenses as a productive source of revenue, and a means further tending to exclude the consumption of foreign opium. . . . His high official position and political influence both combined to make his individual action in this matter very significant in connection with the covert menaces conveyed in the official note" [*i.e.*, Prince Kung's note quoted above]. And again, "I think it will be seen the substance of the whole is this: that there is a very large and increasing cultivation of the poppy in China, that the Chinese Government are seriously contemplating if they cannot come to any terms or arrangements with the British Government for restricting the area of growth in India, and either gradually or suddenly putting an end to its importation, as they think they have the power to do, the cultivation without stint in China, and producing opium at a much cheaper rate. Having done that they think they will afterwards be able to stamp out the opium produce among themselves. I doubt their power to do so, but that is their theory." Having made some statements about the various charges on native opium, Sir Rutherford was asked, "Do you suppose that this includes all the presents made to the authorities for conniving at the growth of it?" His answer was, "They do not connive at it; because, according to Li-Hung-Chang's plan, they give licenses, and the license is the first charge that they pay."

These were the facts within Sir Rutherford's knowledge when he declared, "My own conviction is firm, that whatever degree of honesty may be attributed to the officials and to the central government, there is that at work in their minds that they would not hesitate one moment to-morrow, if they could, to enter into any arrangement with the British Government, and say, 'Let our revenue go; we care nothing about it. What we want is to stop the consumption of opium, which we conceive is impoverishing the country, and demoralising and brutalising our people.'"

If Sir Rutherford has since changed his opinion it cannot be because "since then" Li-Hung-Chang has issued licenses as he had done before (as to the alleged Imperial sanction of this plan Sir Rutherford must pardon a little scepticism by the way. Such sanction if unofficial is not to the purpose, and if official would hardly be a secret known to no one but Sir Rutherford Alcock); or because certain features in the native growth of the poppy which Prince Kung and Sir Rutherford jointly foresaw, foretold and explained in 1871 are matters of history in 1882. Sir Rutherford has stated reasons for his change of front, which on his own showing cannot be the true ones. The only inference is that his true reasons are not such as he wishes to state. The most respectable motive we can assign to him is an official dislike of a "popular agitation," even when on the right side. As her Majesty's representative he tried to do right, but he will not consent to see the British public taking official matters into its own hands.

One other reason Sir Rutherford alleges for discrediting the sincerity of the Chinese. They are now negotiating (having tried everything else and been refused everything else) to purchase the monopoly of the Opium trade with India, "for resale and their own profit," says Sir Rutherford. But he omits to state that the proposal is coupled (as we are informed it is) with the condition that the Indian Government should reduce the amount exported every year at such a rate as to secure the

complete and final extinction of the trade in thirty years. The whole nature of the negotiations is at present only known indirectly and vaguely, except by those who are engaged in conducting them, but it seems very clear that this is but another attempt on the part of the Chinese to obtain at any price and under any conditions the ultimate extinction of the trade.

Such are Sir Rutherford's avowed reasons for his avowed change of opinion. We cannot wonder that in search of some august precedent by which he might vindicate his character for consistency he hit upon—the late Lord Beaconsfield!

I must reserve for another letter the question itself, "How does the native growth of the poppy affect our duty?" PHILIP W. WICKSTEED.

P.S.—Since I wrote my last letter I have come upon the following words in Sir R. Alcock's evidence in 1871:—"The fact is, they (the Chinese Government) have been compelled by the superior force of foreign Governments to admit it (opium) against all the moral feeling and judgment of the nation, and against their own, as an article of commerce." This is a still more flat contradiction than I had given before of Sir Rutherford Alcock's recent statement that the Chinese Government were pure "consenting parties" from first to last.

THE LAND ACT OF 1881.

TO THE EDITOR.

SIR,—On the introduction of the Irish Land Bill last year into the House of Commons, in a letter which you kindly published I ventured to predict that however liberal and well-designed it would never meet the exigencies of the case. My first objection was that as it contained no provision to restrain the landlord from evicting for unpayable arrears, like the rejected Compensation for Disturbance Bill of the previous session, it should have had prefixed to it a preamble making Griffith's valuation the legal standard for rent as well as taxation, until its complicated machinery for determining a fair rent could be brought to bear upon every property in Ireland; for where there were some six hundred thousand cases of tenancies to be dealt with, our sagacious rulers, had they duly considered it, might have foreseen that it must take some considerable time—not months, but years—for the benefits of the Act to reach them all.

Secondly, I objected to the provisions of the Bill as much too complicated—that, expressed as they were in legal phraseology, they were only intelligible to those versed in the study of law, that even where intelligible enough, it revoked by one section what by another it conferred, or at least so surrounded its benefits with restrictions and conditions as in most cases to make them practically useless—that in short it was a Bill to *enrich lawyers*, and to carve out for those seeking them fine places under Government, but to the poor, broken-down tenants, of but little moment.

Other objections were—one to the exclusion of leaseholders from the Bill as it first appeared in the House—an exclusion afterwards and with much trouble rectified, but guarded with such provisions and exceptions as to render this clause of the Act, as now proved, all but worthless. The other objections were, I think, to so much care and thought having been spent on "the reclamation of waste lands" and "emigration," where the lands in Ireland that are not "waste" would profitably employ, and much more profitably than the "waste," all the labour and available capital in Ireland for generations.

Now let me ask, Mr. Editor, how has the result so far confirmed my anticipations? as the Act is now for about six months in operation. It is notorious that the much laboured clauses about "emigration" and "reclamation of waste lands" are a dead letter. Nobody ever hears of them. Owing to the limitations, the clause designed to benefit leaseholders is, as I have said, nearly the same, thus excluding from its benefits some one hundred thousand tenants. And how is it with tenants from year to year, those whom the Act was really meant to serve? Those who were hopelessly in arrear in Mayo, Connemara, Galway, Kerry, and even in Tipperary, &c., thousands of them, since the Act was passed, by aid of the Queen's forces ejected from their holdings, living in mud huts or wooden shanties supplied by the efforts of the Ladies' Land League to shelter their families, depending on the bounty or casual employment given by their neighbours to supply their necessities, and watching in the meantime lest any foreign foot might be so foolish as to take possession of their former habitations, an act which would soon attract the attention of Captain "Moonlight" and his men.

So much has the Land Act already done for the most needy class of the yearly tenants of Ireland.

The class above them, possessed of more means, have, especially in the northern counties, rushed by thousands, as is well known, into the courts. What is equally well known, though not so publicly noted, is that their chief attraction there was "the Healy Clause," designed to save their tenant-right, a clause not in the original Bill itself, but for which they are indebted to one to whom they do not even pay the grace of gratitude. As interpreted, however, by the Acts' administrators, little benefit, according to their own testimony, do these tenants receive from it; and as gratitude has been defined a "keen sense of favours to come," this these may plead as their apology. Even after all the expense and trouble of a first appeal to the Court, instructing a solicitor, paying valuers, getting from a land surveyor a map and measurement of their farm for its information, and the loss of time and weariness attending on its sittings until their case comes up for hearing, they may have again to re-enter a higher Court at still greater cost to defend from appeal the small benefit the lesser Court awarded. So that as in the now celebrated case of "Adams v. Dunsheath" the small reduction of £4 per annum on its rent may have to be purchased at the somewhat extravagant cost of £105.

In the other provinces, where tenant-right was not the custom, how stands it with the farmers? Until now, save in the case of the very sanguine, or much over-rented, few of these have entered the court. To the more timorous or doubtful a few liberal reductions to some of the farmers have given courage. More numerous notices have been served. And on the part of both landlord and tenant in every barony of Ireland gentlemen are engaged at two or three guineas a day, as the case may be, valuing land, or giving evidence in the court. Still the experience of other suitors has not been so encouraging. In the face of the admitted decline of agricultural produce, only yet in infancy, but which before fifteen years will be adolescent, some have gained nothing for their trouble but disappointment; whilst others say that "the game was not worth the candle."

In the meantime, how fares it with the lawyers? Of their bountiful harvest there is no uncertainty. Every hand is at work gathering in the golden grain. To one worthy solicitor in Belfast—a former eloquent tenant-right advocate—it is said the Land Bill has proved a veritable gold-mine. To my own knowledge three-and-fourpences and six-and-eight-pences flock into attornies' offices in amazing quantities. So that it is thought that the profession will do no less than express their gratitude to Mr. Gladstone, when this Land question is settled—a time likely to exceed his life—by perpetuating his memory by a statue of gold.

No doubt that gold will have come out of the pockets of those he meant to serve, but did not. To their alarm, however (see his last speech in the House), it is hoped he begins to see that he himself, by complexity of his Bill, and Coercion policy, has been the chief obstacle in the way of that message of "Peace to Ireland" which he threw Mr. Parnell into gaol for blocking, and which he sincerely intended to convey. Let us hope that he will at length find that Mr. Parnell's was the only true solution of the difficulty, and that he will yet give "Peace to Ireland" by taking Mr. Parnell into his confidence and giving us another Bill for purchasing out the landlords. JAS. ORR.

Clonmel, Patrick's Day, 1882.

"A VOICE FROM INDIA."

TO THE EDITOR.

SIR,—Will you allow me space for a line in the *Inquirer* respecting your quotation from an Indian paper on—"the attitude of the English towards the native population"? The writer may have come across a few solitary cases such as he refers to, but it should be most emphatically stated that the article, as it stands, is a gross misrepresentation both of the conduct of the English and of the feelings cherished towards them by the mass of the people. A Bengali naturally wields a facile pen, is a master of all the intricacies of composition and rhapsody, and always takes a keen interest in the preparation of a stirring article. Hence a little exaggeration and straining after effect are not uncommon.

After a residence of eighteen years in India I can confidently say not only that the article itself is utterly untrue, but also that the majority of the natives would decidedly refuse to endorse it. The bearing of some few Europeans towards the natives

may be such as the writer describes; but such Europeans form but a very small minority; and it is against all the plain facts of the case to charge their faults upon the whole class of our countrymen out there. Nearly all the Englishmen I have personally known in India have been well-wishers of the natives, and always ready to cultivate friendly relations with them.

As to what is said in that article about the English losing caste among their own countrymen if they exhibit a friendly disposition towards the natives I can only say that I know nothing about it—I have never seen anything of the sort, and I can only regard it as the pure invention of an over luxuriant imagination. The people may sometimes complain of the action of Government; but that is no test of their feelings towards our countrymen as individuals. The mass of the people I feel confident would be quite as ready to admit the existence of a generous and considerate English friendliness as the writer of that article is vehement in denying it.

F. T. REED.

Poole, Dorset.

The Liberal Pulpit.

IN MEMORIAM: WILLIAM MORTIMER, J.P., OF EXETER.

On Sunday morning, at George's Chapel, Exeter, the Rev. T. W. Chignell made special reference to the late Mr. W. Mortimer, who was a trustee of that place of worship. There was a large congregation, including the Right Worshipful the Mayor (Mr. T. Andrew), and a number of members of the Corporation of the Poor, and others. The anthem rendered by the choir was "Rest in the Lord."

Mr. CHIGNELL took for his text Hebrews xi. 4, "He, being dead, yet speaketh." It was usual, he said, in ancient Athens, when soldiers fell in battle, for some one to pronounce a solemn discourse over them. There was none more touching amongst all written words than one such discourse from the lips of Pericles, which had been translated into very noble English. "These men," said he, "were not perfect. We are none of us perfect; but they did good, and by good they wiped out the evil that belongs to every man. These men have built for themselves the one true sepulchre, not that in which their bodies lie, but that of memory and love of noble hearts, in which their deeds are enshrined. The whole earth is a sepulchre of good men, and over many ages and in many lands true hearts enshrine in tender memory all those who do well." It was in the spirit of those high sayings that he ventured to offer to them a brief and simple discourse. For many days past one thought had been uppermost in the minds of most of those present. A shock had been occasioned in their midst by the very sudden death of one in the fullness of life and of action. Tears were shed in abundance over him, and he was buried in love and honour. It was not unfitting that a solemn service should be held in his memory, and that on a Sunday, as they gathered in a building set apart for high thoughts and worship, they should remember the best qualities they knew in him, and draw from them fresh impulses for new life. He was not there to laud his fellow creature. They were not in the world to flatter, but to do. They should, however, recognise the good that was in every man. Every man had two sides to his life. Every object in the Universe had two sides. One, the fragmentary, frail, and perishable; another the ideal perfection which partakes of eternity. He need not tell them on which side he was going to dwell that morning. He would seize, if he could, a few sparks of the divine. He would not say anything to harrow anybody's feelings. He reckoned that the shock which had come to the bereaved ones had gone by. Their tears ought already to be dry; for man was in the world to live and act, and not to drown himself in sorrow. The first thought was one touching God and the world. It was suggested by the bright quick thought that dwelt in him whom they wished to commemorate to-day, and there was no more glorious view of God than as the perpetual source of new human talent, which came out from His bosom into the world. They rejoiced this month in the breaking bud, in the opening flower. In the human talent in the boy and girl that prophesied a future, let them also rejoice. In this sense the world was never old, never exhausted, and there was never death. Death was only the struggle of new life with old forms of life. Nothing existed that did not exert an influence. Nothing was so small that it threw no shadow. Imagine the Infinite One, with its infinite attributes

and powers. He must, from necessity of nature, put forth everything that could be conceived by an infinite understanding, and everything that came from Him bore the stamp of Him. God was always sending out new talent into the world. The old lights were extinguished one by one, but others ever took their place. Again, they were reminded to-day of the presence of energy and persistence of character. He need not remind them that those qualities dwelt in him whom they were commemorating; that from his cradle to his grave so good was Providence to him that his faculty was not bedimmed, and in the last days of life a short illness drew down the curtain over his life, so that he lived and worked to the last in full enjoyment of the gifts of God. "Let not the grass grow under thy feet, oh boy, oh youth!" were surely the words of him who, being absent, yet speaketh. Again, the death of their friend should remind them of the ideal that dwelt in man. In every flower seed that lived there was an embryo flower; in every man there was an ideal or pattern of manhood. All things were made up of an inward ideal that struggled for perfection, and an outward form that would not exactly yield to it. He should not flatter where he to say that an ideal dwelt in him whose spirit was especially present to him (the preacher) that morning. As a boy a delicate intelligence, a courtesy, and a steady persistence in good dwelt in him. There was an ideal that would, if it could, extend itself. To him (Mr. Chignell) he had said, "I had an ideal in my youth," and there was no better utterance that could come from a man's spirit than that. He could remind them of a form in which that ideal showed itself in their friend. A desire that knowledge should have no barriers in this world, and that every child should have the full irradiation of it. If he was asked to say what was the most essential quality in their friend, he thought he should venture to name manliness. His manners were manly. Courtesy was not with him something laid on him which came between him and those with whom he came in contact, but something in him, like the bloom of the flower, coming out from within. His affections as husband, father, and friend were fresh, strong and manly. His courage was manly. There were many forms of courage. Some could endure great bodily pain. Macaulay had said that there were men who would go to the roaring mouth of the cannon with a "hurrah," who would shriek under the surgeon's knife. But in their friend they had the highest form of courage—that which dared to confront the opposition of public opinion. He did not say that his friend's opinions were right or wrong, whether the direction his thoughts took or the causes he espoused were right. But he maintained that nobody could deny that he dared to be in a minority in regard to public opinion. That was a courage which was very precious. The deceased had also the religion of a man. There were many races and nations of mankind, and many modes of religion, with their various branches, but beneath these there was a substratum. Hear it from the most righteous lips that ever broke silence! Christ was the consummate flower of righteousness. They had no religious utterances equivalent to this: "Whatsoever thou wouldst that man should do unto thee, so do thou unto him—that is the law and the prophets." That was the text and the commentary of religion. "This world is God's world," Christ continually reminded them, and before every feature, every object of it, let them say "Hallowed be Thy name!" They who knew their friend best, and one who knew him best of all, had told him that he had a singular faith in a divine care in the railway carriage, the market place, and in the temple, and this was, to a great extent, a source of that cheerfulness that was prevalent in his nature. They knew that cheerfulness was a feature of his life. He would not believe that religion was something distinct from secular life, but that, as we were body and soul, so the secular and sacred were in everything, and the latter must be incorporated with the former if living was to be perfect. He had no fear of death, but believed in the doctrine of the grand chain of lay teachers, who taught that a man should die as a child who went to sleep in his father's arms. Perfect love casts out fear—religion that was fear was but superstition. He would gladly, had time permitted, recalled the many traits of their friend's character—his freshness, vitality, vivacity, consistent interest in all things that concerned the welfare and happiness of man. But he would add no more. To those to whom he was most dear he would say, "We are here to suffer pain, but we are also here to cherish the wound until it is healed, and the limb of the spirit will be stronger than it was before, when

the wound is healed." We were here to live the present, not in the past—in the sunshine of daily life, not in the darkness of the grave; to live among the living, not amongst the dead; to cast our eyes forwards, not backwards. They must remember that the influence of those who had departed was as strong as when they were daily with them. Now they had become stars, and we looked up to them in their ideal perfection. Our life was made more sacred by the contemplation of them. What would the earth be without the stars? One star was now added to their spirits' armament, and he whom they had lost was now a star. The law of life was that they were in the world to utilise everything. The very dust of graves would give forth the best flowers. Let them be men and learn the lessons given them, let them not lose heart, but have the courage to go forward. Let them believe in that ideal which was behind all imperfection. Let them believe in Him who made them, so that they might be prepared to pass peacefully from this frail and short existence.

At the close of the service the organist played "The Dead March in Saul."

THE REV. J. MODEN'S FAREWELL SERMON.

On Sunday last the Rev. J. Moden preached his farewell sermon at Ashford, having concluded a ministry of six years, and leaving with the general respect and goodwill of the inhabitants, and the great regret of the congregation he has served so faithfully and efficiently. We subjoin a few paragraphs of the sermon, in which Mr. Moden stated some of the chief points of his faith and preaching:—

"First of all, it is of the essence of my faith that every man is perfectly free to judge of all religious matters for himself, reason being God's gift, and unity of spirit being consistent with the widest diversity of opinion. I believe, too, that behind all the phenomenal manifestations of the physical world, and in spite of the sorrow and darkness so often met with in the moral world, there is a Supreme Spirit of infinite power and intelligence whose eternal justice and love shine into the souls of men through the conscience and the religious emotions by a perpetual revelation which discloses him to us as 'Our Father.' This is a phase of my faith which I am never weary of reverting to.

"I have also taught, because I honestly believe it, that Jesus Christ felt more of that Father's love and mirrored his nature more clearly than any other member of the human race; still I have never denied, but gloried in affirming, that every great soul in every land and age has been a revealer of the God-head.

"This being so, it is necessarily a part of my creed or faith that all men are fitted to breathe what may be called a divine atmosphere, which manifests itself in spiritual aspiration or as moral power in the trials and temptations of life and is spoken of in the religious world as the Spirit of God.

"This implies the possibility of a spiritual brotherhood or Church consisting of a band of men and women anxious to strengthen each other's better life by common worship, and by a united effort to benefit their fellows.

"Nor can any one say that I have ever hesitated to assign supreme importance to religion as the divinely-appointed source of soul-food for humanity. At the same time, my Unitarian faith does not allow me to confine it to any age or system, to confound it with any book or any symbols, or indeed to bind it to any outward form or profession.

"And over and above all the clamours of angry disputants who profess to know more about a future world than they know about this, of those who would sneer down the doctrine of Immortality as a foolish dream, my faith rises as a sublime trust, as a holy confidence, that the problem of human destiny is solved by the spirit of love, and that in eternity there will be a realisation of that fulness of being which every man is fitted to enjoy.

"If this faith be worthy of acceptance, if this creed be true, then there is consolation and rest for every weary soul in that Eternity to which we are hastening. This life is often a ministry of pain; that will be a service of pleasure. Here our path is often bedewed with sorrow; there it will be bright with the sunshine of everlasting joy. Here there are farewells and painful partings from those we love; there in the great Beyond we shall meet to part no more."

In the sitting of the Dominion House of Commons on March 22 the Bill legalising marriage with a deceased wife's sister passed the third reading.

Religious Intelligence.

THE BLACKFRIARS MISSION.

On Monday evening the annual meeting of the above society was held in the Mission Rooms, 21, Great Charlotte-street. EDWIN LAWRENCE, Esq., LL.B., presided. There were about fifty persons present, among whom we observed the Revs. Jeffery Worthington, T. W. Freckelton, W. Copeland Bowie, C. L. Corkran, F. Summers, Messrs. R. Bartram, H. Jeffery, I. M. Wade, C. F. Pearson, Percy Preston, I. S. Lister, E. Plimpton, H. Stannus, and S. S. Tayler.

The CHAIRMAN, in his opening remarks, dwelt on the importance of the religious work which missions set themselves to do. To inspire the young with a pure and high conception of duty, to bring Christianity nearer to the hearts and homes of the people, might be an arduous task in such a neighbourhood as theirs, but those who took part in a such a work ought not to feel discouraged; for to serve God in the service of man could never be called poor or mean.

The TREASURER (Mr. C. F. Pearson) read his financial statement, which showed that there was a balance in hand of £64 12s.

The SECRETARY (Mr. Percy Preston) read the annual report, which stated decidedly satisfactory progress in all branches of the Mission work. There is hardly an evening in the week in which the rooms are not utilised for some work for the adult or junior members of the Society. The Sunday-school has doubled itself in the course of the year, the average attendance being, morning, 30; afternoon, 102; and at service, 40. Efficient teachers and visitors are wanted. The Sanitarium has been transferred from North London to rooms in Lordship-lane, Dulwich, and fourteen poor people were sent there. Under this head there is a balance due to the Treasurer (Miss Waterall) of £14 17s. 10d. The meetings of the Truthseekers' Union have been continued in the Mission-rooms on Sunday evenings, and various theological subjects have been discussed with great moderation by people of different persuasions. The Rev. W. C. Bowie continues to take deep interest in the Mission, and devotes a large amount of time to its welfare. He has started a class for English literature for young men and women over sixteen, which is a most valuable addition to the work of the Mission. The funds are in a satisfactory state, but new subscribers are needed in place of lately deceased members. The executors of the late Mrs. Warren have paid the sum of £100, bequeathed by that lady to the late Carter-lane Mission.

The MISSIONARY (Mr. Geo. Wooller) then read his report, which gave a detailed account of the various operations in connection with the Mission. The Sunday-school and the meetings held in the week for young children had been well attended, and the general order and discipline were improving. No great impression had been made upon the young men in the neighbourhood, nor was the mothers' meeting a very flourishing one, so far as numbers were concerned. Mr. Wooller stated that he had delivered several outdoor addresses on religious and theological topics, and had succeeded in drawing a good many listeners from time to time. He also reported that there had been very little sickness or distress among the families of those connected in any way with the mission. After referring to the various societies which had held meetings in the rooms during the year, he concluded by stating that the Mission was beginning to make itself felt as an influence for good in the neighbourhood.

The CHAIRMAN, in moving the adoption of the reports, expressed his approval of what had been accomplished, and hoped the Mission would continue to uphold the pure, simple, and earnest religion which Jesus had taught and lived.

The Rev. T. W. FRECKELTON, in seconding the resolution, said that he had always a profound respect for the men who laboured in missionary work. The religious future of the masses was a problem of great perplexity, and though he did not think they were making much headway, that was no reason why an effort should not be made. Those who were engaged in such work need a strong faith in the imperishable nature of truth and goodness, and they well deserved all the support and sympathy which were bestowed upon them.

The CHAIRMAN then invited discussion on the reports, whereupon some talk took place as to whether it would not be better to hold a simple religious service adapted to the wants of the very poor, instead of granting the use of the rooms to the members of the Truthseekers' Union.—Mr. BARTRAM, Mr. WADE,

Mr. LEE, Mrs. BARROWS, and others addressed the meeting, and then, on the suggestion of the CHAIRMAN, the matter was referred to the Committee for consideration.

Mr. HENRY JEFFERY moved the appointment of the Committee for the ensuing year, which was seconded by the Rev. F. SUMMERS, and carried.

The Rev. JEFFERY WORTHINGTON, in moving that the best thanks of the subscribers and friends be accorded to those who had carried on the operations of the mission, said that he thought there should be a close relationship between the Mission and the suburban churches, and that was one reason why he had consented to serve on the Committee during the ensuing year. He found that men in all churches were beginning to feel that they could unite on the ground of a common work, and take part in promoting many moral and social movements, though differing widely in their theological opinions.

Mr. C. L. CORKRAN seconded the resolution, and it was agreed to unanimously.

Mr. C. F. PEARSON moved that the best thanks of the meeting be accorded to Mr. Lawrence for presiding.

Mr. S. S. TAYLER, in seconding the motion, said that he knew the neighbourhood well, and he felt sure there was an excellent field for missionary effort. He had a great deal of faith in the personal influence which an earnest missionary might bring to bear upon the people in visiting them at their own homes.

The CHAIRMAN having replied, the proceedings terminated.

KENDAL: RE-OPENING OF CHAPEL.

The ancient chapel of this town has for some time been undergoing a thorough restoration. Some old meeting house must have stood upon its present site, as foundations of old walls, pavement, and a well were opened out in course of the restoration. From a copy of the register kept by the Rev. Samuel Audland, the first child registered was James, son of Thomas Moore, who was born February 7, 1687. The date on the spout, 1720, evidently gives the date when the chapel was rebuilt, and from the only minute book (without date) referring to that period, subscriptions appear to have been made for rebuilding:—Collected in Kendal, £166 17s. 6d.; sale of seats, £94 10s.; "the account of assistance received from our Brethren abroad," £132 14s. 4d.,—costing in all £394 1s. 10d. In 1720 the Rev. Caleb Rotherham, D.D., was the minister, and his son John was baptised January 26 in that year. In 1722 Hannah, his daughter, was baptised on March 8th, and died in the same year, respecting which there is the following note:—"N.B. My daughter Hannah was the first that I baptised publicly, and her dear remains were the first deposited near the Meeting House. She slept in Jesus, May 15th, and on the 16th a pretty little garment was laid up in the wardrobe of the grave, to be worn again at the Resurrection. Blessed be God for the hope of this." A Mr. Atkinson, of Stainton, preached on this occasion. Caleb, his son, who succeeded him as minister, was born November 21st, 1732, and died January 30, 1796, having been forty years minister. On the 15 of April, 1796, it was proposed that an invitation should be given to the Rev. John Harrison, of Lancaster, to succeed him. Mr. Harrison died on the 6th of May, 1833, aged 72, and was buried on the 10th of May by the Rev. George Lee. The Rev. Mr. Hawkes was appointed on the 15th of June, 1833, and died January 15, 1866, having been minister thereby thirty-three years. The Rev. J. E. Odgers, M.A., was elected minister October 8, 1867, and resigned October 6, 1868. On the 1st of November, 1868, the Rev. John Russell was appointed, and resigned April 5, 1874. The Rev. W. Birks was the next minister, and was succeeded by the present minister, the Rev. J. Macdonald, who has taken great interest in the restoration. For some time it has been the wish of the congregation to reseat the chapel, and, as the old organ was completely worn out, to erect a new one. At the suggestion of Mr. Councillor Robinson it was decided to thoroughly restore the chapel, and to destroy its barn-like appearance by panelling the ceiling, which work has been carried out by Mr. Eli Cox, architect. The cost of alterations and fittings is close upon £1,000. The memorial window is given by Mr. John Robinson. The upper part of the window has two panes with ornaments, and on the panes below, running on a ribbon, is the text "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Below in old English is the inscription:—"In memory of William Edgar Robinson, who died

April 25, 1846, aged five years, and of Edmund Robinson, who died Oct. 2, 1857, aged twelve years. This window was presented by their parents at the restoration of the chapel. 1881."

The restoration of the chapel has been very complete, all the old-fashioned seats and the three-decker pulpit having been removed and all floors and windows taken out; in fact very little remained of the old building but the walls, and therefore the architect had some scope for showing his skill and taste in the re-arrangement and decoration of the chapel. The new seats are all made of the finest figured pitchpine, open ends, with sloping and moulded backs, which makes them very comfortable for sitting on. Under each seat is a hat rail, a very convenient thing, but it seems very seldom put in places of worship. The seat ends are of a very neat design, each end having a beautiful carved flower and foliage in a sunken circular panel, and each flower and foliage being different gives a very pleasing effect. All the seat fronts facing the reading desk and communion rails are filled in with rich tracery panels. The reading desk, seat, and table, were made by Messrs. Cox and Son, the eminent ecclesiastical furniture manufacturers, of London, and are of a beautiful design and workmanship. The two seats in front of the organ are raised a few inches above the rest of the seats, with the book shelves fixed on brass pillars. The ends of these two seats have exquisitely carved foliage and flowers, in fact, the carving to these ends is considered quite a work of art. All the aisles and the vestibule are tiled with neat four-inch tiles, the space within the communion rails being laid with encaustic tiles of a very rich pattern. The neat pitchpine rails to the communion, with the gilded ornamental brackets and the drapery about the reading desk, give this part of the chapel a very handsome appearance. The ceiling of the chapel is divided into panels and richly corniced; the beams in the ceiling are also panelled and beaded, and panelled pilasters with ornamental capitals are carried down from each beam to the floor. In the centre of the panelled ceiling is fixed a very fine sunlight, which illumines the building remarkably well. In addition to the above has been built a very handsome stone porch, which connects the two entrances into the chapel. It is built of dressed limestone and freestone, with angle buttresses, and over the doorway is a neat moulded label, and at the ends of this will be carved bosses in stone. The porch is lighted with two three-lighted stone mullioned windows, filled in with coloured glass. The doors into the porch are hung in two, and are of a very beautiful design with drapery panels.

The whole of the work has been designed and carried out by Mr. Eli Cox, architect, of Kendal, and reflects great credit on that gentleman's skill as an architect. A handsome Brussels carpeting covers the floors of the pews, &c., and the whole of the seats are made very comfortable with a lining of soft but serviceable material, and hassocks are provided, the whole being judiciously carried out.

On Wednesday week Mr. Smallwood gave a recital upon the new organ, assisted by his accomplished young pupil, Mr. J. S. Winder. Admission was by ticket, and previous to the hour for the commencement the seats were all well filled with a select assembly, which comprised members of various religious communities.

An afternoon service was held on Thursday week, when an eloquent sermon was preached by the Rev. A. SEINTREAL, of Manchester. The weather was most unfavourable, and the attendance was small. Mr. Wilkinson, the builder of the organ, presided thereat, and well proved its qualities by his skilful performance. The organ is a very beautiful instrument, and is considered to be one of the best—considering its size—that Mr. Wilkinson has built, some great improvements having been introduced into the instrument.

The foundation-stone of the Unitarian Sunday-school was laid by Miss Ann Kay Greenhow, of Anchorite House, Kendal, on Friday week. In a leaden box placed in the cavity were deposited coins of the reign of Queen Victoria, copies of Kendal, London, and Manchester newspapers, which contain the re-opening of this chapel, closed in September, 1881, and reopened with organ recital by Mr. Smallwood, organist of St. George's Church, Kendal, assisted by his nephew, Mr. J. S. Winder; the programme is also deposited. The Rev. James Macdonald, minister. A silver trowel was presented by Mr. Councillor Robinson to Miss Ann Kay Greenhow, bearing the following inscription:—"Presented to Miss A. K. Greenhow on the occasion of her laying the foundation-stone of the Unitarian Sunday-school, March 10, 1882."

The school, which is now being built at the eas

side of the chapel, will be about 46 feet long by 22 feet wide, and 15 feet to glass dome. It will be entirely lit from the roof with coloured glass, the ceiling will be a fine dome-shaped one with enriched frieze and ornamental brackets running all round, supported on twelve paneled pilasters ornamented with twelve beautiful Corinthian capitals. Round the dome above the frieze will be fixed foliage leaves about 18 inches high, above these again will be placed two rows of enrichments. The glass in the dome will be divided into three bays separated by ornamental beams. The school will also be paneled all round with the best figured pitchpine about 3 feet 6 inches high. At one end there will be a raised platform about 22 feet by 12 feet for the purpose of recitals and other entertainments when required. The school will also be approached from the outside by a neat stone porch. There will also be two extra rooms at one end of the school for purposes that will be wanted in connection with tea parties, &c.; a separate entrance will be made into the schoolroom from the chapel. It is proposed to decorate the school when built by painting and gilding the Corinthian capitals, frieze, and pilasters, and the other elaborate ornament in the beautiful dome-shaped ceiling, and it will be, when completed, one of the handsomest schoolrooms either in this town or neighbourhood; in fact, we may say it will be more like a first-class public hall, built regardless of expense. Mr. Cox is the architect, and he has shown great taste in his designs for the interior of this school.

CHELTEMHAM : REOPENING OF CHAPEL.

After a lapse of several months, the Unitarian Chapel, Bayshill, which has undergone considerable internal improvement, was reopened for public worship on Sunday week, when two sermons were preached by Mr. George St. Clair, F.G.S., Minister of the Church of the Saviour, Birmingham, to large and appreciative congregations. Special hymns were sung by the choir with good effect. On Monday evening a tea meeting took place in the schoolroom, when a large number of the congregation and friends were present. After the tea an adjournment was made to the chapel, where the organist played a selection of music. The interior of the building has been redecorated at an outlay of nearly £150, and this does not include the improvement to the schoolroom. The work has been carried out in a manner highly satisfactory to the minister and congregation of the church. The ornamental writing at the pulpit end of the chapel is especially pleasing, both in design and execution. The old doctrinal texts which formerly adorned the wall have been banished, and in their place are passages of Scripture of a general character, in respect of which no difference of opinion could possibly arise between Unitarians and Trinitarians. A bazaar was held some few months since in aid of the funds for repairing the chapel, and the amount realised by this effort was £70. This sum will be supplemented by the collections of Sunday, the profits of the tea meeting, and various donations, and it is hoped that the debt incurred by the alterations will soon be a thing of the past.

On Monday evening a public meeting took place in the schoolroom, when, in addition to several eloquent addresses, a musical programme was exceedingly well given by members of the choir and friends. The chair was taken by the Rev. J. Robberds, of Battledown Tower, supported by the Rev. O. J. Hirst, pastor of the Bayshill Chapel; the Revs. Carey Walters, Kidderminster; H. Austin, Cirencester; W. Birks, Stroud; J. W. Coad, Mr. Butcher, Major Barnard, &c.

After the singing of a hymn,

The CHAIRMAN said he thought they must all be of opinion that the designs had been carried out with very great skill and assiduity and care. In his opinion it was their duty to make their chapels and churches as attractive and comfortable as their own dwelling houses.

Major BARNARD proposed, and Mr. JOYNER seconded, the following resolution:—"That the best thanks of this meeting be given to Mr. St. Clair for his visit and helpful services on the occasion of the re-opening of the church."

Mr. ST. CLAIR, after some prefatory remarks, said:—Their position in the present day was that of a people who were not only tolerated but to whom a large measure of liberty was accorded. They were no longer persecuted. They could worship God according to their consciences, and they enjoyed so much liberty that they found members of other denominations coming to their special services and

meetings, and occasionally speaking on their platforms. To such an extent had this feeling of friendliness made itself felt, that it was proposed to hold a conference in Liverpool of Unitarians, Presbyterians, Free Church members, and, in fact, members of all denominations that did not subscribe to any creed which would set a limit for all time on any future thought or inquiry. The promoters of this conference, the Unitarians, would probably be in a measure disappointed; at least, he was afraid they were a little too sanguine as to the results. It seemed desirable, however, that they should ask themselves the question why they, as Unitarians and members of Free Churches, enjoyed so much liberty; and why, on the other hand, so many members of what were called the orthodox denominations still stood aloof, and refused to join in conferences such as the one he had just alluded to? He thought it would be found that these orthodox people had followed too much the exclusiveness of the Jews instead of the large-hearted doctrine taught by Jesus Christ. The speaker passed on to show that much of the religious persecution of past ages had not been carried on so much by wicked men as by persons who fancied God would approve of their actions. They fancied they were serving God. It would be instructive to ask how it was a change had come over the scenes, and in looking back they would find that the persecution arose from the fact that certain people regarded their little church as the ark in which salvation was alone to be found, and regarded all outsiders as enemies of God. They believed that it was the intention of the Almighty to send all these outsiders to eternal torment; believed all those horrors about little children being consigned to eternal flames if they were not baptised. The way to banish such superstitious ideas was by introducing into the minds of such people some doubt as to whether they were right, and eventually the conviction that they had been actually wrong. If they looked into the matter they would find that doubt and scepticism had brought about the religious liberty they enjoyed, and doubt and scepticism in certain directions he rejoiced in. Surely they might rejoice that they had lived long enough to doubt the doctrine taught by some people, that a child was sent to hell because it did not live long enough to be baptised—(applause). Mr. St. Clair passed on to say that the idea of there being such a place as hell, as taught by orthodox Christians, had been exploded by men of science who studied astronomy. People could never put confidence in such teaching after Columbus sailed round the earth, and proved that it was round, and consequently that there could be no such place as hell underneath. The geography of people who talked in this way was at fault, and would not stand criticism. Scientific inquiry of the mind, with regard to religious questions, had proved the Bible to be a human book; written by men, albeit that they were good and holy men. It had shown that those men were not infallible.

The Rev. C. J. HIRST said that he had invited several ministers in the town to be present at their meeting. Mr. Wilkins would have been glad to have been present, but he had a long standing engagement, which he felt bound to keep. Mr. Blackie also had an engagement. Dr. York had undertaken to speak to a resolution, but was prevented from being present in consequence of illness. He had received a message from the Rev. J. W. Coad, promising to be present towards the close of the meeting. Mr. Hirst said he hoped to make it a custom once every year to speak a few words of welcome to their members. They did not increase very rapidly, but still every year since he had been connected with the church they had had a small number of new members. In words of kindness and with expressions of hopefulness Mr. Hirst then alluded to the work carried on in his church, and appealed to the congregation to assist him in the great work he had put his hand to.

Mr. OSBORNE, as one of the new members, thanked Mr. Hirst for his kindly expressions, and spoke of the valuable services rendered by the pastor in the past.

The Rev. CAREY WALTERS delivered an eloquent address, in the course of which he proposed a welcome to ministers of other denominations. The speaker said this was a sentiment which he felt great pleasure in speaking to. For himself he was an Episcopalian in the true New Testament sense of the word; he hoped he was a Methodist in believing in the necessity for method, and in fervour and earnestness in the prosecution of God's work. He believed he was a Congregationalist, because he held that their system of church government was the best; and he was a Baptist because he knew that they had a historical standpoint from which

they could not be driven; he was a Unitarian because he believed in the unity of God; he was a bit of a Swedenborgian, and he did not know but what he was slightly connected in belief with several other sects—(laughter). But he was sure there was a wider Church than all these to which they belonged, and it was the Church of Jesus Christ. It was as a member of the church of the living God that he stretched forth the hand of fellowship and welcomed the ministers of other religious denominations on to the platform he occupied himself. They all preached the same Gospel, and he was pleased that a representative of another Church had come to show them that deep down beneath the storm of their intellectual differences there was a calm of eternal peace—(applause). He was not there to minimise the differences between themselves and those who were called orthodox, nor did he think Mr. Coad was there to compromise his own opinions; but though a wall divided them, happily it was not so high but that they could shake each other by the hand and extend the look of sympathy and kindness to one another. People told him he was heterodox, but to the people who were inclined to grumble he would reply—

"All such pretensions wisdom mocks,
As calmly she replies,
There's only One who's orthodox,
For only one is wise."

—(applause). The speaker passed on to condemn the complacency with which some religious people looked down on their fellows. They seemed to think that they had "climbed to higher heights and reached a purer air," and so they looked down with a bit of contempt on the poor souls who they supposed were struggling up through the mist to the high vantage ground occupied by themselves. Reference was made by the speaker to his work in Kidderminster, and advice was given to the pastor and congregation of Bayshill Church to hold services occasionally in the public buildings of the town.

The Rev. J. W. COAD, who was heartily received, expressed pleasure at their being allowed to render assistance to his friend Mr. Hirst, and hoped sincerely his labours might be blessed. Allusion was made to the efficacy of prayer, and the speaker urged the members of the congregation to hold up their minister's hands by supplicating the Throne of Grace.

A vote of thanks was accorded to the ministers and friends at a distance.

The Rev. H. AUSTIN, in responding, spoke of the work he was engaged in at Swindon, and

The Rev. W. BIRKS also acknowledged the compliment in a brief speech.

Mr. BUTCHER also responded, and, after the usual votes of thanks, the meeting was brought to a close.

MANSFIELD: RE-OPENING OF THE OLD MEETING HOUSE.

On Tuesday, the 14th inst., this chapel was reopened, after being closed for some little time for the purpose of enlargement and needful repairs. In 1871, during the ministry of the Rev. A. W. Worthington, a thorough restoration was carried into effect with admirable taste, and at considerable cost the old Presbyterian Meeting-house was transformed into one of the prettiest chapels of the district, without in any way spoiling the original character of the building. Since that time the congregation has steadily prospered, until in the autumn of last year it became very evident that the existing accommodation was insufficient. Fortunately there was a piece of land at the rear of the chapel available for its extension in that direction. After due deliberation it was resolved to build a chancel over this plot of ground, in which to place the communion table, organ, and choir, thus setting free a corresponding space in the original building for new pews. Mr. R. F. Vallance, architect, of Mansfield (a member of the congregation), prepared the plans, which were adopted in September last, and by the end of the month the contract was let, and the work commenced in good earnest. A wooden partition, from floor to ceiling, was put up at the end where the extension was to be made. By means of this arrangement a considerable portion of the work was done without interfering with the Sunday services, and it was not until the middle of January that it became necessary to vacate the chapel entirely. The Town-hall was then engaged, and for eight Sundays service was held there morning and evening. In addition to the minister, the Rev. C. H. Wellbeloved, the following took part in the course: the Revs. Eli Fay and C. H. Osler, Sheffield; C. C. Coe, Bolton; and F. E. Milson,

Halifax. The result has been unexpectedly encouraging, large congregations having attended throughout, while many strangers, who had never been inside the Old Meeting House, showed their appreciation of the services by coming again and again. March 12 was the last Sunday in the Town-hall, and the following Tuesday was fixed upon for the reopening service in the chapel. The day was gloriously fine, and the Old Meeting House with its quaint surroundings all looked their best. As the time for service approached visitors from neighbouring towns arrived in goodly numbers. From Nottingham alone came some forty or fifty friends to show their interest. Sheffield and Chesterfield were also well represented.

The reopening service was conducted by the Rev. J. PAGE HOPPS, and the organ was presided over by Mr. W. Wright, organist of the High Pavement Chapel, Nottingham, who brought with him several members of his own choir to assist in the service. It may be mentioned that the Ten Service book, and Dr. Martineau's new hymn book were adopted, and used for the first time at this service. The chapel was crowded in every part, some ministers of other denominations in the town being present. Mr. Hopps preached a most eloquent sermon from the text, "Honour and Majesty are before Him; Strength and Beauty are in His Sanctuary." All present were deeply impressed with the truth and appropriateness of the discourse as the preacher dwelt upon the grandeur of the old thought of God, and pointed out how strength and beauty went hand in hand, alike in the highest character and the highest art. At the close of the service a collection was made in aid of the building fund.

At five o'clock a tea [meeting was held in the Town Hall. About two hundred and fifty sat down to tea, the tables being presided over by various ladies of the congregation. As soon as the tables were cleared the chair was taken by MICHAEL HUNTER, Esq., Mayor of Sheffield, who was received with loud acclamation by the crowded audience.

The CHAIRMAN opened the proceedings with a very interesting address, in which he alluded to his connection with the Old Meeting congregation. Most of those present, he said, must have heard of the Sylvesters of Mansfield, who were among the founders of the congregation nearly two hundred years ago. One of these Sylvesters left Mansfield and became a member of the congregation worshipping in Pepper Alley, Sheffield. He was going a good way back in telling them that his (the Chairman's) grandfather married the granddaughter of this same Sylvester. This was one ground on which he claimed a personal interest in the proceedings of that day, and it gave him great pleasure to be present among them, and to see such an enthusiastic gathering—(cheers).

After a glee sung by the choir, the Rev. C. H. WELLBELOVED proposed a cordial vote of thanks to the Rev. J. Page Hopps for his services, which they had all heartily enjoyed and appreciated, and to Mr. Wright, of Nottingham, for coming over to preside at the organ.—The resolution was seconded by Mr. ANDREW THOMPSON, and carried with loud applause.

The Rev. J. PAGE HOPPS, in acknowledging the vote of thanks, said he should remember for a long time the very pleasant afternoon they had spent together in their beautiful chapel. There was something very restful in the subdued light coming through the window, and sitting listening to the beautiful notes of the organ. He must congratulate them on what they had accomplished, as he had known the chapel in three or four phases, and had preached in it in its old phase. He would urge upon the young people present to be proud of being Unitarians, and not ashamed. It was always a sign of being manly and womanly when they endeavoured to hold their own convictions, and being true to themselves was trying to do good to others.

Mr. WRIGHT, of Nottingham, having thanked them very much for the hearty vote of thanks accorded him,

The Rev. A. W. WORTHINGTON, who was received with long continued applause, said when the chapel was altered eleven years ago it was not thought advisable to remove the back wall—the only way in which it could be enlarged—but he was pleased to see that a younger son of an old friend had seen his way to do so. He did not know a place of worship where he could sit and listen to the service with more satisfaction than in that beautiful old chapel.

The Rev. R. A. ARMSTRONG said that the congregation in Mansfield always seemed to him an example to be followed. The families that had been connected with the place for years seemed to spread and grow, and bring in with them others, who in their turn

brought in others, and so the congregation grew and multiplied. That seemed to him to be the best way a congregation could grow.

The Rev. C. H. OSLER said there could be no doubt that other churches were moving towards them, and they ought to move toward other churches, but they ought not to allow one brick of sturdy Unitarianism to be removed. If they were only true to themselves they would raise up a temple that would not crumble and decay, but be a living temple as long as God's universe stood.

The Rev. C. H. WELLBELOVED proposed a vote of thanks to the Chairman, which was seconded by Mr. J. E. BIRKS, and carried by acclamation.

The CHAIRMAN, in reply, said he was pleased that they had expressed their vote of thanks so sincerely. He thanked them very much indeed for the reception they had given him, and trusted that, as a short time ago the life of her Majesty the Queen was in danger, they would not leave the room without singing that grand old national hymn, "God Save the Queen."

The Rev. C. H. WELLBELOVED having taken the chair, the meeting was addressed by the Revs. A. FARQUHARSON, of Chesterfield, BARNARD GISEY, of Derby, and J. FOX, of Newark.

A very pleasant and encouraging meeting was brought to a close by a vote of thanks to the ladies who presided at the tea tables, and the choirs and others who provided the musical part of the proceedings and the singing of the National Anthem.

THE CASE OF THE REV. G. C. MILN, OF CHICAGO.

The case of the Rev. George C. Miln, of Unity Church, Chicago, writes the *Christian Register*, may be briefly described as "peculiar." Bret Harte once gave a Mongolian illustration of this word, which greatly excited the public interest. Mr. Miln has now determined that the pulpit shall not be outdone by the gaming-table. Without resorting to that secular game so common in the West, he has proved nevertheless that a minister can be as "peculiar" as the unlearned Chinaman who played successfully a game he did not understand.

Mr. Miln has openly declared in his own pulpit that he does not believe in a personal God or personal immortality. He disowns prayer, and considers the church as only a kind of ethical club. In many respects, his views seem to be akin to those of Mr. Felix Adler, with this important difference, that Mr. Adler is a pronounced idealist, planting himself firmly on the Kantian ethics, while Mr. Miln is an avowed materialist. The difference between these two positions to our mind might be illustrated geographically by the difference in position between Boston and Calcutta; they are almost diametrically opposite.

But it is not the peculiarity of Mr. Miln's views that attracts our attention. His views have been held by others before him. He is breaking no new path. We do not care to discuss these questions with a neophyte. We would rather debate them with some one who has studied them longer, and whose convictions have been thoroughly matured. The peculiarity in the case is principally revealed in the movement of Mr. Miln's mind for the last two years, and in the fact that he has felt willing so often to reveal its secret operations to the public.

We mean to be just and fair in this matter, and we cordially respect the honesty and courage with which Mr. Miln puts by an old view when his conscience requires it. Nevertheless, his recent treatment of Unity Church seems in the highest degree peculiar, and to require explanations which have not yet been furnished. If he had laid a deliberate plan to entrap and embarrass his church that he might make capital out of the transaction, he could not have done it more successfully than he seems to have done. If not a contrived plan, it was at least a gross blunder. Mr. Miln tendered his resignation on the ground of ill-health (resulting, we believe, from congestion of the brain), and also because he thought in a general way that he was too radical for the society. His congregation requested him to remain. "Mr. Miln consented, and then, having committed himself and his society, preached the sermon which astonished his people. Why did not Mr. Miln preach this sermon before he tendered his resignation? Undoubtedly, he changes his views frequently and rapidly; but we can hardly suppose that in two weeks he could have made such a mental leap as that which his sermon describes.

Although Mr. Miln was called to the pastorate of Unity Church, he declined to identify himself with the Unitarian body. We heartily wish that he had

shown more sympathy to the Unitarian position and had given it a careful study before passing as rapidly as he did from Orthodoxy to materialism. If he had been willing to spend a couple of years at Meadville, studying theology from the Unitarian standpoint, he might have found in Unitarianism a congenial soil, where his mind could grow as well as take root. At Cambridge he could not only have studied Unitarianism, but, free from all sectarian tests and under the guidance and inspiration of able teachers, could have fought and settled this battle with materialism before re-entering the Christian ministry. While we recognise the fine culture and great ability of many clerical converts from Orthodoxy to Unitarianism and heartily welcome them to our ministry, we nevertheless believe that there are few who would not be richly repaid by studying a year or two at our theological seminaries before taking a pulpit. With changes of belief as well as changes of residence it is necessary that one should be acclimated. Otherwise there is danger of colds and fevers.

Having a firm confidence in the Congregational idea, Mr. Miln's case we felt could be safely left with the only body that had power to deal with it,—his own church. The result shows that this confidence was justified. If Mr. Miln had duly respected his church, he would not have trifled with its affections in this manner. But it is gratifying to know that the church respects itself. By the conditions of settlement, either party could terminate the engagement at the expiration of three months. The church has availed itself of this privilege. A telegram just received from our Chicago correspondent says:—

At a special meeting of Unity Church, February 13, P. P. Haywood, Chairman of Trustees, presiding, the following resolution was offered:—"That the trustees of Unity Church be instructed to give forthwith the Rev. G. C. Miln a notice in writing that his connection with Unity Church as its pastor is to terminate at the expiration of three months."

Mr. Miln, desiring to be heard in his own defence, was given forty minutes to state his views. His request for statement of reasons for this action of the society was not entertained, and the resolution passed by one hundred and eighteen to thirty-eight.

WHITBY.—At the annual meeting of the trustees of the Flowergate Old Chapel, on Thursday, the 16th inst., the Rev. John Owen announced his intention of retiring from the discharge of his duties as minister on the last Sunday in June, when he will have completed a ministerial service of sixty-one years.

THE CRYSTAL PALACE CONCERTS.—Last Saturday a large audience assembled in the Palace concert room, drawn by the announcement that Dr. Joachim would perform on the violin. Nor was the audience disappointed in their expectations of an unusual treat. This great master of perhaps the most difficult of instruments performed two solos, and united with the splendid band, led as usual by its accomplished leader, Mr. A. Mann, in the execution of one long and intricate piece of music, in which it was hard to say whether Dr. Joachim or the band performed the better. Indeed, after a listener has overcome his surprise at the complete mastery of the violin displayed by the former, he is compelled to say that the band yields more enjoyment to the music loving. Its training seems almost perfect; not a discord of any kind to be heard, while notes of exquisite delicacy issue from time to time from one or more of the many instruments that make up the rounded harmony of the whole. The lady singers, Mrs. Hutchinson and Miss Glenn, sang the few pieces allotted to them with all the skill of trained vocalists.

THE BIBLE AND ROYALTY.—Following the precedent of former years, the Committee of the British and Foreign Bible Society have decided that a Family Bible, suitably bound, shall be presented to Prince Leopold and Princess Helen on the occasion of their marriage.

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Service at Seven o'clock.

MIDLAND CHRISTIAN UNION.

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A TEA MEETING at 5.30 P.M., at which the Annual Business will be transacted; CHARLES HARDING, Esq., President, in the Chair. Addresses will be delivered by the Revs. H. W. Crosskey, George St. Clair, Dr. Laird Collier, and other Gentlemen.

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A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2075.]

LONDON, SATURDAY, APRIL 1, 1882.

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As next Friday is Good-Friday, the INQUIRER will be published in time for Thursday night's post. Advertisements should be received not later than by first post on Thursday Morning.

THE DECAY OF MODERN PREACHING.

SOCIAL AND PERSONAL CAUSES.

WE have noticed in a previous article some of the causes of the alleged and, we fear it must be added, the *admitted* decay of modern preaching. The Rev P. J. MAHAFFY, whose admirable little book on the subject we have so far closely followed, maintains that there is a necessary decrease in the power of preaching from the loss of novelty in the creed. For our own part, we attach much less value to mere novelty, and believe that the old truisms still have power over the heart and conscience of this modern world whenever they are made instinct with a new spirit of divine life, and are preached with power by men who are fully persuaded of the truth of what they profess. Old formulæ which have become mere worn-out symbols can no longer move the world, but aphorisms which have not lost their original meaning, even if they have become mere truisms, are infinitely better than the newest speculations, if they go forth from an earnest conviction appealing to the common spiritual life of humanity. But we entirely agree with our author when he says that the preaching of the eighteenth century, which was entirely devoid of the deeper spiritual element, is not the best preaching for the nineteenth, and that still less is the preaching of the second century, with its vastly different political and social conditions, a model for those who

desire now to reform the world. "No employment of second century formulæ, with the aid of new and subtle meanings, will satisfy the present need of spiritual help and direction."

Among the *social* causes of the decline of preaching Mr. MAHAFFY mentions some which, however trifling they may seem in themselves, nevertheless exercise considerable influence on the preacher. Thus there is the tyrannical and exacting power of custom, the King *Nomos* of whom PLATO speaks as the real ruler of society, and whose influence is felt quite as much in the Liberal as in the Traditional churches. In the ordinary public observances of religion, for example, the smallest variation from the usual practice is quite as much deprecated by heterodox as by orthodox worshippers. There is a rigid uniformity which asserts its bondage over the preacher by an unwritten law, more effective than rubrics and articles. Thus the preacher is required on periodical occasions, however indisposed or empty he may feel as regards power of teaching, to ascend a pulpit, generally of the old tub-like form, where he has no power of movement or action beyond that of thumping the pulpit cushion. He is obliged to select a text of Scripture from which to draw his lessons, although it must be confessed it requires no very great ingenuity to select one which will be a more or less appropriate motto, and is often, indeed, the best part of the sermon, because it has the ring of simple truth and reality in it. If he employs anecdotes he is thought familiar, and might shock the propriety of some of his superfine hearers; if he keeps to dogma only he certainly becomes dry and generally narrow and denunciatory. Above all, as Mr. MAHAFFY points out, to be amusing is a great crime, at least in Protestant churches. Roman Catholic preaching is much less bound by rules and conventionalities, and allows more scope to a variety of gifts in the preacher. But the shadow of Puritanism still hangs over our Churches, the Liberal Churches quite as much as the Orthodox. There is no orator in the world, Mr. MAHAFFY rightly observes, speaking on the subject nearest to his heart, and most vital to those he addresses, who totally avoids humour, the appeal to that peculiarly human quality the faculty of laughter, except the preacher. "To him, while wit is wholly inadmissible, even humour is only allowed in the form of bitterness and sarcasm, the very forms which are really most unsuitable to his sacred office." Modern society, with its artificial conditions, has done its best to make preaching a mere perfunctory duty, and it has succeeded. Few men have genius enough—especially in the clerical profession—to shake off restraints of this kind, and the natural result is that the pulpit is exactly what society has thought fit to make it. Yet, on the other hand, when there are great and original preachers who shake off the deadening influence of custom, this tyranny of King *Nomos*, they inspire

general admiration, and what is still better, exercise a commanding influence for good. Few men have shown a more entire disregard for all the traditional customs of preaching than Mr. SPURGEON. He is "the chartered libertine" of the pulpit, from the first doing and saying things which shocked the starched propriety of the most Puritanical of Dissenting sects, and excited the uncontrollable levity of the profane outer world. But now it is acknowledged by all candid observers that his lively imagination, his rich fund of apt anecdotes, his natural dramatic power, his appeal to the faculty of laughter—kept more in restraint, however, than in former years—combined with unimpeachable orthodoxy, and the possession of the rare gift of natural eloquence, are the real causes of the wonderful power he exerts, not only over his vast congregation, but over incidental hearers, who come only to criticise. And with certain qualifications the same may be said of our own ROBERT COLLYER, the prose poet of the Pulpit, who with fewer of the natural gifts of the mere orator has far more native genius, broader human sympathies, and a higher literary culture, as well as a marvellous gift of discerning both the humorous and the pathetic sides in this great drama of human life. Great preachers, like great saints, it is urged, will overcome all the restraints and unfavourable conditions with which they are often shackled by society. But then great preachers are unfortunately so rare!

But besides the social causes to which we have adverted there are strictly *personal* causes which partly account for the decay of modern preaching. The greatest of these, which, of course, tells against men in any other profession, is want of ability. Mr. MAHAFFY dismisses with proper contempt the pleas which may be heard sometimes even among the religious Liberals, about being puffed up with human knowledge, the simplicity of the Gospel, and administering the pure word as milk to babes, and other totally irrelevant quotations, which cannot properly be applied to cultivated modern society. He insists upon the obvious fact that want of brains is a capital defect, and that no amount of piety and moral excellence will make a stupid man a successful preacher. No doubt, as our author says, the majority of mankind is wanting in real ability; and the average of intellect is low; but the misfortune is that so many worthy men assume the office of the preacher—especially among the Dissenting sects—who have not availed themselves of the training requisite to develop their latent faculties—such as they are—and are certainly unable to instruct thoughtful and educated hearers even in the special subject to which they devote their time and attention. Even among ourselves it must be sadly confessed that with few exceptions the ablest young University men, and the sons of our foremost ministers do not adopt the ministry as a profession; and

Mr. MAHAFFY acknowledges that in his own body—the Irish Disestablished Church—the preachers as a body are below even the average in intellect—a very sad confession for any Church to make. Speaking from his wide experience as an old theological lecturer at Trinity College, Dublin, he tells us that every year there were men “who deliberately adopted the profession of religious teaching with the consciousness that they could not possibly understand what they had to teach; they were, in fact, adopting this profession because they were too dull for any others.” The same can hardly be said of the Nonconformist ministry, which offers no great social or worldly advantages, and which few men are likely to enter upon without decided convictions, and a genuine desire to exercise a purely spiritual vocation. But, generally speaking, it must be said that in these modern days few men of great ability turn to preaching as a profession. The great preachers of all Churches may be counted upon the fingers almost of one hand, and it is the rarest thing in the world to hear a sermon which really touches the heart and inspires the intellectual interest with which we listen to a great political speech. Yet it may be added for the consolation of the majority in this much-criticised sacred profession that there are, as Mr. MAHAFFY himself allows—rare cases where a man, endowed with but moderate intellectual ability has a curious force in him, difficult to define, the quality of leading men by strength of will or character. But this faculty or endowment is one of the rarest of natural gifts, just as real common sense is one of the most uncommon possessions in the world.

We need not dwell further here upon the need of general intellectual culture in the preacher, if he is to exercise an influence over educated congregations—nay, even over uneducated congregations, because this is an admitted truism among religious Liberals. Nor is it necessary to point out the extreme desirableness of special academical and theological training for the ministry, if the teachers of religion are to command the respect of their hearers. There are now but few foolish persons among us, we hope, who think that to feel strongly on the subject of religion and to have a general superficial acquaintance with the Bible is sufficient to warrant a man in assuming the office of a teacher of religion. The purely non-professional theory of the Christian ministry is quite as injurious in its way to the efficacy of preaching as the highest sacerdotal theory; and some of us, we fear, have not yet learned the lesson that the position of the *ministry* is the real test of a standing or falling Church. But this and other branches of the subject we must leave for due consideration in one or two subsequent articles.

“THE RELIGION OF HUMANITY.”

DR. CONGREVE'S annual address on New Year's Day, “the Festival of Humanity,” is always deserving of attention, and the one delivered last New Year's Day and just published is no exception to the rule. It is divided into two parts. The first deals with general questions of morals, politics, and religion considered with reference to Positivist principles and aims; the second reviews the recent progress of the movement and the efforts which are being made to extend the influence and recognition of Positivism. The first part differs little from what has appeared in former addresses; we therefore pass on to what Dr. CONGREVE says concerning the present position of the Positivist movement,

He prepares his hearers for a very modest statement, and tells them that it is wise not to think too much of their actual position, and reminds them of the slow growth of Christianity in the first Christian age. He refers them to the records of early Christianity as full to Positivists of encouragement and instruction. “Carefully made,” he says, “the comparison of its origin with our own is not to our disadvantage. And it is curious how much similarity such a comparison reveals.” It is well known that small in number as the avowed adherents of the cause are, there is division among them. This is alluded to by our author thus:—“I spoke last year of two centres, both in Paris and London. One of the two in Paris has wholly disappeared. In London both continue, and one has placed itself on a much firmer footing than before by the possession of a really good room.” This “solid establishment” of a second “centre” he regards as “a gain of strength” and “an evidence of the extension of our doctrine.” Verily Dr. CONGREVE is thankful for small mercies.

Speaking of the little society with which he is more immediately connected, Dr. CONGREVE says:—

Our action has been continuous; this room has been open every Sunday during the year, though on one or two Sundays there may accidentally have been no meeting. Most of the year there has been the simple religious service which we use; during the rest, there have been meetings of a conversational character, and from our experience such meetings have been felt to be of great use. During the later months there has been an evening meeting of this less formal kind. The usual social gatherings have also continued with the quiet persistence which should characterise Positivist conduct. The library has gained both in order and number, and slowly advances to completeness. The portraits of the leading representatives of Humanity are nearly all acquired. Throughout the year we have had the addition of music, giving a different character to our services. I would express my own and the general gratitude for the kind perseverance of those who have in their various degrees helped us in this way. There is a desire to advance beyond instrumental music. I share the desire, but do not see how it can be accomplished at present. I would only urge on this subject that we all give due weight to the experience which testifies to the value of congregational singing, even when as a mere question of music it is not of a high order. In this as in everything social considerations should prevail. The Sacraments administered have been two—Initiation and Marriage. The Initiation was the completion of the sacramental reception mentioned last year, in the only case in which circumstances admitted such completion. The Sacrament of Marriage was administered to two complete disciples of the Religion of Humanity, who had the courage to accept in full this institution as it is modified by the new faith.

Dr. CONGREVE urges especially on his friends the acceptance of their social sacraments as one great service which they can render to the cause. He recommends them to have the courage of their convictions—to identify themselves *openly* with the cause they approve, to take up its profession in face of the world. No doubt there is great need for this counsel. We know how much it applies to our own Unitarian cause. How many thousands are there in secret sympathy with us who do not openly avow themselves! Talk to them and we find that in theological opinion they are Unitarians, but they do not call themselves such, and are never to be found in our chapels. If all who hold Unitarian opinions would profess them openly the Unitarian Church would take rank with the most popular Nonconformist denominations.

Dr. CONGREVE proceeds next to review the progress and present position of Positivism in some of the large towns; but the account he is able to give seems to us anything but

cheering, though he himself discovers ground for encouragement. He says:—

There has been no slackening, quite the contrary, in the religious advance of the Liverpool Positivists. There has been from the first a religious impulse with a most truly social bearing. They have lately lost one of their number by death; one who had given in his complete adhesion, though he knew that death was on him; his burial was a purely Positivist act, beautifully performed by Dr. Carson. The work of the Birmingham Positivists is done under greater difficulties partly as having been more recently begun, partly owing to the peculiarities of their social atmosphere. They persevere, however, with a wise moderation, adapting their method to their circumstances, and not without good hope of gradually increasing their number and making their action felt. The same may be said of Wolverhampton, as far as the perseverance is concerned. The prospect of increase there is not so good, in the judgment of those who are most capable of forming an opinion. I could not learn that there was any chance as yet of a Positivist movement in Manchester. There is in that city, as far as I know, no one whose circumstances enable him to attempt a beginning; the essential requisite in all such cases, the existence of some one around whom others may gather, is therefore wanting. In Newcastle I have good reason for saying that this requisite exists—good reason, therefore, for hoping that in that important centre there may be a beginning of Positivist organisation. In Edinburgh, again, I am persuaded that this is the only real want, the only obstacle to the setting on foot of some simple organisation, and there, from what I saw, it might be so easily removed. Very simple might such organisation be in the first—an occasional or periodical meeting in a friendly way—nowhere are such meetings better understood. I speak from a grateful recollection of several.

Such, then, are the towns in which there has been as yet any direct action of the Positivists; and such, so far, is the progress of the movement. The man must, we think, have large faith who can regard it as encouraging. We are glad to notice, however, that there is no attempt to magnify these small results, or to represent the state of things as better than it is. Dr. CONGREVE'S statement is transparently truthful and candid. We feel in following him all through that his statements are reliable to the letter. Speaking of Scotland, he says:—

In the loosening of the hitherto dominant belief which is generally admitted in Scotland, and to which English attention has of late been not unfrequently directed, what we offer may surely be expected to be weighed if it be but presented. Hardly any direct result, however, do I look for from my efforts there just at present; but it was something to bring the subject before considerable numbers, and without impatience as without discouragement we may await for its gaining ground, especially if the interest in it is kept alive by others, as I am glad to learn is the case.

Replying to the question—What are we doing, Dr. CONGREVE says, “We are holding on under great pressure of various kinds. The minds of those around us are indifferent, or pre-occupied, or hostile—or if none of these, then there comes in the distrust of our powers to succeed, a distrust justified by our actual want of success.” The feeling had been strengthening, he adds, that mere lecturing had done its part, and that the time had come when their belief in Humanity should find some expression in words, in a common act of prayer and praise, which should be at once the evidence of their faith and the mutual assurance, as it were, of those who held it.

“I speak in no despondency as to the ultimate issue,” observes our author, bravely and hopefully.

Some time or other, he well assured, there must come the direct worship of Humanity, direct addresses to her, her complete recognition as a living and real power. All our reasoning, all our invitations to others, suppose this. Why not begin at once? What motive is there for the believer to adjourn his testimony to the sincerity of his belief?

"We are so few." We must be few at the beginning. "It is so unreal while we are few." I have not so read the history of other religions; the unreality has not lain with the small number of their early disciples, and I see no ground for our being an exception. From judgment and from feeling, then, I am for continuing in the same track, improving where we can, adding what we can, but with no concession in the principle. We are not fallen on a time which favours inaction, any more [than] on a time which is oppressively discouraging to wise exertion. Sufficient motive for such exertion may be found in our past as in the present. We have not been, and shall not be, without our influence upon others. There are not a few who look to us, though I would not exaggerate their number. Our way is gradually being prepared; the hearts of men are opening for the entrance of the new Madonna, the queen of their love and devotion.

We have quoted largely from Dr. CONGREVE's address to his brother Positivists because some parts of it are not without application to ourselves. We have already drawn attention to this point. Their cause is a struggling one, and so is ours. Popular indifference, apathy, and prejudice confront them, as they do us. Divisions exist among them, and so they do in our ranks. Patient effort, they feel, is with them the duty of the hour, and so it is with us. The counsel which Dr. CONGREVE gives on these points will apply not to Positivism only, but to every public cause which has faith in itself and is struggling under great disadvantages, for growth, development, and influence. He counsels steady persistence in the same lines on which they have begun. We would offer the same counsel too. It is not by novelties, surprises, or new departures, but by "patient continuance in well-doing," on the part of its friends, that the victory of truth will be won at last.

HENRY WADSWORTH LONGFELLOW.
THE death of LONGFELLOW, the most popular poet of two worlds, following so soon upon the death of his friend and co-religionist Dr. BELLOWS, the greatest pulpit-orator of America, has smitten every one with a sense of personal grief and loss. There is no need that we should pen here a tribute to his genius, or analyse the causes of his wide-spread popularity. That work has been done for us in the full and admirable sketch we give in another page, for which we are chiefly indebted to "the Portrait Gallery," published by Messrs. CASSELL, who also give us an excellent likeness of the venerable poet taken in his old age. Our beloved Bard needs no testimony of honour; for in every English and American home, nay, in all cultured homes of almost every foreign land, he is a cherished "household word," and his benignant countenance, full of the calmness and elevation of inspiration, is a familiar guest in the homes of the Prince and the Peasant.

Two poets more than any other—LONGFELLOW and TENNYSON—of widely diverse gifts—have contributed to form the poetic taste and elevate the ideal of the present generation and its immediate predecessor. Inferior in genius to the poet-Laureate, LONGFELLOW has attained a wider popularity during his life-time, and has touched the common heart of humanity more deeply than any of his contemporaries. The highest poetry is almost always religious, because if it expresses not a single religious phrase it lifts up the soul to a loftier ideal, and raises an earthly prosaic life into a diviner atmosphere of thought and aspiration. And LONGFELLOW's muse was in all its forms essentially religious. Search his works from beginning to end, and *Excelsior* runs through all like a golden thread. That is the charac-

teristic mark of sons of GOD and Prophets of the Highest. Happily does LONGFELLOW describe the essential nature of his own life-work as a religious teacher in his description of the theologian in the "Tales of the Wayside Inn":—

"He preached to all men everywhere
The Gospel of the Golden rule,
The new commandment given to men,
Thinking the deed, and not the creed,
Would help us in our utmost need,
With reverent feet the earth he trod,
Nor banished Nature from his plan,
But studied still with deep research
To build the Universal Church,
Lofty as is the love of God,
And ample as the wants of man."

These lines indicate not only the singular purity, but also the catholicity of LONGFELLOW's poetic genius. Born of a Puritan family in a Puritan land, he sympathised not only with the forms of mediæval art, but with all that is permanently good and true in all religious creeds and institutions. He personally aimed to realise the ideal of his own Theologian, and as one of our contemporaries of the Puritan school has happily expressed it, "whether he has found it more nearly reached by Catholic priest or Puritan minister—here or there—in the Acadia of Evangeline or the stern New England of his own ancestors—he has always welcomed the good man, and drawn a loving portrait of him, upon which all generations to come might rejoice to look."

DR. WILLIAMS'S TRUST.—XXVII.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

157. REV. DAVID DAVISON, M.A. (1825-58).—Successor of Dr. Abraham Rees at Jewin-street Chapel, and on Dr. Williams's Trust and the Presbyterian Board, of both which institutions he was for thirty-three years an eminently useful member, rendering special services to the schools, Scholarships, and Carmarthen College, for which he was so well qualified by his classical and literary attainments and the kindly interest he took in young students. As a minister he was not successful. Having resigned the pastoral office in 1840, when Jewin-street Chapel was closed, he spent three years in Germany for the education of his children in modern languages, and himself undertook heavy literary work. He translated from the German Professor Schlosser's "History of the Eighteenth Century," eight volumes, 1843-52; and from the French Coquerel's "Le Christianisme Expérimental," 1847, &c. He took very great interest in Carmarthen College, the annual examinations of which he conducted for a quarter of a century with great ability and marked advantage to the College. It was chiefly through his advocacy and efforts that the College was affiliated with the London University, and thus made the first institution in Wales from which students could graduate in Arts; and he was the chief means of greatly improving the efficiency and extending the benefits of Dr. Williams's Schools in their various localities. In the administration of the Trust, which is an old Presbyterian foundation, Mr. Davison was zealously faithful to the traditions and practice handed down by preceding generations of trustees. Long before his time they had widely departed from the religious opinions of their Presbyterian ancestors of the reign of Queen Anne, but they took an honourable pride in administering their funds with judicial fairness and impartiality. In that respect Mr. Davison was a pillar of strength in the Trust. In 1851 the Receivership became vacant, an office which in the judgment of his co-trustees ought to be held by one of themselves, in accordance with the will of the founder and the early practice of the Trust. It included the general management of the Trust affairs, the duties of treasurer and paymaster, and so much of the correspondence as was not assigned to the solicitor in his capacity of secretary (the secretaryship having long before been carved out of the Receivership for the purpose of securing the presence of a solicitor at the meetings of the trustees).

Mr. Davison undertook these duties with energy and pleasure, and discharged them with great satisfaction to his co-trustees, until ill-health compelled him to retire; he continued, however, to be trustee until his death. For a short time he was also secretary to the Presbyterian Board. He died on the 18th of December, 1858. Mr. Davison, who was an Irish Presbyterian minister, was for some time settled at Dundalk previous to 1825. His appointment as colleague of Dr. Abraham Rees was partly due to his Arian views, the profession of which he never altogether relinquished.

158. EDWARD BUSK, Esq. (1826-38).—Barrister-at-law and a bencher of the Middle Temple; the father of Henry W. Busk, Esq., barrister-at-law of Lincoln's-inn, and the elder son of Sir Wadsworth Busk, barrister-at-law, and Attorney-General for the Isle of Man, who was the youngest of the nine children of Jacob Hans Busk, of Leeds (a Swedish merchant, who was naturalised in this country by Act of Parliament in 1722), and his wife Rachel Wadsworth, grand-daughter, on her mother's side, of the Rev. Joshua Kirby, of New Inn, Oxford, who was one of two thousand confessors of 1662. Sir Wadsworth's Busk's eldest brother was Hans Busk, whose younger daughter, mentioned under No. 153 supra, married Richard Slate Milnes, Esq., of Fryston Hall, M.P. for Yorkshire. Edward Busk died September 26, 1838, and was succeeded in the Trust by his brother, Jacob Hans Busk, Esq.

159. REV. JOHN SCOTT PORTER (1827-32).—This distinguished Biblical scholar and divine was minister of Carter-lane Chapel from 1825 to 1832, then for forty-eight years minister of the First Presbyterian Congregation, Belfast; author of "Lectures on Homiletics and Preaching," 1835; "Lectures on Unitarianism," 1841; "Principles of Textual Criticism," 1848, &c., &c.; Professor of Biblical Criticism and Doctrinal Theology at Belfast for students connected with the Non-Subscribing Presbyterians. In a letter to the author of these notes, dated January 7, 1873, inclosing two photographs for the collection of portraits, Mr. Porter wrote:—"I need not say that I feel a melancholy pleasure in having a memorial of myself placed among those of the great and good men with whom I had the honour of being associated in the management of Dr. Williams's Trusts. Of that band I am, as you truly state, the last survivor; but although my connection with the body ceased forty years ago, I still recollect with pleasure and gratitude the instruction and delight which I experienced in the society of such men as Belsham, Aspland, Barclay, Fox, Davison, and others of kindred spirit; I ought not to omit special mention of Dr. Thomas Rees; a man whose varied stores of learning were always freely opened to me, and I believe to many others, whom he perceived to be animated by an honest desire for knowledge. Among the laymen, Esdaile and Towgood dwell permanently in my memory." He died on the 5th of July, 1880, aged seventy-eight years. In an obituary notice of him in *The Northern Whig* it is mentioned that he held "clear and distinct views on most subjects," and "never hesitated to express himself with force and candour. . . . The family of which he was the eldest son," it was added, "have all been distinguished;" and his four brothers are particularly named (one of whom, the Hon. Wm. Porter, was formerly Attorney-General at the Cape of Good Hope), and his eldest son, Andrew M. Porter, Esq., Q.C., M.P., the present Solicitor-General for Ireland.

160. JOSEPH YALLOWLEY, Esq. (1828).—Treasurer of Jewin-street Chapel, a member of the Presbyterian Board, and for many years an active member of the Court of Common Council of the City of London. He died suddenly Sept. 25, 1828, aged fifty-three years.

161. ABRAHAM LINCOLN, Esq. (1829-37).—Of Highbury. He took great pains to understand the several branches of the Trust, as appears by his carefully compiled notes, and was highly conscientious. Having discovered that a person to whom grants had been made on his recommendation was not a proper object, he insisted upon returning the money out of his own pocket. He resigned the Trust in 1837.

162. REV. THOMAS MADGE (1830-70).—Minister at the Old Presbyterian Chapel, Bury St. Edmunds (1810-11); of the Octagon Chapel, Norwich (1811-25); and of Essex-street Chapel, London (1825-59); Author of "Lectures on Puseyism," 1844. "The Relation of Miracles to Christianity," 1865; and numerous

occasional sermons and other publications. On his retirement from the pulpit of Essex-street Chapel he was presented by his congregation with a substantial "Memorial of their grateful and affectionate remembrance" of him, "consisting of a purse and a silver salver, with an inscription in the words following:—"To the Rev. Thomas Madge, who faithfully for four and thirty years bore eloquent testimony to the truths of the Christian religion as minister of Essex-street Chapel, in worthy succession of three honoured labourers in the Church of Christ, Lindsey, Disney and Belsham. This memorial (with a thousand guineas) was presented on his retirement by the members of his congregation, in grateful acknowledgment of his public services, and as an expression of their affection for him as their personal friend, May, 1860." He died August 29, 1870, aged eighty-three years, and a memoir of him, by the Rev. Wm. James, was published in 1871.

(To be continued.)

LEICESTER: THE SUNDAY GATHERINGS.—The series of Sunday afternoon services at the Temperance Hall, which during the past winter have been conducted by the Rev. J. Page Hopps, was brought to a close on Sunday week, and as a wind up of the meetings a social gathering of those interested took place on the following Tuesday evening. A public tea was held, of which upwards of eight hundred partook. A number of greenhouse and other plants in bloom adorned the tables, which were presided over by ladies of the Great Meeting congregation, and the front of the platform was also enlivened by a number of flowers and ferns. After tea a capital programme of music was gone through, the choir, the band, whose services have been engaged at the Sunday afternoon meetings, and a number of ladies and gentlemen assisting in making the evening a highly enjoyable one. During the proceedings the Rev. J. Page Hopps briefly addressed the assemblage on the work of the past season. The work from the commencement had been a serious one. They had not been sensational, but success had attended their efforts. They adopted no sensational means for getting people together, nor for maintaining their interest. They had tried to keep their hymn-book from everything sectarian and dogmatic, and such as no one could object to, and he thought the hymns used at the Sunday afternoon meetings might be sung in any church or religious assembly in the world. He thought also they had found a universal religion at those meetings. They had found what was true for the good Catholic, true for the good Protestant, for the good Unitarian, the good Unitarian, and, if they would only believe it, true for the good Secularist. They had found the old religion of the Sermon on the Mount, of the Lord's Prayer, the religion of humanity, of daily life and work, and daily faithfulness to one's ideal of what was right and good. That was what he called a universal religion. The moment they shut the door of sectarian dogma they opened the door of humanity. They had also been trying to break down all bigotry. They had done it, not by denouncing bigotry, but by trying to set up an ideal of what would be the very opposite of bigotry. Referring to the financial part of the undertaking, the rev. gentleman said that those attending the meetings had, by their pence given at the collections, subscribed nearly £50 during the season, and the expenses amounted to about £80, but he entertained no fear of being enabled to raise the £30. As regarded the next season, if it was the desire of the congregation, he hoped to be able to continue the services, a suggestion that was met by energetic affirmative cries. In conclusion, Mr. Hopps urged those who had been in the habit of attending the gatherings to continue the custom of going to some place of worship—to the churches or chapels in the town where they found that which best suited their wants. A most successful and pleasant evening terminated by the singing of a hymn, in which the vast audience heartily joined.

READING.—On Sunday evening the Rev. R. R. Suffield preached on "The Joys and Benefits of Literature," the offertory (which amounted to £4 14s. 3d.) being devoted to the Free Library and Town Hall Buildings Fund. The rev. gentleman took for his text Ecclesiasticus xxvi. 14, "There is nothing so much worth as a mind well instructed"; and Eccles. xxv. 3, "If thou hast gathered nothing in thy youth, how canst thou find anything in thine age?"

A second and enlarged edition of Mr. Edwin Hatch's Bancroft Lectures, "The Organisation of the Early Christian Churches," will now come out.

THE AIM OF THE SUNDAY-SCHOOL, AND HOW TO ATTAIN IT.

[The following paper was read by Miss ANNA SWANWICK at the meeting at the Portland British School last Saturday evening.]

It was with extreme diffidence that I accepted the invitation to address you on the present occasion; so many years have elapsed since I ceased to be a Sunday-school teacher, a vocation which I relinquished with great regret, that it seems presumptuous on my part to address those whose experience is so much fresher than my own.

Remembering, however, that the Conference which will follow the address forms the principal feature of this evening's gathering, and that full opportunity will there be afforded for the expression of individual opinions, I am in some measure relieved from the painful feeling of responsibility with which I entered on my task, and am fain to express the heartfelt pleasure with which I find myself once more among this earnest band of workers in one of the noblest causes which can engage the energies of the philanthropists. Before bringing under your notice what appears to me to be the special function of the Sunday-school, it may be desirable to dwell briefly upon the significance of Sunday itself, the true appreciation of which is of vital importance to the highest well-being of the community. We shall, I imagine, all agree that the main object of human existence is the development of mind, the training of men and women to the recognition of their true dignity as children of the Living God. Of the two elements which constitute human life, labour and rest, the former to the vast majority of mankind is the inevitable condition of existence; this being the case, we must needs recognise that work, when not in excess, is, under the providence of God, one of the most potent agents in the education of the human race, and very noble are the virtues which are cultivated in the school of toil—industry, patience, perseverance, self-denial, self-control, and many others; nevertheless, were this the only side of life, many of our noblest faculties and affections would remain undeveloped. Most grateful, therefore, should we be for the institution of the day of rest, when the toiling millions leaving the factory and the forge, the counter and the workshop, and putting aside their implements of toil, may feel that they are not merely daily labourers for daily bread, but rational beings, say rather, immortal souls, endowed with affections and capacities which work alone can never satisfy. We doubtless owe a debt of gratitude to the Puritans for impressing a sacred character upon the seventh day; the obligation is, however, greatly diminished by the exclusive character which that sacredness assumed.

With their blind reverence for the letter of Scripture, together with their fatal misconception as to the antagonism subsisting between the spiritual and the natural worlds, they transformed the day of rest into a season of idleness, the *ennui* of which was relieved only by the services of religion. It may be doubted whether the triumph of their narrow Sabbatarianism would not be more inimical to the highest interests of humanity than that of their anti-Sabbatarian opponents, who, regarding Sunday not as a holiday, but simply as a holiday, would ignore the religious element, and allow all forms of amusement to compete for popular favour. As opposed to both these views, we shall probably all agree that Sunday should be not only a day of rest, refreshing alike to body and to soul, but also a season for the exercise of the devout affections, and for the cultivation of those higher faculties and aspirations which, amid the noise and bustle of the world, are, for the most part, suffered to lie dormant. We are enjoined "to love the Lord our God," not only with all our heart and with all our soul," but also "with all our mind and with all our strength," remembering what high, capacious powers lie folded up in man, which too often exist only in embryo, we cannot doubt that their development is essential to enable the soul to enter, as it were, into the infinitude of God, which constitutes the highest prerogative of His children; when we consider, moreover, the munificent provision which the Great Father has made for the enjoyment of His children, it must needs grieve His Holy Spirit to witness the brute unconscious gaze too often cast, by creatures so richly endowed, upon this glorious Universe.

Now, the special function of the Sunday-school

appears to me to prepare our pupils for the true enjoyment and worthy employment of their day of rest, which constitutes no small proportion of our mortal lives. Hence religion, under its more joyous aspects, should, in my judgment, be its presiding genius. In accordance with this view an effort should be made to render school arrangements, as far as possible, attractive to the pupils; and thus special attention ought, I think, to be given to music, for which many children have a natural love. If trained to take part in a Sunday-school choir, the delight which they would take in the psalmody would extend to their homes, and become there a purifying and elevating influence. Flowers, like music, I regard as among the most precious gifts of Infinite Love; they continue to be a source of the purest delight and refreshment in age, while in childhood, as the poet says, "Daisies and buttercups gladden our sight like treasures of silver and gold." When possible, during the season, these precious treasures might with advantage be employed occasionally for the adornment of the school-room, and afterwards be distributed among the children on leaving school; another purifying influence would thus, through their agency, be extended to their homes.

Having had no experience in teaching the younger classes in Sunday schools, I must leave this branch of our subject to the speakers who will follow me, and will dwell briefly upon the objects at which I aimed with my classes of elder boys and girls—I may rather say, of young men and young women—expressing, at the same time, my painful sense of the inadequacy of my efforts.

Foremost amongst the agencies at our command for fostering the religious sentiment stands of course the Bible, my love and admiration of which has grown with my growth, and strengthened with my strength. I am aware of the difficulties which modern criticism has introduced into the teaching of Scripture. The wise course, it appears to me, is not to ignore these difficulties, above all to be perfectly truthful in the expression of our convictions, but at the same time to dwell most emphatically upon those portions of the sacred narrative which are most pregnant with moral and religious truth.

The history of the Jews, as unfolded by modern scholars, such as Milman, Ewald, Dean Stanley, and others, is a narrative so deeply interesting, so full of pictorial and biographical detail, that teachers who make it their theme will, I imagine, find little difficulty in awakening and maintaining the interest of their class. The same may be said of the life of Jesus, the exhibition of whose character, as the moral image of the great Father, should, in my judgment, be an object of primary importance to all Sunday-school teachers. They will also, as a matter of course, bring prominently before their class the grand figure of St. Paul, together with the main features of his epistles.

The importance of Biblical study as an element of Sunday-school teaching, however, is so universally recognised that I will not dwell upon the subject at greater length; I will only add that instruction upon these great themes should, I think, as far as possible, be made attractive and delightful; it is also desirable that some definite lesson should on each Sunday be brought home to the minds of the class and imprinted on their memory. This object I endeavoured to secure by preparing a brief epitome of the lesson of the day, which, at its conclusion, my pupils wrote from dictation. I also prepared a few written copies of questions, which several of my pupils liked to take home, and to which they brought written answers on the following Sunday, which were considered before entering upon the topic of the day.

I turn now to another subject, which appears to me to be peculiarly suitable to Sunday-school teaching, appealing as it does to our highest sentiments and aspirations; I allude to poetry. We can, I imagine, hardly realise the benefit which would be conferred upon the working classes by inspiring them with a genuine love for poetry; as by the stroke of an enchanter's wand, the poet opens to us an ideal world, wherein, raised above the dusty thoroughfares of ordinary life, we breathe a serene and a purer atmosphere. The delight thus experienced bears witness to the element of infinity in the human soul, which, being immortal, rejoices in the awakening of its diviner instincts. Poetry, moreover, by depicting the scenes of nature and of life, interprets for us the divine drama of the universe, and

under this aspect also becomes the handmaid of religion. This view of poetry has been so admirably set forth by an eloquent writer that I may perhaps be excused for quoting his words:—"Poetry," he says, "is not only a creation of the human mind, but a power like one of Nature's; it speaks to men as the winds and ocean speak; it moves them as the beauty of evening moves them; and makes them thrill, as does the thunder in the tempest, with a sense of grandeur; it softens, soothes and blesses, as the quiet of the stars in the ripple of water; for the poet is the living voice of nature, as he is the expressing voice of man."

It is, moreover, my belief that the ideal forms which haunt the imagination have a far more powerful effect in forming the character, especially in youth, than truths which address themselves more directly to the intellect. I have had some gratifying proofs that my faith in the power of poetry to stir the deeper springs of feeling in the human heart is not unfounded.

I once took a class of young women through the poems of Milton, associated with a brief sketch of his life. Some time afterwards I was told that I was wanted, and on going down stairs, I found one of my former pupils with a perambulator; she told me that since she last saw me she had been married, and had gone to reside at some distance, adding that her chief object in coming to see me was to thank me for having taught her to love poetry, especially "Comus," because, having now a little girl of her own, she could teach her to love poetry also. Most fervently, therefore, do I respond to the sentiment embodied in the following lines of Wordsworth:—

"Blessings be with them and eternal praise
Who gave us nobler loves and nobler cares—
The Poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays."

There is another topic peculiarly suited to Sunday-school teaching, upon which I would fain dwell. I allude to biography. Lives of the Great and Good have been called the rungs of the ladder by which we ascend to God. The glorious company of men and women whose pure and holy lives have helped to establish on earth the Kingdom of Heaven, are a precious heritage, bequeathed to us by every age and every clime, and form one of the most powerful agencies for educating the conscience of mankind.

We hear much in the present day of the "decay of deference," of the respect paid to rank and social position, a legacy bequeathed to us by the feudal age; this process will doubtless continue with the changed conditions of society which characterise the present day; most earnestly do I hope that it may be accompanied by a corresponding growth of that genuine politeness which is the natural outcome of the Apostolic injunction, "Honour all Men," and which ought to be most sedulously cultivated in the Sunday-school. This decay of deference, which cannot, I imagine, be wholly arrested, renders it the more imperative that we should cultivate reverence towards those who are truly worthy of reverence, and hence, in my judgment, the extreme importance of inspiring in the young a taste for biography.

How fully this feeling was shared by the late Dean Stanley may be seen by the following incident:—A lady having undertaken to distribute the prizes to the successful pupils in one of the high schools, Dean Stanley kindly promised to support her. In doing so he related that a lady in America had informed a clergyman, a friend of his, that she objected to her daughter learning the catechism, because she was there enjoined "to behave herself lowly and reverently to her betters." The lady did not consider that her daughter had any betters, and on this ground her objection was founded. "Now," observed Dean Stanley, "I do not at all sympathise with this lady; on the contrary, I hold that we ought all to behave ourselves lowly and reverently to our betters; to some of these you will now be introduced; you will receive the works of Shakespeare, of Milton, and of other great men, towards whom we must all behave ourselves lowly and reverently."

The History of Christianity—a subject which I found attractive to a class of youths—forms a valuable framework for biography, independently of the lessons of which it may be the medium. Other passages of history might with advantage be made subservient to the same end,

One of the great lessons which I am anxious to enforce this evening, in opposition to the narrow Puritan notion of the antagonism subsisting between the natural and the spiritual worlds is, that religion will not exert her legitimate influence till she asserts her claim to direct every department of human life, and, consequently, till it is recognised that all knowledge may be hallowed by being devoted to her service.

All who have had the privilege of attending the lectures of the late Professor Faraday will remember how with him science became religious; his whole soul seemed so impressed with a sense of the immediate presence of the Great Being whose laws, as manifested in the material Universe, it was his object to expound, that he unconsciously raised his hearers to the same high level of thought. In the present day, when science occupies so large a share of public attention, it seems to me to be important that it should be brought before the minds of the young under its more sacred aspects. Accordingly, should any Sunday-school teacher feel impelled to teach his class the rudiments of science, if his lessons are in harmony with the spirit of the sacred day, I, for my part, should consider that he was doing a good work. The injunction, "Consider the lilies how they grow," might be urged to justify a botanical Sunday-school class.

How deeply the scientific mind may be imbued with the religious sentiment is strikingly exhibited in the closing words of the diary of Ampère, whose discoveries in the higher mathematics and in electricity entitle him to rank with Newton and Faraday. "Work," he writes, "in the spirit of prayer. Study the things of this world, . . . but contemplate them only with one eye; let the other eye be constantly fixed upon the light eternal. Listen to the voice of the sages, but listen to them only with one ear; let the other be always ready to receive the sweet accents of the voice of thy celestial friend. . . . Write only with one hand; with the other grasp the garment of God, as a child clings to the garment of his father. . . . Let my soul henceforth remain thus united to God and to Jesus Christ. Bless me, my God."

We must all recognise how little direct instruction, in any department of knowledge, can be communicated during the comparatively brief period of school-day intercourse.

The aim of all true teachers will be to stimulate the minds of their pupils, to inspire a love for the good, the beautiful, and the true, and to awaken the appetite for more ample knowledge which books can alone appease. "In the best books," to quote the words of Channing, "Great men talk with us, give us their most precious thoughts, pour their souls into our souls;" if we can succeed in leading our pupils to appreciate these priceless treasures, and to take real delight in making their acquaintance we shall have conferred upon them an inestimable boon.

I have reserved to the last what I regard as the most important function of the Sunday-school, namely, to inspire our pupils, together with the thirst for knowledge, with the desire to become teachers themselves; to make them feel that to be fellow-workers with God in establishing his kingdom upon earth is the highest privilege of his children. It was the consciousness of this high vocation which transformed the fishermen of Galilee into apostles and martyrs, and some humble spark of that sacred fire, kindled in the hearts of working men and working women would, I believe, shed a glory over their lives, and impart a dignity to their ordinary avocations, which could be derived from no other source.

I have thus very imperfectly indicated some of the objects which, in my judgment, ought to be aimed at in the Sunday-school; the discussion which will now take place will, I trust, throw light upon the most effectual means for their accomplishment.

PROFESSOR KUENEN has chosen for the subject of his Hibbert Lectures "National Religions and Universal Religions," and they will be delivered as before in St. George's Hall, Langham-place, the first being on April 25th. Professor Kuenen has consented to deliver the lectures also at Oxford, and he will lecture in English.

Occasional Notes.

ON Tuesday 'Sir A. Gordon succeeded, with the approval of the Government, in gaining a Select Committee of the House to inquire into the law which authorises the demanding of mortuary fees, and into the ecclesiastical fees levied by ministers of religion upon the occasion of burials, and the erection of monuments in cemeteries and parish churchyards; and to report to that House whether any legislation is desirable with a view to their regulation and reduction. It appears that as far back as the time of Henry VIII. an Act was passed prohibiting the clergy from taking higher burial fees than those prescribed by the Act, which range in different parishes from 1s. 6d. to £1 3s., while in regard to memorial and monumental charges, the clergyman has the power of making any charge he thought proper. It need hardly be added that although the clergy as a rule are not mercenary, this power has often been greatly abused under the influence of party spirit. Had not Mr. Osborne Morgan stated it as a fact, we should hardly have thought it possible that there are some clergymen who used the fees as a screw to compel burial with the Church service instead of under the new Burials Act. The way in which the clergyman did this, according to the same high authority, was to say, "If you have the burial according to my service the fee will be 5s., but if you have it under the Burials Act the fee will be £5." Every sensible person, whether Churchman or Nonconformist, will agree with Mr. Osborne Morgan that "it is desirable in the interests of the clergy as well as the public that such things should be impossible." A clergyman is professedly a Christian, and presumably a gentleman. He is neither when he misuses his influence for purposes of extortion and ecclesiastical domination. In such a case as that mentioned above he ought to be publicly stigmatised as a swindler.

LAST week a curious incident occurred in the City of London during the hearing of a case in which a Parsee gentleman was called as a witness. He objected to be sworn either on the Old or New Testament, and not being a Mohammedan, he could not be sworn on the Koran. He mentioned, however, that he had a sacred relic about his person as a charm, and he thought by making a declaration, and holding the relic in his hand, and not concealing it, the act would be binding upon his conscience. Mr. Commissioner Kerr said under the peculiar circumstances he would be justified in taking the witness's declaration, if at the same time he held the charm unconcealed in his hand, and declared that he would consider the act sufficiently binding upon him to bear true testimony in the matter at issue. He always understood, however, that a Parsee was usually sworn holding the tail of a cow, which was a sacred animal in India.—That last remark is very suggestive, but our instinctive British reverence for noble Lords and honourable gentlemen prevents us from even hinting the name of the animal by holding the tail of which some of them might not inappropriately take the present parliamentary oath, and probably the oath so administered would be quite as solemn and quite as binding on some elastic consciences.

It is not all impossible that at no distant period a Parsee—who, as a fellow subject, is quite entitled to the honour—may be elected a member of the House of Commons. We may then have the remarkable spectacle of some bucolic gentleman guiding a cow to the table under serious difficulties, in order that the honourable member may take the oath holding on to its tail with due solemnity. Two questions will then arise—supposing that the cow is got to the table. Will a British cow answer the purpose as effectually as an Indian cow? And if it should be decided after prolonged and animated debates that an Indian cow is indispensable, a second question will arise: Supposing that a native Indian cow is imported for the purpose, will the sanctity it undoubtedly possesses for the Parsee conscience on Indian soil be transmitted with the animal to British soil? We can conceive that both these important questions would give rise to interminable debates, quite as intricate and instructive, and involving as many important constitutional considerations as the recent Bradlaugh

discussions. There would be one inestimable advantage. It would be quite impossible for the honourable Parsee to steal a march on the Speaker and the House, because the indispensable cow could not be got to the table surreptitiously.

POSSIBLY if Mr. Bradlaugh could have produced some sacred relic which he regarded as a "charm" he might, like the Parsee, have been allowed to be sworn. But Mr. Bradlaugh we fancy is not a relic-hunter, and so unbelief is shut out where the grossest superstition is free to enter, although Bacon said, "It were better to have no opinion of God at all than such an opinion as is unworthy of him;" and again, "the similitude of superstition to religion makes it the more deformed."

ON Monday the *Record* published its last number in its present form. Yesterday it appeared as a weekly paper, instead of three times a-week, and in an altered garb. In the course of an interesting retrospect of its fifty years' career, it refers to its manifold services to the Evangelical party, its long and persistent conflict with Ritualist and Sacerdotal forms of error in all their various stages; and adds the following passage, which has special interest for our readers:—"The Broad Church errors tending directly to substitute Rationalism for Revelation, and to deny the divine inspiration and authority of Holy Scripture always seemed more subtle, and even more dangerous, than Ritualism. Against these in every form the *Record* therefore waged war, although careful to make a difference between those errors which directly assail the foundations of the faith, and those which only tend in that direction. The Neologian "tendencies" of Hare, Arnold, Bunsen, Coleridge, Maurice, Frederick Robertson, Stopford Brooke, Voysey, Jowett, Stanley, and the Essayists and Reviewers were all successfully canvassed and exposed, but we have always welcomed the thought that some, like Arnold and Coleridge, appeared to advance nearer and nearer to truth, whilst others, like Maurice and Frederick Robertson, seemed to be oppressed by a morbid constitutional idiosyncrasy which disturbed their judgment; so that whilst we were bound more or less to condemn their writings, we were happily relieved from the duty of sitting in judgment on the writers." That last sentence really is a "sign of grace," and shows that the *Record* is improving in her old age. Poor old grandmotherly *Record*, she little knows how much she has done to promote both the Ritualist and the Broad Church movements!

THE *Pall Mall Gazette*, referring to the "Tom Collins" episode in the House of Commons yesterday week, says:—"A member of the House of Commons made a public profession of his faith in the doctrine of the Trinity, and the House, instead of being edified, was convulsed with laughter. Yet the occasion was hardly one for merriment if the conventional cant about the peril of admitting atheists to the Legislature possessed the least reality. Sir Wilfrid Lawson's attempt to catechise the newly elected member for Knaresborough had given rise to a 'reasonable suspicion' that Mr. Collins was an atheist in disguise. Whereupon a vigilant and orthodox public overwhelms the suspected atheist with an avalanche of letters, inquisitorial and minatory, to escape a continuance of which he stood up last night and declared his readiness 'to declare his belief in the Nicene or in the words of the Athanasian Creed.' Instead of welcoming this conclusive refutation of the grave charge brought against one of its members, the House laughed so consumedly that Mr. Collins could hardly get a hearing. The scene affords a fitting pendant to the reception of Lord Redesdale's Bill in the other House, and aptly illustrates the hollowness and hypocrisy of the prevailing outcry against Mr. Bradlaugh's unbelief." It was hardly, by the way, Mr. Collins's profession of belief in the Trinity that the House laughed at, but the hon. member's profession of his readiness to formulate and expound his faith in the terms of the Nicene and Athanasian Creeds, which is quite a different thing. A layman in these days professing serious acceptance of these creeds seems to be thought quite a ludicrous spectacle.

THE Charity Organisation Society are about to bring out a useful work. It is called the "Char-

ities' Register and Digest," being a classified register of charities in, or available for, the metropolis, and a digest of information respecting the legal, voluntary, and other means for the prevention and relief of distress and the improvement of the condition of the poor. There is a preface upon the administration of charity and the legal provision made by the Poor Law and other authorities for the relief of the poor and afflicted. The information required in connection with charitable work by the public generally, district visitors, and almoners will be given in regard to the local authorities in the metropolis, the School Board, reformatory and industrial schools, institutions for inebriates, &c. In an appendix there are particulars regarding benevolent and friendly societies, trade societies, savings banks, servants' registries, &c.

DR. WALTER C. SMITH, the Free Churchman, in addressing an audience of students last week on "Progress in Theology," protested against the notion of finality in theological science. Theology was bound to move with the other sciences, and the supreme law of all science was the law of growth. He did not believe radical beliefs would be affected by the critical investigations of the future, though some things at present deemed highly important might have to be discarded. The ethical idea of God would in time to come dominate the metaphysical conception of Him. God's fatherhood would be more to us than His sovereignty. His love would control His power.

THE REV. PAXTON HOOD has been the medium for the presentation to Harvard University of a gift from Mr. John Hargraves, of Liverpool, of a picture by one of the most illustrious of old English artists, "Old Crome." The picture has a noticeable interest; it came into the possession of Mr. Hargraves from Miss Mather—believed to be the last representative in England of the family of Increase and Cotton Mather. Richard Mather, the father and ancestor of the Mather family, was for some time master of Toxteth Grammar School, near Liverpool, and an oak tree, planted, it is believed, by him, stood in the park of Mr. Hargraves. It had to be cut down, and from it he had an elegant frame made, in which he placed the picture which is now, through his generosity, the property of the University. The picture presented to Harvard is one of the most pleasing illustrations of the style of "Old Crome," so called to distinguish him from his son, who attained to some eminence as a painter in water-colours.

THE *New York Express* has the following encouraging Prophecy:—

When lawyers fail to take a fee,
And juries never disagree;
When politicians are content,
And landlords don't collect their rent;
When naughty children all die young,
And girls are born without a tongue;
When preachers cut their sermons short,
And all folks to the church resort;
When back subscribers all have paid,
And editors have fortunes made;
Such happiness will sure portend
This world must soon come to an end.

MR. TENNYSON, replying to a Good Templar remonstrance against the invitation to repeated drinking in his new national song, explains that the "common cup" has in all ages been employed as a symbol of unity, and it is only in reference to that symbol that he has used the word "drink."

A RETURN has been issued, which shows that of a total population in Scotland of 3,735,536, those who speak Gaelic number 231,602. The three greatest Gaelic-speaking counties are Inverness (60,447), Ross and Cromarty (56,767), and Argyll (50,113).

In a review of "The Two Mills," the *Daily News* stated that, at a time when he could ill afford it, J. S. Mill assisted Mr. Herbert Spencer in publishing one of his books. The latter thus states the actual facts:—"When, after having for many years continued to lose by my works, I issued with one of the serial numbers of the 'System of Philosophy' a note of cessation, I received a letter from Mr. Mill expressing his concern, and proposing, in the first place, to raise

a fund to reimburse me, and, in the second place to guarantee my publisher against loss if I would continue. These generous offers—the more generous because on some cardinal questions we were at variance—I felt unable to accept, and, fully recognising the nobility of feeling which prompted them, wrote to decline."

IN Canada and the United States the freedom of the Pew asserts itself in peculiar ways. A Canadian Court has just decided that a pew-owner has a right to sleep in church and to snore should he see fit, without being molested in these privileges. An American Court recently decided that a man had a right to put his feet upon the back of the next pew to that owned by himself if he felt so disposed.

THOMAS PARGETER'S (OF FOXCOTE) CHARITY.—The annual meeting of the trustees of this Charity was held at Messrs. Harding and Son's offices, Birmingham, on March 20; the Rev. W. Carey Walters in the chair. The other trustees present were the Revs. C. Clarke, W. Cochrane, H. Eachus, M. Gibson, D. Maginnis, H. McKean, and James Taplin. The following officers were elected for the ensuing year:—The Rev. W. Carey Walters, Chairman; the Rev. M. Gibson, Vice-Chairman; the Chairman and the Rev. H. Eachus, Auditors; Mr. Joseph Beattie, Treasurer; and Mr. Charles Harding, Secretary. The business was principally formal. The vacancies which have occurred since the last annual meeting from deaths, and in one case owing to an annuitant having voluntarily relinquished her annuity in consequence of her improved circumstances, have from time to time been supplied. The number of annuitants is one hundred, ninety-two of whom receive £20 a-year each, and the remaining eight, being sisters, £16 each. No vacancy exists. The number of applicants on the books is large. It is interesting to add that the trustees placed on their annuity list Miss Alice Bronte, aunt of Charlotte Bronte, of more than eighty years of age, who was recently found by the Dean of Dromore in a most destitute condition. Attention was drawn to her case by a correspondent of the *Christian World*, and it was warmly taken up by the Rev. David Maginnis, one of the trustees.

WALSALL.—In September last we reported the improvements and alterations in the interior of the Unitarian Chapel, Stafford-street, Walsall. These were accomplished at a cost of about £85, towards which, after the school debt had been paid, £50 had been left by the bazaar held last summer, leaving £35 still to be obtained. For the reduction or extinction of this debt a sale of work was held in the school-room on the evenings of Tuesday and Wednesday of last week. On Tuesday night there was a sacred concert in the chapel. All the pieces were remarkably well executed, and several of the soloists received encores. At the conclusion of the concert the sales at the stalls began, and were continued for the rest of the evening. On Wednesday evening the attendance was much better, and an excellent miscellaneous concert was given. The gross receipts of the sale was about £30, which is fully as much as any of the friends were expecting to reach. Thus this little working class congregation, with the generous assistance of friends outside them, have, during the last year and a half, expended about £225 upon their school and chapel, and raised it all, with the exception of about £10.

THE SUNDAY SOCIETY.—A numerously attended evening party and conversazione in connection with this society was held on Thursday evening, at the Freemasons' Tavern, and was preceded by a meeting under the presidency of Mr. Burt, M.P. In opening the proceedings, the Chairman referred to the resolution about to be submitted to the House of Commons by Mr. Howard, affirming the advisability of opening the public museums and galleries on Sunday. From the opinions he had heard expressed on every side he felt justified in anticipating that the present House would adopt the resolution, and he did not believe that in such a case the House of Lords would reject it. He believed that the spread of education and the prevalence of broader views would enable them speedily to achieve success.—A resolution in support of Mr. Howard's motion was then adopted, on the motion of Mr. Westlake, Q.C., supported by Mr. James Heywood and Mr. S. C. Evans Williams, M.P.

AMHERST COLLEGE, MASSACHUSETTS, was destroyed by fire on Wednesday. The loss is estimated at 250,000 dols.

THE NATIONAL CONFERENCE.

The following is a list of the Delegates to the National Conference of Unitarian, Free Christian, and other Non-Subscribing Churches, to be held at Liverpool on the 18th, 19th and 20th April, 1882, so far as it is yet complete. Any errors and omissions will be made good on application to the Secretary of the Conference, the Rev. A. W. Worthington, Old Swinford, Stourbridge. The names of ministers are not inserted, unless appointed as sole delegates by some congregation or Association. It may be understood that the ministers of almost every congregation mentioned, and many more, will be present:—

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Mr. D. Ainsworth, M.P. (President), Mr. S. S. Tayler (Treasurer), Rev. H. Terson, M.A. (Secretary), Rev. P. W. Clayden, Rev. W. H. Channing, Rev. R. Spears, Rev. D. Amos, Mr. J. T. Preston, Mr. Pinnock, Mr. T. C. Clarke, Mr. C. J. G. Eiloart, Mr. James Heywood, Mr. H. Jeffery, Rev. T. L. Marshall, Mr. D. Martineau, Mr. F. Nettlefold, Mr. W. Shaen, Mr. J. Troup, Mr. I. M. Wade, Rev. J. T. Whitehead, Rev. J. Worthington.

SUNDAY SCHOOL ASSOCIATION.

Mr. F. Nettlefold (President), Dr. Blake Odgers (Treasurer), Mr. I. M. Wade (Secretary).

BODY OF ENGLISH PRESBYTERIAN MINISTERS OF LONDON AND WESTMINSTER (1865).

The Rev. Dr. Drummond (Secretary); the Rev. T. L. Marshall.

GENERAL BAPTIST ASSEMBLY.

Rev. T. B. W. Briggs, Rev. J. Ellis, Rev. H. Solly.

HOME MISSIONARY BOARD.

Mr. Thomas Digges, Rev. C. C. Coe.

MISSIONARY CONFERENCE.

Rev. Joseph Freeston (President), Rev. Noah Green (Secretary).

BELFAST UNITARIAN SOCIETY.

Mr. Thomas McClelland, J.P. (President), Mr. Robert McCalmont, F.G.S. (Secretary), Mr. John R. Neill.

BURY DISTRICT SUNDAY SCHOOL UNION.

Mr. Cuthbert C. Grundy (President).

EAST ANGLIAN UNITARIAN MISSION.

Rev. T. B. Broadrick, Rev. H. W. Perris, Mr. A. P. Allen.

EAST CHESHIRE CHRISTIAN MISSIONARY UNION.

Mr. John Heys, Mr. John Jackson.

IRISH UNITARIAN CHRISTIAN SOCIETY.

Dr. Henry Kennedy, Rev. D. D. Jeremy, M.A.

LIVERPOOL DISTRICT SUNDAY SCHOOL TEACHERS' ASSOCIATION.

Mr. Geo. Eyre Evans, Mr. A. W. Hall, Miss Lewin.

LONDON DISTRICT UNITARIAN SOCIETY.

Revs. R. Spears and J. E. Stead (Missionaries), Mr. David Martineau (Treasurer), Mr. Stanton W. Preston and Mr. Arthur Titford (Secretaries).

LONDON DOMESTIC MISSION SOCIETY.

Rev. W. A. Pope, Rev. F. A. Summers.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION.

Rev. William Gaskell, M.A., Rev. Charles T. Poynting (Secretary), Mr. John Dendy, jun.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

Mr. Henry Hyde, Mr. W. H. Mellor, Mr. J. Wigley (Secretary).

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

Rev. R. Pilcher, B.A., Mr. G. H. Leigh, Mr. John Reynolds.

MIDLAND CHRISTIAN UNION.

Mr. Charles Harding, Mr. J. A. Jones, Mr. S. B. Whitfield, Mr. S. Greenway.

NORTH CHESHIRE UNITARIAN SUNDAY SCHOOL UNION.

Rev. Noah Green, Mr. Edwin B. Broadrick.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

Mr. J. Carter Hollins, Mr. Thomas Harwood.

NORTH-EAST LANCASHIRE FREE CONGREGATIONAL UNION.

Mr. John Ashworth.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

Mr. William Gill, Mr. Alfred Henry Burgess (Secretary).

NORTHUMBERLAND AND DURHAM UNITARIAN ASSOCIATION.

Mrs. Clarke, Miss Meek, Miss M. Lambert.

SOUTHERN UNITARIAN SOCIETY.

Mr. Robert Pinnock (President), Mr. Henry Blessley (Secretary).

WARWICKSHIRE, &c., MEETING OF MINISTERS.

Rev. James Alsop, Rev. B. Wright, Rev. David Heap, Rev. Henry McKean.

WELCH UNITARIAN ASSOCIATION.

Rev. Thomas Thomas, Rev. W. James, B.A., Rev. R. J. Jones, Mr. T. Thomas.

WESTERN UNITARIAN UNION.

Mr. William Butcher (Treasurer), Mr. Charles Jecks (Secretary).

WEST RIDING DISTRICT SUNDAY SCHOOL ASSOCIATION.

Mr. J. S. Mathers (President), Rev. Joseph M. Pilkington (Secretary).

CONGREGATIONS.

Aberdeen.—Rev. George T. Walters.

Accrington.—Mr. Thomas Waddington.

Ainsworth.—Mr. Andrew Taylor, Mr. John Tayler, Mr. Henry Spencer.

Bedford.—Mr. George Miller.

Belfast (Second Congregation).—Dr. Hugh Hyndman, Dr. W. B. Ritchie, Mr. W. Rankin, Mr. Geo. Fisher, Mr. D. W. Moore.

Belfast (Domestic Mission).—Rev. Joseph Pollard.

Belfast (Mountpottinger).—Mr. James Davidson, Mr. John Scott, Mr. James McWilliam.

Beudley.—Mr. Ralph Bainbridge.

Birmingham (Old Meeting House).—Mr. John Pickering, Mr. Edward Townley, Mr. Richard Peyton.

Birmingham (Church of the Messiah).—Mr. S. Greenway, Mr. Herbert New, Jun.

Birmingham (Hurst-street Chapel).—Mr. John F. Luckett.

Birmingham (Church of the Saviour).—Mr. J. S. Manton, Mr. Edward L. Tyndall.

Birmingham (Lawrence-street).—Mr. John Cadwalder.

Blackpool.—Mr. James Hulme.

Bolton (Bank-street).—Mr. Charles Bowman, Mr. William Inglis, Mr. Thomas Haselden.

Bolton (Commission-street).—Mr. Jonas James Bradshaw.

Bolton (Free Christian Church).—Mr. James Kirkman.

Brighton.—Mr. W. Slatter, Mr. Wilmshurst.

Bridport.—Mr. Wm. Colfox, B.A., J.P.

Burnley.—Mr. Councillor Bleazard.

Bristol (Lewin's Mead).—Rev. A. N. Blatchford, B.A.

Clifton (Oakfield-road).—Mr. W. Butcher.

Caerleon and Lampeter.—Rev. R. C. Jones.

Canterbury.—Mr. J. Temple Ellerbeck, of Liverpool.

Cheltenham.—Mr. Thos. Furber, Rev. John Roberts, B.A.

Chester.—Mr. Spencer Percival.

Colne.—Mr. James Hartley.

Coseley.—Mr. H. Hughes.

Cork.—Rev. W. Whitelegge, M.A.

Crewe.—Mr. Alderman James Briggs.

Croydon.—Rev. E. M. Geldart and another.

Denton.—Several delegates to be appointed.

Derby.—Mr. J. A. Warwick, Mr. Charles Wibberley.

Dean-roy.—Mr. John Torkington.

Dob-lane.—Mr. L. Pollitt, Mr. J. Partington.

Droydsden.—Mr. Wm. Hadwen.

Dublin (Stephen's Green).—Dr. Henry Kennedy.

Dukinfield.—Mr. Edwin B. Broadrick, Mr. John O. Kerfoot.

Exeter.—Rev. T. W. Chignell.

Flagg.—Mr. Charles Woollen.

Gee Cross, Hyde.—Mr. Charles Hibbert, J.P.

Glasgow (Vincent-street).—Dr. John Barlow.

Glasgow (South-street).—Rev. Alexander Webster.

Glossop.—Mr. Wright Booth, Mr. Henry C. Hardman.

Godalming.—Mr. Edwin Ellis.

Great Hucklow.—Rev. H. Webb-Ellis, the Senior Warden, the Secretary.

Guildford.—Mr. George Hicks.

Hastings.—Mr. Edgar S. Anthony, M.A., M.N.C.

Heywood.—Mr. Sutcliffe Firth, Mr. John Standing.

Horsham.—Rev. J. Taylor.

Huddersfield.—Rev. J. Thomas, M.A.

Hull.—Mr. John Wilkinson, Mr. Wm. Wilkinson, Mr. D. Maxwell, Mr. A. Frost.

Ipswich.—Mr. F. Robinson.

Kendal.—Mr. John Robinson.

Kidderminster.—Mrs. W. Talbot, Mr. Frank Colsey.

Lancaster.—Mr. N. Molyneux.

Leeds (Mill-hill Chapel).—Mr. F. M. Lupton, Secretary.

Leeds (Holbeck).—Mr. John S. Mathers, Mr. John Spence, Mr. Wm. Westernman.

Leicester (Great Meeting).—Mr. Edwin Clephan, Mr. William Kempson.

Leicester (Free Christian Church).—Mr. Thos. Gilbert, Mr. Thos. Roberts.

Liverpool (Hope-street).—Mr. J. H. Gem, Treasurer, Mr. R. R. Meade King, Secretary.

Liverpool (Toxteth).—Mr. John Bowring, Mr. Alfred Morgan.

Liverpool (Domestic Mission).—Mr. Rich. Robinson, Mr. C. C. Edwards.

Liverpool (Hamilton-road).—Mr. J. G. Planche, Mr. J. Chisworth, Mr. J. Harrison, Mr. William Yates, Mr. J. S. Nuttall.

London (Avondale-road, Peckham).—Mr. Habnemann Epps.

London (Rosslyn-hill).—Rev. Dr. Drummond, Dr. W. B. Carpenter.

London (Unity Church, Islington).—Mr. Josh. T. Preston, Treasurer; Mr. Henry Jeffery, Secretary.

London (Little Portland-street).—Mr. W. Arthur Sharpe, Mr. James Heywood, Dr. E. Haward, Mr. W. Shaen.

London (Notting-hill).—Mr. James Heywood, F.R.S.

London (Stamford-street).—Mr. N. M. Tayler, Mr. H. Stannus, Mr. H. S. Taylor.

London (New Gravel Pit).—Mr. Robert W. Wright.

London (Blackfriars Mission).—Mr. Robinson.

London (East Dulwich Free Christian).—Rev. T. R. Smithson, Mr. John Walter, Mr. T. Moore.

Loughborough.—Mr. F. R. White.

Lye Waste.—Mr. Ezra Crampton.

Macclesfield (King Edward-street).—Mr. Charles Brocklehurst.

Macclesfield (Paradise-street).—Mr. G. Rogers.

Malton.—Mr. Robert Calvert.

Manchester (Cross-street Chapel).—Mr. E. C. Harding, Mr. Francis W. Holland, Mr. Geo. Wm. Rayner Wood.

Manchester (Strangeways).—Mr. John Beyton, Mr. Edwin Winsor.

Manchester (Ardwick Free Christian Church).—Mr. John Heys, Mr. E. Lawton, Mr. Mellor.

Manchester (Domestic Mission).—Rev. Jas. Harrop.

Manchester (Domestic Mission, Willert-street).—Mrs. B. Walker.

Mansfield.—Mr. J. Harrop White.

Merthyr Tydfil.—Mr. Thos. Thomas.

Middleton.—Mr. Thos. B. Wood, J.P., Mr. Samuel Lawton.

Monton.—Mr. Henry Leigh, Mr. Archibald Winterbottom.

Nantwich.—Mr. Philip Barker, Mr. John Hammersley, Mr. James Green, Mr. Thos. H. Hill.

Newark.—Rev. J. Fox.

Newcastle-on-Tyne.—Mr. Geo. G. Laidler, Sec.; Mr. Joseph B. Ellis, Chairman of Committee.

Newchurch.—Mr. T. Aitken, J.P.; Mr. H. Nuttall.

Newport, Isle of Wight.—Rev. E. R. Hodges.

Northampton.—Mr. M. P. Manfield, Mr. Henry Smith, Mr. James Trench, Mr. A. Knight.

Nottingham (High Pavement).—Mr. C. T. Jacoby, Mr. S. Bourne, Mr. W. Wright, wardens, and others.

Nottingham (Christ Church).—Two to be appointed.

Norwich.—Mr. H. Snowden.

Oldbury.—Mr. John Morgan, Mr. George Hartland.

Oldham.—Mr. Samuel Ogden, Mr. Alderman Crompton, Mr. Alderman Ashton, Mr. Wm. Wrigley, J.P.

Ormskirk.—Miss Fogg.

Padiham.—Mr. Thos. Holland.

Pendleton.—Mr. Thos. Deakin, Mr. W. Horrocks, Mr. Alfred Bowes, Mr. Jonathan Milner.

Plymouth.—Mr. A. S. Harris, Mr. G. E. Tippetts.

Preston.—Mr. G. B. Dalby, Mr. Henry Hibbert, Mr. Samuel Lee.

Pudsey.—

Raheenall.—Mr. William Holden.

Reading.—Mr. Thos. Reed.

Ringwood.—Rev. J. W. Smith.

Rivington.—Mr. J. W. Crompton.

Rochdale (Blackwater-street).—Mr. Alderman Shawcross, Mr. H. Wylie, B.A., H.M. Inspector of Schools.

Rochdale (Clover-street).—Mr. John Jackson.

Scarborough.—Mr. J. H. Morton.

Sheffield (Upper Chapel).—Mr. Samuel Charlesworth.

South Shields.—Mr. James Downey.

Stalybridge.—Mr. James Crossdale, Mr. Alfred Chorlton.

Stourbridge.—Mr. Blurton, Mr. C. Cochrane, Mr. A. W. Worthington.

Styal.—Mr. Jonathan Barrow.

Southport.—Mr. W. A. Jevons, Mr. S. R. Kearne, Mr. Arthur S. Thew.

Swinton.—Mr. Luke Smith, Mr. Jas. Longworth, Mr. Peter Holland.

Swansea.—Mr. Samuel Reid and another.

Tamworth.—Mr. J. Lucas Balfour, Mr. Samuel Spruce.

Taunton.—Mr. George Philpott.

Wakefield.—Mr. Henry Clarkson.

Walsley.—Mrs. Allen.

Walsall.—Mr. Anthony Homer, Mr. James T. Anderson.

Warrington.—Mr. William Ling, Mr. Charles Broadbent and others.

Whitchurch.—Mr. John Gresty.

THE LONDON SCHOOL BOARD at their weekly meeting on Thursday resumed the debate on higher elementary education. After voting for an amendment referring the matter back for the School Management Committee to draw up a scheme for the establishment of higher elementary schools, another amendment was proposed, and the debate was again adjourned. The Board adjourned over Easter, till the 20th April.

THE Wyclif Society is now fairly started. Its object is to publish for the first time in history the complete works of John Wyclif at subscription of one guinea per annum.

Reviews.

The Religions of India. By A. Barth. Authorised Translation by the Rev. J. Wood. London: Trübner and Co. 1882.

English readers owe Mr. Trübner a debt of gratitude for including this volume in his Oriental Series. In its original form, M. Barth's treatise appeared as an article in M. Lichtenberger's "Encyclopédie des Sciences Religieuses." It was then issued as a separate work, enriched with numerous and valuable notes; and is now presented in an English dress, to secure, we hope, the interest of a larger circle than the special students of comparative religion. M. Barth has taken the opportunity of a fresh edition to prefix a useful introduction, defining more explicitly than was possible, under previous conditions, the scope and conception of his design. In this preface he partly disposes, by anticipation, of certain criticisms which his title might excite. For instance, he confines himself to an exhibition of the successive phases of the *Aryan* religions. Here is at once an immense limitation. It excludes the whole question of the popular religions among the races occupying different parts of India, whose beliefs and usages are still living in the village communities of the present day. These have had no literary expression; their history, therefore, remains unknown; but it can hardly be doubted that they often influenced the forms of *Aryan* faith and worship which were introduced among them. Of this, however, M. Barth can give only an occasional hint; and it would have rendered his exposition, we think, in every way clearer, if he had more distinctly enunciated from the beginning (by way of historical preamble beyond the remarks in p. xix.), the broad difference between the religion of the conquering *Aryans* and the religions of the peoples they subdued. His preface, however, contains a valuable hint as to the probable existence outside what may be called the literary religion of the *Aryans*, of a wider range of popular superstitions shared by the tribes whose priests may have produced the Vedic hymns. M. Barth implies that on this subject he has somewhat repressed the statement of his own belief, in deference to the consensus of opinion among modern scholars. It is the misfortune of studies so special as Vedic lore that they have tended to shut the larger considerations of anthropology out of view. M. Barth, however, comes to his task with the equipment of a broad general culture as well as of technical scholarship, and we regret that in such a matter as this he should not have given his philosophical instincts free play. Again, a treatise on the "Religions of India" might have been expected to contain some account of Indian Mohammedanism. The circumstances of its introduction, the causes of its spread, the nature of its triumphs over different forms of native faith, their mutual influence and interaction, would have furnished abundant material of the highest interest. But for this subject, likewise, we look in vain. We have, indeed, sketches here and there of the efforts made by occasional prophets, such as Kabir or Chaitanya, to preach a religion which by its doctrine of Monotheism and its high moral purity might embrace both Hindu and Mohammedan alike. The larger theme, however, is untouched. M. Barth may, perhaps, assume in his readers a sufficient knowledge of Indian history to enable them to supply such a want. But with respect to the average Englishman, such an assumption is grievously wide of the mark.

These omissions, however, do not prevent this book from taking rank at once as in every way the best treatise on religion among the Hindus within such short compass. In the enormous range which it traverses—from the Vedas to Keshub Chunder Sen and the Brahma Samāj, it is possible that one movement or another may receive less attention than specialists may claim for it. In particular, the chapter devoted to Buddhism appears to us disproportionately cramped, considering the immense part it played for nearly a thousand years in the Peninsula, and still plays among the faiths of Asia. But M. Barth's work has this conspicuous merit: it is penetrated by the sense of the unity of the story which it has to unfold. It recognises the roots of different phases of belief and practice deep in human nature; and it discerns that the systems of succes-

sive ages are not elaborated out of nothing, but prevail only because they seem more or less to correspond with facts. Each fresh development springs out of the conditions that preceded it, as new minds introduce new thought to operate on the scene presented to them. So M. Barth passes from the Vedas to the Brāhmanas, from the Brāhmanas to the Upanishads, and from the Upanishads to Buddhism, without ever letting go the clues which link them each to each. In the same way, when he comes to describe the rise of the great Śaivite and Vishnuite religions after the decline of Buddhism, he suggestively remarks that something akin to these had probably existed all along among the people: or that at least their fundamental elements were far older than the late period at which they acquired predominance. The vast number of different movements which come successively upon the scene, their intricate relations and their manifold divergences, are thus to a great extent harmonised and combined; and it is this quality in M. Barth's book which so well fits it to serve as a general introduction to the study of the separate episodes of the great drama of Hindu faith. Further investigation may modify this or that conclusion; suggestions here or there may turn out unsupported; but, meantime, a conception of the subject as a whole has been offered to the reader's mind, and supplies the necessary framework for the readjustment of details.

Among the lines of interest which such a book opens up few persons will fail to note the extraordinary parallels which Indian thought continually presents to European. When first its treasures of speculation were revealed, historians were not slow to discover among its philosophical schools counterparts to the Platonic and Aristotelean types. The resemblances between the legends of Gotama Buddha and incidents of the Gospel story have led over and over again to positive assertions of the ultimate obligations of the Evangelists to the great teacher of the Ganges; while in the figure of Krishna critics have seen the reflection of Christ. The parallels of miracle and myth are in the highest degree instructive, though in M. Barth's book they can receive but scanty elaboration. But it is perhaps more surprising to find among the religious sects of Hinduism controversies precisely analogous to those which have again and again agitated Christendom. Yet our surprise vanishes as we remember that the elements of the soul's life can nowhere greatly vary, and that corresponding realities of experience must constantly tend to shape themselves in corresponding forms. Dr. Hunter, in his delightful work on Orissa, pointed out the resemblance of the teachings of Chaitanya (born 1485 A.D.), concerning the love of God to the Quietism of Madame Guyon; and M. Barth supplies an even more remarkable instance *à propos* of the doctrine of grace.

"We have already seen the opposite interpretations to which this doctrine was subjected in the metaphysics of givism. We meet with the same diversity of view, only still more pronounced, among the adherents of Vishnuism. All Vaishnavas ascribe in the main" the initiative in grace to God. In incarnating himself the Deity anticipates human weakness, and the theory of the Avatāras presupposes that of exterior operations of grace, or preventent grace. But on the question of interior operations of grace they are divided, some recognising here only the irresistible and free action of God, others admitting the co-operation of man in the work of salvation. It was especially among the sects that arose out of the reform of Rāmānuja that this controversy assumed such importance. Agreeably to Hindu habits of thought, each opinion was formulated in a figurate argument. Those on the one side appealed to the argument from the cat; God, they said, seizes the soul and saves it, just as a cat carries away its little ones far from danger. Those on the other side appealed to the argument from the monkey; the soul, they said, seizes hold of God and saves itself by him, just as the young of the monkey escapes from danger by clinging on to the side of its mother. These questions gave rise to many others: How can God, if he is just and good, resolve to choose? How, if he is all-powerful, can there be an action outside of his? Are faith and grace, when

* We cannot think this a happy rendering of the French *au fond*. Surely the meaning is not that the initiative in most cases lay with God, while there were some in which it did not, but that in all cases the initiative lay ultimately with him, no matter what secondary channels it might pass through.

once obtained, capable of being forfeited? From these questions, but for the tinge of local colouring, we could sometimes fancy ourselves transported into the heart of the Western world, and in the midst of controversies between Arminians and Gomarists. But we are very soon brought back into India when we see that this grace is immediately personified in Lakshmi or Rādhā, and that the very theologians who discuss these positions are often in close affinity with the *gāktas*."—P. 226 sq.

This striking passage must speak for itself; but to the student of the Christian schools it is assuredly an impressive fact that beneath the often grotesque shapes of Indian religion the same spiritual needs should clamour for fulfilment, and the same problems of the inner life demand solution which he has encountered under conditions so remote. It can hardly fail to add fresh interest to disputes which we are too apt to look upon as barren, to find them thus turning up in unexpected forms.

Many other topics offer themselves for remark; but we must take leave of M. Barth, grateful for the completeness with which he traces his main theme through the reforming sects of the last five centuries down to the present day. The English translation reads sufficiently easily, but is not free from occasional awkwardness; for instance, on the very same page (125) one sentence ends with the words "had only to practice *its*," and another clause begins "it was *it* which in all probability," &c. The book is admirably printed, great care having been taken with the transliteration of Hindu names. An excellent index has been added, for which we are probably indebted to the translator; perhaps in another edition he may supply some clue to the progress of the story by more varied page-headings. The appropriate dedication to Dr. Muir reminds us how serious a loss the investigations of comparative religion have just sustained by his death; for where will students find another friend so enlightened and generous in the bestowal of time and means on the promotion of large knowledge and free thought? J. E. C.

Aus den Besten Lebensstunden Eigenes und Angeeignetes. Von Daniel Sanders. Stuttgart: Abenheim'sche Verlagsbuchhandlung. 1882. [Original Poems and Translations.]

We sometimes think of a lexicographer as a Dr. Dryasdust, picking the bones of the Muses and Graces, but alien to their life and spirit. If the skit on the "Judenhetze" by Dr. Sanders, of which a translation recently appeared in the *Inquirer*, were not sufficient to dispel this illusion, we should suppose the present volume from the same hand would, at all events, have this effect on any one who opened its pages. To give the English reader, especially the readers of the *Inquirer*, a notion of Dr. Daniel Sanders in his lighter literary moods, when brushing aside for the nonce the dust of dictionaries, he courts the presiding fairies of the Castalian spring, we should call him a German Sir John Bowring. His volume consists partly of original pieces, "Eigenes," and still more largely of translations, "Angeeignetes," from English, Arabic, Swedish, Servian, Persian, Bohemian, Polish, Lithuanian, Russian, Turkish, Low German, French, Modern and Ancient Greek, and other sources. Were we conversant with one-fifth part of the languages laid under contribution by this almost universal polyglott, we might be in a position to pronounce an opinion worth reading upon the merits of the whole. Such is, unfortunately, not the case; but to the excellence of his rendering of Greek and English poetry we can bear willing and emphatic testimony. The peculiar felicity with which Dr. Sanders manages to reproduce in his own language without any violence to its idiom the exact ring and the precise meaning of his originals, in those cases where we can check him, enables us to surmise that in his versions of more recondite tongues he will not be found wanting by any one who is competent to test his work.

As a fair sample, we give the first two stanzas from a translation of Southey's well-known "Battle of Blenheim," and we leave it to those of our readers who are acquainted with the German language to say whether they ever saw anything in the way of rendering at once more faithful and less strained. It is a positive delight to see the mastery success with which Dr. Sanders turns each line and sentence:—

It was a summer evening,
 Old Kaspar's work was done;
 And he before his cottage door
 Was sitting in the sun:
 And by him sported on the green
 His little grandchild, Wilhelmine.
 An einem Sommerabend sass,
 Nach schwer vollbracht'm Thun
 Alt Kaspar vor der Hütte Thür
 Im Sonnenschein zu ruhn.
 Und bei ihm auf dem Rasen hin
 Spielt Minchin seine Enkelin.
 She saw her brother Peterkin
 Roll something large and round,
 Which he beside the rivulet
 In playing there had found;
 He came to ask what he had found
 That was so large, and smooth, and round.
 Sie sah, ihr Bruder Peterchen
 Rollt' etwas gross und rund:
 Beim Spielen an dem Bächlein dort
 That er den schönen Fund.
 Nun kam und fragt'er nach dem Fund,
 Der war so gross und glatt und rund.

In the Arabian legend of the intolerant Abraham, given in Conway's "Sacred Anthology," the guest is a sun-worshipper. In Dr. Sanders's version he is an Atheist, or, at all events, an Agnostic.

In his rendering of some of the modern Greek ballads Dr. Sanders has been anticipated by Arnold Passow, and even Goethe himself; but we do not hesitate to say that he does not suffer by comparison as a translator, even with the greatest of his predecessors. As for the original pieces, they are full of grace and sprightliness, and permeated by the spirit of the lyrical and ballad poetry of other lands, which seem to have so fascinated the mind of Dr. Sanders. For those acquainted with German (and their number we are glad to know is growing) we can think of no more suitable present than this volume, which is as beautiful and tasteful outside as its contents are charming and delightful.

We should add that the book has, as a frontispiece, a portrait of the author. E. M. G.

Short Notices.

Confessions of a Medium. Griffith and Farran. 1882.

The weak point about this book is that the anonymous author seems to have continually played upon the credulity of silly people as a spiritualistic medium after he had ceased to believe in the system, and had discovered not only the folly but the baseness of many of his confederates. He justly says that the pictures of fraud and faith—or, as we should rather say, *folly*—revealed in this book are not pleasing. "The first indicates the depths to which a man may sink; the second that though there are more generous people in the world, of whom the world has little or no conception, it is easy for faith to degenerate to folly." He has endeavoured to reproduce the various scenes in which he took part as faithfully as is consistent with personal reasons, and the result is an exposure of one of the most unwholesome systems of combined fraud and folly that has ever led weak-minded people astray. Mediums as a rule are knaves and impostors, as has been proved in more than one notorious case here and in America, and we confess to holding so strong a feeling on the subject that if anyone we knew professed to be a medium we should think it a duty at once to drop his or her acquaintance, and to regard them as unfit for any post of trust or confidence. We should say the same of their credulous dupes, were it not for the fact that many of them are persons whose motives and character are above the slightest breath of suspicion, and who are sane on all other questions. The writer, who has devoted a considerable portion of his life to the subject, adds:—"If there is any truth in Spiritualism, if there is in it anything worthy of living, it will live; but in my experience of the subject I have never discovered the smallest particle of truth in its professional mediums; and furthermore, my observations force me to believe that the germs of utter ruin are contained within itself, that is as now practised." The revelations he makes amply confirm this strong censure, and show how the spiritualistic phenomena which so often perplex even cool observers are the result of trickery and ingenious machinery. The book has no literary merit; but it is worth reading, especially by those who are inclined to dabble in "necromancy" from its impressive warning of the inevitable consequences upon the nervous system, and, what is much worse, the gradual deterioration of the moral character. The writer strongly advises those wishing to investigate the subject to have nothing to do with it; and if that sound advice is rejected he very sensibly warns them "never to sit with a professional medium, and never by any chance to sit in the dark, but in the fullest light." It is, after all, only the good old Apostolic rule, "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."

Our Contemporaries.

ATHEISM IN FRANCE.

The *Spectator*, in an article on "The Hatred of Religion in France," writes:—

It is simply incredible that if the Christian religion had been presented truly to the French people—as truly even, as it has often been presented by genuinely Roman Catholic teachers of the higher type,—the popular hatred of it, the popular craving for a worship even of mud, as an alternative for it,—could be what it is. We find it impossible to believe that Paganism could be passionately preferred to Christianity by a large proportion of the people of a great race and great country, if the teachers of Christianity had not mistaught and travestied it, and disfigured it by habitual association with mischievous allies. To the practical man, it is all but certain that the evil popular odour in which Christianity appears to be in France, must be more or less due to the evil odour of the sentiments, words, and actions of a great number of so-called Christians. France is the last country to be regarded as incapable of a high ideal enthusiasm. And if France has really revolted so far as she appears to have revolted against Christ, it must be because Christ has been more or less generally belied by those who have felt, and thought, and spoken, and lived in his name. It is, at least, permissible to hope that Republicanism may succeed in disillusionising France as completely in relation to that belief in mud which the most thorough-going Republicans take as the basis of their system, as the Catholic Church has succeeded in disillusionising France with the doctrine of that Church.

But though we sincerely believe that a great deal of the passionate hatred of religion which we see in France, and which takes such hideous forms in some of the Government schools, must be in a great measure due, in the last resort, to the shortcomings of French Roman Catholic priests and laymen, it is hardly possible to doubt that there is something left in the religious, or rather, irreligious phenomena of the present day in France which this hypothesis, even if true, will not adequately explain. Nowhere else,—neither in Italy, nor in Spain, nor in Germany, nor in Switzerland, nor in any other Catholic or Protestant country,—do you see anything at all approaching to the violent propagandist spirit which Atheism appears to have assumed in France.

KESHUB CHUNDER SEN'S MINISTRY.

The *Liberal* of Calcutta writes:—The Ministry of the Brahmo Somaj has been of a very gradual growth. The minister was quite young when he was elected to the pulpit in 1869. He was only thirty years old. He was chosen for the Veda not because he had studied to qualify himself for it. His rhetorical acquirements in Bengali were of a poor description. And everything which the minister had to do was in Bengali. He was younger than a great many in his congregation, and not a few considered that he was inferior to them in theological scholarship. These were vain men. In fact there was not much theological scholarship in any Brahmo in those days. However that may be, it is sure he was not raised to the pulpit by universal consent. We young men heartily rejoiced over his appointment, which was virtually made by the venerable Debendra Nath, the Bishop of the Brahmo Somaj. The young minister's great claim was the devouring zeal for God's cause, which consumed him. His great claim was his noble, sincere, pure character that was everybody's admiration. His mighty claim lay in his ardent faith, which feared no difficulties, and surmounted all obstacles. These undoubted claims made him everybody's superior, and hushed all clamour against his election. The occasion was signalled by an event. The minister from early age always burnt with a desire to see the spiritual regeneration of his little wife, who at this

time could not be more than twenty years old. He never commanded, but always persuaded her to join the services of the Brahmo Somaj. And when on the first of the Bengali month of Baysakh he was to be made the minister of the Brahmo Somaj, he desired his youthful wife to come out of the orthodox heathen family house, and witness the glad-some ceremony which Devendra Nath, our spiritual father, wanted to make very grand and imposing. She consented. And their joint wish was brought to the notice of the head of the family. This man most strenuously objected, and so did every senior member of the household. They said they would oppose this step by force. But the young aspirant after spiritual office had taken his resolution. He heard that his intention of taking out his wife on the auspicious day was to be violently put down. He wanted to apply to the police authorities. I remember the short letter he wrote to the police. I do not remember whether he sent it. But it ran somewhat to this effect:—"Some parties are going to obstruct me by force when I take out my wife to-morrow morning to a religious service. I want the assistance of the police." But the assistance of the police was not required. Sometime before the sun rose in the horizon, while it was yet dark, the courtyard of the old house was filled with the members and servants. He came out with his wife. He, tall, upright, and strong, unflinching and unfaltering in his resolve, she a mere girl, timid, tender, shrinking, and almost trembling. He took her by the hand, and walked through the thronging courtyard, the crowd retreating as he advanced. The door-keeper hesitated to open the outer gate, which he flung open with his own hands. He and his wife stepped into the street, got into the carriage, and drove away. This was indeed the emancipation of woman! But he had to pay dearly for it. That very evening he got a message from the senior members of the household forbidding him to enter the house again. He was expatriated and ostracised from the home of his parents for a long period of time. Such was the occasion of his appointment to the ministry.

ASHFORD.—The members of the congregation belonging to the Unitarian Chapel in Hempstead-street assembled on Wednesday week for the purpose of presenting to the Rev. J. Moden, upon his relinquishment of the ministry of the chapel, owing to his departure from Ashford, a testimonial of their personal regard and appreciation of his zeal and fidelity as a religious teacher during the six years he has discharged his duties among them. The proceedings, which were prefaced by a social tea, took place in the schoolroom attached to the chapel, which was well filled. The testimonial consisted of a breakfast-cruet-service of silver, and was accompanied by an album containing photographic likenesses of the greater number of those forming the congregation. The presentation was made on behalf of the chapel committee, to whom the matter had been entrusted, by Mr. Saunders, who has filled the office of chapel secretary during the whole period of Mr. Moden's ministry, and who, in a few unpretending yet well-chosen remarks, expressed the feeling of all present, both in respect to the personal friendship they entertained for Mr. Moden and their estimation of the work he has performed in Ashford as a pioneer of Liberal Christianity. Mr. Moden acknowledged the presentation in a speech of affectionate earnestness, in the course of which he reviewed the events of his ministry, and expressed his deep acknowledgment of the steadfast and zealous support he had received from the members of his congregation, who, he was conscious, endeavoured to make up in unanimity and fraternal feeling what they unhappily lacked in numbers. He besought them, as a parting word, to show to his successor the same cordiality and singleness of purpose they had manifested towards himself, so that he might have the satisfaction of feeling that his labours had not been thrown away, and of finding in the future, should he have the pleasure of coming to preach their anniversary sermons at any time, a growing and prosperous congregation. The meeting, which was also addressed by other gentlemen interested in the movement, the speeches being interspersed with excellent music, was of a very earnest character, and was pervaded by extreme cordiality.—On Sunday last the services were conducted by the Rev. T. L. Marshall, whose subjects were—in the morning, "Life Worth Living;" and in the evening, "The Universality of the Gospel." The services will be regularly conducted by ministers sent by the Unitarian Association until a permanent appointment is made. The mortgage of the chapel has been purchased by the Committee of the Association.

Correspondence.

FREEWILL AND NECESSITY.

TO THE EDITOR.

SIR,—I thank Dr. Travis for his letter, and am sorry that my presentation of his views on the Free-will question does not satisfy him. I still, however, think that he really means what I have all along understood him to mean, though my mode of statement is not that which he himself would choose. He does not approve of my description when I say, "Dr. Travis praises or blames a man for his conduct not because the man could have acted otherwise than he did in the moment of temptation, but because the man himself acted as he did, and as he was *necessitated* to do by his mental constitution and surroundings." It is to the word "necessitated" that Dr. Travis takes exception, and he adds, "I praise or blame a man for his conduct because 'I know he has a power of self-government.'" The point of my argument was that according to Dr. Travis this "power of self-government," or as I called it, "the action of a man's own personality," is strictly and entirely determined in its exercise by the mental constitution and environment of the person tempted; in other words, that the act of self-determination which we call a moral choice is related to previous mental conditions in just as certain and definite a way as all other phenomena are related to their antecedent conditions. I believe I am correct when I say that whatever be the meaning which Dr. Travis attaches to the word "causation," in reference to the relation of consecutive phenomena in the physical world, he believes that the same kind of "causation" holds equally good of the relation between our previous mental states and our acts of self-determination in seasons of temptation. Now this is precisely what I meant by the word "necessitated," but if it seems to Dr. Travis that this word misrepresents his opinion, I have no objection to adopting his own phraseology, and saying that, according to him, the acts of self-determination by which a man attends to and keeps up certain thoughts, and thus modifies his own mental and moral condition, is *influenced* by his constitution and surroundings. But what Dr. Travis means by "influence" must be well understood, and I think the following passage from his little treatise on "English Socialism" will leave no doubt on this point:—"Man is what he is in his habits of thought and feeling and action (his character), because he has been *influenced* as he has been. . . . And he does what he does *upon every occasion* because his habits of thought and feeling and action are what they are, and because he is *influenced* at the time from without as he is *influenced*."

Why Dr. Travis should blame a man for choosing to keep up the lower thought rather than the higher one, when such quite omnipotent "influences" were brought to bear upon his action, I am utterly unable to see. And I am still more hopelessly perplexed by Dr. Travis's remark that "a man's merit or demerit is in all cases qualified very beneficially by the fact that his agency in the exercise of this power is dependent upon internal and external conditions, including the laws of his mental constitution."

If the good or bad character of the acts of self-determination is (as no doubt Dr. Travis means it) *wholly* "dependent upon these internal and external conditions," or, in other words, if under the circumstances only *one* line of conduct was possible, then I maintain that to talk about the "qualification" of our judgment of a man's merit or demerit is utterly unmeaning, seeing that by your theory you have completely cut away all foundation for any rational attribution of either praise or blame. Once admit that "causation" in the sense in which Dr. Travis uses this word, pervades our mental and moral constitution in the same way as it pervades our physical constitution, so that the relation between the mind's previous condition and its moral acts of self-determination is such as to inevitably *exclude all sequences save one*, then it seems quite clear to me that there is no escaping the conclusion that sinful acts and habits fall essentially into the same category with bodily ailments and deformities; and though, even on Dr. Travis's theory of human nature, what used to be called "the sword of Justice" would still have to be keen and to be deftly handled against criminals, it should, if his view be correct, be handled in precisely the same spirit as that in which the surgeon plies his operating knife; and all idea of moral disapprobation as applied to the criminal's past acts and present character would be as absurdly out of place as to blame the Swiss for

his ugly goitre, or the gipsy for his sunburnt complexion.

It appears to me quite futile to reiterate, as many Determinists do, "we call a man a sinner and blame him because he made a choice, because he performed an act of self-determination," unless you are also prepared to admit that it was competent for him under those particular circumstances to have made *another* choice, to have performed a *different* act of self-determination; for it is only in this latter consideration, and not in the mere act of spontaneous self-determination, that the sentiments of praise and blame find their real source and their rational justification.

If Dr. Travis's theory be sound, and man's self-determinations in times of temptation are related to previous mental conditions, as he thinks they are, it might of course be still regarded as a rational and justifiable device (though it would seem to me, I must confess, somewhat Jesuitical), to keep on applying to people the language of praise and blame with the view of providing them with new motives which might beneficially influence their future conduct; but I hope it will be quite evident to your readers that what I have meant throughout by praise and blame is an inward sentiment directed upon the past actions of ourselves and others; and this inward sentiment is, I must still contend, wholly incompatible with such a view of human nature as Dr. Travis seeks to uphold.

C. B. U.

OLD MEETING HOUSE, BIRMINGHAM.

TO THE EDITOR.

SIR,—As you inserted in your paper of last week a statement relative to the retirement of the Rev. C. Clarke as minister of this chapel, copied from the *Birmingham Daily Post*, you will, perhaps, in fairness to the congregation, insert the following denial of the accuracy of that statement, which appeared in the same newspaper a few days later.

A MEMBER OF THE CONGREGATION.

(To the Editor of the *Daily Post*.)

SIR,—In our notice of the closing services held on Sunday last in our "Old Meeting House," which appeared in Monday's *Daily Post*, it is stated that Mr. Clarke's resignation as minister was a "formality," for the purpose of completing certain legal arrangements, and that his thirty years' pastorate came to an end "abruptly."

While regretting the necessity of mentioning the affairs of our congregation at all in the columns of a public newspaper, we yield to a request to state, in the shortest manner possible, that no such "formality" was necessary for any purpose whatever, but that Mr. Clarke's retirement was understood, from first to last, to be absolute and final. And the termination of his ministry can scarcely be called "abrupt," seeing that the arrangements for his retirement were completed as far back as January, 1881.—Yours obediently,

JOHN PICKERING,
EDWARD TOWNLEY, } Wardens.

March 22, 1882.

GLASGOW.—A social meeting of the South St. Mungo-street congregation and friends was held on Wednesday, the 22nd ult., for the purpose of bidding good-bye to Mr. and Mrs. Johnson on their departure to America, the former being late secretary, and the latter one of the visitors of the congregation. An unanimous and hearty vote of thanks, coupled with kind wishes, was given to both. The Dramatic Association added much to the evening's enjoyment by their representation of the trial scene in the *Merchant of Venice*. The Sunday evening services were closed for the season on the 26th ult., by a service of praise, with organ and orchestral accompaniments. There was a crowded attendance, and the whole service was highly appreciated. On Sunday, 2nd April, a meeting for conference on theological and religious subjects is to be held in the forenoon in the Church, which, it is hoped, will meet a want in the city.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London." Also makers of Epps's Chocolate Essence for afternoon use.

The Liberal Pulpit.

CHURCH CREEDS.

BY THE REV. BROOKE HERFORD.

The following discourse was preached in the Church of the Messiah, Chicago, on Sunday morning, Feb. 26, in reply to a plea for Creeds, by the Rev. Dr. Ryder, the distinguished Universalist minister of the same city:—

Galatians v. 1:—"Stand fast therefore, in the liberty wherewith Christ hath made us free."

Every good thing has its drawback. Truth itself sometimes involves you in awkward consequences. There are emergencies in which it would save a world of trouble to put conscience on one side and forget it. You cannot adopt any principle and try to live up to it, but there will inevitably arise occasions when it seems particularly inconvenient. Political liberty is a grand thing; we are all enthusiastic for our free, popular institutions. But at times when thoughtful citizens are outvoted by the mob, or the institutions have been captured by rings, I have known very sincere advocates of liberty regret that the suffrage is quite so wide, and even wish for a little beneficent despotism. But they are wrong. Popular government may often work poorly and awkwardly, but it is the true, strong, lasting thing that carries in it the future of the world. And as it is with political liberty so it is with religious liberty. Why, a dozen years ago, I wrote an article on "The Inconveniences of Unitarian Liberty." I pointed out the disadvantage of our not having some clear-cut little statement of doctrines to exhibit to inquirers, and how the absence of this enables crudities and extravagances to be put forth under our name, and makes it difficult for us to clear ourselves from them, however little they may really have to do with us. But I said then that these were, after all, only incidental drawbacks; that our position, of free congregational churches, without any binding creed or uniform statement of faith, was the true position, and that we must "stand fast" in it.

Well, we are experiencing what seems to other people one of these inconveniences of our liberty just now. I need not go into the details of the Unity Church case. You know them, and you know how they are being very generally taken by outsiders to prove not merely that our liberty is inconvenient, but that it is altogether an illogical blunder; and that, in fact, Unity Church, in the way in which it got out of its difficulty, simply violated its professions of liberty—threw its liberty overboard in order to save its religion. You have probably most of you read the sermon in which my good friend Dr. Ryder last Sunday set forth this very view. It was a perfectly natural view for him to take. Our Universalist brethren have always held that our refusal to have any creed was a mistake, and that it exposed us to these very difficulties; and it was not in human nature to keep from saying "We told you so." I should have said it were I in Brother Ryder's place, and I am sure I could not have said it more fairly and courteously. I am glad it has been so said, because it lifts the matter out of all prejudice and personality; and it really is an important question, which wants to be understood better than I think it is throughout the churches.

Now, let me begin by stating clearly what the question at issue is. It is not a question as to the necessity of religious faith, but as to whether it is necessary or best to have the main points of that faith drawn up in a definite statement or creed. Religious faith, of course. It is as impossible for there to be a Unitarian church without religion as a Universalist church. The idea of keeping up a church when the religion is all gone strikes me like a proposition to keep up an old-established dairy where the cows have all gone and there is nothing left but the pump. No one who watches the real life of our Unitarian churches as it goes on decade by decade; the names, such as Channing and Ware, and Bellows and Freeman Clarke, and Martineau, which win our most universal and unchanging reverence; the service books and psalmodes which find the widest circulation among us, because they best express our average thought,—no one can note all this without feeling that there is no doubt as to our churches standing for religion, nor as to what kind of religion they stand for. The only question is, as to whether this religion, or at least its essential ideas, shall be formulated in a creed. On this the Christian world in general, including our Universalist friends, says: "Yes," says Dr. Ryder: "I believe in a creed—short, explicit, relating to the essentials; I consider that the fairest for all parties." On the

other hand, our Unitarian churches have, almost as uniformly, said, "No." They have been altogether distrustful of such attempts to define even the essentials. Religious history is against such definitions. The form of words which, when it is first agreed upon, seems the most natural expression of great religious convictions, in a few years does not express them so naturally, and in a few generations can only be taken in a non-natural sense. What is really wanted for a united and effective religious society is a number of people agreeing sufficiently in their general faith and in their way of looking at religion to be able to worship and work happily together, and to be able to agree upon the same man to be their minister—that is, their religious leader and teacher. Such general agreement and sympathy may seem a vaguer thing than a specified agreement on particular doctrines, but we believe it to be quite sufficient, nay the very best basis for association in a church.

See what this practically means, what it has been meaning, how it has been working. It is no new thing. It is no recent experiment. It is the basis upon which the churches which group together under the general name of "Unitarian" have been quietly going on for over two centuries in England, and for over half a century in America. In all those churches there is no test of membership. The doors are wide open. Any one can join them who will. We do not ask a man "Do you believe in this" and "that?" even of the most essential things. We do not examine him at all. We simply say, "Here is our Church; you hear our services, you hear the way in which the great subjects of religion are spoken of and looked at among us; if you feel enough in sympathy with us to come in with us and count yourself in among us, do so." The societies thus formed are independent of each other. We are absolutely "Congregationalists." We have large associations and conferences for such purposes as we can carry on together, but these have no authority over the several congregations. This larger fellowship of congregations is, again, constituted of congregations which are left free, which unite together from a general feeling of having a common object, though no two of them might define that object exactly alike. Now the same principles condition the choice of our ministers and the education of our ministers. A young man entering our colleges is not examined as to his doctrinal opinions, or required to subscribe even to three or four essentials. There is an effort made to find out if he is a really earnest, religious-minded youth and of good ability. That is all. And in his training in the divinity school the views of learned men of different churches come before him, and he is encouraged to think for himself. In our English college, in which I was trained, I remember the student telling the professors that he had changed his views, and could not be a Unitarian minister, had become orthodox, and he offered to leave. Their answer was, "Why should you leave? Stay right on! Nobody will interfere with your views. Complete your training for the ministry here, and then go and be a minister wherever you find you will be most at home."

And it is the same in the actual choice of ministers. The candidate for the ministry of one of our congregations is not asked to sign any creed. He is not shown any list of doctrines which he will have to preach, and if he rejects any of which he will have to leave. That is not because our congregations care nothing about a minister's faith; but because they feel that the really important thing is, not whether he can assent to certain specific doctrines, but, whether his general feeling and way of looking at the subject is such as to make them glad to have him as their religious teacher and the leader of their worship. I can not put it better than in the sentence of my "charge" at Unity Church. I said:—"For a minister and people to work happily and usefully together there must be a certain amount of agreement as to what they both mean, a certain unity of conviction and aim."

This is what we mean by the liberty of the minister in our Unitarian churches. That there is no exact line he must toe; no exact schedule of doctrines which he is expected to preach; no creed by which any querulous member can bring him to book, and on the clauses of which he can be charged with heresy. And to those who know how the doctrinal articles and statements of other churches actually work, how they give occasion for complaints, how they place it in the power of the smallest section of the people to charge a minister with heresy, even where the bulk of his people are happy and satisfied in his ministrations—to those who know this, this utter freedom from any such petty doctrinal espionage, is a large, substantial, and noble liberty. If

other churches have as much, why I can only say, I am thankful to hear it. It must be because they have begun to treat their old creeds as the "interesting relics" Dr. Ryder terms them—only if it is so, we would like them to say so plainly, that all the world may know it.

This, then, is what we mean by the freedom of our Unitarian churches and the liberty of the Unitarian pulpit. And this is what Dr. Ryder protests against as impracticable and insufficient.

Well, let us look into this. And the first thing I have to say about it is that, in leaving the relation between minister and people to be one of general agreement, and not of explicit creed, we are simply taking for religious teaching the ground which is universally taken in other branches of teaching. Take chemistry, for example. The trustees of a college do not ask their professor of chemistry to sign a creed, not even the smallest. What they do is to assure themselves by inquiry and conference with him that he knows his subject and is the right sort of a man for a teacher, and then they engage him, leaving him, as they would say, entire liberty in his lectureship. And yet if he were suddenly to announce that he had come to believe in the non-existence of matter and the delusiveness of phenomena, and that henceforth he should only use the laboratory as a gymnasium or a smoking-room, certainly the trustees would say that they must look out for another man, and nobody would cry out that they were not allowing him that free lectureship on chemistry which they promised him! Or take medical science—and here the parallel is closer, for there are two sects, at any rate, among physicians. Suppose an allopathic college wants a professor. Its managers certainly look out for one of their own school; but they do not ask him to sign a little list of medical propositions. They inquire about his abilities and his general views so as to make sure that he is on their side in the matter, and then they leave him free—unless, indeed, he should go completely over to the other side and begin to teach that their whole system is wrong, and then he would have to go, and no one would think his liberty infringed. Now we think that in engaging a man to be a teacher of religion in our churches and a leader of their worship, it should be the same.

Mark another thing. In taking this ground, we are only taking the same position with regard to a man's religious fitness for the ministry that all churches do for his moral fitness. Those churches which are most particular about having a theological statement to test a minister's religious fitness never think of submitting to him an ethical statement to test his moral fitness. Yet moral fitness has even more to do with a minister's usefulness than theological fitness. Why not have the leading principles of morality formulated into a moral creed, such as "I believe in not getting into debt, and in keeping to one wife, and"—say the ten commandments? Is the reason that this is not done because churches are indifferent to these things, or wish them to be considered open questions? Not for a moment; but because it is universally felt that these are matters on which no definition is so effective as a congregation's general sense of whether their minister believes in righteousness and is a good teacher of it. Now we simply take the same ground about a minister's fitness to be a teacher and helper in religion.

But it may be said that this general feeling of agreement, without any specification of essentials, might be sufficient for engaging a minister, but that it is quite too vague to afford any basis of action in terminating the engagement. That is the special moral which Dr. Ryder draws. If you engage a minister without binding him to anything, or imposing any limitations on his preaching, how can you dismiss him, even if he overthrows everything? Why, precisely by the same principle on which he is engaged. He is engaged without formal doctrinal stipulations, not because his people do not care about their own views, but because they have ascertained, as they think, that he is near enough to where they are to make him an acceptable teacher of religion, and, simply, if he get so far away from where they are as to be no longer an acceptable teacher of religion, and especially if he get so far away as to be no longer a teacher of religion at all, the very same principle will necessitate his leaving. This is no new interpretation of the matter, propounded to meet a new emergency. In the very charge which Mr. Miln heard on coming to Unity Church, and of which I happen to know that he expressed strong approval, this inevitable limitation of liberty was laid down just as plainly as the liberty itself. After speaking of a general agreement, and not a specific creed, as the necessary requirement for a minister,

and people to work happily and usefully together, I said:—"This kind of general agreement has to exist in a Unitarian church as in any other, and where the minister and the people in one of our churches find that they have somehow fallen hopelessly out of this necessary concord, they will have to part." That is the principle of the matter, and certainly no one can say that when exactly such a contingency arose it proved clumsy or ineffective. Instead of regarding this recent change at Unity as revealing the weakness of our plan of general agreement instead of specific creed, it really shows its strength.

But Brother Ryder cannot get over this dismissal of a minister who had not had any line of essential doctrines given to him. He thinks it was a violation of our professed position, that the congregation only saved their religion by throwing over their liberty. They had bidden their minister preach freely, and he cannot see why they should feel that the general religious agreement necessary for the continuance of such ministry should have so suddenly fallen through. He implies that it was the sudden but real bringing to bear of a creed, after all. But in all this my good friend leaves one most important factor entirely out of the count. I mean worship. A minister is not merely engaged to preach; he is engaged to lead the worship of his people. Our churches, all churches, stand primarily for worship. Mr. Miln not only suddenly preached views which seemed to cut away all religion in the future, but he abandoned prayer, even the chanting of the Lord's Prayer. A good deal has been said of the suddenness with which the church took action. Surely the suddenness was all on the other side, in the way in which a whole congregation found themselves, without even three months' notice, without a day's notice, without the slightest expectation of it, with all prayer cut out of their Sunday services!

Now in reality this was the matter which, more than anything preached, brought right home to the congregation that their minister had "somehow fallen hopelessly out of concord" with them. And here is the point I want to emphasise. This was exactly a matter which no creed provides against, which even the Universalist creed does not provide against, which even the Universalist church leaves to general understanding as completely as our Unitarian churches do. And I do not know that we could have a better illustration of how we are practically, as well as theoretically, better off without a creed than with one.

I put the matter thus: Suppose the minister of some Universalist society should come to hold views inconsistent with public prayer. It is a perfectly possible case. It is exactly the view which the Quakers hold, and a Universalist might come to hold it without infringing a single article of his creed. The Universalist creed, which is called the Winchester profession, is as follows:—

Article 1. We believe that the holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

Art. 2. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Art. 3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

You see there is not a word about prayer in it. A Universalist might come to Quaker views of public prayer, on the ground of Christ's words about praying in the closet, and so he might suddenly discontinue prayer. What would the Universalist congregation do? I suppose they would say:—"Brother, we respect your conscientious scruples, but you have got too far out of harmony with us to continue usefully as our minister." But would their Winchester creed help them in this? The very contrary. They would be just where Unity Church found itself. No! They would be worse off; because Unity Church professed to leave the whole relation to general working agreement, while the Universalist society had professed to be above such vague understandings, and to have specified its essentials. The minister might say—if he had the spirit of some of the early Quakers, he would be very likely to say:—"See; I came into your Church in preference to joining the Unitarians because I was so impressed with Dr. Ryder's statement of the value of having essentials defined. Now show me where I violated those essentials!" And there I think, to take my friend's own words, "the logic would be on the side of the minister."

But I should be doing our whole position, and our whole life as a Church, great injustice if I were to treat this absence of any formal statement of faith in our Unitarian churches as a mere matter of difficulty or otherwise in terminating a ministerial connection when it ceased to be useful and happy. Even on that score—for such an emergency as this very one that is being so widely commented on—I have shown that it is quite sufficient; nay, the simplest and best; for who shall say when a man has gone beyond the creed; but who cannot say whether he feels his minister able to give him real help? This absence of a creed, however, has a far larger and nobler aspect.

What it means, what it has been steadily meaning in our churches from the beginning, is that we feel these great relations between man and God and the eternal future, and between man and man in seeking to realise them, are not matters capable of exact definition and formula. Our best words, our most careful definitions, are only hints at realities above all mere words. So we decline to attempt to formulate religion in any authoritative summary. We are glad for any man to shape its great thoughts into words, and in proportion as he seems to our people, here and there, to do so in a way which touches deep religious truth, his words will find acceptance, and even acquire a sort of representative value. They will become representative words, but not authoritative. That is the sense in which, when people come to me to ask what Unitarianism is, I refer them to Channing and Parker, and other writers of various casts of thought. That is the sense in which I and other ministers give lectures from time to time on Unitarianism, not to try to persuade the public that we all hold just this or that precise belief, but to let it be known in a general way what our Unitarian churches are standing for, and whereabouts they mainly are. Such statements are all the better for not being authoritative—for many such a statement has in it helpful lights of truth, which offered as the expression of personal thought, make religion more clear; and yet if even the best of them were proposed as a binding summary for all to stand by, it would infallibly awaken criticism of its terms, and instead of bringing men together, send them apart.

And lastly, there is this other great advantage in this open position of ours, that it enables many to join us who could not subscribe to any statement even of essentials. There are many such in these days. All this keen inquiry and investigation that is abroad in the world as hardly ever before, has unsettled men until there are many to whom all religious things have become dim, perhaps invisible. If they should be asked to sign the shortest creed, they would have to refuse. They do not feel sure of anything. And yet they feel some interest in churches; they would like to believe; they like to go, and like their children to go, where other men feel sure of something, and can help them a little with their stronger faith; and I for one am thankful that the openness of our Church enables us to find a home for such men, a church-home, into which they may come without a question asked, just as close into its innermost fellowship as their own general sympathies enable them to do. Do you remember what George H. Hepworth said when he left our Church in New York and joined orthodoxy? He complained that our churches were too open to such men. I think he used these very words: "I have known men admitted into the Unitarian Church who would not have been admitted into any other Christian Church on earth." What he announces as our shame I have ever cherished as our glory. There are men to-day who though having very strong and earnest religious faith, shrink from even the Christian name. Some of them have seen how through so many centuries that sacred name of Christ was trailed through blood and brimstone, till they feel as if it had become a piece of "damaged phraseology," hopelessly identified with superstition and un-Christlike things, and to be no more used. Others have come to believe that Christ's own purpose was simply to lead men to the Father, and that all this putting of the Christian name and symbols to the front is the mistake of a later generation who have wronged his own real purpose. I do not share their views, but I know these men; and some of them, such as William Gannett, of St. Paul, are men of the intensest, purest faith, a faith which at once shames and helps my own—men whose writings I cannot read for ten minutes, in whose presence I cannot be for an hour, without feeling that they have caught the very spirit of the master whose name they yet decline to take. Would Christ have separated these men from him? I cannot for a moment

believe it, and so, so far as they will come with us and be of us, I give them welcome; and if there be congregations that feel such men can help their religious life, I will welcome them with all my heart even as minister, among us. Yes! Standing myself among the more conservative members of our body, holding about as near as any one to-day to what is sometimes called Channing Unitarianism, and believing that the extreme radicalism in our churches is a temporary oscillation of opinion from which men will return, I have yet always pleaded, and I hope I ever may, that even that extreme radicalism, so long as it has any sympathy with our religious position and religious work, shall have a full and brotherly place among us. This is our Unitarian freedom. If it is indeed true, as has been said, that other churches are just as free as ours I am thankful to hear it; for it is in such reverent freedom, and in the gradual drawing together of men of different views, that I see the hope of Christ's religion. Thus may there come at last that unity of spirit in which the old divisions of sect shall quietly pass away; and thus, too, by the brotherly comparison of varying thoughts, may all the narrowness and superstition, and restless human speculation which have so long obscured the truth of Christ be sloughed away, and his great revelations of the definite Father and the eternal home come out in their simplicity to be the light and power of man.

Religious Intelligence.

LONDON AUXILIARY SUNDAY-SCHOOL ASSOCIATION.

The Spring Conference of this Society was held on Saturday last. The Conference was preceded by a religious service held in Little Portland-street Chapel, conducted by the Rev. JAMES DRUMMOND, LL.D., who preached an excellent discourse from the text "Feed my Lambs." There was a very fair attendance. After the service tea was served in the Portland-street British Schools, and then the conference began. Among those present were the Revs. Dr. Sadler, J. Drummond, Professor Estlin Carpenter, W. C. Bowie, Pope, Wooller; and Dr. Blake Odgers, Philemon Moore, Hugon Tayler, Miss Tyrrell, Miss M. Martineau, Miss Preston, Miss Teschemacher, Miss L. Sharpe, Miss F. Hill, and representatives from nearly all the London Sunday-schools. The chair was taken by the Rev. P. H. WICKSTEED, M.A., who at once called upon Miss Anna Swanwick to open the Conference by reading a paper on "The Aim of the Sunday-school, and how best to attain it." This paper will be found on another page. At its close the Chairman thanked Miss Swanwick for her admirable paper, and then invited discussion on it.

Mr. C. L. CORKRAN was very pleased that the reader had especially emphasised the teaching of poetry. He had long thought that we ought to make our children well acquainted with the grand poems of Milton and Shakespeare. He should like to see our boys taught the old ballad poetry, as it would cultivate a spirit of chivalry, which was much required. He advocated, as an entertainment, the illustration of some of the great books of the past, such as the Iliad, or Dante's immortal work, by means of large wall pictures, to be accompanied by readings from those works descriptive of the scenes depicted. He also thought that if the boys and girls in our board schools were allowed to meet once a week for dancing it would help to train the former in more courteous habits towards the latter.

Mr. ION PRITCHARD (Newington-green) referred to a passage in the Visitor's report presented last year, condemning the use of "Gil Blas" and "Oliver Twist" as reading books in the school, and dissented from the view expressed by Mr. Wade. He thought that it was necessary to make the time pass pleasantly, and condemned the application of the moral to any tale or story used in addresses to scholars.

MISS MARION GREEN (Kentish-town) maintained that it was not the duty of teachers simply to interest their children, but whatever we had to teach we should try to give them the very best.

Mr. I. M. WADE considered that in Sunday-school teaching the religious element should be kept very prominently in view. He condemned the use of works of fiction as class books, though in the hands of a good teacher they might be very useful by way of illustration. He feared very much that the time was coming when class teaching would have to be discontinued, and collective lessons take its place. In choosing a superintendent the teachers ought to

select a religious-minded man; he also should be methodical. In the work of the Sunday-schools the congregations must render help. He concluded by calling attention to and recommending the use of the recently published "Short Sermons for Children."

The Rev. F. W. SUMMERS held that the children were to be thought of first. Teachers should feel that they are engaged in the salvation of their children. It was teachers that were wanted far more than the tools. He pointed out that the Bible is not taught in the day-school, and that we are therefore bound to teach the Bible. Parents sent their children to Sunday-school to be taught religion, and if they were not taught that they were being invited to come under false pretences.

Mr. HOWARD CLARKE maintained that religion can sometimes be taught better out of other books than the Bible. A teacher ought to get to know his children, as by that means a bond of mutual love would be formed. He should go to their homes, and have them to his own.

The Rev. R. SPEARS said we wanted to make the children feel that they have to help others. He did not want the congregation to help in the school-work; the children should be taught that they would some day become teachers themselves. He had found that doing this was a great assistance to him in preserving order.

Mr. ROBINSON (Manchester New College) considered that the great thing wanted was sympathy. He approved of teaching by parable.

Mr. BARTRAM urged more attention being given to the Sunday-school libraries, which were often formed without sufficient care. It was no use having good books in use in the school if during the week the literature in the hands of the children was antagonistic to the teaching in the school. Teachers should interest themselves in the books their scholars read.

MISS GERTRUDE MARTINEAU desired to put in a word for the younger teachers. She had often found at meetings like these a too high ideal was pitched, and that teachers went away discouraged. Such expressions as "we had to seek the salvation of the children," "we ought to teach the Bible and religion," though she did not know what the latter meant, ought not to be used. If young teachers were told that they were to do their best to help their children they would not feel such a deep sense of responsibility as the high-sounding phrases to which she had referred led them to feel.

MISS CONSTANCE MARTINEAU, referring to some remarks that had fallen from a previous speaker as to a very large percentage of juvenile prisoners having been at Sunday-schools, expressed her belief that on inquiry it would be found that religion had been presented to them in a very perfunctory manner. An industrial schoolmaster being once asked whether a boy under his care was getting on, and whether he told the truth, replied that that was hardly to be expected yet, but he had nearly learnt the creed.

Mr. W. H. DRUMMOND mentioned that a good way to carry out Mr. Bartram's suggestion was the use of library cards, such as were issued by the Sunday School Union. This had been found useful in the Hampstead School.

MISS MARIAN PRITCHARD ("Aunt Amy") thought that teachers could not begin too early. She began when six years old, and recollected how proud she was to have a pupil younger than herself to show some pictures to. She would like to see a teacher to every two scholars, if possible, and hoped that the class system would long continue. In answer to a question from the Chairman, Miss Pritchard stated her experience as to the answers to her "Aunt Amy" questions. She certainly was surprised and somewhat shocked to find children of well-known Unitarians using expressions that might have been expected only from the rigidly orthodox.

Mr. F. ALLEN maintained that the main object of the Sunday-school was to teach religion, and this should be kept prominently in view.

A vote of thanks to Dr. Drummond for his sermon and to Miss Swanwick for her paper was proposed by the CHAIRMAN, and seconded by Mr. F. W. TURNER, and suitably acknowledged, and with this a lively and interesting conference closed.

MIDLAND CHRISTIAN UNION.

The annual meeting of this Union was held on Monday at Oldbury. The proceedings commenced with a sermon, preached by the Rev. W. C. WALTERS, of Kidderminster, in the absence of the Rev. W. H. Channing through illness. In the evening a public

meeting was held in the school room, when delegates were present from the various churches connected with the Union, viz., Birmingham, Oldbury, Dudley, Coaseley, West Bromwich, Whitechurch, Tamworth, Kidderminster, Stourbridge. Mr. C. HARDING (Birmingham) presided. There was a large attendance.

The Rev. W. C. WALTERS read the annual report, which stated that the reports from all the churches spoke of improvement in one or more branches of Church work. Assistance had been rendered to Walsall, West Bromwich, Whitechurch, and Tamworth. At Walsall a large amount of money had been raised for renovating the chapel and rebuilding the school room, and the debt incurred was now nearly cleared off, and the efforts of the congregation would be next directed to lessening the burden on the Union. At West Bromwich a good work had been done. A commodious school had been opened, and since its opening the number of scholars had been more than doubled. At Whitechurch, where the Rev. A. Lancaster had recently settled, the congregation, although poor, had raised for its own congregational purposes nearly £100, and a special effort was being made to clear off a debt of £180 on the school buildings. Tamworth was perhaps the most signal instance of success which the Union had to report. At the commencement of 1881 the committee of the Union had a balance of £57 due to the treasurer. By the end of the year this had increased to £106. Some outstanding subscriptions would slightly reduce this. The contributions during the year amounted to £123, which was a smaller amount than had been received since 1869. A canvass made by the treasurer had resulted in donations to the amount of £106, which would free the Union from debt, and increase the subscription list £20.

On the motion of the Rev. Dr. COLLIER, of Birmingham, seconded by the Rev. R. E. BIRKS, of Tamworth, the report was adopted.

Mr. W. P. Greenway, of Dudley, was re-elected president for the ensuing year. The other officers and committee were afterwards elected.

Addresses were delivered by the Revs. H. McKEAN, J. HARRISON, Dr. LAIRD COLLIER, W. CAREY WALTERS, and H. EACHUS.

Votes of thanks were passed to the retiring officers, to Mr. Walters for the sermon, and to the Oldbury Society for entertaining the members of the conference at tea.

HACKNEY.—On Thursday evening last a large congregation assembled in the New Gravel Pit Church to celebrate the opening of the new organ, generously presented to the church by Mrs. Joseph Bateman, widow of the well-known Dr. Bateman, of Walthamstow. The organ was built by Messrs. Booth and Hepworth, Otley, Yorkshire, having compass of manuals, CC to G in alt., 56 notes, and a compass of pedals, CCC to tenor F, 30 notes. The recitals were well rendered by the organist of the church, Mr. William Tate, and the singing of the airs by Miss Agnes Rawson and Mr. R. Williamson left nothing to be desired.

SHEFFIELD.—The *Sheffield Telegraph* gives the following interesting account of great improvements in our chapel here:—"There remains nothing 'upper' about the Upper Chapel. The roof has gone. There will soon be nothing 'lower,' as the floor is going, too. When the trustees have done their work, the chapel will remind one of the Highlander's gun, which had a new lock, stock, and barrel. To my intense sorrow I see the cosy old pews, which were so many reserved compartments in which the worshippers could do as they liked, have all been turned out, and brand new cut-down pews, in which you are compelled to be seen of all men (any others), are to take their places. Perhaps, after all, it matters little. Since the Rev. Eli Fay came to the place five and a-half years ago there has been very little sleeping at the Upper Chapel. He has an inconvenient way of saying things which make people listen, and think, and listening and thinking are not conducive to comfortable repose. They are a good congregation at the Upper Chapel, and they are likewise rich in this world's goods. They have given Sheffield more Mayors and Master Cutlers than any other church or chapel in the town, and I believe they have also given Sheffield more magistrates and found them less work to do. Mr. Fay's pastorate has been an energetic one. When he came to Norfolk-street neither the inner nor the outer temple at all resembled the gate which was called beautiful. But under his ministry the congregation has very greatly increased, and the Channing Hall was but the beginning of a series of improvements upon

which the trustees had determined. Now but little besides the walls of the chapel remain. It is to have a new roof and a new floor, and to be repewed and repainted. The ceiling is to be panelled in wood, and to be decorated by Mr. Hugh Stannus, of London. The pews are to be of the best pitch pine, and to be upholstered in crimson rep. The organ is now in Manchester undergoing complete restoration and considerable enlargement. The old school building is to be converted into class-rooms for the use of the Sunday-school. In short, everything in and about the chapel is being put in thorough order, and all this, as Scotch parsons say, is the practical outcome of the new life and the steady growth of the congregation. Mr. Fay, by his intellectual vigour and remarkable ardour, has won for himself a distinctive position in the town; and it does not imply any endorsement of his theological views to admit that he deserves the recognition he has attained. There is something about the American minister to which the English instinct does not take kindly. Mr. Fay, perhaps, has fewer of these unlikeable points than others, and he is never so happy or so popular as when he keeps his energy fixed on "Upper" affairs, and ceases to oppose his ordinance to our ecclesiastical canons.

Obituary.

HENRY WADSWORTH LONGFELLOW.

We deeply regret to announce the death of this eminent man, at a quarter past three p.m. on Friday, March 24.

Henry Wadsworth Longfellow, the most popular of all living poets—not excepting even Mr. Tennyson—was born at Portland, Maine, February 27, 1807, "in an old square wooden house upon the edge of the sea." He was a son of the late Hon. Stephen Longfellow, and a descendant of William Longfellow, of Newbury, Massachusetts. This last-named gentleman was a native of Hampshire, England. He was born in the year 1651, and emigrated to Newbury, Massachusetts, where, at the age of twenty-five, he married Annie Sewall. He ended his career by being accidentally drowned in an estuary of the St. Lawrence, in 1690. The poet is descended on the mother's side from John Alden, who went over to America in the Mayflower, and was the first man that landed at Plymouth.

Entering Bowdoin College at the age of fourteen, Mr. Longfellow graduated in 1825, and subsequently devoted himself for a short time to the study of the law. When only eighteen years of age he received the appointment of Professor of Modern Languages in his *Alma Mater*—an appointment that is probably unprecedented in the annals of literature, but for which the young student appears to have been well and amply qualified. In 1826 he proceeded to Europe, and spent three years and a half in France, Spain, Italy, Germany, Holland and England. The results of this tour are apparent in his early works, the traveller having become thoroughly imbued with the spirit of various European literatures. In 1829 Mr. Longfellow returned to his native country, and two years afterwards married. In 1835 he succeeded Mr. George Ticknor as Professor of *Belles Lettres* in Harvard College, and the same year he paid a second visit to Europe; Denmark, Sweden, Holland, Germany, the Tyrol and Switzerland were all visited in succession. During his stay at Rotterdam Mr. Longfellow had the misfortune to lose his wife, and this event invested "the ancient city with an undying interest in his memory." Some years later he visited Europe for a third time, and in 1843 he again married. In 1854 he retired from his professorship in Harvard College—which he had held for twenty years—in order to devote himself exclusively to literary pursuits. For upwards of forty years he has occupied the Craigie House, Cambridge, the headquarters of General Washington after the battle of Bunker's Hill. The history of Craigie House (which has been the residence of many distinguished Americans) is agreeably narrated in the "Homes of American Authors," by Mr. G. W. Curtis.

The mere mention of the works of this author would occupy a considerable space. Very early in life we find him a contributor to the *North American Review*, and two of his papers in that well-known periodical, entitled respectively "An Essay on Sir Philip Sidney's Defence of Poesy," and the "Moral and Devotional Poetry of Spain" attracted great attention. But original poetical composition also early engaged his attention, and before the age of

eighteen he had written "Woods in Winter," "An April Day," and other popular short pieces. Alike in matter and style these poems must be pronounced remarkable as the production of a mere youth. One who was no mean poet himself wrote of Longfellow in 1840: "The poetry of Mr. Longfellow is marked by a very vivid imagination; great susceptibility to the impressions of natural scenery, and a ready perception of the analogies between natural objects and the feelings of the human heart. But, besides this, he possesses an extraordinary command over the powers of language, and turns it into any form at will—

'Untwisting all the chains that tie
The hidden soul of harmony.'

Mr. Longfellow's "Outre Mer: a Pilgrimage beyond the Sea," the first of his prose works, appeared in 1835, and was followed two years later by "Hyperion, a Romance." So popular was the latter work that fifteen thousand copies of it were sold in twenty years. An English critic, the late George Gilfillan, interpreted the general feeling in regard to this work when he described its charm as lying "partly in the 'excelsior' progress of the hero's mind, partly in the sketches of the great German authors, and principally in the sparkling imagery, and waving billowy language of the book. Longfellow in this work is Jean Paul Richter, without his grotesque extravagancies, or riotous humour, or turbulent force." It was undoubtedly a most successful effort in romantic fiction. "The Voices of the Night," a series of poems containing some of the most pathetic utterances of the poet, were published in a collected form in 1839. Who has not been moved by the solemnity which pervades the "Hymn to the Night," "The Reaper and the Flowers," "The Light of Stars," "Footsteps of Angels," and "The Midnight Mass for the Dying Year?" In all these poems the author directly appealed to the human heart, and awoke in it responsive chords. The sale of this and other works appears almost fabulous. In 1857, that is, only eighteen years after the first publication of the "Voices of the Night," forty-three thousand copies had been disposed of, and it is not too much to assume that since that time the number of copies has been doubled.

In 1841 Mr. Longfellow published his "Ballads and other Poems," a collection including those favourite lyrics "The Village Blacksmith," "The Skeleton in Armour," and "The Wreck of the Hesperus." Edgar Allan Poe, with a personality to be regretted as coming from a brother poet, attacked this volume on the ground that the writer regarded the inculcation of a moral as essential. The highest morality is taught by the greatest poets, and it is somewhat extraordinary to find this objected to. To the manner of teaching morality objection may frequently fairly be taken, but this is another matter. The same critic adversely reviewed the "Poems on Slavery" and "The Spanish Student," alleging that "a man of genius has no business with these hybrid and paradoxical compositions." Poe, however, stood alone; Mr. Whipple representing the popular sentiment when he observed that in "The Spanish Student" Mr. Longfellow most strikingly manifested the affluence of his imagination in images of grace, grandeur and beauty. "None of his other pieces so well illustrate all his poetical qualities—his imagination, his fancy, his sentiment and his manner. It seems to comprehend the whole extent of his 'genius.'" In 1846 appeared "The Belfry of Bruges, and other Poems," and in 1847 "Evangeline: a Tale of Acadie." This picture of life in primitive Nova Scotia is charged with tenderness, and distinguished for the intensity of its local colouring. The historical incidents upon which this beautiful legendary poem are founded are now matter of almost universal knowledge. The inhabitants of Acadie, or Nova Scotia, having been suspected of giving assistance to the French (their ancestors) by the British Government, were exiled from their homes under circumstances of great hardship, and distributed over other English colonies. Out of the sufferings of some of these expatriated people the poet has woven a touching narrative, interspersed with passages of exquisite description of natural scenery. The story of Gabriel and Evangeline, with its tragic ending, is told with genuine pathos, and the poem remains one of the best monuments of its author's genius. A distinguished English painter, Mr. T. Faed, R.A., gave an admirable representation of Evangeline, and Mr. Longfellow, in acknowledging the excellence of the picture, wrote:—"I am delighted with the work, both in conception and execution, and have written to Mr. Faed to express my acknowledgment for this mark of his consideration

and my appreciation of the very great beauty and feeling of his illustration."

After the publication of "Kavanagh," a story of New England life, Mr. Longfellow devoted a considerable portion of his learned leisure to the compilation of "The Poets and Poetry of Europe," embracing biographical notices and translations from the earliest period to the present time. No fewer than three hundred and sixty authors are laid under contribution in this work, and Mr. Longfellow—whose linguistic powers are well known—has himself translated poems from the Anglo-Saxon, Swedish, Dutch, German, French, Italian, Spanish, and Portuguese. In 1855 was published "The Song of Hiawatha," a poem which has enjoyed an almost unprecedented run of popularity. It is not unworthy of the designation which has been claimed for it of an Indian Edda. In indicating its origin, the author states that it is founded on a tradition prevalent among the North American Indians, of a personage of miraculous birth, who was sent among them to clear their rivers, forests, and fishing grounds, and to teach them the arts of peace. He was known among different tribes by the several names of Michaboa, Chiabo, Manabozo, Tarenawagan, and Hiawatha. Into the old tradition were woven other curious Indian legends. The scene of the poem is among the Ojibways, on the southern shore of Lake Superior, in the region between the Pictured Rocks and the Grand Gable. Within a month after the publication of this poem ten thousand copies had been sold, and in two years and a half the number had risen to fifty thousand—figures to which we can offer no parallel in the sale of works by our English poets. "Hiawatha" exhibits much picturesque grandeur in its descriptions of river and mountain scenery. A charge was made against the writer that in its production he had borrowed "the form, spirit, and many of the most striking incidents of Kalevala"—the great national epic of the Finns—but the groundlessness of this allegation was conclusively proved. The English and American critical journals vied with each other in commending the striking poetic merits of this production, and by many persons on both sides of the Atlantic it was regarded as the poet's most original work. Not long after its issue the poem could be readily procured in London, Paris, Rome, Vienna, Hamburg, Amsterdam, Brussels, Basle, Turin, Trieste, Venice, and Verona. Mr. Bright, in a speech at Manchester, after making some references to Mr. Tennyson's war lyrics, said:—"I have had the opportunity lately of reading a poem from another country, written by the American poet Longfellow—a poem which treats of the legends of the Indian tribes—and, while I have turned from the poem of our poet Laureate ('Maud'), in which I find him descending to slang of almost the grossest character, I turn with delight to the exquisite poem which has come to us from the other side of the Atlantic." Another eminent man, superior as a critic to Mr. Bright, viz., Cardinal Wiseman, also confessed his high admiration for this poem.

Another narrative poem by Mr. Longfellow, which acquired great popularity, was "The Courtship of Miles Standish," published in 1858. Written in the hexameter measure, it is concerned, like others of its predecessors, with American history, in the "long-ago." Miles Standish is a fine, stalwart soldier, but while he gives the title to the work, the main interest centres in the history of the Puritan maiden, Priscilla. Though the strong warrior is not afraid of the perils of the field, he quails before a personal courtship of the modest and beautiful Priscilla. He accordingly woos by proxy, but with disastrous results. Sending as his representative, John Alden, a handsome, attractive youth, the latter wins the maiden's heart ere he is aware of the fact, but Priscilla archly reveals the state of her own feelings by the question, "Why don't you speak for yourself, John?" He improves his opportunities accordingly, and Standish afterwards puts the best and most graceful face upon the affair that he can. In all probability this story would have been more popular still but for its setting. Both this and other works of the poet have been admirably illustrated by English artists. In 1864 Mr. Longfellow again appeared as an author with "The Tales of a Wayside Inn," a volume which "connects the nature of the New World with the pathetic romances and stirring Northern legends of the Old." Some of these tales are exceedingly quaint, and all are tinged with a spirit at once elevated and practical. The "New England Tragedies," issued in 1868, consist of two dramas, entitled "John Endicott," a tale of the persecution of the Quakers, 1665; and "Giles Corey of the Salem Farms," a tale of the witchcraft times, 1692. These tragedies excellently reflect the man-

ners and spirit of the old Puritan days. They were succeeded in 1870 by "The Divine Tragedy," a volume consisting of the leading passages of the life of Christ, pictured as a dramatic poem—in effect, a poetic version of the chief events of the Gospel, arranged in the order of time. Not long afterwards came "Christus: a Mystery." Three dramatic poems, hitherto detached, were now grouped into a unity of poetic effort, in the following order—Part I. "The Divine Tragedy;" Part II. "The Golden Legend;" Part III. "New England Tragedies." Prologues and interludes furnished the connecting links between these poems, and the author added a concluding section, wherein he epitomised the teachings of the whole. Mr. Bayard Taylor, in reviewing this volume, observed that "the publication of the 'Divine Tragedy' marks the most important period of the life of its illustrious author, and thus becomes an event of special significance in American literature. The theme, so old and so often attempted, is in itself almost a challenge. As no sect can specially claim, so none can reject, the Christ he has transferred from the Gospels. What Mr. Longfellow has not done in the work is even a more striking evidence of his genius than what he has done."

In 1872, "Three Books of Song" appeared. The first part of this work consisted of a second series of the "Tales of a Wayside Inn." Again the legends are distinguished for their high moral purpose. The second book is the drama of "Judas Macabæus," which deals with the struggle of the Jews for the religious independence of their nation. Part third consists of translations from the Persian, French, German, and Italian. "The Hanging of the Crane" was published in 1874, succeeding a volume of miscellaneous poems entitled "Aftermath;" the "Masque of Pandora" was published in 1875, also a graceful poem, "Morituri Salutamus," written for the fiftieth anniversary of the class of 1825 in Bowdoin College, and forming a touching remembrance of departed days; and "Kéramos" appeared in 1878.

We have already referred to the popularity of Mr. Longfellow's works, but it may now be stated that up to the year 1857 the American editions alone reached a sale of three hundred and twenty-five thousand copies. Since that time the sale in the United States, taking a most moderate computation, must have touched at least half a million of copies, and if we include the sale in England, and the Colonies as well, we should have, no doubt, a total number of upwards of one million copies of the works of this one poet in circulation. Amongst modern writers, only Dickens, in fiction, can equal the favour with which he is regarded.

Mr. Longfellow is the Psalmist amongst modern poets, and the union of so much music with sweetness, strength, and simplicity, has rarely been witnessed. He is the poet of the poor and the illiterate as well as of the learned and the wealthy. His language is of the clearest, and there is probably not one passage in his works which cannot be readily understood by the most casual reader, even if his allusions cannot always be traced. The reason why he has such a hold upon mankind must be sought for chiefly in his earnestness, and in his faith in man and the Divine. His poetry is soothing and elevating; and no one can lay down his books without feeling that the writer has done something towards alleviating the burden of humanity. As one who best understood him remarked:—"The secret of his popularity as a poet is probably that of all similar popularity—viz., the fact that his poetry expresses a universal sentiment in the simplest and most melodious manner. Each of his most noted poems is the issue of a feeling common to every mind in moods into which every mind is liable to fall. Thus, 'A Psalm of Life,' 'Footsteps of Angels,' 'To the River Charles,' 'Excelsior,' 'The Bridge,' 'The Gleam of Sunshine,' 'The Day is Done,' 'The Old Clock on the Stairs,' 'The Arrow and the Song,' 'The Fire of Driftwood,' 'Twilight,' 'The Open Window,' are all most adequate and inexpressibly delicate renderings of quite universal emotions. There is a humanity in them which is irresistible in the fit measures to which they are wedded. If some elegiac poets have strung rosaries of tears, there is a weakness of woe in their verses which repels; but the quiet, pensive thought—the twilight of the mind, in which the little facts of life are saddened in their relation to the eternal laws, time and change—this is the meditation and mourning of every manly heart, and this is the alluring and permanent charm of Longfellow's poetry." Into every part of the habitable globe Longfellow's lyrics have penetrated. The spirit which permeates them all is excellent and pure, and calculated to lift humanity out of its misery and degradation. They bear the message of hope for the whole human race.

That singular peculiarity of his mind by which he is able to assimilate alike the lessons of the past and the present has been well defined by a living critic. "It is at once his aid and his merit," says this writer, "that he can reproduce the choice pictures of the past and of other minds with new accessories of his own, so that the quaint old poets of Germany, the singers of the past centuries, the poetical vision and earnest teachings of Goethe, and the everyday humours of Jean Paul, as it were, come to live among us in American homes and landscape. This interpretation in its highest form is one of the rarest benefits which the scholar can bestow upon his country. The genius of Longfellow has given us an American idyl, based on a touching episode of ante-revolutionary history, parallel with the 'Hermann and Dorothea' of Goethe; in the exquisite story of 'Evangeline' has shown us how Richter might have surveyed the higher and inferior conditions—the schoolmaster, the clergyman, the lovers, and the rustics of a New England village in his tale of 'Kavanagh'; has reproduced the simple elegance of the lighter Spanish drama in his play of 'The Students'; and in his 'Golden Legend' has carried us, in his ingenious verse, to the heart of the Middle Ages, showing us the most poetic aspects of the lives of scholars, churchmen, and villagers; how they sang, travelled, practised logic, medicine, and divinity, and with what miracle-plays, jest, and grim literature they were entertained. His originality and peculiar merit consist in these felicitous transformations. If he were simply a scholar, he would be but an annalist, or an annotator, but being a poet of taste and imagination, with an ardent sympathy for all good and refined traits in the world, and for all forms of this objective life of others, his writings being the very emanations of a kind, generous nature, he has succeeded in reaching the heart of the public. All men relish art and literature when they are free from pendency. We are all pleased with pictures, and like to be charmed with thinking nobly and acting well by the delights of fancy." This criticism, nevertheless, admirable and searching as it is, still leaves something to be desired in estimating Longfellow's influence. Many poets have shown similar qualities to those enumerated, but they have failed to acquire a permanent hold upon men. We must go deeper, and come to the moral force, amongst other qualities, so conspicuous in Longfellow. We see him take the deeper, softer emotions of the human heart, and play upon them at will. In such poems as "Resignation" he touches the pathetic chord, and few have shown an equal mastery over the "music of sorrow." He teaches us that the lessons of death are full of a hidden meaning instinct with hope, and demonstrates that it is the office of the poet to bring these lessons forth, and set them strongly in the light on behalf of his fellows. He is, moreover, the foe of war, as his noble verses on the "Arsenal at Springfield" testify. He anticipates the time when the world shall be lapped in peace, and when

"Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease,
And, like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say 'Peace!'"

"Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies;
But, beautiful as songs of the immortals,
The holy melodies of love arise."

He is also a patriot, as witness the lyric, "The Building of the Ship." But not confining himself to an affectionate regard for his own country, his sympathies are cosmopolitan; and his Christianity and his natural sentiments alike revolt from the practice of slavery. Longfellow laboured energetically with Channing and others to sweep away the nefarious traffic in human lives. His poems upon slavery are full of moral indignation, and gleam with the electric current of sympathy with the oppressed. Perceiving the danger of the traffic to the Commonwealth, he compared the poor, despised slave with Samson, who might one day rise and avenge himself upon his enemies by pulling down the pillars of the State. The champions of human freedom have fortunately lived to see the curse of slavery removed from the States.

Longfellow is successful in three kinds of poetic effort—the descriptive, the dramatic, and the lyrical. Facile in depicting the moods of Nature, he has also considerable power in the delineation of human passion. This will have been gathered from what we have already remarked in mentioning his various works in their chronological order. The dramatic faculty, however, is not so strong in him as the lyrical. A comparison between "The Spanish Student" and such stirring lyrics as "Victor Galbraith" will clearly show this. He is emphatically a poet of the

people, and, as one writer has remarked, there is no greater lack in English literature than that of such a poet—"one who shall be to the labouring classes of England what Goethe is to the peasant of Germany. He was a true philosopher who said, 'Let me make the songs of a Nation and I care not who makes its laws.' There is one writer who approaches nearer than any other to this standard; and he has already gained such a hold on our hearts that it is almost unnecessary for me to mention his name. Our hemisphere cannot claim the honour of having brought him forth; but still he belongs to us, for his works have become as household words wherever the English language is spoken. And, whether we are charmed by his imagery, or soothed by his melodious versification, or elevated by the high moral teachings of his pure muse, or follow with sympathising hearts the wanderings of 'Evangeline,' I am sure that all who hear my voice will join with me in the tribute I desire to pay to the genius of Longfellow." In our admiration for his original poems, we must not omit to mention the many masterly translations which Mr. Longfellow has executed. His first published work was a translation of Don Jorge Manrique's fine ode on the death of his father. His latest is an admirable selection, entitled "Poems of Places." The two volumes devoted to England and Wales take a very wide range, and form as pleasant reading as can well nigh be conceived. Mr. Longfellow states that this collection has been made partly for the pleasure of making it, and partly for the pleasure he hopes it may give to those who shall read its pages. "It is the voice of the poets expressing their delight in the scenes of nature, and, like the song of the birds, surrounding the earth with music. For myself, I confess that these poems have an indescribable charm, as showing how the affections of men have gone forth to their favourite haunts, and consecrated them for ever." The collection teems with descriptions of the natural beauties of the mother country.

Many of Mr. Longfellow's works have been translated into continental languages. Mr. J. T. Fields, an intimate friend of the poet, furnishes some interesting details respecting his methods of composition. The famous lyric, "Excelsior," was written late one autumn evening, in 1841, when the word happened to catch his eye upon a torn piece of newspaper. Longfellow's imagination was at once kindled; he seized the first scrap of paper at hand, and immediately penned the stanzas which have since become "familiar in our mouths as household words." The "Psalm of Life" sprang into being one bright summer morning in Cambridge, as the writer sat between two windows at a small table in the corner of his chamber. Several of his poems were composed at one sitting, and in a brief period, his inspiration coming not by single lines but by whole stanzas. That powerful ballad, "The Wreck of the Hesperus," was written during one night after a very violent storm, and the clock was striking three as he finished the last stanza. His writings have not been the productions of protracted labour. It may be mentioned here that a short time ago the "spreading chestnut tree," immortalised in the "Village Blacksmith," was cut down, and that the children of Cambridge subscribed to have an arm-chair made from it, which in due course was presented to Mr. Longfellow. He returned his thanks for the well-timed present in a beautiful and touching poem.

Some years ago Mr. Longfellow had the misfortune to lose his second wife by a very painful death. A muslin dress which she was wearing having accidentally caught fire, the flames could not be extinguished until she had sustained fatal injuries. The poet has a family of three sons and two daughters. One of his sons, Mr. Ernest Longfellow, who is an artist of repute, has recently made the tour of Europe.

Ten years ago Mr. Longfellow once more visited England, when the honorary degree of D.C.L. was conferred upon him by the University of Oxford. This was in July, 1869, and a few years later he was elected a member of the Russian Academy of Science. In 1874 he was nominated to the Lord Rectorship of the University of Edinburgh, and although he was defeated by Mr. Disraeli, the large number of votes he received attested his popularity in the Modern Athens. In religion he was a Unitarian, but he delighted in a high liturgical form of worship. As may be gathered from his writings, he was a passionate admirer of art, and of the beautiful in every shape. His brother is a Unitarian minister still living, the Rev. Samuel Longfellow, himself a sacred poet and hymnologist of no small reputation.

The funeral ceremony took place at Mount Auburn Cemetery on Sunday last, and large numbers

of Americans were present to pay the last tribute of respect to their distinguished countryman. Among these were Ralph Waldo Emerson, J. Greenleaf Whittier, Oliver Wendell Holmes, Alexander Agassiz, Mrs. Louis Agassiz, President Eliot (Harvard College), Bronson Alcott, Richard H. Dana, and George William Cortis. The funeral address was pronounced by Professor Everett (Unitarian), but it took the form, not of an elaborate eulogy of a world-renowned poet, but rather of a brief and simple memorial of a neighbour, a townsman, and a friend, who was also a poet. The arrangements altogether were studiously simple, a single spray of passion-flower laid across the plain coffin, symbolising the fervent affection and unity of thought towards the departed, which could not have been more suggestively conveyed by the utmost profusion of wreaths and immortelles.

PROFESSOR THOMAS HILL GREEN, M.A., died at Oxford on Sunday at the age of forty-five. After a brilliant career as an undergraduate at Balliol, where he took his B.A. degree in 1859, and after writing the English Essay (1862), Mr. Green was made Fellow and Tutor of his College, and for many years undertook more especially the philosophic teaching of the Honour students. His great and recognised success in his work, as a teacher mainly of the Hegelian School of Philosophy, brought him not only the affection and esteem of a large circle of pupils, but also led to his appointment as Whyte's Professor of Moral Philosophy, vacant by the resignation of Mr. Wilson, the late President of Corpus Christi College. Relieved by this of the main part of his college duties, Professor Green was now able to give more time and attention to political and social questions, especially as they affected the welfare of the city of Oxford. A strong and sound Liberal, he took an active part in the political education of the citizens, and his speeches, whether as an advocate of Liberal opinions or of temperance, of which he was a warm supporter, will long be remembered in Oxford. The respect felt for his high character and abilities led the citizens to desire his presence in the Town Council, to which he was elected six years ago for the North Ward, and in this double and unique position of University Professor and Civic Councillor he exerted all, and more than all, his strength in advancing and developing education. His liberality dwelt harmoniously with a strong personal piety; as Fellow of Balliol, though a layman, he claimed and exercised his right of preaching in the College Hall; a sermon of his on the Holy Communion was privately printed and circulated among his friends. Otherwise Professor Green has not left behind much to give evidence of his high literary powers. His edition of Hume's Essays has taken a place among standard textbooks.

THE LIBERAL SOCIAL UNION.—The monthly meeting of this Society was held on Thursday evening, at the rooms of the Society of British Artists, Suffolk-street, Pall Mall, which were hung with the pictures of the Exhibition just opened. Mr. Alfred Preston occupied the chair, and there was an unusually large attendance. A paper was read by Mr. Moncure D. Conway, M.A., on "Carlyle, and Hero-Worship." Mr. Conway's address chiefly related to Carlyle's "Reminiscences," a book which he thought an unfortunate manifestation of irritable temper and cynical personal criticisms; and of the "Heroes and Hero Worshipers," which greatly exaggerated, as the Essayist maintained, the characters and influence of his "heroes," and ignored their defects and limitations. In the course of the discussion that followed Mr. Wade expressed his disappointment with the paper, which he regarded as lowering Carlyle's character by dwelling on the small personal matters in the "Reminiscences" and the defects of his genius. Mr. Cullis expressed his concurrence with Mr. Wade, and thought that while Mr. Carlyle might say "Save me from my friends," he would probably add that it was best that the whole truth should be thought and said about him. Mr. Reed vindicated the Essay, and maintained that Carlyle's teaching on hero-worship was exaggerated and distorted. At the same time, the earnest love of truth which he breathed into an age of idolatry and shams was his essential characteristic that made him an inspiring influence in this modern world. The Rev. Slade Jones expressed his regret at some of the views expressed by Mr. Conway, especially when he spoke of Christ as partaking of the limitations of his age. Mr. Eiloart disapproved of many of the views of the Essayist, and spoke feelingly of Carlyle's worship of his wife. Mr. Rees and one or two other speakers added a few

remarks, and Mr. Conway's reply, explaining and vindicating some of the views he has expressed brought to a close an unusually interesting and animated discussion.

MR. SAMUEL JOHNSON died recently at his home in North Andover, Massachusetts. Mr. Johnson was a scholarly writer on Oriental religions, and was engaged on his third volume, "The Religions of Persia," when overtaken by the illness of which he died. Mr. Johnson was a prominent advocate of Abolitionism, and a member of the Free Religious Association, and was formerly a Unitarian minister.

MARRIAGE.

RYLAND-GLADSTONE.—On the 29th ult., at the Church of the Messiah, Birmingham, by the Rev. H. W. Crosskey, Sidney Proctor, son of Thomas Ryland, of Erdington, to Annie Whitfield, daughter of Thomas Gladstone, of Edgbaston.

DEATHS.

FLETCHER.—On the 24th ult., Helen Fletcher, widow of the late J. Shepherd Fletcher, M.D., Hope House, Kersall, Manchester, aged 58 years. No cards.

OGDEN.—On the 26th ult., at Lakefield, Lancashire, J. R. Ogden, Esq., J.P. for the county of Lancaster, aged 75.

Our Calendar.

SUNDAY, APRIL 2.

LONDON.

Rev. P. H. WICKSTEAD, at Little Portland-street Chapel, at 11.15 A.M. At 7 P.M., the Rev. W. CAREY WALTERS, on "Eternal Hope."

Rev. J. WORTHINGTON, at Effra-road Unitarian Church, Brixton, at 11 A.M. At 7 P.M., the Rev. E. M. GELDART, M.A., on "The Fate of an Unbeliever."

Rev. ROBERT SPEARS, at Wandsworth Unitarian Chapel, Tonsley-hill, East-hill, at 11 A.M. At 7 P.M., Rev. W. COPELAND BOWIE.

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., by WM. LANT CARPENTER, Esq., B.A., B.Sc., F.C.S., on "The Telephone, Microphone, and Photophone." (Illustrated by Experiments and the Oxy-hydrogen Lanterna.)

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Alzog's (Rev. J.) Manual of Universal Church History, Vol. 4, 7/6

Charles Dickens Birthday Book (The), compiled and edited by his Eldest Daughter, 12/

Campbell's (A. A.) Sermons preached before the Queen at Balmoral, 4/6

Canning's (Hon. A. S. G.) Lord Macaulay, Essayist, and Historian, 6/

Finney (C. G.), an Autobiography, 5/

Heine's (H.) Religion and Philosophy in Germany, translated by John Snodgrass, 6/

Hiawatha, and other Legends of the Wigwags of the Red American Indian, compiled by C. Matthews, 5/

MR. WALTER MAWER, Sunday School Association Office 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

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A Notable Secession from the Vatican. By Dr. NEVIN.

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(1) By J. H. SHORTHOUSE.—(2) By J. H. CLAPPERTON.

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HENRY IERSON, Secretary.

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Morning Service, 11 A.M.: Evening Service, 7 P.M. Offertory.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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No. 2076.]

LONDON, SATURDAY, APRIL 8, 1882.

[PRICE 5D.]

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THE DECAY OF PREACHING.

DEFECTIVE TYPES.

RETURNING once more to the Rev. J. P. MAHAFFY'S interesting book, to which we have referred in two preceding articles, we have to consider now some "defective types" of preaching. Here our author speaks with all the experience of an old theological lecturer, although many of his remarks apply more particularly to the somewhat exceptional position of the Irish Episcopal Church, with its intensely narrow dogmatism, which has banished Broad Churchism to the more congenial soil of England, than to either the Established Church or any of the more cultured Nonconformist Churches of this country.

Defective types of preaching are due rather to defective training than to want of ability. Men fall into extremes, and are guilty of exaggerations because, according to our author, they have not been carefully warned to maintain the *balance* of Christian doctrine. Mr. MAHAFFY himself, we presume, is a divine of unimpeachable orthodoxy, but it is not a little significant of the altered tone of some of the leaders of thought in even the old strongholds of the Evangelical faith that he deprecates in almost as strong terms as we could use the general types of exaggeration to be found in the average doctrinal preaching of the day. Take, for example, the two instances he gives of errors in preaching.

One is to be found in the numerous discourses still to be heard in most of the popular pulpits, both of the Established and Nonconformist Churches, which "profess to explain the Atonement of CHRIST as a sort of bargain or equivalent offered to GOD for the sins of mankind. The demands of the

Creator are set down with painful precision, as if they were those of an exacting creditor; and we are told that the magnitude of the payment must be exactly proportioned to that of the debt." No severer indictment, Mr. MAHAFFY justly says, can be brought not only against the mercy but against the justice of the Deity than this account of vicarious punishment; and it is no wonder that the doctrine in its harsher form is vanishing from the real creed of thoughtful persons.

The next "defective type" is the old argument, not to be heard only in remote country places, as Mr. MAHAFFY, seems to imagine, but often in the popular preaching of metropolitan Boanergeses, that the eternal punishment of sinners is to be explained and justified by the fact that sin against an infinite Being is an act of infinite enormity, and therefore necessitates infinite punishment. In the earlier preaching of the Church, as our author reminds us, there was no subject, which obtained more painful prominence than the punishment of the wicked. "Harrowing pictures were drawn of the eternal miseries of the damned, and art was summoned to aid by horrible illustrations the language of the pulpit. It was considered that the terror of hell-fire would be a potent incentive to turn men from vice and heresy, and lead them to embrace orthodoxy and pursue virtue." This reason is still alleged by those who preach their gospel of terror and damnation. The doctrine is profitable and expedient, they say. Whether it is credible or not is quite another matter. Whether it does not create a fearful reaction against all religion is a deeper question still, which they often seem to be incapable of understanding. Mr. MAHAFFY testifies without any reserve that in our day even the orthodox have become undecided about this once cherished dogma; and that "in any educated congregation the majority regard it as a sort of obsolete appendix to their creed, which they lay aside and forget, but which they will not positively deny unless they are pressed."

Akin to this error in preaching is another referred to by our author; the propounding of that Calvinistic side of religion which insists upon the small number of the elect, and the great number of those who will fall short of the kingdom of heaven. The day is gone by when even so great an orator as MASSILLON could terrify a congregation by a sermon on this subject, or when a JONATHAN EDWARDS could make a whole congregation start to their feet with the anxious inquiry trembling on every lip, "How shall we escape the infinite wrath of GOD?" The doctrine of election may be felt a great privilege by many true Christians, adds Mr. MAHAFFY with scarcely veiled sarcasm, and yet to preach it, he says, with special insistence upon its corollary—the multitude of the damned—is an excess of orthodoxy which discredits a modern preacher. He adds that even attacks on extreme Calvinism

are now out of date, and that most people regard it as a waste of energy to combat a doctrine so little in sympathy with the temper of modern society and the belief of most Christians. All this, although it contains no lesson or warning for us, is especially satisfactory as indicating that Liberal thought is permeating the Orthodox world, and in various quarters is fast converting the once popular dogmatic theology into a series of dissolving views.

It is a very suggestive remark that if a modern Protestant and a Christian of the second century met in the flesh they would be astonished at the mutual divergence in their spiritual views; that an absolutely unmodified return to what existed centuries ago is perfectly impossible, since any restoration must contain much that is new, infused into it by the spirit of the age. Hence there is such a thing even in the extreme Protestant forms of religion as "a development of doctrine," or a drifting of public sentiment into changed forms of religious thought and life.

We may pass by what our author says of the *Emotional* extreme and of *Sentimental* appeals, because preachers in our own Churches, whatever faults they may have, are not in the slightest danger of excess in that direction. Our tendency is quite to the opposite extreme of cold propriety and frigid moralising. We seem to have thought that religion was to be acquired only by way of cold argument, and have regarded with suspicion all appeals to the heart as savouring of mysticism. Rational persuasion is, we grant, the noblest and gravest kind of eloquence, and all true preaching is based upon it as the fundamental substratum, but there is no reason whatever why the persuasion which is primarily addressed to the understanding should not be combined with appeals to the emotions and to those deeper sympathies which form the true uniting band of our common humanity. And this kind of preaching when free from artificial rhetoric and mere verbiage will always gain attention and respect, because it is the genuine appeal to the judgment and the affection and the conscience by earnest men speaking with competent knowledge and power on subjects of universal human interest.

DISSOLVING VIEWS OF ORTHODOXY.

IV.—THE SEPARATE PERSONALITY OF THE HOLY SPIRIT.

NOT the above, but "The Doctrine of the Spirit," is the heading given by the Rev. JOHN HUNTER to his fifth discourse on Evangelical truths re-stated. It confirms in a striking manner what we have said before in the course of these criticisms. The distinctive feature of the old Orthodoxy—that which prominently distinguished it from Unitarianism on this subject—is wholly absent. We mean the separate personality of the Holy Spirit as the third person of the Trinity

equal in power and glory to God the Father, and God the Son, and called God the Holy Ghost. This, as every one knows, is the orthodox doctrine, and this there is no attempt in Mr. HUNTER's lecture to prove. This also is the doctrine which Unitarians reject as without valid ground in Scripture, and inconsistent with the doctrine of the Divine Unity. What Mr. HUNTER really gives us is a spiritual interpretation of the doctrine of the Holy Spirit—an interpretation which he might hear given in many a Unitarian pulpit, and in nearly the same terms. We do not wish to imply that our author does not believe in the separate personality of the Holy Ghost as the third divinity in the Godhead, we only say *there is no reference to it* in the discourse of which a tolerably full report is now before us. But to omit this view is to leave out the distinctive feature which separates the current theology on this point from spiritual Unitarianism. The ordinary Unitarian believes in the Holy Spirit as God himself in communion with the human soul, enlightening, sustaining, blessing, inspiring the open receptive spirit at all times. This doctrine of Divine influence is as firmly held by us as by our orthodox brethren. What we cannot accept is the notion that this Divine influence proceeds from the third personal division of the Godhead. This we reject as an ecclesiastical fiction.

The doctrine of the Spirit, Mr. HUNTER says, in substance is this—that God is a living personal spirit, in direct immediate communion with the souls of men, dwelling not only without us, but within us, not only in the immensities of the universe, but in the minds, hearts, spirits, consciences of his children—the Life of their life. In matter and its forces and forms God is immanent, renewing every day the miracle of creation, giving to nature that mysterious power which makes its sights and sounds so quickening to our awe and reverence, and so soothing and uplifting in their influence on the weary heart; but the Spirit which moves on the face of the waters and fills heaven and earth with his glory is present in a special and unique sense in man. We have a nature which makes possible the closest union with God, a nature which is essentially His nature; hence no relation can be so intimate and immediate, and no being so near as God may be to us, so perceptible, apprehensible, accessible. Because we are spiritual beings we are open, as insensate nature cannot be, to “the tides of the Spirit,” and our growing spirituality is a growing revelation of the indwelling God.

What is there in all this inconsistent with Unitarianism? What is it but a fine exposition of the more spiritual side of our belief? It may be that some Unitarians have not given sufficient prominence to this doctrine, but that was not because it did not accord with Unitarian theology. And we think we may venture the opinion that this spiritual Unitarianism is more common in our pulpits to-day than it was a generation or two ago. Under the influence of Dr. MARTINEAU and others a spiritual school has sprung up amongst us which has become the prevailing aspect of modern Unitarianism. By all who belong to this school Mr. HUNTER's exposition would be not only approved, it would be most welcome and acceptable.

In the first part of his discourse Mr. HUNTER speaks of the Holy Spirit as “a natural and universal influence in humanity, the ground of all power, the inspiring breath by which all intellectual and moral energy lives.” This, we believe, is the just view to take. It is also noble and catholic in a high

degree, and regards a great subject in the broadest aspect possible. It rises above all sectarianism, all exclusiveness, all narrow partialities. “The guardian Deity which SOCRATES always felt had directed his course in life was the Spirit of God; and that love of truth and right which constitutes the grandeur of our humanity is to be traced to the Divine inspiration.” Thus inspiration is perpetual and universal, operating in humanity to-day, Mr. HUNTER implies, as immediately and directly as in the olden time. We do not think it is possible to form a nobler conception than this of the doctrine of the Spirit.

“In the Old Testament,” says our author, “the Spirit is represented as endowing man with knowledge, wisdom, and accuracy, prescience and insight; it lifted the veil from human life, and permitted us to see God as the originating power of all human excellence, the inspiration alike of artist, poet, lawgiver and prophet.” Very true, but the doctrine of the Spirit in the Old Testament knows nothing of the doctrine of the Trinity. It is not a separate personality in the godhead, but is perfectly consistent with the Hebrew monotheistic faith. The prominence of this doctrine in the Old Testament is quite sufficient to show that it is altogether independent of the dogma of the Trinity as Unitarians have constantly maintained. And how is the gift of the Spirit to be obtained? Mr. HUNTER points out, and his exposition seems to us eminently reasonable and just—“The gift of the Spirit is not arbitrary, coming and going according to no fixed law; obedience to all higher impulses lays open our nature to its tides; while all selfishness, worldliness, and wilfulness, by narrowing, hardening, and corrupting our nature, make us more and more incapable of receiving spiritual influences.” This we believe is the true view to take, and it could not be expressed in simpler or better terms; but this is not orthodoxy. The orthodox doctrine is that of the total depravity of human nature, that divine influences are foreign to it, that the gift of the Spirit is a supernatural influence brought to bear on our depraved nature, where effectual correcting its depravity, and bringing about what is called our conversion. How essentially this view differs from that given by Mr. HUNTER in the passage quoted above is obvious at a glance.

In the second part of his discourse, Mr. HUNTER proceeded to show that the doctrine of the Spirit, the indwelling God, was the very heart of the Christian faith, and the most sacred fact of Christian experience. “The Gospels and Epistles are full of the idea of God, as an immediate, quickening, inspiring, illuminating presence in the heart and life. They are the history of the Spirit, of a new manifestation of the Spirit, differing, *not in kind but in degree*, from the universal manifestation he had just described. CHRIST's work of revelation and reconciliation had made possible a larger outpouring of the Spirit; it had removed barriers of ignorance and sin which hindered the free action of God in man, and so long as the early Christian believers remained in sympathy and fellowship with CHRIST they possessed that power from on high which more than compensated for the loss of his visible presence.” Now, observe, the new manifestation of the Spirit *differed not in kind but in degree only* from the universal manifestation which Mr. HUNTER had described in these forcible terms:—“The indwelling Spirit is the fountain of moral life in man, the universal conscience, and all righteous living, all forms of moral and spiritual goodness are the voluntary and original

manifestations of this Spirit.” Again, according to Mr. HUNTER, it was only “a larger outpouring of the Spirit” that CHRIST's work of reconciliation made possible. We are of opinion that the great majority of earnest orthodox believers would not be satisfied with this qualified statement. They would regard it as utterly inadequate, if not altogether misleading. We might quote other passages from this discourse conceding *in principle* what has hitherto been the distinctive teaching of Orthodoxy on this subject. But enough has been given for our present purpose, which is to show that in this re-statement of evangelical Orthodoxy the distinctive points which in past time have been stoutly maintained by its champions are ignored in a manner which amounts to their practical surrender. Here, then, we submit, under Mr. HUNTER's most able and ingenious manipulation, we are presented with another dissolving view of Orthodoxy.

THE CORONER AND THE ATHEIST.

LAST week Mr. ST. CLAIR BEDFORD was about to hold an inquest when a Mr. JOHNSON, who had been summoned on the jury, refused to take the oath, and being asked why, replied, “because I am an Atheist”; whereupon Mr. BEDFORD, according to the *Daily News*, exclaimed that “it was a terrible announcement for any one to make, and it would have become the man better had he said he objected to be sworn on religious scruples.” From this it appears that the Coroner would have preferred the sham decency of hypocrisy to the frank, and apparently quite honest avowal of an unorthodox opinion. If Mr. JOHNSON had professed to entertain religious objections to the oath without giving any description of their nature he would have been understood to mean that he held some kind of opinions which would be generally regarded as religious. This would not have been truthful, because, although Atheism is not necessarily without a peculiar religion, it is certainly destitute of what is usually meant by that word. If a follower of COMTE claims to be influenced by a “religion of humanity,” it is not for other people to deny the statement, though they may feel that in their own minds there could be no religion without a Deity as the object of its worship. As a fact of human history, the religious sentiments of awe, reverence, and aspiration have existed, and do exist, among people who are not believers in a Divine personality, and who cannot be ranked as Theists of any kind. There are coarse, vulgar forms of Atheism, just as there are coarse, vulgar forms of the Orthodox mythologies which are mistaken for Christianity, and there are reverent forms of Agnosticism and of positive disbelief in the existence of any Supreme Being. We know nothing about Mr. JOHNSON, and it is evident Mr. BEDFORD was equally misinformed concerning him, and surprised at his profession of unbelief. It was no part of the Coroner's business, and he had no right to impute any kind of blame to him for making a statement that offered the shortest and most complete explanation why he could not go through the customary ceremony. If Mr. JOHNSON belongs to that school of Atheism which claims to have a religion, his objection to oath-taking would yet be founded upon moral, and not upon religious scruples; and if he is one of those who profess no religion, still less could he without falsehood have acted as Mr. BEDFORD advised.

We regard Atheism as philosophically a mistake. The difficulties of Theism are far

less, to our minds, than the impossibility of Atheism; and although we give conscientious doubters full credit for the high morality which many are known to exhibit, we do not believe that an Atheistic nation could do other than tumble into confusion and crime. But amongst the chief causes of Atheism must be reckoned the bad character which the Orthodox have usually assigned to their Deity. In many old mythologies there was no pretence about the matter. MOLOCH was not complimented for absolute benevolence, and then supplied with live victims in his dreadful fires; but many who think themselves Christians after ascribing, in words, every perfect quality to the Deity, represent his deeds as exemplifying the moral opposites to their laudations. An eternal Hell for the unbeliever is what they imagine he provides. Even men like Mr. SAMUEL MORLEY, who ought to reason upwards from their own benevolent nature, fancy that GOD will be angry with them if they do not try to keep an Atheist out of Parliament. What a poor and low conception of Deity is involved in such an idea!

Judges and magistrates who act like Mr. ST. CLAIR BEDFORD are practically encouragers of Atheism when they make their Theism the cause of rudeness and intolerance. A being who could act as they imagine would be a long way from Divine. The greatest difficulty of the Orthodox is to have a firm belief in the perfections of the Deity. It is idle to admit them in set phrases of worship, and then deny them by the ascription of qualities and conduct quite incongruous with them. The jealous, vindictive God of Hebrew priestcraft, never pacified without the shedding of blood, was as different as possible from the God of the enlightened Prophet to whom vain ceremonies were an abomination, and who demanded purity of heart, and loving-kindness in conduct. CHRIST's teaching was a continuation and expression of the highest thought of the Jewish prophet. Such a Being would punish no one for the misfortune of not knowing him, and for the ultimate conversion of the doubter would make him feel the sunshine of eternal love rather than consign him to the fires of Hell.

DUDLEY.—A social meeting of the Old Meeting congregation and their friends was held on Tuesday, the 28th of March, at the Public Hall of the Mechanics' Institute, when the number present at tea and during the concert was very nearly four hundred. The evening was spent most pleasantly in listening to the instrumental music and songs. The Rev. M. Gibson presided, and delivered an address, in which he gave some interesting details in connection with the formation of the congregation after the ejection of the two thousand ministers, nine of whom lived in the immediate district, and conducted the services. They continued meeting in private houses and other places till the passing of the Toleration Act, and some years afterwards the chapel was built, the trust being an open one, and their successors could thus follow whatever light God might send them. A band from Birmingham, chiefly composed of members of the Newhall-hill congregation, kindly gave their services on the occasion, which were much appreciated.

PORTSMOUTH.—On Wednesday week a bazaar and sale of useful and ornamental work took place in the upper schoolroom attached to the High-street Chapel, and it was continued on Thursday and Friday with gratifying results. The opening ceremony was performed by the Mayor (Mr. Alderman Whitcombe) shortly after two o'clock on Wednesday afternoon, his remarks being kindly and appreciative, and followed by a handsome donation.

Mr. MUNDELLA will, after the Easter recess, reintroduce his Bill for dealing with Educational Trusts and Bequests in Scotland, so as to bring their management and operation more into harmony with the national system established under the Education Act.

ON MIRACLES.

Towards the end of last year, a well-known Unitarian minister, having delivered a lecture on some points of Unitarian belief, was asked by one of the audience what was the general belief among Unitarians concerning the resurrection of Jesus. In reply he stated, in effect, that while it was an open question among them, he considered that the majority of Unitarians, including himself, did not believe in the story of the resurrection as told in the New Testament. For my own part, I should say that this minister was right, and for the reasons to be given presently. And certainly this view of what Unitarians believe about the resurrection is corroborated by the opinion of those outside the denomination. An orthodox monthly publication recently said, "It is only a small minority of the present Unitarian ministers who believe in our Lord's miracles, in his resurrection, or in his being anything greater than an exceptional religious genius, wonderfully endowed, and with a wonderful personal influence."

But now by way of comment on these two statements there come two facts. A wealthy member of the congregation to which the minister referred to belonged, has withdrawn his subscription on the ground, among others, that the minister does not believe in the resurrection of Jesus. Another fact is, that the editor of a Unitarian journal states in reference to the criticism quoted above that "the minority is a far larger one than even Unitarians themselves generally suppose it to be. It includes, we believe, the majority of the Unitarian ministers of London." I make no pretension to speak positively as to the belief of the London ministers on the miracles, though I cannot help thinking that the statement is inaccurate. That is, however, a minor matter; what it is important to consider is, that if the question of belief or disbelief be an open one, it is regarded by some Unitarians as being so essential to his position, that a minister's disbelief in the resurrection is sufficient to justify the withdrawal of all support, and further, it is considered by a person holding the responsible position of editor of a Unitarian journal, that it is somewhat of a slur upon the denomination to assert that such disbelief prevails to a large extent.

It is a favourite reproach which orthodox believers cast at Unitarians that the latter do not believe in the supernatural, and, of course, if they consider that the truth of Christianity is attested by the miraculous events recorded in the Gospels, and that such truth must stand or fall with the belief that those events are historically true, the orthodox are right in reproaching the disbelievers. It may be worth while, then, even at this period, to consider (1) what is the evidential value of the miracles recorded of Jesus, assuming them to be true; and (2) what is the character of the evidence we have to support a belief in them.

On the assumption that the Gospel records of the miracles are historically true, what do they prove? They may be said to prove that Jesus was possessed of powers which may be properly termed "superhuman;" that he was able to do things that no man can do now; that as these powers are not, so far as we know, natural to man, he must have obtained them from that power outside nature which we call God. Do they really prove more than this, or does anything logically flow from what may be said to be proved? It seems to me that both these questions must be answered in the negative. Granting that Jesus was possessed of these superhuman powers, the fact does not prove that his moral teaching was true; that teaching can only recommend itself to reasonable beings by the fact that it corresponds with and answers to their own moral perceptions. No amount of superhuman power, nor the repeated displays thereof, could convince a good man, whose faith was based on reason, that immoral conduct was right and righteousness was an error. But it may be said that you do not convince reasonable men and unreasonable men in the same way; indeed, the argument which will convince one thoughtful man will not have the same influence upon another equally thoughtful. If this be so, may it not have been that the miracles which are recorded of Jesus were done to convince some persons that what he said and taught *must* be true? This is of course possible, but it is improbable, because it involves the suggestion that a false argument may be used to induce a true belief, and that is just what those who believe in God, or the moral perfection of Jesus, cannot conceive

to be probable. But if Jesus did perform these miracles, as for the present it is assumed he did, must it not be further assumed that he, or God through him, had some object in view? Surely these wonders were not done for nothing. What was that object? Was it to convince the Jews that he was sent from God, and that therefore they were bound to obey him? If so, they signally failed; and this of itself casts a doubt upon the truth of the narratives of these miracles. A man who aims to be a leader of men, no doubt has to give some sort of evidence of his fitness for leadership before he can inspire faith. But the evidence must be applicable to the particular claim. For instance, the fact that a general is generally successful in battle, in conditions under which his great powers are called out, will inspire faith in him as a military leader; but the evidence thus afforded of his capacity as a soldier is no evidence that he is fitted to guide the destinies of a state. The useful and successful character of the works of a great engineer inspires us with confidence in his engineering skill and capacity, but they do not afford any evidence of his being able to act as a great moral teacher. The power of being able to walk on the sea, to raise the dead to life, to cure organic diseases, may prove that the possession of those powers can apparently overcome certain natural laws, but it cannot prove that he is capable of propounding the most profound spiritual and moral truths. The teaching of the Sermon on the Mount is wholly independent of the power of Jesus to work miracles.

It is said by some that the miracles recorded of Jesus attest his power to save men not only from sin, but from the effects of it. But not one of the recorded miracles shows that he ever did save a man from the effects of sin, and the mere possession of a superhuman, or, if you will, supernatural power manifested in one way, does not prove the capability to use it in another. It may be said that the performance of a miracle proves that the performer is specially favoured by the source and sustainer of all law, and that he therefore deserves our respectful homage as a messenger from the Most High, if, indeed, he is not the Most High himself in human form. This, however, does not carry the argument much further. If Jesus were God himself, then there was no miracle, because God, in the opinion of the orthodox believer, can do anything, and to thoughtful persons the Gospel miracles are but child's play compared to the far more wonderful occurrences of every day life, which we attribute to God. And if Jesus were a messenger specially sent by God, he differed only in a degree from others whose credentials are recorded in the Old Testament, but who are not regarded as equal in authority to Jesus. The raising of the widow's son from death by Elijah, or of the Shunamite's son by Elisha, his causing the iron to swim, the restoration of a man to life by the simple process of letting his body touch the bones of Elisha, the carrying up to heaven of Elijah, find their counterpart in several of the miracles of Jesus. At the same time, I can see that these latter, assuming their actual occurrence, convince some minds that Jesus had a special divine mission. Now, if the end to be gained is really attained, does it matter how? My answer to that is that it does, because, if a man bases his belief in God, or in a future life upon a line of argument flowing from a false premiss, he is likely to have the whole fabric of his belief shaken to pieces, if you demonstrate to him the worthlessness of the evidence in support of that premiss. And in these days, when the tendency of modern thought and criticism is almost entirely towards a disproof of the miraculous, this is an argument which cannot afford to be lost sight of. Can any one doubt that much of the prevailing scepticism owes its origin to the overthrow of the foundations upon which beliefs true enough in themselves had been mistakenly based?

But now let us consider the question. What evidence is there that the miracles recorded in the Gospels did occur? Apart from the miracle of the resurrection there are thirty-seven of these wonder narratives, though some of the accounts said to be miracles are indeed quite natural, and only serve to prove the anxiety to provide a wonder where none exists. For instance, there is what is called the miracle of providing tribute which is peculiar to the Gospel of Matthew, and is to be found there in the seventeenth chapter. As a matter of fact, the story is incomplete; the

tribute is not provided. Then in the Gospel of Luke (chap. 4) the passing of Jesus unseen through a crowd, a similar event narrated in John's Gospel (chap. 8); the draughts of fishes told of in Luke (chap. 5) and in John (chap. 21) are all spoken of as miracles, though if they are attentively considered it will be seen that they are simply the records of by no means uncommon events. Even the casting out of the demons and their transfer into the herd of swine does not, when carefully studied, necessarily involve a miracle, rather it betokens a mistaken notion of cause and effect. In this view the thirty-seven miracles are reduced to thirty-one, a matter important only in this sense, that it reveals a tendency to attribute unnecessarily to Jesus miraculous powers, and weakens the testimony borne by the same persons as to other similar stories.

Of the other miracles there is only one which is common to the four Gospels, *i.e.*, the feeding of the five thousand by the shore of the Lake of Galilee. It is true that a similar story is told in the Gospels of Matthew and Mark of a rather less number, but that has always seemed to me to be really the same story, with the simple variation of four for five. Otherwise it is wholly incredible that the disciples, having witnessed the one, could have found it necessary on a second occasion to interrogate Jesus as to how the multitude should be fed. It may be useful here to note the number of miracles recorded in each of the Gospels, and the following table will show it at a glance:—

Matthew narrates altogether	...	...	20
Matthew narrates alone	...	...	3
Matthew and Mark narrate	...	...	3
Matthew and Luke narrate	...	...	2
Matthew, Mark and Luke narrate	...	...	10
Matthew, Mark and John narrate	...	...	1
Matthew and the three other Evangelists narrate	...	...	1
Mark narrates altogether	...	...	18
Mark narrates alone	...	...	2
Mark and Matthew narrate	...	...	3
Mark and Luke narrate	...	...	1
Mark, Matthew and Luke narrate	...	...	10
Mark, Matthew and John narrate	...	...	1
Mark and the three other Evangelists narrate	...	...	1
Luke narrates altogether	...	...	21
Luke narrates alone	...	...	7
Luke and Matthew narrate	...	...	2
Luke and Mark narrate	...	...	1
Luke, Matthew and Mark narrate	...	...	10
Luke and the three other Evangelists narrate	...	...	1
John narrates altogether	...	...	9
John narrates alone	...	...	7
John, Matthew and Mark narrate	...	...	1
John and the three other Evangelists narrate	...	...	1

The evidence therefore that we have of the miracles is the account given by four writers, two of whom at least were not eye witness of the events they record, and all of these do not tell the whole of the stories. It is admitted on all hands that most of these events are contrary to the course of nature, so far as it is understood by us, and therefore, as it seems to me, very strong evidence is required to establish a belief that they really occurred. Does such evidence exist? We have what are said to be the statements of four persons as to one event, of three persons as to eleven events, of two persons as to six events, of one person as to nineteen events of this character. Indeed, this is putting the matter rather higher than truth really allows. We have not the direct evidence even of those who purport to be eye-witnesses; we are not quite certain that we know who the real writers were, and are dependent on tradition to a large extent to guide us in the matter. As to the identity of one of the writers, there is a controversy yet undecided—in one view he had peculiar facilities for speaking on the details of the life of Jesus, in another he had hardly any. Allowing the former view to prevail, we find that he is the narrator of the fewest number of miracles, and yet only two that he tells are also told by others. He tells also one of the most remarkable of the stories, *viz.*, the raising of Lazarus, of which not a syllable is breathed by the others, which considering the nature of the miracle is simply astounding. But as I said just now, we have not got the direct evidence, because the original record is not, so far as is known, actually in existence. We have what purport to be copies, the oldest of which was in

all probability not made till two hundred years after the original. These copies do not agree altogether; by whom they were made, when exactly they were made, from what they were made, we are unable to do more than hazard a guess. The contemporary testimony, too, does not corroborate these stories. It cannot be stated with precision when the original narratives were written, though it is generally believed by those competent to give an opinion that the earliest was not written till many years after the events they profess to describe; time enough for stories such as these to grow around the memory of Jesus, especially in an age when it was believed that such stories added to the weight and influence of a great man rather than detracted from them.

Hitherto I have referred to the miracles said to have been effected by Jesus during his ministry. That which is regarded by some as the crowning miracle of all—the resurrection—remains for consideration. The remarks I have made as to the evidence in support of the other narratives of course apply with the same force to this. There is this, however, to be noticed about the story, and that is that the four evangelists differ very widely in their accounts, so much so that it is difficult to escape the conclusion that they were not narrating what was personally known to them, but were relying wholly on tradition. I have said the four evangelists, though it might be more correct to omit Mark and say three, because in the two oldest MSS. of that Gospel now in existence the narrative breaks off at the eighth verse of the sixteenth chapter, and omits the appearance to Mary Magdalen and the other incidents told in the subsequent verses of the same chapter, as it stands in the Authorised Version, leaving the matter to be explained in a wholly natural way. The differences that strike us are not simply such as we should expect from four persons telling the same story. They read as if they were the work of four different persons desirous of supporting the same story by a different state of facts.

Now let it be assumed for a moment that the fact of the resurrection of Jesus from the dead is proved; what is the value to us of that fact? It seems to be considered by some that it proves the existence of a life beyond the grave, that it confirms the truth of the doctrine of immortality. But does it? Granted that according to the orthodox notion Jesus died and was raised from the dead, and ascended to heaven, or, in other words, that he was restored to a conscious existence, which has never again been taken from him, how does that prove that all other men will be similarly restored, or that when the bodies of men die the essential spirit we call soul still exists? It was scarcely wanted to prove the possibility of such a thing happening, and it in no way demonstrates the probability. Given a belief in God able to do anything, the possibility, and, I may add, the probability of a future existence granted or provided by him flows quite naturally. Assuming, on the contrary, the existence of a Being limited in power, the very fact of that limitation throws a doubt on the possibility of His being able to carry out His designs, however beneficent they may be, and suggests that while in one instance He may have been able to do what he wished, He may not have power to do so always, and therefore the resurrection of Jesus is no sure guarantee of a future life for all men. Surely the doctrine of a life beyond the grave stands on a firmer basis than the record of an event of questionable authenticity said to have occurred some eighteen hundred years ago.

It may be said that the evidence in favour of the miracles is equal in value to that relating to the teachings of Jesus, and that if you succeed in proving that the records of the miracles are not to be relied on, you are equally bound to discard the teachings of the Sermon on the Mount or those derived from the Parables. It does not seem to me that this naturally follows. The evidence in support of the truth of a doctrine differs from that which you ask for in support of a fact. Subsequent experience, or the response it gets from our moral perceptions, confirms the truth of a doctrine; contemporary testimony is required to convince of the actuality of a reported occurrence. It is because the doctrines taught by Jesus appeal to our highest sense of right, and because where they have been fairly and loyally applied they have stood the test of the application, that we are convinced of their truth. But,

it may be objected, that would make it of no importance whether or not such a man as Jesus lived at all. Scarcely so. Moral teaching implies a teacher at least, and the effect of that teaching cannot but be marred if we suppose for one moment that the life of the teacher was not consistent with the doctrine he taught. We are compelled, therefore, to inquire somewhat as to the character he bears. If, as Pilate told the chief priest, we can find no fault in this man, then can we say he bore his testimony to the truth he taught, then can we feel that we have an additional reason for regarding his teaching as true. But it may well be that there is much difficulty in getting at this real vision of him, especially when we apparently weaken the existing testimony, such as it is, by discrediting portions of the narratives. There is, however, this fact, which is an overwhelming one, and that is that for the last eighteen hundred years the influence of Jesus has not only been maintained but has spread, and that where it has been distorted or misapplied it has failed, and only where it has been most faithfully and loyally followed has it succeeded. Now, as it is impossible to conceive of an effect without a cause, we may fairly attribute to the existence of him, of whom tradition tells us much, the credit of initiating the new life, and of testifying to the highest truth we wot of, even though we may be compelled to put aside part of what is told of him.

To the objection that to refuse credence to the Evangelists' accounts of the miracles is to credit them with direct misrepresentation, it may, I think, be answered that a man need not be wilfully telling an untruth because he repeats the stories that he has heard. But some one must have lied, it will be said. Not necessarily. It is evident that his disciples frequently failed to understand Jesus's meaning, and often when he was using words in a spiritual, they regarded them in a literal sense. It is easy to see therefore how some of his sayings became changed into statements of fact. From such an expression as "I am the bread of life," for instance, it is not difficult to see the foundation of the story of the feeding of the five thousand. But it is not alone to the sayings of Jesus that we may look for the beginnings of some of the miracle stories. If Jesus made what was dark and difficult clear, if he opened their eyes to the truth; if he raised some poor soul from the depths of despair, worse than death itself, we can have little difficulty in discerning how in the accounts given by these people we have the germs of some of the stories current many years after his death. I do not say more than that this may account for the miraculous element in the gospels.

It is said by some that this is giving up a belief in historical Christianity, and that those who no longer believe in the miracles have no title to the Christian name, and no right to a place in the pulpits of chapels devoted to Christian worship. To myself this is a matter of no importance; but on behalf of many ministers and laymen I claim that the right to be called Christian does not depend on a belief in the accuracy of the records of certain events said to have happened many years ago. Something far higher than any belief of this kind attests their title to be regarded as followers of Jesus Christ; saintly lives, loyalty to truth, noble endeavour, all combine to prove the brotherhood they hold to Jesus. And as to the prophet of Nazareth himself, does not his character gain by the loss of the miraculous element? Jesus clothed with gifts and powers which are denied to other men, is no longer an example to men, his virtues no longer shine resplendent, but are dimmed by the consciousness that his goodness was easy, that temptation was to him a mockery. But picture him, as I believe he was, a real being of flesh and blood, tempted as men are tempted, resisting temptation as men can resist it when they try, loving, hoping, helping, sorrowing, as men and women still do, and we recognise in him our brother, the son of his father and ours, our exemplar, teacher, helper, comforter and leader. Strip from him the halo of miracle with which his personality has become shrouded, and we have a being we can love, a soul which can fill ours with sympathy.

RICHARD BARTRAM.

A BROWNING READING CLUB, in connection with the Browning Society, is being formed at Bradford.

DR. WILLIAMS'S TRUST.—XXVIII.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

162. JAMES YATES, Esq., M.A., F.R.S., F.S.A., &c. (1831-60).—A scholar and a friend and patron of learning; possessed of varied and exact knowledge and refined tastes, and withal an ample fortune. Born at Toxteth Park, Liverpool, April 30, 1789. Graduated M.A. at Glasgow in 1812, having studied three years at that University and one year at Edinburgh, and previously at York College. Elected a Fellow of the Geological Society in 1819, of the Linnaean Society in 1822, and of the Royal Society in 1831. At the age of thirty-eight he entered the University of Berlin as a student for the purpose of obtaining a more intimate knowledge of the classical philology of the Germans. In 1826 published "Thoughts on the Advancement of Academical Education in England," and in 1832 "Outlines of a Constitution for the University of London." With one exception he was the largest contributor to Dr. Wm. Smith's "Dictionary of Greek and Roman Antiquities," having furnished for that work one-half of the woodcuts, and written one-eighth of the text. Author of "Textorium Antiquorum" 1843, being an account of the art of weaving among the ancients, and numerous papers on various subjects in the journals of learned societies, or published separately. Mr. Yates was one of the founders of the British Association for the Advancement of Science, and at the close of its first meeting at York in 1831 was appointed Secretary to the Council. He took a special interest in the Glasgow and Divinity scholarships of Dr. Williams's Trust, and in the scholars themselves, corresponding with them, inviting them to his house, and encouraging them to excel. To him chiefly the Trust was indebted for the introduction of competitive examinations for the scholarships, and for the high efficiency to which this branch of the Trust was brought in his time. He resigned the Trust in 1860. In his earlier life Mr. Yates was a minister, first in Glasgow (1811-17), when, at the age of twenty-five, he engaged in a famous controversy with Dr. Wardlaw, and wrote his "Vindication of Unitarianism," a work which has passed through four editions; then at Birmingham (1817-25) in the pulpit once occupied by Dr. Priestley; and, lastly, at Carter-lane, London (1832-35). From that time he devoted himself almost exclusively to those scientific and literary pursuits which were more congenial to his disposition than controversy, and made it his study and his delight to pursue truth, to honour science, to admire taste, and to love virtue wherever found. He died 7th May, 1871, aged eighty-two years, having by his will left numerous legacies to charitable institutions and learned societies, including Endowments for a Professorship of Geology and Mineralogy, and a Professorship of Archæology at University College, London.

163. REV. EDWARD TAGART, F.S.A. (1832-58).—Minister of the Octagon Chapel, Norwich (1825-28), of York-street Chapel, St. James's-square (1828-33), and of Little Portland-street Chapel (1833-58). Author of "Remarks on Mathematical or Demonstrative Reasoning," 1837; "Sketches of the Lives and Characters of the Leading Reformers of the Sixteenth Century," 1843; "Locke's Writings and Philosophy Historically Considered," 1855; and other works. For many years Secretary of the British and Foreign Unitarian Association. In 1844 he was presented by his congregation with a service of plate, on the chief article of which was engraved an inscription from the pen of the late Charles Dickens, who was then a member of the Society. He died at Brussels 12th October, 1858, on his return from a visit to the Unitarians of Hungary. A portrait of him was kindly presented by the Misses Tagart to the writer's collection, being a photograph from a daguerreotype taken in September, 1853, at Klausenberg.

117. JOHN WANSEY Esq. (1793-1820).—The following account of this trustee has been furnished by one of his descendants:—"A man of singular piety and large benevolence. He was born at Warminster of an old and highly-respected family, which had been in the town since the time of Queen Elizabeth, always standing forward for the education of the people and for civil and religious liberty. During his long and active life in London he was the intimate friend of Dr. Abraham Rees, and afterwards, when he removed to Walthamstow, he helped to sup-

port the smaller chapel there. He took pleasure in inviting young men from London who were all the week engaged in business to spend the Sunday with him in the country, as well as pupils from Higham-hill, the well-known school of Mr. Cogan. Harriet Martineau was also an honoured and acceptable guest at his house, and felt privileged to appropriate to herself the little Prophet's Chamber, as she called the small upper room." Mr. Wansey was for many years (1788-1820) a member of the Presbyterian Board, and for a short time the treasurer. He died at Walthamstow, May 2, 1820, in his seventy-second year, being then one of the oldest members of Jewin-street Chapel. There are two half-length portraits of him by T. Phillips, R.A., and a smaller one by the same artist in the possession of the family.

152. JOHN WANSEY, Esq. (1820-32).—Son of the preceding Trustee. "He was a man of literary tastes, deeply read in Shakespeare, and left behind him paintings by many good artists." He was a member of the Presbyterian Board (1820-26) as a representative of Jewin-street Chapel. He died in 1832. There is a portrait of him in a family group.

164. WILLIAM WANSEY, Esq. (1833-67).—A first cousin of the preceding Trustee. He was one of the founders of the London Domestic Mission, in which he ever took great interest; one of the original members of the Reform Club; and twice Prime Warden of the Fishmongers' Company. On Dr. Williams's Trust he was a very valuable member, especially on the Estates and Audit Committees. He resigned the Trust in 1867, and died on the 27th of April, 1869, in his eighty-sixth year. There is an excellent likeness of him in the possession of the family, a fine copy of which has been contributed by Mrs. William Colfox, of Bridport, and her sisters to the collection made by the writer, and since presented to the Library.

165. REV. GEORGE KENRICK (1833-60).—A descendant of the Rev. John Kenrick, of Wrexham, mentioned in Dr. Williams's will; fourth son of the Rev. Timothy Kenrick, of Exeter, author of "An Exposition of the Historical Writings of the New Testament;" entered Glasgow College in 1808, and York College in 1810; minister at Chesterfield (1813-15), at Hull in (1815-22), and at Maidstone (1822-25). After leaving Maidstone he paid a lengthened visit to Italy (see his contributions to the *Monthly Repository* for 1827-28). Minister at Hampstead from 1829 to 1845 in the pulpit formerly occupied by Mr. Merrill (No. 7 supra). In 1860 he retired in ill-health to Tunbridge Wells, where he died Dec. 2, 1874, aged eighty-two years. A photograph of him, kindly contributed by himself in 1873, is in the collection. His brother, the late learned and venerable John Kenrick, of York, wrote:—"All who knew him will bear testimony to his benevolence, his simple rectitude of purpose, and his earnest zeal for the diffusion of religious truth."

(To be continued.)

LEICESTER.—The Rev. J. Moden has received and accepted a unanimous invitation to the pulpit of the Free Christian Church in this town, and will commence his ministry on Sunday next, the 9th inst.

THE REV. A. B. CAMM, who retired from the ministry at Blackpool to put himself under eminent surgical skill in London, has in a great measure recovered tone to his injured foot. We understand Mr. Camm is now prepared to take occasional Sunday duty or supply pulpits during ministerial interregnums.

KIDDERMINSTER.—For the present winter the services for the people, which have been held on eight Sunday evenings in the Town Hall, are concluded. The total attendances have been about 7,600, hundreds of whom each night have been of the non-churchgoing-class. The offertories have amounted to nearly £34, covering the expenses of the services. A presentation of a gold brooch, a pair of gold bracelets, and an illuminated address has been made by the congregation to Miss Carrie Badland, their organist, as a slight recognition of her valuable services. A silver bracelet was also sent to Miss M. Isaacs, of Sidmouth, as a token of gratitude for services rendered during the illness of their organist. The Rev. W. Carey Walters has also received from his young men's class a testimonial, accompanied by an address expressive of their affectionate regard.

THE Deceased Wife's Sister Bill has passed the second reading in the Dominion Senate of Canada, by 40 to 18.

Occasional Notes.

THE Secretaries of the National Conference have received the following letter in reply to their request that the American Unitarian Association should be represented at the meeting at Liverpool on the 18th to 20th April:—

Rooms of the American Unitarian Association, 7, Tremont place, Boston, Mass., March 17, 1882.

Dear Sir,—Our directors have heard with great pleasure of the approaching gathering of your British National Conference. They judge from their own experience that it will prove to be a delightful coming together in sympathy to the increase of knowledge and the renewing of zeal. They believe that in your body it will be fruitful of good works and noble undertakings. Coming as this meeting does when our sense of the loss of Dr. Bellows is so fresh, it has a peculiar interest; for our National Conference, which we are proud to feel suggested yours, came from the mind and heart of Dr. Bellows.

We thank you for your invitation to be present by delegates. We hope to be able to accept it. It is our misfortune that Drs. E. E. Hale and James Freeman Clarke, who are about to visit England, and who would so truly represent us, are not able to leave for several weeks.

But permit us, whether present by delegates or absent, to express our deep interest in this your new enterprise, and to give our best hopes and wishes that the occasion may be all your highest desires could make it.—I am, very truly,

GRINDALL RAYNOLDS, Secretary of the American U.S.A.

Mr. A. W. Worthington.

A MEMORIAL service was held on Sunday morning at South-place Chapel, Finsbury, at which various passages were read from Longfellow's prose and poetry, and some of his best known lyrics were sung. Mr. Conway's discourse contained some interesting personal reminiscences of the poet. Mr. Conway for two years attended Mr. Longfellow's literature class at Harvard, and pronounced him, as an expositor of Dante or Goethe, the ideal of a professor. Longfellow, he said, was the first literary American to espouse the cause of abolition, and it was at his instigation that Mr. Conway became minister of the Unitarian Church at Washington to fight slavery in its stronghold. The two distinctive notes of his poetry were moral elevation and broad humanity. New England in its earlier history had been the home of dogma and the tomb of legend and symbolism. Every week-day was a Sabbath, and the New England child if he laughed must laugh in Hebrew. The renaissance from this Puritanism was represented in comic literature by Lowell, whose humour seemed to Englishmen profane, and in serious literature by Longfellow, who transmuted theology into natural morality, and, as in his "Divine Tragedy" and "Golden Legend," gave to dead dogma a new life in dramatic art. Longfellow belonged to no creed, and the nearest approach to a confession of faith was to be found in his hymn for the ordination of his brother Samuel, now a preacher of freethought and liberalism, and the only minister who attended the poet's deathbed. The service was concluded by singing the "Psalm of Life," which Mr. Conway said had a special appropriateness. Mr. Conway was told by the poet in 1853 that many years before, when he visited London, he being then without any personal friends in the metropolis, experienced that sense of solitude which a stranger in London is apt especially to feel upon a London Sunday. He happened to walk into South-place Chapel, where Mr. W. J. Fox was then pastor. As he entered, the congregation were singing the poet's "Psalm of Life." The cheering effect upon Longfellow—the "thrill of joy" which he felt—was ever with him a cherished reminiscence of that visit to London. He had never before heard his poem sung.

THE following beautiful tribute to our English Bible, applies, of course, only to the Authorised Version, and we fear that it will be impossible to talk in the same way of the cadences and felicities of the new Revision. It has been often quoted but will bear quoting again:—

"It lives on the ear like a music that can never be forgotten, like the sound of church bells, which

the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of the national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible."

Nine readers out of ten say that this passage was written by Newman, although they are not able to tell us in what particular work of his it is to be found. Nay, it is confidently quoted as Newman's by writers of repute, and only recently we were met with an incredulous smile when we stated with equal confidence that it is not by Newman. And now to confound all adversaries we say once more, and challenge contradiction, that it is by Faber, and will be found in the "Lives of the Saints," prefixed to his "Life of S. Francis, of Assisi." Faber ends this beautiful passage with the words "And all this is an unhallowed power!"

A TABLET commemorating Sir Walter Scott's residence at Rome in the Casa Bernini, at 11, Via Della Mercede, during the spring of 1832, was unveiled in that city on Monday afternoon, in presence of a large and distinguished company. The tablet of white marble bears the inscription, "In the year 1832, the last of his life, this house was the abode of the illustrious English novelist, Walter Scott, of Edinburgh."

It is proposed to erect a memorial window in St. Giles's Cathedral, Edinburgh, to the late Dean Stanley, as a tribute from his friends and admirers in Scotland. Subscriptions are now being collected throughout the Scotch Church.

THE sexcentenary of the Sicilian Vespers was peacefully and gracefully celebrated at Palermo last week, and as the climax of the festivities on Saturday night "Garibaldi's Hymn" was played alternately with the "Sicilian Vespers' Hymn." It was a stirring occasion, made memorable by the presence of Garibaldi, "the last of the old heroes." The historical incident must be familiar to most of our readers. The French, under Charles of Anjou, the brother of Louis IX., got possession of Naples and Sicily in 1266, and parcelled out those kingdoms into domains of their own. Their cruelty, tyranny, and oppressive taxation excited among the Sicilians the deadliest animosity. On the evening of Easter-Monday, 1282, the inhabitants of Palermo, enraged at the gross outrage which was perpetrated by a French soldier on a young Sicilian bride, suddenly rose upon their oppressors, and put to sword every man, woman, and child of them, not sparing even those Italians and Sicilians who had married Frenchmen. Where there was any doubt the hapless victims were invited to say *Cecci e ciceri*, "vetches and peas"; and if their Italian pronunciation was defective, they were at once put to the sword, an incident which recalls the *Shibboleth* and *Sibboleth* of the story in the Book of Judges. The example of Palermo was followed after a brief interval by Messina and the other towns, and the massacre soon became general over the island. The deed is not a pleasant one to recall, but it would be foolish for Frenchmen, who celebrate so many sanguinary episodes in their own history, to resent a patriotic commemoration of this kind.

SIGNOR GIULIO MINERVINI, of Naples, a well-known archaeologist in that city, has started the publication of an illustrated newspaper, giving fine engravings of the terra-cotta collection in the Campano Museum. The publication will comprise ancient and primitive terra-cotta works, Greek terra-cottas, and the finest specimens of more modern works.

COUNT LEO TOLSTOY, who is at present residing at Moscow, is at work on a commentary upon the New Testament. Unfortunately, the Censorship does not look favourably on productions of this kind, and the work will not be printed in Russia.

Reviews.

The Philosophy of Carlyle. By Edwin D. Mead. Boston, U.S.: Houghton, Mifflin and Co. London: Tribner and Co.

Among the crowd of papers and treatises which the public interest awakened by the death of Carlyle has called forth this book deserves honourable mention. Mr. Mead is a cultured American thinker, on whom the writings of Emerson have evidently exerted much influence; but his thought has also been powerfully affected by the German philosophers, from Kant to Hartmann, with whose systems some years of study in Germany have made him familiar. In this treatise Mr. Mead furnishes an introduction to the philosophy of Carlyle somewhat similar to Mr. Cooke's interesting introduction to the life and philosophy of Emerson. There is, however, this difference between the books, that while Mr. Cooke appears to be a thorough disciple of Emerson, and simply describes, without criticising, Emerson's philosophical views, Mr. Mead, on the other hand, though a profound admirer of Carlyle, is in still deeper accord with Emerson; and, accordingly, his essay is not only an introduction to the philosophy of Carlyle, but it is to some extent a criticism of that philosophy from the Emersonian, or perhaps we ought rather to say from the Hegelian standpoint. This adds much to its interest and value, for the careful reader, while gaining a very fair idea of the essential features of Carlyle's thought, will also be enabled to discern to some extent the not unimportant speculative differences which divided the prophet of Chelsea from his transatlantic friend.

The first section of the book is occupied with a vigorous attempt to explain and justify the tone of "the Reminiscences," but Mr. Mead joins in the general condemnation of Mr. Froude's "in decent haste," and adds, "these bristling personal allusions could not help angering and grieving a thousand people; a dozen years hence they would not have seemed so personal." Mr. Mead then proceeds to insist on the "earnestness" of Carlyle. One would have thought that earnestness was so conspicuously characteristic of the man that no question could be raised as to its genuineness and intensity. It appears, however, that another American writer of considerable ability, Mr. James, in a recent essay has represented Carlyle as "a harlequin in the guise of Jeremiah, who fed you with laughter in place of tears, and put the old prophetic sincerity out of countenance by his broad persistent winks at the bystanders over the footlights. . . . Picturesqueness in man and nature was the one key to his intellectual favour, and it made little difference to his artist eye whether the man were spiritually angel or demon." Well may Mr. Mead say, "This seems to me precisely the dreadfulness of all possible mistakes concerning Carlyle."

After inquiring what constitutes a "philosopher," and finding that "a philosopher is whosoever, doing his own thinking, speaks wisely upon first principles," Mr. Mead approaches the question "was Carlyle a Pessimist?" In the sense that Schopenhauer was a pessimist, it is certain that Carlyle not only was not a pessimist but was the very reverse of one. Carlyle was a pessimist only in the sense that Jesus was a pessimist when he said that the great cities would appear worse than Sodom and Gomorrah at the day of judgment, and that the generation altogether was wicked and adulterous:—"To use Carlyle's own words concerning modern England, the Judaean world was to Jesus a world in which men had closed their eyes to the eternal substance of things, and opened them only to the shows and shams of things, in which men cared only about the profit and loss in the universe, the pudding and praise of it." At the same time Mr. Mead thinks that the predominantly gloomy character of Carlyle's estimate of society was in some measure due to his own ill-health.

The matter of the bad stomach is certainly a very important matter in the study of Carlyle. Fichte said that the kind of philosophy a man will have depends upon the kind of man he is. It is true enough, too, that the world which appears to us takes its hue very largely from our own condition. The sun does not shine to the man who has a grumbling tooth, and when the nerves are tired we make mountains out of molehills, and suspect our best friends. The bluest of all blue spectacles is dyspepsia; and the man who

for forty years has known no minute when he has not been conscious of a grumbling stomach, may well be pardoned for having less buoyant impressions than Louis Napoleon of the spirit of the age, and the progress of the species.

In general Carlyle, however, had no doubt about improvement and progress. The universe would surely justify itself. The bad in our time would somehow yield to something better.

That Carlyle believed, too, in ultimate justice to every soul of man there is no question. Every page of every book says that. Vindication and satisfaction to everything that is on God's side; while the bad will somehow or other be crushed and destroyed. This in general everybody must find in Carlyle.

The charge brought against Carlyle that he identified Right with Might, and which Mr. Jones expresses by saying that "the force of unprincipled will was the deity of Carlyle's unscrupulous worship," is discussed by Mr. Mead with great fairness and ability. He maintains that "if Carlyle for a time, in his impatience with indecision and shilly-shally and good-natured weakness, in the midst of chaos was willing to give almost any amount of rope to the man who could handle tools effectually and bring one thing or another to pass, even to the extent sometimes of almost seeming to reckon might right and success justice," we are bound to read all this in the light of the final verdict of Carlyle's thought, which is that the hero must not only do the work needed there and then in the best way, but with the best and deepest motives. Only the man of great moral depth can give Carlyle any large and lasting satisfaction; and it was just because he did not find this great moral depth in Frederick "that he never felt quite at home with him, as with Cromwell, and came at last to tire of his company altogether."

We come now to the main purpose of the volume, the philosophy of Carlyle; in reference to which Mr. Mead remarks at the outset that "we shall best understand Carlyle's general philosophy, its movement and its seeming contradictions, by considering it with reference to the German Idealism in which it has its roots." Among German philosophers Fichte is the one who most resembles Carlyle, and the parallelism which Mr. Mead draws between the two is true and striking:—

In his general mental constitution Carlyle was far more like Fichte than any other of the German philosophers—like him in his almost complete absorption in the ethical, and his interest in the speculative, only for its ethical bearings; like him in the predominance in him of the prophet and the preacher; like him in his arbitrary and uncompromising character; like him in his absolute confidence in justice and the omnipotence of the ideal, along with thorough discontent with the actual state of things about him.

But while Fichte was the German Carlyle, it was in the writings of Goethe and Schelling, especially of the former, that the English Fichte found the influences which most awakened and directed his thought. The favourite British psychology found little favour in the eyes of Carlyle, and in his essay on "Signs of the Times" he thus characterises it:—

Our whole metaphysics itself, from Locke's time downwards, has been physical; not a spiritual philosophy, but a material one. The singular estimation in which his essay was so long held as a scientific work will one day be thought a curious indication of the spirit of these times. His whole doctrine is mechanical, in its aim and origin, in its method and its results. It is not a philosophy of the mind; it is a mere discussion concerning the origin of our consciousness, or ideas, or whatever else they are called; a genetic history of what we see in the mind. The grand secrets of necessity and free-will, of the mind's vital or non-vital dependence on matter, of our mysterious relations to time and space, to God, to the universe, are not, in the faintest degree, touched on in these inquiries, and seem not to have the smallest connection with them.

Carlyle's deep aversion to a mechanical and materialistic philosophy of man and the Universe is a conspicuous feature of his writings, but Mr. Mead, while asserting that he would not in any way weaken the force of Carlyle's scathing exposure of this kind of philosophising, nevertheless by his qualifying remarks clearly reveals to the attentive reader that there is an impassable

gulf between his views and those of Carlyle. Mr. Mead apparently believes that there exists a complete parallelism between the facts of brain and the facts of mind, and he emphatically endorses the statement of Leibnitz that "the Idealists, like Plato and Aristotle, are wrong when they conclude that there are phenomena which are incapable of mechanical explanation." This doctrine of Leibnitz, Carlyle, we strongly suspect, would have vehemently repudiated as being quite incompatible with that doctrine of man's free-will and responsibility which is one of the characteristics of Carlyle's philosophy. If the soul be a monad, and if all its higher developments are capable of mechanical explanation, then the Libertarian view of the freedom of moral choice becomes, of course, inconceivable, and an exclusively Deterministic theory of human nature is inevitable. It is a very curious circumstance in connection with Mr. Mead's able treatise that, whereas he shows by implication throughout his book that his own theory of moral action is a blending of Leibnitzian and Hegelian views, and is therefore wholly deterministic, yet he never calls attention to the very important fact that what Carlyle means by "free-will" is something entirely different from what Mr. Mead means by "freedom." Our impression is that it would be perfectly consistent in Carlyle if in speaking to a man who, under certain circumstances, had yielded to temptation, he were to say, "under those circumstances you could have acted otherwise than you did," but we hardly see how Mr. Mead's theory of the complete parallelism of the psychical and the physical could allow him with consistency to make any such statement. It would have been rather more profitable, we think, if Mr. Mead in this portion of his essay had expounded Carlyle's views on "the grand secrets of necessity and free-will," by references to passages in Carlyle's own writings. Instead of this he gives us an interesting, but in our view not wholly satisfactory disquisition on the serious mistakes which certain post-Kantian philosophers, such as Fichte, and Schopenhauer have made through not clearly understanding that Kant's doctrine of the *freedom* of the will involved of necessity a recognition of the *intelligence* of the will—a misunderstanding for which Kant's unsatisfactory mode of statement is largely responsible.

It was the *freedom* of the will (says Mr. Mead) which involves *intelligence*, the consciousness and rationality of the force, from which Kant made all his deductions and in which he found his principle of certitude. But the stress which he laid upon the practical reason as opposed to the cognitive, and the unfortunate distinction by which he declined to trust the validity of his own logic outside the moral sphere, led to a rapid over-emphasising of the practical in reason, till at last Schopenhauer and Hartmann drop the reason altogether, making the practical without the reason, pure will, or unconscious force, the first principle, and so give up precisely that factor in the will in which Kant found his principle of certitude. The process is simple enough, though fraught with such momentous consequences, and when it is finished it bringeth forth death. Hegel alone, of all the followers of Kant, grasped the problem on both sides, and developed the idea of will as practical reason in an adequate manner.

Fichte and Carlyle appear to Mr. Mead to have run a serious risk of falling into Schopenhauer's fatalism, because, under the influence of the above-mentioned misunderstanding of the Kantian theory of the practical reason, they were inclined sometimes to say, in the language of the former, "I know infallibly what I ought to do, and I know nothing else, and know that I know nothing." Though in Mr. Mead's view "this over-emphasising of duty as the only key to the great mystery" naturally tends to Fatalism, he explains that in the case of Carlyle it did not reach its natural goal, "because an immediate consciousness of freedom kept him from any fatalistic or pessimistic philosophy." With all due deference to Mr. Mead's judgment, we see no reason to suppose that the over-emphasising of the idea of duty (if such a thing were possible) would have any fatalistic tendency. It was not by this route that Schopenhauer reached his fatalism; nor is there the slightest evidence that Carlyle's "over-emphasising of duty" ever carried him at all in a fatalistic direction. Indeed, it seems to us that Leibnitz and Hegel, and those who, like Mr. Mead and Mr. James, have succeeded in grasping "the modern German idea,"

that humanity is an organism which is being developed to perfection by a kind of immanent dialectic, are in far more serious danger of coming under the influence of a morally enervating fatalism than Carlyle ever was. It is, we think, a misfortune that Emerson has to some extent caught this same "modern German idea;" and it is precisely this element in his thought which disqualifies the Concord sage for that highest rôle of prophet which Carlyle so grandly fills.

While Mr. Mead thinks that a certain one-sidedness in Kant's teaching tended to encourage such views as those of Schopenhauer, we, on the other hand, are disposed to maintain that Kant's account of the relation of Will to Reason has had great influence on the development of what we consider to be the false and mischievous side of Hegelianism, namely, its inability to recognise in human nature any such original source of causality in the matter of moral choice as is needed to furnish a metaphysical foundation for a satisfactory ethical theory. To us (and here Mr. Mead and ourselves are the antipodes of each other) Hegelianism seems as hopelessly unable to provide a rational ground for the ascription of praise or blame to moral agents as is the doctrine of Spinoza. The feature in the Kantian system to which we refer is the description of Will as Practical Reason. In thus making Will a function of Reason, Kant appears to us to imply a doctrine which is wholly irreconcilable with the existence of that free-will in man which his own moral consciousness compelled him to postulate. It is not by any process of the Reason, but by the original activity of the very essence of our personality, the choosing and self-determining Will, that in a case of temptation we, in the exercise of our delegated but independent causality, elect to take one of two possible lines of action, each of which is equally open to our free choice. Make Reason the genus and Will a species of Reason, and you at once commit yourself to an account of Will, which necessarily excludes every ethical theory which shall harmonise with the facts of our moral consciousness. Had Kant maintained that Will has two functions, the rational and the practical, and that Reason is the former of these, he would, we think, not have afforded, as he has done, justification to a line of philosophical speculation which was bound to issue at last in that thoroughly deterministic Hegelianism of which Mr. Mead appears to be a willing and somewhat enthusiastic disciple.

It is well worth noting that in Mr. Mead's own opinion "the modern German idea" (with which we think it fortunate that Carlyle was never fully inoculated) is apt to have a mischievous effect on unprepared minds. It is an esoteric doctrine, with which the less the vulgar have to do the better for them. "The danger," says Mr. Mead, "which besets the new theology is that, in denying that there is death for sinners, it weakens the conception of retribution for sin, and brings in an era of corrupting complacency." Never has Mr. Mead uttered a truer sentence! But he proceeds to say, "No man has a right to the new philosophy who has not a clear conscience and an inwrought, eternal sense of the sinfulness of sin—and just in proportion as a man is in earnest in his fight with the falsehoods and wrongs in the world will these assume independence and vitality over against him, and will he fall naturally into the language of Carlyle." If Mr. Mead had been willing and able to explain what intelligible meaning can, on Hegelian principles, be given to the word "sin," he would have performed a feat which seems to us at present quite beyond the scope of human possibility. In regard to this inability to give a rational account and justification of man's profound consciousness of Sin, the gospel according to Hegel, and the gospel according to Spencer, differing as they do in other most important respects, are in substantially the same predicament; and although the students and admirers of each of these new gospels are beginning to find their way at times into Christian pulpits, they cannot help feeling and making their hearers feel that their view of sin is fundamentally discordant with the view of sin presented in the Hebrew prophets and in the Christian Scriptures. What we complain of in this "new theology" is, that by its basal idea, by its representation of "the falsehoods and wrongs in the world" as necessary stages in the evolution of that immanent dialectic which is in the best possible way bringing the organism of humanity to final perfection, it

cannot but tend to weaken "the sense of the sinfulness of sin," and to paralyse that very "earnestness in the fight" which Mr. Mead desiderates, and which Carlyle's teaching so mightily stimulates and sustains.

We have been compelled to enter into what may have seemed a digression in order to enable our readers to understand a very remarkable chapter in Mr. Mead's book, which begins with the somewhat startling remark, "Carlyle is a Calvinist." At first we were puzzled to make out Mr. Mead's meaning, as we thought that Carlyle had thoroughly broken off from the theology of his childhood; but after some little reflection, we found that Mr. Mead, in calling Carlyle a Calvinist, only meant that Carlyle was not an Hegelian, and had not succeeded in appropriating "the modern German idea." In other words, Carlyle believed that man possesses some measure of real freedom of choice in fashioning his immortal destiny, and, accordingly, he felt and taught, as prophets are wont to feel and teach, that the will of God and the will of man constitute a real dualism, and that the two members of this dualism are not necessarily and always in harmony with each other. Carlyle was by no means certain that much of the evil in the world ought not to be ascribed to man's causality rather than to the causality of God, and, therefore, notwithstanding the influence on him of German thought, and his warm admiration of Emerson, he declined to commit himself to that fascinating but enervating monistic optimism which complacently assures us that "man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true."

Mr. Mead rightly teaches us that "a moral imperative, so strong as to demand the cancelling of life itself, is the absolute assurance that *individuality really belongs to an ideal realm paramount to the phenomenal*." Is he, then, so sure of the nature of the relation of this marvellous hyper-phenomenal individuality—the spirit of man—to the Eternal, that he can confidently assert that there can be no essential lack of harmony between them, so that even in the phenomenal world there may be evil acts and evil institutions that are wholly due not to the causality of God, but to the causality of man? If he has arrived at complete assurance on this point, the sources of his certitude are hidden from us.

We have occupied so much space in treating of this important section of the book, in which our sympathy goes much more with Carlyle than with his critic, that, to our regret, we must now content ourselves with just mentioning the contents of the later chapters of the work, and with saying that they seem to us very interesting and instructive as giving both a clear exposition of some of Carlyle's leading ideas, and also a discriminating appreciation of these ideas in reference to the objections urged against them by other critics. This concluding portion of the book falls into two divisions, the first treating of Carlyle's laudation of "Unconsciousness," and the second of his political views and theories. In the former of these Mr. Mead reproduces some of John Sterling's excellent criticisms of Carlyle's "Characteristics of the Present Age," and points out further the vital difference between the "Unconsciousness" that Carlyle desired, and that aimed at in the writings of Schopenhauer and Hartmann: "The unconsciousness of genius is simply the healthiest, freest, and most clarified consciousness, the condition of the highest activity, not the cessation of activity, nor *Nirvana*."

In estimating the character and worth of Carlyle's political ideas, Mr. Mead, with his warm Republican convictions and sympathies, finds himself far removed from the letter of Carlyle's teaching; but he endeavours to show that as one penetrates deeper to the true spirit of that teaching one finds that "the ends which Carlyle aims at through his 'despotism' are the ends of democracy." If he would have strong government, it is not, as the aristocrat would have it, to support himself, but because he believes that by a strong government the interests of the working-classes will be best served.

This last chapter of the volume contains valuable reflections on some difficult points of political philosophy, and forms a fitting conclusion to a treatise which, whatever may be thought of the author's agreement with Leibnitz as to the possibility of a mechanical explanation of spiritual phenomena, or of his devotion to "the modern

German idea," must certainly be allowed to evince a careful and not unfruitful study of Carlyle's works, and to bear upon every page traces of earnest thought, refined sentiment, and high culture. C. B. U.

The Modern Review. James Clarke and Co.

The only objection we have to make to the *Modern Review* this quarter is that every article might just as well have appeared in the *Nineteenth Century* or one of the Quarterlies, and that except in some of the short notices there seems scarcely anything to justify its separate existence as a representative of liberal theology. But what we have called an objection the editor and contributors may possibly regard as a compliment, and we certainly mean it to be understood as a testimony to the great ability and high character of their work.

The first article, on "Ecclesiastes," is from the pen of a Liberal Independent minister, himself author of a valuable work on that remarkable philosophical romance which has always been a favourite book with sceptics like Frederick the Great and Voltaire, and is now attracting attention more widely than ever before. In the course of his paper Mr. Tyler discusses the three questions "When was the Book Written?" "What is the Meaning of the Name Koheleth?" and "Is the so-called Epilogue (xii. 9-14) an integral part of the Book, or a later addition?"

Mr. Justice Richmond, of Wellington, New Zealand, formerly well-known as a barrister in connection with London Unitarians, follows with an elaborate paper on "Materialism," discussing and comparing the theories of Darwin, Tyndall, Lange and others.

Dr. John Hunt gives an interesting Essay in Ecclesiastical history in the form of a review of "Dr. Michaud on the Seven Œcumenical Councils," and H. Schütz Wilson immediately follows with the first part of an historical Essay on the romantic and melancholy career of "Elizabeth Stuart, Queen of Bohemia," and "still titular Queen of Hearts"; daughter of James I. of England, and mother of the Princes Rupert and Maurice, and of the Electress Sophia of Hanover.

Dr. Kern, of Leiden, next reviews "Mr. Rhys David's Hibbert Lectures, pronouncing them in a high degree interesting and suggestive."

The three remaining articles—which are all very interesting in their way—are "Alfonso La Marmora," a biographical sketch of the famous friend, colleague and successor of Count Cavour, the "Bayard of New Italy"; "Poor Law Relief and Private Charity," a valuable contribution to the ethics of Social Economy, by the Rev. H. Shaen Solly, whose experience as a missionary to the poor gives his opinion great practical value; and "Jane Austen and Charlotte Brontë," a literary contrast, by A. Armit, with a decided leaning to the side of Jane Austen, whose genius, if not so brilliant, was more healthy, and her influence probably more enduring than that of the later novelist.

Under the heading "Notes and Discussions" the Rev. H. W. Crosskey has a brief article on "Darwinianism and Religion.—A Note on Mr. Graham's Creed of Science," in which he shows that the philosophy of Darwin, so far from dispensing with a God, demands a Creator who never ceases to create, and in whose unslumbering and unresting energy all things live and move and have their being.

In the "Notices of Books" are interesting contributions from the pens of the Rev. R. A. Armstrong, Dr. James Drummond, C. B. Upton, the Editor (the Rev. R. Crompton Jones), and others. The Review well maintains the high reputation it has won; but we should like to see more contributions from our own friends and fellow-workers.

The Magazines.

Fraser's Magazine is decidedly improving. Besides "Lady Maud," a pleasantly-told yachting story, and "Exchange no Robbery," a tale of German life, by Miss Betham Edwards, there are some articles of a graver kind, which are well worth reading. Sir G. W. Cox gives a highly appreciative review of Dr. Perry's recent work on "Greek and Roman Sculpture." In answering the question "How far is the present

House of Commons represented in the Roll of the Long Parliament," Mr. C. W. Kennedy finds the old historical names still worthily perpetuated, although often on opposite sides, both in religion and politics. It is interesting to note that the ancestor of our Conservative chief, Sir John Northcote, fought on the Parliamentary side; and that the Russells, almost alone of the great houses, have remained faithful to Liberal traditions throughout their history. The other articles, which call for no special comment here, are "M. Léon Say on the Prosperity of France and the State Purchase of Railways," by F. R. Conder; "The Correspondence of Niccolò Paganini," by J. Theodore Bent, who shows that the great violinist was little better in character than a worthless profligate; "Among the Tors," a charming sketch of Dartmoor, by B. Burford Rawlings; "The French Privateers," a second article of a very attractive series, and "The New Coalition," a calm, weighty and able exposure of the tactics of the Tories in their new alliance with the Parnellites.

The Expositor (Hodder and Stoughton) opens with a rather feeble paper on "The Great Hyperbole" (John xxi. 25), by Almoni Peloni, whoever he may be. Another curious passage, "The sense in which St. Paul calls himself an Ectroma" (1 Corinthians xv. 8), is the subject of elaborate discussion by the Rev. Prebendary Huxtable; while the editor, Dr. Cox, follows in a simpler style of homiletic address on "The Heavenly Citizenship." We feel under the hand of a master in the two remaining papers, "The Style of the Revised Version," by the Rev. Dr. Sanday, and "Fidelity and Bias in Versions of the Bible," by Canon Farrar. Dr. Sanday, while acknowledging the scholarly merits and general accuracy of the Reviser's work, shows very conclusively its shortcomings as to style, and affirms that it is there especially that there is much that he should wish to see undone. "It is impossible," he adds, "to praise too highly the courage, the conscientiousness, the singleness of purpose with which the Revisers have accomplished what they felt to be their duty; but I could have earnestly wished that they had a gentler, and a lighter, and a more delicate and sensitive hand." And he sums up his counts against them in a single sentence, that "they have made a great number of needless and, on the whole, detrimental changes"—for which we must say there is abundant and some very damaging evidence. Canon Farrar in his paper gives several curious instances of deliberate bias in the famous Septuagint version of the Old Testament; and a few also in our own Authorised Version, arising from the "prepossessions of a dogmatic theology." He closes a very interesting and valuable paper with a well-deserved tribute to the courage and fidelity of the Revisers, and profound gratitude for their "patient, disinterested, and admirable labours."

Good Words is rendered unusually attractive this month by the charming pictures of Quebec, from the portfolio of the Princess Louise, who has also given excellent illustrative notes. We hope that we are above the suspicion of courtier-like flattery when we say that they would do credit to any professional artist, and give a quite lovely representation of the beautiful scenes spread before the Governor-General's windows. The Marquis of Lorne's poem on "Quebec" accompanying the illustrations is pleasing and correct versification, and but little more. Mr. Charles Gibbon continues his tale "The Golden Shaft," and Mrs. Oliphant her story of fashionable life, "Lady Jane," both increasing in interest. Among the other articles are "Cheerful Christianity," by Mrs. L. B. Walford; "Adventures on the Rovuma," a sketch of African exploration by J. Thomson, F.R.G.S.; "Lighthouses on the Eddystone Rocks," with illustrations, a striking story of skill and adventure at home, by E. Price Edwards, of Trinity House; "The Sacredness of Property," a sermonette by R. W. Dale, M.A.; "Man and the Gospel," the third part of the Bishop of Peterborough's eloquent homily vindicating the doctrine of the Atonement on the old orthodox lines; and "Artemus Ward," the conclusion of the Rev. H. R. Haweis's amusing sketch of the inimitable American humorist—altogether a number rich in variety and interest.

The Sunday Magazine opens with the continuation of George Macdonald's serial story "Weighed and Found Wanting," and there is also the continuation of Miss O. M. Birrell's interesting story of New England life in the old time, entitled "Justice Warren's Daughter." Among other papers are "Sir Christopher Wren," a biographical sketch by Julie Sutter, founded on the recent life of the great architect; "The Peabody Homes for the Poor," a

satisfactory account of the steady progress of a noble Trust for the people of London; "The Threatening Comet," by E. W. Maunder, F.R.A.S., who shows that Mr. Proctor's recent prediction has been greatly misunderstood, and that there is no reason for alarm just yet; "Home for Lost Dogs," by J. Ewing Ritchie; "Barney's Neighbour," a story for the young by C. Birley; and the always charming "Sunday Evenings with the Children," by Alex. Macleod.

Teachers' Notes is improving in value and interest, if that indeed is possible. All the contributions in the number for April are full of interest, and we notice with pleasure that all but the brief "Answers to Questions" are from the pens of ladies who are experienced teachers. Miss Edith Martineau continues her anecdotal and eminently practical "Lessons on Seeds of Character." Miss F. E. Cooke contributes two charming little "Sermons for the Children" on conscience and building up a character; and Miss Harriet E. Higginson, under the heading "Some Upholders of Religious Liberty and our Debt to Them," sketches with graceful pen the well-known careers of Priestley, Belsham, and Mr. and Mrs. Newcome Cappe. Finally the Rev. P. H. Wicksteed gives a brief popular answer to the question "How may I distinguish between the writers of the Book of Genesis?"

The Journal of the National Indian Association contains the excellent paper read at the recent annual meeting of the Society, by Syud Mohammed Israel on "The Education of Mahomedan Ladies, as it is, and as it should be"; and among other articles, "The Second Daughter-in-law," a continuation of the tale illustrative of Indian domestic life, by Pandit Shiva Nath Sastri; and "A Native View of Lady Doctors for India."

Harper's Magazine for last month contains a brief contribution from Miss Phelps, the authoress of "Gates Ajar," entitled "Last Words from George Eliot." Miss Phelps "shares with the readers of this magazine" her "little portion of our now precious memories" of the great novelist, almost without further comment of her own. She makes, indeed, a few quotations from Mrs. Cross's letters, "such as it seems right or possible to share with the public." The following is, of course, a reference to Mr. J. S. Mill—"I never—to answer one of your questions quite directly—I never had any personal acquaintance with—"(naming a prominent Positivist)—"never saw him to my knowledge, except in the House of Commons; and though I have studied his books, especially his 'Logic and Political Economy,' with much benefit, I have no consciousness of their having made any marked epoch in my life." In thanking Miss Phelps for her tribute of feeling in respect to "Middlemarch," she says—"As to the 'great novel' which remains to be written, I must tell you that I never believe in future books."

... Always after finishing a book. I have a period of despair that I can ever again produce anything worth giving to the world. The responsibility of the writer grows heavier and heavier—does it not?—as the world grows older, and the voices of the dead more numerous. It is difficult to believe, until the germ of some new work grows into imperious activity within one, that it is possible to make a really needed contribution to the poetry of the world—I mean, possible to oneself to do it."

The Day of Rest is bright and attractive with its numerous highly-coloured pictures. Hesba Stretton continues her popular story, "The Lord's Purse-bearer," and Esmé Stuart contributes a complete tale, entitled "Herbert's Fortune." Mr. William Gilbert gives an account of "The Princess Mary's Village Homes," with an attractive coloured illustration; and besides papers of a religious character there is a pleasant sketch of "A Summer Holiday in Switzerland," by Mrs. May, and "Children's Pages," by "Prudentia."

The Magazine of Art, always bright and attractive, has for its frontispiece this month an admirable engraving of Millet's fine picture "The Angelus." Elise Paget gives a pleasant account of the famous artist "Old Crome," with engravings of three of his works. "More About Bells" is another delightful Essay on Campanology, by the Rev. H. R. Haweis, with illustrations of several old church towers. Among the other papers are "The Year's Awakening," by H. E. Ward, with engravings of Spring scenes in the country; "A Treatise on Wood-Engraving," by H. V. Barnett, with nine illustrations; "The Artistic Aspect of Modern Dress," by Alice Conyers Carr, with illustrations of costumes of different countries and periods; "The Art of Savages," by Andrew Lang, with curious sketches of Savage pictures; "The Decoration of a Home,"

with seven illustrations, by Cosmo Monkhouse, and "Pictures of the Season," which promise well for the present and future of British Art.

Cassell's *Family Magazine*, besides the two interesting serial stories, "No Proof," and "Ralph Raeburn's Trusteeship," has short and generally interesting papers on "The Tyneside Collier," a capital portrait from life, by Thos. Burt, M.P.; "The Life of a Private Soldier in Times of Peace," a rose-coloured sketch by one who has served in the ranks; "England's Balance Sheet," an economical article by J. T. Gale, F.S.S.; "How Women are Employed in Belgium;" "A New England Seaside Resort," a pleasant account of Pigeon Cove, at the extreme end of Cape Ann, Massachusetts; "A Few Words about Colour Blindness," by B. G. Johns, M.A., who calculates that there are four hundred and eighty thousand people in Great Britain who are colour blind, and that the infirmity prevails among Jews, Quakers, and deaf-mutes; "The Model Mistress of a House," the second chapter of the sketch of a well-ordered home; and "The Family Parliament," a new and interesting feature in the magazine, continued with marked success.

We have also received from Messrs. Cassell:—*The Bible Educator*, edited by Dean Plumptre. Part I. of a new edition, with a handsome frontispiece of the Church of the Holy Sepulchre.

The New Testament Commentary for English Readers, edited by Bishop Ellicott, Part XXV.

Cassell's Illustrated Universal History, Part VII. *The Family Physician*, Part XXVII.

And *Cassell's Book of Sports and Pastimes*; the first part of a new work treating of cricket, football, riding, and other athletic exercises.

Literary Notes.

MR. E. WALFORD is going to bring out a revised edition of his "Londoniana," with additional chapters. One of these will treat of the old breweries of Southwark, and of the Cromwellian Museum at Hackney.

MR. SPENCER'S new work, "Political Institutions" (Part V. of the "Principles of Sociology"), will be out before Easter. We are authorised to state that there is no truth in the report that Mr. Spencer is going to lecture during his tour in the United States. He has positively declined proposals made to him to do so.

MR. JAMES BRITTEN has undertaken to edit the volume of "Early Treatises on Plants and Herbs," which the Early English Text Society has long had on its list.

THERE has been a run on Serjeant Ballantine's book, and the first edition, although large, disappeared on the day of publication.

MR. CHARLES READE, whose labours have for three years been interrupted by bereavement and sickness, will return to fiction in the columns of *Life* on May 4. He promises a series of stories, which will be illustrated by several articles.

A COMPANION volume to "From Log Cabin to White House," by Mr. W. M. Thayer, will be speedily issued by Messrs. Hodder and Stoughton, entitled "The Pioneer Boy, and How he became President: The Story of the Life of Abraham Lincoln." The same firm will also publish in a few days a new work by the same author, entitled "Tact, Push, and Principle," a book for those who wish to succeed in life.

MR. BLYTH wishes to state that the serial entitled "The Romance of Love and Marriage," to be published by Messrs. Cassell, Petter, and Galpin, and mentioned in the *Academy* for March 25, is not a "fiction," but a compilation dealing with the romantic attachments of celebrated men and women, and with remarkable marriages in all times and countries.

We learn from the *Allgemeine Zeitung* that a munificent donor, who is to remain anonymous during his lifetime, has presented to the Municipal Library of Berlin a collection of books relating to the March of Brandenburg, the value of which is estimated at about £7,500. Special works on this subject are becoming extremely rare in the book market, and the demand for them since 1870 has rapidly increased.

THE death is announced of Mrs. Adolphe Smith, daughter of Mr. Blanchard Jerrold, and granddaughter of Douglas Jerrold. Deceased was a frequent contributor to periodical literature, and, by a melancholy coincidence, one of the magazines for April contains an article from her pen, entitled "Death among the Veterans."

Our Contemporaries.

THE AFFIRMATION LECTURES.

The *Church Times*, in a short notice of the "Ten Lectures," writes:—

The writer of the preface, Dr. J. Martineau, explains the attitude of the lecturers as being not antagonistic to the faith of other Christians, but seeking to find the common standing-ground of all Christians. "To no one of the affirmations registered in the table of contents will contradiction be offered, whatever qualifications may be suggested, from any side of Christendom. The lectures stand forth in defence of truths which others also hold, but hold under conditions less favourable, it is conceived, to their clear exhibition and firm support." In some sense, therefore, we may regard this volume as an eirenicon, and upon examination we find what the preface leads us to expect, a studied moderation in language, credit given for honesty of purpose, even where disagreement is most complete, and a desire to arrive at truth. So far good; and from the point of view of the lecturers nothing could be more ably contrived and skilfully executed. But casual readers, who usually live just over the border of controversy, hearing the din of arms but quietly ignoring the direction of the strife, had need to be told that the positive beliefs on some points is but a residuum of what orthodox believers in all ages have held as necessary to man's well-being. For instance, it is well that men should claim for God all the best and holiest thoughts which occur in the pages of the writings of other than the Jewish and Christian Faith. This is only to acknowledge that the Word was ever coming and enlightening, the very claim which St. John makes for our Blessed Lord. But when whole parts of the Bible are removed from the category of substantially veracious books (although this is not insisted on by the lecturer, Professor J. E. Carpenter, M.A.), we should like to know upon whose authority we must receive the remainder. The position of the Bible in the world we take as a test question, and the lecturer sees its importance, admitting the constructive work of the Church in the formation of the Canon, although confusing the long-continued scrutiny exercised with reference to certain portions, with the absolute rejection accorded to other works. To admit the claims of the Bible upon our attention is to admit the authority who gave us the Bible. Is that authority living or dead? If it has continued to exist at all, it is clear that the teachings of the authors of this volume are, in so far as they differ from the article of universal belief, wrong. A great deal of time now wasted in controversy would be saved if men would only come to first principles; and amongst these we place the all-important question, "Where do you get your Bible?" If in the Bible we have the voice of absolute truth witnessed, first by those who heard that voice, and, secondly, by those who knew whether the first group were worthy of credence or not, we can rest satisfied, and then calmly survey the surrounding view, and trace here and there other remarks of the same enlightening power. Granted the sun and its action, we can explain the illuminating power of coal-gas and petroleum, but not otherwise. To one other lecture we should like to draw attention, that on the "Future Life," by Mr. Charles Wicksteed, B.A. It is a clever and well-reasoned application of Bishop Butler's argument from analogy, abounding in beautiful passages, and deserves careful study. Of the whole book we can say that it is a hopeful sign, and shows how very much of fundamental truth remains after all the attacks made on the Church and her teaching, even in the minds of those who are supposed to be furthest removed from her borders. What the lecturers do not see is that certain doctrines to which they object are the result of the action of truth upon groups of human beings containing lower and higher types than those we meet in the prosaic life of average Englishmen. They ignore the past, and we know that the tendency of such a course is to reproduce the past with all its errors and follies. The very heights which these men occupy are due to the victory which Athanasius won over Arius, and we for our part must decline to give up the very secret of success and progress. If any of our readers are inclined to read this work, let them remember that besides certain errors positions are taken for granted which need yet to be proved, and which, if the history of German rationalism be taken as an illustration, seem even already to be causing doubt in the truth of doubt.

THE LATE PROFESSOR T. H. GREEN.

The *Spectator*, speaking of the commanding influence which this eminent man exercised over both the speculative and the moral life of Oxford, writes:—

No teacher of his time at Oxford attracted to his lecture-room so large a number of mature students, of men who were themselves engaged in teaching others, and through whom his ideas, variously modified by the different media through which they passed, filtered down into the University at large. And whatever may be thought of the substantive value of his speculative creed, this, at least, may safely be said—that no man of average intelligence could listen to him without being emancipated, once for all, from the dominion of the crowd of shallow fallacies and anarchic sophistries which in these days masquerade in the time-honoured garb of Philosophy.

Although, perhaps, he lacked some of the conventional qualifications of a successful teacher, there was never a man whose force was less wasted, and of whom it could be more confidently asserted that he found precisely the kind of work which he was best fitted to perform. He was not naturally a very fluent speaker, and when he had once determined upon the words best fitted to be the vehicle of a thought, he could not easily expand or vary the form of expression. But the words chosen were always apt for the purpose, and his phrases were so vigorous and condensed, that there is reason to fear that they sometimes passed current as formulae among those who had very imperfectly grasped the idea which they crystallised. In dealing with ethical questions, his style had a terse and restrained eloquence, which was all the more effective for its resolute avoidance of rhetorical ornament. As was the language, so was the thought. In a lecture of his, there was an intense concentration of intellectual force, a severe economy in the method of treatment, a relentlessness in the tracking out of fallacies, a strenuous grappling with each difficulty as it arose, a gradual, but by no means effortless, mastering of the subject, which was to the listener at once exhausting and profoundly impressive. To lose a sentence was fatal, but those who followed the argument patiently from beginning to end felt that there was no more to be said. Rare, however, as were Mr. Green's mental and dialectical powers, the effect of his teaching would have been far less than it was, had it not been reinforced by the influence of a singularly noble and stimulating character. Nature intended him for a Puritan of the best type. Without the faintest affectation of superiority or separateness, he was one of those men who convey the impression that upon the moral side they are as impenetrable and immovable as though they were hewn out of granite. The spirit of the Kantian ethics, which he was so fond of expounding, pervaded and governed his whole life. There was another direction also in which it is impossible to over-estimate the value of his example. He showed, perhaps for the first time in Oxford—certainly in a more conspicuous way than any of his predecessors—how unfounded is the delusion that philosophy incapacitates its professors for the every-day interests and common-place struggles of municipal and political life. A man whose mind moved familiarly and habitually among the abstrusest questions that have ever occupied the human intellect, he was none the less an ardent politician, a frequent platform-speaker, and an energetic citizen. He had been for a long time one of the recognised leaders of the Liberal party in the town of Oxford, and during the later years of his life he was an active member of the City Council. He was not ashamed to take part in the humdrum work of committees and "caucuses," and he would turn aside from Kant or Hegel to attend meetings of agricultural labourers or temperance reformers. Such a man could ill be spared in any of our towns, and least of all in Oxford. In that home of intellectual dilettantism, with its worship of culture and its fastidious contempt for whatever is coarse and common-place, it was no small advantage that there should be found one whose intellectual pre-eminence all were compelled to acknowledge, and who was yet not afraid to take his share in the most ordinary duties and conflicts of parochial politics.

THE Committee of Gairner's Trust are about to found, in connection with the Royal Normal College for the Blind, musical scholarships to the value of £800 yearly.

DURING the present century a hundred and ninety-six Quaker meeting-houses have been closed, and only seventy-three new ones opened.

Correspondence.

"THE AIM OF THE SUNDAY-SCHOOL, AND HOW TO ATTAIN IT."

TO THE EDITOR.

SIR,—The contribution of a few afterthoughts to the very interesting discussion reported in your last week's issue may not be unacceptable to such of your readers (and I believe they are many) as are anxious to promote improvements in Sunday-school teaching. It is indeed a most encouraging feature of the leavening work which Unitarians are doing that a paper so rational and a discussion so free as the one referred to should be possible, and one's hope for the future of Sunday-schools ought to be considerably brightened thereby. There is to my mind a deep significance in the recognition by the accomplished author of the essay read at the late conference of the claims of a more enlightened method to supersede the old, dull, unsalutary lessons which still form the bulk of Sunday-school teaching. I have but too often suffered pain at the spectacle of a number of lovely young faces shaded with unnatural gloom while the teacher was dealing out a worse than profitless (so far as concerned his class) lesson on a portion of Old Testament history. Surely there is enough *outside* the Sunday-school to sadden the children without the golden opportunity of the teacher inside to brighten the young life being more than lost! Surely, too, it were better far to lessen in any degree the appalling sum of human misery than to perpetuate a false esteem for degrading Jewish histories at the cost of the pleasant smile of a young child smiling in spite of woe! We boast of our love to man, but I wish I could see more of it. The Sunday-school teacher, if he but address himself to the task of *fixing* the sunny look of childhood "ere the sorrow comes with years," engages in a work of undoubted good. In these days, alas, and in London, the work must begin almost with infancy, because either "the sorrow" or else the irremediable degradation comes with very early years. I speak, of course, of that class to which Sunday-school work ought to be limited. No teacher whose aim is a true one would expend his time and energy upon children whose homes and parentage ought to warrant a better training than the Sunday-school can give, while children of thieves, drunken mothers, and cruel fathers remain unrescued in thousands. For these latter the dark ages still prevail in all their severity, and it is for these I specially appeal, while I urge the importance of a wider recognition of what Miss Swanwick advocates. "Flowers, like music, I regard as among the most precious gifts of Infinite Love," Miss Swanwick there supplies the text for my observations. "The injunction, 'Consider the lilies,'" she says, "might be urged to justify a botanical Sunday-school class." Well, now, botany *has* been taught in some of our Sunday-schools, as well as geology, and, I believe, physiology, and it is infinitely to the credit of Unitarianism that this is true. The broad truth, however, is disregarded, or looked upon askance and with suspicion, that the study of nature is more healthful than the study of books bound up with false ideas of the supernatural. There has been a craze in some quarters to teach the Greek tongue to Sunday-school classes—not that the magnificent epics of Homer and the splendid passages of Æschylus might be read, but that some wretched sentence in the "Apocalypse of St. John," perhaps, might be corrected in the Authorised Version.

I often wonder whether the people who squabble over the Greek article in their honest anxiety to arrive at the exact meaning of what they jealously guard as a Divine utterance are able to feel that awe of the Eternal Presence which the voices of Nature inspire. I once heard the observation of Nature depreciated by one who, before a religious assembly, rung the changes upon the word "protoplasm" (as typical of the study of life), and his sneers caused much laughter; but to me it was dire profanation. Dr. Lionel Beale found God himself in that very protoplasm which the preacher so heartily despised. The thunder, beneath which the savage trembles, does not terrify, and the superstition of a supernatural revelation, to which the unenlightened still bow down, does not strike with awe the man whose religion consists of deep reverence and silent worship in the presence of the forces of nature. The tendency of what Miss Swanwick advocates is much loftier than anything which can be reached by adherence to the orthodox system of identifying, in the child's mind, religion with the myths or histories of a semi-barbarous people. The invariable association of religion with the Bible is not only unfair, but it is

positively injurious. It is a false association, and closes the mind to the real meaning of religion. "The aim of all true teachers will be to stimulate the minds of their pupils, to inspire a love for the good, the beautiful, and the true." And in order to achieve this end Miss Swanwick advocates the making of the schoolrooms beautiful with flowers.

"And thus was Beauty sent from heaven,
The lovely ministrant of Truth and Good in this dark world."

She urges, also, such subjects of teaching as are in harmony with this idea. Thus poetry has a foremost place in her system, and she relates the benefit which had been received by an old scholar from the study of Milton's "Comus." One of the speakers at the meeting maintained that the object of the Sunday-school was to teach religion, and another said that teachers should feel that they were engaged in "the salvation of the children." Neither of these had learned the lesson intended to be conveyed in these words of Miss Swanwick:—"One of the great lessons which I am anxious to enforce this evening, in opposition to the narrow Puritan notion of the antagonism subsisting between the natural and the spiritual words is, that religion will not exert her legitimate influence till she asserts her claim to direct every department of human life, and, consequently, till it is recognised that all knowledge may be hallowed by being devoted to her service." Some one urged that as the Bible was not "taught" in the day-school, it ought to be in the Sunday-school. Why so? There are better channels for the religious education of youth than the Bible. It is as baneful to associate religion with one book as it is to associate it with one day. Mr. Corkran, who always has a word of sound, practical, common sense, emphasised the best parts of Miss Swanwick's paper; and remarks made by Mr. Ion Pritchard showed that at Stoke Newington Green school the teachers were rather more free from conventionalities than at other places. It is hence no matter of wonder that the children at Stoke Newington-green adhere so well to the old school. It will be a happy day for the little ones when they are given flowers instead of catechisms, pictures instead of "salvation," and smiles instead of sanctimony. Such sunny rays as these will help to illuminate their lives.

Summer days are coming: some of the children only see the country when the school is taken out for the annual treat; why not give them this year *two* such treats? One day beneath the clear blue sky is worth many in the stuffy schoolroom, and if thereby young hearts are made to bound, that is better than much talk about "loving Jesus." I rejoice in the prospect of brighter and happier Sundays for the children.

W. MAWER.

THE OPIUM TRADE.

TO THE EDITOR.

SIR,—The cultivation of the poppy and the preparation of opium in large quantities in China itself is a matter of the gravest importance, and one which very seriously affects the prospects of China's ultimate emancipation from the opium curse. Whether it affects our duty with regard to the only step practically under discussion at present is a very different matter.

There are three questions which we ought to keep perfectly distinct from each other, and which the defenders of the opium trade sedulously confound.

First. Are we justified in holding China under *treaty obligation* to admit opium at her free ports?

Second. Suppose China, relieved from foreign dictation, were to take vigorous measures to suppress the native production and the foreign importation, would it then be our duty to help her by restricting the cultivation of opium in India?

Third. Are we in any case justified in stimulating, for our own profit, the trade in a pernicious drug, and deliberately pandering to the besetting sin of another Power, while carefully guarding our own subjects against it?

Of these questions the only one now under practical discussion is the *first*, and I think it will be found that nearly all the arguments (such as they are) adduced by the Apologists for the trade refer to the third. It is a well-known manoeuvre to defend a position which is not assailed, and then turn round and say that the attack has failed.

I confine myself at present to the point actually at issue. Mr. Pease will move, as soon as practicable, for an address to her Majesty, praying her to relieve the Chinese Government from treaty obligation to admit opium, and the question before us is whether the extent of the native growth affects our duty in the matter.

That the poppy is largely grown in China, especially in the Western and Southern Provinces, admits of no doubt. The explanation of the fact is not so simple. Three theories seem possible. First. The Chinese Government may be insincere, or not sufficiently sincere, in the expressed desire to put down opium smoking. Second. They may be powerless to give effect to their wishes. Third. They may be encouraging the growth in pursuance of a deliberate design to drive out the foreign trade and then turn round and crush the home growth. These motives are not in every case mutually exclusive, and more than one of them may contribute to the actual result. Let us in the first place put the case in the most unfavourable possible light for China. Let us say that her object is purely financial, that she desires to get the trade or its profits into her own hands, and that if free to do so she would exclude all foreign opium, but would grow it freely herself. *This is exactly what we do in India!* We allow no one to import opium into our Indian dominions, though we grow it in enormous quantities ourselves. We do not wish our own subjects to be poisoned in India (the ghastly story of British Burmah I leave unnoticed), but we desire to drive our own trade in poison with the subjects of China. As an apologist of the trade put it in the House of Commons, "if the Chinese must be poisoned by opium, he would rather they were poisoned for the benefit of our Indian subjects than for the benefit of any other exchequer." Now suppose the Chinese Government really object to nothing but this. Suppose all else is sheer hypocrisy; and that what they really mean is this: "It is our subjects that are being poisoned, and it is only fair that we should have the profits. You have subjects enough of your own, and if you like to poison them you will make a very good thing of it, and we shall have no objection. But it is too bad to insist that we shall find the subjects and that you shall take the profits." Suppose all this were so, should we even then have the shadow of an excuse for insisting by force of arms on so shameful a division of the wages of sin? Would not China still be perfectly justified in saying, "What we do in China is our business, as what you do in India is yours. All we insist on is being allowed to keep your Indian opium out of China, just as you keep Chinese and all other opium, except your own, out of India?" That this is not what would really happen, even on the hypothesis of insincerity, we shall see presently. I merely put the case as the apologists of the trade seem to put it, and examine its bearings on our duty.

Now take the second supposition, that the reason why the Chinese Government do not suppress the opium growth is that they are not strong enough to do so. There may be some truth in this. Observe that some of the chief seats of the poppy culture are in provinces very remote from the central power. Our position in this case is, "because the Chinese Government cannot stop the opium evil everywhere, we will not allow them to stop it anywhere, if we can help it."

Now, thirdly, let us suppose that the native growth is deliberately connived at or even encouraged, in the hope that it may drive out the foreign trade and may then itself be effectually dealt with. I showed in my last letter that, improbable as this supposition appears at first hearing, there is much evidence to show that it is the true one. Sir Rutherford Alcock seemed distinctly to adopt it in 1871, and subsequent events have only strengthened the evidence for it. What our position is in this case it is terrible to think. We are driving China to enter upon this fearful competition with us, as a last resource, and she is committing herself more and more irrevocably to her awful course in the poor hope that when at last she has beaten us in the hideous race she may be able to retract her steps and recover the position in which she stood ere our hardened wickedness drove her to her ruin.

But now let us turn back to the first supposition and examine its consequences a little more closely. Suppose the Chinese Government have really no very strong desire to put down opium smoking. In that case is it conceivable that they would suppress the foreign trade if free to do so? It is universal admitted that there is now a highly efficient customs service at the Chinese treaty ports. It is admitted with equal unanimity that the *internal* customs service is corrupt and comparatively inefficient. Can we conceive that the central government would forfeit a large and certain revenue from the imported article in favour of the precarious chances of an equivalent from the home growth? Of what is it, then, that our financiers are afraid? If China is in earnest they admit that the trade is indefensible. If

she is not in earnest the trade is safe even if no longer protected by treaty.

But here we come to another aspect of the matter, too often lost sight of. We not only insist on China's receiving our opium, but we insist on her receiving it subject to only a small import duty (levied by the efficient service), graciously allowing her to tax it as highly as she likes (or rather as highly as she can) when once it has safely passed the only really efficient barrier, and when smuggling has become easy. We have recently declined to sanction arrangements by which this smuggling would have been stopped, on the express ground (alleged by Lord Salisbury) that it would enable the Chinese to tax the drug as they liked.

Now suppose China to have no object in view except the purely financial one, and suppose her to be allowed to deal with opium as she chose. She would instantly raise the duty on the drug, and in order to keep it in the market we should have to surrender a part of our profits. At present we take at least four-fifths of the profits, and if the trade were allowed to settle itself on trade principles we may suppose that we should only get about half. This would involve a loss not of seven or eight millions a year, but of two or three.

This rectification of a gross commercial injustice is the most serious consequence that could befall our opium trade *if the Chinese are not sincere in their desire to suppress it from moral considerations.*

It seems to me, therefore, that if we allow the apologists of the trade to construct the hypothesis most favourable to their cause, in perfect disregard of evidence and probability, even then they can only urge that it is necessary to incur the shameful suspicion of corrupting the life and violating the conscience of a great nation, not in order to maintain our opium trade (which on this hypothesis is safe any way), but in order to maintain it on a *commercially iniquitous footing.*

These considerations lead me to suspect that even those who most vigorously denounce Chinese hypocrisy have an uneasy suspicion in the back of their minds that perhaps after all the Chinese are in earnest. I cannot see on what hypothesis, except that of Chinese sincerity, our opium revenue as a whole would be in any way threatened by the relaxation of existing treaty obligations.

For myself I believe and hope that the Chinese Government are in earnest, and that if China were free our opium trade would be doomed sooner or later to almost complete extinction. I hope the worst fears of the apologists of the opium trade as to the fall of the revenue would be realised—but this can only be so if their hypothesis of the insincerity of the Chinese Government turns out to be wholly untrue. If they believe in their own contention they ought to bid farewell to the first half of their fears.

PHILIP H. WICKSTEED.

THE LONDON DOMESTIC MISSION.

TO THE EDITOR.

SIR,—May I call the attention of your readers to the Window Gardening Society connected with the Domestic Mission, George's-row, Lever-street, St. Luke's, E.C.? The Society is, we believe, taking root as one of the good agencies of the Mission; but the Committee must, as before, ask the aid of friends to carry on its work, and to hold the Annual Flower Show. Post-office orders may be made payable to the Secretary, Mrs. H. J. Eveleigh, or to the Missionary, the Rev. F. Summers. Gifts of potted plants will also be very gratefully received, and should be sent to the Mission as soon as possible.

SOPHY EVELEIGH, Hon. Sec.

107, Huddleston-road, Tufnell Park,
London, N., April 4.

PULPIT-TUBS.

TO THE EDITOR.

SIR,—There is a passage in your article this week on the "Decay of Modern Preaching" which must, I think, have been a slip on the part of the writer, and must have escaped your editorial eagle eye by inadvertence. The passage is:—"A pulpit, generally of the old tub-like form, where he (the minister) has no power of movement or action beyond that of thumping the pulpit cushion." Surely the most tub-like pulpit allows a minister the use of his arms, allows him to turn from side to side, to bend backwards or lean forwards, allows him, in fact, as much liberty of movement and action as a speaker at an ordinary public meeting has on a platform, where the space allotted to each individual speaker is but small.

I have heard Dr. Martineau, Mr. Clayden, and

Mr. Channing, in these often maligned tub-like pulpits, and I venture to say that neither of these representatives of very different styles of preaching found the form of the pulpit any restriction on their action. I have heard all three several times, and I never saw one of them thump the cushion. What would the writer of the article have? If a man has the gift of preaching, and has cultivated it, he does not need a platform, where he may prowl like a caged animal, in order to impress his hearers and gain influence over them.

The painfully low average of the salaries of ministers in our smaller churches has far more influence in deterring men of ability from entering our ministry than any other consideration, and I look forward hopefully to the establishment of something in the nature of a Sustentation Fund as one of the results of the coming Conference. Such a fund, properly administered, and I see no insuperable difficulty in it, would cure this evil.

Ringwood, April 2.

COGAN CONWAY.

THE LATE REV. D. DAVISON.

TO THE EDITOR.

SIR,—In justice to the memory of my father, the late Rev. David Davison, I feel bound emphatically to protest against the following phrase, contained in Mr. W. D. Jeremy's notice of him as a member of Dr. Williams's Trust—"as a minister he was not successful."

I can most distinctly assert, both from personal recollection and from numerous documents in my possession, that my father's career as a London minister was distinguished by great earnestness, conscientiousness, and eloquence—an eloquence constantly and successfully employed in the advocacy of religious freedom and of liberal thought, at a time when to advocate these things meant, indeed, "to fight the good fight." Quite as justly might Mr. Jeremy calmly set down the revered Thomas Madge as "not successful as a minister," because from causes beyond his control Essex-street Chapel was half empty during the latter part of his ministry, or the beloved Dr. Hutton as equally "unsuccessful," because from similar causes Carter-lane Chapel was given up as a place of worship.

JANE DAVISON.

151, Gloucester-road, Regent's-park, April 4.

"LECTURE ON TOBACCO."

TO THE EDITOR.

SIR,—I am forwarding a copy of the "Lecture on Tobacco," advertised in your columns, to our ministers throughout the kingdom, and also to the Sunday-schools mentioned in the Sunday School Association Report, addressed to the Superintendent, or to the Secretary of the Congregation. If there is any omission I hope to be informed. Whether those who receive it agree with it or not, they will no doubt regard the subject as important. Even "Cope's Tobacco Plant" allowed that "few things could be more pernicious to boys, growing youths, and persons of unformed constitution, than the use of tobacco in any of its forms." I shall, therefore, be glad to forward copies gratuitously to any who have the care of the young, especially Sunday-school teachers. Residents in or near Manchester can be supplied, freely, at the office of the Anti-tobacco Society, 26, Corporation-street, Manchester; or an application can be posted to me, stating the number required.

Bridport, April.

P.S.—To our ministers I am enclosing an article on "White Slavery," for which I solicit their serious attention.

R. L. CARPENTER.

STAMFORD-STREET CHAPEL.—On Sunday last the chapel was decorated with a fine show of beautiful and fragrant flowers gathered by the children of Lewes, and forwarded by a benevolent lady of that place. In the morning the Rev. W. C. Bowie discoursed on the beauty and charm of life provided by the Heavenly Father for every pure heart, taking for his text "Behold the lilies of the field, &c." In the afternoon the school children and those of the Blackfriars Mission assembled, with some parents, friends, and teachers, to the number of 500, and joined in a devotional service, and listened with much attention to an animated address by Mr. W. G. Tarrant, of Manchester New College. Mr. Noakes, a former scholar, played the organ, and the children raised their voices in good earnest in the hymns, and afterwards marched off each with a couple of bunches of flowers to decorate their dingy homes.

Religious Intelligence.

SOUTHAMPTON: FAREWELL PRESENTATION TO THE REV. D. AMOS.

On Tuesday week a meeting of the friends of the Rev. D. Amos was held in the Church of the Saviour, for the purpose of presenting him with a mark of their esteem, and of expressing their regret at his departure from Southampton, where, during his four years' residence, he has vigorously conducted the ministry of the church with which he was particularly identified, and has at the same time gained the respect and confidence of a large circle, embracing individuals of all shades of religious thought and political opinion. The Rev. gentleman, who has been appointed to the charge of the Unitarian Church at Scarborough, preached his farewell sermon on the previous Sunday evening to a large congregation, which included many members of other churches in the town. The meeting was presided over by Mr. Alderman R. PINNOCK, J.P., of Newport, Isle of Wight, and there were also upon the platform the Rev. R. Hodges, of Newport, Councillors Falvey and R. Chipperfield, and Messrs. C. J. Phillips, J. S. Pearce, and Duncan.

The Rev. D. Amos announced the receipt of several letters of apology for non-attendance. The Rev. C. E. Steward, vicar of St. Peter's, with whom, Mr. Amos said, he had spent many happy hours, and who had promised to be present, wrote that the vicar of St. Paul's (the Rev. G. C. White) had written to him very kindly, but so strongly, deprecating his proposed action to attend and address the meeting, that he could not now be present. Mr. Steward requested that the reason of his absence should be made known, and Mr. Amos added that St. Paul's being the mother parish it was necessary Mr. Steward should obtain the assent of the vicar before he could attend—(a laugh). Major-General Tryon, in his letter, wrote that he was happy in the belief that the barriers hitherto existing between Church and Dissent were fast crumbling away for it was to the mutual advantage of all to stand on the same platform. Mr. G. S. Coxwell, an old member of the Church, Mr. J. Bostock, Mr. C. Cox, and Captain Pifford also wrote, each testifying their regret at Mr. Amos's departure, and wishing him every success in his new sphere of action, and further apologies were announced from the Rev. H. Ierson, M.A., Secretary of the British and Foreign Unitarian Association, Mr. Pond, Mr. Edwin Jones, J.P., Mr. R. Belben (Poole), Mr. T. Chatefield Clarke, Mr. Blesley (Portsmouth), and Mr. B. K. Spencer.

The CHAIRMAN, after some prefatory remarks, said Mr. Amos had been in the town about four years; he seemed to have made a great many friends of all denominations, and he had heard him highly spoken of by them all, and that gathering was to give to these friends an opportunity of publicly saying farewell to him.

The Rev. R. HODGES as one who had laboured in the same sphere as Mr. Amos felt considerable sympathy with him in the circumstances in which he was placed. While in Southampton he had been foremost as one of the reforming spirits, labouring not only in the denomination with which both of them were so proud to be connected, but also in other ways, in the cause of Liberalism as well as of Liberal Christianity. He hoped that the Unitarian cause would not suffer, and that Mr. Amos would be succeeded by one of at least equal ability with himself. He wished Mr. Amos God-speed in his departure, he trusted the Church at Scarborough would considerably profit by his ministrations, and that his settlement there would also be a very happy one to himself—(applause).

Mr. FALVEY said he appeared on that platform very greatly under the influence of two contending feelings. The first was one of very great pain and much personal regret that they were about to part with a gentleman whose friendship he had enjoyed, and he never remembered to have felt so much regret at parting with one with whom he had been on terms of friendship for so comparatively short a period—(applause). His next feeling was calculated somewhat to correct his feeling of pain and regret, because he sincerely hoped Mr. Amos was going to improve his position in his new home at Scarborough. Mr. Amos, in his intercourse with the people of Southampton, had been totally undenominational; he had never heard him from the pulpit—for he had occasionally heard him preach—make use of a word that could give offence to the most sensitive; in private he was always open to listen to a fair and critical examination of either

sacred or secular subjects; while on the platform his services were not only recognised by people of all denominations, but by those of different political opinions—(applause). His genial and courteous manner, his kindness of heart, his tolerance and charity, his never-failing good temper and good humour, had made him a favourite with all who had had the pleasure of his acquaintance. One of our great poets had said—

"The thread of our lives would be sad, Heaven knows, Were it not with friendship and love intertwined;" and Mr. Amos in his every day conduct and life had fully illustrated these beautiful lines of Thomas Moore's; his ideas and views of human society and human happiness had not been limited to his own particular Church, or to any particular denomination, and he (Mr. Falvey) had often most sincerely wished that Christians would observe towards each other more of that freedom of thought and that kindness of intercourse which Mr. Amos had done both on the platform and from the pulpit. There were men and women in Southampton who did not agree with Mr. Amos in all his opinions; there were gentlemen on that platform who probably would not agree with all the opinions he entertained, but in a free country like this it was not necessary we should all agree in opinion. It would be a dull world, a very slough of despond, if all men and women were to be as one in thought; it was the clashing of opinion and a fair difference of opinion, and especially of difference of opinion upon speculative subjects, that had given so high a character to our country among the nations of the earth.

Mrs. GALTSMITH said that she wished to give expression to the regret which many of the congregation felt at parting with a minister whose pulpit services had given satisfaction generally to those who had regularly attended his ministry, and had followed the course he had taken in the improvement of his own theological mind as well as in the desire he had to improve theirs. They deeply regretted he was leaving them, and they sincerely hoped that in the North of England he would meet the success in his work, with success in pecuniary matters, and preside over a united church—(applause).

Mrs. WEBB said that as one of the oldest members of the congregation she had been asked to express towards Mr. Amos how deeply all his true friends felt his departure from Southampton, and at the same time to present him with a purse of gold as a small token of their appreciation of his ministry and character. They regretted his loss for many reasons, and they felt they were losing a good minister and a true friend. The amount in the purse would have been larger had more time and publicity been given to the testimonial, but wherever she had gone she had heard nothing but regrets at his leaving, and of the kindest wishes for his future happiness and prosperity. Mrs. Webb then read the names of the subscribers, and said it was with mingled feelings of pleasure and sorrow, joined in by the many contributors, that she had to ask his acceptance of the sum of £42 5s., sincerely hoping he would meet with the same sympathy in Scarborough that he had met with in Southampton—(applause).

The Rev. D. Amos, who was heartily applauded, said it was not possible for him under such circumstances to express what he should like to express towards them. He very heartily and sincerely expressed his thanks to the many kind friends who had contributed to this handsome gift; he had never expected it would reach such an amount, and it had come as a great surprise to him, though of course a pleasant surprise, for one could not but feel pleasure in a presentation of this kind. He was grateful, therefore, to his friends inside the church and out of it; he sincerely thanked Mrs. Webb for the interest taken in this matter, though he was sure it had been a labour of love on her part—(applause). For all the kind things said of him he was grateful. It had come upon him as a surprise, and he wished to know what he had done to deserve it? He had striven to do his duty, and endeavoured to express the honest convictions of his own mind, convictions not easily reached, but arrived at only after long and painful thought and anxiety. He only knew what it was to pass from darkness to light who had passed through the ordeal he had; passing from the narrow bonds of orthodoxy into the glorious liberty of the true sons of God, the liberty enjoyed by the men and women who thought honestly for themselves upon the great truths that lay about them. He thanked God he had passed through it. He came to them with a heart longing to give expression to opinions which he thought were going to convert the world; he came with great hopes that he should convert the Southampton people to Unitarianism, and that he

should have a strong and united church here. Since that time he had passed through other mental changes, and they bore with him, many of them while he was passing through this extra battle, though perhaps but few of them knew what it really was. Some stood by him in his mental struggles and encouraged him by their presence. He trusted he had gone through his battles now, that he stood on firm and solid ground, and had been able to reach some truth; it was but a little bit God knew, but he hoped that little bit would not only help his own life, but the lives of those to whom he might minister in the future. He had striven to be here just a man amongst men; he had not assumed the dictator or the priest, but had simply endeavoured to do his duty as one called to speak to them about the things he thought upon and felt himself. He had been no master of their faith; he had no belief in priests, and the world was coming to disbelieve in them, and the sooner the better. He was but a layman called by laymen and laywomen to discharge a certain duty; they placed him there to preach and give expression to his religious convictions, but did that clothe him with any authority or power, or influence that the commonest of men could not wield? He had tried to be simply one of themselves, and outside the Church he had moved in all circles, among men of various shades of opinion, and had also endeavoured to be simply a man amongst them. He believed that what was right for a layman to do it was right also for a minister to do. He had participated in the politics of the town, and taken part in various social movements here. He had shared with his fellow creatures in their amusements and daily recreations, and endeavoured to be one amongst them. He trusted that no word or action of his had ever brought disgrace upon the religion he professed or the Master whom he professed to love and follow, Jesus Christ—(applause). He was sorry the time had come for him to part, but he hoped he should soon see their faces again, as he hoped before long to visit this good old town—(cheers). He felt the severance that was about to take place; might it be for his good as he believed it would be for theirs; they loved their little church, and he hoped it would grow strong and united, and be as a light set upon a hill, upholding that which was right, and true, and free, and being a menace to all that was despotic and degrading. He had endeavoured to watch the spiritual and moral interests of the town, and had spoken out very plainly, perhaps too plainly for some, on certain religious questions, but he had done all with the best feelings and the best motives. The rev. gentleman concluded by once more thanking the friends who had done so much for him, and expressing the pleasure it gave him to see Mr. Pinnock in the chair—(applause).

Mr. J. S. PEARCE followed in an earnest and thoughtful speech, expressing his opinion that in the departure of Mr. Amos Southampton was losing one whom it could ill-afford to let go, and the regrets he uttered were endorsed by

Mr. P. R. DOMONEY, who said Mr. Amos had laid the foundation of a good work here, which he hoped his successor would take up and popularise, leading to an increase of numbers.

The Rev. D. Amos then addressed a few words to his congregation, which were responded to by Mr. Duncan, a member of the church committee, after which Mr. C. J. Phillips, expressed his sympathy with Mr. Amos in his departure, and his best wishes for his prosperity in his future career. He then proposed a vote of thanks to the Chairman, which Mr. Chipperfield seconded, echoing the regret already expressed at Mr. Amos's departure from Southampton.

The motion having been carried by acclamation,

Alderman PINNOCK said he was glad to have been present to share with them in their expressions of regret at losing Mr. Amos, whom he regarded as one of the best friends he had in the district.

The Rev. D. Amos then bade his friends farewell, and a hymn having been sung the proceedings ended.

NORWICH.—At an adjourned annual meeting of the congregation of the Octagon Chapel, held in the Boys' school room, Calvert-street, on Tuesday, 4th inst., Mr. A. Mottram in the chair, a communication was read from the Rev. H. W. Perris, in which he announced his intention of resigning his office as minister of the Octagon Chapel. The following resolution was then passed:—"That this congregation regrets the occurrence of circumstances rendering it necessary that the Rev. H. W. Perris should have tendered the resignation of his office as

minister of the Octagon Chapel, and in hereby accepting that resignation expresses its earnest wishes for his future welfare." At the same meeting the vacancies occasioned by the resignation of some members of the Chapel committee were filled up.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

—The annual meeting of the members of the Union was held in the Memorial-hall, Albert-square, on Saturday evening. After tea the Rev. S. A. Steinthal, the president, took the chair. In their twenty-third annual report (which was read by Mr. Harold A. Winsor, joint secretary with Mr. J. Wigley) the Committee stated that though the past session of the Union has not been marked by any event of special interest, such as the Raikes' Centenary, noticeable progress has been made in one or two directions. The area of the usefulness of the Association had been enlarged by the addition of two schools, that at Droylsden, which was a new school, and that at Dob-lane, Failsworth, making the total number of schools in the Union eleven. During the past year a series of addresses had been given on Sunday afternoons at different schools by gentlemen connected with the Union. This had merely been an experiment this session, but the appreciation manifested encouraged the hope that this branch of work would be developed. The Committee regretted to notice a slight falling off in the average attendance at the monthly meetings, which was the more to be regretted, as the papers read had been of unusual interest. The returns showed that the eleven schools within the Union had 2,158 scholars and 249 teachers on the books; that five of these schools had Bands of Hope connected with them, and seven possessed libraries. The Friendly Society formed in connection with the Union had now got fully to work, and would, it was hoped, prove a source of great usefulness. Perfect safety to the members had been the object aimed at. Such a Society, conducted entirely in the interests of the members themselves and without any of the extravagant outlay too often found in connection with these institutions, should be taken advantage of by all the schools.—The financial statement, which was read by Mr. Thomas Parry, treasurer, showed a balance in favour of the Union in respect of ordinary income and expenditure, but an extraordinary liability had been incurred in the formation of the Friendly Society, and this the friends were urged to try to clear off at the forthcoming Whit-Sunday festival without encroaching upon the ordinary funds of the Union.—The President, in moving the adoption of the report, said he was pleased to see the extension of the work in which the Union was engaged. He trusted that the new committee would provide a larger syllabus for the year, arranging not only for the monthly meetings but for a list of addresses more suitable and numerous even than in the past. He earnestly commended to the attention of the several schools the benefits offered by the newly-formed Friendly Society.—Mr. E. Winsor seconded the motion, which was agreed to.—Addresses were also given by the Revs. J. T. Marriott, Dendy Agate (Gorton), Noah Green (Mottram), Messrs. Cuthbert Grundy (Bury), John Ashworth, and others.—In the course of the evening the Strangeways Glee Party gave a selection of pieces.

BURY.—At the Unitarian Chapel two stained-glass windows, erected in memory of the late Mr. Thomas Wigley, of Timberhurst, were on Sunday unveiled. The large north window, presented by the sons and daughter of Mr. Wigley, gives a pictorial illustration of the text "Come unto me all ye that labour and are heavy laden, and I will give you rest." It is of five lights. In the centre light is a figure of Jesus, and to the right and left are the sick, the aged, the burdened, and the sinful looking to him for help. In the tracery are figures of the Evangelists and the Apostles. The second window, on the western side of the chapel, represents three scenes from the life of the Apostle Paul. It is of three lights, and is erected by subscription among the members of the congregation. In the centre light is Paul preaching at Athens; to the left Paul and Barnabas journeying; to the right "Paul the aged" under the care of a Roman soldier. In the tracery are figures of some of Paul's companions. The windows are composed of the choicest pot-metal glass, that is, glass in which the colour permeates the whole material, and the composition and drawing of the figures are excellent. Both windows are from the studios of Messrs. Mayer and Co., of Munich and London, and have been carried out under the immediate direction of Herr Francis Mayer. A memorial tablet, the work of Messrs. J. and H. Patteson, of Manchester, has been placed in the schoolroom. It bears the following inscription:—"To the memory of Thomas Wigley, of Timber-

hurst, in recognition of his warm interest in the cause of education and of free religious faith. Gratefully recalling his long-continued and varied usefulness as a citizen and as a member of the Bank-street Congregation, his friends and fellow-worshippers erect this tablet to his memory as a tribute of affection and esteem, 1881."

SUNDERLAND.—The Unitarian Chapel, Bridge-street, after having undergone extensive alterations and improvements, which the comfort of the congregation worshipping there demanded, was reopened on Sunday last. It is fifty-two years since the Unitarian body became possessed of a separate church in this town, and during the period that has elapsed since that time they have continuously occupied the premises in Bridge-street. Mr. Lowe appears to have been the first minister, but he soon afterwards emigrated to America. He was succeeded by Mr. John Wright, who, after a ministry extending over two or three years, removed to Lynn, his place being taken by the Rev. H. McKean, during whose pastorate the rooms under the chapel, which had been used for school purposes, were, unfortunately in some respects, converted into shops. Mr. Braithwaite next conducted the services, and then Mr. John Wright returned from Lynn, but after some four or five years had elapsed he went into business. Mr. Ebenezer Syme's name appears next on the list. He was educated at St. Andrew's College for the Scotch Church, but seceded to the Unitarians. Subsequently he proceeded to London as a journalist, and finally went to Australia, where he became a member of the Legislature, and where he died. The Rev. R. Spears came to Sunderland in 1852, and remained there for five years. He was followed by Charles Matthews, Archibald Macdonald, Joseph Smith, John Whitworth, and the Rev. James Macdonald (now at Kendal). The Rev. Wm. Elliott completes the fourth year of his pastorate this week. The new pews are made with sloping backs and easy seats, with ornamental bench ends. In front of the fixtures there are eight movable seats, which can be reversed so as to form tables if necessary. The pulpit is supplanted by an elegant rostrum, raised two feet six inches above the floor. In the centre is a reading-desk (made to be lowered or raised at pleasure by an ingenious invention), effectively supported by small pilasters. Between these are panels, with carved bosses on each. On either side there is ornamental metal railing, which will be coloured and relieved with gold. The screen which separates the chapel from the vestry is composed of panels filled with tinted cathedral glass. The walls have been neatly painted, the ceiling whitewashed, and four new gas suspenders introduced. The work has been satisfactorily accomplished by Mr. Joseph Huntley, under the superintendence of Messrs. Tillman. The cost is about £200.—On April 2 two special sermons were preached by the Rev. W. Elliott to good congregations, many strangers being present in the evening. On Monday a public tea was held in the chapel. After tea a public meeting was held, ably presided over by Councillor Thomas Johnston, who has taken a very generous interest in the improvements which have been effected. Interesting addresses were given by the Revs. R. C. Smith, W. Elliott; Messrs. Geo. Lucas, of Darlington, F. Brown, J. Fothergill, J. Metcalf, T. Manning, W. Hemsley, and J. Street. A resolution, moved by Mr. Elliott, thanking friends in distant parts of the country who had contributed towards the cost of the improvements, was carried with the most hearty enthusiasm. The choir, led by Miss Hemsley at the harmonium, contributed much to the pleasure of the evening by the excellent manner in which they rendered an interesting selection of music. Every one appeared to be delighted with the improvements which have been made in the chapel, and hearty congratulations were on the lips of all. Votes of thanks to the ladies who had provided an excellent tea gratuitously, to the choir for their services, and to Mr. Johnston for presiding, were carried with entire unanimity, and a happy meeting was concluded by the singing of a hymn and by the Benediction.

THE SUNDAY SOCIETY.—The seventh annual meeting of the members of the Sunday Society was held on Friday, March 31, at the Rooms in Conduit-street; Mr. Hodgson Pratt presiding. The annual report, which was read by the Hon. Sec., Mr. Mark H. Judge, referred to the work of the Society having been pursued with unabated vigour during the Presidency of Mr. Thomas Burt, M.P., and to the growth of public opinion in favour of its objects, and said: "The conviction is evidently gaining ground that the Government cannot much longer delay the extension of its Sunday opening policy to the National

Museums and Galleries in the heart of the metropolis, for since 1854, when the Committee of the House of Commons recommended the opening of places of rational recreation and instruction on Sundays after the hour of two o'clock P.M., both Liberal and Conservative Governments have continued to open on Sundays the National Museums and Galleries at Kew, Hampton Court, Greenwich, and Dublin, with such results as have not only satisfied her Majesty's Government, but have had the effect of inducing the Corporations of Birmingham, Manchester and other large towns in the provinces to open Municipal Institutions of a similar kind on Sundays." The Sunday Art Exhibitions initiated by the Society had been continued, and were being initiated both in London and the provinces. Twelve had been opened last year under the auspices of the society, and on fourteen Sundays these exhibitions were visited by no less than 19,824 people. The report referred to the Social Science Congress, and the Church Congress, and the gain of the year in the decision of the Town Councils of Kidderminster and Stoke-on-Trent to open their free libraries and museums on Sundays. The loss sustained by the society in the death of Dean Stanley, its former president, was dwelt upon, and the report closed with the expression of a determination on the part of the members to spare no exertions to obtain an early settlement of the Sunday opening question. The balance-sheet showed that the income of the year 1881, with the balance from 1880, amounted to £737 1s. 1d., while the balance in hand on the 31st December last was £141 6s. 1d. Mr. Hodgson Pratt addressed the meeting at some length, in proposing the adoption of the report and balance-sheet, which was seconded by Mr. Robson J. Scott, and unanimously passed, after a suggestion had been agreed to from the body of the meeting that the report should embody the remarks of Mr. Mundella in support of lending articles from South Kensington to exhibitions opened on Sundays. Viscount Powerscourt, K.P., was unanimously elected President of the society, and after the transaction of routine business the meeting closed with a vote of thanks to the Chairman, on the motion of Mr. C. E. Cassal, F.C.S.

The Liberal Pulpit.

THE REV. H. R. HAWEIS ON LONGFELLOW.

The Rev. H. R. Haweis, in addressing a crowded congregation, which filled even the vestry, at St. James's, Marylebone, on Sunday night, said of the late American poet—Longfellow was the chief poet in that illustrious circle of writers who, at the beginning of this century, created American literature. Emerson and Oliver Wendell Holmes and Lowell are almost the only survivors. After a brief biography of the poet, Mr. Haweis continued: He has taken possession of our English hearts and homes. He has become our friend. There is a power of ministration about him that we cannot resist. His sympathy reaches across the wide ocean; his voice is heard by those who love it; his teaching felt by those who need it. I asked Mr. Tennyson the other day if he had known Longfellow. He said, "Yes," and bore willing testimony to the charm of his gentle nature. Mr. Robert Browning, who had also known him, was present, and remarked that he was "the kindest-hearted and most courteous of men," and in his case I may say with the Laureate—

"Manners are not idle, but the fruit
Of loyal nature and of noble mind."

On Longfellow's natural religion the preacher remarked: There are immense gains in the study of philosophy and science, but we are in danger of losing something—the sharp, keen, primitive taste—"the great glad aboriginal instincts," as Emerson calls them; the healthy loves and hates—ay, and the healthy response of soul to God. We go with blunted perceptions and bleared eyes to God's beautiful world. But what constitutes the religious heart is just this—to be able to see, as Henry Melville puts it, "the whole world burning with Deity!" The Poet, the Painter, the Prophet are alike in this—they have all the unspoiled health of the piercing, penetrating, spiritual sense; they carry about with them the riches, and we too often the poverty of the world. Someone said to Turner: "Mr. Turner, I never saw such colours and effects as you paint in Nature!" "Ay," said the painter, "but don't you wish you could?" And who does not wish that his eyes could be opened, his heart attuned, to see and feel the eternal presence and power—like the poet

as he listened to the voices of the Ocean and the Woodland and the Night, as well as to those of the Temple and the Fireside?

"Into the blithe and breathing air,
Into the solemn wood;
Solemn and silent everywhere,
Nature with folded hands seemed there:
Like one in prayer I stood."

Mr. Haweis went on to speak of the Songs of Life and Death, and remarked on the poet's wide sympathies with all forms of human suffering and sorrow. This was no doubt due to the mellowing influence of his own great life of grief—the losses of his beloved wife, children, and many dear friends. He was not only one of those "souls that have made our souls wiser," as Emerson has it—he was a great consoler. Death itself became an angel of light in "The Reaper and the Flowers": the Silent Land—from whence no traveller returns—a realm of sweet Elysian rest to be desired; and even a city graveyard is transfigured in the closing lines of "Evangeline."

Speaking of Longfellow's energy, hopefulness, and aspiration, Mr. Haweis remarked on "Excelsior" that a letter of the poet's explanatory of that poem had been put into his hands, as he entered the pulpit. In that letter, which has appeared in some of the newspapers, Mr. Longfellow explained that the poem described the aspirations of a man of genius—putting aside every hindrance—and ever reaching forward to higher and higher efforts—at last dying with the unattained still beyond him. But the poem has a wider reach, for it sums up in one noble and poetic figure the story of every true and aspiring life. In answer to the impertinent criticism, repeated in last week's *Saturday Review*, that Mr. Longfellow had made a slip in using "Excelsior" instead of "Excelsiur," the poet in this letter remarks that the use of "Excelsior" adverbially is one justified by the best Latin writers.

Mr. Haweis interspersed his observations with several readings from Longfellow, concluding with the famous episode of the Monk Felix out of the "Golden Legend."

THE NATIONAL CONFERENCE

Of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations, to be held at Liverpool, 18th, 19th, and 20th April, 1882.

SECOND LIST OF DELEGATES.

The names of Ministers are not given, unless appointed as sole Delegates by some Congregation or Association.

MANCHESTER NEW COLLEGE.

Mr. Benjamin Heape, Mr. Henry R. Greg.

MEMORIAL HALL TRUSTEES.

Mr. Harry Rawson, Mr. Robert Nicholson.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

Rev. H. W. Ellis, Rev. W. W. Robinson, Rev. W. Shakespeare.

PRESBYTERIAN BOARD, LONDON (1689).

Mr. W. D. Jeremy (Treasurer); Rev. T. L. Marshall (Secretary).

PROVINCIAL ASSEMBLY.

Rev. H. E. Dowson, B.A.; Mr. Harry Rawson.

SOUTHERN UNITARIAN ASSOCIATION.

Mr. Robt. Pinnock (President), Mr. H. Blessey (Secretary).

CONGREGATIONS.

Bath.—Mr. W. C. Jolly.
Birkenhead.—Mr. Isaac B. Cooke, Mr. J. G. Barnes, Mr. G. Kirby.
Caermonnen.—W. W. Davies.
Coventry.—Rev. G. Heavyside, B.A.
Doncaster.—Rev. A. Ashworth.
Dover.—Rev. T. B. W. Briggs.
Dundee and Perth.—Mr. D. S. Hodge.
Flowerly Field.—Mr. J. Curfew.
Gatcaere.—Mr. James Thornely.
Gellionen, Trebannos and Omenfawr.—Rev. John Evans.
Leicester (Domestic Mission).—Rev. E. T. Russell.
London (Free Christian Church, Kentish Town).—Rev. P. W. Clayden.
Maidstone.—Mr. C. Ellis, J.P.
Nottingham (Christ Church).—Mr. W. H. Proctor.
Park Lane.—The Misses Shaw.
Portsmouth (St. Thomas-street).—Rev. J. Ellis.
Staleybridge.—Mr. Croasdale, Mr. Chorlton.
Stockport.—Mr. Councillor Robinson, Mr. J. F. Spedding, Mr. O. E. Heys.
Tadmorden.—Mr. Richard Stephenson, Mr. John Kershaw.
Trowbridge.—Mr. James Dyer.
Warrington.—Mr. F. Edwin Monks, J.P.; Mr. William Long, Mr. Charles Broadbent.

THE BROOK FARM EXPERIMENT.

In an address recently delivered to an assembly at Boston, U.S., the Rev. O. B. Frothingham gave the following interesting account of Brook Farm, the idyllic community immortalised in Hawthorne's "Blithedale Romance":—

I naturally turn to that subject which has been filling my own mind for three months,—the character of George Ripley, whose biography I have been writing.

All of you perhaps do not know that for nearly fifteen years Mr. Ripley was a Unitarian minister in Boston. At the time he was ordained, in 1826, Mr. Greenwood was preaching at King's Chapel, Charles Lowell was preaching as predecessor of Dr. Bartol, James Walker was preaching in Charlestown, Dr. Channing was preaching in Federal-street, Dr. Ware was preaching in Hanover-street. In a word, it was a palmy day, a great day of anticipation and of hope, for all Unitarians. It was anticipated that the whole world would soon become Unitarian. Unitarianism wore its freshest aspect.

Mr. Ripley was born in Greenfield, Mass., of the finest Puritan stock, thoroughly trained and thoroughly educated, with the New England ambition and earnestness of purpose in his heart, and with his soul full of the aspirations that filled the best hearts of that time. Leaving his home, he went through Harvard, and was so fine a scholar that the authorities entrusted to him the teaching in mathematics.

Immediately on graduating he went to Boston as minister. At that time—not now—all genius, all talent, all scholarship, naturally gravitated toward the ministry. It was the great profession. The members of it stood at the very top of society. All doors were open to them. They had the place of honour. They were looked up to by young and old. Their lightest word was listened to and waited on.

Mr. Ripley was what was then called a Transcendentalist; that is to say, he was one of those people who believed that divine truth was associated intimately with the feelings, wishes, purposes, anticipations of the human heart and soul. Full of these ideas, he entered upon his ministry, Dr. Kirkland, then President of Harvard College, taking a great interest in him. He called himself a child of Channing. He was on intimate terms with the best thinkers and feelers, the most earnest and purest men of that generation. But his church was planted in an out-of-the-way part of the town, as it is regarded now, though at the time it was thought to be a fashionable quarter, near Fort Hill. I dare say some of you hardly know where Fort Hill is, or where it was; for it does not exist any more. It was cut down, carted away, and thrown into the sea, for aught I know. But he lived near Fort Hill, making that his headquarters, calling on the sick and the poor, and doing what good he could. But his church, not being in a fashionable place, soon left him. He had not the gift of eloquent or captivating speech, so that people would come for miles to hear him. As his society faded away, he became tired of the ministry and weary of the homespun routine of ministerial service. The weekly sermon weighed upon him; he was, after all, more a man of letters than a clergyman.

So, after a time, the enterprise of Brook Farm loomed up before his vision. I say loomed up, for it did precisely that. I recollect some days ago reading in a daily paper a paragraph in which it was said that Brook Farm was, after all, a dull place. So it was to dull people. But it was full of aspiration and of hope, a splendid dream of the future for the best spirits of that generation. It is a mistake to suppose that it was a descent from the ministry to Brook Farm. In fact it was but the legitimate result of such a ministry as Mr. Ripley's was. Dr. Channing had expressed his wish that some such experiment could be tried. The best spirits of the time talked it over, discussed it. The best society of the time was full of it. It was simply a scheme for carrying out practical Christianity; for realising, as we say, the gospel; for making the beatitudes a frank and full existence on the earth.

Filled with that idea and possessed by it, and all his enthusiasm thrown in that direction, Mr. Ripley, weary, as I have said, of the routine of the ministry, and seconded by a very noble wife, devoted himself to the realisation of that dream. His wife was as full of it as he was, quite as enthusiastic, quite as hopeful, quite as earnest. They two were always present at the discussions in regard to Brook Farm; and they both of them went into it with the idea that it was the practical fulfilment of the

gospel. It was not in any sense a socialistic community. There was no tinge or taint of communism about it. There was no disrespect of property; there was no criticism of society, except that it was false; but there was no radical theory started upon which a new society should be built up. The gospel principle was the only one that was entertained.

Another thing; it was firmly believed that the best part of society would take an interest in the scheme; that the thinkers and workers, the men of wealth, all those who hoped for a better state of things—as so many professed to do—would come forward at once, and aid in setting the scheme on its feet. The New Jerusalem was expected to come down from the clouds. There was no limit to the expectation cherished by the men and women who entered into that project. They really believed, living as they did all their days among a few people, a little clique of people, a small circle, who entertained the same ideas with those they firmly held, that those people made the world. Consequently, when George Ripley and his wife, with a little body of co-workers, stepped out of their conceded position, left their satin and silk and broadcloth for the sake of realising the kingdom of heaven on earth, they did it in full faith that the kingdom of heaven would come on the earth.

Another feature should be made prominent: it was an educational enterprise. These men and women believing in man, believing in human nature, believing in the soul, believing in the capacities of the heart, were thoroughly persuaded that by educating freely, by the aid of nature, of art, of music, of all kinds of culture, everything that was good and noble, just and true, in men and women, the result produced would be such as never had been seen in the world.

Let me say that such a corps of educators never, perhaps, was brought together before or since. Mr. Ripley himself was the leader, one of the finest scholars in New England. A man of perfect training, of singular acquaintance with systems of philosophy, with mathematics and history. He was seconded by his wife, who had been a professional teacher, thoroughly trained, perfectly well acquainted with the whole routine of practical education. Mr. Charles Dana, present editor of the *New York Sun*, taught Greek and German, an admirable linguist and one of the finest scholars of the time. Mr. John S. Dwight taught Latin and music; and, when I say that, it is a pledge that music of the very highest description was made one of the elemental and rudimentary rules of education at Brook Farm. Then Mr. Emerson took an interest in it. Nathaniel Hawthorne was there for a time. Margaret Fuller came in the early period, and gave some of her matchless conversations; a sibyl in talk and truly inspired, a person whose readings gave no idea of the depth, the richness, the fulness, the afflatus, that always waited upon her lips—a woman whose talk, whatsoever the subject may be, always fascinated and riveted her hearers. With a musical voice and enthusiastic manner, a mind teeming with ideas and full of aspiration, she gave the very best of herself to Brook Farm. The evenings that she went there and talked were golden evenings in every regard. With such advantages as these, with a beautiful nature all around them, with freedom of action, with entire liberty of thought and feeling, what wonder is it that young men and women look back upon Brook Farm now, though their hairs are grey, as a kingdom of heaven on the earth? The young people enjoyed the freedom, the old people enjoyed the spirituality. The boys and girls played, and loved that; the elders worked with hope and faith, and loved that.

For the brief space of seven years Brook Farm stood for all that was noblest and purest in the hope and imagination of men.

A tract of land about nine miles from Boston, and about one hundred and seventy-fives acres in extent, was bought for \$10,500. George Ripley made himself responsible for \$1,500; his wife for \$1,000 or more; Miss Mary Ann Ripley, a favourite sister of George, for \$1,000 more; Nathaniel Hawthorne, for another \$1,000. There was just about money enough subscribed to buy the farm. They went there, expecting, as I said, that great things would come out of these small beginnings.

But, after all, the world was not transcendental. Society was not made up of Transcendentalists, and did not even know what Transcendentalism meant. Dr. Channing was a great preacher, and Mr. Greenwood was a fascinating one. Dr. Walker was a powerful one. Mr. Palfrey, at Brattle-square, was a convincing one. Each had his own congregation;

but what Transcendentalism was, what this new faith was which was transfiguring the minds and hearts of a little knot of people, the congregations did not know at all. The consequence was that the money was not forthcoming, and we know very well that there is no such thing as living in castles in the air. A house must be built on the ground, and money is required to build it. We all know that. The money did not come in. Year after year, these devoted men toiled and hoped and believed; but the money did not come in. In vain did they make their representations, in vain did they publish their manifesto, in vain did they sing their song, in vain did they tune their harps; the great world cared little about them. The amount of it was that Brook Farm died. After a short existence, every year of which became more and more painful, Brook Farm died.

Fourierism was called in to save it, but that failed. The money still did not come in; and the men and women, tired of labour, tired yet more of toiling without recompense, seeing their dream fade away, knowing at last that their hope was an illusion, not seeing the material foundation appear, broke up and scattered.

The charm of Brook Farm to-day lies simply in its ideal character. It was an idyll; it was a dream: it was an anticipation of something that never came to pass. Transcendentalism died, Dr. Channing died, Mr. Walker went to Cambridge, Dr. Palfrey went to Congress, the palmy days of Unitarianism came to an end. Brook Farm, that fair anticipation, faded away, and came to an end, like everything else that is not useful. At last there was something pathetic, touching, almost tragic about it.

It is said that one of Theodore Parker's congregation once asked him what he thought of Brook Farm. Mr. Parker lived close by in West Roxbury, and had a little congregation there. He was an intimate friend of Ripley's, and used to go over every day or two and have a talk with his old crony. When Mr. Parker's friends asked him what he thought of Brook Farm, "Well," said he, "Ripley at Brook Farm is like a locomotive finely equipped, beautifully polished, steam well up, dragging a train of mud cars." The next time Ripley saw Parker he said, "Theodore, do you know what people say of your congregation?" "No," said Theodore, "what do they say?" "Well, they say that you are very much like a finely equipped steam engine dragging a train of mud cars!" It was not much of a joke, and it was rather tragic. Nevertheless there was a certain amount of truth in it. Brook Farm was fading away, and it is pleasant to note that the leader of it could still laugh when it ended.

Mr. Ripley went to New York, turned to a new occupation, and devoted himself to it with the same fidelity, the same earnestness that he showed at Brook Farm.

What is the reason that to this day people are curious about Brook Farm? What was there of it? Nothing. I have tried, not quite in vain, but almost, to ferret out in the last months some information, some detail about it. There is very little, because it was an illusion. It was a dream, a charming dream, a noble dream; still, one of those evanescent, yet not altogether evanescent, visions of a better humanity which will dawn upon the earth. The noble spirits of Brook Farm to this day pursue the thought of it as being one of those anticipations, like the dream of Plato or of Sir Thomas More, the finest illusion of the finest spirits,—that the time shall come when society, human society, shall be simple, true, faithful, as the best Christians always prayed that it might be.

The last meeting of the Oxford Browning Society, at the Rector of Lincoln's, to hear Mr. Arthur Sidgwick's paper on Browning's love poetry, was the most successful meeting the Society has held. A large number of guests were present, including some from London.

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DR. J. COLLIS BROWNE'S CHLORODYNE.—Vice-Chancellor Sir W. PAGE WOOD, STATED PUBLICLY in Court that Dr. J. COLLIS BROWNE was UNDOUBTEDLY the INVENTOR of CHLORODYNE, that the whole story of the defendant was deliberately untrue, and he regretted to say it had been sworn to.—See *The Times*, July 13th, 1864.

DR. J. COLLIS BROWNE'S CHLORODYNE is a LIQUID MEDICINE which ASSUAGES PAIN of EVERY KIND, affords a calm, refreshing sleep WITHOUT HEADACHE, and INVIGORATES the NERVOUS SYSTEM when exhausted.

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Our Calendar.

GOOD-FRIDAY, APRIL 7.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M.

SUNDAY, APRIL 9.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M.

Rev. J. WORTHINGTON, at Effra-road Unitarian Church, Brixton, at 11 A.M. and 7 P.M., on "The Man of Heaven."

Rev. T. L. MARSHALL, at Wandsworth Unitarian Chapel, Tonsley-hill, East-hill, at 11 A.M. At 7 P.M., Mr. WALTER LLOYD, Author of "The Hope of the World."

Rev. CHAS. VOYSEY, at Langham-hall, 48, Great Portland-street, 11.15 A.M.

** Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Ballantine's (Mr. Serjeant) Experiences of a Barrister's Life, 2 vols., 28/
Banner's (E. G.) Wholesome Houses, 2/6
Carter's (T. T.) Parish Teachings, the Apostles' Creed and Sacraments, 4/6

Dacey's (E.) Victor Emmanuel, 2/6. (The New Plutarch.)
Fitzgerald's (P.) Recreations of a Literary Man, or Does Writing Pay? 2 vols., 2/

Hawkes's (H.) An Evening Service for Solemnising the Lord's Supper, 2/6

Ibne's (W.) History of Rome, Vols. 4 and 5, 32/
Jerrold's (B.) Life of George Cruikshank, in Two Epochs, 2 vols., 24/

Lecky's (W. E. H.) History of England in the Eighteenth Century, Vols. 3 and 4, 36/
Lisle's (A.) Faith, Hope, and Charity, 6/

Rowe's (R.) How our Working People Live, 2/6
Picturesque America, ed. by W. C. Bryant, Vol. 1, 42/
Three in Norway, by Two of Them, with Maps and Illustrations, 10/6

MR. WALTER MAWER, Sunday School Association Office 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

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BIRTH.
VAN PUTTEN—On the 31st ult., at St. Bede's, Catford, S.E., the wife of T. van Putten, of a daughter.

DEATH.
JOHNSON—On the 3rd inst., at Bache Hurst, Chester, Thomas Johnson, aged 71 years.

ADVERTISEMENTS.

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The CLOSING SERVICES in the Old Chapel will be held on SUNDAY, April 16, 1882. Morning, at 10.45, Rev. IDEN PAYNE; Evening, at 6, Rev. CHARLES HARGROVE. Collection after each Service in aid of the New Building Fund.

BEDFORD COLLEGE, LONDON (for Ladies), 8 and 9, YORK-PLACE, PORTMAN-SQUARE.

EASTER TERM will begin on THURSDAY, April 20. Single Courses of Lectures may be taken. In addition to his usual Courses Professor HAZEL will deliver a Series of Lectures, open to Ladies and Gentlemen, on Shakespeare's "Histories," at 4.30 P.M., on Mondays, beginning on May 1. Terms, One Guinea; for College Students and Teachers, 15s. Introductory Lecture free to those who present their visiting cards.

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Miss LOUISA DREWRY has some time Disengaged for Lecture—or Practice Classes in Schools. She would also read with Private Pupils.—143, King Henry's-road, South Hampstead, N.W.

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Applications for Admission must be in the hands of the Rev. C. C. Coe, Highfield, Bolton (from whom all necessary information can be obtained) before May 15.

The Committee have determined to admit not more than Six New Students at the next Entrance Examination, to be held on the 19th of June next.

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PERCY LAWFORD, Secretary.
University Hall, Gordon-square, London, W.C.

THE HIBBERT LECTURE, 1882.

A COURSE OF FIVE LECTURES on "The Origin and Growth of Religion, as Illustrated by National Religions and Universal Religions," will be delivered by Professor KUENEN, D.D., of Leiden, at ST. GEORGE'S-HALL, LANGHAM-PLACE, on the following days, viz.:—TUESDAY, 25, and THURSDAY, April 27th, at 11 A.M.; MONDAY, 1st, and WEDNESDAY, May 3rd, at 5 P.M.; and FRIDAY, May 5th, at 11 A.M. Admission to the Course of Lectures will be by ticket, without payment. Persons desirous of attending the Lectures are requested to send their names and addresses to Messrs. Williams and Norgate, 14, Henrietta-street, Covent-garden, W.C., not later than April 19, and as soon as possible after that date tickets will be issued to as many persons as the Hall will accommodate.

The same Course of Lectures will also be delivered by Professor KUENEN at Oxford, in the Lecture Theatre of the University Museum, at 4.30 P.M., on each of the following days, viz.:—FRIDAY, 21st, SATURDAY, 22nd, MONDAY, 24th, FRIDAY, 28th, and SATURDAY, April 29th. Admission to the Oxford Course will be free, without ticket.

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Secretary to the Hibbert Trustees.

A NATIONAL CONFERENCE

OF

UNITARIAN, LIBERAL CHRISTIAN, FREE CHRISTIAN, PRESBYTERIAN, and other NON-SUBSCRIBING or kindred CONGREGATIONS will be held in LIVERPOOL on the 18th, 19th, and 20th of April, 1882.

ARRANGEMENTS AS FOLLOWS:

TUESDAY, APRIL 18.

6 P.M.—Communion Service in Hope-street Church, conducted by the Rev. W. GASKELL, M.A.

7.30 P.M.—Religious Service in Philharmonic Hall. Devotional part by the Rev. J. Wood, of the Wycliffe Independent Church, Leicester. Sermon by the Rev. C. BEARD, B.A.

WEDNESDAY, APRIL 19.

9 A.M.—Devotional Service in Renshaw-Street Chapel, conducted by the Revs. J. PAGE HOPPS, W. CAREY WALTERS, T. W. FRECKELTON, and A. N. BLATCHFORD, B.A.

10 A.M.—Conference in Hope-street Church. Appointment of Chairman of Committee and Secretaries to conduct the business of the Conference. Chairman, JAMES HAYWOOD, Esq., M.A., F.R.S. Hymn and Prayer by the Rev. ALFRED PAYNE. Papers on "The Development of the Religious Life Within Our Churches" will be read by HERBERT NEW, Esq., the Rev. C. C. COE, F.R.G.S., and discussed by T. C. CLARKE, Esq., and others.

1 P.M.—Lunch in Philharmonic Hall.

3 P.M.—Conference in Hope-street Church. Chairman, JOSEPH LUPTON, Esq., J.P. Papers: "By what Practical Means can our Churches best Enlarge and Extend their Religious Influence?" by the Rev. R. A. ARMSTRONG, B.A., and R. BARTRAM, Esq. Discussion opened by the Rev. J. PAGE HOPPS.

6 P.M.—Tea and Soirée in the Philharmonic Hall. Chairman, D. AINSWORTH, Esq., M.P., President of the British and Foreign Unitarian Association. The meeting will be addressed by the Rev. H. W. CROSSKEY, F.G.S., the Rev. E. ARMITAGE, M.A., and Professor J. DRUMMOND, LL.D.

THURSDAY, APRIL 20.

10 A.M.—Conference in Hope-street Church. Chairman, C. H. JAMES, Esq., M.P. Hymn and Prayer, by the Rev. H. E. DOWSON, B.A. Papers: "The Education and Supply of our Ministers," by Professor J. ESTLIN CARPENTER, M.A. Discussion opened by the Rev. H. IERSON, M.A. "Ministers' Stipends and Augmentation Funds," by HARRY RAWSON, Esq. Discussion by the Rev. P. W. CLAYDEN, &c.

Close of Conference.

1 P.M.—Lunch in Philharmonic Hall.

Reception and Refreshment rooms will be constantly open from noon on Tuesday till 2 P.M. on Thursday in the Philharmonic Hall, where letters may be addressed, and Luncheon, Tea and Refreshment, may be obtained.

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A. W. WORTHINGTON, Acting Secretary,
Old Swinford, Stourbridge.

** No applications for hospitality can be entertained after Tuesday next.

NEWCASTLE-ON-TYNE.

On EASTER SUNDAY the ANNIVERSARY SERMONS of the CHURCH of the DIVINE UNITY will be preached by the Rev. ELI FAY, of Sheffield; and on the day following the ANNUAL SOIRÉE will be held. Tea at 5.30. Addresses by the Revs. E. Fay, W. Elliott, R. C. Smith, A. Payne, and other friends.

THE REV. A. B. CAMM intimates to friends and correspondents that his diocesan address is:—Care of Ed. Riley, Esq., South Heath, Hampstead, N.W.

Printed by WOODFALL and KINDER, of Milford-lane, Strand W.C.; and Published for the Proprietors by WALTER MAWDS, at the Offices of the SUNDAY SCHOOL ASSOCIATION, 37, Norfolk-street, Strand, London, W.C.—Saturday, April 8, 1882

The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2077.]

LONDON, SATURDAY, APRIL 15, 1882.

[PRICE 5d.]

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THE LIVERPOOL CONFERENCE.

THE long-projected Conference of Unitarian and other free Churches about to be held in Liverpool next week is on the eve of becoming a fact—whether a *great* fact or not depends upon the tone of the proceedings and their practical results. The project has on the whole been received with general approval, and the long lists of deputations from our most important churches and institutions published, in our last two numbers, show that the invitation has been quite as widely responded to as could have been reasonably expected. Scarcely a voice has been raised in objection: there has been little or no criticism of a noteworthy kind; there is on all sides an evident disposition to give a novel and very interesting experiment a fair trial, and to subordinate all minor differences in a recognition of the great principles we hold in common.

The term "National Conference" has been objected to as pretentious, in view of the obvious fact that the group of churches convened constitutes in the aggregate one of the smallest of denominations, and are held together by the loosest of Ecclesiastical ties. But the phrase has been misunderstood if it is thought to imply anything more than that this is simply a convention of all the churches in the nation belonging to the Free Christian or Free Religious tendency. On that understanding the most insignificant of religious sects or political parties may fairly convene what may be styled a national conference of all who concur with its main principles and purposes.

Nevertheless we cannot but wish that a less apparently pretentious title had been chosen.

It is certain that whether we like it or not this meeting will be known in our history as a *Unitarian* Conference. It is an open question whether it might not have been wiser to have convened it on a broader basis, to have avoided any direct or indirect connection with a theological and denominational Society, to have invited all Catholic and liberal-minded thinkers throughout the country who recognise that real religious fellowship is independent of theological conditions and limitations. But whatever might thus be gained in catholicity would be lost in definiteness of purpose. As a matter of simple fact, there are but few churches outside our own which are even professedly founded upon a free religious basis. But the question is not now open for discussion. The Liverpool Conference is convened by a committee appointed by the Committee of the British and Foreign Unitarian Association. That very fact is sufficient to keep away all who are not more or less in sympathy with Unitarian Christianity. Only two or three ministers and congregations not avowedly Unitarians have responded to the invitation, and they are generally regarded as heretics and outsiders, so that the Conference is, to all intents and purposes, a Unitarian Conference and nothing else. Some may regret this; the great majority will rejoice in it; but the fact remains the same in any case.

One thing is to be clearly understood at the very outset. The invitation is issued to "ministers, members, and friends of all Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-subscribing or kindred congregations." That is the only basis on which we are to meet. Any attempt to introduce a test or declaration of opinions or definition of faith, direct or indirect, ought to be treated as an insult and an impertinence, and authoritatively ruled out of order from the chair. In our separate churches it is the boast both of our ministers and congregations, that our bonds of union consist in spiritual affinities and religious sympathies, and that no dogmatic conditions are expressed or implied. In the Liverpool Conference there must be no attempt to introduce any narrower definition as a basis of union or of common action. Our American brethren wasted nearly the whole time in their first Conference in this attempt at definitions and test-making, which always means the invidious desire to exclude some small minority, or some obnoxious form of thought. It is essentially unchristian in its spirit and purpose, and we hope that any attempt to defeat the main object of *religious* fellowship, in the broadest and deepest sense of the term, will be discountenanced at the outset by the good sense and calm resolute judgment of the Conference as a whole.

The order of proceedings is before the

public, and there can be no doubt that the subjects of the papers, and the names of the readers and speakers so judiciously selected, will give great weight and permanent value to what we suppose may be regarded as the first of a long series of biennial or triennial conferences. In the unusual richness and variety of the programme there is some reason to fear that there will be not sufficient time for the consideration of practical propositions naturally arising out of such important questions as the education and supply of ministers, the means by which our churches can maintain and extend their religious influence, and ministers' stipend and augmentation funds. The whole time is so fully marked out with the pre-arranged papers and discussions that no opportunity seems to be afforded for any free and spontaneous action on the part of the Conference itself on matters that may be regarded as properly falling under its province. It would certainly be a graceful act if this, the first national Conference of Unitarians held in this country in our generation, sent a resolution of sympathy to our American brethren on the loss of three of the most eminent men in our religious communion, LONGFELLOW, BELLOWS, and DEWEY. Further, it would be an act eminently worthy of a religious conference to express a decisive opinion, on definitely religious grounds, in favour of abolishing the whole system of parliamentary oaths, which act as a bribe only to insincerity and falsehood, and a barrier to the free constitutional exercise of political rights. No fear of misconception or misrepresentation ought to stand in the way of bold and decided action on this question, in which we fear some Unitarians fall far behind their brethren of other Nonconformist Churches. Other subjects of equal importance would naturally suggest themselves for consideration, if the Conference is perfectly free to control its own proceedings, and too much time is not wasted in preliminary discussions of the formal and unprofitable order.

We fervently pray and hope that this Conference will mark the dawn of a new religious epoch in the history of our Free Churches. Even if it end in little more than full and free discussion of some of the difficulties of our position, let it be characterised at least by a spirit of true Christian brotherhood. Let it be understood that we meet together for *religious* fellowship, and not for mere disputation or unprofitable criticism. At the same time we need not be afraid of "burning questions." Little will be gained if we do not look at the facts of our condition steadily in the face, however unsatisfactory they may be, and endeavour our best to see things as they really are. We need not fear the freest and fullest discussion, if only it be imbued with a thoroughly religious and brotherly spirit. Unity amid diversity of thought; charity in all things—these

ought to be the great watchwords of every assembly professing to represent the Unitarian and other Free Churches.

THE DECAY OF MODERN PREACHING.

CONCERNING REMEDIES.

IN three preceding articles, closely following the main outlines of the Rev. J. P. MAHAFFY'S valuable book, we have considered some of the principal causes of the alleged decay of Modern Preaching, and the "defective types," which are avowedly directed against the extremes of Orthodox dogmatism and emotionalism, with which we have little concern, except as curious outside observers. Our withers are also unwrung when Mr. MAHAFFY condemns the class of "Broad" preachers who "set forth from their pulpits doctrines clearly at variance with the creed which they have professed, and present the painful spectacle of inconsistency and self-contradiction in a teacher who ought to be of all things clear and consistent." We remain also untouched when our Essayist condemns the "extreme of sameness" which characterises modern sermons, and which tends to make people think that they will only hear what they knew long before, and what is therefore hardly worth hearing again. The reference here is to the school of pious preachers who think that all Christianity centres round one cardinal doctrine—Justification by Faith in CHRIST'S Atonement; and who make it a matter of conscience not to vary the subject-matter of their preaching, except in the choice of the text, and some illustrations chiefly limited to the Bible story, or to goody anecdotes more or less puerile and inept. Monotonous preaching of this kind is on the decline, even among Evangelical sects. The modern public, as Mr. MAHAFFY observes, are used to much more intellectual variety than their forefathers. They find intellectual recreation in various literature, and in the many exciting subjects of discussion in the Press and on public platforms. The Pulpit must not pander to the excessive love of novelty and variety, but certainly the total neglect of all the deeper questions that agitate thoughtful minds in the present age is not the way to arrest the tendency to a decline, or to secure greater respect for what, in its true ideal, is the noblest of human functions.

But while Mr. MAHAFFY strenuously opposes these extremes of Orthodoxy, he deprecates the other extreme, as he considers it, of "a general laxity as regards the importance of dogma, and a sort of easy-going implication that we must leave men great liberty as to their beliefs, provided they are strict in their duties and their life." Here we confess that we join issue with our essayist. The cardinal principles of the Liberal faith are character and conduct before creed and dogma; the unfettered right of private judgment as the essential means of attaining the knowledge of the truth. What a man really believes in his inmost heart and soul is no doubt of the most vital importance to himself, and we are far from sanctioning any laxity in the formation or the avowal of one's opinions. But if in this age of ours, when creeds are dissolving, and the old traditions and superstitions are outworn, an earnest, thoughtful man, doing his best to discern light in the midst of surrounding darkness, can arrive at no fixed dogmatic conclusion on some of the vexed questions of speculative opinion, what after all, does it greatly matter provided that he still patiently strives after the

highest truth and endeavours his best to fulfil the noblest ideal in character and life? The world has never been reformed by preaching morals, urges our Essayist. No, and it has never been reformed by preaching hard orthodox dogmas. The world has been saved and reformed only by great ideas, by living principles of thought, which have gone forth from inspired lips, making all things spiritually new. It was not mere dogma which lay at the root of the Reformation of Luther and the Evangelical revival of WESLEY, but the living and fructifying principles that underlie all the great dogmas that have gained temporary credence. It was not the mere dogma of CHRIST'S death, regarded as a forensic act, not the dogmas of the Incarnation and the Atonement, which formed the substance of the early Christian preaching and reformed the world. It was the great truth of the manifestation of GOD in our common humanity; the consecration of the purest and noblest of His sons to the service of humanity, through labour and suffering and the martyrdom of death; it was these and other great principles underlying the hard dogmas, which really saved the world; and they will be as powerful as of old in impressing the heart of this worldly-wise, pleasure-seeking, and intellect-worshipping age, if only they were preached with something of their old power and devoted enthusiasm. Mr. MAHAFFY is unfortunate in his reference to "Ecce Homo" as a book in itself "beautiful and true, but not able to produce any permanent impression on Society." If he were as well acquainted with English thought as he is with the ancient Greek literature and the modern Episcopal Church in Ireland he would know that no book of our age has exercised stronger or more permanent impression on the real thinkers and workers of modern society, and that the real secret of its influence is that "enthusiasm of humanity" which subordinates to high moral ends the creeds, dogmas, and confessions of all the Churches.

This, then, would be our chief remedy for the alleged decay of modern preaching; and believing in its efficacy, we avoid the pessimist conclusion which Mr. MAHAFFY apparently adopts, that the day of preaching is gone by; that educated congregations at least no longer want instruction from the pulpit when they can find it in thousands of books; and that therefore "preaching is perhaps altogether a mistake nowadays." Mr. MAHAFFY graciously concedes that so long as we have it at all it is desirable to have it as good and telling as possible; and his "remedies" may be summed up in few words, while we must leave the discussion of them to another opportunity.

In brief, then, while discouraging us at the outset by the paradoxical thesis that "success in preaching would seem impossible and all our labour in vain," Mr. MAHAFFY urges as the best thing available, higher and more careful culture in the preachers, so that they may be superior to the average of their congregations, and fitted to speak as educated men on the great topics which they profess to expound. Hence they should have a University education as well as special theological training. They should also be trained in rhetoric and in *extempore* speaking, which alone affects the masses, although carefully-prepared written discourses are best adapted for the thoughtful few. Mr. MAHAFFY recommends the establishment of an Order of itinerant preachers, whose whole duty should be to travel from place to place for the purpose

of speaking from the pulpit. We have had among ourselves an illustration of the efficacy of such a plan in the itinerant ministry of the Rev. CHARLES WICKSTEED, which is so fitting a crown to a life rich in high thoughts and good works. Would that there were at least half-a-dozen able and willing to follow his example and constitute themselves into an Order of missionary preachers, reviving decayed congregations, and stimulating everywhere new life and activity!

Curiously enough, our Essayist thinks that for a preacher who should soar above the practice of ordinary life, and proclaim ideal piety, ideal virtue, ideal self-sacrifice, the Roman Catholic law of celibacy is very profitable. Our fair readers need not be alarmed. There is not the slightest danger of celibacy becoming fashionable among dear little curates, or popular young ministers. Human nature is too strong for any restraints of this kind, but those enforced by the most binding laws of the most despotic Church the world has ever seen. "It is ELIJAH from the desert," says Mr. MAHAFFY, "it is JOHN the BAPTIST from the wilderness, it is SAVONAROLA from his cell, who are best qualified to impress and lead mankind by preaching." We greatly doubt it. These were men of their own age and best adapted for their age. It is the cultured University men who are best adapted now to impress the minds of cultured hearers; the popular lecturers and missionary-ministers, well versed in the world, but not of the world, who can best stir the heart of the common people.

And, finally, Mr. MAHAFFY suggests the abolition of constant sermons, it being unreasonable to expect two good sermons every week, or even one; the publication of a new and large collection of authorised sermons by the heads of each Church, selected from her greatest doctors, and given to every minister to use freely when he is unable to produce anything useful of his own; and the expediency of preaching, not in pulpits, but on platforms or from the chancel, or in some other way less bound by fixed ceremony.

But, after all, these remedies and suggestions, useful as they are, do not go to the root of the matter. There is still demand for preaching in this modern world, because the living voice of an earnest man is better than the choice thoughts of the printed book. And whosoever can speak like a live man straight to the hearts and consciences of his fellow-beings will be heard as of old with eager attention, and his word will be with "grace and power," because men in their inmost hearts know that the world is not to be saved from sin and corruption by philosophy, or science, or culture alone, but by the grand old truisms of Religion and Duty.

DISSOLVING VIEWS OF ORTHODOXY.

V. TOTAL HUMAN DEPRAVITY.

THE subject of the Rev. JOHN HUNTER'S sixth sermon was "The Doctrine of Sin." There is the same moderation of tone conspicuous in this discourse as in those we have noticed before. With a good deal of it we quite agree; with other portions we are less in sympathy. The preacher began by remarking that the power of the Evangelical theology in all its developments came in a large measure from its looking the dark facts of life directly in the face. Doubtless it has done this; but it is equally true that it has distorted and exaggerated

"the dark facts of life" until an awful superiority became not merely the predominant but the distinguishing feature of all human life, and the world ceased to be God's world and became in very truth the Devil's world. Sin was everywhere, and it was dominant, constant, universal. The Devil ruled over the hearts of mankind, the whole human race, except the smallest fraction, were won over to his side and would be his slaves for ever. This all-embracing never ending rule of the Devil was the most solemn fact in the old Evangelical theology. It steeped in the darkest colours the whole scheme from beginning to end. It threw its black shadow over the whole creation. It tainted and corrupted every thing; the common business of life did not escape; the most harmless amusements were sinful. Every child from the moment of its birth came under its ban, and it peopled Hell with babes. The highly figurative expressions of Hebrew poetry—expressions illustrating the hyperbolic style common to Eastern writing, were taken as plain, prosaic, matter of fact statements, and made the foundation of a dogma, including in one sentence of condemnation the whole family of man. Every man was totally depraved, alienated from God and from all good, and prone only to evil, and his seeming good works were but "as filthy rags." From this state of utter corruption and hopeless future misery he could be rescued only by a special act of Divine grace. This redemption would be experienced only by a very few, and all mankind except that few would be lost eternally. This was the old Evangelical doctrine of sin. It found expression in the hymns of the Orthodox, in their prayers, in their sermons, in their theological disquisitions, in their works of controversial theology. It coloured their whole thought and expressed itself in their daily conversation. Now it is all this extravagance which Unitarians have protested against. They have not denied the reality of sin, but they have recognised the presence of good in human nature where Orthodoxy denied it. They have been more willing to recognise the good than the evil. They have defended human nature against its Evangelical assailants. It may be admitted, we think, that owing to this re-action or revolt from the popular theology they have not perhaps always emphasised sufficiently the evil there is in man. We agree with Mr. HUNTER, that the truth on this great subject is not to be found in "the optimistic rose-coloured theories which are often associated with Religious Liberalism." But neither is it to be found on the other side with the doctrine of the total depravity of man. This, then, is another of the dissolving views of Orthodoxy; the doctrine of sin is no longer held in the exaggerated form in which it was at one time commonly accepted. The influences which have brought this change about are thus hinted at by Mr. HUNTER:—"Partly owing, no doubt, to the reaction from the stern Calvinism of our fathers, and partly, too, from our clearer knowledge of the practical limitations of free will, there was a wide spread disposition both towards ignoring anything like a depraved element in human nature and misconceiving the true nature of sin." The admitted decline of Calvinism of which the doctrine of total depravity was a fundamental position is alone sufficient to show how truly the old Orthodoxy is passing away, and giving place to views which are truer and better, just in the degree that they throw aside the once popular superstition. These truer and better views of human nature Mr. HUNTER had distinctly set forth in a former lecture, in

which he had said, "We have a nature which makes possible the closest union with God, a nature which is essentially his nature; hence no relation can be so intimate and immediate, and no being so near as God may be to us, so perceptible, apprehensible, accessible. Because we are spiritual beings we are open, as insensate nature cannot be to the tides of the Spirit, and our growing spirituality is a growing revelation of the indwelling God." This is as true, we believe, as it is finely expressed; but it is not consistent with the doctrine of Total Depravity. It is not the view of human nature to which we are accustomed in ordinary orthodox teaching. It does not regard our nature as blasted, withered, depraved, totally corrupt, but as in a certain sense divine.

Mr. HUNTER discusses at some length the doctrine of Original Sin, by which he means our *natural tendency to sin*. He carefully avoids the extravagancies which the popular Orthodoxy has mixed up with this doctrine. He admits that it has "often been mixed up with notions with which he and his hearers disagreed, and which they repudiated in the name of conscience formed and enlightened by Christianity itself. It was not true," he added, "that we were held in any way responsible for sins committed before we were born, but it was fearfully true that we had to bear the temporal consequences of those sins. We come into the world with tendencies and desires which make for sin, and of which sin is the outcome and result, but which do not constitute guilt till the soul has of its own free will yielded to them. The great truth that is known in modern days as the solidarity of mankind—that man in his physical, intellectual and moral life is vitally related to his fellows, contained the explanation of original sin. The life of the individual becoming corrupt, helped to corrupt the life of the race, and the corrupt life of the race poured a stream of corruption into the life of each individual. In a very true and profound sense the race fell in ADAM and still falls in the fall of every descendant of ADAM. Our blood to-day is tainted, our brains weakened, and we have tendencies within us to all manner of evil because our fathers wandered from the paths of righteousness and truth. When we were tempted to regard it as a hard law that the sins of the fathers should be visited upon the children, we ought to remember not only that nature expects us to do right and makes no provision for wrong doing, but that the virtues as well as the vices of the fathers are visited upon the children. This latter aspect of the law of heredity was full of encouragement and hope; good could be transmitted as well as evil, righteousness as well as sin. We had power to diminish original sin. Every noble life added to nature's inherited power helped to make it easier for humanity to do right and to be better."

Now this, we conceive, is just the element of truth in the doctrine of original sin. But we contend this is not the commonly accepted orthodox doctrine. It is simply the *transmission of qualities good and bad from father to son*, which nobody denies. It is the operation of a natural law, and is perfectly impartial. It does not transmit evil more readily than good, or good more readily than evil. It is not a supernatural visitation—not the result of a single act by which man suddenly fell from a state of purity and happiness into an abyss of guilt and misery and became morally impotent ever after. By a single act of disobedience his nature became radically changed, turned from all that is good and given over completely to the source of evil. His destiny also underwent a radical change. From that

of a pure, happy, and deathless being, it became that of a sin-debased existence, ending for all men in death at last. This is the theological fiction for which we find no warrant outside the creeds of orthodoxy.

In the second part of his discourse Mr. HUNTER proceeded to discuss actual sin, which he defined as "failure, short-coming, imperfections that are to be blamed, the conscious free choice of the lower and worse in the presence of a higher and better no less possible. Moral power," he said, "was the measure of responsibility. We cannot attribute guilt to inherent incapacity. The doctrine of total depravity was only true when conceived as man's utter moral inability to be good and to do good *without God*. But God worketh in us, and our reliance on human ability includes Him as the ground of all power and the inspiring source of all energy. In our most truthful moments we cannot look upon ourselves as machines doing ill because we cannot help it; we are conscious not only of knowing to do good, but of being able to do good, and doing it not, and we dare not talk about inability and weakness, for we feel that we have failed to put forth the strength which we had, or might have had, and that we are responsible for the power we have wasted and thrown away."

Very true, we reply; but all this rests the fact of sin not on the depravity of human nature, but upon *the capacity of human nature for good*. It is the power for good in man which, according to Mr. HUNTER, makes sin possible. Without that natural power sin would be impossible, for "we cannot attribute guilt to inherent incapacity," and though "we cannot be good or do good *without God*, still he worketh in us and *our reliance on human ability includes Him as the ground of all power, and the inspiring source of all energy*." What, then, becomes of the doctrine of total depravity according to the orthodox conception? In Mr. HUNTER'S exposition of the doctrine of sin we cannot find it. Man's natural powers, he tells us, are divine—still divine, divine in every infant that is born into the world; and sin is the abuse of those powers by the conscious free choice of the lower and worse in the presence of a higher and better no less possible." Once more, then, we rejoice over a vanishing superstition. The doctrine of total human depravity, under Mr. HUNTER'S able and ingenious treatment, becomes another dissolving view of Orthodoxy.

ORVILLE DEWEY.

The New Birth of the venerable Patriarch of Liberal Christians in America has followed swiftly that of his dear younger brother, Henry W. Bellows. And dependant as for years he had been upon the weekly letter of his faithful correspondent, it seems as if that bond of vital sympathy, transferred from earth to heaven, had drawn him upward to the "World of Light."

Serene and blessed, as was the daily life of this aged seer, ripened by over four-score seasons of alternate frost and sunshine, trials and triumphs, as had become his saintly spirit—happily as the hours sped by, amidst the tranquil scenes he had enjoyed from boyhood of Berkshire's breezy mountain slopes and sun-steeped vallies—embosomed as his affections were in his peaceful home and friendly neighbourhood—yet he could not find rest in the enforced repose of infirm age. His eager soul longed to rejoin his "first-born brethren," once his earthly compeers, in their ever-advancing search for Truth, their widening spheres of Charity, their brightening vision of Celestial Beauty, amid the ever-opening Revelation of the All Perfect One! It had become "better to be absent from the body and to be present with the Lord." And so "the Father of mercies and the God of all comfort" sent down the gentle angel of New

BIRTH to set him free, and in her loving arms to bear him upward into the welcoming circles of the "World of Spirits."

The constancy of the tender friendship, which, for thirty years or more, united Dr. Dewey and Dr. Bellows, was singularly manifested to the writer of this brief tribute, some three years since. It was on the occasion when the eloquent Minister of "All Souls" bore his earnest testimony to the unique gifts of the former pastor of the "Church of the Messiah" as a "Pulpit Orator;" and the portrait appeared so felicitous while faithful, that my impulse was irresistible to write to the venerated teacher some of my own reminiscences. They might seem, at least, like a handful of "Forget-me-nots" beside Henry Bellows's "Crown of Roses." But the return steamer brought a note, written in trembling letters, in substance saying: "Dear Bellows and you have tempted me to be angry with you both, for such extravagant laudations. Teach me rather to 'forget' the fragmentary past and 'the things that are behind,' and 'to press toward the mark for the prize of our high calling of God in Christ Jesus.' . . . Ah! dear boys! why did I not know how you loved me before it was too late!"

And now this sketch of our departed "Father in Faith" having spontaneously struck the keynote of *personal reminiscence*, let it keep on, so far as limits permit, in like strain. Indeed, so intimate from boyhood were my relations with my uncle's confidential friend, that it would be affected reserve to write in any other tone. All space at command, then, shall be given to a few of countless memories of Orville Dewey, as beheld in the home circle and in private intercourse, where the real man moved to and fro in freedom.

It so happened then to me, while a youth of twelve or fifteen years in training at the "Boston Latin School" for "Harvard University," that Dr. Dewey became a familiar guest in my mother's hospitable house. He was at this period the temporary minister of "Federal Street Church," while Dr. Channing was seeking to renew his wasted energies, for better work, in Europe. And on Mondays—after his exhausting outpourings of Sunday—he was wont to "drop in, while passing," to talk over the themes of his discourse or for friendly interchange of thought and sympathy. A special attraction was that the "Misses Cabot," the elder of whom became a few years later "Mrs. Charles Follen" (both of whom will be remembered by English friends), made a common home with my mother; and the radiant intelligence, glowing enthusiasm, hearty affectionateness, and genial merriment of these bright-witted sisters charmed him. Sometimes they probed with penetrating questions the mystical metaphysics of the preceding day's sermon. Then, deeply stirred, and all on fire with truths dawning on his vision, he would rise from his chair and slowly pace the room, in a half soliloquy, half rejoinder. At these times of high-wrought emotion his aspect was commanding. His head was rounded like a dome, and he bore it erect, as if its weight was a burden; his eyes, blue-grey in tint, were gentle, while gleaming with inner light; the nostrils were outspread, as if breathing in mountain-top air; and the mobile lips, the lower of which protruded, apparently measured each deliberately accented word as if they were coins stamped in the mint. It was intense delight for a boy to listen to these luminous self-unfoldings, embodied in rhythmic speech. They moved me more profoundly even than the suppressed feeling of his awe-struck prayers, or the fluent fervour of his pulpit addresses, for they raised the veil, and admitted one into his "Holy of holies." At other times, literary or artistic themes, the newest poem, novel, picture, concert, came up for discussion; and as these ladies were verse-writers, essayists, critics, and lovers of beauty in all forms, the conversations called out the rich genius and complex tendencies and aptitudes of Dr. Dewey, in stimulating suggestions, which were refreshing as spring breezes. His mind gave hospitable welcome to each new fact disclosed by science, to all generous hopes for human refinement and ennobling ideals, while his discernment was keen to detect false sentiment or flashy sophisms. Again, some startling event would bring conventional customs and maxims to the judgment-bar of

pure Christian ethics, when his moral indignation blazed forth with impartial equity, against all degrading views of human nature, debasing prejudices, and distrust of national progress—sparing no tyrant, however wealthy or high in station, pleading for the downcast, however lowly, hoping for the fallen, however scorned. Thanks to this clear-sighted moralist, he gave me, in his own example, a standard of generous Optimism, too sun-bright ever to be eclipsed. Let it not be inferred from these hasty outlines, however, that Dr. Dewey was habitually grave, or intent on serious topics solely, in social intercourse. So far from this, he continually startled one by his swift transitions from solemn discourse to humorous descriptions of persons, places, experiences. And as the Misses Cabot and my mother alike regarded healthful laughter, cheery sallies, and childlike gaiety as a wise relief for overwrought brains or high-strung sensibilities, our fireside sparkled with brilliant repartees and scintillating mirth. It is pleasantly remembered that in such by-play, Dr. Dewey, while often satirical, and prone to good-tempered banter, was never cynical, and intolerant of personal gossip or the intrusion of mean slander. And to close the chapter of boyhood's acquaintance, it is gratefully recalled how cordially sympathetic this earnest apostle was with my youthful studies, trials, aspirations. All recollections, indeed, of my uncle's curate—whom, as is well-known, he wished to become his colleague—are charming; and before my matriculation at "Harvard," one of my most trusted religious guides was Orville Dewey.

Many years passed ere it was my privilege to meet him often again; for he soon removed to New Bedford, to become the pastor of the Unitarian Church, while, after completing my university and theological training in Cambridge, a happy fortune took me abroad for an eighteen months' tour. At the time of my return to my native land, however, Dr. Dewey was already established as the minister of the "Church of the Messiah," in New York, while Dr. Follen had taken temporary charge of the "Chamber-street Congregation." And as both of these illustrious men were intimate friends of my uncle and Dr. Tuckerman, their combined persuasion led me to accept the post of "Minister at large" to the poor in the City of New York. This position drew me into almost daily intercourse with Dr. Dewey, as his congregation supplied funds for my mission, district visitors for my scattered people, and supplies of clothing, stores, and alms for the needy, while my Sunday-school was held in the basement-rooms of his church, and his young disciples were my fellow-teachers. This branch of the "Ministry at large," indeed, had been organised through his earnest instrumentality: his leading men and women formed its executive committee; and his own zealous energy was the quickening centre of its operations. Here, then, my acquaintance with Orville Dewey was not only renewed, but at once raised to a higher degree; for he now welcomed to his confidential intercourse, as a co-worker in responsible duties, one whom in earlier years he had regarded chiefly as the relative of revered friends. There is no space to describe this original thinker, inspiring preacher, and influential moulder of public opinion in the commercial and political centre, as it then was, of the Republic of the West. This was the period, when each Sunday his church was thronged by experienced men of business, ardent reformers, and earnest young men, to listen to his searching criticisms, sagacious counsels, keenly analytical investigations of social problems, and solemn warnings against debasing tendencies and customs—his scathing condemnation of dishonest transactions and base standards of mercantile and political honour, and his prophet-like appeals in behalf of pure morals, manly and womanly dignity, and consecrated homes. And during the Sunday mornings, a more select yet crowded assembly of fellow-worshippers drank in refreshment from his crystal fountains of profound philosophy, spiritual insight, and devout aspiration. But to others must be left the estimates of Dr. Dewey as a Liberal Theologian, Christian Moralist, and Illuminated Secr. My aim is the lowlier, though possibly a more suggestive one, of re-

vealing some sacred springs, whence flowed his stream of the "Water of Life."

Let me, then, in calm simplicity, bear testimony to the character of Orville Dewey, as he revealed himself in private intercourse—though with modest diffidence he might again chide my over-estimate of his worth. What impressed me more and more each day was his rare combination of complex tendencies with concentrated unity. Like all great persons he was many individuals in one—a saint blended with a man of the world—a brooding meditative scholar, yet a swift observer of shifting scenes in the social drama—sensitive, as a woman, to the tragic trials of families, communities and states, while ever ready to turn the pages of actual romance or fictitious fancy-pictures, and catching instant sight of comic incidents and humorous aspects of life's pantomime; but at the core he was, all the while, a humble watcher of the mysteries of human existence, wonder-struck at the almost boundless sweep allowed to capricious freedom, yet awed before the majesty of steadfast moral laws—at once bravely hopeful as to the ascending destiny of our race, yet patiently resigned to the sublimely gradual development of the designs of Sovereign Providence; and still deeper down at the centre—though nowise unconscious of the exhaustless reserved power of reason, conscience and will—he seemed appalled at the possible abyss of guilt and woe forever open for each soul, that shall impiously sever the vital cord of duty, which by birth-right binds it to the All-Holy. From this profound sense of potential sin and sorrow, in himself and all fellow beings, sprang his tender compassion and considerate pity. Seldom has any one, within the wide circle of my observation and experience, appeared to be more acutely alive to the pathetic phases of Man's career upon this small planet, amidst the immensities of the natural and spiritual Universe, or more unfalteringly reliant on the Omnipotent All-Good.

From this innermost religious trust and sympathy arose Orville Dewey's intense longing for an all-quickening Social Regeneration—the Ideal of which, with devout gratitude, he recognised in the character, life, and work of God's Beloved Son, our Elder Brother. His unquestioning Christian faith was rooted in his true-hearted and thorough acceptance of the Law of Divine Disinterestedness, as illustrated in the uttermost self-sacrifice of Jesus. With uncompromising confidence he looked forward to the practicable embodiment of Christ's living law of Brotherhood throughout all human relations, so as actually to transform every family, community, and nation into a "Reign of Heaven on Earth," in leasts. And the "Ministry at large" appeared to him, as to many of his noblest compeers, the nearest step to be taken in the process of this vital transformation.

But the due bounds of this slight tribute of reverent gratitude are transcended, before my portrait is even outlined; and this sketch can give but a faint-reflected image of our ascended friend, as he shines forth transfigured in the beauty of immortal youth.

W. H. C.

HALIFAX.—We are glad to be able to report that a sum of £500, borrowed many years ago for the purpose of building new class-rooms, was last week paid off. The ladies' sewing-meeting raised £100 for the fund by a sale of work, and two gentlemen have since then called on each member of the congregation, and report that they have been met cheerfully and liberally, and that the sum needed has been subscribed by the members with ease. The North-gate End congregations now stand free from debt.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also makers of Epps's Chocolate Essence for afternoon use.

Occasional Notes.

WE understand that the arrangements for our anniversary meetings at Whitsuntide are nearly completed, and present some features of a very interesting character. The service on Wednesday will be at Unity Church, Islington, instead of Essex-street Chapel, as heretofore. The Conference on Thursday morning, however, will be in Essex-street Chapel. Instead of the usual collation held in former years at the Crystal Palace or Richmond, there will be a soiree on Thursday evening at Cannon-street Hotel, and finally, we have unusual pleasure in making the announcement that Dr. James Freeman Clarke, whose approaching visit to England we mentioned last week, has accepted the invitation of the Committee of the Association to preach the annual sermon on Wednesday, May 23.

WE are glad to be able to announce that the Rev. Dr. James Freeman Clarke and the Rev. Edward Everett Hale, two of our most distinguished American Ministers, are about to visit England, and hope to be present at our Whitsuntide anniversaries.

ROBERT COLLYER is preaching in New York to crowded congregations on such subjects as Instinct and Experience and Sabbath and Sunday. These congregations, it is stated, often include the very bone and sinew of the community, people who look as if they work for their daily bread, and are glad to listen to the joyful tidings of a liberal gospel. In his recent discourse on Colonel Ingersoll, he traced the decadence of the orator and the man since he found that Atheism would pay him 25,000 dols. a year. It is said that Colonel Ingersoll's father was a powerful preacher, who could sway an audience like trees in a tempest by his descriptions of hell. Who can wonder at the turn his clever son has taken?

THE Count de Paris has sent 1,000 francs to the subscription for the monument of Coligny. It is interesting to recall the fact that the daughter of Coligny, the widow of Teligny, married William the Silent, and that the Duchess of Orleans, the mother of the Count de Paris, is a direct descendant from a daughter of this marriage.

A CURIOUS correspondence has just taken place between Father Montsabre, the Lent preacher at Notre Dame, and M. Loyson (Father Hyacinthe), the most celebrated of his predecessors in the metropolitan pulpit. The initiative was taken by M. Loyson, who in polite language, represented to Father Montsabre that under the patronage of Mgr. Guibert the present Archbishop of Paris, he had been preaching doctrines which would never have been tolerated by any former Archbishop, or by any Monarchical Government during this century. Such teaching leaving people in doubt between the legitimate exercise of ecclesiastical authority and its abuse, could not but furnish a pretext for the formidable demonstrations of impiety from which France was suffering. He had taught in the same pulpit, with the sanction of another and illustrious Archbishop, a widely different Catholicism. He invited Father Montsabre to meet him in a friendly public conference, there to discuss matters on which they differed, and especially the supreme and infallible authority of the Bishop of Rome and the Inquisition of which Father Montsabre had made himself the champion. No method of settling a controversy could be more conformable to precedents. Assuring the reverend father of his distinguished sentiments, he signed the letter "Hyacinthe Loyson, priest." Father Montsabre began his reply, "Monsieur," thus treating Father Hyacinthe as unfrocked. If the controversialist could promise a respectful audience, perhaps his superiors would give leave. But would it not be better to have a discreet and friendly talk in private? "You," he continued, "don't believe. I believe, and hope to die in my faith. It would be a great consolation if my prayers could obtain from God for you a return to those convictions which illumined your youth. Accept, Monsieur, the assurance of the sentiments of Christian charity

with which I have the honour to be your very compassionate brother in our Lord.—Brother Montsabre, of the Order of St. Dominique." Father Hyacinthe responds that the fear of scandal at the conference he proposes is chimerical. His habits of discussion are courteous, and, above all, Christian. Unhappily, the arrogance of many Ultramontanists contrasts with these, and Father Montsabre follows their bad example himself when talking of compassion, an expression which he might retort if he spoke the same language. When he was accused of not believing he would reply that he never did believe in the infallibility of the Pope, nor in the rights and benefits of the Inquisition, which were not dogmas when he preached at Notre Dame. Then, as now, he believed absolutely in the divinity of Jesus Christ, in the inspiration of the Canonical Scriptures, and the traditions which came from the Apostles. He would not accuse Father Montsabre of not believing in true Christianity, but wanted to convince him in public discussion that he unwittingly mixed up with the true faith doctrines which were foreign to it. Father Montsabre curtly replied that he would do better to confine himself to his own locality, and not seek a conference which could not tend to edification. Father Montsabre did not mean to offend him, and begged him to forget the expressions which he deemed arrogant, concluding "God bless you." Father Hyacinthe, having the last word, says he shall read the correspondence next Sunday in what is contemptuously called his locality, and shall take the public for judges of religionists, who formerly burned their adversaries, and now refused to discuss with them. He was not offended, for he attributed the tone of Father Montsabre's letters to unconscious ignorance of the usages of well-bred people.

DUE honour is being rendered to Robert Raikes in his own city. On Wednesday the Mayor of Gloucester laid the foundation stone of a memorial church to the founder of Sunday schools. The Bishop of the diocese and other dignitaries were present. The church is to accommodate nearly a thousand worshippers, and will have a district formed out of several large and populous parishes. After all the best memorials of Raikes are the innumerable Sunday-schools now scattered all over the world.

MR. JOHN F. SLATER, of Norwich, Connecticut one of the leading cotton manufacturers of the country, has decided to give a million dollars for the education of the coloured people of the Southern States. He proposes to put the fund in the hand of ten trustees, including ex-President Hayes, Chief Justice Waite, and other prominent men. The fund will be ample to sustain from fifty to seventy-five teachers and ministers yearly in the South, and be as great a benefit to the blacks as the Peabody fund has been to the whites. Many of the trustees have made a special study of the Southern negro problem, and all agree that the fund is capable of doing great good.

NORWICH.—A writer in the *Eastern Daily Press* refers as follows to the resignation of the Rev. H. W. Perris, which we announced last week:—"We may be permitted to express the general regret at the loss of so highly gifted and cultured a worker. The late Chairman of the Saturday Popular Entertainments, the President of the Science Gossip Club, and a prominent figure in various social and intellectual enterprises, Mr. Perris's withdrawal from the public life of Norwich will leave a gap not soon to be filled. It is well known that Mr. Perris's preaching talents have been exercised with undiminished effect during his tenure of the Octagon pulpit, and at no time with greater faithfulness and brilliancy than during the past winter."

BOURNEMOUTH.—The morning services which have been held in the Town Hall having been so well attended, evening services were commenced on April 2nd. The Rev. H. Ierson preached morning and evening.

THE *Atlantic Monthly* for May will contain Mr. Longfellow's last poem, as well as the first part of Mr. Hardy's new serial novel, entitled "Two on a Tower." The June *Atlantic* will have a portrait of Mr. Longfellow, with an elaborate article on the poet and his work.

Reviews.

Vignettes from Nature. By Grant Allen, Author of "The Evolutionist at Large." London: Chatto and Windus.

Both in his subject matter and his literary style Mr. Grant Allen stands absolutely alone as an author. In a time like this, when the number of authors is legion, this is no small distinction. Even in the sphere of popular Natural History there is a great number of pens at work, striving to satisfy the immense demand now existing for information in this direction, but we know of no other writer who has undertaken to treat the subject strictly and directly on the lines of evolution, as Mr. Allen does; and amongst the many books we have which are highly calculated to make the study of Nature all-captivating, none is written with such an easy homeliness and withal effectiveness as Mr. Allen's. The fascinating essays which compose the present volume appeared periodically in the *Pall Mall Gazette*, and form the record of a summer's stray thoughts on nature from an easy-going, half-scientific, half-aesthetic standpoint. As the author ventures to hope, "they may perhaps do good in spreading more widely a knowledge of those great biological and cosmical doctrines which are now revolutionising the European mind, and which owe their origin to the epoch-making works of Charles Darwin and Herbert Spencer." Thus the new ideas of the origin of species which have been so stubbornly opposed on theological grounds, and which still meet with execration from those who cannot or will not heed the facts which make those ideas so much more than feasible, are noiselessly "winning a widening way." Here we have an author whose book he who runs may read, pointing out on every page the significance, in an evolutionary sense, of modifications in the colours and forms of plants and animals which have been familiar to nature-lovers from time immemorial, even down to the very hairs inside the calyx of wild thyme, or the speckles on the sides of the English brook trout. A few examples will not be uninteresting. In a chapter on "Sedge and Woodrush" he says:—

And the history of these dry brown flowers is in itself curious enough to make them well worth a moment's examination. For the woodrush is almost undoubtedly a faded and colourless descendant of some once coloured and brilliant ancestor. You may be fairly sure of that from the mere look of the dry brown petals. Every blossom with petals, however small or green or inconspicuous, has once been a bright and flaunting flower; for the sole object of petals is to attract the eyes of insects, and they are therefore found nowhere but among insect-fertilised plants or their degenerate descendants. Flowers which have always been fertilised by the wind never have any petals at all, brown, green, or otherwise; but flowers which are fertilised by insects have them red, white, blue, or yellow; and flowers which have once been so fertilised and have afterwards relapsed almost always retain some memorial of their old estate in the shape of dwarfed and colourless petals, whose function is gone, while the rudimentary structure still survives. They point back, like the fasces of the Byzantine emperors, to the past glories of their race in earlier times.

And again, in the chapter entitled "Red Campion and White":—

Suppose, however, that some of these pink campions take (at first by some accident) to opening at night, then they may perhaps chance to attract the eyes of some passing moth, and so to get fertilised by the insect in its search for honey carrying the pollen from head to head. Thus a second generation of night-flowering campions would be set up, still with bright pink blossoms. But the colour of petals is always more or less variable, being only kept straight by functional needs; and so some of these evening varieties would be pretty sure to have more faded and whitish flowers than others, and these would best attract the eyes of the fertilising moths, and oftenest accordingly succeed in setting their seed. After long generations of such unconscious selection, the white-petalled individuals would establish themselves as a permanent race; though even to this day the original pinkiness of their constitution has not wholly died out. It reasserts itself from time to time; for you may often find

scented evening campions with very pale pink petals, recalling the old type of the race.

When talking about Fallow Deer he has these words:—

The historical evolution of antlers in the deer tribe is exactly paralleled by the modern evolution of antlers in every individual red deer. In the first year a stag has no horns at all, and is technically known as a calf. In his second year he puts forth a pair of rounded bosses, and is therefore called a knobber in the slang of the gillies. With his third year the knobs fall off, and are replaced by longer horns, called dags, while the stag himself is now known as a brocket. Thus, year after year, the growing deer reproduces one stage after another of the ancestral development, till at length the top of the horn expands into a broad crown, and the beast is then finally dubbed a hart or "stag of ten," from the number of tines on each of his antlers. It would be quite possible to pair the cast horns of each year tolerably exactly with corresponding adult horns from the successive tertiary strata. Every deer in fact recapitulates in his own person the whole evolution of his race, the antler of each successive year being different, not only in size but in form and arrangement as well, from those of all previous seasons.

In another chapter devoted to Red Campion we read:—

The head of blossom which I hold in my hand, and which I have pulled off in passing, consists wholly of male flowers: every blossom contains stamens only, without any pistils. On the other hand, here in the hedge beside me stands another plant of the same kind whose blossoms are all female: every one of them contains a young capsule only, with the embryo seeds distinctly visible when I cut it open, but without a trace of stamens. This separation of the fructifying elements on different plants is a very recent innovation in the campions, and it marks a very high degree of differentiation—one not attained by the vast majority of the most developed plant types. The open pinks, such as chickweed, have stamens and pistils in each flower, and trust to chance for avoiding the evils of self-fertilisation. Even the other campions have the same common arrangement; but the red and white campions are peculiar in the fact that they have suppressed the stamens of some flowers and the pistils of others, thus making separate individuals wholly male or wholly female. Such an arrangement of course makes cross-fertilisation absolutely certain, and gives the species a great advantage in the struggle for life over its less differentiated neighbours. But the recent date of the improvement is shown by its incompleteness; for you may still find some stray campions with perfect stamens and fertile capsules in the same blossom.

One of the most interesting of these essays is the one on "A Mountain Tarn," which was read with great pleasure when it originally appeared in the *Pall Mall Gazette*. Mr. Allen discusses the occurrence in a Welsh lake of a species of trout which differs from all others. It is not the only case of a particular species inhabiting a single station, for most of the twelve kinds peculiar to Britain are thus limited:—

On the old theory, which represented every species of plant or animal as the direct result of a special creation, we could have had no alternative but to suppose that each of these kinds of mountain trout was specially created in and for the particular little pool where we now find it. But the new theory of evolution simply teaches us that each trout has been evolved under peculiar circumstances to suit the special conditions of these isolated sheets of water in which they live. Let us look a little closely at the position of Llyn Gwernant, and consider why a unique kind of trout should have been evolved just there rather than elsewhere.

The tarn itself, one can see at a glance, must be a glacial hollow. It was scooped out by the grinding action of ice in the last glacial epoch. Look up the glen, and then down, and you will see that in either direction the valley widens out from the lake as a centre. But just about the neighbourhood of the lake itself the sides trend inwards, so as to enclose a small pass or gorge; and when the wholecombe formed the bed of an ancient glacier, the ice in this part must have been crowded together into a narrow compass, and thus squeezed hard against the sides and bottom of the gorge by the pressure of the great ice-sheet in the rear. If you look at the rock anywhere around the lake you will see that it

is worn quite smooth and deeply scratched with ice-marks like those which occur just below the summer level of a glacier in Switzerland at the present day. So the rock-basin in which the tarn lies must itself be a product of the scooping action of the glacier. When the ice melted away under the genial climate of the post-glacial period, a little stream took the place of the vast frozen mass, and this stream expanded in the hollow till it filled the small lake and then ran out at the lower end. Hence the arrival of the trout in Llyn Gwernant must necessarily date from some period not earlier than the end of the last ice age. Whatever peculiarities they may display when compared with the parent type must have been developed since that time. Indeed, even if the lake had been here before the glacial epoch, the ancestors of these trout could not have dwelt in it; for we know that every species of animal now living in Britain must necessarily have entered the island since the ice-sheet cleared away.

How did the trout first get into the tarn? That seems at first sight a difficult question, for the only stream that communicates with it is the little torrent, broken by a hundred small cascades, which drains its waters into the river below. No fish could now possibly leap up these continuous waterfalls from ledge to ledge, some of them as much as twenty or thirty feet high. Hence local naturalists have speculated not a little on the origin of the trout, one theorist suggesting that they were carried hither by a waterspout, another that the eggs were brought into the pool clinging to the feet of a waterfowl, a third that the ancestral fish were placed *in situ* by the finger of the Almighty—which latter metaphor he does not deign to explain for us in full. For my own part, I do not incline thus clumsily to solve the problem with a *deus ex machina*; one cannot fairly consider it a *dignus vindice nodus*. It seems to me more likely that when the fish first came here the little stream still flowed in a moderately continuous basin, worn for it by the glacier, down to the level of the river, which then ran in a far higher channel than at present. Up this gentle incline the trout which were slowly spreading through the unoccupied fresh waters of Britain, after the thawing of the great ice-sheet, must have made their way into Llyn Gwernant.

But when they had once got there, the brook and the river went on carving their basins through the rock and the glacial soil, till at last they reached their present levels, the three highest falls on the brook being just those where it meets the newer valley of the main stream by Dolserau Mill. So after a while no more trout could reinforce the small colony in the tarn, which would thus have room to develop in their own way to suit their own peculiar circumstances, without any cross of fresh blood from the old stock to keep them true to the general type of the race in the lowland rivers.

If the reader will sit awhile with the author on the hillside, between the jagged and jutting edges of rock, where the rich black peaty soil is thickly overgrown with tangled patches of the purple flowers and wild thyme, and where the sweet scent and the hum of bees mingle in one's mind with that indefinite literary charm derived from faint suggestions of Puck and Oberon, the mellow autumn afternoon will seem for a moment like a bit of Shakespeare's dream-land:—

The whole labiate kind, to which wild thyme belongs, has been developed in strict correlation with the shape and habits of bees. No other family of plants (except the orchids) has flowers more curiously shaped than those of the salvias and horehounds; certainly no other family is so noticeable for sweet or aromatic scents as this, which includes the sage, mint, thyme, basil, rosemary, balm, hyssop, patchouli, marjoram, lavender, and catmint. Such scents are always due to the selective action of the higher insects, and are found only in the flowers which they most frequent. Indeed, we know geologically of no labiates before the late tertiary period, which is just the time when highly-developed bees began to present themselves. The honey-seekers and the honey-producers seem to have evolved side by side for one another's mutual benefit.

If you pick a little spray from the clump that covers this hollow in the rock basin you will see that it has some small unopened buds at the top end of the spike, some full-blown blossoms half-way down, and some overblown flower-cups on the stalk below. Now, if you look into these overblown cups you will see that they are apparently very shal-

low—much more shallow than in this bit of hemp-nettle—another common labiate—which I have picked for comparison with them. Moreover, the cup in the hemp-nettle is filled by four little flattened nuts or seeds, while that of the thyme seems to be empty. Of course the object of all flowering is the production of seeds; and one might at first sight be tempted to suppose that the thyme was quite barren, and so failed entirely of its function in life. But if you cut open the calyx of the overblown thyme blossoms with a sharp penknife you will find that the barrenness is only pretended, not real. What seems to be the bottom of the calyx is really a thick wall of interlacing hairs; and beneath this wall lie four little nuts, just like those of the hemp-nettle, only on a smaller scale. If, again, you cut open one of the full-blown blossoms, you will find that these hairs may be seen inside the calyx even while the corolla tube is entire, but they are then pressed back against the throat by the tube itself. As soon, however, as the tube and the corolla wither and fall out—which they do at once when they have played their part in the economy of the plant by inducing a bee to visit and fertilise it—the little hairs, relieved of this pressure, jump out by their own elasticity, and completely obstruct the entrance to the calyx, thus forming, as it were, a false bottom. Unless you were in the secret you would take it for granted that the calyx was empty, and had either shed its nutlets or else never contained any at all.

Now this is exactly the impression which the plant wishes to produce: or, to put it more correctly, it is because the plant has thus succeeded in producing a wrong impression on the minds of birds and insects that it has acquired this false bottom of interlacing hairs, and has so survived in the struggle for existence.

We close our short notice of this admirable volume by a quotation from its twenty-sixth page, which will not fail to strike the imagination of the reader. Speaking of the attractions which certain flowers exert for nocturnal moths, and, after pointing out that the eyes of moths correspond with those of owls among birds in the absence of certain nervous elements supposed to be the organs of the colour sense, Mr. Allen says:—

Moths, indeed, hunt mostly by smell, though they are also partly guided by sight, and perhaps even in part by the faint phosphorescence, hardly visible to human eyes, which, as the daughter of the great Linnaeus first observed, plays lambent over certain of their favourite blossoms in the early shades of night. I have seen this phosphorescence myself (or fancied I saw it) on the petals of the evening primrose; but only a few people have weak enough vision to detect it, for, like negative images, it cannot be seen by persons of robust and vigorous sight. Women and artists perceive it oftener than men of science, which no doubt tells rather hardly against its objective reality. Yet perhaps they and the moths can see some things which are hidden from the wise and learned; at least, I like to believe so, and to persuade myself that I too am in this matter on the side of the poets.

Faith or Unfaith? A Modern Phase of the Question, Discussed in Two Letters to a Guardian. By an Earnest Layman. London: Provost and Co.

There is much in this pamphlet with which we agree; there is also much with which we do not find ourselves in accord. It appears to have been written by a young man, who, having been educated in the Orthodox faith, is led by reflection and inquiry to throw aside not only his old creed but religious belief altogether. Religious doctrines and sanctions he has cast off, but avows that he can still cherish "those principles of genuine morality upon which Christianity and a thousand other faiths no doubt have been nourished." Thus he can write at present, but whether he will continue to do so appears to us, on a perusal of his letters, exceedingly doubtful. He has not been content to stop with rejecting what is absurd and objectionable in the popular conception of religion, but goes further, in the direction of destructive negative criticism, than there seems to us any sufficient cause for so doing. He was led to write by the circumstance that his guardian—who, it would seem, does not share in his friend's sceptical opinions, lent him for perusal Mr. Reynolds's book on "The Supernatural in Nature," and also directed his attention to the Bishop of Manchester's sermon before

the British Association, and asked him to consider whether the arguments in that discourse should not cause him to alter at least some of his opinions on the important subject of religion. The well-meant attempt failed in each instance. The book was returned, after a hasty glance at its contents, with the assurance that it could not serve the intended purpose of reconciling him to the religion of his guardian. In the second letter the Bishop's sermon is criticised in a manner which shows that it also had failed to carry conviction to his mind. Here, then, we have an exceedingly interesting case, and one that is by no means singular. Very many, no doubt, have gone through the same experience, and reached the same goal as this earnest layman; and with him, as with them, what first started doubts in his mind were the absurd doctrines taught in the name of Christianity. But besides discarding these, he rejects, we quote his own words, "the doctrines called prayer, conscience, free-will, responsibility, duty, and faith in the unseen—the principles, in short, on which not only Christianity, but every professed religion is founded. . . . as in open conflict with pure Reason and simple Truth." Here we must join issue with him. With this ruthless iconoclasm, this sweeping conclusion, we have no sympathy whatever. Every word in the above enumeration of discarded "doctrines" stands for a reality, and is capable of defence on its own grounds, apart altogether from the authority of the creeds. We do not see how the "genuine principles of morality," on which "Christianity and other faiths are founded" can be maintained when free-will, duty, responsibility, and conscience have been surrendered. These are essentially moral ideas, and no system of morality can be held without them.

We can go with our author then only half way. Here we must part company. Now why do we take up this intermediate position? Why, if we go with him at all, do we not go with him to the end? A full answer to this question would be a complete justification of the Unitarian position. That we cannot attempt here, but a few sentences on this point we may venture to add. "While," says our author, "we recognise in religion no more than a sentiment, the subject of æsthetic expression, we will not deny its genuine truth and beauty; but we cannot but condemn the danger and falsehood of inculcating the forms of that expression as matters of substantial fact." We reply, religion is not sentiment only, not merely "the subject of æsthetic expression." It has its intellectual aspect also, and in that aspect it has its doctrines. Religious doctrines are the intellectual forms in which the religious sentiment finds expression. It is natural for the mind to shape its thoughts, and the shapes which it gives to its thoughts have been the foundation of the doctrines of religion that have been accepted and are current in the world. Religion would have no permanence as mere sentiment or "æsthetic expression," and it would be too vague and shadowy to exert any strong influence over the mind. It is idle, therefore, to object to religious doctrines. They are simply the distinct conceptions of the mind on the subject of religion. What we have to do is to examine the doctrines thus formulated by whatever tests will apply to them, and accept them so far as they bear the evidence of truth.

The current theology of the day is a very composite article. It is made up largely of superstitions, the outcome of ignorance and credulity; it has also its ideas, which have a firm basis in human nature, which are true to human nature in its higher moods, its trust, hope, reverence, love and aspiration. Those religious ideas and beliefs are helpful to our nature; they are supporting, stimulating, encouraging, elevating. They meet the deeply-felt wants of our nature, especially in certain crises and situations of life. We may instance the belief in a just and good God, the belief in a constant and impartial providence, the belief in a righteous retribution for all human conduct, and the belief in a future life, with its rewards for well doing and its penalties for doing ill. These ideas are both moral and religious, and, as set forth in plain terms, they are doctrines. Why should we not accept these in their simplicity while rejecting the superstitious notions which have been added to them? What we have to do is to discriminate, not to reject all with one sweeping sentence of condemnation. To say that "the doctrines called prayer, conscience,

free will, responsibility, duty and faith in the unseen are in open conflict with pure reason and simple truth," is to reject the great moral ideas which have been the ethics of religion in every age and of every land. These "doctrines," as our author calls them, have been part of every religious creed, so far as we know, professed among mankind. Why? Because human nature has endorsed them and born abundant testimony to their truth and value. We do not say that men's opinions on these deeply interesting subjects have been free from error. By no means; but that only calls for discrimination in judging about them. Mistaken notions have doubtless been held on each one of these matters, but that does not justify their rejection or their condemnation in one sweeping sentence like the above. We speak plainly on this point, because we feel its importance. It is easy to accept the current theology without examination; it is easy to reject it in the lump as a mass of superstition and absurdity; but we are persuaded that neither course is true to religion itself, or will meet the religious needs of our time. Neither course will satisfy the thoughtful mind or approve itself to those who recognise the influence of religion on human life and happiness, and see what a vast power of good it might become under the direction of a sober and rational judgment.

A considerable part of the second letter is taken up with discussing the question of religious faith. We cannot go into the layman's elaborate argument on this matter. Nor is it necessary. What we have said above will apply to his objection here. By religious faith we understand our conviction in the reality of spiritual things—our conviction in the reality of sanctions and authorities above those which are temporary and earthly. Regarded thus, faith is no idle fancy, no weak credulity, no foolish dream. It is a reality to which the whole progress of mankind bears witness. Such faith is the most prominent feature in the history of humanity. That it has been associated with all kinds of superstitions and absurdities may be conceded. That crimes and atrocities almost innumerable have been perpetrated in its name may be allowed. But we maintain that the abuses of religious faith are no justification for throwing it altogether contemptuously aside. We have to distinguish between its right use and its abuse—between faith as an ennobling principle, and faith as a slavish superstition; between the faith which has been the inspiration of the noblest minds and the incitement to the noblest deeds, and that which has been a horrible oppression of the human intellect and spirit. With the latter we have no more sympathy than the author of this pamphlet. We deplore the errors and follies of religious fanatics as much as he does, but this does not blind us to the actual merits of religion. The only alternative of faith in the popular theology is not unfaith, that is rejecting religion altogether. There is valid ground for rational faith between the two extremes. There are certain religious ideas which correspond with the facts of human nature, and that correspondence is the source of their influence and power. It cannot reasonably be maintained that such ideas are idle, groundless fancies. No position could be more extravagant than to contend that man's higher nature is sustained and developed by falsehood and delusion; but this is the conclusion to which we are brought, if there are no realities corresponding to man's religious faith.

C. F. B.

The Contemporary Review. Strahan and Co. *The Nineteenth Century.* Kegan Paul and Co. Again do we place the *Contemporary* first, because it seems to us this month decidedly superior to its rival in variety and interest.

Beginning, as usual, with Theology, we find in the *Contemporary* two articles bearing on that great subject, "The Philosophy of Religion," the first of a series of historical and critical papers by Dr. A. M. Fairbairn, on the religious philosophy of Lessing, Kant, Fichte, and Schleiermacher; the second a more popular discussion of the socio-religious theories of "Lamennais and Kingsley," by the Rev. A. Kauffmann, who regards those eminent writers as typical representatives among liberal Churchmen in France and England of the growing *rapprochement* between the Church and the working classes in the three principal countries of Western Europe. The ideas they propounded,

he says, are spreading far and wide, and the following passage of the essay may be quoted as indicating the character and direction of this movement:—

The new movement has religion for its inspiration, and looks to Christ's gospel preached to the poor as the best system of social therapeutics. It looks to the Christian religion as a spiritual force in society, promoting the even and harmonious development of the social organism and regulating its members by the exercise of the *passive* virtues of resignation and self-denial, and thus exorcising the demon of egotism and discontent. It regards the Church as an educational institution, forming character and habits, and inculcating the *active* virtues of diligence, thrift, justice, and veracity, thus furthering the material improvement of the people. It takes note of the mediatorial office of the Christian Church, reconciling employer and employed—the *mons sacer*, where Patricians and Plebeians, as of old, may be re-united. It dwells on the sacred solidarity of man taught in the New Testament, and recommends brotherly co-operation as opposed to the Heathenish method of industrial warfare in bare competition. Thus it regards Christianity as the "féconde principe d'association," which may bring about the federal union of classes and nationalities, as opposed to international fiscal wars and socialistic confederacies for the subversion of social peace and order.

In the *Nineteenth Century*, under the title "A Heathen Apocalypse," we have from the pen of C. Zeller a brief and rather dry account of Apocalyptic literature in other books than the Bible, and a few extracts from the fragments of Hermes Trismegistus, included in a Latin translation in the works of Apuleius. M. le Baron D'Estournelles gives what from the nature of the subject is a much more interesting sketch of "The Superstitions of Modern Greece," which curiously illustrate the survival of the ancient mythology in a modern dress. Dr. Nevins's article entitled "A Notable Secession from the Vatican," is a biographical account of Count Campbello, late Canon of St. Peter's Basilica in Rome, vindicating him from some of the charges which have tarnished his fair fame. "The Agnostic at Church" comprises two brief notes on Mr. Louis Greg's recent article on that subject, one by Mr. J. H. Stevenson, the author of "John Inglesant," and the other by J. H. Clapperton. Mr. Stevenson goes even further than Mr. Greg, and contends that an Agnostic should not only attend his parish church but should certainly offer himself as a communicant. In reply to the objection that by so doing the Agnostic is supporting a superstitious system against which his conscience rebels, Mr. Stevenson urges that "this system he has already condoned by coming to Church," which is a truly ingenious illustration of reasoning in a circle. Mr. Clapperton with polished satire assumes that truthfulness is enunciated in the Agnostics' creed, which implies conformity of outward conduct to the inward state of thought and feeling; and we are glad to be assured that few Agnostics even could possibly approve Mr. Greg's "hypocritical, and therefore, immoral method." We agree with the writer, who seems to write as himself an Agnostic, that "Agnostics outside the Church who are truthful, courageous, just, tolerant, and filled with the enthusiasm of humanity, will accomplish an admirable work in advancing human progress." For Agnosticism such as this we have nothing but respect, widely as we differ from some of its positions. Mr. Louis Greg goes far to make Agnosticism contemptible in the eyes both of the sincere Churchman and the Rational Theologian.

The remaining articles in the *Nineteenth Century* need not long occupy our attention. "The Proposed Channel Tunnel, a Protest," is signed by several eminent names in both the Houses of Legislature, in Science, Art, and Literature, including Cardinal Manning as a representative of Christendom, and George Jacob Holyoake as a representative of Secularism. The Protest is followed by an article from the pen of Mr. James Knowles, the editor, summing up the arguments against "certain proposals made by commercial companies for joining England to the Continent of Europe by a railroad under the Channel." Mr. Knowles invites those who are similarly convinced of the grave

mistake which it would be in the present condition of Europe to unite England to the Continent by bonds which, once forged, it might be out of her power to cast off, to add their names to those set forth in the protest now published. Lord Sherbrooke asks, "What is Money?" and criticises the Bimetallists; and Dr. Siemens dwells upon "A New Theory of the Sun." Mr. James Howard, M.P., offers a reply to Mr. Bence-Jones's paper on "Land-owning as a Business," in which he says that, notwithstanding the cordial relations which exist between landlords and tenants on many estates, a life long intercourse with farmers nevertheless convinces him that the low style of farming which prevails in so many districts will continue until tenants are not only put in possession of legal security for the unexhausted value of their outlay, but, what is of far more vital importance, secured against a rise of rent upon their own improvements. Mr. Justice Stephen contributes "A Sketch of the Criminal Law," which may be regarded as an abridgment of a work which he has been engaged on for many years, and which, he hopes, will shortly appear on the History of the Criminal Law. The only other articles are "Small-pox and Vaccination in 1871-1881," a conclusive reply by Dr. W. B. Carpenter to Mr. Peter Taylor, M.P., and the anti-vaccinationists; "A School of Dramatic Art," a brief dialogue by Hamilton Aide, advocating not only an English *Conservatoire*, but a national theatre; and finally "Oiling the Waves," in which Mr. F. C. Gordon Cumming gives a number of curious facts showing how the use of oil in calming the waves may prevent shipwrecks and save multitudes of lives.

Returning to the *Contemporary*, Mr. Lewis Morris, the poet, and late candidate for Carmarthen, in a paper on "Higher Education in Wales," urges that power should be given to an Endowed Schools Commissioner, acting for Wales, to take or apply for educational purposes all useless endowments, of whatever date, in the nature of doles and apprenticeships, or the other endowments specified in the Endowed Schools Act of 1869; to remodel existing governing bodies of schools, and to remove trustees of other endowments who may have grossly neglected their trust; to administer school estates and endowments in so far as may become necessary through the exercise of the foregoing powers; and to compel the establishment of advanced elementary schools, or branches of schools. "Egypt and Constitutional Rule" is a valuable account of the present position of affairs in that country by an English resident. Lady Verney continues her "Autumn Jottings in France," which are pleasantly written, but imbued with a strong prejudice against peasant proprietorship. Mr. W. E. Bear replies to the Duke of Argyll in a paper on "The True Principle of Tenant-right." A still more instructive paper, partly bearing on the same question is that on "Emigration from Ireland," by the well-known Mr. Tuke, who presses home the fact that nearly a fifth of the people live in a condition of abject poverty, and have no other means of subsistence than "from one to ten acres of poor bog land." Mr. Tuke maintains that for them nothing can be done except to assist them to emigrate, and he utterly denies that the people are unwilling. But we are by no means convinced that the reclamation of waste lands would be too costly and too slow, especially if the peasantry had a proprietary interest. Miss Cobbe, in her paper with the antagonistic title "Vivisection and its Two-faced Advocates," replies in detail to her recent critics, with not a little of the exaggeration characteristic of her previous articles.

The remaining articles are "The Relation of Insects to Flowers," a Darwinian discussion by the eminent Dr. Asa Gray, of Boston, U.S.; "The Opium Trade and Sir Rutherford Alcock," a conclusive reply to the advocates of this iniquitous traffic, by B. Fosset Lock; and "The Political Condition of Belgium," by E. de Lavelye, the eminent Belgian economist, who gives a melancholy account of the difficulties which result from the ceaseless strife between the partisans of traditional religion and the partisans of freedom—the Clericals and the Liberals.

The *British Quarterly Review*. Hodder, Stoughton, and Co.

The *British Quarterly*, like the *Modern*

Review, gives the signatures of its contributors, with only an occasional exception, and the result is an increase of interest connected with articles which are known to come from the pens of writers of considerable authority or repute.

The present number, unlike most of its predecessors, comprises little or nothing of a directly religious or theological character except the brief article on "The Imitation of Christ," which is the only unsigned article, and deals in no very original way with a well-worn but always attractive subject.

Materialism is the subject of discussion here as in the *Modern Review*, and the theories of Lucretius, Tyndall, Pictou, Martineau, and W. B. Carpenter on "Matter and its Relation to Life" are discussed in an elaborate criticism from the pen of John Masson.

In an able article on "Mohammedanism and the Ottoman Turks" Mr. T. C. Trowbridge reveals the unfavourable influence of the religion of the Koran on the life and character of the Turks, the degeneracy of the race, their hostility to Christianity, known only in its corrupt form, and their enthusiastic devotion to the doctrine of the Divine Unity as an intellectual dogma entering into the entire political and social life of the Ottoman race. We protest against this religious creed being styled "rigid Unitarianism." The writer should have known that Unitarianism, as J. H. Newman concedes, is a form of heretical thought within the pale of Christendom, the natural correlative of Trinitarianism, the belief in One God in one person, instead of in three persons. Mohammedanism and Judaism are properly to be styled Monotheistic religions. Unitarian writers and preachers have themselves often sanctioned this prevailing error by speaking of Unitarianism as if it were synonymous with Monotheism.

The remaining articles call for no special comment here. They are, "The Influence of the Italian Renaissance on the Elizabethan Stage," by Vernon Lee; "Astronomical Explanations of the Force of Inertia," by Henry Larkin; "The Sculptures of Pergamon," by Gustav Hirschfeld; "The Union with England of Scotland and Ireland," a sad picture of English injustice and misgovernment in the past, by Mr. Thomas Shaw, ending with the prophecy of modified Home Rule as a solution of difficulties to which even an overburdened Parliament may not be unwilling to listen; and finally "Democracy in France in 1882," an instructive paper by M. E. de Pressensé, pointing out that the great question of the day is how to reconcile democracy and religion; and "The Imperial Elections in Germany," a valuable sketch of Bismarck's policy, from the pen of our friend and contributor, the Rev. J. Frederick Smith, late of Chesterfield. The number is brought to a close, as usual, with the copious review of "Contemporary Literature."

Thomas Carlyle. *A History of the First Forty Years of his Life, 1795-1835.* By J. A. Froude, M.A. Longmans, 1882.

[FIRST NOTICE.]

We can hardly over-estimate the value of this biography as a veracious account of the real Carlyle just as he was with all his defects of temper; his irritable genius, his intense self-sacrificing devotion to his family; his half-repentant love for his wife, whose real worth he hardly knew until he had lost her for ever; and his resolute determination to make for himself a foremost place in letters, and amid all discouragements and the indifference of a generation which knew not its greatest prophet to speak forth at all hazards the message which it was given to him to utter. The work will undoubtedly take its place in the history of literature with Boswell's "Life of Johnson," Lockhart's "Life of Scott," and a few other books of a similar class which will live as a precious possession for ever. Yet the immediate interest of this biography, it must be confessed, is greatly impaired by the previous publication of the "Reminiscences," that fascinating work so greatly misunderstood and unduly disparaged, which revealed to us the inner thought and life of a man of peculiar genius, and made him known to the world as he really was, with all his weaknesses, eccentricities, and hasty judgments of his contemporaries. But, after all, what is any biography worth if it does not reveal the real man

to us, and not as Carlyle himself would say, the mere *simulacrum*, the outside show of the man? To our mind there is nothing so really creditable to the "Reminiscences" as the censure that has been so copiously bestowed upon both the writer and editor. We would not have lost a word even of the acrid personal judgments. They bring the man himself near to us; they show that he at least was not blinded by the glamour of genius, but saw even the greatest of his contemporaries as they really were, with the essential littleness which is often characteristic of men of the highest literary eminence. Even in his most acrid judgments there was no ill-nature in Carlyle. He simply saw further than others into the real mind and heart of a man and faithfully reported what he saw.

In the present preliminary notice we can do little more than add one more voice to the multitude of greetings which this biography has received, reserving a fuller review until another opportunity, when there is less demand upon our limited space.

In the voluminous papers placed in his possession, Mr. Froude tells us in his preface, Carlyle's history, external and spiritual, lay out before him as in a map. By recasting the entire material, by selecting chosen passages out of his own and his wife's letters, by exhibiting the fair and beautiful side of the story only, it would have been easy, Mr. Froude adds, without suppressing a single material point, to draw a picture of a faultless character. But this would have been a portrait without individuality, and least of all could such idealising be ventured upon in a life of Carlyle, who himself would infinitely rather be painted as he was, with all his angularities, his sharp speeches, his special peculiarities and infirmities, exactly as they had actually been; and the result of this thoroughly veracious life will be to confirm Mr. Froude's own saying, that "when the Devil's advocate has said his worst against Carlyle, he leaves a figure still of unblemished integrity, purity, loftiness of purpose, and inflexible resolution to do right, as of a man living consciously under his master's eye, and with his thoughts fixed on the account which he would have to render of his talents." One more passage we must quote from Mr. Froude's explanatory preface, and then we must close the book until the Liverpool Conference leaves us with comparative leisure and tolerable amount of space at our command. Mr. Froude, after explaining that the publication of Mr. Carlyle's letters with the connective narrative of Carlyle himself will follow at no distant period, together with an account of his last years when his biographer was in constant intercourse with him, adds:—

It may be said that I shall have thus produced no "Life," but only the materials for a "Life." That is true. But I believe that I shall have given, notwithstanding, a real picture as far as it goes; and an adequate estimate of Carlyle's work in this world is not at present possible. He was a teacher and a prophet in the Jewish sense of the word. The prophecies of Isaiah and Jeremiah have become a part of the permanent spiritual inheritance of mankind, because events proved that they had interpreted correctly the signs of their own times, and their prophecies were fulfilled. Carlyle, like them, believed that he had a special message to deliver to the present age. Whether he was correct in that belief, and whether his message was a true message, remains to be seen. He has told us that our most cherished ideas of political liberty, with their kindred corollaries, are mere illusions, and that the progress which has seemed to go along with them is a progress towards anarchy and social dissolution. If he was wrong, he has misused his powers. The principles of his teaching are false. He has offered himself as a guide upon a road of which he had no knowledge; and his own desire for himself would be the speediest oblivion both of his person and his works. If, on the other hand, he has been right, if, like his great predecessors, he has read truly the tendencies of this modern age of ours, and his teaching is authenticated by facts, then Carlyle, too, will take his place among the inspired seers, and he will shine on another fixed star in the intellectual sky. Time only can show how this will be.

MESSRS. WARD, LOCK, AND Co. have added to their new "People's Edition" of popular works a volume of Longfellow's poems. The price is sixpence.

Literary Notes.

The *Athenæum* states that Mr. Swinburne is engaged in writing the article "Mary Stuart" for the "Encyclopædia Britannica."

READERS of Longfellow will welcome the appearance of "Hiawatha, and other Legends of the Wigwams of the Red American Indians," edited by Mr. Cornelius Williams. It forms part of the "Library of the Fairy Tales of all Nations," and gives the foundation upon which Longfellow built his poem.

It is stated that Prince Frederic of Schleswig-Holstein-Augustenburg, cousin of Prince Christian, who died on last Christmas-day, has bequeathed the greater part of his valuable library of Oriental books and MSS. to the University of Cambridge.

The committee for the erection of a monument on the Thames Embankment in memory of William Tyndale, who first translated the New Testament into English, have agreed that Mr. J. E. Boehm, A.R.A., should prepare and place the bronze statue, 10ft. in height, on a suitable granite pedestal on the site (west of Charing-cross) granted by the Metropolitan Board of Works.

MR. J. H. HESSELS, the learned editor of the "Lex Salica," has finished an interesting work on Gutenberg, which will shortly be published by Mr. Quaritch.

PROFESSOR SEELEY'S "Life and Times of Stein" is being translated into French. The book is attracting a good deal of attention among students of history on the other side of the Channel.

THE long-expected first part of "Specimens of Early English," edited by Dr. Richard Morris for the Clarendon Press Series, is almost ready for publication, and will be ready shortly after Easter. Professor Skeat contributes a short preface.

THE *Pitt Press* will publish next October the Palestinian redaction of the Mishna contained in the Cambridge University Add. MS. 470, edited by the Rev. W. H. Lowe, who is, we believe, one of the candidates for the vacant Regius Professorship of Hebrew. Several Hebraists of note are competing for the chair.

MESSRS. WARD, LOCK, AND Co. have secured the right of reissuing in England and America the elaborate illustrations to the French edition of the Waverley Novels, now being published by Messrs. Didot and Co., of Paris. They will be brought out by Messrs. Ward and Lock in connection with a new edition of Sir Walter Scott's works.

ANCIENT TABLETS FROM SIPPARA, OR SEPHARVAIN. —Nine cases, representing a portion of the results of the researches just on the point of being resumed by Mr. Hormuzd Rassam, who left this country for Alexandria and Babylon on the 6th instant, have just arrived in London. The tablets which they contain are for the most part small, and, either whole or in a fragmentary condition, are estimated to reach about five thousand in number. The texts on the tablets are large beyond precedent as compared with the size of the vehicle on which they are inscribed. The new importation, so far as it has been investigated, consists chiefly of trade documents, and largely of contracts for the sale or supply of corn and other agricultural products. They are dated in the reigns of Samassumukin and Kandalanu, the Chinladanus of the Greeks, who were contemporary with the latter half of the reign of Assurbanipal, or Sardanapalus, of Assyria, about B.C. 646. The tablets are from Abou-habba, the site of the ancient Sippara, the Sepharvaim of the Old Testament, which is mentioned by Sennacherib in his letter to Hezekiah as one of the cities whose kings had been unable to resist the might of the Assyrians. Sippara—or Pantibibol, as the Greeks called it—is mentioned by Berosus as having furnished five out of the ten Chaldean kings of the time before the Flood, and as the place where Xisuthrus, or Noah, buried the records of the antediluvian world at the time of the Deluge, and from which his posterity afterwards recovered them. The Hebrew term Sepharvaim, which is the verbal equivalent of the "two Sipparas," is applied to twin cities, one of which is situated on each side of the river. The Sippara, from which the tablets just received in London have been procured, is the Sippara, of Samas, *Tsipar sha Shamas*, or Sippara of the Sun God, as being a place, *par excellence*, where the sun was a chief object of worship. The other Sippara, or Sippara of Anunit, which is supposed to have contributed in ancient times to name the Sepharvaim of Scripture history, is up to the present moment unknown to modern investigation.

Our Contemporaries.

PROPHETIC MISANTHROPY.

The *Spectator*, in an article on Mr. Froude's "Life of Carlyle," writes:—

Mr. Froude makes no sort of attempt to disguise, even if he does not give almost artificial emphasis to, the atrabilliousness of Carlyle's attitude towards human life. Indeed, Mr. Froude remarks with a sort of pride that probably Isaiah himself was not a very pleasant or accommodating companion, and intimates that in this respect prophets who denounce the shortcomings of their countrymen are apt to be very much alike. There is no comment on Carlyle to which his biographer refers oftener than his mother's, that Carlyle was "gey ill to live with,"—and this peculiarity obviously strikes Mr. Froude as a most interesting personal feature, of which an honest biographer can hardly make too much. But if the prophetic faculty is supposed to include the power of really spurring man on to higher life and work, we doubt very much whether it be consistent with a nature of such unmixt aggressiveness as Carlyle's. Whether Isaiah was "gey ill to live with" or not, we do not know. We do know that not one of his great denunciations of the hollowness and self-sufficiency of the Jews of his time was unaccompanied by passages of sublime and heart-stirring encouragement, in which the strength of the Almighty arm to reach and bless his people, and his unflinching promise to uphold and strengthen those of them who should cling to him, are poured out in speech that is less like mere words of any human tongue than the breakers of the eternal love itself, as they touch and shatter themselves on "this bank and shoal of time." For ourselves, we had, we confess, always thought that this was part and parcel of the function of the prophet—that scathe and burn away the evil in man as he might, he must always have the power, and prove the power, to renew the fountains of that life which is pure, at least as effectually as to apply the scorching fire to that life which is impure. Carlyle appears to have failed utterly in this. For though his misanthropy is closely allied with prophetic wrath, though it is not hatred of that which is good in man, but of that which is petty and poor in man, still it is hatred of what is petty and poor even more than of what is evil in man, and it is wholly unaccompanied with vivifying and restoring life. Carlyle, if he were a prophet at all, was a prophet sent only to smite, and not to strengthen; a prophet of the purely destructive kind, whose function it was only to make us see through the conceits of modern civilisation, but whose voice failed the moment you asked him for something wherewith to replace these conceits, something breathing the spirit of power and of love and of a sound mind. What Carlyle wanted was some true love for man—for man in his insignificance, and yet his great capabilities. Of this he had hardly a grain. Flaming wrath for every sign of the smallness of the scale on which so much of man's nature is built, he had in abundance. And his "dark humour" must be said to have extended itself to the creative Power which had sanctioned and tolerated this smallness of scale, and had decreed that only in the power of conscience and love can frail human beings grow into something nobler, and more worthy of eternal life.

THE SUSPENSE OF FAITH.

The *Christian World* writes:—The present is beyond all doubt an age of transition, an age of unexampled diffusion of reading and speculation, an age when an immense multitude of persons have ceased to believe as their grandfathers believed, and when thousands have to ask themselves how far it is their duty to walk publicly in their grandfathers' footsteps. The shaking and crumbling that have taken place in traditional beliefs would be appalling were it accompanied by more irregularity or spiritual indifference; but the temper of the public mind is more earnest, and manners are probably more correct than when scepticism was almost unknown, but dissipation ran riot, and few cared enough about religion to ask whether their vague notions on the subject were right or wrong. The great body of intelligent persons have now awakened to the duty of proving all things, and the spirit of earnestness and reverence in which investigation is, on the whole, conducted, warrants the hope that, in spite of haste and impatience, the general issue will be not a dissolution of all religious bonds, but a holding fast to that

which is good. Men whose delight is in the Bible, men who think no thoughts about Christ or Christianity except such as are adoring and reverential, men who take part not only in works of organised charity but in the activities of Christian congregations, are now refusing, even in Scotland, to put their names to systems of theological dogma. We conclude, then, that all, except those who believe that religion is noxious and worship a waste, or worse than waste, of time, ought to attend social worship. The question is whether a man can sincerely join his fellow men in doing homage to God, not whether he accepts this or that system of theology.

THE NATIONAL CONFERENCE

Of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations, to be held at Liverpool, 18th, 19th, and 20th April, 1882.

THIRD LIST OF DELEGATES.

The names of Ministers are not given, unless appointed as sole Delegates by some Congregation or Association.

AMERICAN UNITARIAN ASSOCIATION.

Rev. PITT DILLINGHAM, of Charlestown, Mass.

Rev. HOBART CLARKE, of Weston, Mass.

BEARD MEMORIAL UNION.

Rev. J. Moore, Mr. James Odgers.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Additional Member.—Mr. R. Harwood, J.P.

WEST RIDING UNITARIAN MISSION.

Mr. Joseph Lupton, J.P. (President), Rev. W. Blazebey, B.A. (Secretary), Rev. J. Thomas, M.A.

CONGREGATIONS.

Altrincham.—Mr. Francis Nicholson.

Barnard Castle.—Misses Lee.

Birmingham (New Hall Hill).—Mr. H. Payton, J.P., Mr. S. Sutter, Mr. J. Cross.

Cardiff.—Rev. Thomas Holland.

Chorley.—Mr. James Benthams.

Chowbent.—Mr. Caleb Wright, Mr. Charles Eckersley, Mr. J. H. Hope.

Crewkerne.—Mr. S. Robinson.

Dewsbury.—Mr. Thomas Richards, Mr. C. M. Meltzer.

Dowlais.—Mr. Thomas F. Harvey.

Gorton.—Mr. R. Peacock, J.P.

Great Hucklow.—Mr. Furness, Mr. John Maltby.

Gulliford, Lympstone, and Topsham.—Rev. W. Sutherland.

Hastings.—Rev. J. Ruddle.

Larne.—Rev. James Kennedy.

Lewes.—Mr. John Every.

Limavady.—Rev. J. A. Newell.

London (Brixton).—Mr. H. Tate, Mr. D. Martineau, Mr. F. Nettlefold, Mr. G. Lawford.

Longton.—Mr. Thomas Hawley, Mr. J. Brough.

Lydgate.—Rev. B. Glover.

Mossley.—Mr. J. N. Lawton, Mr. S. D. Haigh.

Nottage, Bridgend, and Wick.—Mr. W. Phillips, Mr. W. J. Phillips.

Portsmouth (St. Thomas's).—Rev. J. Ellis.

Portsmouth (High-street).—Rev. T. Timmins, Mr. Fulljames, Mr. S. Knight.

Rademon (Co. Down).—Mr. Wm. H. Bingham.

Rhydygwin.—Mr. W. Rees.

Rotherham.—Rev. W. Blazebey, B.A.

Saffron Walden.—Mr. Erasmus Brinkworth.

Selby.—Rev. J. Pilkington.

THE public library of Geneva has just come into possession of a valuable literary bequest. Madame Streickeisen, who inherited from her grandfather, Paul Moulton, a number of Rousseau manuscripts, and who died a short time ago, has bequeathed to the city the entire collection. It consists of eight volumes, all written in Rousseau's own hand, and comprises his "Les Confessions," two volumes; "Le Contrat Social," one volume; "La Profession de Foi du Vicairé Savoyard," one large volume; "Oraison Funèbre du Duc d'Orléans," one volume; "Projet de Constitution pour la Corse," drawn up by Rousseau at the request of Paoli in 1760; "Moreaux Divers," one volume, and two volumes hitherto unpublished. Some extracts from the volume entitled "Moreaux Divers" were published about twenty years ago by M. Georges Streickeisen Moulton, son of the testatrix.

"THE Russian Empire: its Origin and Development," by S. B. Boulton, is the title of the new volume of "Cassell's Popular Library," to be issued on the 25th inst.

MESSRS. SIMPKIN AND MARSHALL will issue immediately Mr. Charles K. Salaman's long-promised book "Jews as They Are," which has been materially increased since it has been in the Press, notably by a study of Shylock from a Jewish point of view.

Correspondence.

FREE WILL AND NECESSITY.

TO THE EDITOR.

SIR,—I am much pleased to have an opportunity to reply upon this very important subject to one who is so well able to state the arguments in favour of the common idea of free will as "C. B. U."

He thinks that the causation which I believe to hold good between our previous mental states and our determinations is of the same kind as that which exists in reference to causation in the physical world. But there is this great difference between the causation of a merely physical effect and that of a determination; that in the forming of a determination we cause the result by means of certain efforts; the resulting determination is the effect of the conditions and of the efforts which we make in forming it; while in the merely physical world the effect is simply the consequence of the conditions. I therefore do not suppose that influences are "quite omnipotent;" for if they were so they would produce the determination "without any efforts of ours." In the passage quoted by "C. B. U." from my little book, the conditions upon which man's character and conduct are dependent in the first place, are stated; setting forth the true part of the idea of necessity, denied in the common idea of free will. But the statement is not complete. For it is also stated in my little book that character and conduct are dependent in part upon the personal agency of the individual—the true part of the common idea of free will, denied in the idea of necessity or determinism. It is a mistake, therefore, to suppose that I mean to say that our determinations are "wholly" dependent upon conditions. And it is misleading to speak of our determinations as "acts of self-determination." Our determinations are not acts. We do not do them. We form them. The act of self-determination is the mental process by which we form a determination. A determination is a feeling, or, more correctly, a combination of thought and feeling—of the idea of an act, combined with the feeling that we will do it. It is the result of personal agency and conditions.

Again, it is thought by "C. B. U." that praise and blame can only be justified by the consideration that it was competent for a man under particular conditions to have formed a different determination from that which he did form. But the idea that it was so in any case is a mistake, which arises from failing to distinguish between what we know before and what we know after we have acted. Before we do an act, while we are deliberating whether we will do it or not, we feel or know, if we are not Necessarians who believe with Mr. Mill that our will to act is "given us, not by any efforts of ours, but by circumstances which we cannot help," that our determination will depend, not alone upon present internal and external conditions, but also upon our personal agency in forming it. We know that the doing or not doing of the act depends upon the determination which we shall form, and we do not yet know what this will be, or is to be. We, therefore, feel as if it were competent for us to do the act or to refrain from doing it. But when we have formed the determination and have done the act, the state of things is changed. We now know what the result was; and was to be. And we can look back at the process of causation by which it was produced. And if we know the mental process by which we form our determinations, we may perceive that it consisted of a succession of efforts consequent upon conditions, and of changes in the conditions consequent upon the efforts; and that, therefore, the resulting determination was in part dependent upon our personal agency, but was dependent, in the first place, upon the conditions upon which our personal agency was dependent. We see, therefore, that in the existing conditions the result could not have been otherwise than as it was. And thus we find that all things are over-ruled by Supreme power; and that, although man's agency in the causation of events, or results, is in many cases a most important and an essential part of the means by which the events or the results are produced, it must always be subordinate to the laws of causation.

Man's merit or demerit, therefore, is not consequent upon any competence in him to alter the course of supreme causation, or to act in any case as a First Cause, or independently of conditions. It is dependent upon his possession of a power of self-government, and upon his efficient exercise of his power to regulate his conduct beneficially, or his failure to exercise this power efficiently.

Praise and blame, in the true sense of the terms, as stated by "C. B. U.," could not be rationally applied, even as means to influence the forming of a man's determinations, if man had no power to form his determinations; because man could not deserve either praise or blame by regulating his conduct well or ill. But as he has a power to do so we may rightly praise him when he has exerted this power beneficially, and may blame him when he has neglected to do so, without supposing or implying that his agency or his neglect was independent of conditions. If the criminal had no power of self-government "all idea of moral disapprobation as applied to his past and present character would be out of place." But the knowledge that he is dependent in the first place upon conditions in the exercise of this power does not make it so. It only qualifies very beneficially our moral disapprobation. When we know that the formation of his character has been in the first place dependent upon conditions, and that his conduct is at all times dependent in the first place upon present conditions, of which his character is one of the most important, we blame without the feelings of unkindness which are excited in us by the idea that he was the primary or independent cause of his determinations and his acts. And we employ punishment, when it is necessary to do so, not in the spirit of vindictiveness which is consequent upon that idea, but in the humane spirit of the feeling surgeon who finds it necessary to have recourse to his operating instruments.

But men will obtain other beneficial consequences still more important than the production of this enlightened spirit of humanity. For they will be enabled by this fundamental knowledge to ascertain the causes of character and conduct—the causes which have hitherto prevented the success of the educator in his endeavours to produce the purely beneficial educational results which he has desired, and the means by which he will be enabled to succeed.

Thus the knowledge of solution of this old controversy will become the means by which improvements in the formation of character will be effected which were impossible while men denied either the truth which is asserted in the doctrine of necessity, or that which is asserted in the common idea of free will. And thus, in due time, the means will become known by which the necessity for human punishments will be superseded by the removal of the causes by which in the past this necessity has been produced; the chief of which has been the absence of the knowledge of the causes by which the injurious development of the good dispositions of man's nature has been produced, and of the causes or means by which their beneficial development will be obtained.

HENRY TRAVIS.

THE RESURRECTION OF JESUS.

TO THE EDITOR.

SIR,—Mr. Bartram discusses the old old question of "the Resurrection" as though he talked to men who accepted the point of view occupied by controversialists of fifty years ago. When people believed that after death the dead lay in their graves till "the judgment day," and then "arose," the uprising of the body of Jesus had some kind of symbolical meaning in it, as what the old preachers called a "pledge" of our ultimate uprising. But it was always cold comfort; for the rising of the body of a dead man or a dead god three days after its interment is a very thin pledge of my resurrection some thousands of years to come. Now all that is altered. People who really believe anything at all about life beyond the grave believe that there is no such thing as death; believe, therefore, that Jesus never died, though his body was done to death; and that all who "die" pass on, out of the body, into the higher life. What became of the body of Jesus, then, is a matter of no consequence. If it got up out of the grave, that would prove nothing so much as that the crucifiers did not complete their work. But if Jesus was in some way able to prove to his circle of disciples that though out of the body he still lived, that is of infinite consequence, and is indeed a glorious pledge of our persistence after the incident called death. When, therefore, people talk of the resurrection of Jesus as though everything turns upon the return to earth of a body, they miss the mark altogether; they might as well talk about a resurrection of one's old clothes. It has become plain that we either go on living after what we call death, or we shall never live beyond that incident at all. If the thinking conscious man is put into the grave, then at death we are "done for," and Mr. Bradlaugh and some learned "professors" are right. But if the real man persists, and only shuts the eyes

of the body upon dust and ashes, to open them upon the abiding things of the spirit, then, as I have said, there is no such thing as death; and all discussion about the resurrection of the body of Jesus, or of anybody else's body, becomes at once uninteresting and unmeaning, except as a bit of history or from a medical point of view. The real resurrection is the marching out of the spirit-man when the poor tabernacle of the flesh falls to pieces.

Leicester, April 9.

J. PAGE HORPES.

THE MIRACLES OF FEEDING.

TO THE EDITOR.

SIR,—Mr. Richard Bartram, in his article on Miracles, in to-day's *Inquirer*, makes the following remark:—

"Of the other miracles there is only one which is common to the Four Gospels, *i.e.*, the feeding of the five thousand by the shore of the Lake of Galilee. It is true that a similar story is told in the Gospels of Matthew and Mark of a rather less number, but that has always seemed to me to be really the same story, with the simple variation of four for five."

But both St. Matthew and St. Mark, whilst each recording two separate miracles with what Mr. Bartram calls a "simple variation," record also some words of the Worker of the Miracles which show that the two accounts cannot "be really the same story." Thus, St. Mat. xvi. 9, 10, "Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?" And St. Mark viii. 19, 20, "When I brake the five loaves among the five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven." It is evident from these words, which have apparently escaped Mr. Bartram's attention, that two separate miracles were wrought, and that the theory of their identity, and of a variation in the story, is untenable.

K. B.

Easter Eve, 1882.

THE CONFERENCE AND THE SUSTENTATION SCHEME.

TO THE EDITOR.

SIR,—Speculation as to the probable success of the approaching conference would now be out of place. Of one thing there can, I think, be no doubt, namely, the admirable character of the subjects for discussion. None, surely, could have been selected more worthy of the attention of this the first of our national conferences.

I am particularly glad that one matter has not been overlooked. I mean that really most important practical one which will be brought forward by Mr. Rawson. If anything should come out of the discussion of it in the shape of a thoroughly sound sustentation scheme, that alone will be worth the assembling of the Conference. "The painfully low average of the salaries" of certain of our ministers, to which Mr. Cogan Conway last week alluded in your columns, cannot be satisfactory to our laity. We are not indifferent to theology. With us it is emphatically the queen of the sciences, and by consequence the Ministerial office must be a noble function. We have riches in our body, and, if the conference should evoke the necessary earnestness, the right thing should be easy of accomplishment. Why might we not raise £30,000, or even £50,000? It need not be done all at once; a few practical details might meet any difficulties. Professional men, and others dependent on their incomes, should have a series of years allowed them for their contributions, the contingency of death, &c., meanwhile being also provided for. What might not such a fund do for us! I sincerely wish Mr. Rawson success in his efforts. It will be a great thing if our first conference should be marked by a practical scheme of this character.

April 12.

A LAYMAN.

THE LATE REV. D. DAVISON.

TO THE EDITOR.

SIR,—Miss Davison "emphatically protests" against the remark in my biographical notice of her father, that "as a minister he was not successful." Permit me to point out that the statement objected to did not stand alone, but had a qualifying context, being immediately followed by a reference to Mr. Davison's resignation of his office at the age of forty-five, and the closing of the chapel. My intention was simply to state an unquestionable fact

relating to an old Presbyterian congregation of historic interest, and its last minister. Having regard to his superior abilities and attainments and his sterling qualities, no one will regard his failure at Jewin-street as a reproach; but all will admire Miss Davison's spirited letter guarding her father's memory from any suspicion of blame.

April 9. W. D. JEREMY.

THE FUNERAL OF LONGFELLOW.—The New York papers of the 27th ult. contain accounts of the funeral of Longfellow, which took place on the previous day. The ceremony was characterised by great simplicity. In the house the services consisted, says the *New York Times*, of a brief address, with reading of selections from the Scriptures by the Rev. Samuel Longfellow, of Philadelphia, the poet's brother; singing by a choir of female voices, with piano accompaniment, and a short concluding prayer, also, by the Rev. Samuel Longfellow. These services were strictly private, and in the presence of a small company, embracing only the family and relatives who were present at the poet's death-bed, and a few of his intimate literary friends and neighbours. There were the poet's family of sons and daughters, his brothers and sisters, and of those not of the immediate family, Ralph Waldo Emerson, who would not be deterred by the delicacy of his health and his advancing years from attending the funeral of his old and revered friend; Oliver Wendell Holmes, George William Curtis, Charles Eliot Norton, the Rev. Cyrus A. Bartol, Alexander Agassiz, and Mrs. Louis Agassiz. This company was grouped around the coffin, at the head of which sat the Rev. Samuel Longfellow, who alone conducted the simple services. The plain coffin was covered with black broadcloth, and bore a single line of passion flowers. The inscription on the plate was: "Henry Wadsworth Longfellow. Born February 27, 1807. Died March 24, 1882." Immediately on the conclusion of the services the body was borne to Mount Auburn and deposited in the family vault. It was followed to the grave by the larger portion of those present at the services. The ceremony was as simple here as the services at the house had been, and there was no display of flowers, only a profusion of evergreen being placed about the grave. The Rev. Samuel Longfellow spoke the words: "Oh death, where is thy sting? Oh grave, where is thy victory? Dust thou art, and unto dust thou shalt return. The Lord gave and the Lord taketh away. Blessed be the name of the Lord." And this was all. Public services later in the afternoon and after the burial were held in Appleton Chapel, Harvard College. These were attended by those who had been present at the funeral services, and a crowded congregation, many who desired to attend being unable to get into the hall. Selections from the Scriptures and from Longfellow's works were read appropriate to the occasion, among others the lines from "Hiawatha" beginning—

He, the sweetest of all singers,
Beautiful and child-like was he;
Brave as man is, soft as woman,
Pliant as a wand of willow,
Stately as a deer with antlers
All the many sounds of nature
Borrowed sweetness from his singing,
All the hearts of men were softened
By the pathos of his music.

The Rev. Professor C. C. Everett afterwards delivered an address upon the poet's life and works. The services concluded with the singing of the hymn:

God is merciful, and His love
He sheds upon the path in which we rove.

Longfellow had for the last quarter of a century attended a Unitarian church, and was classed as a prominent member of the Unitarian denomination.

M. RENAN'S "Mare Aurèle" has been placed on the Index.

HOLLOWAY'S PILLS.—Indigestion and Liver Complaints.—The digestion cannot be long or seriously disordered without the derangement being perceptible on the countenance. These Pills prevent both unpleasant consequences; they improve the appetite, and with the increase of desire for food, they augment the powers of digestion and assimilation in the stomach. Holloway's Pills deal most satisfactorily with deranged or diseased conditions of the many organs engaged in extracting nourishment for our bodies from our various diets—as the liver, stomach, and bowels, over all of which they exercise the most salutary control. By resorting at an early stage of this malady to these purifying and laxative Pills, the dyspeptic is speedily restored to health and strength, and his sallowness gradually vanishes.

Religious Intelligence.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The thirty-seventh annual meeting of the Manchester District Sunday School Association was held on Good Friday in the Unitarian Free Church, Strangeways. At eleven o'clock there was a religious service in the church, which was crowded, and a sermon was preached by the Rev. R. A. Armstrong, B.A., of Nottingham. After dinner in the school-room, at which four hundred and fifty persons were present, the business meeting was held, the PRESIDENT (the Rev. H. E. Dowson, B.A.) in the chair. The report was taken as read.

The income has been £169 13s. 5½d., the expenditure £188 9s. 9½d., leaving £18 16s. 4d. still due to the treasurer. The loss on *Teachers' Notes* has been about £16. Arrangements are pending by which this loss will be materially reduced. The schools forming the Association now number 62, and in 55 schools on the books 1,338 teachers; 719 classes; 10,181 scholars, including 2,916 adults. The average morning attendance of scholars per cent. is 50, against 51, and afternoon attendance 67½, against 68, in the statistics in the last annual report. The committee have again been urged to supply an acknowledged want of our schools by the publication of one or more Service of Song. Though no satisfactory service of the kind has yet been forthcoming, the subject has not been overlooked, and it is most earnestly commended to the consideration of the new committee. The committee have still to complain that *Teachers' Notes* is not supported as it well deserves to be, and urge upon committees of schools to purchase quarterly a sufficient number of *Teachers' Notes*, and issue them gratis to their teachers, a plan which is already adopted in several schools. The fourth annual examination of Sunday scholars was held on April 4th, 5th, and 6th, 1881, when 447 candidates presented themselves from 17 schools, as against 624 candidates from 27 schools in the previous year. Of these 305 satisfied the examiners, and passed the examination—52 in the honours division, 98 in the first class and 155 in the second class of the pass division. The falling off in the numbers both of candidates and of schools presenting them seems at first sight to indicate a decline of interest in the examinations. But, on the other hand, the increase in the probable number of candidates from 696 from 17 schools this time last year, to 766 from 16 schools for the next examination to be held on April 3rd, 4th, and 5th, shows that in some schools, at any rate, the system is found to work well. The friends of the Association will learn with regret that with this annual meeting Mr. John Reynolds will terminate his long connection with the Association as one of its secretaries. Mr. W. H. Mellor, who has long been a member of the Committee, and has acted as Secretary of the Manchester Unitarian Sunday School Union, has kindly consented to allow himself to be nominated at the annual meeting as co-Secretary with the Rev. P. M. Higginson.

THE PRESIDENT, in his opening address, made an earnest appeal for the extension of the examination scheme in the Sunday-schools. He was somewhat sorry that the movement had not made greater way, because he had a strong conviction that it was calculated to do much good if it only took hold of the Sunday schools. A great opportunity was before these institutions, and in going into his own and other schools he had often felt how very much more good might be done to improve that opportunity. He regarded the leisure of the Sunday as a thing of priceless value. Amid the press of engagements in the week there was not much time for cultivating those things which enlarged the mind and improved the life, but in the leisure of the Sunday there was the occasion which, if seized, could alter the whole tone and spirit of the life and character. He had looked to Sunday-schools to do much in this way, and the question was how to make the schools do it. When he spoke of Sunday-schools he did not think so much of those scholars who attended day schools; he thought the most important work was with the boys and girls who had left the day schools. He rejoiced to know that a large portion of the young people in their schools consisted of persons over thirteen years of age, and he considered that with these lay their chief and most important work. They had amongst these the opportunity of carrying on the education, the elements of which were only commenced in the day school life. How to meet this great calling was a question which pressed itself upon his attention, and he looked upon the examination scheme as one means of helping the Sunday-schools to do their work more efficiently. He had seen the advantage of young people going through a systematic course, of having a definite aim before them, and was convinced that the effect would be beneficial to both teachers and

scholars. He knew that many present were opposed to the examination scheme, regarding it as a secular work more akin to day school or college work, whereas the work of Sunday-schools should be distinctly religious. He agreed that the work of the schools was religious, and wanted to know in what way the making of teaching systematic and effective militated against the religious work of the schools. Religion was a life, a spirit, and an influence. Who was more likely to have influence with the scholars? Surely he who occupied their minds with the keenest interest and taught them most effectively. There were some people—religious sort of people, he supposed—who thought the proper way of spending Sunday was to go half asleep. There were fashionable people who lounged in the park, criticising their neighbours' dresses and showing off their own. That possibly was a religious way of spending Sunday, but he regarded it as a vain and empty way. His notion was that good work done by the mind was as good a thing in the Sunday-school as anything could be, and that it had a religious influence upon the mind to be active, thoughtful, and earnest in study. It was the empty mind, the idle life, that usually went wrong. If they wanted to draw people out of public-houses they must place before them high refining influences, and things which the people cared for, and in cultivating the minds of their scholars they were lifting them above the low debasing pursuits which led persons into temptation. He therefore could not see that there was anything in the objection that by making the teaching efficient, looking after the intellectual results achieved and striving after higher, they were neglecting the religious interests of the Sunday-school. He could not believe that any teacher who had religion burning in his soul would lose it because he spent his time in giving instruction to his scholars and in trying to raise them intellectually as well as morally—(applause). There was a saying in "Middlemarch" to the effect that if any man once became content with shabby achievements that man was lost; and in placing before scholars an ambition to shine in their studies they were placing a high and not a low motive before them. It might be urged that a system of examinations would arouse feelings of jealousy and ambition. Jealousy was to be deprecated, but he denied that ambition was wrong. Nothing great or good was accomplished without a high ambition, and as for jealousy, his experience at school and college was that the boy who won the prize was honoured and loved by those who had competed with him. Besides, one of the main purposes of teaching was to fit young people for the life on which they were entering; and in the school, which was a world in miniature, the children should be taught to fight the temptations to which they would be exposed and rise superior to them. He hoped, therefore, that the schools who had adopted the examination system would continue it, and that those who had not begun it would at least give it a trial. In his own school they had singing, dramatic, dancing, German, and geography classes; they tried to meet everybody all round and suit everybody's taste, so that there was something in the Sunday-school that each could be interested in. He knew there were some people who thought dramatic and dancing classes were wrong. For his own part he thought a good dramatic performance was good both for spectator and actor, and that a dance in good and pure company was as good a thing as anybody could engage in. He had sometimes thought it rather hard that families who allowed their own children to dance until four and five o'clock in the morning found fault with Sunday scholars if they had the presumption to dance until half-past ten at night. He detested class legislation; he objected to the doctrine that what was sauce for the goose was not for the gander; he believed that what was good for one was for another, and his doctrine was that the Sunday-schools were doing a grand work in finding a happy and bright home week after week for young men and women. It was the influence around them, not the thing they did, that was so much to be considered; it was the company in which they were rather than the act itself which they did; and let them hope that they had in Sunday-schools the good company with which any one could mingle without harm. That was his idea, and he raised a plea that the Sunday-school should be made a bright and congenial home for young people, and then they would not lose but keep the elder scholars—(applause).

On the motion of the PRESIDENT, seconded by Mr. FRANK JONES, the report and treasurer's statement were accepted.

The Rev. D. WALMSLEY (Bury) moved the appointment of officers for the ensuing year, Mr. John Reynolds to be president, and thanking the Rev. H. E. Dowson for his services during the past twelve months.

The resolution was seconded by Mr. G. R. EVANS (Liverpool), and carried.

A cordial welcome was then given to Mr. I. M. Wade, representing the London Association, and the Rev. R. Armstrong, representing the North Midland Association.

After Mr. WADE had acknowledged the compliment, a special vote of thanks was accorded to Mr. Armstrong, on the motion of the PRESIDENT, seconded by Mr. J. HEYS, to which Mr. ARMSTRONG briefly replied.

A vote of thanks was also passed to the Strangers Church congregation for their hospitality, and the resolution was acknowledged by the Rev. T. J. MARRIOTT, the minister.

Mr. J. H. REYNOLDS moved, the Rev. S. A. STEINTHAL seconded, and Mr. E. WINSER supported a resolution, which was passed, urging the desirableness of the members of the Association joining and by all means in their power forwarding the interests of the provident society started by the Manchester Unitarian Sunday School Union.

This concluded the business of the meeting.

EVENING MEETING.

The evening meeting was held in the same church, and was well attended. In the absence of Mr. Alderman Grundy, who had been announced to preside, Mr. Edwin Winsor was called to the chair.—After a few remarks from the CHAIRMAN, a resolution to place on record the meeting's regret at Mr. J. Reynolds's resignation of the office of Secretary, and thanking him for his valuable services during the long period of sixteen years, was carried by acclamation.—After Mr. REYNOLDS had replied,

The Rev. DENDY AGATE, B.A. (Gorton), read a paper on "Aids for Teachers." He said his action was severely practical. He wished to deal with the methods of works, with aids—actual or possible, partly used or lying untouched within their reach—to the better discharge of the task which, as Sunday-school teachers, they had undertaken. He reminded them that rules, methods, abundance of external machinery would be of little use to them unless it was in the felt presence of the universal Father, and in the spirit of the great elder brother, that they essayed to teach the younger brethren. A good deal of what passed for teaching in Sunday-schools did not really deserve the name. If a teacher, so-called, spent all his time in reading a story book to his class, the occupation might, so far as it went, be innocent and harmless enough, but it was something which the scholars might just as well do for themselves. If a "teacher" let his class simply "read round" a chapter in the Bible, or in some other book, and took little or no pains to make them understand it, and to prevent them from getting very mistaken impressions of the meaning of unfamiliar words or allusions he could not surely be said to teach them. Neither in amount nor in accuracy would their knowledge have been increased. A teacher must be a person who at least tried to teach. And to try, honestly and patiently, must be better than to muddle on week by week with no sustained effort to do better. One of the great difficulties in the way of a teacher was to gain and secure the attention of his class. This could not be got by demanding it or claiming it as a right. Nothing but a sense of real interest in the thing that the teacher was saying would secure the attention of the scholars. True attention came from the fact that one had something to say worth saying. He commended to their notice the statement, "When you teach have something good to say, say what you mean, say it well, and leave off when you have said it." Having by due preparation and a proper method of imparting instruction succeeded in interesting scholars they had still to assure themselves that they really understood what they had been told, and that it had made an impression on their minds likely to be permanent. Various writers insisted on the necessity of questioning the scholars after teaching. He considered that the necessity of questioning was not as fully recognised amongst them as it should be. He knew of many difficulties, but was persuaded of its vast importance. It was, in his judgment, the only safeguard against hopeless misunderstandings on the part of the scholars. He thought it was decidedly better to teach a little at a time and teach it thoroughly than to hurry through a book or course of lessons without any testing of

the scholars' progress. That some practical good might, if possible, come out of the Conference, he would offer two remarks about books and suggest four debateable questions as falling naturally within their present scope. As to books, preparation for Sunday lessons was made continually more easy and their choice of subjects more wide by the publication of teachers' notes and of the class and note books of the Sunday School Association, and those who wished to study methods of teaching would be much enlightened by various publications of the Sunday School Teachers' Union. The questions he suggested for debate were—(1) whether preparation of their lessons was as important as he had made it out to be, (2) whether there was any conspicuous gap still unfulfilled in their class-book and notes for lessons, (3) whether considering that almost every book treating systematically of methods of teaching came to them from orthodox sources, and therefore contained much about the Bible and human nature which was out of harmony with the convictions of their teachers, would it not be desirable for some competent person amongst them to write a manual of methods for the guidance of their schools? (4) whether it would not be desirable to secure for every intending teacher before he began his work some personal instruction, definite and helpful so far as it went, to fit him for what he was undertaking.

A discussion followed, in which various suggestions were made for the improvement of Sunday-school teaching.

The Rev. J. FREESTON gave it as his opinion, founded upon many years' experience in various fields of labour, that there was no work which brought such sure and satisfactory results as earnest work done in the Sunday-school.

Mr. I. M. WADE pointed to the plan in use amongst the orthodox bodies of having fixed lessons for each Sunday in the year, and suggested that Unitarians would do well to adhere to some system of lessons in their schools.

The Rev. F. H. JONES, Mr. C. GRUNDY, the Rev. W. MITCHELL, and others also took part in the debate, which was terminated by the passing of a vote of thanks to the Rev. D. Agate for his paper.

A vote of thanks was passed to the Chairman for presiding, and the proceedings ended.

NORTH END DOMESTIC MISSION, LIVERPOOL.

The twenty-third annual meeting of the supporters and friends of this mission was held on the 30th ult. at the Mission, Bond-street. Mr. R. R. RATHBONE presided, and amongst those present were Messrs. S. G. Rathbone, G. Holt, A. Booth, H. W. Gair, F. A. Rathbone, W. B. Gair, C. W. Jones, P. D. Carr, J. E. Hawkes, F. Gaskell, G. E. Evans, the Revs. C. Beard, J. E. Odgers, and the Missionaries, Messrs. H. W. Hawkes and E. M. Gabriel. Many ladies were also present, and the room was well filled with members of the Mission congregation and elder scholars. A beautiful display of exotic and wild flowers brightened the platform.

The meeting was opened with a hymn, when Mr. H. W. HAWKES read his annual report, which, after a sympathetic reference to the severe illness of Mr. Gabriel, reviewed the work of the year 1881:—As visitors for the Provident Society, the two missionaries had collected savings to the amount of £1,628 10s. 1d. The Temperance Benefit Society ended the year with fifty-one members, and divided a good surplus. The Window Gardening Society was fairly successful. The lodge of Good Templars touched its highest point in the autumn, and was very prosperous. The Juvenile Templars were not quite up to the mark. The Sunday-school showed an increased average attendance, viz., 108 in the morning, and 177 in the afternoon, and the elder scholars attend evening service very regularly. A social club-room has been added on for the elder boys and young men. The Mutual Improvement Society has made decided progress, and lectures had been given. The Mothers' Meeting still thrives. The Childrens' Church has a steady attendance of about fifty. The adult congregation is about stationary. Several minor matters were touched on, and the report concluded with an appeal to the authorities on behalf of public improvements much wanted at the North End.

The Rev. CHARLES BEARD, in moving the adoption of the report, alluded to a passage in it, commenting on the irreverence too often resulting from the extravagancies of the Salvation Army, and urged that true religion was inseparable from emotions of

reverence and awe. He believed that it always had a refining influence, and instanced a service he had witnessed in a foreign cathedral as a proof that perfect simplicity and popular power may be combined. He strongly supported Mr. Hawkes's remarks on the needed improvements.

Mr. C. W. JONES, in seconding the motion, earnestly combated the too-common idea that intemperance and other forms of evil are inevitable, and that a certain number of people always will go to the bad. He had faith that the time was coming when these things would be successfully fought down, and expressed astonishment that instead of only two Domestic Missions in the city there were not a hundred.

The Rev. J. E. ODGERS, in moving a further resolution, spoke of the right basis of the Salvation Army work, in appealing to the religious nature as the only sure way of reforming men, but pointed out that after the first excitement, during which much good was often done, in the attempt to rekindle the dying flame, more and more extravagant means were employed, bringing contempt on religion and doing grave injury.

Further resolutions were carried, and the meeting closed with hymn and prayer.

MONEYREA UNITARIAN CHURCH.

CONGREGATIONAL SOIREE.

The annual soiree in connection with the above congregation was held in the Unitarian meeting-house, Moneyrea, on Tuesday evening, April 4. There was a large attendance of the members of the congregation and others. After the preliminary services, an adjournment was made to the meeting-house, which was well filled. The chair was occupied by Mr. David M'Master, who was accompanied on the platform by the Revs. J. C. Street, J. J. Wright, H. Rylett; W. J. Hurst, Esq., J.P.; Dr. Edward Gardner, Coroner; Messrs. F. D. F. O'Connor, *Belfast Morning News*, N. Bodel, Melagh; D. McCullough, Moneyrea; John Bennett, Belfast; Gavin Orr, Gransha. Letters regretting unavoidable absence were received from the Revs. John McCaw (Killinchy); W. O. Magowan (Ravara); H. McGowan (Ravara); and Messrs. Robert McCalmont, (Belfast); James Anderson (Saintfield); William Simonton (Combe); James McMaster (Tullycarnett); John Orr (Conlig); and others.

The CHAIRMAN delivered a brief opening address, in the course of which he said that the general affairs of the congregation are in a more prosperous condition than at this time last year; and that there is, if possible, even greater unanimity and cordiality of feeling amongst the members of the congregation itself, and a larger and more active sympathy between them and the friends of other denominations. The Chairman went on to say:—We have been led to understand, by a variety of unpleasant incidents, that we are blamed for not having interfered in such a manner as to keep our minister's political action within the lines laid down by those who assume to themselves the right and privilege of dictating the course of action which they believe ought to be followed. We regret that such a feeling should exist on the part of any of our friends, as we have no desire to separate ourselves from the great and influential party with whom we have so long acted, and to whom we have always given an earnest, an active, a united, and a consistent support. These differences have probably arisen from a misunderstanding of the relations which exist between this congregation and its minister. Civil and religious liberty has always been the watchword of the Moneyrea congregation. We regard liberty not as a mere abstraction or a mere word, but as an active and vital principle. Acting on this principle, when more than three years ago the pulpit of this congregation became vacant, we took the usual steps to secure the services of a suitable minister. Mr. Rylett was introduced to us, and, acting on the recommendations of tried and trusted friends, we invited him to become our minister. We had satisfied ourselves that his training and education were such as to fit him to be the leader and guide of the religious thought and life of the congregation. We asked him to sign no creed; we bound him to no system of theological dogmas; and we certainly required of him no allegiance to any political party. We were satisfied to know that he came to the work of the ministry here with a free and unfettered mind, and with an unsullied purity of life. And now, after an experience of more than three years, I only express the unanimous feeling of the congregation when I say that the recommendations which we received have been fully justified, and our expecta-

tions amply fulfilled—(applause). It will therefore be at once seen that whether we agreed with Mr. Rylett's political action or not, we could not interfere with him, without violating in a most flagrant manner that principle of liberty which we claim to be the fundamental principle of this congregation. Mr. Rylett came amongst us at the beginning of 1879, and he has been with us through one of the worst and most disastrous periods of agricultural depression ever experienced in this country. His pastoral duties led him into the homes of the people, and a searching and careful inquiry forced him to the conclusion to which all candid inquirers have come and must come, that the condition of the people was due not so much to accidental and temporary causes as to radical defects in the existing system of land tenure. And now when we consider the effect which the state of things he witnessed was likely to have upon Mr. Rylett's mind, coming as he did fresh from a different condition of society; when he found the population of the country rapidly thinning, the social status of the people gradually declining, and the education of the young so fearfully neglected, and when he found the whole energies of the people directed to the one absorbing purpose—that of trying to wring from an unwilling soil the exorbitant rent, which has been continually claimed by a grasping and avaricious landocracy—I say that let others think what they will, for my own part I am astonished at the moderation of his language and action. The course which Mr. Rylett has seen fit to take may not approve itself in every particular to all of us alike, but we are all abundantly satisfied that his sole desire is to do what in him lies to improve the condition of the people amongst whom his lot is cast—(cheers).

Dr. GARDNER (coroner) addressed the meeting on the subject, "Civil and Religious Liberty." The worthy coroner was particularly well received, the congregation of Moneyrea having taken a very active part in securing his election as coroner but a short time previously. The coroner's speech was an eloquent and exhaustive treatment of a subject which has from time immemorial been first on the list of sentiments at all gatherings of this large and respectable congregation.

The CHAIRMAN next gave the sentiment of "Liberal Religion and the Unitarian Society."

The Rev. J. C. STREET, in responding, said that he was there in a two fold capacity—first, as a minister of a free Church, to express his personal sympathy with the free Church here upon the hills that was trying through its modern, as it had tried through its past, history, to be perfectly true to the principles of religious as well as civil liberty. He knew himself what it was to be subject to many condemnations, and a good deal of social persecution and ostracism. He had had for a long period in the past to stand to a large extent alone among those who should have been his brethren, and had to suffer a good deal in various ways because of the very pronounced part he had taken in defence of the principles of religious liberty, and because he had ventured to identify himself with opinions that were anything but popular. As he had resented strongly anything like interference with his personal liberty, he was there that night to express his strong approval of the way in which the congregation at Moneyrea had recognised the perfect liberty of their minister, both in a political and a religious sense, and allowed him to take the course that seemed to him to be right—(loud cheers). He had never asked from those from whom he demanded respect that they should concur in his religious opinions, and he never cared whether they did or not, and neither, he took it, did Mr. Rylett require that all his brother ministers and the members of the free churches should agree with all his political actions, and he took it for granted he did not care whether they did or not. If, in a passing sentence, they would permit him to say that he had not concurred in all Mr. Rylett had said and done, it would only give more weight to what he would further say—that he believed Mr. Rylett had been acting upon conscientious principles, and he had a most perfect and most absolute right to so express himself, and should command respect for daring so to speak. He was there also in a representative capacity, as representing the Unitarian Society of Belfast. The rev. speaker then went on vigorously to defend the Unitarian Faith.

The CHAIRMAN gave the sentiment of "prosperity to the tenant-farmers of Ireland," and coupled with it the name of Mr. W. J. Hurst.

Mr. HURST (who is regarded as a probable Liberal candidate for the representation of the county of

Devon) in responding said he thought it very generous on the part of the chairman that he should call upon him to address that meeting truly and unrestrictedly, although his political views and those of their clergyman were so different. He knew there was no danger of his presence there being misunderstood, and that no one there would suppose he had become a Land Leaguer any more than a Unitarian. He had much pleasure in coming there, and that for several reasons. He hoped, even if he failed to convert their clergyman, he might at least convert some of his flock. He came there with pleasure, for he always liked to meet men of earnestness and enthusiasm. Knowing the history of the struggle for justice and liberty in Ulster during the last eight years, he could testify that the people of that district had all along fought with enthusiasm in the front ranks. He knew some were dissatisfied with the Liberal Government, some of whose actions had sorely strained the loyalty of many. But he believed, if instead of some dozen or so of Cabinet Ministers, the twelve Apostles themselves were in place and power, they would be unable—speaking with all reverence—to conduct the affairs of the nation at this critical time so as to do full justice to all parties. He had heard it said "Principles, not men," should be, as it was once, the creed of the Liberal party. They thoroughly endorsed that principle. But still he reminded that meeting that a certain amount of faith must be placed in Ministers, who necessarily are more fully informed on all points than any other men could be. And he put it to them—did not, broadly speaking, Gladstone and Bright represent justice and progress, and Northcote and Salisbury injustice and retrogression? Therefore, was it not very important that they should calmly consider which they should choose—a Liberal majority and land laws administered by their friends, or a Conservative majority and land laws administered by their foes? He saw over a gate in one of our Ulster towns, *Esse quam videri*—"to be rather than to seem"—so, in speaking to the sentiment, "Prosperity to the tenant-farmer," he would say, let us honestly strive to be, not merely to seem, the well-wishers and friends of the farmer. True friends don't flatter us, true friends don't seek exclusive privileges for us, true friends will not seek to benefit us to the detriment of other classes of the community. They will tell us the truth, and seek noble but even-handed justice for us. The speaker then referred at some length to the condition of the county, and concluded by hoping that even to the deadly conflict of the social forces now going on in Ireland will succeed peace and "prosperity to the tenant-farmer," and to the whole community—(loud applause).

Mr. F. D. F. O'CONNOR in giving the sentiment of "The minister and congregation," said that the relations which existed between that congregation and minister were such as ought to exist between a properly governed people and those who governed them, and those relations he maintained, did not exist in Ireland—(cheers).

The Rev. H. RYLETT, who was received with great cheering, said he had to thank them very cordially for the many kind observations which had been made in respect of himself. He was glad to believe that the relations which subsisted between them were of the heartiest and most cordial kind. There was no house in the whole congregation in which he did not feel himself to be a welcome guest, and he believed there was no house within twenty miles of his manse in which he would not also be a welcome guest. He desired to thank everybody, not only the members of his own congregation but all other congregations who had rendered him on so many occasions such kind and willing service; for he would say that he never wanted anything done and got a refusal on the part of any man whom he asked to do it. So much for their pastoral relations. He hoped and prayed that they might be even more hearty and more unanimous than they were at the present time. No effort on his part should be wanting to render them so, and if they continued to help him as they had helped him in the past they would have a continuously successful career. A great deal of reference had been made that evening to matters which were perhaps a little outside their congregational life, but as Mr. Rylett's politics seemed to be of such intense interest to such a great number of people inside and outside his church, Mr. Rylett was there to say that he was not ashamed of his politics—(applause). He came came to settle at Moneyrea, as Mr. M'Master had said, at the commencement or a period of very disastrous agricultural depression. Mr. M'Master did him no more than justice when

he said that he (Mr. Rylett) had made very careful inquiry into the condition of things that surrounded him. He found that the material condition of the people was poor in the extreme. He found that the fundamental principle of property was being violated every day, and that there was going on, under a form of legality, a constant uninterrupted system of flagrant robbery. Mr. Rylett went at length into the political question of the relations of landlord and tenant. He had sought to break down that feeling of sectarian prejudice and hatred which had marred the pages of the history of this county in the past, and he had endeavoured to teach the people that if they looked that sectarian animosity in the face they would quickly remove it and have a united Ireland, and then the people would not be long in securing their demands. He believed in self-reliance. It was necessary for Ireland and the people of Ireland to rely upon themselves, and not to depend upon any Prime Minister. He would say that he had no desire, and never had any desire, to separate himself from the Liberal party. He considered he was connected with the Liberal party, but if the Liberal party deserted Liberal principles as Mr. Chamberlain confessed it had done, he claimed his right to say that the Liberal party so called had forsaken their colours, and that he remained a Liberal. The attempt had been made to silence him, but he would not be gagged, and would maintain his opinions and express them regardless of what might happen, because he believed with the venerated Fletcher Blakely, that the explicit avowal of the truth was the best means of promoting it—(loud applause).

Mr. A. K. STEWART, as the descendant of one of the founders of the congregation, also responded, and in doing so said he was satisfied that Moneyrea being a perfectly free and independent congregation had only to realise the responsibilities and liberty and be true to its fundamental principle, in order to secure large blessings for itself and for the community at large. They had a minister who boldly spoke his mind, and it was their duty and their determination to support him—(cheers).

The Rev. J. J. WRIGHT in a happy speech moved a vote of thanks to the ladies who had so kindly presided at the tea table, to the choir and to the speaker, and the proceedings were brought to a close in the usual way.

NORTH-MIDLAND SUNDAY-SCHOOL ASSOCIATION.—The thirty-fifth annual meeting of this Association was held on Easter Monday, at the Old Meeting House, Mansfield. The devotional service was conducted by the Rev. R. A. Armstrong, B.A., of Nottingham, and the sermon was delivered by the Rev. H. W. Crosskey, F.G.S., of Birmingham. Luncheon was afterwards provided in the school-room, of which about ninety persons partook. In the afternoon the business meeting was held in the chapel, under the presidency of the Rev. C. H. Wellbeloved, of Mansfield. The minutes of the last annual meeting were read, and, on the motion of the Chairman, seconded by the Rev. R. A. Armstrong, adopted.—A resolution, welcoming to the meeting the Rev. J. Freeston, of the Manchester District Association; Mr. W. J. Cross, of the Midland Christian Union Sunday School Association; and the Rev. J. M. Pilkington, of the West Riding District Association, was carried, after which the Chairman moved that the printed report of the Association, as presented, be received and adopted.—The Rev. E. P. Hall, of Loughborough, seconded, and the motion was unanimously agreed to, after a brief discussion.—The next resolution was that a vice-president be added to the Association, and this was carried unanimously.—The officers for the ensuing year were then appointed, the President being Mr. Richard Enfield, Arboretum-street, Nottingham. It was resolved that the next annual meeting should take place at the Upper Chapel, Sheffield.—Mr. H. E. Perry moved that examinations be discontinued in the schools, arrangements being made with the Manchester Association to extend their examinations to any school in this district wishing to be examined. He pointed out that the Association was put to expense simply for the sake of one or two schools. The Rev. R. A. Armstrong seconded the proposition, which was carried. Tea was then provided in the school-room, and over one hundred persons sat down. The Rev. C. H. Wellbeloved again took the chair, and Miss Gittins, of Leicester, read a paper on "A Plan of Work in Sunday Schools." In the report presented by the committee the treasurer's account showed that the expenditure during 1881 had been £54 0s. 2d., and that of the subscriptions contributed the sum

of £5 was from Nottingham, and of special donations £4 2s. 6d. from Nottingham High Pavement. The Visitors' Report stated that the various schools in the Association had been visited. The total number of scholars on the books was 1,998, as compared with 2,008 last year. The number of schools in the Association was 17, and of classes in the schools 173, with 317 teachers. The average percentage attendance of scholars in the morning was 44, and in the afternoon 65½, as contrasted with 49 and 69½ last year. The low percentage of attendance was attributed to scholars in some schools only being required to attend in the afternoon, to imperfect returns, and to want of visitation.

SOUTH SHIELDS.—The annual sermons were preached in Unity Church on Sunday last by the Rev. William Elliott, of Sunderland, and on Easter Tuesday the annual congregational tea and public meeting took place. A large number of friends were present from Newcastle and Sunderland. The chair was occupied by the Rev. R. Cowley Smith, who in the course of his address gave a *résumé* of his labours among them during his ministry, extending over nearly four years. Mr. Downey moved a vote of thanks to the preacher of Sunday, whose absence from that meeting through family bereavement they all deplored, which was seconded by Mr. Isaac Carr. A vote of welcome was passed by acclamation, on the motion of Mr. Thomas Hornby, seconded by Mr. J. H. Thompson, to the visitors. The Rev. Eli Fay, of Sheffield, responded in an earnest and impressive speech. He referred to the early removal of their minister to his own neighbourhood. Personally he knew little of Mr. Smith, but he had been unanimously elected to Stannington because the people believed in him, had faith in him, having known him for many years, and he looked forward to working with him side by side, as Mr. Payne had been able to do. He then urged the congregation to work earnestly and firmly together during the necessary space of time before another minister settled among them. The Rev. Alfred Payne also responded, and in the course of an earnest appeal to the congregation to be determined to overcome the temporary struggles of a young cause, said he looked upon the removal of Mr. Smith as a great loss to the district. He deprecated the love of change which some congregations seemed to exhibit. It was too often the case that just when a minister had been long enough to make his influence felt, some people were found who declared for a change. He impressed upon the members of that church to make up their minds to settle down resolutely to make their cause a success, and to show their earnestness during the time they would be without a minister by helping themselves. If they did that, they might rely upon it, the Association of which he was the representative would rally round them and they would soon again have the benefit of a regular minister. Mr. David Bell proposed a vote of thanks to the ladies, and Mr. T. Hornby moved a similar compliment to Mr. Smith for presiding. Mr. Smith briefly responded, and a most successful meeting was brought to a close by a hymn and the benediction.

The Liberal Pulpit.

TRUE AND FALSE ÆSTHETICISM.

The Rev. Brooke Herford preached recently at Chicago on "True and False Æstheticism," from the text, "I took unto me two staves; the one I called Beauty, and the other I called Bands: and I fed the flock."—Zech. xi. 7. If art, said Mr. Herford, be the secret of life, it is important to understand its principles. The first of these is that it cares for realities, not for imitations. Beauty, the subtle, indefinable something which fills us with delight, is God's work. The key to the study is merely to open the eyes to all around. Our dull-eyedness singles out certain aspects of nature for admiration, yet in reality the meanest roadside weed, the tuft of moss on the wall, the animalculæ which swarm in every drop of water, have the strange and subtle elements of beauty given them from on high. The fringing of the speckled foam on the sea is as beautiful and wonderful as the laughing ripple or the storm-tossed waves. With the real sense of beauty in the soul, the whole realms of nature are opened, and lead to awe and appreciation of the Creator. Further, if the love for beauty is genuine and grows out of an appreciation of nature, it will save from another falsity—the fashion. But all material beauty, form, colour, and the like, is less than moral beauty. In the divine reality, beauty in relation to man is made up

of grades. Of these, the crown is moral beauty. Any form with life is more beautiful than a lifeless form. Is not a beautiful face superior to the highest work of sculptured marble? And the moral nature within, shining out, makes the beauty of the features. The great defect of æstheticism is in overlooking this moral element, and regarding the beautiful only in relation to form and colour. Is not the prophet right in placing moral beauty high above this? John Ruskin is not responsible for the travesties of a crowd of camp-followers. He has never failed to assign moral beauty to its true place. It is not his precepts that have turned them into worshippers of things of the sense, from which the descent is easy to things sensuous and thence to the sensual. If there is to be an æsthetic revival, let it be of the moral nature. Let the sympathy with the beautiful come from the heart. Considered in that light, the question arises, Is not æstheticism as a philosophy of life a mistake? Like any pleasure its expounders are putting it in the forefront of life; and the pursuit of pleasure for its own sake is always unsatisfying. Beauty as the leading object of life, in the sense of always seeking directly, is a selfish object. The real inspiration of a man's life should be the thought of duty. The Swiss pastor Oberlin, whose life was a worthy example of this precept, nobly expressed the thought when he says:—

"I slept, and dreamed that life was Beauty;
I woke, and found that life was Duty.
Was then my dream a shadowy lie?
Toil on, sad heart, courageously;
And thou shalt find thy dream to be
A noontide light and truth to thee."

THE REV. H. R. HAWES ON IMMORTALITY.

On Easter Day the Rev. H. R. Hawes reviewed the arguments, old and new, for and against Immortality, at St. James's, Marylebone. After alluding to the great national festival of the Spring, he discussed Immortality as (1) a sentiment; (2) a doctrine founded on a belief in Christ's words, both of which, he said, weighed with those who believed it already and not with others; then (3), as not contrary to physiology; (4) as founded on Kant's "Pure Reason"; (5) as an hypothesis not explained and arranged on any facts; (6) as resting on a belief in God as a Father.

St. Paul's argument for our survival, from the analogy of a seed dying in the earth and springing up, would not hold good, because the seed did not really die and the body does—burn the seed and it would not come up again. Analogy means probability from a parallel case. The cases are not parallel. St. Paul's figure was an illustration, not an argument.

Neither would St. Paul's argument, adopted by the Churches generally hold good—that because Christ rose we shall rise. That does not follow, and the more unlike ourselves you make out Christ to have been, the less does it follow. We die in Adam, sure enough, as Paul says; our connection with a mortal progenitor is organic and physical; but that physically we live in Christ—no; our connection with Christ is spiritual, not organic, and may or may not exist in any special case; the assertion because the Head of Humanity rose, therefore the members will rise, is again a figure of speech, not an argument; it proved nothing.

The physiological argument against immortality, affirming the mind to be a mere product of matter and force, was then attacked. "All that we know of the phenomena of mind and matter," said the preacher, "is that they appear and disappear together, but you cannot express mind in terms of matter, though for every mental operation you can show a material operation in the brain; but even then mind is not a proper product of matter and force; to account for it, mind, as Buchner says, you must have matter and force + X, or an unknown something." Until man's mind, or the human soul, could be expressed in terms of matter, you could not say that the dispersion of molecules, called death, necessitated the destruction of the soul. Therefore physiology did not disprove immortality.

Kant founded his belief on immortality on the existence of the Moral Law—his argument for it was this:—A moral law is stamped upon men. It teaches virtue and happiness—the one dependent on the other—to be the supreme good. We have an instinct for both. We cannot but believe in their intimate connection, but we are impelled to seek more of each—i.e., to seek after the perfection of the moral law. That perfection, the realisation of the supreme good, is nowhere possible in this life. Therefore, whoever has impressed man with the

law must somewhere provide in a future for its fulfilment. In this way Kant argues from the existence of a moral law—unrealisable here—to the necessity of some hereafter. This is his great argument of the "pure reason."

But, lastly, immortality is the hypothesis which explains and arranges a vast series of otherwise inexplicable facts. The mystery of savage populations, of unfinished careers, broken-off work, ruined hopes and aspirations, accumulated stores of love and knowledge, the failure of noble lives—all these, if this life be all, argue a world unjustly and irrationally constituted—and that is inconceivable to us living in a world evidencing such wisdom and power and even moral order *begun* now. A theory is accounted true in proportion to the number of facts it arranges. Immortality is a theory which goes far to introduce order in the place of the deepest moral and physical discord. It arranges our facts.

Lastly, the preacher dwelt on immortality as involved in the conception of God as a Father. If we believed that presentment of Him, Faith in immortality was a natural consequence. He who had formed us for earth, disciplined us for moral and progressive life here, would not, just when He had brought us to the knowledge of our longing and our love, wipe us out of His Universe.

THE LATE DR. BELLAWS.

At the monthly meeting of the Committee of the American Unitarian Association, held in Boston, the following letter was read from the Rev. Henry Ierson, Secretary of the British and Foreign Unitarian Association:—

London, Feb. 25, 1882.

Dear Mr. Reynolds,—You do not need to be assured of the deep regret with which we received the sad intelligence of the death of Dr. Bellows.

To many of us he was almost as well known as he could have been to his friends at home, while the general body of English Unitarians have never lost the kindly impression which his visits left us; and we hold in special grateful remembrance the occasion, nearly fourteen years ago, when he was the preacher at our annual meeting, and became an honorary member of the Association.

I am desired, therefore, by the Executive Committee of the Association to convey to your Committee, and to our American brethren through your kind intermediation, the expression of their profound respect for the honoured memory of your late eminent coadjutor and leader in every worthy enterprise, and their keen sense of the great loss which we have suffered in common with you.

Long has it been to us, as it would also be to yourselves, a source of strength and encouragement that the prominent place which our beloved friend was called to occupy in the religious life of your country was so ably and so nobly filled. But the high and well-deserved repute in which Dr. Bellows was held was not limited within the confines of our own body. His liberality of mind and his genial disposition had attached to him many personal friends to whom he was perhaps more the distinguished American citizen than the Unitarian minister. And his taking the leading part which he did, and did so admirably on one great national occasion, was gratefully appreciated by persons of all religious denominations. They felt that Dr. Bellows and others who served with him in the great cause of humanity were rightly interpreting the spirit of their Christian profession, and that it was to the credit of any forms of religious belief to show their practical effect in self-sacrificing devotion to human welfare.

In many such ways of philanthropic labour throughout his long public life has Dr. Bellows shown that religion can and ought to concern itself with all the natural interests of mankind; and thus, without perhaps thinking of this result, did he commend to public attention and respect Unitarian principles which in his own mind were identified with Christianity. But it was his glory to be in all things the Christian minister. His work and experience as a minister constituted, as he said, "the backbone of his life;" and he laboured incessantly to extend the influence of Unitarian teaching. It was a happy inspiration which led him to bring the organizing and stimulating power that had effected such wonders under his Presidency of the Sanitary Commission to bear upon the great object of bringing together the Unitarians of America in your periodical conferences, in which have been so often exhibited those great gifts of intellect and speech and those graces of character which rendered the influence of Dr. Bellows at the same time so commanding and so conciliating.

These were the qualities which enabled our revered friend to fulfil the important duty of mediating between the old and the new in the order of theological thought. We have long attributed to him this special function in the transition through which the Unitarian churches have been for some time passing. It was indeed his own frequently expressed conviction that he had been called to discharge such duty, and how sincerely he strove to perform it was shown in the effect upon his own mind. For his strong attachments to the past did not hinder the fullest sympathy with present movements of thought, and by none will the loss of such a leader be more deeply felt than by many earnest younger men, whom, while they were learning from him that liberty cannot subsist without law, he yet always encouraged to follow his own brave example of faithfulness to truth and duty.—I am, dear Sir, very sincerely yours,

HENRY IERSON, Secretary.

Signed on behalf of the Committee of the British and Foreign Unitarian Association.

The Secretary, on behalf of the directors, sent an appropriate reply, which was presented to the Committee of the British and Foreign Unitarian Association at their meeting on Tuesday last.

Obituary.

DEATH OF THE REV. DR. DEWEY.

We deeply regret to announce the death of this venerable American divine, which occurred on March 21, at his house in Sheffield, Massachusetts. Dr. Dewey was born in 1794, graduated at Williams College in 1814, and was ordained to the ministry in 1823. He was an intimate friend and associate of Dr. Channing, and preached as his assistant for nearly two years. He was one of the most prominent representatives of American Unitarianism. His pastorate of ten years at New Bedford was succeeded by a settlement of fourteen years at New York. When Dr. Bellows went to that city in 1838 a strong friendship sprung up between them, which was broken only by Dr. Bellows's death. Yet Dr. Dewey was so soon called upon to follow him that we may well say of him, as was said of Saul and Jonathan of old, they "were lovely and pleasant in their lives, and in their death they were not divided." Dr. Dewey's active ministry closed at the termination of his settlement at the New South Church in Boston. He has since been engaged in literary labour. His principal published works were "The Old World and the New," "Discourses on Various Subjects," and "The Two Great Commandments." His writings also included many contributions to the *North American Review* and other periodicals. We shall give a more extended memoir in a subsequent number.

Mr. D. G. ROSSETTI.—Mr. Dante Gabriel Rossetti, the well-known poet and artist, died late on Sunday night at Birchington, near Margate, where he had been staying for some weeks. He had been in failing health for some time past. Mr. Rossetti was the son of Mr. Gabriel Rossetti, the commentator of Dante, and was brother to Mr. William Michael Rossetti, the critic, and to Miss Christina Rossetti, the poetess. He was looked upon by many as the foremost exponent of the so-called "aesthetic" school, both in art and poetry. He was born in London in 1828, and early in life exhibited decided artistic tastes. He has been chiefly before the public as a designer for the better class of illustrated works, and his name has been associated with those of Maddox Brown, W. Holman Hunt, Millais, and others. In 1861 Mr. Rossetti published a work entitled "The Early Italian Poets," and in 1870 a volume of poems. We are requested to state that the Fine Art Society, New Bond-street, propose to hold an exhibition of Mr. Rossetti's works at once (similar to the Millais exhibition last year), and that they would be glad of the co-operation of possessors of important examples of his work.

It is stated that the late Professor T. H. Green, of Oxford, has left behind him a considerable amount of unpublished writings in which his views are more fully developed than in the isolated essays, rather critical than constructive, which he had published in the *Nineteenth Century* or in *Mind*.

TO CORRESPONDENTS.

Several communications are unavoidably postponed. Next week we shall give in full the six Papers read at the Liverpool Conference, and full reports of all the other proceedings.

Our Calendar.

SUNDAY, APRIL 16.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M.

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., by H. AUBREY HUSBAND, Esq., M.B., Lecturer on Medical Jurisprudence and Public Health, Extra-Academical School, Edinburgh, on "The Borderlands of Sanity and their Relation to Crime."

THE NATIONAL CONFERENCE.

On Tuesday, in Hope-street Church, at 6, Communion; at 7.30 Religious Service in Philharmonic Hall, Preacher, Rev. Chas. Beard.—On Wednesday, at 9, in the Renshaw-street Chapel, Devotional Service; at 10, Conference in Hope-street Church; at 1, Lunch; at 3, Conference; at 6, Tea and Soirée.—On Thursday, at 10, Conference, and at 1, Lunch.

** Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Gelkie's (C.) Hours with the Bible: Vol 4, 6/.
Girdlestone's (Rev. A. G.) Christianity and Modern Scepticism, 3/6.
Moody's (D. L.) Power from on High, 2/6.
Student's Commentary (The) on the Holy Bible, Vol. 4, 7/6.
The Trial—Did Christ Rise from the Dead? 3/6.
Redford's (G.) Manual of Scripture, with illustrations, 6/.
Waverley Poetical Birthday Book, 2/.
Beal's (S.) Four Lectures on Buddhist Literature in China, 10/6.
Spencer's (H.) Political Institutions, Part 5 of the Principles of Sociology, 15/.
Thayer's (W. M.) Story of Abraham Lincoln, 5/.
Gallenga's (A.) Summer Tour in Russia, 14/.
MacDonald's (G.) The Gifts of the Child Christ, and other Tales, 2 vols. cr. 8vo, 21/.
Mr. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the price named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGES.

KINDER—WELCH—On the 13th inst., at the Parish Church of St. Mary Cray, Kent, by the Rev. C. C. Scholefield, Conduct of Eton College, Edward, second son of Richard Kinder, of Foot's Cray, Kent, to Mary Ogle, eldest daughter of the Rev. Andrew Welch, Vicar of St. Mary Cray.
KING—ALTHAUS—On the 12th inst., at St. Paul's Church, Avenue-road, Sydney, Abraham, eldest son of the late Abraham King, Esq., M.D., of Bridgewater, to Anna Elizabeth, only daughter of Professor Althaus, of Winchester-road, N.W.

DEATHS.

CROMPTON—On the 12th inst., at 34, Dorset-square, Lady Crompton, wife of the late Sir Charles Crompton, Judge of the Queen's Bench, aged 76.
LISTER—On the 12th inst., at her residence, Hampstead Heath, in the 78th year of her age, Anne, widow of Isaac Solly Lister.
PHILIPS—On the 5th inst., at the Bank House, Cheek-lea, Letitia, widow of the late Robert Philips, Esq., of Heybridge, aged 84 years.
SMITH—On the 8th inst., at the house of P. W. Clayden, 13, Tavistock-square, London, while on a visit, Walter Allen Smith, only son of Charles C. Smith, of Boston, U.S.A., aged 22.
WORTHINGTON—On the 13th inst., at Oak Cottage, Streatham-place, Maria, eldest daughter of the late William Barlow Worthington, of Bowden, Cheshire, aged 71.

The Inquirer,

A Religious, Political, and Literary Newspaper, and Record of Reverent Free Thought.

ESTABLISHED 1842.

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ADVERTISEMENTS.

PUBLIC MORALITY.—A MEETING in accordance with the following invitation will be held in the Compton Hotel, Liverpool, on the 20th inst., at Three P.M.

WILLIAM SHAEN, Esq., M.A., in the Chair.

DEAR SIR,

Your presence is earnestly desired at a meeting of Ministers, Delegates and Visitors to the approaching Conference at Liverpool of members of Unitarian and other Liberal Christian Churches, for the purpose of considering, and, if the meeting should so determine, of adopting resolutions on the subject of the Contagious Diseases Acts.

In the year 1874 a meeting of Ministers was held in London at the time of the Annual Meetings of the British and Foreign Unitarian Association, which was attended by many of our leading Ministers, and which appointed a Committee to prepare a petition for the repeal of the Acts.

Since that time a flood of light has been thrown upon the terrible evils involved in the whole system of State regulation of Prostitution in England and on the continent of Europe, in India, and China, which we are deeply convinced render it the duty of our Churches to raise their voices in protest against the continued existence of these Acts.

The Right Hon. James Stansfeld, M.P., has given notice of his intention to bring the whole question of the Contagious Diseases Acts before Parliament during the present Session, in the form of a Bill for their repeal.

It is right that we should explain that the promoters and Committee of the Conference are in no way whatever responsible for the meeting to which we now invite you. We convene it entirely on our own responsibility, thinking that when so many representatives of our Churches are gathered together for the Liverpool Conference, the opportunity ought not to be lost of meeting to discuss the question of the Acts, and we trust that it will be agreed to add our voice to that of every Church which has declared itself on the subject, in condemnation of the Acts, and in demand for their repeal.

It is understood that, while all those who unite in this invitation approve of the meeting, some of them may be prevented from attending.

James Martineau	S. Barton Worthington
James Drummond	William Henry Herford
Charles B. Upton	Henry Ierson
J. Estlin Carpenter	William Binns
H. Enfield Dowson	Silas Farrington
Thomas Sadler	William Henry Channing
William Shaen	Philip H. Wicksteed
William T. Malleston	R. L. Carpenter
John A. Crozier	James Black
Henry S. Solly	Charles J. Herford
Robert Spears	J. Pantom Ham
Benjamin Dowson	John Robberds
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Richard A. Armstrong	James C. Street
R. Crompton Jones	Andrew Chalmers

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The SCHOOL RE-OPENS for the Midsummer Term for BOARDERS on SATURDAY, April 22; for Day Boys on MONDAY, April 24.

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A NATIONAL CONFERENCE OF

UNITARIAN, LIBERAL CHRISTIAN, FREE CHRISTIAN, PRESBYTERIAN, and other NON-SUBSCRIBING or kindred CONGREGATIONS will be held in LIVERPOOL on the 18th, 19th, and 20th of April, 1882.

ARRANGEMENTS AS FOLLOWS:

TUESDAY, APRIL 18.

6 P.M.—Communion Service in Hope-street Church, conducted by the Rev. W. GASKELL, M.A.

7.30 P.M.—Religious Service in Philharmonic Hall. Devotional part by the Rev. J. WOOD, of the Wycliffe Independent Church, Leicester. Sermon by the Rev. C. BEARD, B.A.

WEDNESDAY, APRIL 19.

9 A.M.—Devotional Service in Renshaw-Street Chapel, conducted by the Revs. J. PAGE HOPPS, W. CAREY WALTERS, T. W. FRECKELTON, and A. N. BLATCHFORD, B.A.

10 A.M.—Conference in Hope-street Church. Appointment of Chairman of Committee and Secretaries to conduct the business of the Conference. Chairman, JAMES HRYWOOD, Esq., M.A., F.R.S. Hymn and Prayer by the Rev. ALFRED PAYNE. Papers on "The Development of the Religious Life Within Our Churches" will be read by HERBERT NEW, Esq., the Rev. C. C. COE, F.R.G.S., and discussed by T. C. CLARKE, Esq., and others.

1 P.M.—Lunch in Philharmonic Hall.

3 P.M.—Conference in Hope-street Church. Chairman, JOSEPH LUPTON, Esq., J.P. Papers: "By what Practical Means can our Churches best Enlarge and Extend their Religious Influence?" by the Rev. R. A. ARMSTRONG, B.A., and R. BARTRAM, Esq. Discussion opened by the Rev. J. PAGE HOPPS.

6 P.M.—Tea and Soirée in the Philharmonic Hall. Chairman, D. AINSWORTH, Esq., M.P., President of the British and Foreign Unitarian Association. The meeting will be addressed by the Rev. H. W. CROSSKEY, F.G.S., the Rev. E. ARMITAGE, M.A., Professor J. DRUMMOND, LL.D., and the Delegates of the American Unitarian Association.

THURSDAY, APRIL 20.

10 A.M.—Conference in Hope-street Church. Chairman, C. H. JAMES, Esq., M.P. Hymn and Prayer, by the Rev. H. E. DOWSON, B.A. Papers: "The Education and Supply of our Ministers," by Professor J. ESTLIN CARPENTER, M.A. Discussion opened by the Rev. H. IERSON, M.A. "Ministers' Stipends and Augmentation Funds," by HARRY RAWSON, Esq. Discussion by the Rev. P. W. CLAYDEN, &c.

Close of Conference.

1 P.M.—Lunch in Philharmonic Hall.

Reception and Refreshment rooms will be constantly open from noon on Tuesday till 2 P.M. on Thursday in the Philharmonic Hall, where letters may be addressed, and Luncheon, Tea and Refreshments may be obtained.

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The CLOSING SERVICES in the Old Chapel will be held on SUNDAY, April 16, 1882. Morning, at 10.45, Rev. IDEN PAYNE; Evening, at 6, Rev. CHARLES HARGROVE. Collection after each Service in aid of the New Building Fund.

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The following Subscriptions have been received towards the £100 still required for the above purpose, in response to the appeal to our friends:—

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Further subscriptions will be thankfully received by Mr. SAMUEL LEE, 50, Berry-street; Mr. HENRY HIBBERT, 12, Spring Bank; or the Rev. W. J. TAYLOR, 34, East View, Preston.

THE WIDOWS' FUND.—A GENERAL

MEETING of the Subscribers to the SOCIETY FOR THE RELIEF OF NECESSITIOUS WIDOWS AND CHILDREN OF PROTESTANT DISSENTING MINISTERS, will be held on TUESDAY, the 18th day of April, 1882, in the Board Room of the SUNDAY SCHOOL UNION, 56, Old Bailey, Ludgate-hill, E.C.

The Chair will be taken at one o'clock P.M.

R. GRACE, Secretary.

THE HIBBERT LECTURE, 1882.

A COURSE of FIVE LECTURES on "The Origin and Growth of Religion, as Illustrated by National Religions and Universal Religions," will be delivered by Professor KUENEN, D.D., of Leiden, at ST. GEORGE'S-HALL, LANGHAM-PLACE, on the following days, viz.:—TUESDAY, 25, and THURSDAY, April 27th, at 11 A.M.; MONDAY, 1st, and WEDNESDAY, May 3rd, at 5 P.M.; and FRIDAY, May 5th, at 11 A.M. Admission to the Course of Lectures will be by ticket, without payment. Persons desirous of attending the Lectures are requested to send their names and addresses to Messrs. Williams and Norgate, 14, Henrietta-street, Covent-garden, W.C., not later than April 19, and as soon as possible after that date tickets will be issued to as many persons as the Hall will accommodate.

The same Course of Lectures will also be delivered by Professor KUENEN at Oxford, in the Lecture Theatre of the University Museum, at 4.30 P.M., on each of the following days, viz.:—FRIDAY, 21st, SATURDAY, 22nd, MONDAY, 24th, FRIDAY, 28th, and SATURDAY, April 29th. Admission to the Oxford Course will be free, without ticket.

PERCY LAWFORD, Secretary to the Hibbert Trustees.

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EASTER TERM will begin on THURSDAY, April 20. Single Courses of Lectures may be taken. In addition to his usual Courses Professor HALS will deliver a Series of Lectures, open to Ladies and Gentlemen, on Shakespeare's "Histories," at 4.30 P.M., on Mondays, beginning on May 1. Terms, One Guinea; for College Students and Teachers, 15s. Introductory Lecture free to those who present their visiting cards.

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SOUTHPORT.—MISS LEWIN and MISS

HARRIET LEWIN (late Miss Lawford and Miss Lewin) will RE-OPEN their SCHOOL for BOYS on THURSDAY, April 27. Bingfield, Albert-road.

Printed by WOODFALL and KINDER, of Milford-lane, Strand W.C.; and Published for the Proprietors by WALTER MAWER, at the Offices of the SUNDAY SCHOOL ASSOCIATION, 37, Norfolk-street, Strand, London, W.C.—Saturday, April 15, 1882

The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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LONDON, SATURDAY, APRIL 22, 1882.

[PRICE 5D.]

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THE LIVERPOOL CONFERENCE.

THE Conference has been a grand success. It has more than realised the most ardent expectations of its promoters, and marks the beginning of a new era in the history of Liberal Christianity in this country. Nothing could exceed the warmth, the enthusiasm, the thoroughly practical tone, the earnest spiritual life, and, above all, and almost as a necessary consequence, the essential spirit of unity, amid all diversities of thought, which characterised the whole proceedings from beginning to end. Unitarians and Free Christians of all shades of opinion have shown—not by any means for the first time—that they could meet and discuss the most vital questions in a spirit of complete harmony and true brotherhood. The *Unitarianism* which undoubtedly formed the principal constituent of thought in the great assembly, may henceforth be interpreted as the uniting and reconciling element in our modern Churches. The *Liberalism* stood not for any mere wild license of thought, but for Christianity, unfettered by traditions, as interpreted by the free mind aspiring after the highest truth. The *Presbyterianism* meant no mere sectarian name of a doubtful party in our English history, but implied the essential equality of all our presbyters or ministers of religion, who recognise no distinctions in our Churches but those which are purely spiritual and personal. And the *Non-subscription* meant the entire freedom from all the limitations of human creeds and tests, only in order that we may devote ourselves with the full heart of loyal allegiance to the service of our Great Master. Convened in such a spirit, and inspired by the great traditions and principles of our Unitarian and Free Churches, the great assembly was animated by a thoroughly Christian spirit from beginning to end. It needed no test, no statement of belief, no “basis” of action, no formal declaration of principles. The Christianity was there in the hearts of loving earnest men and women, and the basis of action came naturally in the com-

mon purpose which animated them. There was felt in common the intense desire for “religious fellowship” which brought the assembly together; and, with that prerequisite as the basis, all difficulties were quickly solved, and all intellectual differences were merged in the grand realities of religious sympathy and spiritual unity.

The thoroughly representative character of this Conference was one of its most striking characteristics. Ministers and other delegates were there from every part of the United Kingdom, and every old and new institution, every Trust, Church, and Mission station sent its representatives. From Aberdeen in the distant north, down the eastern coast to Hull, Norwich, and on to Dover and Portsmouth in the south; and along the east coast through South Wales and on to Plymouth in the far south-west; from Belfast to Dublin and Cork, and even from across the Atlantic, ministers and laymen came, rejoicing to meet old and long-separated friends, exulting in the thought that, however isolated in distant and obscure fields of labour, they belonged to a wide and glorious religious community, whose influence is becoming a felt and acknowledged power in both Eastern and Western Continents.

The catholicity of spirit which is becoming an increasing characteristic among us was indicated by the breadth of the programme, and the earnest desire of the promoters of the Conference to include representatives of other Churches than those usually known as Unitarian and Liberal Christians. It is much to be regretted that, with one or two exceptions, none but Unitarian and kindred Churches responded to the invitation. The Conference was, as we pointed out last week, to all intents and purposes a Unitarian Conference, and no breadth of constitution or catholicity of tone could, in the present state of theological parties, make it otherwise. The essays and speeches, discussions and resolutions all referred to our Churches, our ministers, our prospects and aims, and our aspirations; and there was no mistake about the sense in which that significant word “our” was understood by nearly the whole assembly. The presence of the Rev. JOSEPH WOOD, of Leicester, and the part he took in the Conference, were subjects of congratulation; but although he reminded the Assembly that other than Unitarian Churches were invited, and implied that they were in danger of losing sight of the real Catholic basis, his friendly rebuke only suggested the inquiry, *where* were the other Churches of which he spoke; what has become of the once famous Leicester Conference, from which so much was expected? When a great body of earnest Christian men and women are assembled in religious counsel, it is most natural, nay, it is inevitable, that they should think for the time of nothing but their own Churches, their own ministry, the

religious cause with which their whole lives have been identified, and for which they are anxious still to labour on till the end. Had other Churches in any considerable numbers responded to the invitation, they also would have exercised a real and perceptible influence; but in their absence—made all the more conspicuous by the presence of such men as Mr. WOOD and one or two others—there could be, and there ought to be, no mistake about the clear fact that this was, to all intents and purposes, a Conference of Unitarian Churches, and that its main design is to extend the influence of that form of religious thought which, however it may be designated, is certainly non-Trinitarian and unorthodox. It would have been simply absurd for such a Conference to have talked about “the development of the religious life” within other Churches than our own, or to have discussed the means by which other Churches can best extend their religious influence, or to have appealed to the laymen then present to raise Ministers’ Stipend and Augmentation Funds for other Churches than those with which they were connected; and although Professor CARPENTER by an after-thought wished to change the title of his paper to “The Education and Supply of Ministers for the Pulpits,” not a single hearer of his admirable paper was blinded to the fact that it was *our* pulpits, and none other, to which he had direct reference. It may be a matter of regret or of congratulation that the Conference was convened by the British and Foreign Unitarian Association. It may be an open question whether it would not have been better to have endeavoured to convene a Congress of Liberal thinkers in all Churches on a professedly Catholic basis. But, as a matter of simple fact, we must emphasise the statement that the so-called National Conference at Liverpool was simply a Conference of Unitarian and kindred Churches, and will be distinctly recognised as such not only throughout the denomination, but by friendly and unfriendly observers from without.

Our further comments and criticisms—and the latter are very few—must be left to another occasion. Our voluminous reports of the papers and discussions will sufficiently speak for themselves. The proceedings, with scarcely any exception, were from beginning to end worthy of the occasion. They indicate the presence of great vitality and an earnest spirit of religious life among us, which will undoubtedly lead to large practical results in the immediate future. The most practical paper, from the nature of the subject, was Mr. RAWSON’S, on Ministers’ Stipends and Augmentation Funds, with its painful revelation of the decline of many of our smaller congregations, and the total inadequacy of the incomes of a considerable number of the ministers of even more flourishing congregations. Nothing could be more satisfactory than the thoroughly

earnest and business-like way in which Mr. C. H. JAMES, M.P., Mr. W. RATHBONE, M.P., and other laymen have at once grappled with this question; and put it beyond doubt that a determined effort will be made to bring the salaries of all *efficient and educated ministers* into some nearer proportion to the value of their services. But this and other fruitful subjects must be left for consideration at a time when we have far less pressure upon our space.

The remarkable letter of Dr. MARTINEAU, which we print in full elsewhere, was felt by all as an Episcopal benediction on the proceedings, and completely removed the impression that one who is so greatly honoured among us was in any way indifferent to a movement so closely connected with the deepest life of our Churches. Not only were the professors of our colleges, our journalists, and nearly all our foremost ministers from all parts of the country present, but our really representative laymen, the leaders of social and political movements in their respective neighbourhoods. If we have anything to regret where all was so thoroughly satisfactory, it is that more of these prominent men did not take an active part in the discussions, in at least equal proportion with our ministers. We know well as a rule what the ministers have to say, we are anxious to know what our laymen are really thinking and wanting in relation to the condition and development of the Liberal Christian movement.

One thing more. It was delightful and satisfactory to find that the divisions which are said to exist among us, and are alleged to be fatal to combined action, had no representation in the proceedings of this Conference. We hear about "Old School" and "New School" "Supernaturalists" and "Anti-Supernaturalists," in the metropolis only. These party names and the spirit of division they represent seem to disappear when we go into the freer healthier life of the Midlands and the North. Without any formal declaration of belief, there was a full and most practical unity brought about by the realities of religious sympathy and fellowship. A thoroughly Christian tone at the very outset was given to the proceedings by the Communion Service on Tuesday evening, in which nearly the whole Conference were united, and by the memorable sermon of the Rev. CHARLES BEARD, of which we will only say at present that it was eminently worthy of the great occasion and of the most remarkable audience which even he, with all his varied experience, has ever addressed.

We must not close without bearing our tribute of praise to the admirably efficient arrangements of the Conference Committee and the indefatigable acting secretary, the Rev. A. W. WORTHINGTON, so thoroughly supported as they were by the local committee and their equally efficient and indefatigable chairman, Mr. H. MEADE-KING, and their secretary, the Rev. C. J. PERRY, minister of Hope-street Church. The hospitality of our Liverpool friends was unbounded, and has left a most pleasing impression upon all their visitors.

LEICESTER.—The Rev. J. Moden, the newly-appointed pastor of the Free Christian Church, delivered an inaugural sermon at that place on Sunday week. The discourse was founded on the words "For as we have many members in one body, and all members have not the same office, so, we being many, are one body in Christ, and every one members one of another;" and the general subject was the mutual responsibilities of minister and congregation.

ANOTHER VIEW OF THE PREACHER.

There seems just now a disposition to depreciate the preacher of the period. According to his critics, he has no end of faults and shortcomings. He is certainly inferior, it is insisted, to his predecessors, and he fails to attract hearers to the same extent that they did, or to win their assent to his teachings as was formerly done. We do not know whether he is allowed to be quite so learned or not by the majority of those who have constituted themselves his censors, but we do know that some of them make the assertion that he is not. It is said, also, that the preacher of our time comes from a lower social grade than did his forerunners, and that consequently he is without those social graces and attractions which give influence over those he has to address, in fact, if we are to credit certain writers in the public press, the preacher of the present day is an inferior being altogether compared to the preacher of the past; and this is the principal reason why there is such a decided falling off of the attendance at our places of worship. Now, we should like to know how the said critics have found out all this; for we always like a little proof attached to positive statements. We say at once that we strongly doubt the accuracy of these assertions. We altogether deny that there are grades of men in religion other than that of character. The one divine emphasis of Christianity is that which it lays on the infinite importance of the individual soul. As a matter of fact, it may be that the two churches that happen to be established in this country, the Episcopalian and the Presbyterian, may draw a larger number of their ministers from the industrial classes, and less from the ranks of the aristocracy, than formerly; at least there are more "Liberals" than formerly. But so far as their being drawn from the industrial classes is concerned, we contend that this is rather an advantage than otherwise. For first, there will probably be in the future less appeal to the snobbish element in human nature than formerly, and we should think a decided improvement in brain-power; while the minister will be more likely to know the wants and understand the needs of those whom he addresses than if he had been a younger son of some aristocratic and titled family. He has been used to breathe the same social atmosphere, to bear the same lot, to struggle with the same difficulties, and to fight against the same temptations. And though he may not, perhaps, be admitted to the "House" on the same familiar terms as a brother or a cousin, he will be all the more likely to get into close contact with the mind and heart of the large majority of his parishioners.

Among the other sects, not established, we know that, speaking generally, a larger mind prevails than in the past; a better education is given to their ministers, and they are instructed in branches of knowledge of which their predecessors could know nothing, as they did not exist till recently; so that as far as education is concerned the preacher of the present day has the advantage, at least so far as information is concerned. And it must be borne in mind that the non-established churches are becoming ever more and more the great religious forces of our time; that they are infusing a moral vigour into public life, and helping progress on in every direction unprecedented in past generations. In most instances their ministers are educated in some form or other at the respective expense of these churches. And what institution, we would ask parenthetically, besides the Church had made it a part of its work to seek out youths in the working classes who have superior merit, morally and spiritually, and of course mentally, to those around them, and educate them for a liberal profession? Religion alone has had the power of impelling men to make these sacrifices systematically from generation to generation. The non-established churches have done this far more than the established churches, and have gained in popularity in consequence. It may be that, in doing so, they have lowered the standard of manners, though we hardly think so. For it is generally confessed that the manners of the present are less stately than those of the past; but they are more free. Men are now too busy for punctilious. It is said that the pulse of Englishmen beats two and a half times quicker now than at the beginning of the century. If

this be so, then, religious movements—their work and progress will share in the acceleration along with everything else, and a swifter, brighter life is demanded in connection with them. There may be dangers associated with this fact that belonged not to the past; but the gain can hardly be questioned.

But further. It must also be noted that as a rule the churches of the non-established sects are larger in the present day than those in the past, and, therefore, their overflowing congregations were often not so numerous as our less crowded places now. For instance, we read of the great popular Baptist preacher of his day, Robert Hall, drawing not only crowded audiences to listen to his eloquent and powerful outpourings, but also distinguished statesmen, and at once our imagination is set astir, and we call up before our mind's eye an immense place densely packed by entranced multitudes. But Harvey-street Chapel, in Leicester, in which he ministered, will not hold above a third the number of the "Pork Pie" Chapel, built for his successor, Mr. Mursell, who had usually twice his number of hearers present without being crowded. But what a contrast is it to the size of Mr. Spurgeon's tabernacle, who is the popular Baptist minister of the day. If future generations judge of attendance at places of worship by the size of this place, and the way it is generally filled, they will draw a very different conclusion from ours, and they will make, as it seems to us, as great mistakes as the critics are now doing. We believe that our open-eyed observation of the facts of the present day, and the partial knowledge we have of the past in relation to these matters, lead us to draw erroneous conclusions. The fame of the great preachers of bygone days, and some of their sermons, have come down to us; but what about the prosers, the ordinary good men, who did their work faithfully, and then disappeared? If the future judges the present from our Martineaus, Robertsons, and Spurgeons, surely it will hold a very different opinion from that which now widely prevails. We hold that if there is any change in the relations of the minister of the present day, with regard to the people, it is not so much in him that the difference is found as in the people themselves. There has been a considerable growth in the general intelligence of the community, and a decided increase and diffusion of knowledge. And this is an advantage to the preacher rather than otherwise, as he is so much better understood, and, with the permanent religious instincts of the people he is enabled to reach their hearts and minds all the more readily.

We believe the average preacher of the present day to be in every way equal, if not superior, to the preacher of the past, choose what generation the reader may. What, then, is the reason that this outcry has arisen? Of course we judge comparatively, not ideally, in giving the following answer. The quickened intelligence of our time has made us all more critical than in the past. Our ideal of excellence has risen, and as our standard is higher, so also is our criticism all the keener. Men who formerly would have listened with acquiescence, if not with agreement and appreciation, now listen with a lynx-eyed attention, and every faltering or misplaced word, every broken metaphor or halting logic, or appeal to lower motives than the highest, are caught up, and set against the preacher to his disadvantage. It is rare now, we believe, that a large part of a congregation sleep during the delivery of the sermon, as used to be the case, if we are to believe the traditions of a few generations ago. Each Church has a larger per centage of members who think for themselves, and who are able to judge what they hear on sound principles. Judging by a higher standard, they grumble at what in bygone days would have been accepted as a matter of course.

The quickened intelligence of our time has led to another result. The theology that was once assented to, if not in all cases intelligently believed, no longer suits the temper of the present day. In science, in art, in poetry, there has been a large return to nature; instead of doctrinal standards, the heart, the conscience, and the reason, must be appealed to by the pulpit, for men cannot be free men of the mind all the week and mental slaves on Sunday. And if the preacher of the present, who with equal gifts of intellect and superior knowledge to the preacher of the past, having better informed

hearers to speak to, will but take these facts into consideration, he may win men to the gospel of love which Jesus taught, and to the service of God in ever increasing numbers. For our own part, we believe this outcry about the decay of preaching power is all nonsense, and we think it is too bad that it should be taken for granted by even the friends of Christianity. We hold that the intellectual range of the ministry is equal to that of any other profession whatever. What speaking profession produces a larger per centage of great orators? Is it the law? Are there no lawyers who fail in their profession for want of the power of expression? Is it in politics? We have a lively recollection of having had to listen to professed politicians whose bungling sentences and stammering utterances have kept us in a nervous twitter, where, at all events, a preacher would have spoke fluently, even if he had talked equal nonsense. The men of power, of great ability, are the exceptions in all professions, and the men of original thought are even more rare still. And what profession does so much for so little? What prizes are there in the various churches for men of great ability, if we put aside the few bishoprics in the Episcopal Church? The men who devote themselves to the ministry in the churches of our land must do so with no expectation of attaining anything for themselves or their sons beyond a bare livelihood. They have only the stimulus of high motives, of lofty disinterestedness in their work, and if anyone steps out of the usual line, and shows that he is animated by the same motives as those which animate the breasts of men who honestly and honourably devote themselves to other professions, he is denounced as one who has mistaken his vocation. We know there are compensations in the minister's life, but they are found not in outward gain, but in inward delight, in a life hid in God; but at the same time impossibilities ought not to be expected from any class of human beings. Encouragements are needed, not eternal fault-finding, which comes from ignoring more than half the facts concerned.

W. M.

DR. WILLIAMS'S TRUST.—XXIX.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

166. REV. JOSEPH HUNTER (1835-36).—A learned and distinguished antiquary and historian; descended from an old Presbyterian family named Sylvester, of whom he has given an interesting account—tracing them from ante-Reformation times—in a volume entitled "Gens Sylvestrina," privately printed in 1846. Born at Sheffield in 1783. At the age of five years adopted by the Presbyterian or Unitarian minister there, Mr. Evans, and his wife, who brought him up with more than parental care and affection. Educated for the Ministry at York College (1806-8); for more than twenty years minister of Trim-street Chapel, Bath. Author of "Hallamshire, the history and topography of the parish of Sheffield," folio, 1819; "The Hallamshire Glossary," 1829; "The Diary of Ralph Thoresby, F.R.S.," 1830; a volume "On English Monastic Libraries," 4to, 1831, &c., &c. In that year he was appointed Assistant Commissioner of Public Records, and thenceforth he devoted himself almost exclusively to antiquarian pursuits. Some of his numerous works are in Dr. Williams's Library. He died May, 1861, aged seventy-nine years. A full account of him, with a list of his works, appeared in the *Sheffield Independent* soon after his death. An engraved portrait was given him by one of his admirers, Sir Richard Hoare, as a frontispiece for one of his large volumes; a copy of that engraving was kindly contributed by his son, Henry Julian Hunter, Esq., M.D., of Bath, to the writer's collection of portraits now at the library.

167. SAMUEL PETT, ESQ. (1836-55).—A most amiable, kind, and estimable gentleman; for many years a member of Little Portland-street Chapel. He died 5th July, 1871, aged seventy-four years. He was a son of Samuel Pett, Esq., M.D., of Hackney, of whom there is a bust in Dr. Williams's Library.

168. JOHN TAYLOR, ESQ., F.R.S., F.G.S. (1836-63).—An eminent mining engineer. Descended on his mother's side from the Rev. John Meadows, one of the two thousand ministers ejected by the Act of Uniformity, and on his

father's from the Rev. Dr. John Taylor, of Norwich; one of the earliest members of the Geological Society, and its treasurer from 1816 to 1844; one of the earliest and most active members of the British Association for the Advancement of Science, and treasurer of the Association from 1832 to 1861; for many years treasurer of the London University College; author of numerous articles in scientific journals, chiefly connected with mining, geology, and mechanics. Mr. Taylor was held in high estimation by men of science: even Baron Alexander von Humboldt, who wrote so severely of others, expressed for him "a warm regard." He was equally distinguished for moral excellence and scrupulous integrity. At one time, when his reputation as a miner was at its height, "enormous offers were made to him from various quarters for the mere privilege of using his name, which was thought a sufficient guarantee for the soundness of a project. Shares upon which he could, without any dishonourable connivance and merely by dealing as others dealt, have realised a large fortune in a very short space of time, were pressed upon his acceptance (without the smallest condition attached to them) by men of credit and character. His reply was simple and decisive. 'I am an agent and cannot be a speculator.'" "Few men had more tempting opportunities of enriching themselves without going one line beyond what was permitted by law or even by the current morality of the world. He resisted them all." (See a paper printed but not published soon after his death.) He died 5th April, 1863, in his eighty-fourth year. A large photographic portrait of him was contributed to the collection above alluded to by his son-in-law, Philip Worsley, Esq.

169. REV. THOMAS WOOD (1836-41).—The first minister of the Effra-road Chapel, Brixton (1839-41).

170. BENJAMIN WOOD, ESQ., M.P. (1836-45).—Member of Parliament for Southwark. For many years a member of Jewin-street Chapel, first under Dr. Abraham Rees, and then under the Rev. D. Davison, until the chapel was closed in 1840. He was a younger brother of Sir Matthew Wood, Bart., M.P. (the father of the late Lord Chancellor Hatherley), who had also been a member of Jewin-street Chapel; a member of the Presbyterian Board from 1841 to the date of his death, 13th August, 1845. Both in and out of Parliament he took an active interest in the Dissenters' Chapels Bill.

171. REV. BENJAMIN MARDON, M.A. (1837-56).—"A learned and able defender of Unitarian Christianity." Born at Exeter; studied at Manchester College, York, and subsequently for three years at the University of Glasgow. Whilst still a student there he succeeded Mr. Yates as minister of Unitarian Chapel, an office which he held for nine years, when he removed to Maidstone (1825). In 1827 he succeeded Dr. Evans, author of "Sketches of Various Denominations," at the General Baptist Chapel in Worship-street. On Dr. Williams's Trust he was highly useful as one of the examiners for the scholarships, and on the book committee. In 1855 or 1856 he left London for Sidmouth, and died in April, 1866, in his seventy-fourth year. There is a bust of him at the Library.

(To be continued.)

THE London correspondent of the *Manchester Guardian* says that at the next annual gathering of the Society of Friends, to be held about a month hence, a proposal will be made for a revision of the book of doctrine, practice, and discipline, with the view of modifying that work in accordance with the spirit of the age and the present tone of thought amongst the Quakers. It is nearly twenty years since the last revision was made.

HOLLOWAY'S PILLS.—With changing temperatures the digestion becomes impaired, the liver disordered, and the mind despondent, unless the cause of the irregularity be expelled from the blood and body by such an alternative as these Pills. They directly attack the source of the evil, thrust out all impurities from the circulation, restore the distempered organs to their natural state, and correct all defective or contaminated secretions. Such an easy means of instituting health, strength, and cheerfulness should be applied by all whose stomachs are weak, whose minds are much harassed, or whose brains are overworked. Holloway's is essentially a blood tempering medicine, whereby its influence reaches the remotest fibre of the frame and effects a universal good.

Literary Notes.

THE translation of E. von Hartmann's "Philosophy of the Unconscious," on which Mr. W. O. Coupland has been engaged for the last three years, is expected to appear before the end of this year in the "English and Foreign Philosophical Library," published by Trübner and Co.

THE daily average of visitors to the National Gallery is stated at 4,609.

PROFESSOR W. W. GOODWIN, of Harvard, author of the well-known "Greek Grammar" and "Greek Moods and Tenses," has accepted the invitation of the Committee of the School at Athens of the Archaeological Institute of America to assume the directorship of the school for the first year.

THE volume which Mr. Murray announces of sermons on special occasions preached by the late Dean of Westminster in the Abbey will include the discourses occasioned by the deaths of Lord Palmerston, Charles Dickens, Canon Kingsley, the Princess Alice, Carlyle, Lord Beaconsfield, and others.

MR. J. M. HORSBURGH has been elected to the Librarianship of the London Institution from a large number of candidates. Mr. Horsburgh is senior master of modern subjects at Radley College.

PROFESSOR SCHUCHARDT, of the University of Graz, is engaged on a bibliography of the so-called Creole languages, the literature of which is much richer than is generally assumed. The volume will be produced with the assistance of the Imperial Royal Academy of Vienna.

SOME delay has arisen in the preparation and printing of the concluding portion of Professor Skeat's "Etymological Dictionary." The fourth part has been extended to more than three hundred pages, but the price of it will be the same as that of the preceding parts. The *Academy* believes that the date of publication is now definitely fixed for the first week in May.

THE interest in the sacred books of the East is spreading. We hear from Calcutta of a translation of the Koran into Bengali being published by Bhai Grish Chunder Sen. The Moulevis in Calcutta speak well of it, and vouch for the accuracy of the translation.

IT is stated that Mr. Freeman's American lectures are to be issued under the title of "The English People in their Three Homes," and "The Practical Bearings of General European History." They will be published by Messrs. Porter and Coates, of Philadelphia, under special arrangement with the author.

MR. MURRAY publishes "The Domestic and Artistic Life of John Singleton Copley, R.A.," by his granddaughter, Martha Babcock Amory.

A short and interesting "Life of Dean Stanley" has been published in Holland by Dr. Rovers. It forms part of the well-known series "Mannen van Betekenis," edited by N. C. Balsem, of Haarlem.

MR. REGINALD LANE POOLE has undertaken to edit for the Wyclif Society the treatise "De Dominio Civili" being Books III., IV., and V. of Wyclif's "Summa Theologiae."

A BENGALI version of Sir Theodore Martin's "Life of the Prince Consort" is, it is stated, about to be published in Calcutta with a dedication, by permission, to the Governor-General by Mr. Gopal Chandara Mushkhopadhyaya, better known in India and in this country as Mukerjee.

SIR ALFRED LYALL has in the press a volume of "Asiatic Studies, Religious and Social." The subjects treated are the following:—Religion of an Indian Province, Origin of Divine Myths in India, Influence upon some Religious Beliefs of a rise in Morality, Witchcraft, and non-Christian Religions, Missionary and non-Missionary Religions, Relations between the State and Religion in China, Formation of Clans and Castes, Rajput States in India, Islam in India, Our Religious Policy in India, Religious Situation in India.

ADDRESS TO THE QUEEN.—On Thursday the deputation from the body of English Presbyterian Ministers in and near the cities of London and Westminster, consisting of the Rev. Dr. Martineau, the Rev. C. Wicksteed, the Rev. Dr. Sadler, the Rev. C. Howe, the Rev. J. R. McKee, the Rev. T. Hunter, the Rev. J. P. Ham, and the Rev. R. C. Jones, were introduced by the Lord Chamberlain, and the Rev. Dr. Martineau presented their address. Her Majesty received the address and returned a gracious answer. The Rev. Dr. Martineau, the Rev. Dr. Sadler, and the Rev. J. P. Ham were then severally presented to Her Majesty.

THE NATIONAL CONFERENCE OF UNITARIAN AND KINDRED CHURCHES.

The National Conference of "Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-subscribing or kindred congregations," was opened at Liverpool on Tuesday evening. A communion service was conducted by the Rev. WM. GASKELL, M.A., in Hope-street Church, which was completely filled, many having to stand. At least 600 persons were present, nearly all of whom were communicants. A most impressive address was delivered by Mr. Gaskell, and in the course of the service two appropriate hymns were sung, one by A. A. Livermore, "A holy air is breathing round," the other by William Gaskell, "Father! faithful may we be." Mr. Gaskell was assisted by the Revs. J. C. Street, C. J. Perry, J. Wright, and G. St. Clair, and the scene was one of unusual solemnity and impressiveness.

At half-past seven a religious service was held in the beautiful and spacious Philharmonic Hall, immediately adjoining the church. More than 2,000 persons were present, including ministers and members of other Churches in Liverpool. The devotional part of the service was conducted by the Rev. JOSEPH WOOD, of Leicester, chairman of the school-board of that town. The lessons were Psalm cxlvii. and Ephesians iv.

THE SERMON.

The Rev. Charles Beard, B.A., of Liverpool, preached the sermon. The reverend gentleman chose as his subject "The Life of the Children of God," and selected as his text the 9th, 11th, and 12th verses of the 1st chapter of John:—"That was the true light which lighteth every man that cometh into the world. . . He came unto his own and his own received him not. But as many as received him to them gave he power to become the sons of God."

He said that comparative theology was a new and fascinating—and perhaps to the common apprehension a dangerous—science. Yet he dared venture to predict that the older it grew the more it would be able to sum up its results in the familiar words, "That was the true light that lighteth every man that cometh into the world." But there was a sense in which it was true to say that comparative theology could never have for us more than a theatrical interest. In our religion, more than in anything else, we were the children of our circumstances, our age, our race. To be universal here was above our powers. We must pray in language that was familiar to us. We must find our way to the sanctuary by well-worn paths. It was, he thought, the strangest thing in history that we, arians as we were—children of the world's conquering race, whose history comprised the history of modern literature, science, art, invention, colonisation, and politics, should yet have gone to the Semite to learn the secret of faith; and, for the sake of the carpenter's son of Nazareth, should have cast away all the gay charm of Hellas, all the grave majesty of Rome, and all the gloomy grandeur of the Scandinavian Valhalla. But he did not say that this fascination faded, whilst even those who professed to be weary of Christ, and to have found a better leader for humanity were easily detected in thinking his thoughts, and repeating his words, as it were, in their own despite. So both theoretically and practically they must approach the life of the children of God by this path of access. That there were others they not only did not deny, but solemnly and joyfully affirmed; but this was the nearest, the dearest, the most familiar to us. It had been trodden by saints and martyrs innumerable; it was that in which our own infant feet were trained to walk by those who have passed beyond it to climb the golden stairs. It was that upon which old and tender associations met them on either side and voices of encouragement helped them onwards. They were at home with Christ, they had loved him all their lives, the attitude of affectionate admiration was familiar to them, and to their consciences he spoke as never man spoke; and though they knew all that could be told them by confident science and still more confident speculations of the inconceivable awfulness of God, they had lisped their "Abba, father," into the great places of the universe and their prayer had come back to them in strength and peace and joy. But if the religious life referred to

be confined within the lines of any precise definition the specifically Christian life was at the same time one and many; the saints were all of one brotherhood, the very ground of saintliness lay in that which no church could monopolise. To ask whether the New Testament was Protestant or Catholic was, except to eager controversialists, a question without meaning. Children of God all spoke one language, and to those who comprehended it, their's was a dialect which went straight to the heart. But while all this was undoubtedly happily true, pieties had a local colour of their own. The Catholic saint lived in a world apart from which the common temptations of existence were jealously shut out, and its ordinary affections and workaday duties were banished. Was this conception too mechanical? Did it lack grace and spontaneity in their eyes? Let them forget this, and think how swift and strong and victorious it was; how it triumphed over weakness of the flesh and trampled fear under foot when hard duty was to be done. Then there was the evangelical type of piety which was the recognition of the great fact that human nature could be regenerated and purified only in the force of a mighty affection or was perpetually recreating its strength at the fountain of the love of Christ. Did they complain that at its best this form of Christian piety contained an element of narrowness and mistook a part for the whole, that it, too, like Catholic saintliness, turned its back too much upon the world and aimed too much at sanctifying life by separation. It might be so; but let them recollect what life and fire it retained almost at its worst, and how it touched and moulded spirits dull to every other charm. Each of these types was illustrated by saints innumerable; but he went much further than this, he claimed that the true children of God were always to be known, not by the name they bore, but by the star upon their foreheads, and the virtue which went out of them as they tarried among men.

Did they ask how much or how little belief of the intellectual kind would serve as soil in which religious life might grow? He could not tell. He only knew that he could not mistake the growth when he saw it. To be faithful to one's better self, to lift life as high as it would go, to bow in trembling reverence before the infinite and eternal—this was true allegiance to the "light that lighteth every man that cometh into the world, and the unmistakable mark of the divine sonship.—This life he would next point out was an end in itself; there could be none higher, for it was a life with God, and in God, and for God. All spiritual theories of salvation agreed in this, whatever its effect on the soul hereafter it was liberation and strength and rejoicing now. Men called on their imaginations to paint for them against final assize, in which, according to human precedents, actions would be estimated and weighed with an outlook to future judgment; but all the while the soul had a life with a vitality that was quickened or faded away, capable of rejuvenescence, capable too—dare he say it?—of eternal death. That our souls should live was the essential thing. This life was something more than a moral life, no matter how genuine and strong that might be. They had emancipated themselves, he trusted, from the delusion that there could be no morals but such as religion taught and sanctioned. Whilst morality was in itself not necessarily more than earthly, and would be the same had human life absolutely no point of contact with the infinite and eternal, the ethics which were quickened by religion could not lose the infinite and eternal out of view. If humanity was to go forward, it would not be in the strength of calm calculation or with the wisdom of deliberate policy, but because there were found men and women who were wise with a divine folly, who would work for God and suffer for Christ, and even lose life to win a victory for righteousness. This life was so natural to man as to be almost independent of theological belief, so that what one who truly aspired after it need ask was not, "can it be produced in other churches?" or "in what Church does it grow with most luxurious beauty," but only "Is it possible for me?" And here he was forced back upon the necessary individuality of preaching—that it was not the official message of a Church, but the utterance of a single soul. He must speak for himself alone, and what reply could he give to the question but one? The Christian Church that did not produce the specifically Christian life was self-condemned, no matter how critically correct its comprehension of theological truth—no matter how cordial its alliance with advancing knowledge—no matter even how firm its grasp upon every-day moralities, or how steady its efforts

for human welfare. The piety of the future, he did not shrink from saying, must become less ecclesiastical and more worldly. It must venture forth from the incense-laden atmosphere of the cathedral into the fresher air that blew about the common haunts of men. He did not say it must be less biblical, but it must learn to distinguish more accurately between that which was only local and temporary and the universal and eternal. However firmly they might be convinced that the religious life was in its essence one, simple, unchangeable, they must also recognise the fact that the human mind could not go on from century to century heaping up knowledge, widening its outlook upon nature, reading in the great book of cosmic fact the unerring record of God's will, without incurring the necessity of change in the form of piety. As men grew older, and looked out upon the universe with nature's eyes, God became greater, more transcendental, less conceivable, and true piety shrank with a deeper reluctance from the attempt to divine Him. He (the preacher) took neither the negative nor the positive side in the controversy as to God's personality, for either seemed to him to be an equal offence against His essential incomprehensibility. He was content to wonder and admire. He thought the time was coming when even such worship would be less precise than it was. They would come back to the brevity and simplicity of prayer which Christ enjoined, but which the Christian world had so un-animously cast aside. He thought there could be few listening to him who needed any exhortation to take their religion boldly into their hands, and to carry it into the whole of life. He did not say that they did their duty to the great ideal of the kingdom of God, but at least they knew what that duty was. And perhaps it was almost a danger that they could so keep alive to the necessity of being, in their religious capacity, on good terms with science and philosophy. Not that that was not needful, not that it might not be too much neglected by some Christian people; not that it was not well that facts of every kind should be fairly faced, and faith made, if possible, to square with them—but because, after all, neither science, nor philosophy, nor theology was religion, and religion was that for which a Christian Church existed. What was chiefly demanded of those who had the responsibility of preaching was the feeding of hungry souls. In concluding, he said, Lift up your hearts and take courage. We know the God in whom we have believed. We know the Master in whose steps we try to follow. We know the far-off goal to which humanity surely tends. We know the duty which imperatively demands our hand and heart. All that remains is that we be faithful. Let us forget, if we can, our futile intellectual pride, and while we humbly rejoice in the light that is given to us, remember that many diverse beams go to make up the pure and perfect audience of the day. Let us get the better of our unwillingness to speak of the hopes and beliefs that in every deed lie close to our hearts, and in simple and serious words declare, on all fitting occasions, the pieties which mould and govern us. Let us endeavour so to enter into the spirit of Christ as to be able to put away our personal weaknesses, and pretensions, and vanities, forgetting ourselves in the greatness of our work, and being content with any task in the vineyard, however arduous, however humble, when we can do grand service. Let us be careful, only of the quality of our work, that it be thorough, genuine, simple-hearted, the best that is in us, the best that can come out of us. And, above all, let us leave success to God, who is a just taskmaster, and at nightfall pays every labourer his rightful hire. Churches come and go; creeds are formulated and forgotten; but the heart of man still ponders the mystery of life, and hands are always being lifted up to the Eternal. And if only we are faithful witnesses for God, who hath neither beginning nor end, for Christ, "the same yesterday, to-day, and for ever"—if only now and then we can stay a fainting soul, or refresh a weary will, and to the last quit ourselves like men in the ever-raging battle of duty, what more do we need? For then "the Lord will be to us our everlasting light, and our God our glory."

WEDNESDAY.

The National Conference of ministers and representatives from the Unitarian and other Free Churches of the United Kingdom was resumed in Hope-street Church, Liverpool, on Wednesday. In the first instance a devotional service was held in Renshaw-street Chapel, conducted by the Revs. J. PAGE HOPPS, W. CAREY WALTERS, T. W. FRECKLETON, and A. N. BLATCHFORD, B.A., which was well attended.

The Conference proper opened shortly after ten A.M., the body of the Hope-street Church being completely filled with delegates, including a considerable number of ladies.

On the motion of the Rev. S. A. STEINTHAL, seconded by Mr. JOSEPH LUPTON (Leeds), Mr. JAMES HEYWOOD, M.A., F.R.S., was appointed chairman of the Conference; and on the motion of the Rev. J. WRIGHT, seconded by Mr. DAVID MARTINEAU, the gentlemen who had made the preliminary arrangements were appointed the Committee and Secretaries to conduct the business of the Conference.

After a hymn had been sung, and after the offering of prayer by the Rev. ALFRED PAYNE,

The CHAIRMAN introduced the business of the Conference by reminding those present of the discussion which took place in Liverpool in the years 1839 and 40, since which time great progress had been made by the Unitarian Churches, particularly in Lancashire. They had been much helped, too, by the progress of science. Sir Charles and Lady Lyell were steady attendants at Mr. Martineau's chapel, and this no doubt had been a great encouragement to persons holding Unitarian views. The discoveries of Darwin in regard to evolution, the publication of Bishop Colenso's views as to the Pentateuch, and the efforts of Dr. Davidson to show that many books of the New Testament were written in the second century after Christ, and that they did not convey the views of the apostles, but of persons living nearly a century after them, had also had an important effect in the same direction. He was glad to find that the text about the three heavenly witnesses had been left out of the revised translation, recently published, the story being felt, no doubt, by the revisers to be entirely untenable—(hear and cheers). With regard to their views of the Deity and the attitude of science, he had been much interested in reading a passage of Schiller, which seemed to meet and to harmonise the nine recent theories in all classes of science, and at the same time to illustrate their holy and serious meaning:—"While man's will wavers, and in eternal movement all things circle round, one tranquil spirit remains firm in the midst of the movement, the lofty living mind soaring high o'er time and space, one God, one holy loving will"—(applause). In conclusion, the Chairman alluded with pleasure to the progress and development of Free Christian principles in Lancashire. At one time there was no Unitarian congregation in the north-eastern portion of the country, but now congregations had been established at Burnley, Accrington, Padiham, and other places, and in Liverpool and Manchester new congregations were springing up, while the old ones were increasing and not waning in their power.

Mr. HERBERT NEW and the Rev. C. C. COE, F.G.S., then read papers respectively on the "Development of the Religious Life Within our Churches."

THE DEVELOPMENT OF THE RELIGIOUS LIFE WITHIN OUR CHURCHES.

BY MR. HERBERT NEW.

We are met together for religious fellowship and conference; and the topic first submitted to our consideration is "The Development of the Religious Life within our Churches."

The promoters of our Conference, in placing this topic in my hands, may have supposed that from amidst the engagements and cares of an active life, variously employed, some practical words might be uttered of interest to our Churches. If I fail in the attempt to utter them, it will be for want of ability, and not for want of opportunities of observation. Even in our smaller congregations, unchanging in the number of their worshippers for half a century, changes of motive or of opinion must have occurred which give the means of gaining some insight into the condition and prospects of our religious associations as centres of spiritual life. I therefore regard the topic under our notice as interesting to every single community, as well as to the representatives of our several communities in Congress.

I propose, within the limits of time assigned to me, to speak of the nature of the religious life, its connection with our ordinary social life, the necessity of guarding it from discouragement or offence, the danger of Ritualism, the advantage of a closer sympathy with our Dissenting brethren, the importance of prayer, and the effect of the modern ideas of the future state in throwing us upon a fuller life in God.

The title of this essay implies a confession of deficiency, and an acknowledgment of need.

But, in deprecating any feeling of complacency, we do not deny the existence of the religious life in our Churches. We seek only to discover how we may enlarge and extend it.

For the purposes of this essay, I should wish to start with a statement of what I understand to be meant by the religious life; not expecting to give an exhaustive definition, although a definition might be found in theological or philosophical treatises. The existence of the religious life in a Church may be, and often is, almost unconscious; and in such a case an attempt to ascertain its quality or quantity would be vain if not mischievous. But gathered together as are the members and friends of this congress from many separated and distinct communities, the inquiry addresses itself to a general experience, and will not meddle with the internal condition of any single congregation.

The religious life with which we have to do is common to all men, and to all bodies of worshippers, whether habitually assembling as the members of a settled congregation, or gathered together on some special occasion, or under the impulse of some social or national catastrophe. This common religious life is universal; for as "the true light lighteth every man coming into the world," so every man is capable of receiving that light, and of being perpetually illuminated and led by it. The seat of the religious life is in the soul, and the sphere of its activity is in the relations of the soul to God, to our fellow-worshippers, and to our brethren both within and without the sanctuary of worship. It is the life of God in the soul; not merely the life of the soul, which may be emotional or æsthetic without being religious; but that higher or spiritual life which is awakened in the soul by the operation of the Spirit of God. It begins in the emotions, it strengthens and directs the forces of the will, and finally possesses the heart, the mind, and the soul at once and altogether. Humility and penitence, love and reverence, aspiration, resolution, self-surrender, faith, hope, and Godly love or charity are the elements and the results of the development of the religious life.

In the extreme manifestations and forms of the religious life, it would seem to be abnormal and special; so far removed are human beings from one another in this respect. The saintly character impresses the man of the world as exceptional and unreal, and even sometimes arouses in him a feeling of repulsion; but the same character melts the heart of the child and subdues the passions of the criminal. Had not these extremes an obvious relation to one another, we might divide off and separate the saint from the other children of humanity. But this cannot be; they are complementary, and mutually related as givers and receivers. The religious life which has no relation to our fellow-men is not worthy of the name. Unless it shines forth and warm our neighbour, it is no divine plane of the altar of God.

"Heaven does with us as we with torches do;
Not light them for ourselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."

Moreover, the saintly character is not the product of any particular age or of any particular religious system. It belongs to humanity. There is a divine economy in its supply and administration. It is God's method of illuminating the souls of men. It is more than a method of instruction. The noble souls whom we love and reverence as the children of God are not the mere utterers of precept. We treasure not their words only, but their persons and their memory, which are an inalienable treasure, having an influence over us long after they themselves have gone from our sight.

My fundamental proposition, then, is—that the development of the religious life is practically within the range of our ordinary social life, and should keep its place and be cherished there. The unit of the Church is the religious soul. However mean his station, however inconspicuous his presence, and even though he utter no word of exhortation and make no public profession of faith, the ordinary life of the truly religious man is serviceable to the Church. In simple piety he lives amongst his fellow-worshippers like one of those little ones whose angels do always behold the face of the Father in Heaven; and of him it is easier

to say, than of many prominent members of the Church, "of such is the kingdom of Heaven." Let any one cast back a gaze over half-a-century of the unrecorded history of the Christian society in which he has been nurtured, and "not many wise, not many mighty," will rise in his memory as the witnesses of the faith; but he will recall not a few "weak ones," whose simple piety he associates with the religious life of the Church, and whose silent influence has unconsciously moulded his own character. Our Unitarian position too often tends to impair the growth of our religious life, by reason of our constant obligation to stand in the forefront of the battle of doctrinal controversy; and we become like a besieged city, having an active garrison and starved inhabitants. Busied with this "carnal warfare" of words, this often necessary conflict with Orthodoxy—the weapons of the inward conflict—the armour of truth, the breastplate of righteousness, the helmet of salvation, and the sword of the spirit have been less familiar to our hands. And yet do we not know how to use them? We know, too, that spiritual victories are won by those who turn the other cheek to the smiter; for this is no strange precept to many of our people who bear the reproach of Christ with their simple faith and go on in their way rejoicing.

If the growth of the religious life is practically within the range of our ordinary social life, we must guard it against discouragement and offence. This is tender ground to touch upon; and my appeal must be made in very general terms. First, I commend to all a tender regard for the religious nature in all men. We believe in it theoretically as firmly as any of the Churches; and yet there are reasons why we should ask ourselves what are the obstacles which repel many religious persons from our communion; what are the causes of offence, or our own defects, which drive some of our people out of it? Our intellectual sufficiency is repulsive to those who are outside of us. In our assumption of superior knowledge and freedom from prejudice, we are apt to break the bruised reed and to quench the smoking flax, and to drive away many who would like to come to us for help in their difficulties about religion. And the reason why we do this is, because we allow the intellect to overmaster and stifle the religious life in ourselves. The affirmations on which we rely would serve us better if we did not so hastily press our negations into view. The former are our strength; the latter our weakness. If we were less confident in that which is not our strength we might leave more room for the testimony of life and character. "Let your light shine before men" is the first Gospel precept. It is not a call to controversy, but it is the moral foundation of social religion.

Our religious indifference, amounting often to coldness, has a repelling effect upon many, who, though brought up amongst us, yet long for religious sympathy and the exercise of a warmer devotion. In this respect we are apt to offend the little ones in our midst. If our simpler and purer faith be precious to us, why does it not bear more fruit in ourselves, and why does it chill the growth of religion in others? I am aware that some efforts are being made to remedy this defect; but what kind of efforts? Too often merely external ones. We cannot gain much, and we may lose a great deal by the mere imitation of those things which we see in the popular Churches. Let us glance for a moment at what is called "the Church." The Establishment, or the Episcopal Church, as it has been variously called—names alike expressive of its character as essentially opposite to our congregational religion and polity—has during the last fifty years largely increased. By the labours of a devoted and active priesthood the Church of England has become a centre of attraction, both religious and social, and has therefore exercised no little influence upon other religious communions. In view of this attractiveness, have we been wise in our imitation of its architecture and its ritual? I think not. We have, in effect, smoothed the path along which more go from us than come to us. The Unitarian Churches are not singular in this imitation; nor do I suppose that other Dissenting Churches do not suffer from it. But I believe that this mistaken imitation is more fatal in our case, because of that religious indifference, already mentioned, which affirms that all forms

of religion are alike in the eyes of rational and liberal men.

I have referred to "other Dissenting Churches"; and I rejoice to know that in this Conference some representatives of their communions are joined with us. I give them a welcome; and I venture to say that I have larger hopes of the increase of the religious life in our Churches from intercourse with them than from any advances we may make towards an outward imitation of the Church, of whose attractive ritual I have already spoken. Let us not forget, too, that a graceful ritualistic cultus is the most comfortable cloak for indifference and unbelief. It would, therefore, cause no feeling of jealousy in my mind to see those who find our fellowship too cold going to worship with our Congregational brethren. Our religious life would be increased if we were in fuller harmony with the Dissenting Churches of all denominations. I think there are common grounds of sympathy. It is obvious that associations or alliances of this kind cannot be forced or extemporized; but I know, from experience, of instances in which such religious communion has been realized. Single and even rare instances are more valuable than may be supposed. And may I not refer to special occasions of impulses aroused by social or national catastrophes? Sometimes the heart of the whole nation is deeply stirred, and a common aspiration of prayer goes forth from the hearts of all people as from one assembly. When devotion is thus excited, it melts all souls together before God, in spite of differences of creed and communion. In isolation and indifference the heart waxes gross, and we can no longer see with our eyes or hear with our ears, but remain alien and unconverted. A sound national spirit cannot exist where religious life in societies and churches is wanting.

I now venture upon the consideration of a source of religious life which, although it is the principal source, is most difficult to deal with as a practical question. Prayer is a fact which lies at the basis of the religious life; and all must have some knowledge and experience of the emotions and acts in which prayer is concerned. Gratitude and submission, humility and aspiration, the uttered word and the answering presence, the longing soul and the given peace, the cry of weakness and the coming of strength, the sob of penitence and the answering comfort, the search for truth and the glad discovery, the sense of need and the whisper of sufficiency, the prayer for strength and the coming of power, the cry of the child and the voice of the Father, the thirst after God and the supply of refreshment, the ascent after God and His descent into man; if these are but figures of speech and flowers of rhetoric, the topic of prayer has no place in this paper. But if they are words of truth and soberness, then I need no argument to bring the subject before you as one of vital importance in our inquiries into the development of the religious life of our Churches. Prayer must be employed in our work, and made more and more a fact in our worship. Let us not say that prayer is to be relegated to the dropped superstitions of past ages, or that physical discoveries have left no room for intercourse between man and God. With the sphere of nature indefinitely extended both above and beneath us, in the universe and in the atom, are we to be driven from the recognition of the infinite as one of the divine attributes, and to be deprived of the presence of God around and within us? No changes in our knowledge which it is possible to conceive can rob man of his spiritual nature, or take him out of those conditions in which he lives and moves consciously as a child of God. Let me hope that this Conference will give forth a certain sound in its advice to the Churches on this subject. While preparing this paper I have received from a minister of long experience a letter, in which are these words:—"It also occurs to me that one of our great wants is the devoutness of prayer; not, indeed, the use of liturgies, which I cannot bind my nature to, but the free-spoken burdens, desires, and longings of the present hour, expressed in simple and earnest language chosen in our moments of conscious experience. This I should like to see in Sunday-schools, our chapels, and all our meetings of an ecclesiastical character; also on the part of our laymen as well as by our ministers."

I quote these words as opportune; but I do not wish to raise the question between free

prayer and liturgical uses, as this every worshiping assembly must settle for itself. I wish, however, to lay down clearly my conviction that to neglect prayer is fatal to religious life in ourselves and in our Churches. There is abundant evidence of the vitality of prayer. It is not disappearing from our literature. A noble preacher of righteousness, lately gone from amongst us, whose public discourses were not seldom leavened with humour or pointed with satire, one who knew well the age in which he lived, and did not undervalue its science and material prosperity—I mean the late George Dawson—has left as his most precious legacy to the world a volume of prayers worthy to be ranked with our oldest litanies, a testimony to the vitality and power of prayer as the basis and strength of the religious life in the closet and in the sanctuary.

Permit me one more testimony. Another minister, a friend who is kept away from our Conference by illness, writes thus:—"One main point that I should insist upon is this—that the unadoring irreverent man is false to the facts of the case. I have sometimes heard Unitarian people urge the advisability of reverence, adoration, because, as they say, it is what we lack, and the other Christian communities have; and because it is so imposing, and graceful, and soothing, and so on. But the matter, of course, goes much deeper. The adoring man, the reverent man, is not merely a man who has a sense of grace in life, a sense of the poetical side of things; but he is a man who is aware, to a certain extent, of the facts of the case, who is aware of the infinite power and beauty which beset him."

My last topic deals with modern changes in our views of a future life. These have a relaxing tendency, as all changes in religious doctrine necessarily have. But the relaxation is the opportunity for a wise substitution of better things. The discrediting of an everlasting Hell, and the discovery that the wrath of God is not the triumph of evil, are tidings of great joy; but if we regard them merely as an addition to our negations, and if they bring us no nearer to God, nor engage us more earnestly in his service, they are no tidings of joy at all. For, strange to say, with these relaxations, a worse evil arises to threaten us. No sooner are we relieved of fears—once wholesome to the devout puritan of a past age—than we are confronted by the phantoms of Agnosticism and Pessimism, which threaten to destroy the religious life altogether, or to corrupt it into that hatred of all religion—more freely expressed in a neighbouring country than in our own—which is the very spirit of evil working in the hearts of men. How shall we be delivered from these? By no new device that I know of; but only by a return to the old way. The religious life in God, as expressed in the words of the Hebrew Psalmists and Prophets, and as displayed in its perfection in the person and life of Jesus Christ, is as much a reality for us to-day as it ever was to the men of old and to the fathers of our Churches whose memory and words we cherish. The ancient Hebrews regarded God as a reality, whose everlastingness belonged to His nature and existence—not to theirs. In Christ we are called to be partakers of the Divine nature; and an inner life is manifested to us, which is described as the life which is hid with Christ in God. Here, then, is our larger hope, our larger trust. Here is the ground of the life of our Churches. By more frequent communion in work and worship, by the recognition of the possibilities of a higher life in all men, and by a jealous and tender regard for it in those around us, in the poor and humble, in the child and the outcast, we shall do more to increase it in our own Churches than by any other means that I know of. And for the future, let us trust the Giver of life in this life, that we may be in His hands and His disposal, who alone is from everlasting to everlasting, and who alone hath immortality.

Asks thou endless life, O mortal man,
Fearing thy little self should cease to be!
Which of the threads that make the sum of thee
Would'st thou draw out to an eternal span,
Inseparate, essential, in the plan
And purposes august of Deity?
Thy might, thy meanness, each too poor a plea,
Too weak alike a deathless flame to fan.
In God alone thou livest; His the power
That starts, sustains, or can thy life prolong;

He is the source, the goal, and He the road;
In love of Him begins the eternal hour,
The endless praise, the everlasting song,
The absolute life that's hid with Christ in God.

BY THE REV. C. C. COE, F.G.S. F.R.G.S.

In discussing "The Development of the Religious Life within our Churches" we make two important assumptions. We imply that the free congregations here represented have, one and all, a corporate life, which entitles them to be called "churches;" and that the main object of their existence is to promote the religious experience of individual members through the religious life of the community; that, in short, no amount of social and philanthropic activity can be accepted as a substitute for the exercise of this distinctive function.

In order to cherish the spiritual life of our churches we should aim, in the first place, to give religion the prominent position which it once occupied, as a sentiment calling to the highest service and involving the most momentous issues. That there is some need of this effort will be seen at once, if we consider the definitions which are given of that term. I am conscious of being sometimes slow to take a joke, but I suppose that men do not mean to be facetious when they say that at least half of their religious faith consists in paying twenty shillings in the pound; or when they assert that it is possible to develop a religious life without burdening the mind with a belief in God. But for myself, I must confess that these two articles of faith, whether you take them separately or in conjunction, this habit of accurate book-keeping and this spirit of vague reverence, do not constitute my full conception of religion. Religion consists of conscious life in God: a felt communion with the Great Being who is our Heavenly Father. If that is so, then it follows that children should be educated to *live in communion with God*, and not learn to affirm or deny certain propositions about Him. If that is so, there can be no religion, properly speaking, without God. Cosmic emotion may tend to produce a spirit of reverence; but the vague awe of its worship must be something very different from the felt communion of the child with its Heavenly Father.

The sentiment of religion should also be brought into closest relationship with our moral nature. We should see that there can be no better way of showing our love to God than by doing his will; no stronger motive for doing his will than the filial love we bear towards him. At the present time it is of the utmost importance that we should have a clear notion—a notion which shall not only be clear, but which shall also correspond with the facts of the case—as to the relation which subsists between morality and religion. If the Bible were a plenary inspired book, it would then contain a moral law whose guidance ought to be followed in every detail; but this is a position which few would venture to maintain at the present time. For example, we should hardly care with the Russian Jew to adopt the principle of international policy embodied in Deuteronomy xiv. 21. "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God."

Those who admit that the conscience varies in different men, and changes in the individual, so that it is capable of being educated and liable to be degraded, can scarcely maintain that it is an infallible guide, or that, in the mere matter of judgment, it should prevail if brought into contact with what was really known to be the will of God. In these days we can fall back neither upon Infallible Book nor Infallible Conscience as the Word of God. Is Morality, therefore, to be divorced from Religion? Surely not, if we will only learn from experience, which teaches us that we are living under the moral providence of God, who leaves us to discover moral truth for ourselves; who takes care that the moral ideas of men are widened and purified by the "process of the suns," and who is bringing us by the varied discipline of existence something nearer to that perfect life which is to be the issue of all our efforts, the answer of all our prayers.

Take this view, and the connection between religion and morality must needs be indissoluble—so long as we believe in God.

Religion has often suffered, in my opinion, through the neglect of the immortal hope. The eternal life has been defined as communion with God and Christ: as a qualitative rather than a quantitative life. I should be sorry to say one word against so sublime an idea; but it carries within it the promise of something more than a temporary relationship. Life in God is communion with an Eternal Being, and the tie is an eternal one. If so, why should we not make the fullest use of this comfort, in the hour of sorrow, of this strength in the season of temptation. The prospect of the future ought to have but one effect, to ennoble and to sanctify the actual present.

In the second place, the spiritual life of the churches will be largely developed, if each individual member believes that religion is a matter of personal importance to himself. There is great room at present for this sort of persuasion. The upper and middle classes sometimes seem to consider that religion is mainly adapted to meet the wants of the poor. It is candidly asserted that the political world is much obliged to the zealous teacher of religion, because, through the lavish promise of future glory, the oppressed classes endure with patience the afflictions of the present.

On the other hand, the poor seem to regard religion as one of the luxuries, though not perhaps a very expensive luxury, of the rich; so that the place of worship is known not as the certain House of God and possible Gate of Heaven, but as Mr. Smith's chapel—where attendance implies an indirect worship of Mr. Smith.

Religion is supposed by some to be the special business of a priesthood; so that if a man pays something towards the salary of an exceptionally pious parson—who is often paid in inverse ratio to his piety—it would be quite as good as being pious oneself. On the other hand, there are some who go the length of saying that religion is the vital concern of everybody else but the parson; and it is Ruskin, I think, who compares the clergyman dilating on the future life to the innkeeper praising the beautiful scenery in his neighbourhood, not that he has ever seen it himself or cares anything about it, save in so far as it brings him customers. I am told that a traveller asked a native the other day what they called a finger post in those parts. We call it a parson! Why? Because he points the road, but does not journey on it himself! Coming to a post without any fingers, and what do you call that? says the traveller. We call that a Bishop, because he neither journeys on the road nor even points the way!

There are some people who think that they can elude the claims of religion, so far as they are personally concerned, by saying that they have no taste for religion, just as a man might say that he did not care for olives or had no gift for music. Is that a valid excuse? Will that secure indemnity from the consequences of neglect? If the old-fashioned notion be true, that we owe a duty to God as well as to other people, then it is no excuse to say that we have no taste for duty. If it be true that the religious sentiment is the crown and glory of the composite nature of man, then it is a poor sort of complacency which somewhat exultantly boasts of the absence of such a gift. Moreover, spiritual consequences will follow whether you have a taste for them or not. If you fall over a cliff, the law of gravitation is not arrested because you have chosen to pronounce that you have no taste for Natural Philosophy.

In the third place, it is necessary that he who is convinced of the importance of religion to each individual should be ready to recognise the fact that it is possible for one human soul to help another in its onward and upward path. It seems to me to be one of the most obvious phenomena of our spiritual experience that the individual soul would often fail to come to the knowledge of God if it were not for such help; and yet we often talk as if we were independent of such assistance altogether. The fear of priestcraft has perhaps done as much harm in the world as priestcraft itself, since it has prevented people from availing themselves of those aids to devotion which one soul can render to another.

There is another sentiment which does much to hinder the spiritual life of our Churches. It is the feeling that religious aspiration is too

solemn a thing to speak about to a fellow creature. The sentiment is well expressed by Clough in one of his poems:—

O let me love my God unto myself alone,
And know my knowledge to the world unknown;
No witness to my vision call,
Beholding, unbeheld of all.
And worship Thee, with Thee withdrawn apart
Within the closest veil of mine own inmost thought.

Within the most abstracted 'st shrine
Of my least breathed-on thought.

Julian Hawthorne has shown us in his "Garth" how this sentiment militates against the idea of public worship:—"Garth's notions of worship having always been associated with privacy, he was at first somewhat abashed by the openness of everything. How could he be expected to unfold his heart to the Lord with fifty or sixty people looking on? Just as he had made up his mind that the place he was then in must be a sort of ante-chamber, whence he would possibly be admitted to some hallowed inner tabernacle, the white-headed pastor arose tower-like in the pulpit, and, to Garth's amazement, began to rumble forth a prayer. Glancing hastily around, he saw that the congregation had hidden its face in its hands—a gesture which he attributed to their shame at the poor minister's irreverent conduct. No one interfered to stop him, however, and the prayer went on, Garth blushing anew at each fresh invocation. This ordeal over, a short pause ensued, and the neophyte observed a general coughing, rustling, and brandishing of handkerchiefs—efforts, no doubt, being made on the part of the scandalised hearers to recover their equanimity. But now the hoary offender rose again—to all appearance still unabashed—and proceeded to read a hymn.

It will scarcely be credited, but the assemblage, instead of signifying their disapproval by a unanimous sigh or even by an eloquent silence, rose with one accord to their feet and sang aloud to the accompaniment of music the very words that Parson Graeme had just read. After this Garth began to feel in how bad a place he had fallen. He was solitary in the midst of a callous and unsympathetic crowd, and had the pain of being at odds with them without the power of believing himself in the wrong." And yet, if any reliance is to be placed upon an almost universal sentiment, he was wrong. There is a place for human sympathy in connection with divine aspiration. I doubt not that the little child prays all the more earnestly when it feels the pressure of a mother's arm or the clasp of a father's hand. I doubt not that the parent's heart is warmed by the thought that the prayer of his child mingles with his own. The heart of many a hard worked son of toil has throbbed responsively to those words of Longfellow's in his "Village Blacksmith":—

He hears the parson pray and preach;
He hears his daughter's voice
Singing in the village choir,
And it makes his heart rejoice.

It sounds to him like her mother's voice,
Singing in Paradise;
He needs must think of her once more,
How in the grave she lies;
And with his hard rough hand he wipes
A tear out of his eyes.

The sphere of the human affections is the temple of common worship, within which, and reached through which most frequently, is that Holy of Holies wherein the soul stands solitary and communes with its God alone.

Conceive, then, what the development of the religious life might be, if the principles which have been advocated were fully carried out. Born into a religious atmosphere—taught from the first by inherited instinct and by tender careful culture, to exercise the functions of the religious life—the child learns to unfold the aspirations of its spiritual nature to the same extent that its other faculties are developed. Wherever he goes "he walks with God," like Enoch of old. Always he retains that feeling of early child love which makes it pleasant to be in the same room with father or mother. He, too, is glad to know that he lives in the same world with God—that he can cast an upward glance of love and feel a ready response, since aspiration brings its instant inspiration. To him there is no duty which is not a divine ser-

vice—which is not quickened by the thought that God is well-pleased with faithful devotion. The father and the mother know that the home life is the type of the religious life, and are careful so to act that it is not a bitter mockery to call God our Father and our Mother too; and to picture the abode of our immortal spirits as a heavenly home. The man of science feels that in each well-proved hypothesis he is only thinking the thoughts of God; the less instructed admirer of Nature sees in every object around him, be it the star-filled space or the peopled leaf, the handiwork of God. In every trial, man gathers strength from the thought of God's constant presence. He learns to estimate at their true value the specious allurements of temptation. He dares not sin, yet he is bold in the service of duty, trusting to God's sustaining grace. He climbs the hill of meditation, to realise how much greater God is than the little world in which man too often dwells, and everything assumes the gigantic proportions which pertain to an eternal life, till this mount of meditation becomes the scene of assured victory, of absolute resignation, of transfiguring glory.

Such a man comes into the church fraught with its special sanctities, with its ancestral and its personal memories—the place of public worship, whose services tend to remind him of a pious childhood, of an ardent youth, of a faithful manhood, of the help that he has received from the common worship of kindred souls. He comes, determined to give and to receive the highest possible impulse towards the cultivation of the spiritual life.

Had we a Church of such worshippers I doubt not that the old proverb, "like people, like priest," would come true, and that while the soul of an intense earnestness would inspire our music, while a new meaning would come into the choicest utterances of poet, psalmist, prophet, and apostle, while the spirit of Christ would be more fully realised, there must also come a new fervour into the spoken prayer, a deeper significance into the word of exhortation.

The religious life would then be indeed developed in churches whose every service was a real communion with God, lifting the souls of all to a higher level of spiritual aspiration, and sending them forth not to suffer from the reaction of a spiritual intoxication, but to carry with them into the tumult of the world a heart quickened with a purer love, a soul filled with a nobler aspiration, an intelligence more inspired with the yearning thirst for truth, a hand more capable to do the appointed work of life!

Mr. THOS. CHATFIELD CLARKE thought the time had come when if the influence and power of the churches was to be retained and increased there should be a new birth both of laymen and ministers. They were too narrow and local in their sympathy. The Church of England, the dominant Church, influenced a considerable section, the Evangelical Dissenters largely influenced the middle class; this was on one side; but on the other side there was an enormous number to whom religion presented no attraction whatever, and he urged that the Unitarian body should approach this class in an earnest spirit and in an unconventional manner, and without any loss of rationalistic power, but with the fullest freedom and love and sympathy deal with them in the matter of religious truth.

The Rev. W. H. CHANNING spoke next, alluding to his previous residence in Liverpool as the happiest period of his ministerial labours, and expressing his pleasure at the realisation of Christian unity which this occasion made apparent.

The Rev. H. SHAEN SOLLY (Liverpool Domestic Mission) spoke upon the various efforts which might be advantageously made by congregations themselves, in the way of visitation, encouragement of temperance, window gardening, &c.

The Rev. DAVID DAVIS dwelt upon the necessity of a devout spirit in the Churches. They would never take the stand and do the work that they ought to do unless the article of prayer was more direct, earnest, and from the heart. If a minister found that he had not the power to commune face to face with God, he should leave the pulpit and devote himself to secular work.

The Rev. J. MOPEN thought that the great point to aim at was, while not sacrificing their breadth of theological view, to gather and retain more of the warmth and devotion which characterised orthodox Christians.

Mr. I. M. WADE thought that there must in all their efforts be a distinct manifestation of doctrinal opinion, otherwise their work was colourless and complexionless. Let them not be afraid of their theology, but boldly declare it, and then there would not be such absurd blunders and misconceptions as to what they really did believe.

The Rev. E. M. GELDART, M.A., suggested that religious life might be developed by having, as was the case in his own Church, a service for children on the first Sunday in every month. That was found to have a beneficial effect in binding the children to them, and increasing the general interest in worship.

The Rev. H. W. PERRIS, of Norwich, who had passed through various phases of religious history, being first brought up in the Church of England, then becoming a Nonconformist minister, and afterwards a Unitarian minister, advocated very strongly the unconventional method of appealing to the people and the discarding of the pride of spirit which characterised attendance at ordinary places of worship.

The Rev. JOSEPH WOOD, Congregational minister, of Leicester, protested against the idea that that was a Conference for the promotion of Unitarianism. He gathered that they were met together not to promote any particular Church organisation, but to strengthen their common religious life and to draw men from various Churches into union; that they could only do this by remembering that religious life was one thing, and the means by which it was promoted might be quite different things. He recommended, to use an evangelical phrase, an increased zeal for souls, and that efforts should be made for conversion, which he supposed was from a Unitarian point of view left out of sight—(no, no). Let them approach the subject more in the old evangelical spirit, bringing the word of God to bear upon hardened hearts and sorrowful souls, and he was satisfied they would as Churches in that way do the most good.

The Rev. R. A. ARMSTRONG, B.A., advocated the collecting together in classes of the young members of the congregation, and the imparting to them of religious teaching, with the addition of participating in the communion services, where it was thought desirable to do so. He had found great advantage from such organisation; it brought the Sunday scholars into the Church, and it was a bond of union between the school and the congregation.

The Rev. PHILIP WICKSTEED spoke in favour of a more careful and extensive practice of religious instruction to children by parents.

The Rev. CHARLES BEARD summed up the discussion, observing that if they were to promote their own religious life there was only one thing to do, and that was to live themselves.

The Conference then adjourned for luncheon.

The Conference was resumed at three o'clock in the afternoon, under the Presidency of Mr. JAMES LUPTON, J.P.

The CHAIRMAN congratulated the Conference upon the success which had so far attended their efforts, and he believed that as the meeting progressed, and when it had concluded, they would all feel that they could go to their homes better prepared for the work which devolved upon them. The gathering of today had made him feel proud of the Church with which he was associated. The Chairman then announced that the Rev. R. A. Armstrong, B.A., and Mr. R. Bartram would read papers on the subject "By What Practical Means Can Our Churches Best Enlarge and Extend Their Religious Influence?"

BY WHAT PRACTICAL MEANS CAN OUR CHURCHES BEST ENLARGE AND EXTEND THEIR RELIGIOUS INFLUENCE?

BY THE REV. RICHARD A. ARMSTRONG:

In that share of the discussion on the extension of the religious influence of our Churches which falls to me, I shall have chiefly in view those Churches which either immediately or by strict historical affiliation are connected with the exodus of some two thousand faithful ministers from the Established Church two hundred and twenty years ago. And I would interject the preliminary inquiry, what specific kinds of influence we do in any marked degree already exercise beyond our own Church walls. The answer comes at once from friend and foe, that in the political and social sphere members of our Churches wield an influence enormously out of proportion to our numbers; and though steadfast faithfulness to these Churches does not always maintain an

exact ratio to the political eminence achieved, I cannot hesitate to attribute our strenuous citizenship very largely to the training characteristic of our Churches, to the stern call to duty, the claim that the world is the sphere of the church, the demand for justice, liberty, and truth in all things, the proclamation of the universal human brotherhood, which gives the tinge to our whole religious consciousness. And if this be so, then I, who hold true social and political activity to rank with the noblest forms of human energy, say, "Far be the day when effective sectarian organisation shall be bought by diverting the strength of our people from this high public work."

Turning from the national life to the national thought, I find it as impossible to estimate our effectiveness upon the mind of the country as it seemed to Esdras to weigh the weight of the fire or measure the blast of the wind. The attempts made through magazines and otherwise to spread some knowledge of the philosophical, theological, critical, and social thought characteristic of our Churches are minimised, in effect, through the imperturbable indifference of the cultivated laity amongst us to all such efforts, their lack of desire to read, and their steadfast determination, even if they read, not to buy. In like manner, the schemes that spring up from time to time for the propagation of our thought by the platform are largely stultified by the compulsory use of dingy rooms in back-streets and petty, shame-faced advertisements, the result of the miserable poverty of the sundry associations which thus strive to reach the people.

But it is not the political, not the mere theological influence of our Churches that I am instructed to discuss. It is the extension of their religious influence outside the narrow borders which hem them in as yet. I take it that this means the extension of our worshiping societies, by growth or by multiplication; and that I am invited to say what things are needful to promote this momentous end.

The very desire for this extension is amongst us a new-born thing. At first, not extension, but existence, was the object for which our predecessors strove. It is within the last thirty, and chiefly the last fifteen years, that the aspiration for extension has become pronounced; and the change of mood has developed *pari passu* with the disappearance of the old Whig families from our pews, and the appearance in their place of the sturdy bourgeois.

But when challenged to suggest practical means for the extension of the religious influence of our Churches, it is essential that we should observe that we still have in our ranks thousands of excellent men and women highly cultivated, wealthy, influential, who do not share the desire. The very first practical problem that lies before us is the winning over of these persons to our own desire. They want to know why we cannot let well alone, why we who hate the sectarian spirit are puffing ourselves out with denominational zeal, why we are exciting ourselves, why we cannot let the rich go to Church and the poor to the Methodist meeting, confident that the liberal thought which is abroad will dissipate their fanaticism and bigotry; why we cannot go quietly on our way content to see the mighty forces of the Zeitgeist shaping society to the form that is to be without the intermeddling of our feeble hands. These men are profoundly sceptical of any real saving power in our Churches at all. Now, while there is any large leaven of this manner of thought among us, we may talk till we are weary, of extension, but our talk will end in talk.

But then I find another temper asserting itself amongst us of a very different fashion. There has sprung up recently among us an impatient and eager spirit that can find neither rest nor peace. There is loud discontent with the position inherited from the Presbyterian fathers. Men want to know why we should be the least of all the sects. They are dissatisfied with small things, and want big things instead. They want to compete with Baptists and Methodists. They envy the gathering host of the Salvation Army, and wish our trumpets could blare as loud as theirs. They want to be one of the conquering sects; and they are inclined to deprecate all habits and principles

which stand in the way of taking the world by storm.

I feel constrained to protest from the bottom of my soul against this feverish unrest. Easily enough we may win the masses to our ranks. Let us preach a hotter hell and a more devilish devil than the rest, and the people will press into our kingdom. Let our preachers play the mountebank, and multitudes will delight in our sounding brass and tinkling cymbal. But what shall it profit us if we gain the whole world and lose our own soul, that soul of high and noble truthfulness, of fidelity to the living word of God, of unflinching loyalty to principle though our right hand be cut off, which is the one thing which our Church possesses apt for the salvation of the world?

If we have any place at all in the great moving host of Christendom, our post is in the van; but never can the vanguard have the main body of the army with them. If we have any function to achieve for God and Christ, it is the glorious labour of the pioneer; but the pioneer in holy things *must* be lonely, must be misunderstood; must know, by the very measure of his devotion, the sacred sorrow of him who wept over heedless Jerusalem in the aching void of what seemed to be his failure. But passing on now, on the one hand, from those who do not in their hearts believe that our Churches have any great part left to play in God's world, and those, on the other hand, who are all restless for wide and conspicuous results, what is the real work we have to do, and how are we to do it?

I am persuaded that the weight of an immense responsibility rests on us; that we have that to give which no other Church in Christendom can give; that there are hundreds of men and women in every grade and class of English life to whom, if we could only get at them, we, and we almost alone, can offer succour for religious faith and life. And while the masses in no class are as yet for us, I believe it to be our urgent and solemn calling to gather these into communion with our Churches. What are the main conditions indispensable to the achievement of this duty?

The first is one on which it is impossible too earnestly to speak. The realisation of the aspirations of the morning is the one indispensable condition of realisation of the desires of this afternoon. If the religious life within our Churches be undeveloped, no practical means that brain of man can devise, can enlarge or extend their religious influence outside. Every measure that deepens or confirms the hold of religion on the people who are within directly tends to win the people who are without. Growth from within is the only organic method of addition. Every device for the promotion of our external extension which withdraws vital force from our internal development is a price paid for that which is not bread. Health at home is the one foundation for energy abroad.

I claim that I am still wholly practical, when I say that the next condition of effective labour for the extension of our Churches is, not machinery, not, that is, specific organisations, but steam;—power, that is to work the organisations when constructed. Here, as I am more and more convinced, is the very crux of our problem. On this all turns; and to lay before you elaborate plans for extension while keeping silence about motive power would be to mock you with the vainest of vain talk.

Two kinds of motive power must be found if there is to be—as I would to God there might be—this Church extension. The first is work. Ministers cannot do these things alone. Somehow, the young men and young women in our Churches must be awakened up to the duty of the hour. For my part, it is in them that I find the most devotion, the most generous enthusiasm, the most brave and truthful resolve to do according to their power the work which God shall give. But the lawyers, the merchants, the manufacturers in our Churches must mean the thing if we are to extend our influence. It is idle to come together here from the four corners of the kingdom to discuss practical means of extending our influence, unless each man who has come here means to do his part. What are the practical means of building up commercial and practical connections? None other whatsoever but vigilant, enduring work. And outside that thing I defy any speaker here

to show us practical means of extending the influence of Churches.

And the other kind of motive power needed—and without which talk is vain—is that most worldly, least spiritual of all things,—money. You can extend no Churches without hard cash.

Churches are extended only by men being all on fire to extend them. They can only be extended by a new spirit of giving. We have thousands of men who are ready with kind and friendly words to give their half-guinea and guinea subscriptions to this and that when we ask them so to give. But the men who seriously hold their means a trust from God for the good of the world are very, very few. The men amongst us who have modified their style of living, distinctly curtailed their establishments, faced downright and continuous self-sacrifice, that our Churches through their proffered aid may extend their influence, might, I suppose, hold a congress in a room twelve feet square. Men may be sincere, good, religious, who do not do this. I honour and love many a man who does not do this, but fares sumptuously every day, yet walks closely with his God. I believe even that there are men who conscientiously deem it wrong to give more than their neighbours. But our first duty to-day is to face facts; and it is vain for us to try to persuade ourselves that we are very much in earnest about extending our Churches, while we do not give as much towards that in a year as we give for pictures, for carriages, for gardens. It is wretched work for a dozen ministers to sit round the board of one of our missionary societies, with painful care voting £10 for the year here and £5 there, and refusing any action somewhere else, while men who are asking why on earth our Churches do not extend are spending £100 on their summer trip, or entertaining a hundred guests at a dance at a cost of twenty shillings a-head. The other day, Mr. Samuel Morley, starting the Congregational Jubilee Fund, said they must make it £5,000 at least. “£5,000!” cried some one from the hall, “what nonsense! Why I mean to give £20,000 myself.” The fund to-day has passed £120,000; and the religious influence of the Congregational Churches is going to extend. With us, every single organisation is struggling for funds; and half the energy of the men who are willing to work has to go to carrying round the hat.

Again, let me say, I presume to judge no man; the price of real, heavy giving may be too great to pay; only let us face facts, and know that if our Churches do not extend it is not by any mysterious inscrutable Providence, but because we think it more prudent not to sell all, and go and follow him.

I have left myself but little time to discuss details of machinery. And, indeed, I have but little to suggest, so sure am I that the machinery will be forthcoming when the motive power is supplied.

The most remarkable recent efforts towards the extension of the religious influence of our Churches have consisted of series of services in secular buildings, conducted by ministers in addition to or in place of their ordinary church services. These movements have achieved immediate results which it is no exaggeration to call brilliant. The pure and simple worship which we love has proved in these cases, at any rate, acceptable and delightful to thousands of the unchurched masses, and I will not attempt to estimate the enormous good which I am sure these services have done. But I fear, under present conditions, they must be regarded as in their very nature exceptional. In the first place, they have in each instance within my cognisance been conducted by men of high and special individual endowment for this very kind of work; and, in the second place, if held in lieu of one of the usual chapel services, they must have a tendency to disperse the regular congregation, which would be a heavy price to pay for the temporary interest of outsiders; while, if held in addition to two regular services, and perhaps Sunday-school or other duties, they must involve a nervous strain which I do not believe half-a-dozen of our ministers have the physique to endure for any length of time without serious detriment to health, and, therefore, to the general sum of their usefulness. I should delight to see these public hall services extended far and wide; but if our people mean to have it so, and do not mean to enfeeble our

existing Churches and our existing ministry, they must either find competent lay agency for the purpose, or set additional ministers down in all our large towns. I am asked to suggest practical measures. Let the wealth of our Churches engage six men, strong in body, mind, and heart, to keep this work going in our twelve largest towns, either in collegialship with or independently of the settled ministers, and a noble movement will be inaugurated.

But that, like all really practical proposals, involves a scale of giving by our people, which, except among the working-classes, does not as yet exist. Failing the halls—though you will have the men to find, and that for a yet more exhausting work—the street pavement and the green sward cost nothing; and if blue skies were dome enough for Jesus and for Paul, we need not be ashamed to preach in temples not made with hands.

We, in Nottingham, have this winter tried an experiment which, at any rate, as an experiment, if in no other way, is, I think, of some little value. We took from Mr. Hopps the idea of invitation by personal visit, by printed card, and by the presentation of a little hymn-book throughout a district. But instead of inviting our neighbours to a hall, we boldly asked them to come to our own Church on Sunday evenings. For twelve Sunday evenings we agreed to put aside our usual liturgy, to sing from the little hymn-book specially prepared, and to adopt as simple, direct, informal a mode of address by way of sermon as the minister should be found capable of producing. Sixty visitors paid four thousand visits among the working-people within three-quarters of a mile of our church. We wished to test the alleged prejudice of people against church-buildings. Our visitors returned with roseate accounts of their reception. A third of the people were positively coming. The result was, the first Sunday, which was streaming with rain, perhaps 200 strangers; the second Sunday, perhaps 300 or 400; and through the remaining ten a number fluctuating between these extremes, the last Sunday being one of the fullest of the series. This was neither startling nor brilliant; but we believe that no small number of our visitors will continue to attend our services; that many toiling men and weary women have been taught to feel God nearer and man kinder and life holier than they did; and that hundreds who could not conquer inveterate habit, and never found their way to our gatherings, were pleased and touched by the visit of invitation, and have found some help in the strain and struggle of life from the hymn-books which we left with them.

I hope that some one in this discussion will touch upon the duty that is surely laid upon us to go with our gospel to the ancient Universities of the land. Thousands of the most promising youth of England there take the momentous step from the Orthodox Christianity which their understanding can no longer hold by to the agnosticism, noble or ignoble, which wanders outside all church doors. So entirely are we outside these great training-schools of the national life and thought that these youths do not even know that any body of men have found in a simple Christian theism the reconciliation between the reverent spirit of faith and the bold spirit of largening knowledge. If, for a moment, they themselves pause on our resting-ground, they think they are alone, the mists are about their eyes, and they stumble on till Matthew Arnold or Comte or Spencer gives them shelter. Surely the sin lies at our door, that not a voice is heard at Oxford or at Cambridge proclaiming the simple fatherhood of God and brotherhood of Christ, and telling how high thought and lowly prayer are brother and sister angels who may share the hospitality of our minds. Only, if we go to the Universities, we must go with spirit and self-respect. Far better stay away than go as paupers, challenging the comparison between our mean back-room and the goodly churches of Congregationalists, Presbyterians, and the rest.

I have no anticipation of great and splendid triumphs of our cause. I do not believe God's work for us is to become the popular Church. But I believe that with faith, with generosity, with enthusiasm, with steadfastness, with love, with prayer, we may play no mean part in saving the world from swinging out

of Superstition into Atheism; and showing before men that there is a life, a faith, a philosophy which neither cringes before the devil nor makes blatant mockery of God. It is not the external methods so much as the internal spirit, nor the practical measures so much as the quiet, steadfast faithfulness that we need with all our heart and soul to strive and pray for. We want the baptism of the Holy Spirit and of fire. To this, whenever it is ours, God himself will give the increase. But unless we be converted and become as little children, we shall not enter the Kingdom of Heaven.

MR. BARTRAM'S PAPER.

In approaching the consideration of the subject upon which I have been asked to read a paper, I am relieved from at least one task. It is not incumbent upon me to prove that our churches have any religious influence at all; or, rather I am not called upon to disprove the assertion that our churches exert no influence, an assertion so frequently made, that some even amongst ourselves have, so it seems, come to believe it must be true, at least if we are to trust certain despairing wails that now and again go up from our midst. It may, therefore, be taken for granted that we do exert a religious influence, and we may leave those who enjoy taking a miserable view of our state, to continue their cheerful revelries while we proceed to more serious business. At the same time, it cannot be out of place to consider at the outset what is exactly the kind of religious influence we of the Unitarian and Free Christian Churches do seek to exert, because, as it seems to me, there is a good deal of misconception on the subject, and for the proper consideration of the question before us that misconception ought to be cleared up.

I take it that our point of departure from the other Christian sects is to be found in this fact, that Reason, which we believe to be a Divine gift, plays a more important part in our conception of all matters pertaining to religion than it does with them. We pay far less respect to what is generally known as “authority” than do our orthodox brethren, and that because reason and authority must necessarily be antagonistic, although they may arrive at the same conclusions. It is essential that this fact should be kept in mind, because, lying as it does at the root of our religious being, it cannot fail to affect the methods we must employ to extend our influence. When, therefore, some among us deplore that we are not like other sects, or urge us to adopt the same measures that these do, they lose sight of the fact that before we can do this, we must, as it were, recast our nature, and cease to be ourselves. While believing that no sect of the Christian Church is the sole repository of all that is true and essential in religion, and while maintaining that Unitarians will stand a favourable comparison in this respect, we must not lose sight of the fact that every sect contributes its share towards the general result, and that it is just a little foolish when we imagine that we ought to give up our share, and try to be faithful copyists of others. Not that we are to ignore those others, nor to refuse to learn of them when we can; we are not so perfect that we can afford to despise everybody but our noble selves. We may admire the organisation of the Roman Catholic and Wesleyan Churches, and, in so far as that organisation does not interfere with individual conscience, may see how much of it we can adopt; we may respect the fervour of the mission preacher, or the zeal of the Ritualist, and try to find out if it be possible for us to emulate these qualities. But we are bound not to lose sight of our essential character, and in striving after effective organisation, not to sacrifice our liberty, or in emulating the fervid zeal of Evangelical or Ritualist, not to set aside all considerations of prudence or propriety.

What is the influence that our churches have hitherto exerted? Few fair-minded persons will deny that the theological conceptions prevailing in most of the orthodox churches to-day differ very considerably from those that prevailed some fifty years ago. The doctrine of eternal punishment is far less insisted on nowadays; the doctrine of the Atonement has been very considerably modified, and in some of its modified forms would have found acceptance with many Unitarians of less than half a century ago; the plenary inspiration of the Bible finds no defender

from any person having the slightest pretension to scholarship; and even the miraculous element as recorded in the Gospels has ceased to form a strong point in Christian evidences. If it be asked how all this has come to pass, I cannot help thinking that it is largely due to the influence exerted by the Unitarian churches, which have stood as living protests against the harsh form in which the doctrines just mentioned have been presented. On the other hand, it must not be forgotten that some who have been repelled by these doctrines have gone to the opposite extreme, and have denied all religion. Upon these our churches have at times not failed to exert a good influence, often providing a place of refuge, which was sorely needed.

Have we, then, done our work? No; it is far from finished yet. There is still too much deference paid to correctness of belief, too much fear of that disbelief which the churches regard as deadly and destructive. We have still to show to the world that conduct is more important than creed, character than belief. There is still a call upon us to declare, that the true unbeliever is not the man who will not believe more than he can honestly consider as proved, but he that believes too much, in the hope that perhaps some of it will be right, and that at any rate he will be on the safe side. We have still to maintain that belief in God is best shown by trusting in Him, and that we have no terror, because doctrines are held by some well-informed persons, which are contrary to those held by our fathers or ourselves.

Thus far I have endeavoured to lay down in a general way what seem to me to be some of the principles, that lie at the root of whatever influence we possess. It now remains to be considered how we can most effectively extend that influence. And first I should like to say a word or two about some of the modes that have been recommended to us, but which certainly do not commend themselves to my judgment. One of these has been of late somewhat persistently advocated, though not by a very influential or numerous party among us. In effect, if not in actual words, we have been told that the one thing needful for us is a creed! That is to save us from drifting hopelessly I know not where. Now, I have very little sympathy with the man who hesitates to proclaim his exact position, whatever it may be, or who talks so vaguely that he may be in religious matters anything or nothing. I think that a man who, professing to teach, is not quite sure of his teaching, had better hold his tongue till he has learned a little more. But I have far less sympathy with those who imagine that they have got hold of all the truth there is or can be, and desire to shut out all possibility of change or prospect of better knowledge. Whatever taunts Unitarians may have had thrown at them, or even may have deserved, the charge of hypocrisy they have hitherto escaped. Will it be denied that the adoption of a fixed form of belief has led to hypocrisy, to paltering with words in a double sense, and an insincere conformity? Let him who denies it carefully study the history of religious thought, and see there if he does not find that creeds have never failed to be instruments of oppression to the earnest seeker after truth, and have acted either as fetters to the human mind, or as provocatives to a hollow insincerity. No! The adoption of a creed or authorised statement of belief we may, I think, pass over as wholly unfitted to give practical effect to our influence; rather it would be the coffin in which to bury it.

Then we are recommended to adopt the plans by which some of the orthodox succeed in attracting great numbers, at any rate, for a time, to listen to them. It has been suggested that we should adopt some unconventional mode of religious worship, in the hope that an unusual method may attract large numbers to our chapels. The mistake that our friends make in this matter seems to me to be that in their desire to see larger numbers in our chapels they are prepared to make too great a sacrifice, and that they are setting up the standard of quantity as against quality. They are seeking to make their religion popular in the lower meaning of that term. I will not deny that some good is done by an eccentric presentation of religion, because if the intention is good, good must flow from the intent, only it is apt to get diluted, or rather, I should say, adulterated.

Then we are told that religion should make itself part of the work-a-day life of the world; that it should not keep itself apart from ordinary concerns, whether of business or amusement; and that we are peculiarly well fitted to carry such a view into practice. Now, I heartily sympathise with the spirit of that sentiment; but, unfortunately, we find that the application of it more often tends to give a lower tone to religion than to give a religious tone to secular affairs, and, therefore, it is necessary to receive it with circumspection. In order, as it is said, to attract young people to us, things are done which reflect but little credit upon our churches. From time to time I read accounts of what is done in connection with them, which make me wonder whether those who take part therein realise in the smallest degree the work that lies before them. As an instance of this, I refer more especially to the growth of a frivolous spirit among us, which finds a vent, in season and out of season, in dramatic performances not always of the best character, and very often of very questionable taste. Now, personally, I am no despiser of the theatre, and think that much of the evil that there is to complain of in that institution might be considerably lessened, if a discriminating countenance were given to it by those who now stay away altogether. But that is a very different thing from seeking to bring some of the elements connected with the theatre as accessories to the work of our churches. To wind up a congregational meeting, called to welcome a minister to the duties of his high calling, with a performance of a farce or scenes from the *School for Scandal*, is scarcely the appropriate finish for what may fairly be regarded as an occasion of great interest, and one provocative of serious, if not of solemn thoughts. Whatever may be the best way of extending our religious influence, it is not by such incongruities as these that our churches will aid in the spread of religion. It is true that some persons may be attracted for a time, but you are training them for the music-hall, not for the Kingdom of God.

There is another way in which some seem to think that our influence is to be extended, and that is by providing an æsthetic ritual in our chapels. If the object of our religious services be, as it ought to be, the worship of God, whatever leads to the due and effective conduct of that worship is to be respectfully considered. But if the simple object be to appeal to the refined and cultured feelings of those who might otherwise prefer to stay away, then a low ideal is set up, and in the endeavour to compete with those who are able to do that kind of thing far more effectively, a taste is being fostered which, though it is perhaps better than the taste for dramatic performance already alluded to, is much the same kind of thing, only in a more refined degree. Let things be done decently and in order, by all means, but let it ever be borne in mind that the end and aim of all our religious services is the worship of God, the kindling of religious emotion, the strengthening of religious purpose. Having now exhausted, so far as I am concerned, the things which, as it seems to me, we should not do, it now remains to consider what we should do.

And here I can do little more than give expression to general ideas, because the conditions under which our churches exist differ so largely one from another that much which is suitable to one is wholly inapplicable to another. I have said in a former part of this paper that we stand distinguished from other churches by our habit of looking at things from an intellectual standpoint, which largely affects our whole religious position. But if it be said that reason alone is to be our authority, I demur to this view, unless it be allowed that certain emotions or feelings are to be reckoned as elements in our mode of reasoning. We desire to blend reason and emotion, tempering the excesses of each with the other. Now it ought to be one of the great objects of our Church life to cultivate this judicious blending, so as to form a perfect character. That being our aim, how are we practically to carry it into effect, with the view of extending the influence it has upon us to others?

We have several difficulties to overcome, and one, by no means the least, is that we have a bad name. I do not mean that if we were to formally renounce the name Unitarian it would help us; it is the thing for which the name stands, which with many is the cause of offence;

and were all the Unitarians in the United Kingdom to meet and pass a unanimous resolution that for the future they would be called Free Christians, or any other name they might determine on, the difficulty would not be overcome. The only way in which, as it seems to me, this objection is to be surmounted is by living it down. Depend upon it, that the Church which has the longest life in it, is that which serves God in what is about the only way it can do so, that is by serving man. The closer we can keep to this aim the better shall we be able to command the respect of others, the stronger to make our influence felt. I do not mean that we may expect to become popular, in the ordinary sense of the term, nor should I desire it, but we should make our influence felt in the very best way possible.

In every case a Church has two duties, the one to those in its own communion, the other to those outside it, and more especially to those unattached to any other communion. To the former it owes the duty of fostering and preserving, to the latter the duty of, at least, offering a religious home when the time comes that the want of that home has to be satisfied. And these duties can, and ought to, be carried out in no sectarian spirit, though in the spirit of mutual loyalty. We have every right, and, indeed, I think our obligation to the truth impels us, to assert our views in religion, and to insist on their importance. We are bound, by the same sense of fidelity to truth, or, at any rate, our conception of it, to train up our young people in that faith which has been a blessing to us, and we are especially called upon to find for those young people opportunities for enabling them to take their share in the work of our churches, be it ever so humble. I do not advocate that our young should be made to save up their pennies for promoting the conversion of South Sea Islanders to a spurious kind of Christianity, but there is no reason why they should not be early trained to recognise, that they have duties towards those, of whom they may know but little personally; that of their abundance, be it what it may, they are called upon to give to those who need it. Of course, this is primarily the duty of the parent, but it is essentially the duty of the Church to insist on it. At this time of day it is hardly necessary to urge the importance to the churches of the religious training of the young, whether in connection with them or not. But I think that we shall far better exert an influence for good by making our Sunday-schools what they ought to be, religious institutions, than by turning them into semi-scientific classes, or even dancing academies.

It would be well, too, if some plan could be devised of introducing our young people into the membership of the Church. Church membership should not be a mere question of money, or, if it is, the money payment should be so low that no great obstacle is placed in the way. It certainly would not be offering a practical suggestion if I were to advocate the putting aside of all money considerations whatever, but very frequently personal active service is of far more value than an annual subscription, and such service ought to be considered in fixing the terms of membership. There ought, too, to be some distinct act of recognition of new members, and especially of young ones, by the older members; and if it were to partake somewhat of the form of a Confirmation service, provided that it was a voluntary act, and not made a test or condition of membership, I do not think much harm would be done.

Then, as regards those of our young people who have become members, or are capable of becoming such. You cannot make use of them too soon, or take them into your councils too early. Get them to work in the numerous ways that nearly every Church can provide, but which are often influenced by local or personal considerations. Not as zeal for the particular Church alone should any of this work be carried on, but simply as a means of carrying out the duties that God has given us. What is generally understood as the work of charity has not yet ceased to be essentially the work of our churches, although we may hold very strong opinions as to the impropriety of indiscriminate almsgiving, or the undesirability of purchasing a seeming conformity to religious observance, by the gifts of blankets or soup. Helping those, who

often find it difficult to help themselves has not yet ceased to be an act of pure and undefiled religion.

To a large extent the work of primary education has been taken out of the hands of the churches; but there is one way in which those who took a strong interest in this sphere of practical religious labour can render assistance to the cause they had at heart. There is not a Board School visitor, nor any member of a Board, that does not know, that in many cases there is a hard struggle on the part of some parents to enable them to send their children to school. It is as much a duty of the churches to see how far they can help these parents now as it was, before 1870, for them to provide the means of giving the much needed instruction. To seek out such cases, to render assistance, temporary or otherwise, in cash, clothes, or any other way that the facts may warrant, is a work which we are called upon to execute.

Now, with respect to the religious services in our churches. I have already stated what the object of those services ought to be, viz., the worship of God, the cultivation of our own religious faculties. I do not pretend to lay down any definite rules as to attaining these aims; all I contend for is, that these aims should be made paramount to everything, and kept steadfastly in view, and that nothing should be said or done that is calculated to jar upon the reverent and devotional feeling of any religious minded man or woman. A very safe rule to follow, when we are in doubt as to whether any particular thing will offend, is to give those whom it may be thought likely to hurt the benefit of the doubt, and abstain. While speaking thus in favour of reverent and devout worship, I see no reason why there should not be as much cheerfulness imparted into the surroundings of our worship, as it is possible.

Should the meetings for worship be confined to the Sunday? There is no great reason why they should. On the other hand, there is every reason why a forced and unnatural devotionism should not be fostered. If a spontaneous desire is felt for public worship, by all means let it have full and fair scope; but there is no use in manufacturing an artificial religiosity, that certainly would not extend our influence.

It will be seen that thus far I have spoken of what our churches should do for those in close communion with them, or who are dependent upon them for aid. To a very large extent, I believe that the best way of enlarging our influence is to do our utmost to consolidate existing churches and organisations. Make these strong centres of active work, and you may hope to radiate fresh energy in other directions. A number of attempts to establish what are but weak efforts, only bring discredit and discouragement upon the cause. I admit that it is very often earnest zeal which is at the bottom of these attempts, but zeal, unless tempered by discretion, is apt to lead to serious mistakes. At the same time, I recognise the fact that we are called upon to enlarge our borders. How shall we do this most effectively?

It seems to me that our work in this way lies in the strengthening of small outlying congregations, in the establishment of new churches in the suburbs of our large cities, and in towns where no such churches already exist. This can best be done through some organisation, either local, such as our district associations, or general, like the British and Foreign Unitarian Association, and by the employment of some of our best men as Missionaries. And the sense in which I use the word "best" is this: men who are persuasive rather than controversial, clear in statement, rational in exposition, reverent in manner, and tender towards what they may regard as intellectual error. Then with respect to the ground to be tilled. The seed ought not to be sown hap-hazard. Careful inquiries should be instituted of those who know the locality well, and before any attempt is made to commence proceedings, it should be ascertained whether there are a sufficient number of persons who are willing to form a nucleus of a congregation, and not only whether there is a sufficient number, but whether they are at all likely to carry out the scheme successfully. This has to be carefully kept in view, that in founding a new church, the object is not to erect a building where once or twice a week men can come and listen to a carefully prepared and thoughtful

discourse, but one where men and women can meet together to worship God, to strengthen each other by the very fact of their being associated in the same object, and to utilise that association for directly religious purposes. If, therefore, those, who only care for the intellectual Pabulum they may get when they feel inclined to seek it on the Sunday, are amongst the number that desire the erection of a new church, you must not expect to do great things, and it may be well to wait for better auspices under which to commence work.

It frequently happens that a difficulty presents itself in starting a new church, which is almost insuperable. There is no room adapted for religious purposes in the neighbourhood, or, if there is, it cannot be obtained by Unitarians. It has sometimes happened that under these circumstances rooms have been hired which are altogether unfitted for the purposes of worship. I know it may be said that the worship of God is independent of place or time. While assenting to that entirely, I say that we make a grievous error, when we lay the foundations of a church in a place, where the surroundings are calculated to give offence to the feelings of devotional reverence with which we draw together to worship. This is no mere aesthetic objection, but one which I believe to be founded in common sense. But how are we to surmount the difficulty? We may take a lesson from some of our orthodox friends here. A similar difficulty frequently meets them, especially in country districts, and I have seen in use among them, at any rate in the summer season, what they call "A Gospel Tent," which can be and is moved from place to place. Now, would it not be possible for our associations to possess themselves of one, or more if need be, iron chapels to be set down in some district for a time until the congregation has grown capable of forming itself into a district church and providing a building of its own. The exterior of an iron church is not the most pleasing object you can have to gaze upon, but it is infinitely superior to using a room in which the odour of stale smoke, or the tawdry surroundings of a third-rate concert room, offend the senses of both smell and sight. The cost of an iron chapel is from 15s. a sitting, and there are few localities where there is not a vacant plot of land, which the owner will not be glad to let, at a reasonable rate, for temporary purposes. But if the number of persons whom it is possible to draw together at first is not large enough for such an effort as this, will it not be possible to foster the young church in the private houses of some willing members? I cannot but believe that in this way there might be laid the foundation of many a strong church. Of course, it must be regarded as a temporary expedient, and the hope of something larger always kept in view. The effect upon our young people of this testifying for conscience sake, this refusing to pretend to a conformity that does not exist, cannot fail to be good.

What has been said points to the strengthening of our existing organisations, because it must of necessity be that all efforts at propagandism come through these or similar ones. But it is not only by means of the opening of new churches that the influence of those that exist can be extended; or, rather, we have to work for the extension of the principles that lie at the foundation of our faith. This can be done by means of the printing press. The delivery of the lectures on the Affirmations of Unitarianism last year no doubt helped in this direction, and their subsequent publication in a cheap form has, I believe, aided the work of promoting a better knowledge of Unitarian Christianity. But we want more of that kind of thing; a lecture corresponding to that given every year in connection with the Congregational body might be instituted; not necessarily on any disputed doctrine, but on some subject connected with religion, and which, approached from a Unitarian standpoint, would help to throw some light on that position. It may be said that we can get this kind of thing from the denominational press, but that press rarely gets into the hands of people outside the denomination. I do not think that it always gets into the hands of all inside the denomination; perhaps if it did those who conduct it would see their way to effecting several improvements. But such a lecture as that to which I have referred might be delivered under conditions which would at-

tract more attention, and therefore be productive of more good.

In order to get over the ill effects which isolation so often brings about there ought to be more frequent interchange of pulpits between ministers in a district; it is good for the ministers and good for the people. It should be more systematic and far more of a recognised thing than it is. And this points to the importance of forming District Councils, not simply for the purpose of hearing a paper read, and a more or less interesting discussion afterwards, but for considering and devising the best means for making the work of the churches in union more effective. Of course, the joining such a Council would be a perfectly voluntary act, and care would have to be taken that a large amount of congregational liberty should be preserved. The minister, and at least two properly selected members of each church in union, should represent that church at the Council, and while the joining the Council should be voluntary, the leaving it must be equally free. At this Council, which might do pretty nearly anything which the churches in union authorised it, at least it would be possible to render substantial assistance, and very often to give sound advice. The Council should meet not oftener than twice a year, unless special circumstances demanded it. It should have very little to do with the spending of money, and certainly nothing with the congregational property. It might, however, plan out combined action in its district, and do its best to carry that out; but chiefly it should confine its operations to the taking counsel together, and to deliberation with a view to congregational action. I am not aware that any of our existing Associations or Unions quite occupy this position; most of them are burdened with the charge of one or more churches, and this fully occupies their attention. Such a Council as I have suggested would have no such care. Putting its value at the lowest, it certainly would provide a useful interchange of thought upon practical work.

All that has been said, however, about means sinks into minor importance before the greater question of aim. It is useless, too, to speak about Church or Congregational action, unless the individual members of the Church are in accord as to the object. It is not the minister, or the committee, or wardens, or whoever may be the managing body, that have to make our churches effective; it is the members who have to do this; the inspiration or the suggestion may come from others, but it is the members who are to translate that into solid realisation. Let, then, our aim be not simply the glorification of our particular Church, but the bringing about of the kingdom of God upon earth, using the Church as a means to that end. Let the faith we have in God and in man be shown by our works, and in our consistent adherence to doctrines which we have learned to value as the best expression of the truth that has yet come to us.

The Rev. J. PAGE HOPPS, who opened the discussion, said the difficulty he was in was that he did not believe in any scheme for extending Church influence, but in every member of the congregations doing that which their hands found to do. He thought the paper of the afternoon was really identical in scope with that of the morning. When they were as interested in their religion as they were in politics and the success of the man who had to be pulled in, he did not think that they would have any necessity for Conferences such as this, although they might meet to thank God for the progress they made. Referring to the remarks of the last essayist, he did not believe that the people followed the Salvation Army because a more hellish hell and a more devilish devil was preached, but because they found in that army, in spite of its vulgarity and a great deal of nonsense—which made one hang down their heads for shame—there was at the heart of it a very splendid, human, beautiful, and early Christian effort to save the drunkard and cure the wife-beater—(applause). He believed the thing to be taken care of was ourselves, and if we got to be more in earnest and more religious, believing in religion as though it was a reality, the whole thing would shape itself for us. Speaking of the coldness of certain congregations, he said it reminded him of a man who was somewhat miserly, and who complained that he could not get his house warm. "Did you ever try coals?" once asked a waggish friend; and so it was with such congregations. He did not believe some congregations had

tried a single scuttleful of coal. He expressed his thanks to the committee for organising so magnificently successful a conference, and remarked that Manchester, Birmingham, Nottingham, and other towns had done their duty, and it remained for London to follow suit.

Dr. W. B. CARPENTER (London) dwelt on the necessity of bringing up the young in a religious spirit, and of the extension of liberal thought and definite scientific habits of thought. His experience whilst lecturing on scientific subjects in various towns showed him that Unitarian ministers and congregations had taken the greatest interest in such proceedings.

The Rev. W. CAREY WALTERS (Kidderminster) protested most earnestly against the way in which the action of those who like himself encouraged amusements in connection with their Churches was criticised. He regarded it as his duty as a minister of a Christian Church to make that Church as much as ever he possibly could the home of the young people—(hear). He held it to be his bounden duty to provide them—especially those who could not obtain it at home—a pure means of recreation, and he offered his personal testimony that those young men and women to whom he would go with the greatest confidence for help in Christian work were those who took part in the recreation. Speaking of the urgent necessity of work amongst the masses, the rev. gentleman paid a tribute to the Salvation Army as a body, which reached men who hitherto had seemed beyond the scope of help from existing Churches.

Thé Rev. T. TIMMINS (Portsmouth) advocated prayer meetings and praise meetings as an important action in developing religious influence, and he also thought that in every large town where there were two places of worship one place should be made as grand and imposing as possible and as effectual in its ritual as it could be made, so as to take in those who were drawn in that manner; one Church should be strongly Ritualistic—(laughter), and the other as simple as the Salvation Army, to go into the highways and byeways and give the people the gospel—(applause).

Mr. G. ST. CLAIR (Birmingham) as a delegate of a Church, the members of which would not like to be committed to Unitarianism, thought the tone of the Conference had been somewhat too exclusively Unitarian, and he was glad to notice remarks which indicated that this was not really designed. He spoke of the narrowness that still lingered as between religious sects, and expressed the wish that this should be removed.

The Rev. HENRY SOLLY (London) congratulated the Conference on the success which had attended it, and he thought they might be equally congratulated on the fact that those who had arranged it had placed it upon a broad Christian and unsectarian platform. He argued that real earnest work was the surest way of developing healthy religious life. He instanced the revival in the Baptist body at the commencement of the century, which was distinctly traceable to their undertaking the work of foreign missions and sending out the noble-hearted Carey. In self-sacrificing earnest Christian effort was to be found the surest incentive to active religious life. Persecution in past times had been a great strengthener of religious life. Now where were they to look for that?—(hear). Referring to the subject of dramatic performances, when they were undertaken in a spirit of love to man, and in the spirit of grace, the work was to be commended.

The Rev. J. E. STEAD (Stratford, Essex.) insisted upon the temperance work as being an important one in Christian effort; and was glad to note the extent to which it had been recognised in that Conference.

The sitting then closed with the singing of a hymn.

THURSDAY.

The proceedings were resumed at ten o'clock on Thursday morning in Hope-street Church, Mr. C. H. JAMES, M.P., presiding. There was again a large attendance. After the singing of a hymn, and prayer by the Rev. H. E. DOWSON, B.A.,

The CHAIRMAN, in a brief speech, recommended that, as there was a good deal of business to be disposed of, the speakers should strictly confine themselves to the time allotted for each.

Professor J. ESTLIN CARPENTER, M.A., then read a Paper on "The Education and Supply of Ministers or our Pulpits.

THE EDUCATION OF THE MINISTRY.

BY THE REV. PROFESSOR J. ESTLIN CARPENTER, M.A.

All systems of professional education necessarily receive their guiding lines from the general conception of the end which they are destined to subserve. The physician, the lawyer, the engineer, each enters upon the work which he chooses as his life task through a series of studies carefully designed to prepare him for his subsequent duties. They do this in part by infusing into him a certain quantity of special knowledge, and, still more, by providing him with the means of hereafter utilising his own experience. Their chief value is that they teach him how to learn.

It cannot be requisite for me here to plead that a similar professional training is indispensable for the minister. Nor need it be argued at any length that this training must be shaped in accordance with the aim of the minister's life; it must qualify him for precisely those functions which he and no other (as society is at present organised) is to perform. It might be proper at this point to offer some definition of the scope and purport of the ministry; but about this, I imagine, however it be phrased, there can be little need for disquisition, and it seems more fitting to pass on to topics which may arouse more difference of opinion, and concerning which discussion may be more profitable. It need only be observed at the outset that the minister is in the first place a man; that he ought to lay wide and deep the foundations of exact knowledge; and that his special training must be preceded by the largest attainable general culture. In this, historical and scientific studies appear to me to deserve a large place; historical for purposes hereafter to be specified; scientific for reasons which can only be briefly noted. Not in order that the future minister may be able to undertake the difficult, but apparently popular, task of reconciling science and religion; for a study that is approached with such a preconceived aim can be of little use as an intellectual discipline; but to gain some insight into its methods of proof, to understand the security of some of its demonstrations, and to share its enthusiasm for the pursuit of truth.

In passing to the narrower range of studies for his particular calling, it must be remembered that the higher part of the minister's education lies outside the teacher's hands. He who is to quicken the souls of others must first have opened his own to the touch of God. The communications of the spirit are not to be embraced in any course of critical investigation, or distilled by analysis out of any books. This learning comes not of hearing lectures, but of grace. Of these inward mysteries the education for the ministry cannot take formal cognisance. No college can offer to its inmates the insight of the seer. The genesis of faith and hope and love is not among the tutor's functions. It is, indeed, his privilege to welcome and foster them; it is the responsibility of his position that he can starve and chill them, though he cannot create or revive them; but the life of devotion, the depths of piety, the springs of affection, are not at his command, and to open the blind eyes and unstop the deaf ears is reserved for a loftier power. Yet even in the schools of the prophets, we may suppose, some kind of training was imparted, and if the secrets of the soul are in a higher keeping, the guidance of the mind may be assigned to the teacher as his proper sphere. What, then, must be the landmarks of his endeavours?

It cannot, at the outset, be too earnestly enforced that no scheme of college instruction can possibly do more than map out ground which the student must himself traverse and retrace again and again. No mistake can be more fatal either for congregations or ministers than the assumption that the years of college labour form the student's complete equipment. They can only teach him how to use his weapons; he must forge and wield them for himself. He learns much before he enters a pulpit that he will assuredly soon after forget, though he may have for special purposes a few years later to acquire it all over again. The problem is to minimise these superfluities, and withal enable the future minister to make his whole subsequent career a continuous and never intermitted education; for it is essential to bear in mind that,

as Bossuet said two centuries ago, "preparation for the priesthood" (and the remark of course covers the ministry) "is not, as some men think, a matter of brief study, it is a life-long training." Now, it was a maxim of one of the greatest teachers of our century, the late Prof. De Morgan, that education ought to include something of everything, and everything of something. I may not pause to unfold or discuss this pregnant remark; but if I shall seem to lay out a wide field which will embrace something, if not of everything, yet at least of many things, it must be understood that the everything of something is not forgotten, though it is of necessity left to the student's aptitudes and tastes. More important is this further qualification. Ought we not to recognise that the ministry, under existing social conditions, contains within itself at least two distinctly marked types, though they continually tend to approach each other, and some strong men can unite the two? Is there not the ministry of thought, and in its lower form of scholarship, and the ministry of practical philanthropy? Do we expect the same services from the one as from the other? And should not any systems of education be sufficiently elastic to give tolerably free play to the faculties that lead to either, at once by supplementing and invigorating the weak, and at the same time by opening the lines of development to the strong? Must we not beware of insisting on a too uniform adoption of the same courses of study by all alike? If we desire to cherish individuality and promote independence, ought we not to recognise diversities of gifts and varieties of ministrations?

Be this, however, as it may, the ministry of thought and scholarship on the one hand, and the ministry of public work on the other, have one supreme function in common, though it is quite possible that in some future readjustment of the church organisations of this country a third order might acquire prominence, viz., the ministry of utterance. All ministers, whether their contribution to the welfare of their fellow men be through the pursuit of truth, or by the amelioration in some form or another of human wrongs—all ministers must pray and preach. The one duty which cannot be omitted is the persistent and regular endeavour to nourish the religious life of the community in which they live by public speech concerning divine things. Whatever else they may do or leave undone, this they must do, whether well or ill. That they should do it well is above all things to be desired, and to this end must their training be largely directed. I pass by here (though it is of no small account) the lesser arts of speech, of composition, and delivery, in which perhaps more help might be given than is usually offered, to deal at once with the weightier matters on which all teaching must be founded. In the first place, the great change effected in the bases of belief through the surrender of the external authority of a church or a book, throws more stress than ever on the study of the springs of the moral and religious life within the soul. He who would persuade others must first have attained definite convictions himself. He must know their rational ground, he must have clear ideas of the power of the understanding to frame and sanction beliefs concerning things transcending sensible verification. He must recognise the weak points, the difficulties, of his own arguments, and the strength of his opponent's. He must take his stand, as far as possible, not only on the incommunicable experiences of his own soul, but on the lines of thought and feeling common to all, or at least to many, men; that the structure of faith which he raises may seem no airy and unsubstantial fabric, but a veritable temple of the living God. The study of philosophy and the grounds of belief might well include also some insight into what may be designated religious psychology. The lives of the Saints of all Churches contain innumerable records of spiritual crises, of the processes of their interpretation, of the trusts erected on them. The meaning and the validity of these, the student should learn approximately to comprehend, to test, to weigh. The severe rationalist is disposed to brush them all aside at once with the contemptuous phrase "illusions of self-consciousness," because they do not come within the lines of his own formulæ; but a wider sympathy (for which I shall plead directly in a similar connection) will correct this narrowness, and

lead to a perception of deeper affinities than are at first suspected. This is particularly the case with a branch of thought closely allied to the philosophical studies just named, though commonly treated with scanty courtesy, viz., mysticism. Mysticism is not peculiar to any one Church, or even to any one religion; it appears in many. It may almost be said to represent a certain permanent and universal element in the human mind. So far is it from being the dream of a few amiable enthusiasts or misguided devotees in the past, that it is receiving fresh expression in the present age from many sides, for the doctrines of the unity and order of nature afford it a powerful intellectual support. Our current poetic literature is deeply tinged with it; and the boldest scientific atheism and the positive philosophy have alike sought its alliance. Towards the forms of emotion awakened by the facts of the universe and of life, and the perceptions connected with them, the student must play no Gallio's part; he must learn their seemingly unintelligible speech, and reckon with them.

But the intellectual convictions born of philosophy must be reinforced, extended and quickened by the careful culture of the historical aspects of religion. Foremost among these must, of course, be placed the study of the Bible. It may be well that this should be supplemented by the investigation of the records of other great faiths, but this at least is indispensable. Much might be here said of the changed conditions of this study; it must suffice to make the obvious remark that it may be pursued on several lines, and with various gifts. It is one of the misfortunes which the Bible has suffered at the hands of Christendom that its interpretation has until recently been relegated to professional castes among the Churches, and that no unconsecrated hand was permitted to touch the sacred page. But those who reject the plea that a supernatural revelation requires supernatural guardianship, must desire to throw open the literature of religion as widely as possible, and invite laymen, as well as ministers, to seek the highest technical scholarship, and expound the books of Hebrew faith with the same minute care which they would bestow on the dialogues of Plato or the discourses of Gotama Buddha. On the other hand, is it of necessity that all ministers should possess this scholarship? Is it not well here to recognise that for diversities of future operation there should be diversities of preparation? That some men should always pursue the laborious ways of Biblical learning is no doubt essential. The entire comprehension of the Bible requires the contribution of innumerable minds, familiar at once with the minutest niceties of philology and the ever-changing forms of human interest; but the knowledge of the original languages is surely not necessary for all, and too often imposes on the student a burthen which he is ill fitted to bear, and is thankful on his release from college discipline to throw off. It is not impossible, even without this knowledge, to impart some insight into the meaning and methods of textual criticism; and the far more important questions of historical criticism depend upon it only in a remoter degree. With these, indeed, all students must be acquainted. In outline, at least, some scheme of the meaning of the Bible as a whole, or perhaps separately, of its two great constituent parts, the Old Testament and the New, must be presented to them. They must understand the reconstruction of the rise and development of a religion, the growth of its institutions, the character of its polity, the significance of its manifold literature. They must drink deep of the wisdom flowing from the pure heart of Christ, if they are to convey his message and infuse his spirit; they must learn, as far as possible, to disentangle the manifold strands blended of contemporary expectation and of the believer's retrospect, which have been inwoven in the Gospel narrative; they must follow the track of the truths committed by the Teacher to his followers, and comprehend the forms which they assume in the different types, national and legal, universal and spiritual, philosophical and transcendental, connected with the names of Peter, Paul, and John. Nor must they pause here. The investigation of the Old and New Testaments, rightly conducted, will reveal to the

student modes of religious life far different from his own. He will find there conceptions which he has far outgrown; he will also find conceptions so high above him that he will strive in vain throughout his whole life to realize their full meaning. Within this range he will discern many variations of spiritual altitude; he will see the scattered hints, the fragmentary utterances, the snatches of argument, upon which systems of doctrine have been reared, and churches founded, and the beliefs of men centred with passionate conviction engaging the whole forces of their being. Of all this he must take account; and the study of the origins of our religion in the Bible must be continued through the development of the mighty organisations of Christendom. By this I mean more than the political history of institutions, such as the Papacy or the Anglican establishment, more than the survey of the social and moral influences which they have exerted upon the nations amid which they were planted, more than the rise and decline of particular doctrines associated with specific Churches, Catholic or Reformed, Orthodox or Free. These are all necessary, but something more is wanted. Rather is it the different types of the spiritual life presented under varying forms by successive ages, countries, creeds, that must occupy the student's attention, the elements of human experience out of which they have grown, the specific needs to which they correspond. It is one of the perils of rationalism that it can with difficulty look with intellectual respect on any other forms of thought and feeling than its own. But it ought to be one of the endeavours of the ministry of the Free Churches to sympathise with faith and hope which may seem steeped in error, and yet, being wrought into the religious life of Christendom, may still thrill and vibrate at this hour. No man, says Goethe, really knows his own language till he knows another also. This is no less true of religion. Not till we have endeavoured to live in the spirit of a religious life different from, nay, perhaps antagonistic to, our own, to penetrate into the inner experiences of which its doctrines are the imperfect and symbolic expressions, can we possibly learn the strength and meaning of beliefs which, when tested by reason and conscience, seem absurd or even immoral, and yet feed the noblest devotion, and sustain the most heroic sacrifice. This is the complement, at once historically and spiritually, of that religious psychology of which I have spoken. If we would comprehend the power over life of the vast schemes of doctrine and polity which Christianity has produced, it is in this direction that we must look for them. And he must be presumptuous, indeed, who can rise from the great books of the Christian consciousness, from the records of its piety, from the testimony of its saints, with the conviction that they are only chapters in the "tale told by an idiot; full of sound and fury, signifying nothing."

Thus far I have dealt with matters which by common consent have formed part, in more or less completeness, of every scheme of education for the ministry. The difference lies in the modes of treatment; in the principles which shall guide the student's inquiries, in the method of dealing with the questions of philosophy, of criticism, of religious doctrine and devotion which he will encounter. I cannot think, however, that these subjects, extensive as they are, exhaust the whole field of preparation. The preacher who enters on his work with this equipment is apt to look back with wonder, and perhaps with discontent, that the things which he has learned at college with so much labour are of so little use to him. He cannot discourse perpetually of the last theory of the composition of the Pentateuch, or be for ever exposing the imperfect logic of the materialists. The fact is that he is confronted with life, and life is the one thing which he does not yet know. But the changed conditions of preaching declare emphatically to the minister that this is the one thing which he must know. The time is past when the preacher's duty was supposed to be discharged by the exposition of the scheme of salvation in every sermon. As soon as the profession of particular doctrines ceased to be regarded as of chief importance for acceptance with God, the stress of preaching tended to pass from dogmatics to the moral and spiritual energies. To ennoble character, to elevate conduct by inspiring great purposes, and linking the inner

forces of the soul with the divine organisation of the world, becomes one, perhaps the foremost, of the preacher's aims. By the public worship which he leads, he has to help the men and women round him to go on unto perfection. He has to show them where to find strength in their trials, rest amid their agitations, guidance in their perplexities. And these are just the things he has not learned, or has only learned in a limited degree. Now it may be true that the only way to possess experience is to get it; but it is precisely the drawback of this process that it demands not only teachableness, but time, the one commodity of which the young minister has none to spare. I wish, therefore, to propose to the fathers and brethren of the Churches the possibility of presenting some kind of view of the requirements of the Christian character in the diverse phases and relations of modern life. I have spoken already of its different types as they emerge from different dogmatic bases; I desire now to speak of it as it appears in the actual circumstances of our daily existence. To write a new *Imitatio Christi* for the nineteenth century is, no doubt, a task of extreme difficulty, but that is no reason why it should not be attempted. The study of contemporary pulpit teaching of many schools of thought, and the culture of dramatic imagination by the highest works of fiction, are aids which the student may privately employ; but it might be possible to throw such materials into a more systematic order. Those who know anything of the Catholic books which serve as guides to the spiritual life, and as manuals to confessors, will perhaps comprehend what it might be wholesome to adopt, and what it will be imperative to avoid. The exhibition of the grounds and manifestation of specific virtues, the analysis of specific temptations, may be made to rest upon heroic example or sincere avowal, for which history and biography furnish abundant materials. Nor need the skilful teacher degrade his portraiture to the level of a collection of wax-works, or the specimens of a pathological museum. I cannot but think that the popularity and effect of such a book as Law's "Serious Call" were partly due to those incisive characterisations across every one of which was written "know thyself," "thou art the man;" while the applause which followed the recent appearance of the little volume on the duties of women, by Miss Cobbe, indicated that there might be ample room for corresponding treatment of the duties of men. And if these be fit subjects of speech to the public at large, why are they to be excluded from the training of that public's teachers, unless it be on the poor plea that it will add a fresh risk to the possibility that they will turn out prigs?

Under peril of wearying your patience this topic must be pursued yet one step further. The minister must learn to know life; but life is not only individual, it is also social. He is to preach the kingdom of God; and the kingdom of God, as Jesus announced it, has been described as an immense renovation and transformation of society. Is it less so now? Can we, any of us, believe that if Jesus of Nazareth were to become, as Theodore Parker said, Jesus of London, he would be content with what he found? The same message must yet be proclaimed, and it still receives the same interpretation, an immense renovation and transformation of society. But do we all understand what society is? Is it not the fact that we have only recently arrived at the conception of society as a whole, at the thought that it has a history, a life, a unity, of its own? Must not any effort for its amendment be in danger of missing its end, or at least of involving an unnecessary expenditure of strength, when the forces against which it is aimed are only imperfectly understood? Who can contemplate, for instance, the immense energies of English philanthropy without grief at the apparent poverty of the result? Yet do we not feel a secret conviction that the cause of failure lies not only in false estimates of the magnitude of the evils and the adequacy of our resources, but also partly in ignorance; and is not the lack of knowledge chargeable, first of all, upon those who have been entrusted with the greater share in the direction of the nation's goodwill? This is but one of the numberless instances which present themselves at every turn. What of the bases of law, the real cha-

acter of its obligations, and the limits of its rightful application; what of the treatment of wrongs, the resistance of injuries, the place of war in a civilisation that aspires to be Christian; how are we to reconcile the police-court and the barrack with the Sermon on the Mount? What of the whole industrial scheme of our society, its competition, its accumulation of wealth, compared with the ideal presented in the New Testament? Is it wonderful that the weary and suffering in our large towns should be alienated from a religion which seems to promise for them so much, and to perform for them so little? And if these difficulties confront the young minister as soon as he enters the homes of the people, and are urged on him by the men whose ear he is most eager to gain, is it not desirable that his previous training should include some delineation of the constitution of society, some synthesis of the forces which make it what it is, some forecast of the lines upon which all efforts for its improvement must be laid?

Such appear to me to be some of the main themes for consideration in all plans for the education of the ministry. I have named only those topics which can be treated more or less effectively in the college courses, or the private study, of the future preacher. Of the great supplement to such education which might be provided by the combined benevolence of congregations and of senior pastors, who should offer to the younger brethren that initiation into the actual work of the ministry which life alone can afford, time forbids me to speak. It must suffice to point out, in conclusion, that the ultimate character and efficiency of the ministry must rest with the congregations who supply the men, and whom they afterwards serve, rather than with the colleges which train them. To this free conference it has not seemed desirable to submit any denominational statistics; we have assembled rather to consider principles than to discuss sectarian details. Now, the causes which are likely to increase or diminish the supply of ministers are, to a large extent, those which lead to the growth or decline of religious life among the Churches, which have already engaged the attention of this assembly. It must be in the last resort with them that the duty of meeting their own demands, and the proportionate demands of the community at large, will rest. It may be in part a matter of professional status and remuneration. Men will not adopt an occupation which does not offer them a reasonable chance of making a livelihood. But this is, at any rate, a small part. The needs of religion have always been found in the long run to triumph over those of appetite or fashion. Where faith and love are strong, they will not fear hard work and scanty pay. The future of the Churches can lie but in one place—with themselves. It is for the ministers who preside over them to seek out amongst the young those most fitted by natural gifts for this high charge, and encourage them by their sympathy, and by inviting their participation in simple preparatory works. It is for the laymen who constitute those Churches to withdraw obstacles, to relinquish projects, however cherished, which might interfere with this election. Fathers, count it an honourable calling for your sons. Mothers, rejoice when for this service they leave the dear home circle. Nor is this all. It must be yours not only to remove difficulties, but actively to promote the supreme choice. Interest yourselves in the religious education of your children. Cultivate in them habits of private devotion and of public worship. Inspire them with admiration and reverence for all that is heroic in unpopular witness to the truth, all that is sublime in unflinching adherence to conviction, all that is saintly in the self-sacrifice of love, and then the future of the ministry will not be doubtful. Creed may change, and beliefs be shaped anew. Institutions may decay, and the needs from which they sprang may create other forms to meet the old wants under fresh circumstances. But the joys and sorrows of men do not change; their hopes and fears do not decay; their weakness will still cry aloud for support; their strength will ask for direction, and still will there be found souls who will stand in the presence of the Lord and, trembling at their own boldness, answer, when the divine voice calls

"Whom shall I send?" "Here am I, send me!"

The Rev. HENRY LEBSON, M.A., in opening the discussion, agreed with the reader of the paper as to the importance of ministers understanding political economy and similar subjects. It would be a very good thing for ministers generally to make themselves thoroughly familiar with the kind of thing they would have to encounter when they came in contact with the hard-headed working men of our towns—(hear, hear). For instance, to be able to explain to working men what were the true principles of wages would be a most important service for a minister to undertake. He thought there was one way out of the difficulties pointed out by Professor Carpenter. Their ministers had to make their own way, to find out their own work, and to do their work independently of any help whatever. He did not know why it was that ministers met with so little help from others, but he believed that independence of character, together with a thoroughly Christian spirit, would go very far to make a new way for the ministers, a way which would be thoroughly effective in reaching the hearts of the people. Whatever method a man found good he ought to adhere to strictly in the lines of his own simple conviction. The more in earnest the ministers were, and the more they felt themselves able to rest upon that religious object they set before themselves, the more would they have the sympathy of the people, and great good would be the result—(applause).

The Rev. C. HARGROVE (Leeds) said the duties of a minister were two-fold, viz., those which he had towards his congregation out of the pulpit, and those which he had towards them in the pulpit. He advocated a thorough apprenticeship to the work of the ministry, quite independent of the training which the student obtained. If they could give a young man a term of say one year, or even six months, in some Church under an older and experienced minister, it would be a very great gain to the younger man and not a little help to the elder—(hear). Then with regard to the duties of ministers it should be borne in mind that what was interesting to ministers had very often no attraction whatever for their congregations. For example, the people, as a rule, did not care at all for the subtleties of biblical criticism, which did not all affect the difficulties of their daily life. What they wanted in the pulpit was to understand the hearts of men, what they were thinking about, and what were the trials of their everyday life, to be able to sympathise with them and to give them the help and consolation they required, and the power of doing this was what the professors in the colleges should strive to impart to the students under them—(applause).

Mr. JAMES HEXWOOD spoke in favour of modernising the system of education, of diminishing the quantity of ancient learning taught, and increasing the quantity of science. By the latter change a minister would be able to make himself interesting to a larger body of his congregation. He had for instance followed Professor Henslow through Kew-gardens, and heard him discourse with the knowledge of a master on botanical subjects, and it would be a great advantage if a man like his friend Mr. Crosskey were to take a body of Sunday scholars to a Museum, even if it were on a Sunday—(hear). This was a great time for the revision of the Scripture texts, and he thought that as they were going to have a revised Hebrew text, there was no necessity for young men to be specially trained in Hebrew. What men and women wanted to know was how they might be made better and happier, and they did not care about the differences in particular words.

The Rev. F. SUMMERS (London) said he had had no special training himself, and his view from experience and observation was that preaching was useless unless a man had the inward call. Sometimes training spoiled a man—(hear). One essential, in fact the greatest essential, was the prayerful and devotional spirit.

Mr. HARRY RAWSON followed with a Paper on "Ministers' Stipends and Augmentation Funds."

MINISTERS' STIPENDS AND AUGMENTATION FUNDS.

BY MR. HARRY RAWSON.

About eighteen years ago my excellent and valued friend—the late Mr. Robert M. Shipman—frequently called attention to the inadequate remuneration of the ministers of the Unitarian and other Free Churches of England. His active brain and earnest sympathies supplied the

ideas and suggestions which, under his guidance, I threw into the shape of correspondence with ministerial friends and communications to the Press. He also introduced the question, in lucid and persuasive speeches, at several meetings of the Provincial Assembly of Lancashire and Cheshire; and invited a large number of laymen, from different parts of the country, to a social meeting in the Memorial Hall, Manchester, when an animated discussion ensued. His liberal purse furnished all the funds required in this unpretending but useful agitation. I say "useful," because it elicited a number of valuable facts and suggestions; and that some permanent good resulted from it is presumable from one fact alone, viz., that whereas I could at that time count on four fingers the stipends reaching £500, I cannot now reckon them on all the fingers of both hands.

But when I acceded to the request of the Conference Committee to take up this important question on the present occasion, I resolved to make my inquiries at once more extensive and systematic than had ever before, to my knowledge, been attempted. In addition to the matter of stipends, I deemed it advisable to seek for the fullest information attainable as to the existing means—by funds, endowments, and societies—for augmenting the incomes of "poor and deserving ministers of the gospel," and for aiding them and their families in other ways.

In the first place, I despatched to every Unitarian and other Free Church minister in charge of a congregation in England, Wales, Scotland, and Ireland, a circular, asking for replies to a number of questions as to income, place of education, length of service, the mode in which the church funds were raised, and so on; enclosing a form for the answers he might be kind enough to supply, and an envelope addressed and stamped—of which a copy will be found in the appendix to this paper. The number posted was 284. Most of the replies came back with great promptitude, evincing much kindness and confidence. I have received in all (a most satisfactory response) 258. In some forty to fifty cases I was favoured also, in addition to the official paper (if I may venture so to call it), with letters containing a mass of information, minute, varied, and valuable—with numerous particulars (some of them sufficiently painful), many excellent suggestions and recommendations; and most generous offers of any supplementary statements that I might require. To all these, my respected correspondents, and to the thirty-eight friends—mostly laymen—who not less readily furnished answers to my inquiries as to Augmentation and other Funds, I now offer, collectively, the grateful acknowledgments that it has been impossible to make in every individual case. From the sources thus indicated I have compiled the following tables, which will also be found in the appendix.

- The districts whence the answers have come.
- The colleges, and other academical institutions at which the ministers have been educated.
- The university degrees, or literary and scientific distinctions they have earned.
- The number of years up to this time spent in the ministry.
- The number of settlements in which they have been engaged.
- The official designations of their chapels.
- The stipends they receive, including value of parsonage, contributions in aid from Missionary Associations, &c., but not including grants from Augmentation Funds.
- The geographical distribution of stipends under £100; and of those of £100, but under £150.

Anxious, as far as possible, to respect your limitations as to time, I shall make only the briefest reference to any of these tables save the one marked (g).—On table (b) (compiled from my letters and from the "Unitarian Almanac") I remark, that of 288 ministers on active duty, 24 report themselves as prepared in schools, by ministers, or by private study and tuition; whilst 57 others give no return as to the place of their education.*

On table (d) I find the interesting fact that

* I observe in the "Congregational Year-book" a list of Congregational ministers in England, from which it appears that of 2,036 ministers, 549 are not described as having had a collegiate training. Of this class our statistics indicate a somewhat larger proportion.

nine faithful men have spent over 50 years in the service, viz.: three of 50 to 55 years; three of 55 to 60 years; two of 60 to 65; and there is one veteran of 66 years.

I now return to table (g), which I must, if you please, consider in detail, as it forms the basis of most of the statements and suggestions which it is my duty to submit for your consideration. This return shows that there are—

45 stipends under £100	
56 stipends of £100 but under £150	
70 " 150 "	200
33 " 200 "	250
10 " 250 "	300
10 " 300 "	350
10 " 350 "	400
6 " 400 "	500
13 " 500 and upwards.	

I estimate the total income of the 253 returns in which this item is supplied to be £46,543, which gives an average of about £184.

When one considers what privation is implied by forty-five stipends under £100 a year, and fifty-six which, though reaching this humble figure, yet fall short of £150, one desires to look narrowly into the several cases to seek what particulars they disclose. I find several instances where intelligent and excellent laymen are keeping open—for a pecuniary acknowledgment which hardly defrays their travelling expenses—chapels too impoverished to maintain a minister; and which, but for the surrender every week-end of hard-earned leisure, must inevitably be closed. There is another case where, for a nominal consideration, the active and laborious secretary of a popular educational institution gives up his Sunday rest to preach to a small but faithful band. Yet a more remarkable illustration is contained in the following quotation from a letter:—"Mine," says the writer, "is a peculiar case. There has been no regular preacher here for more than forty years; and I have kept the Unitarian chapel open for services every Sunday, with few exceptions, for all that long time. The only salary I have had has been £5 annually from Jones's Fund. I am half way through my eighty-third year, and have to work hard at gardening when weather permits." And this worthy man concludes with the following suggestion:—"My impression is, that we had better sell our chapel, and give the money it would bring to the British and Foreign Unitarian Association. It's only a waste of money and time going on in our present position. It is a hopeless case." Supporting himself mainly by non-professional engagements is an excellent man, who, for about £30 per annum, officiates at four places of worship in the course of a month. "On Sundays," he says, "between two churches I walk a distance of eleven miles, preaching at each place of worship. The alternate Sunday I walk between the return journey a distance of thirty-four miles, ministering twice each Sunday. Thus you see that, in the course of a month, I walk ninety miles; preaching twice each Sunday for the pittance I receive."

But besides self-sacrificing laymen there are ministers who, after surrendering their professional vocation, have retired into country districts for a restful old age, and who have in pure kindness, or for the merest acknowledgment that a decayed interest could supply, again undertaken pulpit duties; and are keeping together, by their ill-requited services, a little society that else must speedily expire. One case there is of a peculiar and most gratifying kind, in which a few pounds a year are accepted as a nominal stipend, but really to be expended eight or ten fold in a ministry conceived in a spirit of noble self-sacrifice; and in which culture and leisure and wealth are devoted without stint, and with a zeal truly apostolic, towards the moral and spiritual welfare of a poor population in a dull manufacturing town. But, alas, there is a large number of instances where private resources and arduous labours are not thus found in happy combination.

With respect to the localisation of the forty-five stipends under £100, I find that (Table k)

4 are in Ireland.	
14 " in Wales.	
11 " North of the Trent in England.	
16 " South " " "	

Of the fifty-six which reach £100 but are under £150,—

1 is in Scotland.

14 are in Ireland.

1 is in Wales.

18 are North of the Trent in England.

22 " South " " "

Several of the most unsatisfactory of these miserable stipends are found in a group of churches in the South of England and in Wales, the congregations of which appear to have parted with almost every spark of vitality. It is, perhaps, a sanguine hope that they can ever be so far revived as to supply a tolerable living to the occupants of their pulpits. A serious question thus arises whether, if some provision could be made for their ministers, and the chapels disposed of, the interests of religion would not be thereby consulted, and some worthy men be removed from a position depressing and irksome in the last degree. Very sad are many of the cases reported to me from Wales. In the whole of the principality I can hear of but two stipends of £100 and upwards. I am informed that payments in kind are not infrequently made, which, in some degree, help a shadowy income. But a new source of privation threatens many excellent pastors in this way,—that whereas they have hitherto supplemented their resources by school-keeping, there has of late been an increasing tendency to send to large educational establishments the children of the rich, whilst those of the poor are being absorbed into the Board schools, now finding their way into even the remotest parts of the country. One minister of twenty-three years' service—all in one charge—receives £26 per annum; two others, after eighteen and twenty years respectively, are paid £30 each—these gentlemen are alumni of a well-known college. One, who was a student at the same institution, and subsequently at yet another, and who holds a University degree, receives £75; and another, a Master of Arts of a Scotch University, is paid the stipend of £50. These cases, distressing as they are, I give only as samples of a large class. In the South of England (as we have seen) there are sixteen congregations, which raise stipends of less than £100 each. Here one of the main causes of decay has been that the tide of emigration to the larger centres of trade has carried off the young and enterprising, leaving their unfortunate ministers

"Bound in shallows and in miseries."

Here, too, in these rural districts, as in Wales, many of the more learned divines kept boarding schools, or, as they were commonly termed, academies—doing an invaluable work in the promotion of liberal education, when the Universities were closed against all dissenters from the national Church. Thus furnished with their chief means of support, they were "passing rich on forty pounds a year," their accustomed professional income. Their congregations, therefore, anxious not to waste their resources, paid their pew-rents on the scale of a judicious economy. But when the tutor lost his pupils the minister became dependent solely on his stipend, which, however, displayed no undue haste to meet the new requirements, but remained steadily attached to the old standard.

Another prolific cause of the failure of the present and some former generations, reasonably to recompense their religious teachers and guides, is the vicious system of relying exclusively on the foundations bequeathed by pious forefathers. Here is an illustration:—"The congregation contributes nothing to my income. The endowment comes from a farm, and is £150, when I get it. I keep a school, or I couldn't live." Another, where the minister's income is £231, including parsonage, the endowments are £340. About £20 a year is the produce of congregational zeal. These endowments are like a "dead hand," paralysing all present effort. It seems literally true, in some instances, that the churchyard rather than the church supports the ministrations of the place. A frequent form of congregational parsimony is developed in this way. A parsonage, or other endowed property, gets out of order. The treasurer of the congregation calmly deducts the costs of repairs from the inadequate stipend of the minister, and this whilst the members give not a tithe of the income derived from their ancestors. In one instance, most of the endowments were left to the minister; but they were appropriated years ago for cleaning, lighting, &c. A correspondent

remarks:—"I wish I could convey to you the strong sense I have of the corrupting influence of these old endowments when (as is common) they flow through hereditary channels, and the trouble they have prepared for ministers who seek to exercise an independent and spiritually powerful ministry. The love of patronage they foster in some, the servility they breed in others, constitute a real and often a fatal hindrance to true growth." At times there is a want of honourable consideration towards ministers, which is lamentable to contemplate. Instances are supplied to me where agreements to pay a given stipend are entirely disregarded, and remain unfulfilled. Often, too, there is a censurable lack of punctuality in the payment of the stipend, and who does not know how seriously the inconveniences of a limited income are aggravated when uncertainty prevails as to the receipt of it? The treasurers are often, it would appear, merely the bankers of the church, and decline to pay a penny over what they have actually received, and, of course, the minister suffers thereby. It would seem that the same cause of just complaint is given on the other side of the Atlantic, for a minister there remarks, in one of the newspapers:—"If I should tell how my salary is allowed to run on; how I have borrowed money at eight per cent to keep from debt while the church was owing me; how, in a recent collection for a poor missionary church, I was obliged to give over one-third of the entire amount to make up the required sum; you would think that somewhere in this great city there was something wrong." In a strictly business spirit, one treasurer, I learn, compels his minister to pay five per cent. out of his pittance of £70 per annum for the collection of the pew rents; and another minister generously contributes to his own stipend, in order that it may be sustained for the benefit of his successors. I have heard of a transaction which did not redound to the credit of either party. A minister applied to a fund for a grant, which, however, it appeared, could be made only where the salary was under £100. His income being exactly £100, it was arranged that his congregation should pay him £1 less than that amount. The benefaction of £5 was then obtained; whereupon the astute worshippers dropped the stipend to £94, on the ground that their minister would still receive, with the new contribution, the £99 which he had expressed his willingness to accept from them!

I am gratified to learn that, in several quarters, these intolerable evils have compelled increased attention to financial matters on the part of certain congregations. In a number of chapel reports kindly sent to me from various parts of England, the accounts are presented in a form which leaves nothing to be desired. From Ireland, too, I have received several valuable documents of this kind. The Presbytery of Antrim has issued some admirable suggestions on this subject, accompanied with model forms for keeping church funds which, for simplicity of arrangement and fulness of detail, are highly commendable. Everything ought to be done that is feasible to diffuse accurate information among religious societies as to their secular affairs, so as to attract the interest of every member to the condition of the common funds.

I cannot leave this part of my subject without earnestly asking your attention to one prolific cause of dissatisfaction, weakness, and decay. I allude to the extraordinary haste, the defective information, and the general want of prudence with which the congregations sometimes elect their spiritual pastors and guides. A couple of sermons or so, and the important selection is made! An ill-assorted match ensues—"married in haste," both parties "repent at leisure." "We ought," says a valued correspondent, in referring to this point, "to be so thoroughly organised ecclesiastically, whilst perfectly free theologically, that no one could enter our ministry without a recognised qualification any more than he could enter the medical profession; and we have suffered, and are suffering, serious loss for want of such an understanding." Unfortunately the Free Churches pay, as is perhaps inevitable, a certain price for their liberty of action. They have no elaborate apparatus for sifting the qualifications of their candidates. In this respect they differ from every other religious body with which I am acquainted. We all know

what the attitude of the Roman Catholic Church is in this matter. In the Episcopal Church of England the Bishop—in the Scotch Church the Presbytery—with the Methodists the Conference—are severally charged with the duty and responsibility of assessing the competency and character of an aspirant for religious work in their communion. Among the Congregationalists and Baptists, as I understand, at least a double and a weeding process takes place—first, the Church, *i.e.*, the communicants, and, secondly, the congregation, deliberates and decides. As a matter of course, our Free Churches could tolerate no conceivable interference with the absolute independence of each. But this consideration renders it surely all the more expedient that the selection of a minister should be regarded as a most solemn, delicate, and responsible duty; that ample guarantees should be obtained not only that he has enjoyed a suitable education and training for his important work, but that his qualifications should be adapted to the special requirements of the congregation. A minister well fitted for one sphere may prove unsatisfactory in another. The round man should not be put into the square hole. Of course, one of the causes of a brief and unsatisfactory connection may be that a minister insufficiently appreciates the necessity of pursuing his work with system, industry, and good sense. It is, perhaps, more necessary than is commonly supposed that he should apply to his professional duties many of the qualities which make the successful man of business, who, in the first place, has chosen a line of life for which he has a special aptitude; who has served a long and painstaking apprenticeship; who, when emancipated from it, makes his work his first and paramount consideration; who tries for success in one way, and, in case of failure, then attempts another, in an energetic and enterprising spirit. At the same time, I must add, that unreasonable requirements from a minister are also a frequent source of disappointment and mischief. People demand the maximum of qualification at the minimum of remuneration. *Harper's Magazine* relates that the faculty of one of the largest theological seminaries in the United States received, some time since, a letter, in which the inhabitants of a small town in Kansas applied to them for a young clergyman to take charge of their spiritual education. The long and formidable array of qualifications which the minister must possess, and the extremely meagre salary attached to the position, threw the good doctors of the faculty into something akin to despair. After much thought, one suggested that the reply should run thus:—"The only man of whom we know who could satisfy you is our revered college president, now dead some few years, and who, having accustomed himself to heavenly food (air) could perhaps eke out a bare subsistence upon the salary which you propose." This, after due deliberation, was rejected, and the next proposal was listened to. "We know of no one, excepting the apostle Paul, who approaches to your standard of piety; he might preach of a Sunday, and get his living by sail-making on week-days." This was at length rejected, and the following reply was finally hit upon and despatched:—"We know of no man good enough for you, or who could possibly live on the salary you mention. We therefore advise you to make an effort to secure the angel Gabriel, who could board in Heaven, and come down on Sundays to preach."

Several of my ministerial correspondents have expressed their opinion that the present quality of pulpit ability is not equal to the average of former times, and that merely giving better stipends will not fully meet the case. "The labourer is worthy of his hire," says one, "and no more." Whilst, however, I think it impossible to fix too high a standard, I desire to record my impression that many of our pulpits are, at the present moment, graced with eloquence, earnestness, and culture, equal (taking the men age for age and experience with experience) with those of any previous period. I hold, nevertheless, that there is still too much of inadequate preparation and training; and that if the Free Churches are to maintain their position, they must rigidly exact the highest qualifications obtainable alike in character and in scholarship.

A few remarks may here be admissible on the different modes which prevail of raising church revenues. The method most in vogue is that of

paying a stipulated quarterly sum for one or more sittings, or for a pew. This system appears, perhaps, in its best form when, as seems increasingly the case, a very low rate is fixed per sitting—one that practically excludes none who are wishful for membership; and then a voluntary subscription list is opened, through which every one can contribute in proportion to his means, be they small or great. There is a case where they range from £1 to £25 per annum. This plan claims the great merit of elasticity. One minister writes:—"We place our reliance entirely on voluntary subscriptions. Since we adopted them, and abandoned pew rents, our income has nearly doubled." I do not observe any extension of popularity for the offertory, pure and simple. Indeed, I suppose there are not more than two or three instances where it is maintained as the sole means of support. In a number of cases it has been found necessary to supplement it by subscriptions, so as to correct its inconvenient fluctuations, and to secure a fixed income for the minister. It is charged against it by some that it tends to isolate a congregation from general sympathies and interests; and that when an offertory is devoted to an external object, it extorts perhaps three-fourths the amount from the minister. Of course, if the congregation rose to its duties by adequately augmenting its contribution for the special occasion, this hardship would not be inflicted. But, practically, the bags are not then made exceptionally productive. In several letters I find sentiments corresponding more or less to the pithy remark of a correspondent who says:—"I emphatically condemn the offertory. It is too good for ordinary human nature."

Leaving this branch of my subject, I now proceed to that of augmentation and other funds. I have compiled a series of tables from the valuable information courteously supplied by numerous friends, exhibiting the resources now existing for supplementing the stipends of ministers, making provision for their widows, assisting them in the education of their children, and also for the aiding of young men in the prosecution of their studies for the ministry. These tables, and a number of descriptive notes on the history and constitution of these funds, I reserve for my appendix. I must disclaim all pretence to entire accuracy, though I have spared no effort to make these returns as complete as possible. They are as follows:—

- (1) Funds for augmenting ministerial stipends.
- (2) Funds for widows.
- (3) Funds for aiding students for the ministry.
- (4) Funds which contribute to some or all of the foregoing and kindred purposes.
- (5) Funds supported in whole or in part by annual subscriptions.

It is impossible to withhold the expressions of one's admiration for the generous consideration and substantial beneficence implied by these tables. A similar illustration of kindly interest in the comfort and welfare of their ministers and families is displayed by the Congregational body, in whose "Year-book for 1882" I find about thirty societies or endowments, established to supplement insufficient stipends, and for other equally meritorious objects. Yet I, for one, cannot but regret that, from any cause, so vast an amount of eleemosynary aid should have been called forth for an order of men whose education and social position, and the nature of whose services to religion and society ought to have secured them an absolute and dignified independence of charitable aid. The question presents itself,—would such measures have been required had every recipient of their counsel, instruction, and sympathy competently assessed the extent of his individual pecuniary obligations towards them?

This imperfect appreciation of the claims of the ministry is not peculiar to the Unitarian and other Free Churches. It is by no means

"A fee-grief due to some single breast."

It is the opprobrium of all Churches,—Orthodox or heterodox, Established or Dissenting. I have reason to believe that in the Baptist Connexion the average of stipends is under £150 per annum. According to the last report of the "Baptist Union Pastors' Income Augmentation Fund," no fewer than 186 churches have sought its assistance, and 179 have been helped. No pastor is eligible for a grant whose income

reaches £150, and the larger number receive less than £100 per annum. During the last seven or eight years I have no doubt that some improvement has been effected in the incomes of Congregational ministers; but in the official year, 1873-4, the conference of deacons maintained that "no minister ought to receive a smaller stipend than £150, and that in cities and towns there should be a proportionate increase." But of the 1,527 Congregational ministers then in actual charge of pulpits, there were 668, or rather more than 43 per cent., whose professional income was below £150. The same low scale of—not remuneration—but say of acknowledgment, prevails in the Church of England. In the annual report for the year 1880 of "The Curates' Augmentation Fund," it is stated, as a melancholy fact, that "while the average stipend of the curate of fifteen years' service is but £136, there is a steady decrease of about £1 each year, until the average stipend of the curate over fifty years' service falls to the pittance, in his old age, of £100 per annum!"

Now, in all these Churches the almost sole remedial measure has been to establish societies and funds in aid of salaries which ought, from the first, to have been made adequate to the comforts of a decent subsistence. What is wanted—urgently, promptly—is, that the general estimate of religion, as represented in its public and other offices, should be materially enhanced *all along the line* of our different Churches and denominations. Certain ordinary arguments for stinted contributions towards this end should be utterly discountenanced. It is sometimes urged, for example, in extenuation of an inadequate stipend, that the minister has private means, or if he hadn't "property," he had been where "property" was, and had married a rich wife. Imagine how impertinent such an argument would appear if applied to the fees we pay our doctors, or the bills sent in by our lawyers! The fact is, there is the most pressing need for a change in this matter so radical as to amount to a revolution. "The constituency of givers has to be developed and educated," is the observation of an American writer; and he adds this salutary advice:—"Our ministers and laymen should see to it, that this subject is talked over in all the parishes, and the persuasive word spoken in the ear of those who would themselves be benefited by giving large help to the cause."

But I shall be expected to offer some practical suggestions by way of summarising and closing this too lengthy paper; and I will do so very briefly. What practical measures are immediately demanded by the circumstances of the case? Well, I confess, that in the face of existing means so copious as those presented in my tables, the establishment of any new fund requires some consideration. Undoubtedly, the stress lies chiefly in Wales, and in country districts in the South and East of England. Several of my correspondents are of opinion that, by friendly co-operation among the authorities of existing funds, there could be secured to every deserving minister a minimum stipend of £150. One exceedingly well-informed friend declares it to be within his knowledge that there are trusts south of the Trent more than equal to the Ministers' Stipend Augmentation Fund (Liverpool). With more unity of operation they could be rendered possibly yet more efficient, and able to cover every valid claim.

I am disposed to offer the following recommendations:—First and foremost, and as of the supremest importance, that we laymen should devote immediate attention to the just demands made upon us by the ministry for the invaluable and multifarious services it renders to us personally, to our families, and to society. There is needed an uprising of the general conscience in this particular, and a determination to make those efforts which, involving some conscious sacrifice, are alone worthy of the cause. Without this I have no faith in organisations for the supplementing of stipends. With it I believe the energies of our ministers would be so stimulated, and their pulpit and other powers so expanded, as to radiate a new and invigorating influence on us and on the world. Their hearts and ours would then be baptised into a fresh spirit of confidence, courage and hope, kindling an unwonted fire on the altar of our common endeavours after righteousness, piety, and truth. In the second place, as "waste not, want not,"

is a maxim of universal application, it may perhaps be suggested, with all respect, that the administration of existing funds should be scrutinised, with a view to any possible improvement. In all cases, I venture to think the rule should be inflexible,—1st, to make grants of a substantial amount; 2nd, on proved merit in the applicant; 3rd, with the requirement of a simultaneous and proportionate effort on the part of the congregation. Thirdly:—That, if possible (and I cannot despair of its being done with the entire respect for the independence of every trust), some common understanding should be effected among the various committees and managers, to prevent what may be termed “overlapping” in their operations; to see that, on the one hand, modest men lose nothing by reticence, and that, on the other, success is not achieved mainly by persevering application. Fourthly:—That as the multiplication of machinery is not always contributory to a desired end, I respectfully suggest one of these to courses, either that the Council of the British and Foreign Unitarian Association—as a central body composed of proved and trusted men representing the Non-Subscribing Churches, and holding relations of confidence with the ministry everywhere, should be requested to take up this matter as an integral portion of its functions—or that the committee of this Conference, if reappointed, should prosecute the inquiry which it has this day begun. If its conclusion be that existing resources are insufficient, then let it consider itself empowered to make an appeal for additional supplies—an appeal which, I believe, will meet with a prompt and adequate response. Wisely administered, such aid would lift a load of care from many anxious hearts, and prove “twiced blessed,”—“blessing him that gives, and him that takes.”

The Rev. P. W. CLAYDEN, of London, thought the chief comment that could be made on Mr. Rawson's admirable paper was that it was eminently creditable to them as a denomination that their ministers should be in the position described—(hear). But he entirely disagreed with the suggestion that some of the small and poor congregations should be discontinued. He hoped they would never do this, that they would never abandon a spot where they had once raised the banner of free religion—(applause). He thought the last recommendation in the paper was one that should be carried out at once.

The Rev. H. IERSON pointed out that the words in the paper in reference to the poor churches were “where they had lost every spark of vitality.” Mr. Rawson was the last man to see any church given up if it could be avoided.

The CHAIRMAN then moved the following resolution:—“That in the opinion of this Conference it is desirable that a sustentation fund be established, in addition to the fund which now exists for the augmentation of the stipends of ministers, and that this resolution be referred to the Conference Committee.” Unless something further was done than had been done so far he did not see how they could go on. What was the duty of people to those who were less fortunate in the world than themselves but to give them help? Many of their ministers had done good service in the cause of free religion, and had helped to keep up a standard of Unitarianism in England, and it would be a shame to set them aside when the fruits of their labours were now being enjoyed. He thought that the congregations generally all through the country were very remiss indeed in the scale of stipends which they gave to their ministers, and they ought to feel thoroughly ashamed of themselves, and to be shamed into doing more than they had even done before.

Mr. WILLIAM RATHBONE, M.P., seconded the resolution. He thought it was most important in making this movement successful that the committee to whom the subject was referred should go thoroughly into all the details, and ascertain clearly what sum would be required to give each minister a decent stipend, hoping always, of course, that the congregations would supplement those amounts. He suggested that the committee should place themselves in communion with the British and Foreign Unitarian Association, and ask their assistance in carrying out the scheme—(applause).

The Rev. S. A. STEINTHAL read an extract from a letter received from Dr. Vance Smith expressing a hope that something would be done at once towards commencing an augmentation or sustentation fund,

and offering to be one of a hundred persons each to subscribe £100 towards the object in view. Mr. Steintthal also stated that an offer had been made to him by a gentleman who was willing to be one of twenty to subscribe £25 a year each for five years to come—(applause).

Mr. COLLIER and Mr. SPEARS supported the resolution, which was put, and carried unanimously.

The Rev. T. L. MARSHALL moved a resolution expressing the sympathy of the Conference with the American free Churches in the great loss recently sustained by the deaths of three men closely connected with the Liberal religious communion, viz., H. W. Longfellow, Dr. Orville Dewey, and Dr. H. W. Bellows.

The Rev. P. W. CLAYDEN seconded the resolution, which was carried, and acknowledged by the Rev. HOBART CLARKE on behalf of the American Unitarian Association.

Mr. S. S. TAYLER, treasurer of the British and Foreign Unitarian Association, moved a resolution, appointing a committee empowered to call another similar Conference at any time they might think desirable.

The Rev. H. IERSON seconded the resolution, which was carried unanimously.

Mr. J. LUPTON moved a vote of thanks to the Reception Committee, and to those who had extended their hospitality to the members of the Conference. Before doing so he announced, amidst loud applause, that a gentleman who did not wish his name to be mentioned had just intimated to him his wish to subscribe £1,000 to the Sustentation Fund. He (Mr. Lupton) felt sure that this would be only one of a number of offers of a similar kind.

The resolution was seconded by the Rev. S. A. STEINTHAL, and carried by acclamation, and Mr. H. W. MEADE-KING having acknowledged the vote on behalf of the Local Committee, the proceedings of the Conference were brought to a close with singing and prayer.

[It is now well known that the donor of £1,000 is Mr. Henry Tate, of Streatham-common, London, formerly of Liverpool, the son of a late well-known Unitarian Minister.]

THE SOIREE.

On Wednesday evening a soirée was held in the Philharmonic Hall. Mr. D. AINSWORTH, M.P., presided, and there was an attendance of about 2,500 persons. Many objects of beauty and interest were exhibited, and an excellent programme of music was provided.

The CHAIRMAN, in his opening address, acknowledged the energy which the local committee had shown in arranging for the Conference, and the hospitality which they had experienced. He referred to the absence of the Rev. Dr. Martineau through advancing age, Mr. Richard, M.P., Mr. Price, and other friends; and read letters of cordial interest in the Conference from some of them. He was afraid that the very fact of this Conference being, in the first instance, somewhat initiated by the Unitarian body had had something to do with keeping some away, some that they would willingly greet as friends amongst them that night. In all these measures of social improvement and advancement somebody must begin, and as nobody else began it, they decided to begin it this year. They had had a brilliant example set them in America by what had been done there. Certainly none of them that night could regret the steps they had taken, and they could only hope that on some future occasion, when their views might be better understood by the other Nonconformist and Free Churches, they might have them amongst them, and working with them. They had not met for speeches that evening, but for social conversation and relaxation. They had had a hard day's business. Three gentlemen had a few brief remarks to offer. They all knew that in another place there was so much speechifying that they were obliged to introduce measures to curb that volubility, and he hoped there would be no necessity for taking similar measures there—(hear.) He would now call upon the Rev. H. W. Crosskey, F.G.S., to state the objects of the Conference—(cheers.)

The Rev. H. W. CROSSKEY said that everyone present would, he was sure, realise the deep and abiding joy of his heart at the tone and spirit that had characterised the meetings of this Conference—(hear)—at the broad and kindly and generous spirit with which every sub-

ject had been discussed; and especially at the fact that the one great element which had come to the front, and had awakened attention and had emphasised the meetings, had been the devout and religious spirit in which all their proceedings had been conducted. They did not meet as vain speculators only caring for problems for which no solution could be found—not chiefly desirous of opposing established dogmas and attacking received beliefs—(hear, hear)—not as men who would add yet another petty creed to the already multifarious professions of faith in Christendom; but as friends of worshipping bodies, bound together by old historic association, and uniting freedom of thought with devoutness of heart—(applause)—furnishing havens for those who might reject many superstitions as they believed, and yet retained an earnest desire to worship God, believing in that Gospel as the most potent weapon with which to meet the sins and passions of the world, and to establish the Kingdom of God. What purpose did they believe had been accomplished at this Conference? In the first place, the opinions—the intelligent opinions—of those present would be extremely diverse. Some of them would hold one theory touching the composition of the Bible; others believed that the great order of nature was the eternal miracle of God; and that anything which broke in upon that order, and was commonly called a miracle, was but legend. Others believed in theories touching Jesus Christ and his place in the rank of being, which others might reject; and some turned simply to the ideal character that his life presented; and others to certain signs and symbols that were associated with it. Some held one theory touching the Creation; and some believed that in Darwin they had a man who stood by the side of Galileo and of Newton in the history of the world—(applause). But what came from all their meetings but this? The first thing they desired was to take together the communion binding them to the Spirit of the great Master of Nazareth, and the very thing that came uppermost in their discussions was the religious life of their Churches—(hear) Wild and random words had been spoken touching the tendencies of the Free Churches of England. They had been charged with becoming Agnostic and Atheistic. Strange slanders had been flung against them; but he was proud to know that many to whom the mystery of the world is dark worshipped amongst them; and God forbid that they should drive from their places of worship one single soul that found peace therein—(applause). But they scarce need say—it was like saying that they were not thieves and liars—that those who ministered in their Churches, those who conducted their devotional work, were those whose greatest desire it was to bring the Spirit of God into the hearts of His children. Then there had resulted from the Conference a clearer understanding of the special position of these Churches. They united two principles—the one, ecclesiastical freedom with the frank expression of personal belief. Union in worship must be brought about not by artificial means, but by natural sympathies. When they asserted their freedom they did not mean that opinions were of no consequence; that an Unitarian could not say he was an Unitarian, and that because of his freedom he lost the right to profess his personal belief. Such a contention, to him, would falsify freedom. He was an Unitarian of Unitarians; and because he was a free man, and a worshipper in a free Church, he claimed the right to express his convictions. In no finite human words could they define the infinite truth of God. Neither did they consider that there was any necessity for union of spirit in worship; but of course, as in common life, sympathy must come with more or less kindred convictions, and union in worship must come from natural sympathies. They held the proof of this to be the fact that as men worshipped together they saw what things were great and what were small, and the sanctities of the Kingdom of God shining in upon them were greater than the technicalities of theological debate—(applause). Another point which was true of this Conference was that it had thoroughly established that they were one people, that these non-subscribing Churches now constituted one body, and that there was no

probability or possibility of any disunion existing amongst them—(loud applause). Some friends thought that the stress and strain of their differences was too great for unity; but this Conference had established beyond dispute the fact that they were one in spirit, one in religion, and one in worship, despite their intellectual differences—(hear). There was one word which he should be glad to see banished from their vocabulary, and that was the speaking of the old school and of the new school of advanced Unitarians, and of unadvanced Unitarians. He knew nothing of those divisions. He could not for the life of him say whether he was advanced or unadvanced, or whether of the old school or of the new. He only knew this, that he held that view of life which shone to him with a divine radiance from the pages of the gospel, and that he sought in that love of God the redemption for human sin—(hear, hear). With a world of sin and passion before them, with the great truth of God for them to follow, with His spirit in their hearts, for God's sake let these war cries of bitter debate pass away from their midst, and let them be one people, with one heart and one mind. Some people said they were of the school of Channing, others of the school of Theodore Parker, others of the school of Priestley, and others of the school of Martineau. But here, again, he knew no separate school. The religion of these men was one and the same. Who could say one word against the religious spirit of discipleship to Christ of Theodore Parker, or who would venture to say that in the fabric which he had constructed he did not believe on the foundations on which the eternal temple stood, and in the sublime self-sacrifice of himself was kindred with Channing and a prophet with Martineau—(hear). There was but one school, and just as the apostle had rebuked those who said "We are of Christ," let there be no separate cries of party amongst them any more than in all the times that were gone. They were all baptised into one spirit, the ideal of one divine life, the grandeur of one eternal hope, and the love of one most merciful God—(applause). There was only one other point that he would dwell upon, and that was the sympathy between ministers and laymen, and between congregation and congregation, which would be the happy result of this conference. Ministers knew their deficiencies perhaps better than laymen did. He knew that he could put his finger upon the weak points of his own ministry a great deal better than some of his critics; but he believed this, that the ministers who were serving this great body of Churches were men to whom their generous fellowship and help would be most acceptable, as he believed it to be most deserved. Just let them think a moment on the position of many of their ministers in lonely villages and small towns scattered through the land, where theological enmity meant social division. They had to struggle with hard poverty, and against all the powers that were arrayed against them, and they had often to hear men, who preached the very thoughts that they preached, praised and honoured, while they themselves were only treated as saying things which were matters of course. They were often leading lonely and unfriended lives, and they deserved the kindest and heartiest sympathies from the great body of their Churches and the good-hearted fellowship of the laymen. These kindly sympathies would bind them together, ministers and laymen, into one people, because every layman was as much a minister of God as they were. Every layman who was baptised in the Spirit of God and of Christ was a prophet of God as much or more than any one who simply had to speak upon sacred things. The kindly sympathies quickened by this meeting would bring forth abundant and blessed results. It was in this union as it was in the union of home. Where there was love a thousand misunderstandings were impossible; where hearts were divided, trifles light as air would break the peace of the day. Let there be a baptism of holy love of ministers and people, and they should be as one, and the Spirit of God would descend upon their hearts. He for one, who, had been brought up from childhood in these Churches, whose whole life had been given to such service as his powers could render, had longed and prayed for the day that had come upon them now. He had moaned over their divisions, he had sorrowed over many bitter-

nesses; but now he heard all the melodies of diviner music conquering all their petty divergencies, and they were baptised with the Spirit. This was the day of their renewed consecration. The people might say, what practical work have you done? He said that if they had quickened religious life, if they had awakened religious sympathies, they had opened a fountain of waters that should heal the life of the world. What practical work did Jesus Christ do? He preached and taught, and in preaching and teaching changed the civilisation of the world. Let their hearts be baptised with this spirit, and say, "let the heavens open." This was the day of their consecration, and he heard, as it were, the voice of our Lord saying out, "Ye are my beloved children in whom I am well pleased," because they knew their weakness and inefficiencies; but, looking upon them as the representatives of the Free Churches of England, seeing in their varied Churches the homes of a pure and a free and reverent faith, he did hear the voice of the Master himself as saying, "Ye shall be my beloved children, helping to redeem my world from its sins and passions, bound together in heart and life from this day forward, one people with one heart, baptised with one spirit"—(loud applause).

The CHAIRMAN said among the friends on the platform were two gentlemen who had come from America. Unfortunately the time at their disposal would not allow of hearing them both, but he would call upon one of them to address the meeting.

The Rev. PITT DILLINGHAM, who was very cordially received, then addressed the meeting. He said he could not help thinking as he came over, one day when they struck into the gulf's stream, that had it not been for that wonderful current which washed the shores of England that country could not be what she had been, or what she was. And now he struck another gulf stream of deeper and more vital consequence to England than that which came from the tropics—the gulf stream which flowed from the hearts of the English people, the stream of faith in God, and of hearty good will towards men. He was not instructed on the other side to make a speech. The eloquent lips of the denomination on the other side were on their way here, and they would hear from them later on—(applause). His colleague and himself had come to play the parts of eyes and ears—to see all they could and to listen, to get rather than to give. He must also say they played the part of the hand, and it would be pleasant to grasp the right hand of fellowship of the Conference. If there was one thing they welcomed on the other side it was the "Positive Aspects of Liberal Christianity" in England. They had lately received something of the kind in America, and while they welcomed that book still more did they welcome the sight of that Conference, not only for what it promised for the future—and surely they all trusted it was but the beginning of what was to come—but for what it bore witness to in the present. They were all impressed on the other side when the programme reached them with the practical nature of the subjects for discussion. All the world wished to come to England to learn to be practical, and they were all impressed by the way in which the Conference came to the vital centre of the whole problem, even the development of the religious life. He rejoiced that he should be able to say to those on the other side that the body in England appeared to be beginning where they in America had left off. After nearly seventeen years of life they had come in America to settle down to practical work. They had learned to agree to disagree, and to understand that both wings were necessary for flight. He and his colleague were heartily glad to listen to such words as they had just heard, and to mark the deep accord which had been given to them by the assembly. This Conference of theirs, seventeen years old, had gone through nearly all the dangerous diseases of childhood, and was approaching not only a strong youth, but was in lusty manhood and was getting every day more and more practical; and one outcome of it which was evident to them he might put into a phrase of this sort. Whenever the ministers went now to Saratoga, the one thing they felt bearing upon them was the laymen's desire for work. There was nothing that rejoiced the heart of the

minister more than that. "Here is not only my purse, but my hand," was the cry, and "Don't spend time indulging in fine talk, but let us do something." And they were doing something—(applause.) If he had time he might say a word about one of those offshoots of this National Conference movement—the Unitarian Club which had been organised in Boston. No ministers were allowed there; it was composed of the laity—the (leading business and professional men in the community, and at its head presiding over it was the governor of their commonwealth. He thought he might venture to prophecy that if any of the English brethren should go to America a few years hence they would not have to hunt out the head-quarters of the denomination in some obscure corner, but would find an imposing building in a handsome portion of the city. This thought filled them on the other side more and more—that there was great opportunity which they must rise and fill—an opportunity not only outside but inside of them. They must make opportunity. They might be certain that as life came organisation would follow. In closing his remarks he wished to thank the assembly for the hearty goodwill that had been evinced towards his colleague and himself, and to express to them the deep, loving sympathy which was felt on the other side towards every movement of this kind, a sympathy which was limited only by their knowledge of what was being done. Let them one and all, whether they remained in England or went home further away, take these words to heart, "whatsoever our hand findeth to do, do it with all our might"—(applause).

The CHAIRMAN said he was sorry to announce that they had heard from the Rev. E. Armitage, M.A., of Oldham, whom they had expected to deliver an address, that he was unable to be present. He was sorry for the disappointment, and would call upon the Rev. Professor James Drummond, LL.D., of Manchester New College, to speak next.

Dr. DRUMMOND, who was received with loud applause, said he considered it an exceedingly great privilege to be called upon to address so vast an assembly on an occasion like the present, but he feared they were already sated by the ample banquet that had been spread before them since the meetings opened on the previous night. He feared he should not be able, after so many points had been touched upon by the other speakers, to say much that was new, but he would endeavour to gather up a few crumbs that had fallen from the banquet and present them in a fresh form. No subject had been assigned to him, and he therefore committed himself to that which most readily pressed itself upon his mind. What was the meaning of that great assembly—what was the meaning of their freedom and their non-subscribing position? He could only present one aspect of this great subject. It seemed to him that it arose from their solemn conviction that the spirit was the parent and not the child of theology, and that the offspring of the spirit was never competent fully and completely to represent the spirit itself. Throughout this Conference again and again unity of Christendom had been brought before them. It was a thing they were coming more and more clearly to recognise, and if for a moment they could lay aside their varying opinions, and go to the real heart of the Christian religion, did they not find that this unity was a reality, and that the varying Churches had one grand ideal, viz., a human life clarified by the spirit of God? This was the great ideal which Christ laid before his Church, and the ideal which all denominations in their various methods were endeavouring to realise; but the ideal itself was so pure, so comprehensive, that they saw it under various aspects; and when from their imperfect view they attempted to shape their division into the forms of thought, and to establish a theology, they must necessarily differ more or less from each other. If they believed that their theology was a complete and lasting representation of the Eternal Spirit, then only could they take a standard and judge all others by their acceptance of the same forms and creed. But if, on the other hand, they practically realised their own imperfections, and really believed that the truth of God was something higher and larger and grander than they had yet fully seen, then they were prepared to admit that the plans of their

thought must necessarily change and grow, and that many with whom they were not able to see eye to eye nevertheless aspired after the same ideal, and had the same great goal in view—(applause). It was not only their group of Churches which recognised that position at the present day. In most of the denominations there were a number of men who were coming practically to recognise this broad position, and to feel that there was a real underlying unity of the spirit, and that throughout our various creeds we, nevertheless, worshipped the same God, and served the same Master, and aspired towards the same eternal life. It was the duty of all who felt this to work practically to promote the unity of Christendom; but they must do so not by any impracticable scheme of amalgamating into one great organisation—(hear)—and certainly not by sinking all their theological differences, for the open announcement and the prediscussion of theological differences was the divinely-appointed way by which they grew in their knowledge of theological truth—(applause). They must study the practical recognition on all available opportunities of the reality of this brotherhood by the welcoming into their hearts and homes of all whom they could feel to be the children of God, and of all who were seeking that fairer life and diviner truth. If they would really promote practical religion in their Churches, and make them grow in prosperity, it must be by recognising these great broad ends. A noisy self-assertion, an imitation of sectarian ways might for a time create a seeming prosperity, but never could advance the Kingdom of God, which was surely the aim of all Christian Churches. If they were willing to sacrifice this, and by all means which God might place in their power promote a deep, earnest, divine life amongst men, then, because they had not sought it, they would be able to gather men into their fold, and they would be able truly to feel that high religious life which had been spoken of in the earlier part of the day, and prove that they had not in vain professed themselves of that Master who gave them all that he might win them to God. He could not but believe that, in the present day, if they acted upon this truth they should find that a better fellowship was opening out to them; that those who differed widely from them in creed would yet welcome them to their hearts as Christian brothers, and that they should receive from them increase of grace and strength. But, should it be otherwise—should they, in many of their little stations throughout the country, find that by the breadth of their own sympathies they only incurred hostility, yet they might receive consolation by remembering that He who was broadest and deepest in love, whom this world had known was also the most lonely, and that it was not all loss to be compelled to step forth from human associations and artificial rights and to stand in silent and lonely awe, beneath the vast all-including dome of Heaven in the light of the everlasting stars—(applause).

This concluded the speeches, and the remainder of the evening was occupied in a conversation in the spacious hall of the Philharmonic Society, which, filled with ladies and gentlemen in all parts, presented an appearance of great bustle and animation.

A programme of music was rendered with such efficiency as to obtain the hearing and applause of the assembly, notwithstanding the temptation to inattention.

The interesting objects of *vertu* and scientific instruments placed on the tables for the inspection of the audience included microscopes, fossils, photographs, models, Japanese metal work, volumes of illustrations, collection of autographs, collection of foreign post-cards, collection of etchings, cases of Brazilian butterflies, stereoscopes, shells, collection of sponges, &c. The exhibitors included the following: H. C. Beesley, B. L. Benas, J. T. Ellerbeck, George Eyre Evans, Miss E. Fidler, S. C. Gregson, Malcolm Guthrie, the Geological Association, E. Grindley, Dr. Hicks, F.R.M.S., C. W. Jones, the Rev. H. Kendall, H. E. Kidson, A. Leicester, H. W. Meade-King, Alfred Morgan, G. H. Morton, jun., N. E. Norway, Dr. Nevins, the Rev. J. E. Odgers, M.A., Benson Rathbone, Wm. Russell, P. H. Rathbone, W. H. Raffles, Chas. Symes, Ph.D., Wm. Thomas, I. C. Thompson,

F.R.M.S., Joseph Wall, G. G. Walmsley, Charles A. Wells, W. Woffenden, the Library and Museum Committee, Geo. E. Evans, G. F. Moore, and J. Chard.

The following letter from Dr. Martineau was sent to the Chairman of the Soirée, and was circulated in a printed form during the proceedings:—

35, Gordon-square, London, W.C.,
April 13, 1882.

My dear Mr. Ainsworth,—In the interview with which you and Mr. Clayden recently honoured me you so kindly accepted the reasons which withheld me from the approaching Conference at Liverpool that I cannot disregard your request for a few words of greeting and sympathy to the "friends in council" assembled there. Not that I have anything to say that will not come far better from the living voice of more competent advisers; but if I can contribute nothing to the impending discussions, I may at least prevent my silence from being misinterpreted. For this purpose it suffices to say that, had it been possible, I should have fervently joined in the services of next week; and that no joy will be sincerer than mine if its deliberations should quicken the faith and love of even a single congregation, and strengthen the hands of a single devoted minister.

At a crisis when many heads are dizzy and many hearts alarmed by the rapid changes in thought and in society, it may not be out of place for a veteran, himself not unaffected by them, to avow his unabated confidence in the *Christian Congregation* as the most beneficent of human institutions—the best guardian of the sanctities of life and the asylum of its sweetest affections. Among those who are alienated from it there are doubtless some who may sustain themselves in a higher atmosphere, and many who intellectually occupy a level above its average teaching. But, on a wide comparison of the population within the churches and that without, the former, I am persuaded, will be found to contain, in spite of its minority, by far the greater part of the conscience, the humanity, the purity, the nobleness, which are the cement of society and the backbone of national character.

When I look at any choice example of this institution, and ask myself what have been the real springs of its power, I find them in three conditions:—

- (1.) That its members unite purely for Fellowship and Growth in the Christian life and mind.
- (2.) That, in its external action, it bears down with Missionary zeal on the Paganism and irreligion and neglected suffering which it sees around.
- (3.) That on other Churches it looks as on confederates, moving upon different lines in the same sacred warfare.

So that these three, viz., Sympathies of Godliness within the congregation,—Aggression on Sin and misery without,—Loyal Affection for comrades under other banners,—are the animating principles which make even a small Christian Society a haven of moral health to a neighbourhood ten times its size.

The first condition embraces two aims, of *Fellowship* in the Christian mind, and *Growth* in it. Among persons various in age and position these two are unequally felt, and for their furtherance should resort, I think, each to its own methods. All the *Public Services* are the proper medium and ailment of Fellowship; while for Growth provision should be made by *Special Classes and Fraternities*, which each member may accept or decline. The people as a whole need a kindling voice to interpret and deepen their common trusts and settled affections; the Minister as an individual needs scope for fresh convictions of duty and lights of thought; and it is not well that either need should be made absolute, to the prejudice of the other. It is indispensable to provide, not only for such training of the young in moral and spiritual truth as may bring them to the Christlike mind, but also for acquainting all willing learners with the present aspects of theological knowledge. But it is one thing to open congregational classes in which the grounds of conflicting opinion may be systematically explained; it is quite another to dis-appoint an assembly of thirsting souls, that come to drink from the fountain of life, with dry criticisms or philosophical abstractions. And so with respect to current questions of social reform and political obligation, e.g., temperance, war, &c. It is inevitable that every faithful man should make a conscience of his belief upon these things; but he cannot on that account, if he be the head of a society where beliefs and consciences differ, assume more than his individual right of free action and persuasion within the circle that sympathy gathers round him. If in early life I had distinctly conceived the rule here laid down, I should have avoided some mistakes. And I could earnestly wish that my younger brethren might reverence their office, more than I have done, as representing the *collective piety* of a mixed congregation.

The second condition assumes, what experience has at last brought home to us, that no Christian Society can subsist upon its own internal relations alone, and like a monastery, shut out the confusion and the cries of the world around. We acknowledge, with all Christendom,

that the *Missionary spirit* is inseparable from the religious life; and that it is impossible for a people to train themselves in the school of Christ, yet remain quiet neighbours to the victims of passion, ignorance, and wrong. Where there is no sorrow felt for those to whom God is dead and the heavens are dark, no pity for those whose life is a flight from pursuing Fate into the grim arms of "the last enemy," no longing to seek and to save the lost, how can there be either love of God or "enthusiasm of humanity"? No Christian Society gives any adequate expression of its essential character, unless from its heart goes forth some message of healing and entreaty to its neighbourhood; and it is but a selfish membership that looks coldly on such evangelising work. It ought not to satisfy us that we institute and equip Mission stations in parts of our large towns that need them most. Every visible place of worship needs a character, a significance, a spiritual physiognomy upon the spot. It should be more than brick and stone to the eyes that daily see it. Even from the outside let it look upon the passers-by with a gaze of tender mercy and solemn warning and recovered hope. Our Town Missions would be a doubtful blessing to us, if we made them an excuse for surrendering an essential function of every Christian Church. I remember nothing more cheering in the contemporary history of our churches than the admirable experiment of Mr. Beard in Liverpool, and more recently of Mr. Hopps in Leicester, for extending the circle of religious sympathy to classes that too rarely feel its embrace. From my heart I honour the faith and courage evinced in these efforts, and wonder what we have been about that they have not sooner been born within us, and more widely awakened us to our duty.

When I speak of the missionary spirit as a Christian characteristic, I mean the attitude of a religious soul towards an unreligious, of devout faith towards no faith, of clear-visioned conscience towards moral blindness, of a beloved son towards an orphaned outcast; and I do not mean the attitude of one school of theology towards another. The difference of the two relations is surely plain. Where the interval between myself and another is moral and spiritual—where he lives by righteous rule and I by chance-passion—where he is strong and calm and bright, and I am neither master of myself nor in the hands of a divine deliverer—there is at the heart of both a secret consciousness of their real position: he yearns to lift me up; I feel that he is above me; I am prostrate in my weakness before him, and easily persuaded to stretch forth the hand of dependence. My conscience invests him with an authority which silences the vain pretence at equality, and places me with docility at his feet. It is otherwise where the interval is one of mere intellectual judgment as between two thoughtful theologians. Each has a self-preference which is without response in the other; and neither has, by natural or divine right, any Master-function relatively to the other. The presumptive equality between them is perfect; and I can never usefully study and compare them, except with the belief that I have as much to learn as to teach; and that what has sustained the life of many wise and saintly souls cannot be without its hidden store of truth and good. Hence (let me confess) I could never take, and could never approve, a missionary attitude towards any of the differing Churches of Christendom, or help feeling repelled by missionary approaches on their part. It is easy to avoid such reciprocity of arrogance without lapse into doctrinal reticence or indifference. Let questions of theology and morals be investigated, like all other questions, on pure grounds of evidence, and dealt with, not by the advocate, but by the Judge; or, if this rule be too severe, let the advocate's part never be taken except in reply, in order to rectify polemical distortions and restore the balance disturbed by party zeal. In all other cases, the third condition should come unreservedly into play; the various faiths of Christians around us should be treated with deference, as allies in foreign dress. Leave to the schools definitions of doctrine; let Churches address themselves, with one heart though in many tones, to the redemption of human life from guilt and sorrow. In the presence of great duties, under the inspiration of high affections, men are always drawing nearer to one another; in the eagerness of argument and the encounter of clashing beliefs, they are usually parting further from each other; and for one error that is struck down by the blow of controversy, a score will silently vanish because unable to breathe the air of a new age. Either every Church is bound to attempt the conversion of every other, or else all must live together in the harmony of mutual respect, and commit whatever is special in their cause to the arbitrament of time and the widening of thought. We all see Divine things "through a glass darkly;" but sure I am that my doctrines cannot be right unless that Church is dearest to me which is most deeply rooted in the love of God and of richest fruits in the love of man.

The principles of true congregational life are the principles of all associated religious life, and whatever union is formed of a number of societies must simply give extension to the bases of each. More than this it is needless to say, for your Conference does not aspire to the position of a "General Assembly," or even of a "Convocation." Did I take it for more than a council of friends seeking help from each other in their duties,

I could not expect your forbearance to this long excuse for my absence.—I remain always, dear Mr. Ainsworth, Yours very faithfully,
JAMES MARTINEAU.
David Ainsworth, Esq., M.P.

Correspondence.

THE AIM OF THE SUNDAY-SCHOOL.

TO THE EDITOR.

SIR.—It seems as if many "advanced" educationists, including your correspondent of last week, do not recognise the due proportion of the aims of Sunday-school instruction. These (all will agree) are to make children happier, more intelligent, and better, all worthy aims; but the last, surely, is by far the most important. The cultivation of the sense of the beautiful in Nature and Art, and instruction in Science, promote the two first; but only indirectly and occasionally, when the teacher is himself religious, do they promote the last. All history abounds with the examples of the co-existence of refinement and culture with gross immorality and irreligion. For goodness we need every incitement of precept and example to uprightness, command over the passions, moral courage; in short, to religion, or self-surrender to the Will of the Highest.

The history of great men and noble deeds, high thoughts, and the constant elevation of duty above pleasure, will help in this, not the self-indulgent (though innocent) sensuousness, or smart knowingness, too often unconsciously encouraged nowadays. Surely noble examples and precepts are to be found in abundance in that much-despised Old Testament, which is nothing less than the whole extant literature, during its best period, of that nation of antiquity which had the highest moral ideal, and from which sprang the most divine soul that ever dwelt in mortal flesh; which has, besides, so penetrated all Christian literature and art, that to be ignorant of it is to be ignorant indeed. The very simplicity of the state of society represented in its pages, and the picturesqueness of its narratives, make the stories usually attractive to children when they are not overlaid by comment and criticism. That teacher must be deficient in common sense who cannot omit the unsuitable portions. There is no need to limit the sources or subjects of Sunday-school instruction, but it is necessary for teachers to bear in mind how short the time at their disposal is, and that their chief efforts should be directed to make their scholars Christians in thought and deed.

A CONSTANT READER.

FREEWILL AND NECESSITY.

TO THE EDITOR.

SIR.—Dr. Travis maintains that if a man after having committed a sin for which his conscience reproaches him looks back on "the process of causation by which it was produced," he sees "what the result was and was to be;" in other words, the sinner on reflection becomes aware that the character of his personal agency in the sinful choice was the inevitable consequence of his mental constitution and of the motives which influenced him at the time when the self-determination took place.

Such is not the conclusion at which I arrive when I look back upon those features of my past conduct for which my conscience upbraids me. My conviction is that under the circumstances I could have acted differently; and it is solely because of this conviction that I recognise the justice of that condemnation which conscience, or the voice of the Father within me, passes upon the evil choice I made. If I were once convinced that I was no "first cause" (and, as I understand it, a first cause is the only real cause) in relation to my sinful self-determinations, so that all my actions, good or bad, were simply inevitable links on that chain of secondary causation (?) which is wholly dependent on and wholly determined by the "supreme causation" of the one First Cause, I might still look upon other men and myself as beautiful or ugly products of this supreme causation, but I should certainly thenceforth feel the absurdity of regarding human nature as either praiseworthy or blameworthy. As I said in my former letter, the sentiments of approbation and disapprobation find their source and their justification not simply in the consciousness of self-determination, but in the further consciousness that the person approved or condemned could under the circumstances have determined himself to a different line of conduct.

If conscience asserts that I am to blame for hav-

ing yesterday yielded to self-indulgent cravings, and reason at the same time assures me (as Dr. Travis says it ought to do) that my conduct could not have been other than it was, then surely conscience and reason are hopelessly at variance. To bring conscience and reason into accord, it is clear that either conscience must cease to condemn us for our past conduct, or reason must admit that man is within certain limits a first cause. I take the latter alternative; Dr. Travis virtually accepts the former, for although he still uses the words "praise" and "blame," and speaks of his doctrine as only "qualifying very beneficially our moral disapprobation," it is evident, I think, from the general drift of his letter that he is not blind to the fact that his theory of "causation" as applied to human conduct not only "qualifies," but very effectually extinguishes "moral disapprobation" in the ordinary sense of these words.

Of the two elements which blend in the ordinary idea of punishment, namely, justice and compassion, consistency requires Dr. Travis to ignore the former altogether, for there can be no justice in punishing a man for conduct which could not possibly have been other than it was. Justice is, accordingly, as is usual with Determinists, branded with the opprobrious title "vindictiveness," and so disposed of, and prisons are to be nothing more than moral hospitals where punishment is administered "in the humane spirit of the feeling surgeon who finds it necessary to have recourse to his operating instruments." The inquiry naturally suggests itself whether "the feeling surgeon," on finding that some scoundrel is beginning to suffer the sharp pangs of an awakened conscience, should humanely administer an anodyne by saying, "My poor fellow, you are unnecessarily distressing yourself owing to the erroneous idea that 'you are the primary or independent cause of your determinations and acts'; make yourself quite easy; things could not have turned out otherwise than they have done. If blame is to be directed to any quarter in reference to this sad business, it is the 'supreme causation' or 'evolution' that must be regarded as the original and responsible agent. We all warmly sympathise with you in your very unfortunate moral derangement, and we especially regret that we see no other way of restoring your spiritual health, and of preventing the spread of the infection than by a painful course of peral servitude. But take comfort in the reflection that those who have charge of your interesting case are wholly free from those 'feelings of unkindness' which they might have entertained towards you had they not been fully convinced that you have not been in any sense a primary or independent cause of your very objectionable determinations."

I hope this will not be thought an unfair caricature of the necessary logical consequences of Dr. Travis's views; it describes, at all events, the tone which I should feel compelled to take were I fully assured of the truth of Dr. Travis's doctrine of causation in relation to human conduct.

C. B. U.

THE CONGREGATIONAL UNION.—We understand that the Rev. A. Fairbairn, D.D., Principal of Airedale College, author of "Studies of the Life of Christ," and of Lectures recently delivered in Edinburgh on the Philosophy of Religion, is likely to be elected as chairman of the Union for 1883.

THE LONDON SCHOOL BOARD reassembled on Thursday after the Easter recess. A motion by Miss Helen Taylor in favour of free education in all the schools of the Board gave rise to a long debate. The motion was got rid of by means of "the previous question," which was carried by a majority of nearly two to one.

PROFESSOR RAY LANKESTER, who was a short time since appointed by the Crown to the Presidential Chair of Natural History, Edinburgh University, in place of the late Sir Wyville Thomson, has tendered his resignation.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen.—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Religious Intelligence.

CHURCH OF THE DIVINE UNITY, NEW-CASTLE-ON-TYNE.

The twenty-eighth anniversary services of the Church of the Divine Unity, Newcastle-on-Tyne, were held on Easter Sunday. The Rev. Eli Fay was the special preacher on the occasion. Large congregations assembled morning and evening, and expressed great satisfaction at the eloquent sermons that were delivered by Mr. Fay. His subject in the morning was, "Inspired moments, the indication of the true aims and possibilities of life;" and in the evening he gave "An explicit definition of religion." The anniversary soirée took place on Easter Monday, in the schoolrooms. A respectable company assembled; and after partaking of tea, provided by the ladies of the congregation, an adjournment to the church took place, where a public meeting was held. On account of the absence of Mr. Payne (the pastor of the church), who had been detained on a return journey from Sheffield through the delay of a train, the chair was taken by Councillor Ellis, and he was supported by the Rev. Eli Fay, Messrs. G. G. Laidler, J. Glover, J. Johnson, J. B. Ellis, J. Dixon, &c.

The CHAIRMAN having explained the reasons why he had been so unexpectedly called upon to preside over the meeting, said he was very glad to have to report that all the institutions of the church during the past twelve months had been in a most flourishing condition, and had been doing a good work. From year to year they had to lament the death of some members of their congregation; and during this last year they had lost one of their oldest and best members; he referred to Mr. William Clayton, the late treasurer of the church, who had served them in that capacity for something like forty years. A loss like his must be felt by their church. But they had been extremely fortunate in securing the services of Mr. J. T. Southern as treasurer. The Chairman then referred to the repairs which had been necessary in the church edifice, which had incurred an expense of something like £300. Nearly the whole of that sum had been already subscribed; and he had every confidence that the remainder would shortly be forthcoming. He then alluded to the great success that had attended the bazaar held at Christmas. The Sunday-schools also continued to be in a satisfactory condition, thanks to the management of Mr. Fred. Slater and Miss Mary Lambert, the superintendents, and to the staff of earnest teachers in both schools. The number of depositors in the savings-bank connected with the schools and the amount deposited had been most creditable. The Band of Hope had also done good and satisfactory work. During the year an effort had been made by the Sunday-school teachers and scholars to furnish the schools with seats and tables; and a great deal of the expense had already been paid by them. The Chairman then alluded to the pleasure he experienced in listening to Mr. Fay's sermons on the previous day, and at his presence there that night.

Mr. JOHN GLOVER moved a vote of thanks to Mr. Fay for his services at their anniversary, and said that the discourse in the morning was one which, perhaps, touched the very loftiest heights of Christian experience, and showed the necessity of persistent effort to attain to a high development in the religious life. In the evening Mr. Fay eloquently discoursed on that theme which was so common to Unitarian congregations—the theme of the duty to God and man as the foundation of all religion. He wished to bear his personal testimony to the excellence of Mr. Fay's sermons, and to the great benefit he had personally experienced from them. He therefore had much pleasure in proposing that the thanks of the meeting be conveyed to Mr. Fay for his services.

Mr. G. G. LAIDLER, secretary to the congregation, briefly and cordially seconded the resolution, which on being put to the meeting was carried by acclamation.

The Rev. ELI FAY, on rising to respond, was greeted with loud applause. He hardly knew, he said, how to thank them for the vote. He was almost amazed at its heartiness. He could assure them he had enjoyed the services of the previous day because he felt that his audience were on a level with him. He felt that his words had been taken up by the congregation. He was pleased to learn that the various institutions of that church were in a good and healthy condition. It was a grand thing for a congregation to thoroughly believe

in their minister, and to stand by him and help push the work on; and if they did so, though they might not be able to accomplish great results in a single month, yet in the course of years they would see that they were growing. He narrated instances of the good effects following upon steady persistent work, and expressed himself as not having any doubt that the congregation would heartily co-operate with their pastor. As an incentive he narrated the improvements that were going on in his own place of worship, showing that in the best sense of the term they were pushing on the general interests of the cause. He was led to think that his English Unitarian friends were, however, mistaken on one point. He did not know how it was in the north, nor yet in the south, but he had told his own congregation that they almost pride themselves on being unpopular. Ask many Unitarians to do anything for their cause—and they immediately put forward the plea of unpopularity. There was just a little in it, perhaps, but they must not make too much of it. They might depend upon it that other sects did not wish to make martyrs of them, and they would be allowed to live and do their business in their own way. Earnest work by them would receive some reward as in other denominations, and in Sheffield at least their people had begun to see that they could accomplish some work as well as others. Years ago this plea of unpopularity might have been allowed, but others were beginning to believe that Unitarians had hold of an important phase of Christian truth, and were thus willing to meet them. He then referred to the fact that many outside all denominations were in complete sympathy with them in their theological ideas, which showed that the way was as open before them as before any other denomination. Let them do the work that was lying before them now. There never had been a time when the opportunity was so great. And do not let them be afraid of a little aggressive work, for their preaching tended to make true men and women. The principles they held and the doctrines they preached tended to form character, and high character. Therefore they might push on their work. He advised them to pay great attention to the work of the Sunday-school, and to the various institutions of the church, and uniting loyally with their minister's endeavour to push on that work which was God's means of regenerating the world. Mr. Fay resumed his seat amidst loud applause.

After some musical performances by the choir, Mr. Fay, at the request of the Chairman, again rose, and made some interesting observations upon the Unitarian churches in America.

The Rev. ALFRED PAYNE, who had by this time arrived, and was received with hearty applause, next addressed the meeting. He said another year of their congregational life had gone past, and it had been in many respects a source of gratification and pleasure. As the years passed they could scarcely ever assemble without remembering that the hand of death had been amongst them, and taken from them some honoured members. He looked back with a great deal of satisfaction upon the general work of the Church. This last winter he had not, as was his custom, given a series of controversial lectures, and he had looked with a great deal of interest upon the character of the evening congregations. He had been glad to see that though there had not been the usual means taken to attract the attention of the public, they had had more satisfactory attendances than he had known since he had been their minister. He would not now refer to the general institutions of the Church, except to the very magnificent success which had attended their last bazaar. In taking anything like an outlook upon their denomination he could not but feel that, like other denominations, they were passing through a crisis. It was most important that they should perceive very clearly what was their duty with regard to it. A great many of their people became exceedingly frightened because there were theological changes which they could not follow. And because they saw various phases of doctrine passing away, they said Christianity was in danger, and the days that are to be will be nothing like those that have been. They were, however, altogether mistaken. They ought rather to think upon these crises with a certain amount of trustful gladness. When there things occurred it simply brought to the front the fact that Christianity was adaptable to the wants of all the ages of God's human family. In every one of those crises, too, there was a grand opportunity for a re-statement of their position. In showing that the fundamentals of Christianity were adapted to the wants of modern times, they would feel that a new

burden was laid upon them; and they ought to go forward bearing it more faithfully and zealously than they had hitherto done. What they wanted at that time was to follow out the ardent admonition of St. Paul when he said,—“In diligence be not slothful.” Mr. Payne having referred to the conference about to take place in Liverpool, said he turned to a very pleasing duty which had been committed to him, namely, the presentation of a testimonial to Mr. J. Barker Ellis, the respected honorary choir-master of the Church. Mr. Payne referred to the great exertions which Mr. Ellis had made during a considerable number of years to improve the musical portion of their services,—efforts which had been crowned with great success,—and concluded by presenting to Mr. Ellis in the name of the subscribers a solid silver grape basket with silver scissors, all overlaid with gold, and an ivory baton richly mounted. The basket bore the following inscription:—“Presented to J. Barker Ellis, Esq., in appreciation of his long services as hon. choir-master of the Church of the Divine Unity, Newcastle-on-Tyne, Easter, 1882.” On the baton was inscribed—“Church of the Divine Unity. J. B. E., 1882.”

Mr. G. G. LAIDLAR having also spoken of the improvement in the musical services. Mr. J. BARKER ELLIS, who was most heartily received, responded in a suitable and appropriate manner, in the course of his address expressing a hope that, as now they had got one of the best choirs in the town, the day would not be far distant when they would also have an organ second to none in the district.

The Rev. R. COWLEY SMITH then delivered a short address, during which he referred in feeling terms to his contemplated severance with the district, and to the many kindnesses he had received whilst in the North of England.

Various votes of thanks having been spoken to, the interesting proceedings were brought to a conclusion by hymn and prayer. Several anthems were sung in the course of the evening by the choir of the Church in a highly meritorious manner, Mr. Stephenson presiding at the organ.

THE DEAN STANLEY MEMORIAL FUND.—A few weeks after the meeting held in the Chapter House of Westminster, in December last, as soon indeed as it was clear that the movement then inaugurated was receiving general sympathy and support, an intimation was made to some of Dean Stanley's friends in America that their co-operation in the work of commemorating his public services and character would be heartily welcomed on this side of the Atlantic. It was suggested in the course of the correspondence that such co-operation might, if thought well, take the form of a separate stained glass window in the Chapter-house, to be presented by contributors from the United States. The suggestion was cordially welcomed, and at once put into execution. On the 11th of last month a draft for the amount of £1,064, a somewhat larger sum than had been named, was despatched from Boston, together with the names of about 300 subscribers, and a letter from the Rev. Phillips Brooks, of Boston. The list of subscribers, headed by the Hon. R. C. Winthrop, of Boston, who took a leading part in the matter, includes the name of Henry Wadsworth Longfellow, following that of Oliver Wendell Holmes, and followed by those of Ralph Waldo Emerson and John G. Whittier. Independently of the American contribution, the total sum thus far contributed amounts to about £4,000. Of this it appears that as much as 2,000 guineas, a larger sum than was at first expected, may be required for the monument in the Abbey, a small model of which, a recumbent figure supported on a tomb, has been prepared by Mr. Boehm, and will be submitted to the committee shortly after Easter. The sum that remains will, after deducting necessary expenses, be barely sufficient to defray the cost of two of the three large and one small windows which will remain after the completion of those which will be given by her Majesty the Queen, by the late Dean himself, and by the American contributors. It is hoped, therefore, that the sum necessary for the entire completion of the work—i.e., about £1,500 more may yet be raised by the friends and admirers of one whose loss is still so deeply felt.

Two of the Free Church Synods decided last week in favour of liberty to use instrumental music—Aberdeen by 24 to 14, and Fife by 16 to 10. The new Free Church Hymnal is now issued, containing the “Te Deum,” the “Gloria in Excelsis,” and a selection of Scripture sentences.

Obituary.

THE LATE JONATHAN ROBERT OGDEN.

Mr. Ogden, the composer of “Holy Songs and Musical Prayers,”* was born at Leeds, June 13, 1806. He was the only son of Robert Ogden, a merchant, who, though residing at Leeds, was in partnership with Mr. Thomas Bolton, of Liverpool, once mayor of that city. Robert Ogden died when his son was only ten years of age. His widow, whose name had been Glover, frequently visited Liverpool with her only son and daughter, so that the intimacy with Mr. Bolton's family was maintained. Seventeen years later Mr. Ogden married Mr. Bolton's daughter. He received his education at several schools in and near Leeds, the last being that of the Rev. Dr. Hutton. His school-days being ended, the choice of a business or profession had to be considered. A surgeon in Leeds required a premium which Mrs. Ogden thought too great. Subsequently, Mr. Bolton invited young Ogden to take a place in his office in Liverpool, with a view to entering into the business. But the experiment failed, the drudgery of an apprentice's work proving too irksome. His extraordinary musical talent had long been manifest. He was constantly asked to play. The piano was his instrument, though there is a story that he once played the violoncello at a concert when so young that he had to stand up to it as if it were a double bass.

His indulgent mother was proud of her son, and with a view to gratify his wish for the best musical instruction, she soon left Leeds with her children and took a house in London. Here Mr. Ogden became a pupil of Moscheles, from whom he experienced great kindness, but whom he never esteemed as a composer. Through the aid of Moscheles, Mr. Ogden obtained the great privilege of studying the theory of music under Kollmann, “Organist of H. M. German Chapel, St. James's,” an excellent master, whose system he always spoke of as superior to that of any other writer. Later in life, however, he maintained that Kollmann's system might be simplified. In London music formed the bond of union for several years between Mr. Ogden and several young amateurs, with whom he spent much of his time, playing the violin as well as the piano. At length, acting under the advice of Moscheles, who gave him introductions, Mr. Ogden went to study abroad. He resided in Paris for a year, studying under Pixis. His mother and sister also went to Paris, returning home at the end of the year, while Mr. Ogden proceeded to Munich. Here he remained about three years, studying music under Stuntz. He never spoke much in detail about his residence abroad. He has mentioned having composed an overture at Munich, which was performed by the band of the opera, and he has spoken of a visit to Vienna shortly after the death of Beethoven, in 1827.

Mr. Ogden returned home after his residence in Munich, and, after a few years' residence with his mother, interrupted by continental tours with other relatives, he was married in 1834. A residence in the country was decided upon, and after a long search for an abode, Mr. and Mrs. Ogden began living at Lakefield, near Esthwaite, thenceforth their home, a “nook of English ground” uninvaded yet by railways and unspoiled by new buildings. Mr. Ogden found plenty to do. He delighted in fishing and other excursions. Throughout his life he had amused himself with astronomy and mathematics, and though he had never attempted drawing previous to his marriage, his progress as an artist was remarkable. He has said in his usual depreciating tone about himself, that his music was worth little, and that he sometimes thought he might have done better as a painter.

Mr. Ogden had always a morbid dread of social gatherings, shirking parties when he could. This nervousness his life of comparative solitude was not likely to mitigate. Though in other respects an excellent magistrate, he always experienced nervous apprehension on leaving home to take his seat at Hawkshead, and suffered from exhaustion afterwards.

This shyness, in connection with the modesty

* Novello, 1842, seventh edition, 1872.

of true genius, would undoubtedly have allowed the world to remain ignorant of his music but for the "happy accident" which led him to try to be useful. Dr. Martineau, when compiling his first hymn-book, wanted tunes of unusual metre, and, after much persuasion, his friend undertook to try to supply the want. Though requiring to be kept up to the task by the persuasion and sympathy of his wife, and the delighted encouragement of Dr. Martineau and his family, the composition and arrangement of these tunes was doubtless a source of great interest to their author. Almost every edition was enriched by added music, some of the later pieces having been the result of requests from the Rev. Charles Beard. The book has been the Sunday music in many homes since it first appeared, and many congregations have kept it in cherished use. The style is not that of the Church hymn music of this day. But it may be said without reserve, that as the expression of religious aspiration and true devotion, Mr. Ogden's music, in the esteem of many, ranks with the best. Hearers, musical and unmusical, love it. His extraordinary extempore playing many years ago was never dull, though correct and scientific, and the same may be said of these "Holy-Songs." Objections have been made to the adaptations contained in the volume. And it may be hard to understand how a disciple of Beethoven so devoted as Mr. Ogden could divert the purpose of any of his music, and make the inevitable alterations. With regard to the *hearer* of the adaptations, his approbation seems to depend upon his knowledge or ignorance. Should he not know the original (and, forty years ago the music of Beethoven was not familiar as it is now), the adaptation is simply an excellent tune. And, may it not be added that, in the seventh edition of Mr. Ogden's work, from which the adaptations are omitted, some of us miss them grievously? It may be of some interest to know that among the earlier tunes Mr. Ogden preferred "Fulfillment," "'Tis finished," and that of more recent ones he gave the preference to the "Lone-wing," that dreamy, sympathetic setting of Bryan's poem.

Having spoken of Mr. Ogden's shyness in society, it would be wrong not to say something of his geniality among friends. All who have been the guests of Mr. and Mrs. Ogden at Lakefield will remember how kind and considerate he was as a host, the best of companions, the most lively and witty of talkers, and when intimacy had been attained, he was the most affectionate and constant of friends. A singular charm of appearance and manner won all ages and classes, and children and servants, no less than others, became deeply attached to him. He had a grace of expression which always made his letters seem too short. He had a keen sense of humour, and used to say he could stand an examination in Dickens. He was remarkably exact and punctual in matters of business. His parents belonged to the Church of England, but he was a Unitarian from early life.

For more than ten years Mr. Ogden's health had been failing, and, though his greeting of a friend was as warm as ever, he looked with less and less interest on the affairs of life. After a few days' illness he passed away on the 26th March, and on the 31st was laid in Hawks-head church-yard by the side of his son, whose daughter is his sole lineal descendant.

DEATH OF CHARLES DARWIN.—The death of this gentleman, whose investigations more than those of any other man since the times of Galileo and Kepler mark an era, took place on Thursday at his residence. Mr. Darwin was in his seventy-fourth year. He was the son of Dr. R. W. Darwin, F.R.S., of Shrewsbury, and grandson of Dr. Erasmus Darwin, F.R.S., author of the "Botanic Garden," "Zoonomia," &c. He was educated at the grammar school at Shrewsbury. In 1825 he went to Edinburgh, attended the lectures at the University for two years, entered Christ's College, Cambridge in 1827, took the degree of B.A. in 1832, and that of M.A. in 1837. Captain Fitzroy, R.N., having offered to give up part of his own cabin to any one who would volunteer to accompany H.M.S. *Beagle* as naturalist, Mr. Darwin offered his services, and sailed December 27, 1831, in that vessel for the survey of South America and the cir-

cumnavigation of the globe, returning to England October 2, 1836. Mr. Darwin published "Journal of Researches into the Geology and Natural History of the various Countries, &c.," which appeared with a general account of the voyage by Captain Fitzroy, but has since been published separately. In 1839 Mr. Darwin married the granddaughter of Josiah Wedgwood, F.R.S., the well-known improver and manufacturer of earthenware. His "Origin of Species by means of Natural Selection," published in 1859, which has gone through several editions at home and abroad, has given rise to much controversy. It was followed by numerous other works. Mr. Darwin, who has been elected a member of various foreign and English scientific bodies, received from the Royal Society the Royal and Copley medals for his various scientific works, and from the Geological Society the Wollaston Palladian medal. He has been created a knight of the order *Pour le Mérite* by the Prussian Government; and in June, 1871, he was elected a corresponding member of the Academy of Vienna. The University of Leyden conferred upon him the honorary degree of M.D. in February, 1875. His teachings in biology, founded upon the most rigid and painstaking investigations, have met with heated clerical denunciation, but have been all but universally acknowledged and accepted by the scientific world.

Short Notices.

A Census of Religions (Longmans) is simply a republication of the essay which the Right Hon. J. G. Hubbard, M.P., contributed to a recent number of the *Nineteenth Century*, with the addition of two short papers on "Denominational Worship," and "The National Church." Mr. Hubbard vindicates the State Church from the High Churchman's point of view, and disputes the accuracy of the figures relating to the census of religious worship in large towns, which Mr. Miall, of the *Nonconformist and Independent*, has collected with so much care.

Sacred Similes. Being Notes for Teachers of Bible Classes and Others. By P. E. Vizard. (London: Sunday School Association. 1882.)—The idea of this little book is a very good one. The author takes a number of Scripture metaphors (forty) and devotes a short chapter to each. He points out their most suggestive features and the lessons they convey. "It occurred to the writer that a series of lessons might be devised, each lesson of which should consist of a single simile, and that by thus detaching it from its surroundings, giving it a setting of its own, looking more fully into it and around it, and handling it in a free and unconventional manner, good and ample material for a lesson might be furnished, and that it would be an agreeable and legitimate deviation from the beaten track with regard to lesson subjects." We can say that he has carried out the idea very successfully, and written a book which we have no doubt will be found helpful by many Sunday-school teachers. The religious teaching given under each simile is excellent, and the treatment of the whole is just adapted to the more intelligent scholars. The teacher, however, who would use the book with the best effect will be careful to follow the instructions given by the author and regard the lessons as simply suggestive, as merely the skeleton and framework of a lesson which he has to clothe and animate by working it up well and supplying the illustrations briefly hinted at. These notes are not offered without experience; the author tells us they have "been used with the result of having made, certainly interesting, and, it is hoped, useful lessons." We congratulate the Sunday School Association on the excellent book it has published of late for the use of teachers and scholars, and hope that its efforts will be appreciated and encouraged by our Sunday-schools throughout the country.

Tales of Trust (S. Bagster. 1882.)—A series of tales "embracing authentic accounts of providential guidance, assistance, and deliverance," written and selected by H. L. Hastings, an American. They abound in those well-known accounts of special providential interpositions which only provoke sceptical mockery. They would go far to make us disbelieve that good Providence which extends its impartial care over all, were not our faith too well-grounded to be uprooted by foolish stories such as these "Tales of Trust."

Prayers for the use of Families. By Travers Madge. Third Edition. 1882.—A few weeks ago we gave a cordial reception to a new edition of the

well-known reception of prayers by the late venerable Thomas Madge; now we record with equal pleasure the publication by the Sunday School Association of a new and handsome edition of the prayers by his son Travers, a true Catholic saint, if ever there was one, and in the best sense of those greatly misused words. They are exquisite in their simplicity, and are saturated through and through with the spirit of the purest devotion and the loftiest Christianity. The best wish we can express for the Liberal Churches is that either of these manuals may come into general use in our families.

THE REV. F. SUMMERS gratefully acknowledges the receipt of 2s. 6d. from "S. G. O."

ROTHERHAM.—At the recent contested election of Guardians for the Poor the Rev. W. Blazebey, B.A., Unitarian minister, was elected Guardian for Rotherham.

NINE cases have arrived at the British Museum from Bagdad, containing contract tablets of the later Babylonian period, found at Abre Habba or Sippara.

THE National Training School for Music finally closed last week. There is a balance in hand of about £1,000, part of which will be devoted to the private instruction of the most promising pupils, and the remainder handed over to the Royal College of Music.

ACCORDING to the *Academy*, Mr. Edwin W. Streeter has been engaged for many years in collecting materials for something like an authoritative history of the world's famous diamonds. In collaboration with Mr. Joseph Hatton and Mr. A. H. Keane (an oriental scholar), he has completed a volume, entitled "The Great Diamonds of the World."

STOKE NEWINGTON GREEN CHAPEL.—The committee of this chapel have invited the Rev. W. Wooding, B.A., to continue to conduct the Sunday morning services during the current year. In according to the request Mr. Wooding is not required to sever himself from the Congregational body, of which he is an attached member.

A BILL has been issued to amend and consolidate the law of copyright in works of fine art and in photographs, and for repressing the commission of fraud in the production and sale of such works. It is proposed that the duration of the copyright should extend in the case of paintings and sculpture to thirty years after the death of the artist, and in the case of engravings to fifty years from the time of publication. In the case of photographs the term is also to be fifty years; but photographic portraits taken on commission are not to be sold or exhibited in shop windows without the consent of the person photographed. The Bill bears the names of Mr. Hastings, Lord Sandon, Mr. Hanbury-Tracy, Sir Gabriel Goldney, and Mr. Agnew.

BRISTOL.—On Friday a successful concert in aid of the fund for obtaining a piano for the Band of Hope connected with Lewin's-mead Chapel (Bristol) was given at the Maudlin-street schoolroom. The Band of Hope, which was established about two years ago, now numbers two hundred members. Mr. Herbert Thomas is the president; the vice-presidents are the Revs. W. Hargrave and A. N. Blatchford, and Mr. W. Butcher, and Mr. Gillard is the secretary. The concert was organised by Mrs. Parsons, who undertook and successfully carried out the whole of the arrangements, and the lady obtained the generous co-operation of many friends outside the congregation as well as those connected with the Lewin's-mead Chapel. The large room was crowded to the doors.

BAMPTON.—The annual tea-meeting was held on Easter Monday, in the girls' school-room, which was well filled, and beautifully decorated with hot-house plants and a profusion of wild flowers. After an interval for social intercourse and music, the meeting assembled in the chapel, when the Rev. R. L. Carpenter took the chair, and addresses were delivered by the Rev. W. Robinson, of Crewkerne, the Rev. J. Davies, Mr. Robinson, (M.N.C.), Mr. T. Male, and the Rev. T. Reed of Poole; and a vote of thanks was moved by W. Colfox, Esq., and Mr. F. W. Matterface. The meeting was closed with hymn and prayer, and interspersed with anthems. The Rev. Teesdale Reed's very interesting and instructive address was on "Religion in India," where he had been a Baptist missionary for nine years. He had been led by the inquiries of the natives to search the Scriptures for himself, and this resulted in his change of doctrine and the resignation of his office. He thought that many members of the Brahmo Somaj would be prepared to embrace Unitarian Christianity if it was properly presented to them.

Our Calendar.

SUNDAY, APRIL 23.

LONDON.

Rev. W. H. CHANNING, at Little Portland-street Chapel, 11.15 A.M., "Jesus Christ the Centre of Unity"; 7 P.M., "Secularism and Practical Christianity."
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.
Lecture at St. George's Hall, Langham-place, at 4 P.M., by Rev. JOHN W. HORSLEY, Chaplain of Her Majesty's Prison, Clerkenwell, on "Prisons and Prisoners."

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Allies's (T. W.) Church and State, 12/
Gostwick's (J.) German Culture and Christianity, 15/
Smith's (W. R.) The Prophets of Israel, 7/6
Stanley's (A. P.) Sermons on Special Occasions, 12/
Poetical Works of W. Wordsworth, ed. by W. Knight, illus., Vols. 1 and 2, 15/ each
Pollock's (F.) Essays on Jurisprudence and Ethics, 10/6
Salaman's (C. K.) Jews as They Are, 5/
Skeat's (Rev. W. W.) Concise Etymological Dictionary, 5/6
Wallace's (W.) Kant, 12mo, 3/6 (Philosophical Classics.

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGES.

ELLIOTT—BROWN—On the 17th inst., at the Unitarian Church, Stockton, by the Rev. Wm. Elliott (father of the bridegroom), assisted by the Rev. Hubert Clarke, Christopher W. R. Elliott, to Jeannie, daughter of the late Andrew Brown, Esq., of Stockton.

DEATHS.

FLETCHER—On the 15th inst., at Rivington Hall, in her 76th year, Jane, eldest daughter of the late Robert Fletcher, of Liverpool. No cards.
HIGGINSON—On the 15th inst., at Rome, in his 39th year, after a short illness, Wilfrid, elder son of the late Rev. Edward Higginson, of Swansea.
WORTHINGTON—On the 13th inst., at Oak Cottage, Streatham-place, London, Maria, eldest daughter of the late William Barlow Worthington, of Bowdon, Cheshire, aged 70 years.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

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CHARLES DARWIN.

DURING the forty years existence enjoyed by this journal its columns have never had to record the close of a life so remarkable as that of the amiable scientist who on Wednesday week passed away from his fruitful labours. The nineteenth century, indeed, has given to the world no grander name than that of CHARLES DARWIN. Moreover, since NICOLAS COPERNICUS, no man's works so strongly mark off an epoch of human thought as do those of the subject of this note. And the revolutionary character of the hypotheses which he established, as affecting all philosophy, is of no less phenomenal significance than the marked success of his teachings within the limit of his lifetime. The Titanic ravings which greeted the publication of "The Origin of Species" in 1859 have ceased, and public opinion in England, on the Continent, and in America, is now unanimous in acknowledging the magnificence of the results which have sprung from the painstaking, patient observations, extending over half-a-century, of this one man. It would not be pleasant to recall the bitter things which were said during the few years immediately following 1859; we only rejoice at the splendid change which has since come over the scene. The *Pall Mall Gazette* says "The world was convinced; the higher minds readily, the mass slowly and grudgingly, but convinced at last against its will. Indeed, it was curious to observe how much more spontaneously the new lights were followed even by those who had no special knowledge of biology, but whose minds were of the right type for appreciating the full value of the harmonious evolutionary system, than by those narrow specialists who could only think of difficulties involved in the interpretation of this particular weedy-flower, or that particular butterfly's wing. Calibre told more than speciality: the picked men of all classes were the first to come over to the new opinions." We have heard a friend remark that it was the proudest thing in his life that he was able to accept the Darwinian

theory, long before the clerical howl of execration had ceased, seeing how widely its influence was now extended, and how the present generation had come to revere its author. The *Daily Telegraph* laments that Mr. DARWIN in his lifetime received no royal recognition of his merits. Our feelings do not at all coincide with our contemporary. Mr. DARWIN, although the last of men to look for honours—his character was so unostentatious—has had high honours bestowed upon him. It has, indeed, been his lot to live to see his theories all but universally received, and no greater honour than that could be possible, considering their extraordinary and far-reaching importance, and the tremendous consternation and opposition they occasioned at first. The fitness of his remains receiving their resting-place in Westminster Abbey—now not so much an Ecclesiastical edifice as a burial place for the noblest of her sons whom Britain delights to honour—was fully borne out by the very imposing gathering in that place on Wednesday last, met to pay him the last token of respect. The scene was such as has rarely been witnessed in the Abbey.

Of Mr. DARWIN's many amiable qualities of mind and heart we need only say that the bitterest opponents of his fundamental teachings give them the fullest acknowledgment. The Duke of ARGYLE was even one of the pall bearers at his funeral. Whatever may be the destiny of the theory which bears his name, all concur in admitting that Mr. DARWIN's investigations were carried out with exemplary and almost super-human patience and perseverance, and that his methods of making known to the world the results arrived at were as unassuming as they were just and careful. After the publication of the "Origin of Species" it was soon seen that the strongest arguments against Evolution had been stated in the most forcible way by the author in his own book. Professor HUXLEY, in a lecture on "The Coming of Age of the 'Origin of Species,'" delivered two years ago at the Royal Institution, well showed how during the twenty-one years a succession of important discoveries removed the most plausible objection which existed when the work was issued, viz., that from Palæontology. Mr. DARWIN said: "On the doctrine of the extermination of an infinitude of connecting links between the living and extinct inhabitants of the world, and at each successive period between the extinct and still older species, why is not every geological formation charged with such links? why does not every collection of fossil remains afford plain evidence of gradation and mutation of the forms of life? We meet with no such evidence, and this is the most obvious of the many objections which may be urged against my theory." How differently the case could be stated to-day those who are specially concerned in this direction know best. Mr. HUXLEY says, if the doctrine of

evolution had not existed, Palæontologists must have to-day invented it, so irresistibly is it forced upon the mind by the study of the remains of the Tertiary mammalia which have been brought to light since 1859. Another passage which adverse criticism made merry over was this: "We may thus account even for the distinctness of whole classes from each other—for instance, of birds from all other vertebrate animals—by the belief that many animal forms of life have been utterly lost, through which the early progenitors of birds were formerly connected with the early progenitors of the other vertebrate classes." It would, perhaps, have been easy to foresee the delightful chuckle which this passage would afford the jealous guardians of the old views, but students of Palæontology can tell of the extraordinary justification which Mr. DARWIN has since received—justification which it was impossible to anticipate. A fine series of forms have been brought to light which connect indubitably birds with reptiles, remotely distinct as the two classes appear externally. And although none of the new discoveries in themselves *prove* the theory, yet it is remarkable how all seem to *require* it. No better confirmation of the soundness of a hypothesis could be wished for.

DARWIN'S work not only gave an immense impulse to biological investigations, but caused a revolution in all departments of thought. Most have found a *modus vivendi* between their old prepossessions and the new theories propounded in the "Origin of Species," and those who have not already done so probably never will. But Mr. DARWIN, building for all time, has received the rare distinction of seeing his thoughts appreciated by the world at large ere came the lamented close of his life.

MINISTERS' STIPENDS AND AUGMENTATION FUND.

VALUABLE as were all the papers read at the Liverpool Conference there can be no reasonable doubt that Mr. HARRY RAWSON'S, from the nature of the subject, attracted the most interest and attention, and will lead to the most immediate practical results. The condition of the ministry is everywhere the test of a standing or falling Church. It must be so from the nature of the case. The experiment of forming Churches which shall be dependent solely upon lay services has invariably failed in the long run, and the lay-preacher has usually passed into the ranks of the ministry, often with the scantiest possible qualifications for his self-assumed vocation. The question is one which concerns both ministry and laity alike, for on the lowest view of what is generally and very properly styled a "sacred profession" and dismissing all mere Ecclesiastical theories, the ministry is the public voice of the solemn prayers and thanksgiving of the Church, the recognised agency through which it exercises

its chief influence on the surrounding community, and takes its place among the foremost beneficent and educating influences of the age. And while we continue to criticise our ministers with the candour which is the charming characteristic more especially of that portion of our laity which does little or nothing for its support, it would be well to bear in mind that the ministry always and almost inevitably reflects the life, or the absence of life, whatever it may be, in our Churches. An educated laity creates an educated ministry. A careless and indifferent laity almost insensibly lowers the whole tone of the ministry. A generous and self-sacrificing laity will surely produce a generous and devoted ministry. "Like people, like priest," is an old prophetic saying, which is just as true of the relation of ministers and congregations this day as it was of priests and people in ancient Israel.

And so all the papers and discussions at the Liverpool Conference are naturally summed up in this one vital question of the condition of our ministry. It is comparatively useless to talk about the "development of the religious life within our Churches," unless our Churches have a ministry who are in a position to devote their best time and thought to the culture and development of that religious life. We shall discuss in vain the "practical means by which our Churches can best enlarge and extend their religious influence," unless we have an efficient ministry, on whom, from the very nature of the case, our congregations must chiefly for the extension of their religious influence rely; and even the question of the "education and supply of our ministers" largely depends upon that other question—Are our Churches really able and willing to support an educated ministry?

It was indispensable that this question should be left entirely in the hands of the laity. It was well that the layman who has made it his own should be one of such wide experience, keen intellect, and commanding influence as Mr. HARRY RAWSON. On matters affecting their own worldly position high-minded ministers are for once voiceless. Their lot is to suffer and endure, and work on as best they can amidst all the manifold discouragements of their position.

The ideal of the Christian ministry is that it shall be regarded as a position of such high honour and usefulness that our foremost men, the sons of our best families, possessing from their birth the richest opportunities, shall vie with those who have made their way to the front through sheer force of mind, in their eagerness to devote themselves to the service of God and man. The only motive should be a divine "enthusiasm for humanity," for which earnest men would be as willing to sacrifice themselves as others give up their time and fortune in the service of the world. If our ideal could be realised men would press as eagerly into the ministry as some men aspire for seats in Parliament, and others on Boards of Guardians, and Municipal Councils. But this ideal is only for Utopias, Isles of the Blest, and other poetic places, and not for this busy, working-day world. We have to face the fact that in our own churches, to a greater extent than in a well-endowed State Church, we have a ministry, which, however spiritual in its aims and self-devoted in life, is almost entirely dependent on the scanty stipends which are usually given by our congregations. Now we believe there are still men of the old heroic type amongst us who are willing to sacrifice themselves and live a life of poverty

in order to devote their whole energies to the Christlike work of elevating the poor and lowly. But it is quite a different thing to ask men of high intellectual culture and refined tastes to devote themselves to poverty, and in many cases social ostracism in the service of a Church comprising not a few wealthy laymen who make no perceptible sacrifice for the cause they profess to value. If we realise the true brotherhood of ministry and laity knit in the bonds of a common faith we have a right to expect that the burden should be shared alike, and that the sacrifice should not be all on one side. It is this consideration which gives all its point to Mr. RAWSON'S almost exhaustive paper, revealing so wide a disproportion between faithful ministerial service and the acknowledgment—we cannot say reward—of that service. The statistics tell their own painful tale, and one which is by no means new or unexpected to those who are well acquainted with the state of our denomination.

The main results of Mr. RAWSON'S inquiries are these. He sent out 284 circulars, that number including the names of all our ministers in active service. He received responses from 258. In addition to these he obtained information from the trustees of various Augmentation and other funds. The returns are systematically arranged in clear tabulated form under eight heads. Under the head of Ministers' Salaries he finds that there is a greater number of more than £250 a year than there was eighteen years ago. The average is about £184, which is larger than was expected, and higher than in the Congregationalist and Baptist denominations. The unsatisfactory feature in the returns is that there are 101 stipends—or more than one-third of the whole number—under £150, the minimum at which really efficient service should be supported. Forty-five of these are under £100 a year, chiefly in Wales and in the South of England, where some of the congregations "appear to have parted with almost every spark of vitality."

Under the heading of Ministers' Augmentation and other Funds Mr. RAWSON has revealed some startling facts. Few of our readers were probably aware of the number and extent of these endowments, which show the most generous consideration for the well-being of the ministry on the part of munificent donors in the past.

We reserve further comments on this and other points until the statistical tables are published; but from our own knowledge we can amply confirm the testimony of a well-informed correspondent of Mr. RAWSON'S that "there are Trusts South of the Trent more than equal to the Ministers' Stipend Augmentation Fund in Liverpool." We know not whether Mr. RAWSON has included in his returns the Hibbert Trust, which was undoubtedly founded for the purpose of promoting the higher education and improved position of the Unitarian ministry, and the cause of pure Christianity, and no other purpose whatever. We must again express our emphatic opinion that in our times no Trust has been more signally perverted from the original intention of the founder, and we regret that the opportunity was lost of eliciting a decided expression of the public opinion one way or other of our Churches assembled through their representatives at the Liverpool Conference. It may be very instructive for a few of our Metropolitan ministers and laymen to hear admirable lectures on Comparative Religion from such men as MAX MULLER, RHYS DAVIDS, KUENEN, and others, who already have the ear of the public for whatever they choose to say or write; but we

fail to understand how the present action of the Hibbert Trustees in this way or in their scheme of Travelling Scholarships—given to men who have not the slightest connection with the Free Churches—promotes the elevation of the Unitarian ministry or the cause of pure and simple Christianity.

The main practical question suggested by Mr. RAWSON'S returns was that in the face of existing resources, so copious as those presented in his tables of Trust funds, the establishment of a new fund required some consideration. He [evidently] leaned to the opinions expressed by some of his correspondents that by friendly co-operation among the authorities of existing funds, so as to prevent "over-lapping," and by giving larger grants in acknowledgment of efficient service, a minimum stipend of £150 could be easily secured to every deserving minister. The subsequent discussion brought out this one satisfactory fact, that our leading laymen are ashamed and disquieted at the revelations now made, and are determined to make a vigorous effort to rescue all ministers worthy of their salt from the heavy burden of grinding poverty. The whole question is submitted to the Conference Committee, already comprising some of the foremost ministers and laymen in the body, with power to add to their number, and as they will, no doubt, vigorously prosecute Mr. RAWSON'S inquiries, and gain, if necessary, still further information, the result may be left with confidence in their hands. But if this great work is really going to be successful, it is essential that simultaneous efforts should be made to improve the social and educational position of our ministers. We have no wish to offer further pecuniary inducements to tempt half-educated and needy men to enter or to remain in our ministry. The existing system of doles may bring some comfort to very poor ministers, but it often tends only to perpetuate an inefficient ministry of miserable and decaying Churches, which we entirely agree with Mr. RAWSON had better pass away altogether when every spark of vitality is extinguished. A new Ministers' Stipend Augmentation Fund on a large scale can only be useful if its resources are expended under wise and judicious management in substantially aiding only: (1) ministers of approved educational qualifications and really efficient service, and (2) congregations that give adequate evidence of vitality and self-sacrificing zeal for their own cause. We want no more half-starved inefficient ministers who are simply "hanging on," not even leading a forlorn hope; and we want no more decaying and spiritless congregations, who are simply cumbering the ground, dragging on a hopeless existence on ancient endowments which might be better applied to more useful objects. In the present state of our body our Free Churches will tolerate no interference with their absolute independence. But we are suffering from this absolute and exaggerated freedom; and for our own part we confess our entire sympathy with the views of another of Mr. RAWSON'S valued correspondents, who says:—"We ought to be so thoroughly organised ecclesiastically, while perfectly free theologically, that no one could enter our ministry without a recognised qualification, any more than he could enter the medical or legal profession; and we have suffered, and are suffering, serious loss for want of such an understanding." Our much-prized liberty often costs more than we know.

We cannot but wish in common with Mr.

THOM, whose letter on this subject we publish in another page, that the Conference had been able to give its whole time, or at least a whole day, to the consideration of Mr. RAWSON'S paper, with the view of working it out to a practical result. The discussion on the morning of the last day, after Mr. RATHBONE'S memorable speech, was necessarily short and hurried, and several important questions suggested by an invaluable paper received no attention whatever.

A BELATED PILGRIM.

A SERMON preached a few weeks ago has been put into our hands by one who heard it. On the cover it is stated that it has been "published by request." We have no desire to quarrel with other people's tastes, but certainly we should like to know the exact reasons of those who requested its publication for doing so. The author is the Rev. ARTHUR CONNELL, F.R.H.S., Rector of St. Mark's Parish Church, West Gorton, Manchester. The sermon is a remarkable one, and yet there is not a single eloquent passage in it, from its first page to the last; nor one that rises above the dullest level of common place. There is no great power of reasoning, no gleam of humour or flash of wit—but it is remarkable in as much that it should have been "published by request," by, we suppose, some of those who heard it delivered. There is nothing in it that any man of ordinary intellect might not have written. It makes one pause to think what must be the common run of sermons delivered in "St. Mark's Parish Church, West Gorton," that this one should be "published by request." It purports to deal with a great and widely prevalent evil, but it is with as much success as he would have who held up a reed, and hoped by that means to stay the rush of the storm-wind. It is evident that Mr. CONNELL is one of those belated pilgrims of time who mistake the nineteenth for the eighteenth century. The subject, "Non-attendance at Church," is one that is troubling the minds of many good people at present; and there is no doubt that it is a vital one, not only to our churches, but also to the moral and spiritual welfare of the future of our country. For even from a utilitarian point of view it is important, as the religious spirit is the source and surest guarantee of high morality. Many reasons have been given for "Non-attendance at Church"—(we wonder what reasons many good people would give for attending if they were asked the question)—some of them good, others we consider altogether beside the mark; but of this we are sure, however others may have fared, the Rev. Mr. CONNELL fails to understand what he believes to be the great ailment of the times, for which, nevertheless, he prescribes with so much assurance what he calls a remedy. He tells us that he "has given a good deal of thoughtful consideration to the subject." But we are afraid that he has made his inquiries and gathered his facts within very narrow limits, and that he has taken the "murmurs" of his own immediate set for "the murmur of the world." It is what we are all more or less prone to, and it is only by getting outside our own circle, and hearing a multitude of voices, that we can gather what public opinion really is. Thus does the reverend gentleman state the result of his "thoughtful consideration":—"I have arrived at the conclusion that the illegal and unscriptural innovations which have taken place in the services of some of our churches have tended, not a little, to drive some to the Dissenting Chapel, and to alienate others altogether from the public

worship of God." Thus it is seen that it is not the larger question why religion suffers diminution of influence in our day, but why his own particular sect is not as prosperous as he would like it to be. Of course in the estimation of men of Mr. CONNELL'S stamp there is no other Church than the Episcopal one, which, because it happens to be by law established, is called "the Church of England," of course so far as it is supported by incomes drawn from national property, and so far as it is one of the branches of government in our anomalous country, with its democratic rule and aristocratic and monarchical forms, we must acknowledge it so to be—just as much as the army is the army of England, and the navy the navy of England, but no more and no less. But the real Church of England is made up of the churches in which Englishmen gather week by week to draw near to GOD in social worship; where they bow themselves and own their sins, and seek to strengthen themselves for arduous duties by communion with the mind and heart of the common father of all. No single sect is or ever can be the Church of England; nor ever will there be such a church in reality until the blessed time arrives in which doctrinal differences are counted of secondary importance, and men are content to unite in one great church having for their bond of union the religious spirit, which will combine them for the purpose of social prayer and mutual instruction, rather than for the purpose of opinion and its spread.

Mr. CONNELL goes on to utter his plaint against the present condition of things in the Episcopal Church, and at some length he describes the services which are common among the Ritualists. He asserts that these people are doing the work of the Church of Rome; that they not only know it, but that they do it consciously and of set purpose. And yet Roman Catholics look on, he says, and while gaining largely by their allies in the camp of the Lord, hold them in utter scorn as only mock and not real Catholics. These Ritualists are the terrible bugbears who are driving people away from the services of the "Church." He says:—

When worldly-minded people see men who have sworn allegiance to their Queen, canonical obedience to their bishops, and who have given their assent and consent to the Thirty-nine Articles, refusing to be governed by the laws of the realm as administered by her Majesty's Judges, disregarding the admonitions of their bishops, teaching doctrines diametrically opposed to the teaching of our Thirty-nine Articles and Book of Common Prayer, and substituting the Romish Mass, or some colourable imitation of it, for the Sacrament of the Lord's Supper, they become reckless and indifferent, throw off all religious restraint, and plunge into the depths of infidelity.

We imagine if the reverend gentleman had to look a little deeper into the causes of the alienation of so many people from public worship, and why others are "driven to the Dissenting chapel"—nay, if he would take a wider survey and not even go deeper below the surface than he has done, he would find that those same "Thirty-nine Articles and the Book of Common Prayer," and the demands they make on the power of faith, go beyond the credence which men in our time are able to give. The quickened conscience of our age, and its enlarging knowledge, revolt at the demands made upon credence. The three creeds alone—the Apostles', the Nicene, the Athanasian—each of them containing things impossible of intelligent acceptance in our day, and the latest of them revolting the moral sense, are three powerful causes, which act as a centrifugal force to drive off members of the Episcopal Church of this country. And it is astonishing to find an in-

telligent man insisting as a remedy for disintegration on those very things which are most potent as disintegrating causes. But, nevertheless, it is so in his case:—"Is it to be wondered at that Christian people who have been cradled in the principles of the Thirty-nine Articles and the Book of Common Prayer, and who have been educated in the doctrines of God's Word, should become alienated from the Church where such things are tolerated and sanctioned, and seek the shelter of the Dissenting chapel? I trow not."

Ritualism so fills the forefront of his vision that he can see nothing else for that. The sun of science that is daily growing in brightness and showing nature, condemned by his theology as under a curse, as the sacred word of GOD, the enlarging thoughts of man, the growth of democracy, which means the development of humanity, and its stepping into its rightful place; the better apprehension and appreciation of the principles of Christ, are all nothing to him, though they are the great facts of the age. Ritualism is near to him, in his own branch of the Church, so that he is rendered blind to all the great realities of the time. And yet, according to his own account, the Churches where Ritualism prevails have but a scant attendance; then why should they be able to wield such a sinister influence? If the facts be as he states them, the people who have deserted these places, and "taken refuge in the Dissenting chapel," could not have been very ardently devoted to either Episcopacy or State Churchism, or they could easily have joined some one of the congregations which are never far away from those they have left where "Evangelical" services are conducted. But we had always understood before that Ritualistic services attracted largely by their music and florid decorations, while the churches where the music was of an ordinary kind and the services "bald" failed to attract. But it seems we have been mistaken, though we have heard it said over and over again, and attributed to evil principles in human nature. The fact is that the Church, like other less sacred bodies when it has an ailment it does not understand, and yet suffers from feeling its strength lessened and its enjoyment of life detracted from, seems apt to fall back on imaginary causes, and to look to fanciful remedies. But what is Mr. CONNELL'S remedy for this ailment of his Church? He says:—

Evangelical ministers in the present day must feel more fully their responsibility in relation to the solemn trust committed to them, and set forth the distinctive doctrines of our common Christianity; such as the Unity of the Godhead, the Trinity of Persons in the unity of the Divine essence, the fall of man, the natural depravity of the human heart, the atonement by the sacrificial sufferings and death of the Lord Jesus, justification by faith alone in the merits of Christ, the necessity of a spiritual regeneration and sanctification by the operation of the Holy Spirit. In a word, they must preach with no faltering voice—Ruin by Adam, Redemption by Christ, and Regeneration by the Spirit of God, and all those collateral truths which stand inseparably connected with these fundamental doctrines.

The person who put the sermon into our hand is a member of Mr. CONNELL'S church, or at least an attendant on its services, and when he did so it was with the words, "read that, and see what nonsense our minister can indulge in." Surely there is something significant in this sentence, and is one of the instances out of many more that proves that the preacher had been mistaking his own private meditations for the thoughts of the time, and his own voice for that of the nation. It is not the first time that the ministers of the Episcopal Church have been mistaken in supposing that they represented the prevailing views of their congregations'

From what we hear, if he and other preachers of a like way of thinking would but hold more frank theological intercourse with their flocks they would find that it is not a return to the theology of the sixteenth century or that of the fathers that is needed; but the going back further still, even to the simplicity that was in Christ. And the doctrines of sacramental grace, and that of Apostolic succession—the roots from which Ritualism grows—and Athanasian intolerance, and the presumption bred of exclusive State privileges, will have to be got rid of, before the stain of Ritualism can be purged from the Established Church, and the growing alienation of the thinking portion of the community can be stayed. It has a wonderful history, in spite of its numerous failings; the nation owes something to it for its services in the past; it has been "reformed" once before, why should it not be reformed again? It was separated from Rome, to its evident benefit; why should it not be separated from the State without injury in our day? Perhaps Mr. CONNELL will be able to answer these questions when he reads these words.

W.M.

THE CONFERENCE SPEAKERS.

Many of the readers of our National Conference reports last week must have been struck, as we were, with the great disproportion between the ministers and laymen who took part in the proceedings. The Conference Committee wisely selected three ministers and three laymen as the readers of the six papers, and it would have been well if a similar proportion had been maintained throughout the discussions. It would have added greatly to the interest and real value of the proceedings if it could have been arranged that a minister and layman should have been called on alternately. As usual, ministers who have so many other opportunities of addressing audiences on religious subjects, rushed to the front, and we were left with but few opportunities of hearing the sentiments of our leading laymen. In the first morning's discussion we find that two laymen spoke—one of them a lay-preacher—and ten ministers. In the afternoon of the same day six ministers spoke, and only one layman! At the *soirée*, on Wednesday, of four speakers only one, the chairman, was a layman. "But one halfpenny-worth of bread to this intolerable deal of sack!" On Thursday morning, after Mr. Estlin Carpenter's paper, three ministers spoke, and no layman. Mr. Harry Rawson's paper on "Ministers' Stipends and Augmentation Funds" was one which more than any other called for an expression of opinion on the part of our laymen; but even here two ministers led off the discussion, and it would have been a purely ministerial debate again, had not the Chairman (Mr. C. H. James, M.P.) promptly moved an important resolution and called upon Mr. William Rathbone, M.P., to second it. Even then two ministers again followed, and no time was left for any real expression of opinion on the part of our laymen. The speeches on the whole were exceedingly good and to the purpose; there were but two or three which added little or nothing to the value of the proceedings, and perhaps only one which might just as well have been left unsaid. But the occasion was a very remarkable one; the assemblage comprised an unusually large number of our foremost laymen from every part of the country, men who are social powers and leaders of the liberal movement in their respective localities, some of them gifted with rare power of speech; and it was certainly mortifying and disappointing to us, as it must have been to many others, to find that so few of these valued friends had the opportunity afforded them of expressing their well-weighed sentiments on subjects which concerned them quite as much as our respected ministers. If it is not too early to offer suggestions for the guidance of the next Conference, we would venture to throw out the following:—

(1) That ministers, as a rule, should impose upon themselves a self-denying ordinance, and that those of them who have obviously nothing

to say should reserve it for the next little tea-meeting or Sunday-school gathering in their own locality. (2) That laymen should be specially requested to send up their names as speakers; and that the chairman, guided by the secretaries if necessary, should select from the various names thus submitted to him those speakers who are known to be best qualified to interest and instruct the meeting. An occasion of this kind is so rare and important that not a single minute ought to be wasted in useless or irrelevant speech; and there are, unfortunately, some ministers who need to be reminded that there are other opportunities of making themselves conspicuous, and more fitting places for expressing their opinions or "ventilating" their crotchets. We may add that among the silent brotherhood were several highly respected ministers, whose voices would have added to the value and dignity of the whole proceedings.

CONTEMPORARY OPINION ON THE LATE MR. DARWIN.

To-day, and for a long time to come, he will be mourned by all those in every land who can appreciate his vast services to knowledge and who honour a lifelong devotion to truth; but with the mourning there will be joined the thought that he was happy in living so long, surrounded by devoted friends, and spared not only to do the work that he had set himself to do, but to see it accepted on every side. The storm which howled around "The Origin of Species" at its first appearance has subsided. Even the orthodox are "adapting themselves to their environment," and are beginning to regard Evolution as a hypothesis which may in a measure be harmonised with their first principles. The story of such scenes as those which took place at the celebrated meeting of the British Association at Oxford, in 1860, and of the battle royal between Bishop Wilberforce and the young and ardent Mr. Huxley, reads at the present day like a scene from ancient history; like an episode in the persecution of Galileo, or a preliminary to the excommunication of Spinoza. The time has gone by when it was conceived possible to extinguish a scientific hypothesis by authority. Moreover, in little more than twenty years, that which is called the Darwinian hypothesis has established itself as, practically speaking, one of the accepted generalisations of science. It is not too much to say that there is no man of real scientific eminence in Europe or America who does not now hold to it in the main. . . . This rapid victory of an idea which at its first appearance was condemned by the unanimous voice of traditional opinion is in itself a very remarkable fact, and well deserves attention. What are the reasons of it? Do they lie in the inherent force of the idea itself, or in changed social conditions, or in the converging of many causes? The violent attacks on what is called Darwinism were not unnatural; on the contrary, the wonder is that they were not more prolonged and more determined. The professional theologians may be excused for the animosity which they displayed; for, on the one hand, it has always been their way, when they have fancied that the accepted views of the origin and destiny of man have been in danger, and, on the other hand, as those whose memory goes back to 1859 will recall, they were simultaneously threatened and exasperated by what they fancied to be a treacherous movement from their own camp, the publication of "Essays and Reviews." It is no wonder that they rallied vigorously to the defence of ideas and principles thus imperilled. They said many hard things and many unwise things; but, taken altogether, their utterances were moderate as compared with those of the champions of the same cause a little earlier. Not only did nobody propose the faggot and the stake for Mr. Darwin, but nobody of repute treated him with the brutal violence—no other words describe the fact—with which a few years before the mild and amiable Professor Sedgwick had dealt with the author of the "Vestiges of Creation." Happily, great as were the improvements that had come over the spirit of controversy between the days of Sedgwick and of the opponents of Mr. Darwin, the improvement during the past twenty years has been far greater. It would be too much to suppose that the spirit of theological odium has materially softened; but there is more caution and more decency in controversies, and somewhat more scruple either in imputing motives or in condemning a book unread and unconsidered.

And, as far as concerns the judgment of the world at large, the growth of the scientific temper self has wrought the change and has secured at fair hearing for any new doctrines, however unpalatable at first sight. The world is beginning to decide not by considerations, of what a theory may possibly lead to, not by a calculation of what is to be gained or lost by believing, but by a comparison of the evidence for and against.—*Times*.

Fortunate in many things, Mr. Darwin was chiefly fortunate in this: that he lived to see his achievements worthily prized and bearing worthy fruit. Not that he much valued fame for its own sake. He had a better reward than praise. He saw his ideas and his method inciting younger generations to eager research and guiding them to victory. He saw new territories subdued, and strongholds that had been deemed impregnable stormed by leaders who had learned in his school. This is a happiness which indeed few men have deserved and fewer attained: to see the labour of one's hands fruitful and blessed abundantly in a kind of present posterity. Mr. Darwin was not only the first of our men of science; he showed us in all his conduct the pattern of what a man of science ought to be. With a powerful and luminous mind he had untiring patience, unperturbed serenity, perfect openness and candour, and perfect freedom from petty and selfish desires. He lived in an unswerving search for truth, and reaped a great and just reward. Our children, unless we greatly err, will be taught to honour Darwin as the greatest Englishman since Newton. . . . It ran through the acute phases of controversy in a wonderfully short time; and a mighty clamour was raised by all sorts of people who were no more qualified to criticise a scientific theory than Mr. Darwin to read cuneiform inscriptions. When the hubbub ceased and the dust cleared away, men perceived that a revolution had been effected in scientific thought. Within ten years from its first publication it was no longer an hypothesis addressed to specialists, but might fairly appeal to the general educated public to estimate it by its results. This must be ascribed not more to the intrinsic value of Mr. Darwin's discovery than to the thorough-going way in which he worked it out. The penetration of his intellect was backed by an irresistible mass of evidence. The conclusion was not only right if you chose to see it; there was no escaping it by fair means. Probably Mr. Darwin himself was surprised by the rapidity of the success. But he was from the first not without a just and settled confidence of the goodness of his cause, and a clear foresight of what more might shortly be won, and what more would remain to do. The bearing of his theory on mental science, of which Mr. Darwin was not strictly bound to take notice at all, was indicated by him in these pregnant words:—"In the future I see open fields for far more important researches. Psychology will be securely based on the foundation already well laid by Mr. Herbert Spencer, that of the necessary acquirement of each mental power and capacity by gradation. Much light will be thrown on the origin of man and his history. It might be supposed that Mr. Darwin would put himself at a disadvantage by entering on the less familiar ground of moral philosophy. And this he so far did that he unavoidably gave to those who in natural history perforce treated him with grudging respect a certain opportunity of criticising him with an air of superior knowledge. But that was all. As a contribution to the study of ethics on the historical and psychological side, the chapters on the moral sentiments in the "Descent of Man" cannot be neglected by any philosophical student. They show in a smaller compass exactly the same qualities of patient mastery of facts, and definiteness without dogmatism, as Mr. Darwin's other work. Nor is good criticism of ethical conceptions wanting; the distinction between the standard and the motive of conduct has been put by no one more clearly or with a juster sense of its importance. The metaphysical part of ethics he wisely left alone.—*St. James's Gazette*.

Contemporary science in England boasts one indisputably great man, and we have lost him. Mr. Darwin's name may be ranked without fear with the names of the most famous philosophers. His place, it is almost impossible to doubt, must be where Newton and where Kepler are, with Aristotle and Copernicus. Perhaps no student since man first began to speculate on the world which surrounds him ever attained ideas so far in advance of what has been deemed true, and saw these ideas find acceptance with his contemporaries. Mr. Darwin was fortunate in the period of his birth. Had it

been possible for a philosopher to arrive by his steps at his conclusions in any period more remote than the last two hundred years, he would have had but two courses before him. He might have held his peace, or he might have accepted the fate of Bruno and Vanini, not to say of Campanella.—*Daily News*.

For many a year past this truly great man enjoyed the admiration and respect of his countrymen, whose pride in his talents and veneration of his virtues were unbounded. But the Crown—Britain's High Steward, to whom she unreservedly entrusts the distribution of honorific rewards to the more deserving of her sons—left Darwin's surpassing merits utterly unacknowledged and unrecompensed. This inconceivable neglect affords matter for bitter reflection to every patriotic Englishman, and is a shameful reproach to us among nations. The wrong done to England and the illustrious departed alike is unfortunately irremediable. Darwin is dead, untitled and undecorated, save by the hand of a foreign Sovereign, more generous in his recognition of English claims to universal gratitude than the counsellors of Royalty in these islands. Had Darwin been a German, Austrian, or Italian born, titles and distinctions would long since have been showered upon him. As, however, he was only one of the greatest Englishmen that ever lived, whose modest birth and peaceful pursuits excluded him from the category of hereditary or official candidates for Blue or Red Ribands, supreme authority deemed him all unworthy of such inestimable boons as a British titular predicate or badge of Chivalry.—*Daily Telegraph*.

If death were the most important incident in a great man's life, the news that Mr. Darwin is no more among us would be the most momentous announcement that the civilised world has heard for many a year past. The bustle of daily politics is for the most part but dusty sterility compared with the vast effect of the labours of the thinker who from his tranquil hilltop in his little Kentish village shook the world. When we think of the impulse which Darwin's speculation has given to thought, not only in natural science, but over the whole field of thought, in philosophy, in literature, and even in connection with the activities of politics, we see that, so far as contemporaries can judge, Darwin deserves nothing less than to rank with those lofty names, Newton and Locke. He has given exactly the same stir, the same direction, to all that is most characteristic in the intellectual energy of the nineteenth century, as did Locke and Newton in the eighteenth.—*Fall Mall Gazette*.

Of the rulers in the empire of thought who have been born into the world during the present century none, perhaps, has done more than he to extend the boundaries of human knowledge.—*Daily Chronicle*.

In its own way the life of Mr. Darwin was an ideal life. Arrogance, irritability, and envy, the faults that ordinarily beset men of genius, were not so much conquered as non-existent in a singularly simple and generous mind. That the order of the universe is the order of a Supreme Mind working silently and closely through ages, and not spasmodically through centuries, is now as much an accepted idea of civilised man as the theory of gravitation. To the general acceptance of this idea no one contributed so powerfully as Mr. Darwin.—*Saturday Review*.

By the death of Charles Darwin England has lost the most original, as well as far the most celebrated, of modern men of science—the one man whom European science would, with one voice, probably agree to consider as the most eminent scientific writer and thinker of the present century. No man of our century has changed [so vitally] the scientific beliefs of our day.—*Spectator*.

The foremost of English men of science, one who has worked a revolution, not in the natural sciences only, but in every branch of human thought.—*Athenæum*.

Darwin will remain one of the greatest glories of science. No other man has during the second half of this century exercised a more decisive and fruitful influence on the progress of natural science. No one else has so much honoured science by the nobility of his character, by the primitive simplicity of his life, and by his deep and sincere love of truth.—*Gaulois*.

The entire world stands sorrowing around the great man's grave.—*Tageblatt*.

The doctrine of Darwin is not only a true one, but contains also a large measure of profound morality. Mankind are beginning to feel that the Darwinism enforced on every individual the duty of co-operating, each according to his capacity, in the

steady improvement of himself and his contemporaries.—*Neue Freie Presse*.

The most implacable adversaries of the doctrine of descent are unanimous in paying homage to his exceptional qualities.—*Liberté*.

Darwin's work has not been merely the exposition of a system, but, as it were, the production of an epic—the great poem of the genesis of the universe, one of the grandest that ever proceeded from a human brain—an epic magnificent in its proportions, logical in its deductions, and superb in its form. Darwin deserves not only a place by the side of Leibnitz, Bacon, or Descartes, but is worthy to rank with Homer and Virgil.

The glory of Darwin is inseparable from the literary history of the nineteenth century. This great savant has been a great poet.—*Télégraphe*.

We must apologise for touching on political matters on a day when humanity has suffered so great a loss. It seems to us that the world has become gloomier and grown grayer since this star ceased to shine. Our century is Darwin's century. We can now suffer no greater loss, as we do not possess a second Darwin to lose.—*Allgemeine Zeitung*.

Darwin's death causes lamentations as far as truth has penetrated, and wherever civilisation has made any impression. Darwin advanced the progress of mankind. Although his peculiar work was determining man's real position in nature, the life of Darwin had far greater importance in point of culture than the life and work of many more exalted personages who were interred with pomp.—*Neue Freie Presse*.

Darwin's "Origin of Species" caused a revolution second to none since the days of Copernicus—a revolution which soon extended far beyond the sphere of natural history, and is already making itself felt in our whole social system. Without knowing or intending it, we have become Darwinian in our politics, in our economy, and in our history, which have all resolved themselves into a struggle for existence. The Darwinian theory has absorbed all metaphysical and religious speculations.—*Presse*.

A man of science who made a mark upon his times in a manner unparalleled by any of his contemporaries. He compelled every branch of science to acknowledge his revolutionizing discoveries. The completion of his gigantic system will give abundant occupation to the remotest generations; but the memory of the founder of this prodigious structure will remain imperishable to all time.—*Cologne Gazette*.

Mr. Darwin was a genius of the first order, who may be safely placed in a line with our great Cuvier, and in our opinion he was even superior by the originality of his conceptions and the grandeur and penetration of his method.—*Paris*.

Dr. Cyon in the *Gaulois*, himself a scientific man, says that no naturalist has occupied so vast a place as Mr. Darwin in this century.

THE FUNERAL.

The remains of Mr. Darwin were interred in Westminster Abbey on Wednesday, Canon Protheroe officiating in the unavoidable absence of the Dean. The coffin, which on the previous night had been deposited in St. Faith's Chapel, was in the morning placed in the porch of the Chapter House, which was also appropriated as a place of assembly for the members of scientific and learned bodies and other representative men who had gathered in large numbers to do honour to his memory. The pallbearers were the Duke of Devonshire, the Duke of Argyll, Mr. Russell Lowell (the American Minister), Professor Huxley, Sir Joseph Hooker, Sir John Lubbock, M.P., Mr. Alfred Russell Wallace, Dr. Spottiswoode (President of the Royal Society), and Canon Farrar; while among the general company present were the French, German, Italian, and Spanish Ambassadors, the Speaker of the House of Commons, the Marquis of Salisbury (Chancellor of the University of Oxford), Lord Aberdeen (President of the Geographical Society), Right Hon. H. Childers, M.P., Right Hon. Sir Stafford Northcote, Bart., M.P., Right Hon. H. Fawcett, M.P. (Postmaster-General), Right Hon. A. J. Mundella (Vice-President of the Council), Right Hon. Sir Charles Dilke, Bart., M.P., Mr. Herbert Spencer, Dr. W. B. Carpenter, Mr. E. H. Halton, Mr. Frederick Harrison, Professor Jowett, the Master of Balliol, Professor Max Müller, Mr. A. B. Tyler, and many other distinguished men.

We understand that Mr. Gladstone offered a baronetcy to Mr. Thomas Ashton, a well-known member of the Liberal party in Lancashire, but that he respectfully declined the honour.

Occasional Notes.

SOME interesting "Recollections" of the late George Dawson have been reprinted, with additions, from the second number of the *Manchester Quarterly*, issued this month. These recollections are from the pen of Mr. Alexander Ireland, who enjoyed a warm and unbroken friendship with Mr. Dawson for thirty years until his death. Mr. Ireland was asked by Mr. Dawson in 1876 to contribute some recollections of him in his earlier years to a memoir then about to be undertaken by Mr. Timmins. He tells of his hearing Dawson preach in Birmingham at Christmas time in 1845, and of his being introduced to him and spending some hours with him in the house of a common friend. After this Mr. Ireland secured an invitation for him to lecture on "The Genius and Writings of Carlyle" at the Manchester Athenæum. Mr. Ireland furnishes some brief recollections of the plan of these lectures. They were given in the early days of Dawson's work and fame, and will recall for many impressions, which can never vanish, of the earnest and remarkable young man who took all audiences captive by his eloquence.

THE general public scarcely knew anything of the late Rev. Hugh Pearson, Vicar of Sonning and Canon of Windsor, who was buried on Tuesday last in the churchyard of the little Berkshire village where he for more than forty years exercised his ministry. And yet Canon Pearson is described—and, it would seem, not without reason—as "one of the most remarkable clergymen of the present generation." We read, in a tribute paid to his memory by a correspondent of the *Times*—"He had great influence, which he exercised in a manner peculiar to himself. He could scarcely have been supposed to be orthodox, yet he succeeded in retaining the affection and esteem of his clerical brethren. He was an excellent preacher, but would not allow his sermons to be published; and though he had an extraordinary knowledge of literature, he never for a moment dreamed of becoming an author." For more than forty years he was on the closest terms of intimacy with Dean Stanley; he was greatly beloved and esteemed by the Royal Family; there was scarcely a person of eminence in the country to whom he was not known, "from Lord Sidmouth, an old parishioner, and Bishop Blomfield and Wilberforce, who had been the friends of his boyhood, down to the distinguished men who are still actors upon the scene." He was equally beloved by rich and poor, and charmed every society into which he entered. "He lived for others, without ambition, and without any regard for his own interests." On his death-bed his parishioners were admitted to see him, and as they flocked in he seemed to remember them all, and affectionately took leave of every one. He was devoted to his parish and the people were devoted to him with a reverence and attachment rarely witnessed. "His own life, as well as his death, was the best of proofs, to those who require one, that Christianity may continue to exist without a dogmatic system."

In the appendix to a work recently published, the Rev. Dr. Eliot, of St. Louis, U.S.A., pays the following tribute to Dr. J. Freeman Clarke, the preacher at our forthcoming Whitsuntide meetings:—"Another of my Cambridge fellow-students, but my teacher ever since, is James Freeman Clarke, who has gathered into his published sermons and books a wonderful wealth of learning on the 'Great Religions' of the world. With an impartiality of criticism as rare as it is admirable, he finds in all his researches new reason more highly to prize the divine simplicity and universality of Gospel Truth. As the Magi of old brought gold and frankincense and myrrh, their reverent gifts to the infant Jesus, so does this devout student of all religious developments bring their treasures of wisdom and lay them at the feet of Him who said, 'I thank thee, O Father, that thou hast hidden these things from the wise and prudent, and revealed them unto babes.'"

On Monday afternoon the Rev. Alex. J. D. D'Orsey, B.D., College Lecturer on Public

Reading, delivered two introductory lectures at King's College on "Preaching" and "Church Reading." In the former he admitted the justice of many of the Rev. J. P. Mahaffy's strictures on the "Decay of the Pulpit," but denied that modern preaching had failed. He granted the essential importance of piety, zeal, and learning, but considered our failures due to want of training in English composition and pulpit delivery. The second lecture pointed out the common faults in Church reading, inaudibility, indistinctness, monotony, mannerism, sing song, mispronunciation, false emphasis, &c., and suggested sound and systematic teaching at Oxford and Cambridge and Theological Colleges as the only remedy.

NOTHING is more remarkable in connection with the death of Darwin than the altered tone of the leading divines of the Orthodox world, as well as of that portion of the Conservative press which once held him in abhorrence. A few years ago the name of Darwin was associated with Materialism, Atheism, and immorality. Now it is spoken of with something like reverence by Church of England divines. On Sunday Dr. Barry, when preaching at Westminster Abbey, said that the principle of selection was in no way alien to the Christian Religion. In the afternoon, in the same Church, Canon Protheroe, in a sermon against bigotry and superstition, eulogised Darwin for his sweetness of temper, and for carrying about with him "the very essence of the true principle of Christ." But it was not merely in Westminster Abbey, around which the tolerant spirit of Dean Stanley is supposed to linger, that Darwin was praised. In St. Paul's Cathedral Canon Liddon recognised him as a worker "in the universal triumph of truth." The Evolution theory is no longer blasphemous, as according to the Canon, "it is seen that, whether the creative action of God is manifested through catastrophes, as the phrase goes, in progressive evolution, it is still His creative activity, and the really great questions beyond remain untouched." It is a pity, as a daily contemporary remarks, that some of these nice things were not said whilst the great thinker was alive.

In the "Journals of Caroline Fox" there is the following reference to Longfellow, which may be of interest at the present time:—"July 30 (1846). Made the acquaintance of two American ladies, and was much pleased with them. Mary Ashburnham, *alias* Fanny Appleton, was a near neighbour and friend of theirs—a most beautiful girl, whom thirty bold gentlemen sought to win! She came to Europe, and met Longfellow in the Black Forest, and there transacted the scenes described in "Hyperion." She returned to America, and her father on his death bed expressed his wish that of all her suitors she should fix her choice on Longfellow, as the person most worthy of her and most able to sympathise with her feelings. After a little time she married him, settled in the country in poetic simplicity, and speaks of herself as the happiest woman possible. My friends heard him read his prize poem at the College so exquisitely that their orator Everett said he could hardly endure to speak after him."

We are glad to hear, what we hope is more than a mere rumour, that Frederick Douglass, whose autobiography we have reviewed in full this week, intends to pay another visit to this country at no distant date. Many of our readers, in common with ourselves, entertain a vivid recollection of his eloquent orations delivered here nearly forty years ago, and will be delighted to renew their acquaintance with him.

The decision to place the remains of Darwin in Westminster Abbey was approvingly commented on by the French papers. The *France* is happy to see that England knows how to honour the memory of her great men, irrespective of their religious opinions. It contrasts the liberality of the Protestant Church towards Darwin with the intolerance of the Catholic Church towards Littré. It hopes that the Clericals of France will take pattern from the example set by their neighbours across the Channel in rendering justice to the splendid parts of the great British Naturalist.—We cannot, however, say much for Protestant liberality

when we remember the fierce censure against Darwin, led by Bishop Wilberforce in his well-known onslaught on "The Origin of Species." The only difference between Protestant and Catholic intolerance is that in this country the former is almost impotent, and can only indulge in inarticulate shrieks and denunciations, while the latter is at least respectable in its real power and consistency.

It was stated recently that the powers of Whittier, the patriarch of American poets, who is now seventy-five years of age, appeared to be decaying. The March number of the *Atlantic Monthly*, however, contains the following graceful little poem, which shows that the Quaker minstrel can still sing as sweetly as of yore:—

AT LAST.

BY J. G. WHITTIER.

When on my day of life the night is falling,
And, in the winds from unsummed space blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be Thou my strength and stay.

Be near me when all else is from me drifting—
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own unlifting
The love which answers mine.

I have but Thee, O Father! Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows for ever through Heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find, at last, beneath Thy trees of healing,
The life for which I long.

WE desire to call the attention of our readers to the approaching annual meeting of the London Domestic Mission Society. Collections will be made on its behalf on Sunday, May 14, in various chapels, and the meeting will be held at the Mission House, George's-row, Lever-street, City-road, on Wednesday evening, May 17. Tea will be provided at half-past six, to which the workers and friends of the Mission Stations are invited. The chair will be taken at half-past seven o'clock by the Rev. Stopford A. Brooke, M.A., and the meeting will be addressed by the Rev. Dr. Martineau, David Ainsworth Esq., M.P., Mr. J. Allanson Picton, M.A., and other friends.

THE Rev. W. H. Channing sends us the following advertisement:—

"LOST HEARTS, LOST HEADS, AND LOST HATS."—Amidst the enlivening meetings of the National Conference, last week, many lost their old hearts and heads and received them back renewed. But to the undersigned fell the mischance—and to me alone, let me trust—of losing a new hat, and finding in its place one not so new. Mine was a Christie's "London best ministers' soft hat, lined with light twilled silk," and padded. And as my brother's head (who, amidst the confusion of the break-up of the Conference, interchanged with me) is larger than mine, it will be more *befitting* for both to re-exchange, if he will kindly give me his address.—W. H. Channing, 3, Campden House-road, Kensington, London, W.

The *Christian World* has the following "Note" on the recent address to the Queen of the "Body of English Presbyterian Ministers in and near the cities of London and Westminster":—

Things seem to have got rather mixed at the Court at Windsor, on the occasion of the presentation of Congratulatory Addresses to Her Majesty,

on her happy escape from the attempt upon her life by the lunatic Maclean. It is startling to observe that Dr. Martineau, whom we all know as a Unitarian of the most undoubted, if not of the highest stamp, appeared at the head of a loyal body, representing "the English Presbyterians in and near the Cities of London and Westminster." However, much some of the Presbyterians may respect Dr. Martineau, it must be gall and wormwood to them to let it go forth that this distinguished minister, and a number of his Unitarian brethren, really represented "the English Presbyterians." The announcement does not mean, however, that either Dr. Martineau, on the one hand, or the Presbyterians on the other, have abandoned their theological differences, which separate them from each other as by "a great gulf." The form employed to designate those whom Dr. Martineau really represented is the survival of an old legal controversy which has practically long since been settled.

The Presbyterians to whom the *Christian World* refers are *Scotch* Presbyterians, as the names of their ministers very significantly indicate. We are not in love with the name, but it cannot be reasonably denied that, ecclesiastically, we are the lineal descendants of the *English* Presbyterians, and in that capacity have inherited their ancient Trusts and endowments.

THE series of St. Giles's lectures at Edinburgh on "The Faiths of the World" was brought to a close on Sunday afternoon with a discourse by Professor Flint on "Christianity in Relation to other Religions." He maintained that Christianity was the absolute religion in the sense of the perfect realisation of the idea which underlay and gave significance to all religions. Religion was the communion between a worshipping subject and a worshipped object—the communion of man with what he believed to be a god, and Christianity alone of all religions gave a clear, self-consistent, adequate view of God. No religions were wholly false or "without some soul of goodness," and in so far as any religion was true or good, it was akin to the religion in which the fulness of truth and goodness implied in the idea of religion had been realised—the absolute religion founded by Him who, in the spirit not of narrow exclusiveness, but of broadest inclusiveness, claimed to be "the way, the truth, and the life."

THE late Sir Henry Cole was so closely connected with the foundation, development, and success of the great Museum and Art-School at South Kensington that the world has almost forgotten that he was once a popular writer; that, when quite a young man, he exerted himself successfully to reform the system of Public Records; and that he had a considerable share in the establishment of the Penny Post. Dying peacefully at the ripe age of eighty-six, he had long outlived a good deal of opposition of the unintelligent sort, and the value of his services had become almost universally recognised.

MR. W. B. RANDS, better known to the public under his pseudonyms of "Matthew Browne" and "Henry Holbeach," died on Sunday, in his fifty-sixth year. Mr. Rands, besides his numerous contributions to the *Contemporary Review* and other periodical publications, published a number of works in book-form, among them "The Shoemaker's Village" (a novel), "Chaucer's England," "Views and Opinions," "Lilliput Levée," and "Lilliput Lectures." Mr. Rands was a fellow Sunday school teacher with the late George Dawson, and held very similar theological views, of a somewhat more "radical" complexion. He has on more than one occasion officiated in a Unitarian pulpit. The remains were interred this day, the Rev. George Carter, of Peckham, officiating.

HOLLOWAY'S PILLS.—This cooling Medicine has the happiest effect when the blood is overheated and a tendency to inflammatory action is set up in the system; one Pill taken shortly before dinner does away with the indigestion, fulness, and flatulency—indications of a weak stomach, or disordered liver. A few Pills taken at bedtime act as alteratives and aperients; they not only relieve the bowels, but regulate every organ connected with them, overcome all acrid humours, and encourage a free supply of all the secretions essential to our well-being. Holloway's Pills thoroughly cleanse and perfectly regulate the circulation, and beget a feeling of comfort in hot climates and high temperatures, which is most desirable for preservation of health.

Reviews.

Life and Times of Frederick Douglass.
Written by Himself, &c. With Illustrations. Hartford, Conn. (U.S.). Park Publishing Company. 1881. *

We remember no other instance in which a man has three times published chapters of his autobiography, and has been amply justified in doing so. The first narrative of the life of Frederick Douglass was printed in 1845, when he was twenty-eight years old. He had escaped from slavery seven years before, and had become a very effective speaker at Anti-slavery meetings. As many doubted whether he could ever have been a slave, he was induced to write out the leading facts connected with his experience in slavery, giving names of persons and places, and dates. When Mr. Wendell Phillips saw the manuscript, he said that in Douglass's place he would "throw it into the fire," as it would rouse the vengeance of the slaveholders, who would probably recapture him. But he was willing to run the risk. The little book reached several editions, and has been translated into French, German and, we believe, Italian. Fortunately, for himself, and for the cause he had at heart, it was arranged for him that year to visit England. He arrived in 1845, and left in 1847. He was not allowed a ticket as a cabin passenger on the Cambria; but the Hutchinson family—"sweet singers of anti-slavery and the good time coming"—were fellow passengers, and often cheered him with their songs; and he received an invitation to give a lecture on slavery, on board. A few Southerners swore he should not speak, and threatened violence; but when Captain Judkins gave orders to put them in irons, they learnt some decorum; though when they landed they flew to the Press, to justify their conduct, and to denounce Douglass. He could have had no better advertisement, and crowds everywhere flocked to his meetings. He roused remarkable enthusiasm. His very presence was a condemnation of slavery. It is base to oppress the weak; but perhaps the oppression of the strong most stirs the blood. It was an obvious outrage, that one with so fine a presence, so masculine in his eloquence, and of such independent spirit, should bear on his back the marks of the lash. He shrank from speaking much of his personal experiences; but those who read his narrative had little difficulty in realising how, at sixteen, he met force with force, and cowed the brutal negro-breaker, Covey. During his visit he helped Mr. G. Thompson and others in urging the Free Church to "send back the money" received from slaveholders; and though they did not succeed, they wakened Scotland to the iniquity of slavery. In Ireland he was welcomed by "the Liberator" (as he was commonly called), who introduced him to a meeting as the "Black O'Connell of the United States." John Mitchell, as is well known, when he reached America after the expiration of his sentence, wished for a "slave plantation well stocked with slaves;" but "when the friends of repeal in the Southern States sent O'Connell money with which to carry on his work, he, with ineffable scorn, refused the bribe, saying he would 'never purchase the freedom of Ireland with the price of slaves'" (p. 243). Douglass was introduced during his travels to many eminent friends of freedom, and received the blessing of the venerable T. Clarkson, who said, "I have given sixty years of my life to the

emancipation of your people, and if I had sixty years more they should all be given to the same cause." Before his return home his British friends felt that he ought no longer to be endangered as a fugitive, and Mrs. Richardson raised a fund for his ransom. His old master, T. Auld, sold him his free papers for £150, dated December, 1846. His friends in this country had also raised £500 to enable him to establish a paper for the special benefit of the coloured people. He made his home in Rochester, N.Y., and there for a long series of years he edited and published weekly the *North Star*, afterwards known as *Frederick Douglass's Paper*, to distinguish it from other papers of similar name. Its usual circulation was about 3,000. It promoted the object he had in view, and also greatly developed his mental and moral energies. He gave great offence, however, to Mr. Garrison and other old friends by renouncing their disunion and non-voting policy, and joining what was called the Liberty—afterwards the Free Soil—party. Subsequent events showed the wisdom of his choice. In 1855, at the request of a friend, he wrote "My Bondage and my Freedom." He recomposed the history of his slave life; and, as a literary production, it did ample credit to his self-culture during the ten years which had elapsed from his first narrative. He also added four chapters, in which he related his life as a freeman with modest brevity.

More than a quarter of a century passed. During that period his life was endangered in the panic caused by John Brown's raid at Harper's Ferry. The civil war followed. Slavery was abolished. The freed men received the suffrage, and became American citizens. Douglass removed to Washington, where he edited the *National Era*. He was appointed by President Grant to accompany the St. Domingo Commission, and to a seat in the Council of the District of Columbia (by which he was entitled to be called "Hon."). President Hayes made him United States Marshall; and President Garfield, on his resigning that post, gave him the office of Recorder of Deeds at Washington. Such changes of fortune rarely occur, even to self-made men; and he was urged to complete the record of his life to the present time. He could not but feel that it would be an encouragement to those in whose welfare he has always shown the deepest interest, to relate what may be done by one who had the courage and ability to live down prejudice, and it is characteristic that it was a motive with him to bear his testimony to many who had been his friends and helpers. As he rewrote his first book when preparing his second, so he has now rewritten "My Bondage and my Freedom." He has not amplified but abridged the narrative of his slave-life, which comprises about two-fifths of the present volume. There are some who will regard it as the most exciting portion, and no doubt it is the furthest removed from the experience of his readers; but those who are already familiar with it will turn with yet deeper interest to the remarkable incidents of his subsequent career. Some of these we shall briefly relate.

In 1855, he declined to relate the mode of his escape from slavery. He thought it very impolitic to let the slaveholders know how freedom was achieved. Those who revealed the way too often closed it for their successors by putting the tyrants on their guard. Now, there is no reason for secrecy; and we learn that he travelled from Baltimore to New York in the garb of a seaman. Having worked in a ship-yard, he could keep up the character; and he had borrowed from a free-coloured sailor his "protection" certificate. At New York he was joined by the free woman of colour to whom he was engaged, and there they were married; they took up their abode at New Bedford, and as the shipwrights there refused to work with him, he gained his living by such rough hard labour as a negro was allowed to undertake. It was three years before he became a public advocate of the cause so deeply embedded in his heart.

Mr. Douglass's second visit to England was in 1859, after the arrest of John Brown. It was known that they had been on confidential terms; but it afterwards proved that, so far from encouraging Brown's attempt, Douglass had warned him from it. Some future biographer of the heroic man whose death had such a wonderful effect in promoting a reaction for freedom may gain many interesting particulars from this narrative. Douglass first saw J. Brown

in 1847. He was then carrying on a prosperous business at Springfield, Mass. When he was conducted from his handsome "store" to his residence, he was surprised to find it a small wooden building in a back street, as bare as possible of furniture; and the meal provided was of the plainest description. "Everything implied stern truth, solid purpose and rigid economy;" all that Brown could save was devoted to the great object of his life. His natural strength of will was intensified by deep religious feeling. His plan then was, to have a band of picked men, who should have their hiding places in the mountains that stretched away into the Slave-States; these were to attract the most daring slaves to join them; this would teach the masters the insecurity of their "property"! As to the danger to himself, "he could but be killed, and he had no better use for his life than to lay it down in the cause of the slave." Douglass "afterwards became more and more tinged by the colour of this man's strong impressions," and he believed that slavery could only be destroyed by bloodshed. Brown took a conspicuous part in the Kansas war. About three weeks before the raid on Harper's Ferry, he summoned Douglass to a secluded spot in Pennsylvania, and told him the new scheme, which he opposed with all the arguments in his power; but Brown was not a man to be shaken in his purpose. When the news came of the attempt and its failure, it was no easy matter for Douglass to escape from Philadelphia to Canada and from thence to England, as his intimacy with Brown was notorious; and Governor Wise of Virginia had obtained the help of the President to apprehend him. As the brave old "Captain" expressly said that he, and he alone, was responsible for all that happened, the investigating committee appointed by Congress found that they laboured in vain to implicate any one in the attempt.*

Emerson's prediction—that Brown's gallows would become like the cross—was being fulfilled. . . . All over the North, men were singing the John Brown song. His body was in the dust, but his soul was marching on, and the election of Lincoln to the Presidency was the result of the new life and power given to the principle of justice and liberty. Douglass threw himself into the contest with firmer faith and more ardent hope than ever before. When, however, it became evident that the South was in earnest in its threats of disruption, the North was terrified into base concessions. "Most of the Northern legislatures repealed their personal liberty Bills," and "anti-slavery meetings were ruthlessly assailed and broken up." Happily the South, by commencing the war, turned against itself that love for the Union which the Abolitionists had once deemed so baneful. If the North had met with the military success it expected, the Union would have been restored without detriment to slavery. The Washington Government announced to the world that "however the war for the Union might terminate, no change would be made in the relation of master and slave" (p. 356). There was a great fear of alienating the Border States, which remained in the Union, and soldiers returned slaves to their masters! Douglass from the first reproached the North for only fighting with one hand! The slaves in the South were helping the Confederacy by their toils, while the North discarded the help of the free negroes. At last the Administration consented to enlist coloured soldiers, and Douglass earnestly summoned his people to arms. Two of his sons enlisted, and their regiment made full proof of courage and endurance, but the Confederates treated coloured soldiers as felons, and they were neither paid nor promoted on the same footing as their white comrades. Douglass felt bound to lay the complaints of his people before the President and the Secretary of War, and he gives a very interesting account of his interview. They evidently felt the justice of his claims, but were hampered by the popular prejudices. Mr. Stanton said that he should be made Assistant Adjutant to a recruiting general, but the commission never arrived! They "fought the rebellion, but not its cause."

* The English editor has done well to append a note of two pages (with a view of Harper's Ferry), pp. 266-268, giving an account of J. Brown's trial and execution. It is a useful record for English readers.

* This edition is sold by Trübner and Co., Ludgate-hill, for 10s. 6d.—the original price. A reprint, with the author's consent, edited by Mr. J. Lobb, of *The Christian Age*, is published for 6s. at the *Christian Age* office, St. Bride-street. It is more closely printed, containing about 460 pp.; but it is a more attractive looking book, with better paper and a decorated cover; the artist, however, who delineated a village with palm trees, should have been told that they do not grow in Maryland. The American edition (to which the pages in our review refer) contains steel engravings of F. Douglass and President Lincoln, which are much superior to the woodcuts in the reprint; though that of F. Douglass is by no means so satisfactory as photographs which we have seen. There are sixteen woodcuts in the American edition, only eight of which are reproduced; but the English edition has other illustrations—portraits of T. Clarkson, Mrs. Stowe, and Gen. Garfield, and a view of Harper's Ferry. We cannot say much of any of them, in either volume, as works of art.

At length the time came (Jan. 1, 1863) when the step which Mr. Lincoln personally desired seemed to be justified in the interests of the Union. The Government, which could not legally emancipate the slaves of their supporters, proclaimed liberty to those of their enemies. It was thus, no doubt, open to criticism; but, practically, it was accepted as a change of policy of the utmost importance. Up to the last, there was doubt whether the President would carry out his purpose. Douglass gives a graphic account of the great meeting at the Tremont Temple, Boston, which awaited the proclamation. A line of messengers was established between the telegraph office and the platform.

Eight, nine, ten o'clock came and went, and still no word. A visible shadow seemed falling on the expecting throng, which the confident utterances of the speakers sought in vain to dispel. At last, when patience was well nigh exhausted, and suspense was becoming agony, a man (I think it was Judge Russell) with hasty step advanced through the crowd, and with a face fairly illumined with the news he bore, exclaimed in tones that thrilled all hearts, "It is coming!" "It is on the wires!" The effect of this announcement was startling beyond description, and the scene was wild and grand. Joy and gladness exhausted all forms of expression, from shouts of praise, to sobs and tears. My old friend Rue, a colored preacher, a man of wonderful vocal power, expressed the heartfelt emotion of the hour when he led all voices in the anthem,

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumphed, his people are free."
The meeting [adjourned to a church] did not break up till near the dawn of day. It was one of the most affecting and thrilling occasions I ever witnessed.—P. 359.

Mr. Lincoln's hesitation (as well as his decision) was justified by the result. Those who were tired of the war said that they were willing to fight for the Union, but not for the freedom of negroes; and in July, 1863, a draft for enlistment was opposed in New York by a mob, chiefly Irish, which poured forth its fierce wrath on the coloured people.

It spared neither age nor sex; it hanged negroes, simply because they were negroes; it murdered women in their homes, and burnt their homes over their heads; it dashed out the brains of young children against the lampposts, it burned the colored orphan asylum, a noble charity on the corner of Fifth Avenue, and, scarce allowing time for the helpless two hundred children to make good their escape, plundered the building of every valuable piece of furniture; and colored men, women, and children were forced to seek concealment in cellars or garrets, or wherever else it could be found, until this high carnival of crime and reign of terror should pass away.—P. 361.

General Grant secured the confidence of the coloured troops by ordering his other soldiers to treat them with due respect; but the President found that the slaves in the South were less affected by his proclamation than he expected; and he summoned Douglass to an interview to devise means to make them acquainted with it (this, however, was rendered unnecessary by the success of the war). While they were conversing, a loyal Governor was twice announced; and Mr. Lincoln said, "Tell Governor Buckingham to wait, for I want to have a long talk with my friend Frederick Douglass." We have a most interesting account of the inauguration after Lincoln's re-election. "The address sounded more like a sermon than a State paper"; its solemn words well befitted one who was on the eve of martyrdom. In the evening Douglass resolved to attend the President's reception at the White House. He was turned back by the police, who said that they had orders to admit no persons of colour. He refused to believe it, and sent a message to the President. It proved that the police had no such orders. "They were simply complying with an old custom, the outgrowth of slavery, as dogs will sometimes rub their necks, long after their collars are removed, thinking they are still there." He was admitted to the spacious reception room:—

Like a mountain pine, high above all others, Mr. Lincoln stood in his grand simplicity, and home-like beauty. Recognising me even before I reached him, he exclaimed, so that all around could hear him, "Here comes my friend Douglass." Taking me by the hand, he said:—"I am glad to

see you. I saw you in the crowd to-day listening to my inaugural address; how did you like it?" I said, "Mr. Lincoln, I must not detain you with my poor opinion, while there are thousands waiting to shake hands with you." "No, no," he said, "you must stop a little, Douglass, there is no man in the country whose opinion I value more than yours. I want to know what you think of it?" I replied, "Mr. Lincoln, that was a sacred effort." "I am glad you liked it," he said, and I passed on.—P. 373.

We read with deep interest what is further said of this great and good man.*

After the war was ended, a great work remained in securing the amendment of the Constitution, and the suffrage for the freedmen. President Johnson could not be trusted, and the National Loyalists summoned a convention at Philadelphia. Douglass was elected as a delegate from Rochester, N.Y.: a remarkable distinction, as it contained 60,000 white citizens, and only about 200 coloured ones. On his journey he met a large body of delegates from the South and West, who were anxious to persuade him that it would ruin the objects of the Convention if a coloured man attended it. Of course he did not consent to contradict the principle and practice of his life. When the procession of delegates was formed at Philadelphia it was expected that no one would walk with him, but Mr. T. Tilton, an eminent editor, cordially joined him. In Philadelphia the "populace had mobbed anti-slavery meetings, burned temperance halls and churches owned by coloured people, and burned down Pennsylvania Hall because it had opened its doors to people of different colours on terms of equality;" but now, instead of being pelted or hissed, along the whole line of march he was cheered repeatedly and enthusiastically. The delegates felt their mistake. "Cordial greeting took the place of cold aversion. The victory was short, signal, and complete" (p. 399). Six years later, 1872, a remarkable testimony was given to the value of the suffrage in raising the estimation of the negroes. Douglass had presided over a National Convention of Coloured Citizens, and when the Republicans of the State of New York were choosing electors for the appointment of the President, they put his name at the head of their ticket. They carried the State by a majority of 50,000, and the Electoral College at Albany "committed to (his) custody the sealed up electoral vote of the great State of New York, and commissioned (him) to bring that vote to the National Capital. Only a few years before, any coloured man was forbidden by law to carry a United States mail-bag from one post-office to another" (p. 425).

There is no part of his history to which Douglass refers with greater pleasure than his altered relations towards his old master and his family. He had written of Captain Auld with great contempt and severity; but when he was lecturing at Philadelphia, he heard that Mrs. Sears, the daughter of Captain Auld's first wife, who had been kind to him as a child, had been one of his hearers. He asked permission to call on her, and though he had not seen her since she was about eight years old, he at once recognised her from among a number of other ladies.

Amanda made haste to tell me that she agreed with me about slavery, and that she had freed all her slaves as they had become of age. She brought her children to me, and I took them in my arms with sensations that I could not describe. One explanation of the feeling of this lady towards me was, that her mother, who died when she was yet a tender child, had been briefly described by me in a little "Narrative of my Life," published many years before our meeting, and when I could have had no motive but the highest for what I said of her. She had read my story, and learned something of the amiable qualities of her beloved mother.—Pp. 402-403.

Three years ago she summoned Douglass to her death bed, to tell her as much as he could about the mother whom she was hoping to meet in the better world. The year before, he had called on Captain Auld, whom he had not seen for forty years, who was then broken by age and

palsy, and was near his death. Both were deeply affected, though they soon conversed freely about the past. Auld said that he never liked slavery, and Douglass told him that if he had done him any injustice in what he had written it was involuntary—they were both "victims of a system." We note that he has somewhat softened his description of him in the new Life. While he was U.S. Marshall, he delivered an address at Easton, where he had been put in gaol and offered for sale for planning to escape from slavery; among his friendly hearers was the sheriff who had then locked him up! (p. 450). He also delivered an address on John Brown at Harper's Ferry, and on the platform from which he spoke "sat the Hon. Andrew J. Hunter, the prosecuting attorney for the State of Virginia, who conducted the cause of the State against John Brown that consigned him to the gallows" (p. 458). He was also taken in a Revenue cutter to visit the Lloyd estate, which he had left as a slave-child fifty-six years before, and was received with great courtesy by the great-grandson of the old Governor of Maryland, whose form and features were vividly depicted on his memory. His visit to the family burial-ground, which used to excite his awe, is the subject of one of the engravings. He spent an hour in kindly conversation with Mrs. Buchanan, widow of an admiral, and a daughter of Governor Lloyd.

When I left, a beautiful little grand-daughter of hers, with a pleasant smile on her face, handed me a bouquet of many colored flowers. I never accepted such a gift with a sweeter sentiment of gratitude than from the hand of this lovely child. It told me many things, and among them that a new dispensation of justice, kindness, and human brotherhood was dawning not only in the North but in the South; that the war, and the slavery that caused the war, were things of the past, and that the rising generation are turning their eyes from the sunset of decayed institutions to the grand possibilities of a glorious future.—P. 456.

That generous friend of the coloured race, Hon. Gerrit Smith, once said to Douglass, who was doubting whether to accept an invitation to meet a distinguished company, "Ah! you must go, Douglass, it is your mission to break down the walls of separation between the two races," and, probably no one has been more successful in doing so. The chapter entitled "Incidents and Events" (p. 459) records a number of interesting anecdotes, which not only show the prejudice against colour, but the happy way in which he often surmounted it. We have noticed his appointment, in 1866, as a delegate from Rochester: he resided there for a quarter of a century; but before he had been there many years, lecturing and editing his paper, coloured travellers informed him that they felt the influence of his labours when they came within fifty miles! When he left, his friends procured a marble bust of him, which found a place in a hall of the Rochester University, and the *Rochester Democrat* testified that he ranked "as among the greatest men, not only of this city but of the nation."

The Right Hon. J. Bright, in a prefatory note to the English edition, says that this book "is one which will stimulate the individual to noble effort and to virtue; while it will act as a lesson and a warning to every nation whose policy is based upon injustice and wrong. I hope it may find its way into many thousands of English homes." In this hope we heartily accord. It is rare for any man to have so truly honourable a record. The eminence he has attained he has chiefly valued as a means of raising his people. It is his mother's despised race, rather than that of his father, to which he has devoted his life. We conclude with a few extracts from the lesson which he draws from his career:—

I have aimed to assure them that knowledge can be obtained under difficulties; . . . that neither slavery, stripes, imprisonment, nor proscription need extinguish self-respect, crush manly ambition, or paralyze effort; that no power outside of himself can prevent a man from sustaining an honourable character, and a useful relation to his day and generation; that neither institutions nor friends can make a race to stand, unless it has strength in its own legs. . . In my communication with the colored people I have endeavoured to deliver them from the power of superstition, bigotry, and priest-

*The Appendix, pp. 489-502, contains Douglass's oration on the unveiling of the Freedmen's monument to Lincoln, 1876, which we reviewed at the time. The English edition embodies it in the narrative, pp. 369-380.

craft. . . I have urged upon them self-reliance, self-respect, industry, perseverance, and economy—to make the best of both worlds—but to make the best of this world, first, because it comes first, and that he who does not improve himself by the motives and opportunities afforded by this world gives the best evidence that he would not improve in any other world.—Pp. 487, 488. R. L. C.

Literary Notes.

THE *May Atlantic* will contain the last poem written by Longfellow, the proof of which passed under his hand but a day or two before his illness.

"HOW TO LIVE ON NOTHING" is to be the title of a new book on cooking. It is designed to show how to save money where it is now positively thrown away.

THE centenary of the birth of Frederick Fröbel, deviser of the Kindergarten system of education, was celebrated last week all over Germany.

A MEETING was held on Monday, in the hall of Hertford College, Oxford, to promote the erection of a memorial to William Tyndale, the first translator of the New Testament from Greek into English.

A SERIES of Holiday Handbooks is in preparation to some less-frequented districts at home and on the Continent. The first, "A Trip to the Ardennes," will be followed, early in May, by "A Holiday in Holland."

THE *Athenæum* states that the article on Westcott and Hort's textual theory in the new number of the *Quarterly Review* is believed to be written by Dean Burgon, in continuation of his two former articles upon New Testament revision; that on Jonathan Swift in the same periodical is said to be by Mr. Churton Collins; and the review of the third and fourth volumes of Mr. Leck's "History of England in the Eighteenth Century" is rumoured to come from the pen of Mr. Abraham Hayward.

MESSRS. H. SOTHERAN and Co. have in the press an important reprint of one of the classic English authors, of whose productions there has not hitherto been a library edition, viz., the works of Samuel Richardson. It will form twelve thick volumes, demy octavo, and will be ready in the ensuing autumn. It is a pleasure to hear of a new attempt to honour the greatest of English novelists.

PROFESSOR BLACKIE appears to have but a poor opinion of the work done by the latest Revisers of the New Testament. He is reported to have said at the meeting of the Royal Society of Edinburgh that "On the whole, while those who are ignorant of Greek may here and there derive a useful hint from the photographic minuteness with which the authors of the Revised Version have transferred some indifferent details of the original into English, it is in the highest degree undesirable that a version so marked by minute scrupulosity about trifles, servile verbalism, want of taste, and disregard of English idiom should be allowed to take the place which the Authorised Version has so long occupied in the estimation of all educated readers."

M. VICTOR HUGO has sent to the press a new drama, *Torquemada*, which will be published by M. Albert Quantin at the end of next month. It is in three acts, with a prologue headed "In Pace."

THE French Minister of Public Instruction has given a commission to M. Maurice Tournoux to examine the numerous MSS. of Diderot that are known to exist in Russia, with a view to preparing an authoritative edition of his works.

PROFESSOR OWEN has recently received from the Duke of Mantua a gold medal, bearing on one side a portrait of the Duke in bold relief, and on the other the names of the great men (including Dante, Michael Angelo, Raphael, Cuvier, &c., and lastly, Professor Owen himself) to whom this mark of distinction has been presented.

ACCORDING to *Harper's Weekly*, Mr. George Dolby, who acted as manager and confidential agent for Charles Dickens during the novelist's last tour in America, proposes to publish all the letters Dickens wrote him on business. It is said that these epistles describe American audiences in the same vein of caustic pleasantry that pervades "Martin Chuzzlewit."

THE Darwin Medal, founded by the Midland Union of Natural History Societies, has been cast by Mr. Joseph Moore, of Birmingham. It bears a likeness of Mr. Darwin on the one side, and on the reverse an inscription relating briefly to the history of its foundation, together with a branch of coral, indicative of one of Mr. Darwin's most important and successful researches.

Our Contemporaries.

LONGFELLOW.

The *Echo*, in an article on the Ethical Teaching of Longfellow, writes:—

The poet is not necessarily a moral teacher any more than the artist.

Art's perfect form no moral needs,
And Beauty is its own excuse.

Yet beyond question the poet who elects to become a guide and teacher of men is sure thereby to increase his audience, provided he is qualified for the task which he undertakes. It is the teaching of Longfellow, quite as much as his poetic genius, which has ensured to his writings the wide-spread popularity they enjoy. Longfellow, like most of the American poets, had inherited much that was valuable in the Puritan traditions, and yet was emancipated from the repulsive dogmas of the old Calvinism. Almost all of them—Bryant, Lowell, Whittier, Emerson, as well as Longfellow—have represented the humanitarian Christian school of thought. To many it came with a feeling of surprise that the deceased poet throughout his lifetime was a loyal adherent to that Unitarian community whose glory it is that its successes are found rather in its leavening influence than its propagandist zeal; but the free, yet devout spirit of Channing breathes in almost every page of his writings. His broad catholicity recognised the unity of the religious sentiment in Romanist and Lutheran, Puritan and Quaker, Indian and Jew. Rarely indeed has a writer arrived at such a rare height of tolerance that, while he has left behind him that which will endure his memory to the adherents of almost every creed, he has left no line which would even indicate to posterity the existence of that section of the Christian Church to which he himself belonged.

DARWIN AND HIS OPPONENTS.

The *Observer* points out that what Newton did for the theory of masses in bulk, and without regard to other physical qualities than their size and density, Dalton did for chemistry when he promulgated the theory of atomic equivalents. With Newton and Dalton the name of Darwin is fully worthy to rank, and we may justly pride ourselves upon the fact that the three greatest generalisations which have yet been given to the world have been due to the genius of Englishmen. Newton and Dalton encountered but little opposition. Chemistry has never incurred the anathema of the Church. Darwin was less fortunate; and had a professorship or some other such substantial distinction been an object to him, human thought would, perhaps, have lost many years of its growth. When the "Origin of Species" first appeared it passed through every stage of opposition. It is an old saying that, when a new and strange truth is promulgated, we are at once told that it is wicked and irreligious. Even politicians had their fling at it, and Lord Beaconsfield, then Mr. Disraeli, went down to Oxford to tell a crowd of country parsons and Conservative squires that he at least, for one, was "on the side of the angels," and declined to believe himself the lineal descendant of a monkey.

FREETHOUGHT AND DEMOCRACY.

The *Pall Mall Gazette* writes:—The freethinking born of real speculative thought has no visible democratic bias. The two names which for most educated Europeans of this generation eminently represent the rejection of supernatural authority are those of Strauss and Renan. Now M. Renan's political opinions are so cautious and moderate that many, perhaps most, Frenchmen who are decided Republicans would class him as a Conservative, or even a Reactionist. As for Strauss, his last published work ended with the enunciation of a most distinctly Conservative creed in politics, and, what was more curious, in music. The leaders of freethinking natural science, as we pointed out on Saturday, are not as a rule to be found in the ranks of democrats or advanced Liberals. If we go back upon the past, the story is the same. For a full century Hobbes was in England the special horror of the orthodox. Hobbism and Atheism were all but synonymous. Yet Hobbes was in person a strong royalist, and his theory of politics was thoroughly anti-democratic. Hume as a historian gave to the exposition of English public affairs a Tory bias from which the popular teaching of history has only just recovered; and he so little believed in popular institutions that he predicted

an absolute monarchy as the euthanasia of British liberties. Voltaire, again, has for a century been to Continental orthodoxy what Hobbes and Hume have been to that of our own country. Though he was a sincere and even a vehement theist, his attacks on ecclesiastical systems made his name a symbol of infidelity. But Voltaire was no demagogue or democrat. He belonged by taste and intellectual habit to the select society of the *ancien régime*—a society which prepared the way for the Revolution without knowing it. That society was aristocratic in every sense, and more completely penetrated by disbelief in supernatural religion than any society comparable to it for intellectual power and brilliancy has ever been before or since. If we look to the present House of Commons for fixed relations between speculative opinions and political practice we see that Mr. A. Balfour, who has proclaimed himself in philosophy more sceptical if possible than Hume, is as good a Tory as Hume could have desired, while some of the most violent members of the Irish No Rent party make a parade of Catholic orthodoxy. We fail on the whole to see any historical justification either in the present or in the past for offering aristocracy as the one sure and certain bulwark against Atheism.

DEATH OF R. W. EMERSON.—Just as we are going to press we hear with extreme regret the announcement of the death of Emerson, which occurred at his residence in Concord, on Thursday night. Next week we have reason to expect a tribute to his character, and some estimate of his life-work, from the pen of his old friend, the Rev. W. H. Channing.

STRATFORD-ON-AVON.—Sunday was the anniversary of Shakespeare's birth. In the beautiful church where the poet is buried a sermon from the vicar, appropriate to the occasion, was preached on that day. On Monday the usual series of dramatic performances at the Memorial Theatre was commenced. These performances are to continue till the 6th of May, and are under the direction of Mr. Edward Compton.

THE SUNDAY SOCIETY.—At the ordinary meeting of the Committee of this Society on Monday last, Mr. James Heywood, F.R.S., proposed, and Professor Corfield, M.D., seconded, and it was carried unanimously:—"That this Committee unfeignedly lament the death of Mr. Charles R. Darwin, F.R.S., to whom, as one of its first vice-presidents, the Sunday Society owes a deep debt of gratitude and desire to express their heartfelt sympathy with Mrs. Darwin and the family in the loss they have sustained by the decease of the distinguished naturalist, who while introducing his great discoveries showed so much consideration for the feelings of others and rendered such valuable services to mankind that his name will be pre-eminently identified with the scientific achievements of the nineteenth century."

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday. Mr. H. Gover's amendment to the recommendation of the School Management Committee was withdrawn, and another amendment was proposed by Mr. Ross referring back to the Committee the whole question of higher elementary schools, with an instruction that no report be presented till after the general election of the Board in November next, so that the opinion of the ratepayers might be taken on the subject. The debate was again adjourned. A letter was ordered to be addressed to the Education Department, asking that the representatives at the Board for Lambeth be increased from six to eight, and for Chelsea from four to five.

THE LIBERATION SOCIETY will hold its annual meeting at the Metropolitan Tabernacle next Wednesday evening. The list of speakers is an unusually strong and representative one, including some Churchmen.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also makers of Epps' Chocolate Essence for afternoon use.

Religious Intelligence.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION. COUNCIL MEETING.

The third meeting of the Council for the current session was held at the offices of the Association, in Norfolk-street, on Wednesday afternoon. In the unavoidable absence of the President, Mr. D. Ainsworth, M.P., the chair was taken by Mr. HOGGOOD, and there were also present the Revs. R. Spears, R. Shaen (Royston), T. L. Marshall, T. W. Freckelton, T. Timmins (Portsmouth), W. H. Channing, E. M. Geldart, Miss Anna Swanwick, Dr. W. B. Carpenter, C.B.; Messrs. I. M. Wade, H. Jeffery, H. R. Greg (Styal), M. P. Manfield (Northampton), J. T. Preston, Edwin Ellis (Guildford), F. Nettelford, W. Shaen, T. C. Clarke, D. Martineau, S. S. Tayler (Treasurer), and the Rev. H. Ierson (Secretary).

The SECRETARY read the minutes of the last Council Meeting, and also the report of the Executive Committee, to the Council.

REPORT.

Very shortly after the last meeting of the Council the sad intelligence was received of the decease of Dr. Bellows, an honorary member and correspondent of the Association. The Committee have communicated to Mrs. Bellows and to the American Unitarian Association through their Directors the expression of the deep regret which was universally felt amongst us at the loss of so eminent and able a supporter of Unitarian principles, who was alike beloved and honoured, both in England and America. As the Council will desire to take part in these expressions of condolence, the correspondence is here laid before them. The Committee would also direct the attention of the Council to the recent decease of two eminent American Unitarians, Henry Wadsworth Longfellow and the Rev. Orville Dewey, the one a poet whose writings have obtained for him the affectionate reverence of mankind, even beyond the range of English-speaking people, the other a veteran amongst the most highly esteemed of our ministers, whose works have always been welcomed by thoughtful and earnest readers.

By invitation of the Society for the Liberation of Religion from State Patronage and Control, some members of the Committee assisted at the Conference recently held at the Westminster Palace Hotel, to consider the question of the Ecclesiastical Endowments of the metropolis, with special reference to two Bills now before Parliament relating to this matter.

The effort has been continued to awaken interest in Unitarian principles at Cambridge. A course of three lectures was delivered last term by the Rev. P. H. Wicksteed on the subject of Biblical Criticism. Application had been made for the use of the Lecture Hall of the Cambridge Young Men's Christian Association, but it was refused, and the lectures were given in the smaller Guildhall. Although the audiences were not large, the attention shown is reported to have been thoughtful and sympathetic, and so far encouraging. Some earnest discussion took place at the close of two of these lectures.

An endeavour is being made by a few zealous friends to establish Unitarian services at Bournemouth. They are held in one of the rooms connected with the Town Hall. The Committee have thought it right to encourage this effort, which they heartily commend to the attention and support of visitors to this rising watering-place.

At Stamford Unitarian services have been conducted in a private house by lay residents of the town since the beginning of February, and lectures have been given there in a public hall by the Revs. H. Ierson and J. P. Hopps. It is impossible to say at present what may be the issue of this effort, but the report of the last lecture showed that public attention was being not ineffectually drawn to Unitarian principles.

Assistance has been given to the endeavour of the Rev. H. Austin, with encouragement from the Western Union, to re-establish Unitarian Services at Swindon. The resident Unitarians appear to have taken up the work with much heartiness and determination.

Under the auspices of the East Anglian Unitarian Association lectures have been delivered by Rev. T. W. Freckelton in Peterborough, Lynn, Norwich, and Ipswich, and in the last-named town other lectures by the Revs. E. M. Geldart, H. W. Perris, and R. Spears. A grant has been made in aid of these lectures, and further help is sought for continued work of this kind in the Eastern Counties.

The Committee invite special attention to the reduction in the price of the sermons on "Nature and Life" and "The Life that now is," by Robert Collyer, which they have been enabled to effect by taking the remainder stock of this work from the publishers of the reprint. It has been sold for some time at 4s. for the two volumes bound together, already a large reduction from the original price. It is now offered at 2s., with a still further reduction to 1s. 6d. if twelve copies or more

are ordered. The work is admirably suited for a gift-book to friends of other denominations who desire to learn what the teaching of Unitarianism is, especially on its practical side.

An edition of the "Unitarian Handbook," by the Rev. R. Spears, having been printed in Welsh, translated by Mr. David Evans, 500 copies were ordered for distribution amongst Orthodox Welsh Ministers. The South Wales Unitarian Society have undertaken to dispose of the work in the manner proposed as effectually and as early as possible.

At the time of the republication of the work by the Rev. J. H. Thom, "Christ the Revealer," as also of Mr. J. Blanco White's "Heresy and Orthodoxy," it was intended that they should hereafter be presented gratis to ministers in the same manner in which the gift of Dr. Channing's Works continues to be made. The Committee being of opinion that the period had come for carrying out this intention, they ordered advertisements accordingly, and between four and five hundred copies of each work have been sent, up to the present time, to ministers and students. Grants have been made as follows since the last meeting: to Longton (a second) grant of £5 towards clearing the debt for chapel repairs, £10 to the East Anglian Association for lectures for services at Dowlais £5, Lympstone £10, Swindon £10, Chelmsford £20, also to Mr. Aaron, of Salem, Southern India, £5, and £30 for the completion of the Parsonage House, Madras.

Grants of books have been made for public and chapel libraries, at Newcastle, Padiham, Poole, and Deptford; for a bazaar at Denton; to several ministers for private study; to twenty inquirers; for presentation at a confirmation service at Park-lane, Wigan; and to the South Wales Society for distribution, as before mentioned, 500 copies of the Unitarian Handbook. The total of books given has been 1,004, besides eighty-one copies of Dr. Channing's Works to ministers and students. The number of tracts granted is 13,881. These have been sent to Bournemouth, Ringwood, Brighton, Chesterfield, Stamford, Wisbeach, Ipswich, Bristol, Swindon, Padiham, Blackhill, Co. Durham, and in London to Little Portland-street, Brixton, Blackfriars, Deptford, Stamford-street, Stepney, and Wandsworth.

The Committee have the pleasure to state that Dr. James Freeman Clarke, who had been appointed with Dr. Edward Everett Hale to represent the American Unitarian Association at our Annual Meeting, has kindly consented to preach the sermon on that occasion, the gentleman who had been appointed to that duty having generously suggested that in honour of so distinguished a guest he should prefer to stand aside for the present year.

The Annual Meeting will be held in Unity Church, Islington, May 31, and the Conference on the following morning in Essex-street Chapel, Strand. Instead of the usual collation, a soiree will be held at six p.m. in the Cannon-street Hotel, tickets price 1s.

The following is the correspondence referred to in the Report. The first letter is addressed to Mrs. Bellows:—

Dear Madam,—I am requested by our Committee to express, on behalf of the Association which they represent, their sincere condolence with yourself and your family in the loss of a beloved husband and father, one naturally the more endeared to you for the high esteem in which he was so widely and so deservedly held. I cannot tell you how strong is the regret which we all feel, so great was the respect entertained for Dr. Bellows by those who knew him through occasional hearing, or from his writings, and so cordially attached to him were those amongst us who enjoyed the privilege of his more intimate acquaintance. He was so generous and sympathising, that it was impossible to know him without loving him, and it would be hard to say whether our admiration of his remarkable gifts was the greater, or our love for his affectionate nature. When we saw the telegram on the last of January in our leading papers we could hardly realise our great loss—the sad news came so unexpectedly, and Dr. Bellows's quite recent energetic public services had seemed to give, on the other hand, every promise of coming years of usefulness. He will be greatly missed for a long time, and on many occasions, so naturally was he counted upon to take the lead in every good work, while his wonderful energy and his courageous hopefulness inspired his co-workers with the assurance of success in whatever he undertook. But God apportions his servants' work, and when they are called away, they cannot go without leaving behind them the great hope strengthened, the irresistible conviction that the work so dear to them is not abandoned, but that they have been summoned to higher service; because it is impossible to believe that such great powers can have become useless, or that their own maturing in knowledge, and in elevation and sweetness of character, could have no result beyond what the eye can see. In some way, we know not how—there is one who knows—the day of reunion shall come with our loved and honoured friends, the grand Christian aspiration shall be fulfilled which sanctifies the relations of every family on earth. We know, indeed, that the alleviation of your great sorrow cannot come but through the ministration of the good Providence that guides all our ways; nevertheless, what the

heart speaks the heart can hear and feel, and we can at least offer, as we do in all sincerity, this word of kindly regard and sympathy.—I am, dear Madam, very truly yours,

HENRY IERSON, Secretary.

Signed on behalf of the Committee.

Mrs. H. W. Bellows has received the letter from the Committee of the British and Foreign Unitarian Association, through Rev. Henry Ierson, and desires to return her heartfelt thanks for the kind interest expressed in her great bereavement, and for the great and true appreciation of her husband's life and character.

It is a great consolation to all the family to know of such sympathy.

The letter is carefully preserved, that the younger children, now not old enough to understand, may some day realise how their father was honoured abroad as well as at home.

To Rev. HENRY IERSON.

Mr. Ierson's letter to the Secretary of the American Unitarian Association, of which the following is a reply, was published in the *Inquirer* of April 15:—

My dear Mr. Ierson,—Nothing could be more gratifying to us than a letter like that which I have just received from you, testifying as it does how many ties are binding more closely together our British and American Unitarian people, until our very sorrows are mutual.

I do not wonder that your people mourn Dr. Bellows's death as though he were one of your own neighbours; the quality of his nature was largeness; he had that breadth of thought and sympathy which made him of necessity inclusive of all interest and all good works. Intensely American he was, yet in a wonderful degree a genuine citizen of the world. Ardently devoted to our form of Christian faith, he was hospitable to all good words and thoughts, old or new. Now that he is gone, and we have time to consider, it is wonderful to note on how many platforms he spoke, and in how many noble undertakings he bore his full part; how wide, in short, his sympathies, not confined by limits of sect, or hemmed in by ocean.

We have lost a great leader. He had such personal attractiveness, he was so hospitable to the truth, came from whence it might; he was always so interested in the young and hopeful that he was always an influence whose potency you could not measure. I think that when he rose to his feet, stirred to speak by the words and the events of the hour, he was the most eloquent of the sons of men, and eloquent not in the sense of exciting mere admiration, but in sweeping other men the way his convictions pointed. On any field of discussion you never knew which side had the strongest battalions until Dr. Bellows had his word. We shall miss his moral and spiritual creativeness this side of the water. I can but think that you will miss them your side. To me it is a striking thing, that just as the news of his death came to you, you were calling into existence the British National Conference, counterpart of that American Conference which [his fervent mind] brought into being.

In behalf of our directors, yes, in behalf of our whole Unitarian body in America, let me say how grateful is the word of remembrance and sympathy from our English friends and co-labourers.—Very truly,

GRINDALL REYNOLDS, Secretary
of the A.U.A.

The report was adopted, on the motion of the CHAIRMAN, seconded by Rev. T. TIMMINS.

Mr. CHANNING expressed his profound gratitude at the terms of the correspondence respecting the death of Dr. Bellows.

Mr. TIMMINS, as a personal friend and guest of Dr. Bellows during his nine years' residence in America, moved the following resolution, which was seconded by Dr. CARPENTER, who said he saw a great deal of Dr. Bellows during his visit to this country, and heard from his own lips an account of the Sanitary Commission during the war, which he carried out with such wonderful energy and success. It was one of the most remarkable and valuable works of the kind ever carried out. It showed what a Unitarian minister could be and do.

"That this meeting deeply sympathizes with the expressions of regret which have been communicated by the Executive Committee to Mrs. Bellows, and to the Directors of the American Unitarian Association on the decease of Dr. Bellows, and heartily concurs in the general testimony which has been given to his surpassing abilities, to the geniality and earnestness of his character and public services, and to the great value of the work which, both as a citizen and a Christian minister, he was enabled to accomplish, leaving behind him a great example and a beneficent influence that will long consecrate the memory of his worthy name."

The Rev. T. W. FRECKELTON moved, and Miss

ANNA SWANWICK seconded, the following resolution, both speakers paying a graceful tribute to the memory of Longfellow and Dewey:—

"That the Council desires to record its profound respect for the memory of the two honoured members of the Unitarian body who within a short period of each other have recently departed from the scene of their long and valued services, the one, HENRY WADSWORTH LONGFELLOW, as an author and poet of world-wide fame and influence, the other, ORVILLE DEWEY, as a minister of religion, the friend and co-worker with Channing in his earlier, and of Bellows in his later, life, whose published works have awakened the thoughtful interest of readers of various countries and denominations. Though the Council feels that no words of eulogy can add to the glory of these great and worthy names, it cannot but express the deepest regret at the loss to the world of men so distinguished in character and genius, whose faithful profession and noble Christian lives so greatly enhanced the value of the high-toned teaching of their works."

Mr. MARSHALL suggested that it would be extremely appropriate to commemorate Dr. Dewey by having a cheap reprint of his works, like those of Channing, in conjunction with the American Unitarian Association, and, on the suggestion of the Chairman, undertook to bring the matter before the Executive Committee.

Dr. W. B. CARPENTER moved the following resolution:—

"That this Council, meeting on the day of the funeral of the illustrious Darwin, desire to record their profound regret at the loss of that eminent naturalist, whose unsurpassed ability, whose single-minded devotion to truth, and whose patient and unwearied investigations in various departments of science, mark a new epoch in its history, and throw fresh light on the immutable laws of the Divine Government and the progress of humanity."

Coming fresh from Darwin's funeral that morning in Westminster Abbey he thought it appropriate for this body to pass such a resolution. He referred to Darwin's perfect love of truth as his chief characteristic, and reminded the meeting that "The Origin of Species" was only the climax to a long series of works taking up different branches of science, and doing work which the best authorities in each department considered the highest of its kind. Dr. Carpenter referred also to the strenuous opposition made to Darwin's works at the time of their appearance, and alluded to a review of his own long ago in the *National* as taking a very different tone. Not one of the younger naturalists in this country and in Germany is not a strong Evolutionist; while in France, which for a long time would not recognise Darwin in the Academy, he himself was elected a member of the Academy at the time when Darwin certainly ought to have been elected. Darwin, however, had subsequently been elected a member of the Academy; and most French naturalists, as well as those of America and Canada, were moving in the same direction. He would not enter into the theological aspects of the question. In Germany and in this country some theories had been advanced in connection with the theory of evolution which were anti-Theistic; but that he regarded as a reaction from the older views, not as the natural result of Darwin's principles. He had on all occasions vindicated the Darwinian hypothesis as leading to a higher conception of the Divine Being, that thesis he had been invited to maintain before the clergy of Sion College, at their meeting on May 26. He believed that in the future of theology Evolution would have a most important part to play, and no ideas introduced in science would have a more beneficial influence on theology, by superseding the old Orthodox dogmatism. He thought it most appropriate for this Council to put on record its appreciation of Darwin's life and single-minded devotion to truth.

Mr. CHANNING, as a theologian, said that so far from tending to Atheism or Pantheism Darwin's views tended more and more to bring men to Christ and Christianity. He esteemed it a great honour to second a resolution of this kind, proposed by one of the leading physiologists of the age.

Mr. FRECKELTON added a few words of concurrence, and the resolution was carried unanimously.

Mr. S. S. TAYLER moved, and Mr. HENRY JEFFREY seconded,

"That the Council heartily acknowledges the

admirable services of the gentlemen who were requested at the meeting of June 24, 1881, to form a committee to organise a gathering of ministers and laymen for religious fellowship and conference, and sincerely congratulate them and the Unitarians of England generally on the great success of the recent meetings in Liverpool, not only in regard to the numbers present from all parts of the kingdom, but also and especially for the excellent spirit of unanimity and earnestness which was manifest throughout the whole proceedings.

"That the Council is gratified to learn that the important resolution respecting a new Sustentation Fund in aid of the support of the Ministry has been referred to the Conference Committee, and trusts that they will be liberally assisted in their endeavour to bring the resolution to an effectual issue."

Both mover and seconder paid a high tribute to the committee originally appointed by this Council, to whom the success of the National Conference is greatly due.

Mr. GELDART, Mr. FRECKELTON, Mr. WADE, and Mr. W. SHAEN took part in a conversation arising out of the last clause of the motion, which was ultimately passed unanimously.

Mr. SPEARS moved a resolution, "That it be an instruction to the Executive Committee to consider the expediency of ascertaining the numerical, institutional, and financial statistics of our churches, including trusts, with any other such matters of information as might be of service to the Association."

Mr. SPEARS referred to the statistics collected fifty years ago by Mr. W. J. Fox. He thought it would be well to have the information of the same kind as that collected by Mr. Fox. He wished to have on record the vital statistics of our body. It is very lamentable that we are from time to time closing our churches, some even during the last four or five years. He pointed out that these statistics would be for the private use of the Executive Committee and the Council, and would be of great value to them in their work of aiding struggling churches.

Mr. MARSHALL, in seconding the resolution, pointed out that in its present form it committed the Council to nothing, but left it to the Executive Committee to consider whether it was desirable to continue this inquiry on the lines of the Bicentenary Committee of twenty years ago, and of Mr. H. Rawson in his recent statistical investigations. At the same time he confessed that it would be better that the matter should be taken up by a neutral body like the Conference Committee. As to a religious numerical census, he thought it would be desirable to face the fact of our declining condition in the East and South of England, but instead of taking a census of attendance on one particular Sunday, he would either ask for a return of regular members, or the average attendance during a certain fixed period. He thought it most important that some central body should endeavour to prevent the lapse or perversion of some of our smaller trusts which had been going on for years past in some parts of the country. These were Trusts for public purposes, and as any private person might invoke the interposition of the Charity Commissioners, so might a public body like this Council, which more than any other represented the whole denomination. There was no assumption of authority in such an inquiry. It was proposed simply to ask for information from those who were disposed to give it.

Mr. T. C. CLARKE disagreed with the inquiry, because it would interfere with the free spirit of our Churches. He thought that a religious census taken on any one day would be misleading and fallacious, and altogether foreign to the free spirit of our Churches as non-subscribing communities. On the question of Trusts he thought the information could be obtained in other ways than by direct official inquiry.

Mr. JEFFREY expressed his intention of voting for the resolution. He thought the Executive Committee could gather by degrees the information required respecting our Trusts and Churches, which would be exceedingly valuable, and might be used with advantage in the case of our decaying Churches.

Mr. GELDART thought it not wise to relegate to the Committee the question of the expediency of obtaining this information.

Mr. D. MARTINEAU thought the motion undesirable, and would vote against it.

Mr. WADE suggested that the question should be brought up at the annual meeting. It was

really lamentable that so many of our Churches were being closed for want of some one to take up the matter. He reminded the Council that most of our congregations print their reports containing information of the kind now desired.

Mr. EDWIN ELLIS hoped the resolution would not be carried, as it was very undesirable in the present temper of many of our congregations. The very congregations from which returns were most wanting would be the first to refuse them. He thought it objectionable that this Council should be a committee of inquiry into such matters.

Mr. TIMMINS confessed that he was undecided how to vote, but he saw no reason why all these matters referred to in the resolution should not be brought to this Association. The Churches were public institutions existing for public purposes. The Association should be in a position to know the condition of our Churches, in order to help them in the best way.

Mr. SPEARS, in reply, thought that the kind of knowledge he aimed to procure would be exceedingly valuable. The information desired would not be fallacious, as it was proposed not to ask for the attendance on any particular Sunday, but the average attendance. He thought that this proposed inquiry did not militate against the free tendency of our Churches any more than the inquiries made by Mr. H. Rawson, and others before him. The information desired was for the use of the Committee and Council only, and his only wish was to strengthen the Churches.

The motion was lost by six to eight, several members having been obliged to leave at an earlier part of the proceedings.

The lists of the Vice-Presidents and Home Correspondents to be nominated for election at the annual meeting were then revised, as well as the list to be nominated for the Executive Committee.

Mr. EDWIN ELLIS moved:—

"That it be an instruction to the Executive Committee to consider and report on the practicability of an organised effort for giving services in some of the centres of trade, especially in London, and as to the desirability of raising a special fund for the support of such effort."

He thought the time was ripe in our large centres for advancing our views with every prospect of success. He would refer to a practical working committee the various appeals which from time to time came before us.

Mr. FRECKELTON seconded the resolution. He thought the existing missions and missionaries could not undertake the work proposed by Mr. Ellis. The kind of work could only be done by the best men in our body, the men best educated, and of longest experience.

Some conversation ensued on the subject; and the motion was ultimately carried unanimously.

The proceedings were brought to a close after a sitting of three hours and a-half.

SOCIAL MORALITY AND LEGISLATION.

MEETING OF MINISTERS AND OTHERS IN LIVERPOOL.

On Thursday, the 20th inst., about a hundred ministers and laymen connected with our churches met in Liverpool, at the Compton Hotel, after the Conference was concluded, to consider the question of the Contagious Diseases Acts. The meeting had been convened by circular and advertisement, signed by thirty ministers and others, who considered that when so many of our friends would be brought together for the Liverpool Conference the opportunity ought not to be lost of discussing the Acts, and, if the meeting should so decide, of petitioning for their repeal.

Mr. WILLIAM SHAEN (who presided over the meeting) expressed his deep sense of responsibility in stating the case of the Acts which they were met to consider. He did not understand how it was possible that anyone who believed in the Fatherhood of God and the brotherhood of the human race could act against them when their true character was known. They were based on an immoral theory of life, assuming the necessity of the continuance of vice, and attempting to provide that its indulgence should be attended with as little danger as possible, while they did nothing to check or discountenance it. What was morally wrong could not be hygienically right. It had been conclusively proved by

the experience of the fifteen years during which the Acts had been in operation that, even from a purely sanitary point of view, they had been a complete failure. Dr. Nevins, who was present, and who had studied the official statistics and reports of the medical results more thoroughly than any other man in the Kingdom, would deal with that branch of the subject. He (the chairman) held that the fundamental objections to the Acts would be as strong even if the hygienic gain were undeniable, or if they were carried out by officials who were perfect administrators and incapable of error. He insisted on the gross breach of constitutional principles involved in these measures. All the safeguards of personal liberty were wanting in them. The special police who were their agents were entrusted with an arbitrary discretion which was unprecedented in English law and was abhorrent to the very idea of law. The complete success of the Acts would be nothing short of a national calamity. It would place vice under the aegis of the law as a safe and respectable thing, lowering still further the standard of social morality. It was impossible that the law should remain as it is. Its advocates were only consistent in demanding its extension to the civil population everywhere. It must either be extended over the whole country or must be utterly abolished.

The Rev. S. A. STEINTHAL then moved the following resolution:—"That this meeting of ministers and laymen of Unitarian and other Liberal Christian Churches in all parts of the United Kingdom condemns the position assumed by the State in attempting to regulate the practice of vice, protests against the Contagious Diseases Acts as contrary to the principles of pure morality and of sound legislation, and adopt the following petition to Parliament, which it requests the chairman to sign on behalf of the meeting. The humble petition of ministers, &c. (as above), sheweth that your petitioners regard the continued operation of the Contagious Diseases Acts, 1866-9, as increasingly injurious to the religion and morality of the community. That your petitioners also consider these enactments to be tyrannical, unjust and unconstitutional, and that the power conceded by them to a special police is contrary to the free spirit of English law and institutions. Your petitioners believe that no alleged physical benefit can justify the maintenance of laws which stimulate and provide facilities for the practice of vice. Your petitioners therefore pray that these Acts may be immediately and entirely repealed." Mr. Steintahl said that he should not enlarge upon the constitutional points of the petition, which had been sufficiently explained by Mr. Shaen. He took his stand upon the simple ground that the aim and purpose of the Acts in question were immoral; and if the medical evidence had been different from what it was his opposition would not be diminished. He wished to defend himself and those who worked in this cause from the charge that they were opposed to the Acts because they were intended to cure a disease which was the consequence of vice. This accusation was altogether unjust. The opponents of the Acts were in favour of curing disease, however caused, as rapidly and thoroughly as possible. But they did object to arrangements for the medical treatment of women, which were made not for the purpose of healing them, but for enabling them to minister, without danger, to the vices of dissolute men. This alone was the purpose of the Acts, and for this they were to be regarded as immoral, and it was demanded that the Statute book should be cleansed from them at once and for ever. Let us retrace our steps and insist upon the repeal of these immoral and degrading laws.

The Rev. W. H. CHANNING in seconding the resolution said that he did so as being a citizen of a country which was not disgraced by this wicked legislation, and he prayed that it never might be. It was an awfully unjust and cowardly use of the power which men held in their hands. He had helped in the work of reformation and had seen the uttermost horrors of women's degradation. Where, at the Judgment, would those men be who trampled them into the mire? He spoke of the true Christ-like treatment of fallen women, and contrasted it with the purpose and working of these Acts; and he called on his brethren to join in doing away with the iniquity.

The CHAIRMAN then called upon Dr. Nevins to give some information as to the sanitary results of the Acts, after which the free expression of opinion would be invited, especially from those who did not agree with the resolution.

Dr. NEVINS said that he had shared originally in the impression common amongst the medical pro-

fession that the acts were likely to be beneficial to the health of the army and navy. But the evidence before the Royal Commission in 1870, and the reports published by the Government year by year, had shown the contrary; and the result was entirely confirmed by the facts brought out after another ten years' experience by the Select Committee which was now sitting. Dr. Nevins entered into medical details and statistics, from which he deduced the general result that the constitutional and hereditary form of disease, which had been diminishing for some years before 1866, when the first Acts were passed, and had been reduced at that date by nearly a third of its amount, had since then increased instead of diminishing. In Hong Kong, where a regular system of licensed houses and medical inspection was in operation, this worst form was more rife than in any other naval station in the world. Less dangerous forms of disease had improved less rapidly since 1866 than before. The facts which he adduced were derived exclusively from the Government tables of statistics of the health of the army and navy, and the published parliamentary evidence. Dr. Nevins spoke further of the shameful immorality of the system of Government licensing at Hong Kong, and the almost incredible iniquities practised by English Government officials in its administration. They had been exposed by a Commission of Inquiry appointed by the Governor of Hong Kong, Sir J. Pope Hennessy, in consequence of the death of two women who fell from a house in endeavouring to escape from the police. In India provision was officially made for the vicious indulgence of the men whenever a regiment arrived at a fresh station, and the regulations were in force with no diminution of the physical evils which they were intended to cure. At home special pains had been taken to ensure favourable results at the "protected" stations by enforcing precautions with respect to the men which were not taken in the "unprotected" districts. Notwithstanding this unfair dealing, the "great experiment," as it had been called, had proved an entire failure.

The challenge to justify the Acts was taken up by Mr. A. S. HARRIS, of Plymouth, who defended them, on the ground of the great improvements which had taken place in the state of that town, improvements which he attributed to the operation of the Acts. Juvenile prostitution no longer existed, so far as he was aware, and there was order and decency in the streets. He quoted the opinion of medical men that the cases of disease were not so malignant as they used to be. He maintained that it was the intention of the Acts to reclaim by means of moral as well as physical treatment.—Mr. BRIDGER spoke to the same effect as regarded Southampton. He believed that the Acts had been of great service.

The Rev. R. R. SUFFIELD acknowledged the fact of the improved state of things which had been described, but he observed the same things exactly at Reading, which was not in a subjected district. There was a decrease there of social immorality, and of disorderly conduct, though the population had largely increased. He attributed the amelioration there and elsewhere partly to the temperance movement, and other important movements of social reform, but more particularly to the action of the police under the clauses for the regulation of public-houses, and under local bye-laws. Not one public house was now a disorderly house.

Mr. NEELE made exactly the same remarks on the effect of improved police regulations at Belfast, and the better social tone that existed there.

The CHAIRMAN said that the heads of the police at Plymouth, Devonport and Stonehouse were agreed in their evidence lately given before the Parliamentary Committee that all the good effects claimed for the Acts were entirely independent of them, and were outside their operations and beyond their legal scope. The same reforms could be carried out more efficiently in non-subjected districts.

In reply to a question whether the medical profession generally were not in favour of the Acts, Dr. NEVINS expressed his belief that their confidence in them had been to a large extent shaken; and he referred his questioner to the report of an important discussion on the subject at the Medical Congress held in London last year.

The resolution was then put to the meeting, and was carried, one hand only being held up against it.

The Rev. P. H. WICKSTEED, in proposing a vote of thanks to Dr. Nevins for his address, took the opportunity of publicly declaring his adhesion to the movement for repeal, and expressed his regret at the causes which had prevented him from joining in it before.

The meeting was concluded with an acknowledg-

ment of the services of Mr. C. J. Herford, who had done the chief work of convening and arranging for it.

THE HIBBERT LECTURES.

ISLAM.

On Friday afternoon, [April 21, Dr. Abraham Kuenen, Professor of Theology at Leyden, delivered at Oxford, in the theatre of the University Museum, the first of this year's course of five Hibbert lectures. He began by referring to the international character of these prelections as one of their most striking features. To this he owed the honour of addressing his present audience, an honour which he felt none the less, though it necessitated his having to grapple with the mysteries of English pronunciation. But if there were no universal tongue there were certainly universal religions, on which, as compared with national religions, and on the light shed thus on the origin of religion in general, he would have to speak in that and the following lectures. Which were the Universal Religions? Some would admit Buddhism and Christianity only to the title, while others added Islam as a third. It could hardly be a mere question of millions, although Islam had but 175,000,000 adherents, against Christendom's 400,000,000 and Buddhism's 450,000,000. The ground of the difference of opinion lay deeper—namely, in the double sense of the term universal religion, to signify either a fact or a quality. In the sense of spreading over many and diverse nations and races—Semites, Aryans, Tartars, Malays, Negroes—with its grip on two continents and a foothold in the third, Islam was indisputably a universal, or, at least, an international religion. But it was no less undeniable that the character of a religion could not be determined by its outward successes alone, and the causes of Islam's conquests unquestionably demanded investigation, since it by no means followed that they lay in its universalistic nature. The problem before them was to estimate cautiously, but also with freedom, in the light of history, the connexion between the universal and the national religions as furnishing the explanation and the measure of their universalism. The lecturer further explained that his own standpoint as a student of the history of religion led him to make the connexion between Christianity and Israelitism his main subject, while Buddhism and Islam would be more shortly spoken of, and chiefly with a view to those points from which, by resemblance or contrast, they might hope for some illustration of the origin of Christianity. The order he should follow was that of reversed chronology, beginning with Islam, concerning whose origin they were best informed. As contrasted with the cloud overshadowing the rise of Buddhism and Christianity, Renan's reference to "that strange spectacle of a religion coming into being in the clear light of day," was in every mouth. The authenticity of the Koran, with a few trifling exceptions, was above suspicion. And by the side of Mahomed's preaching therein preserved we had the traditions about his person authenticated by testimony going back to his own immediate surroundings. The biography of the prophet was later, but still was relatively ancient, resting upon materials yet older than itself, and, above all, it could be tested by the authentic documents. Knowing much, however, the thirst for certainly made them long to know more. And the fact was that their information was most defective just at the very points where it would be most valuable. The tradition was coloured throughout by the dogmatic convictions of the first believers, and was often open to the gravest suspicion. And the Koran? Sprenger had called it "a book with seven seals." As showing what Islam is, it might leave nothing to be desired in point of clearness, and might even suffer from overfulness; but so soon as they tried to follow the Prophet in his development, the confused mass of revelation was ever failing us. This or that saying would give us the light we wanted, but we did not know where to place it. Behind this or that passage an important fact obviously lurked, but who should unveil it for us? Their present task was to define the relation of Mahomed's preaching to the earlier religion of the Arabs. Could the problem be solved with fair certainty? Mahomed preached the one Allah, and in so doing combated the polytheism of the great majority of his people. So far, of course, all was clear. But no sooner did they pass beyond this generality than they were assailed by doubt, and found a wide diversity of opinion even among the historians of Mahomed. The remainder of the lecture was devoted to a critical investigation of the Prophet's own religious development, as well as of the profound modifications undergone by Islam in

various ages and climes, down to its thoroughly honest reformation on its native Arabian soil in the momentous Wahhabite movement dating from the middle of the last century. The lecture was delivered in London, at St. George's-hall, Langham-place, at 11 A.M., last Tuesday.

THE RELIGION OF ISRAEL.

On Saturday afternoon last Professor Kuenen, of Leyden, delivered in the theatre of the University Museum, Oxford, the second of his five Hibbert lectures. Its topic was "The Popular Religion of Israel. Priests and Prophets of Yahweh." Christianity, he reminded his audience, was the second of the universal religions which they were to examine in connection with the national religions from which they have sprung. They might naturally look for his transporting them to Palestine at about the beginning of our era. But before doing so he must ask them to make a long *détour* with him. What Judaism was at the time of Jesus could be understood only by studying it in its true light as the lawful heir of its own past. Hence they must begin with a retrospect, and the spectacle would be found of an interest to enchain the attention, while—and that was his present point—in Israel's past would be seen the prophecy of the wonderful development of eighteen centuries ago. In a sense, Christians had always held so. The Church dated her origins from the Creation itself, and regarded the fates of Israel as an express portion of her own history. Though not for a moment meaning to uphold this idea in its primary sense—for his point of view was not that of the Church—yet, in recognising the close connection between the Judaism out of which Christianity sprang and the whole of the preceding spiritual conflict in Israel, he was in hearty agreement with the Christendom of all ages. They had, therefore, no choice but to study the character and motives of this conflict. The antithesis of "national" and "universal" would serve best as their clue, while investing facts familiar to all with the charm of novelty. When speaking of Judaism's antecedents he could only mean the recognition and worship of that Divinity whose proper name our translations rendered The Lord—a name which they had good grounds for pronouncing "Yahweh." He would be understood if he began by propounding the question, Was the worship of Yahweh among the pre-exilian Israelites national? And, if so, in what sense? According to the traditional view, which they would soon find to be rooted in the Old Testament itself, the answer would seem to be ready enough, but very perplexing. Before the Babylonian captivity, Yahwism was the religion of a minority, and the worship of other gods had a better claim to be called national, since it was undeniable that the prophets of Yahweh opposed themselves to the masses. Yet, seemingly natural as it was, this answer did not satisfy us, since in other instances also a genuinely national instinct was confined to a few chosen spirits. And apart from this, we must ask whether the mass of people was really hostile to Yahwism. It was certain they would not have owned it. Many really belonging to this majority were devoted with all their hearts to Yahweh. Was there, then, more than one Yahwism? They were evidently in face of a singularly complex phenomenon, in the study of which the lecturer offered his guidance. Every simplification of such a question must be welcome, and he therefore began by reminding his audience that the hypothesis of the introduction of Yahwism from without must be for ever given up at the present stage of scholarship. The possibility of foreign influence on the development of Israel's religion was undeniable. Even in the ages of which he was now speaking Canaan, so far from being a secluded country, was the battle-ground of the Asiatic peoples. So far was Israel from standing outside the turmoil of conflicting nations that the idea had been started of assigning it that central place on the stage of the earliest history which was taken in after ages first by Greeks and then by the Romans; and this not only in virtue of Israel's claim to the post of honour, but yet more because all the civilised nations of Asia came successively into contact with it, thus taking their places each in its turn, on the field of history—first the Egyptians, then the Assyrians, then the Babylonians, and lastly the Medo-Persians. Accordingly, traces of foreign influence on the Hebrew national development were easily discernible. But the derivation, with Comte in 1841, of the Jewish theocracy from the Egyptian, and perhaps also the Chaldean, was now an antiquated theory. The lecturer said that among students of Israelite

religion he did not know of a single one who derived Yahwism from Egypt. Instead of dilating further on the subject, he preferred appealing to one of his predecessors as a Hibbert lecturer, who was himself an Egyptologist. In his course on "The Origin and Growth of Religion, as illustrated by the Religion of Ancient Egypt," M. Renouf said,—"I have looked through a number of works professing to discover Egyptian influences on Hebrew institutions, but I have not even found anything worth controverting." Dismissing, therefore, the hypothesis of a borrowed worship, Israel had, from the earliest period down to the Babylonian captivity, its own natural religion, which we could only call Yahwism. Regal temples were consecrated to Yahweh, not only at Jerusalem, but at Dan and Bethel also, and the same could be said of the sanctuary at Shiloh during the period of the Judges. The *bamoth* ("high places"), too, though Ezekiel was very likely correct in supposing them to be of Canaanitish origin, were used in Yahweh's worship by the cities where they stood. Even at Jerusalem, though the temple stood there, they were not wanting. Mostly very simple mounds, natural or artificial, each had its altar, with a chapel, sometimes, or even a temple. Besides lesser local sanctuaries, there were also greater *bamoth*, sacred for their antiquity or some other special reason, and to these pilgrims flocked from afar. Corresponding to Yahweh's many sanctuaries were the numerous offerings made to him at his feasts. Even those prophets who in other respects found most to object to in the popular worship did not deny its being meant as a tribute of reverence to Yahweh. Amos, for instance, is not speaking of the worship of other gods when he makes Yahweh declare "I hate, I despise your feasts, and cannot endure your assemblies." In Yahweh's honour were the oxen slain and the hymns sung which he would not regard. The evidence of Hosea and Isaiah on this point agreed with the witness of Amos. The same testimony taught us how Yahweh's worship penetrated and hallowed the personal, the domestic, and the family life of ancient Israel. Copious details were given. "Is not Yahweh in our midst; no harm will befall us"—so spoke Micah's contemporaries. Amos referred to countrymen of his who longed for "the day of Yahweh"—i.e., of his vengeance. Prophetic texts were abundantly cited to show that in the pre-exilian times nothing of any importance was undertaken in Israel without the leaders of the people consulting Yahweh's oracle about it, of which a particular account was given. As one trait in this rapid sketch it was mentioned that Yahweh's mark was stamped on many of the Israelites in the very names they bore, nearly 200 of which compounded with Yahweh were found in the Old Testament, from which source all the illustrative facts to the same effect had been taken. But how was it, the lecturer asked, that the picture of ancient Israel thus recovered was so unlike the current conception of its religious condition? The reason was not far to seek. That current conception had not been derived from the special traits of which he had reminded his audience, but from the general reviews of the popular religion laid before us by the Israelitish historians themselves—such as the introduction to the Book of Judges and the retrospect in the Books of Kings of the fates of the kingdom of the Ten Tribes. Their contents were briefly summarised. The dark picture painted by the historians, who, whereas the prophets declared that the people served Yahweh in its own wrong way, gave us the impression that Israel, either now and then or always, deserted and forsook him altogether, was thus explained. The Mosaic law was the standard of the historians—the book of Deuteronomy for the author of Judges and Kings (one person in all likelihood), and the whole Pentateuch for the Chronicler. Tried by these comparatively recent codes, the popular religion was far indeed from deserving the name of Yahwism. To see this we had only to bear in mind that Deuteronomy confined Yahweh's feasts and offerings to the one temple at Jerusalem, and that the priestly law made access to him dependent upon a host of conditions, not one of which had been observed by even the most zealous servants. What the people, therefore, had done in all sincerity to the glory of Yahweh, the later historians could only brand as contempt for his commandments. In their eyes it was as abominable as idolatry itself—nay, even more so, inasmuch as it falsely declared itself to be the worship of Yahweh. No wonder they included everything—the building of *bamoth*, the sacrificing "on every high hill and under every green tree," the images of Yahweh and the service of other gods

—under one sweeping condemnation as apostasy from Yahweh. We must not, therefore, allow the Israelitish historians to shake our conclusion. So far as their judgment rested on fact it claimed our respect; but that did not necessitate our concurrence in their condemnation of the popular religion before the Exile. Of course, the question was not whether the usages of the popular Yahwism secured our sympathy. Presumably we should not find them attractive. The images of Yahweh, which adorned most of the *bamoth*, as well as the temples at Dan and Beth-el, implied that the ideas men had of him were cruel and material in the extreme. Of these religious solemnities we knew little, but enough to assert with confidence that they embodied anything but spiritual conceptions. Wanton license on the one hand, and the terror-stricken attempt to propitiate the Deity with human sacrifices on the other, were the two extremes into which the worshippers of Yahweh seemed by no means exceptionally to have fallen. No one would undertake to defend all this, especially as at that very time there was already another, and a higher standard in ancient Israel opposed to and judging the lower. But yet we were not justified in denying all worth to the popular religion in Israel, and reckoning the participation in it as a grievous sin on the part of the masses. For the just appreciation of the popular religion of Israel, something more than a casual study of the activity of the priesthood was absolutely essential, as well as of the prophetic order. As to the limitation of the sacerdotal office to the descendants of Aaron, it was remarked that it was declared by some to have been post-exilian, the objectors maintaining that before the Babylonian captivity all the Levites were capable of priestly functions. Yet others limited even this restriction to the very latest period of the kingdom of Judah, asserting that in earlier times the Levites shared their priestly employments with men of other tribes. Lastly, others held that "Levite or non-Levite" could have no meaning in this connection, since the very name at first meant neither more nor less than the servants of Yahweh's sanctuaries, whoever they might be. The idea of a specifically Egyptian origin for the tribe of Levi was decidedly rejected, but if historical criticism had proved anything, it had proved that the whole Israelite people of the regal period had sprung out of the fusion of very heterogeneous elements. Hence, said Dr. Kuenen, nothing hindered him from proceeding to show the priests of Yahweh at work, as teachers, soothsayers, and judges, as well as in other priestly functions. How far short they fell of their ideal was clear from the denunciations of the prophets, who represented the ethical character of Yahweh, the one trait of the national religion which belonged to the future, and was destined to develop into a faith and worship for the world.

This lecture was re delivered at St. George's Hall on Thursday morning.

THE NATIONAL CONFERENCE.

The following letters were laid before the Conference on the opening of the proceedings:—

Rooms of the American Unitarian Association, 7, Tremont-place, Boston, Mass., March 28, 1882.

To the National Conference of Unitarian, Free Christian, and other Non-Subscribing Churches, greeting.

I am instructed to say that in acceptance of your kind invitation the Rev. Pitt Dillingham and the Rev. Hobart Clark have been appointed to represent us at your meeting April 18, 19, and 20, to speak in our behalf, to express our interest in your continued Christian prosperity, and to convey our lively sympathy in your new Christian enterprise. Our deep desire is that this gathering may greatly increase your faith and courage, bind you in a closer fellowship, and increase and enrich your fields of usefulness.

In bonds of Christian love and life, I am very truly,
GRINDALL REYNOLDS, Secretary
of the A.U.A.

Leiden, March 28, 1882.

My dear Sir,—I have been so busy of late with my preparation for the Hibbert Lectures that I had not yet found leisure to answer your printed letter when I received your kind invitation of the 18th inst. It would indeed be a great privilege for me to be present at your Conference, to see old friends and to make new acquaintances. But it cannot be. I intend to leave Holland on the 18th April, the first day on which I am at liberty to go, and could not

reach Liverpool in time, even if it were not too much fatigue to undertake that journey, when so many lectures—five in London and five at Oxford—are for me in store. I am really sorry that I cannot arrange matters otherwise; being so near, I should very much like to see you all, and to hear the discussions on the interesting questions proposed by the Committee. But it will not be possible.

When you find an opportunity of doing so, please give to the Conference the assurance of my deep and heartfelt sympathy with its aims, and my best wishes for the success of the great work which is to be carried out by your churches. The day will come, though we may not live to see it, that the cause in which you are engaged will be acknowledged to be what the name of the Conference prophetically indicates, a truly national interest.—I remain, my dear Sir, yours faithfully and cordially,

A. KUENEN.

Paris, 74, Rue de Rennes, Feb. 28, 1862.

Dear Sir,—On my return from a tour in Alsace I found your kind letter awaiting me, in which you invite me to be present at your National Conference, to be held in Liverpool on the 18th, 19th, and 20th April.

I am highly gratified at this token that English Unitarianism holds me in kindly remembrance. It may certainly count upon my sympathy and, as far as in me lies, upon my co-operation. By my ancestry, and by my own predilections, I am attached to the Liberal Protestantism of France; and what are Liberal Protestants on the Continent but Unitarians, who have emancipated themselves, through the study of the Bible and ecclesiastical history, from those very doctrines—doctrines irrational, inhuman, foreign at once to the spirit and to the word of Jesus—whose yoke it is the honour of English Unitarianism to have repudiated long ago?

The part assigned by Providence to Unitarianism is one of growing importance. Both on the Continent and in England we see a constant recoil from traditional dogmas, at which I should feel nothing but satisfaction were it not that (in accordance with that law of action and reaction whose operation seems most strongly marked in the case of orthodoxes of every shade) this rupture with the old faiths is driving a vast number of minds not merely into opposition to Christianity, but even to the negation of all religious principle.

Here we have an *extreme*, destined to endanger the closing years of the nineteenth century, just as its earlier years were marked by a blind spasmodic recurrence to bygone doctrines. We are entering upon a period of systematised irreligion; we must keep our eyes open to the fact, we must submit to it as to the inevitable, but at the same time we must labour to ensure a better future to our posterity.

The irreligion which dries and cramps the soul is no more wholesome, no more in harmony with truly human life than the hyper-religion which intoxicates and stupefies it. In the former case, death is the result of inanition, in the latter, of indigestion; and there is nothing to choose between the two.

The mission of English Unitarianism—a mission which it has received in common with parallel movements on the Continent—is to prepare the religion of the twentieth century—a religion of social progress, of the love of God, and of human brotherhood, which will satisfy our most imperative demands in the present life, and at the same time will reopen to our souls, ever thirsting for the infinite, the sublime and inspiring prospect of life eternal in the bosom of the Universal Spirit. This is the prophetic message which I believe myself authorised to deliver in the name of religious history, as a consequence of all we know and all we see.

I should have been most happy to have an opportunity of exchanging ideas with my brethren in England on such matters as these; but unfortunately the exigencies of my position, and many engagements already formed, forbid me to entertain the thought of leaving home at the date you mention. Be good enough to communicate my excuses and regrets to your friends; and accept for yourself, dear Sir, the assurance of my sincere regard and sympathy.

A. REVILLE, Professor of the History of Religions in the College of France.

OUR CANAL POPULATION.—It has been decided that the Bill promoted by Mr. George Coalville, for the amiliration and education of children living in canal boats, shall be reintroduced this Session, with certain amendments, and that the Marquis of Tweeddale shall take charge of it in the Lords, Mr. Burt, later on, piloting it through the House of Commons.

The Liberal Pulpit.

THE REV. W. BINNS ON LONGFELLOW.

In the course of a recent sermon at the Unitarian Church, Birkenhead, on the poet Longfellow, the Rev. W. Binns said:—

For sixty years the English-speaking peoples have known and loved Longfellow, and his fame was constantly spreading, and affection for him was deepening. The news of his death created even a world-wide sorrow, for his best works had been translated into all European tongues. In him a star disappeared from the common sky, and a strain of sweet music pleasant to the universal ear died away into silence. The star might not be the brightest, but it shone with a tender light all its own, and will be more missed than many others of greater brilliance would be. The music might not remind us of Handel's choruses or Wagner's wild, weird, and mystical tempests of melody and discord. Rather it was like an old English ballad, such as Shakespeare loved, or "Home, Sweet Home," or "Auld Lang Syne," or some of those tunes the critics do not care for, but that the popular ear listens to with delight, and asks for again and again. It is fitting that we should pronounce a grateful epitaph, and hang up his portrait in our picture gallery of illustrious worthies. One of his ancestors was the first man who landed from the Mayflower on the shore at Plymouth, in New England—a Puritan of Puritans—and the soul of his ancestors lived on in the poet with the old integrity and intensity, and with a more genial faith than that of grim John Calvin. He was intended to pursue the profession of the law, but he hankered after poetry, and law and poetry do not go well together. Law is dry and matter-of-fact, and with it the custom of a thing is its sanctity. It is a system of highways and byways, with milestones and guide posts, where we must trudge along on foot, but dare not enter the open country. Poetry, on the other hand, is fresh with the morning dew; it is haunted by ideal visions of a good time coming, and it defies custom when custom falls below conscience. Above all, poetry loves the moorland and the mountain, with no walls save the horizon, and no roof save the sky. It was well, therefore, that Longfellow abandoned the law. If he had stuck to it, we should have lost a good poet and perhaps gained only a mediocre lawyer—a mediocre lawyer because the vocation was not liked by him; and lost the poet, because poetry needs a spiritual sustenance which law does not command nor give. Bacon is almost the only eminent lawyer distinguished by a large endowment of poetic imagination. I have no desire to discredit law. It is the safeguard of society, and its interpreters are, or should be, the lay priests of order and civilisation. At the same time, it is clear to me that Longfellow rendered more service to the world by choosing poetry for his sphere of labour than he would have rendered if he had become a lawyer equal to his great countrymen Mr. Justice Story.

After this final choice of a profession the outward record of his life is a story of literary activity, study, and travel. He resided forty years at Craigie House, near Cambridge, Massachusetts, a house which was the headquarters of Washington after the battle of Bunker's Hill. Thence he sent forth, in rapid succession, a rich series of poems, stories, and translations. Of the stories, "Hyperion" and "Kavanagh" are prose in form and poetic in thought. Of the translations, that of Dante is the most readable we have, if not the finest, and through its wealth of notes it gives us the best idea of the great Florentine. Apart from all other considerations, he was a man of splendid industry. Labour is worship, and better rub than rust, were his mottoes. He had no idle days or frivolous pleasures. Therefore he lived so long—from 1807 to 1862—and built himself a lasting monument. Revolutions in Europe and America swept by him. The world grew, and he grew with it, and the world wept when he, the world-child, died into immortality. American society is composite architecture built up out of European ideas and peoples. The sole originality possible to it is to put old truths in new forms, old pictures in new frames, and old characteristics in new variations. Indeed, this is the sole originality possible now to any society. No American poets, however, except Walt Whitman, have made startling departures from the forms, frames, and varieties we are familiar with, and his departure is so very startling that I devoutly trust he will have no imitators. Longfellow's poetry is that of a milder-mannered Milton; he has all Milton's lofty purity

of tone, with far less than Milton's grandeur and genius. He is pre-eminently the poet of the affections and moral aspirations. He tries to tell us nothing new. The ancient verities of the heart are enough for him, and on them he rings endless changes in melodious numbers. He reads ourselves out to us. So his best verses sound like the voices of old friends. That is his triumph. We may say we knew all that before, and it is only homespun probably; but we had forgotten it, and he recalls it to our remembrance in a song that we can forget it no more, and the homespun sits on us more gracefully than silk or satin, and does both for Sunday and weekday wear. We have known all there is in the Psalm of Life from the days of our childhood. It is a versified echo of Carlyle's "Be in earnest;" that is an echo of Solomon, and Solomon is an echo of every-day morality as old as humanity. The charm is in the expression. These copy-book precepts are treasured in our memory, and become living energies, and reveal the poet fulfilling his vocation as a quickening preacher of righteousness. I might quote similar sentiments from Browning, but the language would be crabbed; or from Matthew Arnold, but they would have less of the ring of reality, though the mere words might be more exquisitely selected. Longfellow sings them in a Wordsworthian, Tennysonian, or Schillerian vein. Some poems are like the Andes. In climbing them you roam through all zones and see all forms of vegetation; they cleave the clouds; flowers nestle in valleys afar on high, and rivulets babble at their feet. They are the world in miniature. Such is Shakespeare. And some poets are like pleasant meadow lands, with cattle grazing, streams lazily meandering, fresh spring breezes playing over them, breathing cheerfulness and making old folk feel young again. Such is Longfellow. Tennyson prays for sweeter manners and purer laws, and Longfellow is a friendly household guide to the sweeter manners and purer laws for which Tennyson prays.

I hardly like to fix his rank as a poet. And why need I try? Here is an oak, there an ash, there a beech, which is the best? None and all. They are all good in their places, and the best for their special purposes. This I know, that when I read "Evangeline" I am in love with its pious simplicity; when I read "Hiawatha" I am enraptured with its pictures of primitive Indian life; when I read "Miles Standish" I am at home with the Puritans; when I read "The Golden Legend" I revel in Middle Age traditions; when I read the smaller poems I am moved to tenderness, sympathy, reverence, love, and aspiration; and running through all my emotions, I am moved to unconquerable trust in man and God. When a poet renders me this service I thank God for him. Longfellow renders it to me, and I thank God for Longfellow. His personal activity is best shown in its moral bearings by his attitude towards slavery. Twenty years ago a man's attitude in this respect stamped him a backward or a forward looking man in the United States. From the beginning Longfellow belonged to the anti-slavery party. In days when Southerners tarred and feathered the abolitionists, he boldly expressed his generous sympathies. Before Mrs. Stowe's "Uncle Tom's Cabin" awoke the sluggish conscience of the Union, he portrayed the horrors of the institution which the respectable North winked at. When politicians were false, when preachers were unchristian, when literary men were silent, and when scientific men consecrated science to the service of a lie, he, the sturdy son of New England, the descendant of the Mayflower pilgrims, remained steadily faithful to truth, liberty, and justice, and at over sixty years old he witnessed the victory of the good cause in which he always believed and for which he always toiled, when the sacrifice of Abraham Lincoln purchased the destruction of the slavery which Daniel Webster had sacrificed himself in vain to save. All that is an old story now. America has wiped the stain from her flag. Still she keeps there the stars and stripes, but no longer has she stripes for her coloured citizens. Longfellow's early dreams, once reckoned Utopian, are sober facts, and their right to rule will be disputed never more. With Longfellow, politics, morality, and life are baptised, and not merely sprinkled in the waters of religion. Like most of the best known American literary men—like Bryant, Wendell, Holmes, Emerson, and Lowell (the present American Ambassador in England)—he was a Unitarian. Still he did not run a muck against the Trinity, the devil, and kindred dogmas. He presented a theory of religious faith which left them out in the cold. To a thorough believer in God the darkness of hell fades away in the sunshine of divine love, and the mythological Satan himself

is finally gathered unto him out of whom, through whom, and to whom are all things. Note the suggestive conclusion of the "Golden Legend" and the "Theologian's Fall in the Wayside Inn. They sum up Longfellow's religious teachings—a steadfast worker, a helpful thinker, a sweet singer, a catholic religionist, a practical Christian. Such was the old man eloquent. America is justly proud of her son, England of the Puritan exiles who bred him, and humanity of this specimen of a man. Being dead he yet speaketh, and is dead to live again for ever.

THE REV. JOHN H. THOM ON "MINISTERS STIPENDS AND AUGMENTATION FUNDS."

TO THE EDITOR.

SIR,—On the morning of the last day of the Conference at Liverpool I had the pleasure to receive a note from the Rev. John H. Thom, expressing his sympathy with the purport of my paper, and enclosing a letter from Mr. William Rathbone, M.P., written from St. Jean de Luz, under the apprehension that he might not reach England in time to attend the Conference. To the great satisfaction of the large assembly, however, Mr. Rathbone presented himself, and expressed his willingness to speak on the subject. I was thus relieved of the duty of reading his letter, the substance of which he gave us in his earnest and excellent speech; but I lost the opportunity of reading Mr. Thom's note, and of adding the weight of his great authority to our proceedings. Subsequently, I asked his permission to make use of it through the Press, and was much gratified to receive his kind consent.—I am, your truly,
HARRY RAWSON.
Eccles, April 24.

The Rothay Hotel, Grasmere, April 19.

My dear Sir,—I have received here this morning the enclosed, in a more general letter from Mr. Rathbone, dated the 16th inst., St. Jean de Luz. I regret that it did not reach me sooner, and I hasten to place it at your disposal for such use as you may wish to make of it, if Mr. Rathbone himself should not be present with you to-morrow morning. I could wish that the Conference had given its whole time to the subject of your paper, with the view of working it out to a practical result. When Mr. Rawdon and others founded "The Stipend Augmentation Fund," on the committee of management of which you now are, it was in the full expectation that a similar fund would be established in London or elsewhere for the South of England. What we want, however, is a General Sustentation Fund, to enable every congregation recognised as belonging to the body of the Free Christian Churches, with a qualified Minister, to give a minimum salary. Mr. Rathbone takes that minimum at £150, which I certainly think is not too high.—I am, my dear Sir, very truly yours,
Harry Rawson, Esq. JOHN H. THOM.

P.S.—If such a General Sustentation Fund for all congregations recognised as belonging to our body was formed, "The Stipend Augmentation Fund" might merge in or co-operate with it, as part provision for the North of England, but in this I, of course, only make a suggestion as to possible ways and means.

The Rothay Hotel, Grasmere, April 21.

My dear Mr. Rawson,—I shall be happy to be of use in any way, in the direction in which you have been moving. If I had contemplated any further object for my note than the means of placing Mr. Rathbone's letter in your hands I should have written more fully and more strongly. I am very glad that he was able to be with you and give an impulse to your project. In his letter he charges every rich man in our body with £100 a year for the Sustentation of our Ministry. I am very far from being a rich man, and as far from desiring to be one; but I feel the strongest possible obligation upon me to make every exertion, and even sacrifice, to raise the condition of my less favourably placed brethren, and for the dignity, the worthiness, real and ostensible, of our Free Churches, in their material and spiritual maintenance. I shall heartily rejoice if the Conference shall eventually justify itself by having set on foot a much-needed movement, and borne practical fruit at least in one direction. If we had a wisely constituted Sustentation Fund for every recognised congregation needing such support, then we might be released from that miserable system of small doles which serves but to keep alive an existence of doubtful value, and where the pitiful dole is often given rather for the sake of what is due to the unhappy minister than from any

hope of its having a productive efficacy.—I am, my dear Sir, yours very truly,
JOHN H. THOM.
Harry Rawson, Esq., Eccles, near Manchester.

THE REV. W. H. FISH, JUN., formerly the minister at the Carter-lane Mission and at Kidderminster, intends to pay a visit to his old friends in this country in the month of June next.

THE subscribers to George Dawson's statue have resolved that a new statue shall be executed in marble, the prevailing opinion being that the climate of Birmingham is unfit for bronze.

BURIAL FEES.—The Select Committee on Ecclesiastical and Mortuary Fees met on Tuesday, and appointed Sir Alex. Gordon chairman. The committee will take evidence on the questions referred to them.

Our Calendar.

SUNDAY, APRIL 30.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.

Rev. CHAS. VOYSEY, at Laugham-hall, 43, Great Portland-street, 11.15 A.M.

Rev. ELI FAY, of Sheffield, at the Free Christian Church, Clarence-road, Kentish-town, morning and evening.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Blunt's (W. S.) The Future of Islam, 6/
Brown's (J.) Locke and Sydenham, being the First Series of "Horæ Subsecivæ," 7/6
Imitation of Christ (The), Four Books, trans. from the Latin, by W. Benham, 10/6
Dyer's (T. H.) Imitative Art, 12/6
Dürer (Albert), his Life and Works, by Moritz Thausing, trans. by F. A. Eaton, M.A., 2 vols. 42/
Thom's (J. A.) Complete Concordance to the Revised Version, 8/
Transactions of the National Association for the Promotion of Social Science, 12/
Weismann's (Dr. A.) Studies on the Theory of Descent, 2 vols., 40/

MR. WALTER MAWER, Sunday School Association Office 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGES.

BROWN—TERRELL—On the 25th inst., at the Brixton Independent Church, by the Rev. Baldwin Brown, B.A., father of the bridegroom, Gerard Baldwin Brown, M.A., Watson-Gordon Professor of Fine Art in the University of Edinburgh, to Maude Annie, elder daughter of Robert Hull Terrell, of Exeter.

COVENTRY—STEVENS—On the 21st inst., at Hope-street Church, Liverpool, by the Rev. Charles J. Perry, B.A., Joseph Coventry, to Agnes Emily, daughter of the late Joseph Stevens, of Liverpool.

ROBBINS—PITT—On the 22nd inst., at the Unitarian Church, Paradise-place, Hackney, by the Rev. T. W. Freckleton, Alfred F. Robbins, youngest son of Mr. R. Robbins, Launceston, Cornwall, to Ellen, youngest daughter of Mr. John Pitt, Hitchin, Herts.

WITHINGTON—MEADE-KING—On the 13th inst., at Rowbarton, Somerset, by the Rev. F. Meade-King, M.A., vicar of Stoke Courcy, assisted by the Rev. E. S. Roberts, M.A., Fellow and Tutor of Gonville and Caius College, Cambridge, and the Rev. R. St. J. Gresley, vicar, Henry Swire Withington, only son of George R. Withington, J.P., Lanc., of Pyrland-hall, Somerset, to Ethel Kate, younger daughter of the late Charles Meade-King and Mrs. Charles Meade-King, of Hope Corner, near Taunton.

DEATHS.

BRENT—On the 23rd inst., at Dane John-grove, Canterbury, J. Brent, Esq., F.S.A., son of the late J. Brent, Esq., of Cossington, Canterbury, a D.L. for the county of Kent.

HODGETTS—On the 19th inst., at Kenilworth, Anne Elizabeth, the second daughter of the late Joseph Hodgetts, of Dudley.

SCHWANN—On the 22nd inst., at 23, Gloucester-square, Hyde-park, Frederick Schwann, Sen., in his 84th year.

TO CORRESPONDENTS.

Several important Letters are unavoidably postponed.

ADVERTISEMENTS.

SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE.

The ANNUAL PUBLIC MEETING will be held in EXETER HALL (the Lower Hall), on the Afternoon of TUESDAY, May 9, 1882, when the President of the Society, the Right Hon. the Earl of Shaftesbury, K.G., will take the Chair at Three o'clock. J. W. Pease, Esq., M.P., Mr. Alderman R. N. Fowler, M.P., Sir Wilfrid Lawson, Bart., M.P., Ernest Noel, Esq., M.P., Dr. Cameron, M.P., John Barran, Esq., M.P., Henry Broadhurst, Esq., M.P., J. Passmore Edwards, Esq., M.P., James Cropper, Esq., M.P., Theodore Fry, Esq., M.P., W. S. Caine, Esq., M.P., the Rev. Canon Hoare, the Rev. Sir James Erasmus Phillips, Bart., the Rev. J. Oswald Dykes, D.D., General Sir Arthur Cotton, &c., hope to be present, some of whom will address the Meeting. All friends of the movement are earnestly invited to muster in support of the Society.

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A NEW BOOK OF POETRY, by ELIZA HADDOCK (née Gregory), entitled "DISSOLVING VIEWS OF EARTH'S HISTORY, and Other Poems." The volume will be a crown octavo of about 300 pages, tastefully bound in extra cloth, gilt lettered, at 4s. a volume, post free to subscribers.

The Rev. W. S. KEY, Boston, Lincolnshire, will be pleased to receive names of intending subscribers.

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ENGLISH LANGUAGE and LITERATURE, COMPOSITION and READING.

Miss LOUISA DREWRY has some time Disengaged for Lecture—or Practice Classes in Schools. She would also read with Private Pupils.—143, King Henry's-road, South Hampstead, N.W.

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NATIONAL CONFERENCE

OF

UNITARIAN, LIBERAL CHRISTIAN, FREE CHRISTIAN, PRESBYTERIAN, and other NON-SUBSCRIBING or kindred CONGREGATIONS, held at LIVERPOOL, 18th-20th April, 1882.

At a meeting of the Conference on Wednesday, 19th April, JAMES HEYWOOD, Esq., F.R.S., in the Chair, it was moved by the Rev. J. WRIGHT, B.A., seconded by DAVID MARTINEAU, Esq., and carried:—

"That the gentlemen whose names are appended to the circular convening this Conference do constitute the Committee of the Conference;" and "That the gentlemen who have acted as Secretaries of the Committee convening the Conference be the Secretaries of the Conference."

At the meeting of the Conference on Thursday, 20th April, C. H. JAMES Esq., M.P., in the Chair, it was proposed by the CHAIRMAN, seconded by WM. RATHBONE, Esq., M.P., and carried unanimously:—

"That, in the opinion of this Conference, it is desirable that a SUSTENTATION FUND be established, in addition to the funds that now exist for the Augmentation of the Stipends of Ministers;" and "That this resolution be referred to the Conference Committee."

Moved by the Rev. T. L. MARSHALL, seconded by the Rev. P. W. CLAYDEN, and adopted in reverent silence:—

"That this Conference deeply sympathises with its brethren of the Liberal faith in the United States in the losses they have recently sustained by the death of H. W. LONGFELLOW, the Poet of Humanity; of D. ORVILLE DEWEY, the powerful interpreter of the spiritual significance of human life; and of Dr. H. W. BELLOWS, whose Catholic spirit and organising genius have left such large results in the political and religious history of the nation."

Moved by S. S. TAYLER, Esq., seconded by the Rev. H. IERSON, M.A., and carried:—

"That the Committee and Secretaries of the present Conference, with power to add to their number, be appointed a Standing Committee, with instructions to call a similar Conference at such period as it may deem advisable."

Moved by the CHAIRMAN, seconded by HERBERT NEW, Esq., and carried:—

"That the proceedings of the Conference be edited and printed by the Secretaries."

Moved by JOSEPH LUPTON, Esq., seconded by the Rev. S. A. STEINTHAL, and carried:—

"That this Conference gratefully acknowledges the generous hospitality with which they have been received by their friends in Liverpool, and the careful consideration which has been shown in the preparation for the varied meetings and social gatherings. That this Conference cordially presents its warmest thanks to the Reception Committee, and its indefatigable Secretary, Mr. Parry, to Mr. Boulton and the friends, who aided in the musical arrangements, and to all the ladies and gentlemen who have so characteristically upheld the long-established reputation of Liverpool, and feel that the kindness so widely shown has been one of the most efficient means of securing that success which has attended the meetings of this Conference."

A full Report of the Proceedings at the Conference will shortly be issued.

H. W. CROSSKEY, Birmingham,
HARRY RAWSON, Manchester,
S. A. STEINTHAL, Manchester,
A. W. WORTHINGTON, Old Swinford, Stourbridge, } Secretaries.

FREE CHRISTIAN CHURCH, CLARENCE-ROAD, KENTISH-TOWN.

The Rev. ELI FAY, of Sheffield, will preach in the above Church, morning and evening, on SUNDAY, April 30.

The Offertory, morning and evening, will be given to the London District Unitarian Association.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

NOTICE RESPECTING NOMINATIONS.

"At the last meeting of the Council, prior to the Annual General Meeting of the Association, the Executive Committee shall present for consideration the existing lists of Vice-Presidents and Home Correspondents, with such revisions and alterations as may be thought desirable, such lists, when approved by the Council, to be nominated by the Secretary in its name. But any member of the Association shall be entitled to nominate one or more members as Vice-Presidents or Home Correspondents, by nomination in writing to be sent to the Secretary at least ten days before the Annual Meeting."—Extract from Rule 10.

"The Council shall at its last meeting before the Annual General Meeting of the Association prepare a list of twenty names to be proposed for the new Committee, such list to be nominated by the Secretary in the name of the Council. But any member of the Association shall be entitled to nominate one or more members as members of the Committee, by nomination in writing to be sent to the Secretary at least ten days before the Annual Meeting."—Extract from Rule 19.

The ANNUAL MEETING will be held this year on WEDNESDAY, May 31.

HENRY IERSON, Secretary.
37, Norfolk-street, Strand, London.

UNITARIAN CHAPEL, PRESTON.

CHAPEL AND SCHOOL ALTERATIONS.

The following Subscriptions have been received towards the £100 still required for the above purpose, in response to the appeal to our friends:—

Rev. W. M. Ainsworth, Lancaster	£5 0 0
Mr. H. E. Southport	1 0 0
A. F. B., Belfast	1 0 0
A "Friend in Leeds"	5 0 0
Mr. C. M. Holland, Bryn-y-Grog	2 2 0
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Miss Elizabeth Andrew, Godley	1 1 0
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"A Friend," Lancaster	2 0 0
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Mrs. Haslam, Bolton	5 0 0
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Further subscriptions will be thankfully received by Mr. SAMUEL LEE, 50, Berry-street; Mr. HENRY HIBBERT, 12, Spring Bank; or the Rev. W. J. TAYLOR, 34, East View, Preston.

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SESSION, 1882—3.

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Rev. H. ENFIELD DOWSON, B.A.,
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JONES'S FUND.—The Board of Managers meet every year in UNIVERSITY-HALL, GORDON-SQUARE, LONDON, in the last complete week in June, for the purpose of Granting Exhibitions, and at no other time. Applications must be made in a specified form, to be obtained from the undersigned, and must be returned, on or before the second week in June.

EDWIN W. MARSHALL, Secretary.
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LIBERATION SOCIETY.

ANNUAL MEETING, WEDNESDAY EVENING, May 3, at the METROPOLITAN TABERNACLE, at Seven.

Chairman—ARTHUR PEASE, Esq., M.P.
Speakers—H. Broadhurst, Esq., M.P., Rev. J. Browne (Wrentham), Dr. Cairns (Edinburgh), Dr. Conder (Leeds), A. Hingworth, Esq., M.P., Sir Wilfrid Lawson, Bt., M.P., H. Lee, Esq., M.P., J. D. Peddie, Esq., M.P., Goldwin Smith, Esq., and Carvell Williams, Esq.

Doors open at 6.15; admission by tickets up to 6.45, and afterwards without tickets. Tickets may be had at 2, Serjeant's-inn, Fleet-street; Passmore and Alabaster, Paternoster-row; Mr. Gooch, 55, King William-street, City; Mr. Buckmaster, 46, Newington-butts; and the Metropolitan Tabernacle.

Printed by WOODFALL and KINDER, of Milford-lane, Strand W.C.; and Published for the Proprietors by WAITER MAWER, at the Offices of the SUNDAY SCHOOL ASSOCIATION, 37, Norfolk-street, Strand, London, W.C.—Saturday, April 29, 1882

The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2080.]

LONDON, SATURDAY, MAY 6, 1882.

[PRICE 5d.]

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THE FUNCTION OF UNITARIANS.

THE Liverpool gatherings by their magnitude and heartiness wake up a great many people to some conception of the power of Unitarianism, for whether that name is made prominent or suppressed, it is a fact that Unitarian thinking is replacing the old dogmatic attempts to systematise theology. The decline of dogma is universal amongst the educated classes; and it is very striking in thousands who are nominal members of the Church of England, and who wish to see that institution modified, to be in harmony with the discoveries of the age. As the old doctrine of original sin, through the fall of ADAM, and the scheme of rehabilitating humanity through the sacrifice of CHRIST fade away as dissolving views of a dying mythology, the theory of the Trinity loses its importance, and many who still imagine it represents some truth do not attempt to explain it, and mentally correct the Prayer Book phraseology to make it signify GOD in CHRIST, and not GOD as CHRIST. Going to church or chapel as part of a process for obtaining a miraculous remission of sins no longer commends itself to those who have outgrown the mythological theory of salvation. Those who still cling to that notion, and merely want it presented in a milder form, can find in Broad Church, and in the ministrations of the more advanced of the Orthodox Nonconformists, what they require. They are unconsciously influenced by Unitarianism, but would not join a Unitarian congregation. Besides keeping its own children—now so often lost—Unitarianism should aim at attracting the numerous and increasing class

who cannot rest in the compromises of Broad Church, and abstain from attending any religious service, not from defect of religious feeling, but because they find nothing that conforms to their opinions and gratifies their tastes. A large proportion of the scientific, literary, and artistic classes, and of those they influence, are seldom seen in church or chapel, and in many cases their children grow up without any instruction in religious matters. The least repulsive services to many of them are found in the High Church, where the architecture, the singing, and the decorations do something for the gratification of æsthetic feeling, and leave the doctrines in a shady mist. If a Unitarian minister is a good speaker, fairly wide in his selection of topics and treating them so as to minister to intellectual culture, he often attracts some of these outsiders, and might attract a good many more if the services were more artistic, and more flexible. In chapels that avoid the weariness of these plans there is enough success to stimulate further trials, and in the training of young ministers it is most important that they should be taught speaking without their book, as a fine art. This has been neglected in Unitarian colleges from the old days of York down to the present time in Gordon-square. The phrase *extempore* applied to speaking by no means conveys what is wanted. The sermon or lecture should be carefully and elaborately prepared in a style adapted to speaking. A ready flow of words is useful, or mischievous, according to whether or not it is under the control of accurate study and cultivated taste, but it is impossible for any one to make reading a discourse with constant attention to the MS. as interesting to the congregation as speaking may be with constant attention to those who have to listen.

It must not be forgotten that although this is an age of great printing and reading of periodicals and novels, it is by no means common to find amongst the middle or working classes, whose main attention is given to their business, any scholar-like facility in dealing with books. Vast numbers must either get their literary culture through the pulpit, or not get it at all. Under the old orthodox system religion had little connection with culture, and many of us may remember hearing preachers affirm that the most ignorant old woman who had heard the Gospel preached was far wiser than PLATO or SOCRATES—nothing more was required than to "believe the Bible true." The present time demands a more cultivated ministry to act upon its educated classes, though very ignorant ranting still pleases the many. How far a minister can keep up with the thought and discovery of the time without money to buy books, or enjoy the advantages of society, the richer members of our congregations would do well to consider. MR. RAWSON'S facts are most eloquent upon this topic. Long suffering

under a cooling stipend deadens the intellect and freezes zeal.

DISSOLVING VIEWS OF ORTHODOXY.

VI. HEAVEN AND HELL.

THE last of the series of discourses, by the Rev. JOHN HUNTER, of York, discussed the subject of Heaven and Hell. There were two other sermons, on Justification by Faith, and Conversion and Regeneration, but of these we have not seen any published reports. We pass on therefore to the concluding discourse. It is quite in keeping with those which have gone before, and forms a suitable termination to the whole series. What has hitherto been the popular conception of Heaven and Hell—that the one is a place of glory and the other a place of torment—is completely cast aside by MR. HUNTER; and a spiritual interpretation of the subject is given which all Unitarians would accept. It is remarkable, too, that in speaking of Hell there is no reference by the preacher, except by quotation of a line from MILTON, to that dread personage whom Orthodoxy has always associated with Hell and its torment. In the report before us there is no attempt to prove the existence of Satan or even to connect him in any way with the kind of hell in which MR. HUNTER believes. The Devil is dismissed with the briefest poetical allusion, leaving the impression on the mind that it is uncertain whether the preacher believes in him or not. The prominence of Satan in the old Orthodoxy, and the little that is said about him in the new is another indication that the title we have given to these criticisms is by no means an unwarranted assumption.

After remarking how limited and uncertain is our knowledge of the future world, and how vain and futile have been all the efforts of men to overcome the limitations of their lot, MR. HUNTER continued:—"The gross material representations of heaven and hell which had so long prevailed in the world were fast becoming as incredible and impossible to enlightened Christian faith as the Olympian court of Jupiter and the Hades of the Greeks." Can any concession be more frank? The vast majority of Orthodox believers, both Catholics and Protestants, have no other idea of heaven, except as a realm of bliss, pictured to us in the book of Revelation, or of hell but as a realm of woe, a lake of fire over which the Devil rules in undisputed sovereignty. It is a great advance from this to MR. HUNTER'S philosophy, which he states in the following sentences:—

When we got behind the imagery of the New Testament to its principles we found that heaven and hell were essentially moral states, the outgrowth and result of character. Retribution, which was a solemn reality in the present, was continued and completed in the future. The Divine government was not external and arbitrary in its methods; it was administered in character itself, in the kingdom within us through the intrinsic order and laws

of things. By the character we are fashioning we are creating our own condition; all goodness was so much of heaven, and all badness so much of hell. The tendency of both good and evil was to permanence in character. Actions frequently repeated formed habit, and habit persisted in created character, and it was through character, through laws inherent in human nature and conduct, we reached the great opposite conditions—heaven or hell. Heaven and hell differed in kind and degree according to individual character; the only hell which men had to fear was one of their own creating, and it was just that hell in which men could not help believing. The real danger was in ourselves, and for the soul to lose its love and vision of good, to fall under the dominion of lower loves, and to have formed and strengthened antipathies to the Divine Spirit was to be in a condition which would make a hell out of the purest and best surroundings. In ordinary phraseology we spoke of our existence as if death created a chasm in it, but temporal and eternal were but human distinctions, and the gulf which the gospel revealed was not between time and eternity, but between righteousness and sin. It was not death that kept God from saving any soul but sin—sin becoming so predominant and permanent in the soul as to make salvation impossible without violating the law under which God created man, and which makes man a free and independent being, and not a machine—a creator and not a creature of destiny.

With this philosophical teaching on the subject of retribution and human destiny we profess ourselves completely in accord. All the objectionable features of the popular Orthodoxy are left out, and instead of them a view is presented in essential harmony with spiritual Unitarianism. Concerning the future of the wicked Mr. HUNTER has no theory to offer, but he has a significant sentence which may be taken to present his belief on the subject: "If we have truly entered into the spirit of the Christian revelation we cannot believe in the exhaustion of the Infinite mercy, or hesitate to trust, and not faintly either, that God will do his uttermost and best with every creature of his making." So much on the side of hope; then on the other side he adds: "But we put too narrow a limit on the power of human will and habit, and took too little account of the tendencies to permanence in human character, and of the dark facts of human experience, if we could not think of a hell to which we may doom ourselves, from which the Almighty and the All-merciful has no resource to deliver us, consistent with his righteousness and our freedom." This is the nearest approach which Mr. HUNTER makes to the doctrine of Eternal Punishment. He conceives it possible for human sinfulness to be such as to offer no prospect of deliverance consistent with God's righteousness and man's freedom. It appears to be put forth by him as an extreme case, not as the ordinary lot of those who die impenitent.

Before bringing these criticisms to a close we have a few words to say in reply to Mr. HUNTER's letter which appeared in these columns a few weeks since. And first as to the tone of his letter; we think it unworthy of him; it is querulous and complaining, as if our criticism were uncalled for and unfair. What could he expect but criticism when he sent full reports of his sermons to the *Christian World*, or at least allowed them to be sent, and in those sermons criticised the Unitarian theology, pointing out what he conceived to be its mistakes, defects and shortcomings? The challenge came from him, not from us, and in taking it up we have endeavoured to write in a spirit of fairness. Whether we have succeeded we must leave to the judgment of those who have read these criticisms.

Our articles assume, Mr. HUNTER says, "as Unitarians generally are often inclined to do, that the rational theology, the religion

of the future, the only possible conciliation between religious faith and the knowledge of to-day are to be found in Unitarianism." We maintain, and challenge contradiction, that the direction in which liberal Orthodoxy has advanced in recent years is distinctly towards the position of spiritual Unitarianism. Will Mr. HUNTER name a single point of liberal Orthodoxy such as his which has not been anticipated by Unitarianism? His own discourses are saturated with Unitarian ideas and sentiments. Parallel passages to those in his sermons might be extracted freely from the writings of CHANNING, J. J. TAYLER, THOM, MARTINEAU, and others. Will Mr. HUNTER state any "conciliation between religious faith and the knowledge of to-day" other than that which Unitarians have advanced? Is he prepared to deny that the points which modern Orthodoxy has surrendered, the "gross, material conceptions" which he himself denounces are precisely those which Unitarians assailed in days gone by, when they were universally believed by the Orthodox? And can this altered attitude be described better than as the *Orthodox change of front*? We are glad to find Mr. HUNTER admitting the indebtedness of liberal Orthodoxy to Unitarianism. "I gratefully recognise," he "says, the good work that Unitarianism has done in calling the attention of Christendom to neglected and forgotten truths or aspects of truth." Mr. HUNTER asks—"Why may we not discard the old statements of Evangelical doctrine, and yet be Evangelical in essentials?" Because the old statements embraced the substance of the Evangelical doctrine. They put exactly into fitting words the essential ideas of the popular theology, so that if you surrender the statements you practically surrender the theology. The modified diluted Orthodoxy which remains is little else than Unitarianism under another name. Our whole argument throughout these criticisms establishes this; it establishes nothing. We contend that the old forms of theology fitted it exactly. The old theologians were too careful in drawing up their statements to put them loosely. They knew what they were about, and would not allow their standards of doctrine to be tampered with. Under the spiritualising, rationalising process of Mr. HUNTER's exposition the old Orthodoxy evaporates, its objectionable features vanish, and what is left differs so little from ordinary Unitarian thought that he and the Unitarian minister might almost exchange pulpits. Of course we know there are some Unitarians of the extreme rationalistic school whose views are far removed from those of Mr. HUNTER, but these men do not represent the prevailing thought of the Unitarian denomination.

Towards the close of his letter Mr. HUNTER enumerates the unassailable doctrines that remain when all the untenable positions have been given up. We ask special attention to this enumeration:—

1. The consciousness of sin.
2. The Bible as a record of human experiences, inexplicable save from the point of view of the belief in Divine revelation to human souls.
3. JESUS CHRIST as an historical personage, and as a real and living presence known by a communion the most immediate and sacred.
4. Personal spiritual experience.

Such is the foundation which Mr. HUNTER has reached, "on which," he says, "I do and must stand, and standing on which I feel secure."

Now this, we think, is sufficient to justify

all that we have said. Every point distinctive of Orthodoxy is surrendered, or so toned down that only the faintest lines remain. His foundation and ours are so nearly the same that the points of difference between us are scarcely worth disputing. They are more in the form of expression than in the thought itself. We write this in no boastful spirit. We rejoice that the liberal school of Orthodoxy has put aside so much of the wretched superstitions, the absurd extravagances, the horrible doctrines of the old Evangelical theology. We are glad that these are dying out; and we welcome every advance towards a rational theology from whatever quarter it may come. And here we bring to a close this series of articles reviewing Mr. HUNTER's lectures, thankful for the opportunity he has afforded us of discussing with him certain great leading doctrines, and of estimating his position as a prominent teacher of so-called liberal Orthodoxy.

C. F. B.

RALPH WALDO EMERSON.

Thanks for the symmetric life, now beautifully rounded, of this true Son of Man, who has taught his fellows, as few have done before, how through the illusive panorama of manifold existence we may pass, as Immortals, into the constant Presence of the One All-Holy and Wise, All-Beneficent and Blessed, and commune with Him in Harmony, as His dear children.

It would be disloyal to reverent gratitude for the writer of this brief memento to assume a tone of impartial criticism towards one who was to him one of his richest spiritual benefactors, for nearly forty years. And privileged as he has been with frequent dwelling as a guest in Emerson's hospitable home—with prolonged talks in his library among his pictures and his books,—and walks beside him, through the pine-woods around Walden lake, and on the beech-crowned hills, which overlook the valley of Concord and its winding stream,—the best tribute of honour in his power to render is to pass in review a few photographs of this "Prophet of the Soul," as they are ranged according to the order of time, in his memory.

I. *The Three Brothers*.—A beautiful picture of college-days is of Waldo, Edward and Charles Emerson, "walking westward" one evening, across Cambridge Common, with the splendour of the sunset on their uplifted faces. They were absorbed in earnest talk; what was their theme? Finer types of ideal young men,—for all three were under twenty-five,—it would have been hard to find. It had never then been my happy fortune to hear Waldo speak; but the orations of Edward and Charles were well remembered for their classical elegance and grace at the graduation of their respective classes from Harvard University. Their mutual devotedness and reverence for one another's genius and character also were often spoken of admiringly amid our college mates. And we knew that distinguished judges, lawyers, and statesmen predicted a brilliant career for Edward and Charles at the Bar and in legislative halls—while among the young ministers of the time no one was more eagerly waited for by expectant congregations than Waldo. Sons of a widowed mother; inheritors of a scholarly father's refined talent and culture, reared in a guarded home, and now entering manhood with the garlands of early success entwining their brows—how bright with promise looked the destiny of these three brothers. But a few years sped by, while each seemed "growing in favour with God and Man," when suddenly struck down by brain fever from the effects of intense study and overwork, Edward was forced to quit his profession and to seek health—an unwilling exile—in change of scene and work. Waldo's sympathy with his beloved Edward's disappointment was a severe blow. But a more terrible shock was soon to fall. For the delicate constitution of Charles, smitten by the frosty seasons of New England, yielded to the subtle inroads of consumption; and, on the eve of his marriage with the great-souled daughter of Judge Hoar, he vanished from sight, like an angel. None who would

rightly appreciate the quality of Emerson's steadfast self-reliance should fail to remember these irreparable bereavements. And how life-long was their influence may be learned from his two most touching elegiac poems, the first of which, called "In Memoriam to E.B.E.," begins with the thrilling lines:—

"Oh! Brother of the brief but blazing star!
Thou born for noblest life,
For action's field, for victor's car,
Thou living champion of the right."

The second is the "Dirge," unsurpassed in English literature for its solemn sweetness:—

"But they are gone—the holy ones,
Who trod with me this lovely vale!
The strong, star-bright companions
Are silent, low, and pale. . . .
You cannot unlock your heart,
The key is gone with them;
The silent organ loudest chants
The Master's requiem."

II. *The Young Preacher.*—At the time when these sorrows darkened his firmament, Waldo Emerson had become the successor of the sainted Henry Ware in the North Church of Boston. And, drawn by the magnetic charm of his preaching, a large company of young people of various Liberal congregations in the city had gathered about him. Earnest and eloquent as were several of the elder ministers, there was a unique quality in this fervent apostle that was irresistibly attractive. Calm in manner, clear in statement, terse in style, unsensational and plain as were his appeals, sternly sincere as were his exhortations, and mystically lofty as were his aspirations, yet Emerson's discourses at once inspired and commanded his auditors. He seemed to bring a message direct from the All True. Out of his own life he reflected the glory of the All Good. The horizon looked more wide, the heavens more high, and the air was purer, as they left the altar where he ministered before the All Beautiful. But why enlarge on the impression produced upon his young disciples, when we have his portrait, unconsciously painted by his own hand, some years later, in his "Address to the Senior Class of the Cambridge Divinity School?" He was that very "new-born Bard of the Holy Ghost" there imaged, "who shall behold with his own eyes that Supreme Beauty, which ravished the souls of the Eastern men, and chiefly of the Hebrews, and through their lips spoke oracles to all time, and shall speak also in the West." But presently, while hope was thus kindling like the dawn of a new day, a whisper spread that Emerson was a "Transcendental Pantheist" of the Kant and Fichte type, and distrusted the prevalent methods of symbolising our relations to the "Ineffable" under Personal forms. These ominous rumours were followed by the announcement that, like the Friends, the young minister of the North Church found himself unable, in simple sincerity, to administer the Sacraments, and that he was about to resign his pastorate. And, scrupulously conscientious, he did soon withdraw from the growing congregation who so prized his services, and from the ministry; though for a continuous period longer he preached to the plain farmers of Lexington, who thought no one's talks from the pulpit so sensible and practical as his. Thus he became:—

III. *The Orator, Lecturer, and Scholar.*—Little did Emerson probably foresee that in quitting, from a high sense of honour, the pulpit, he was as a lecturer from the platform to address a far wider public than he could have reached within Church walls, and exert an ever-widening influence not upon his countrymen only, but on all communities who speak the English tongue. He simply took in good faith a step forward in the path unexpectedly opened, and "did with might the work his hand found to do." And this was to preach the glad tidings, that man is at home in the beautiful Universe, with all whose living laws his constitution is congenial. Modest, reverent, adoring as he was, yet he must have been conscious that he was himself the "New Teacher" he aspired after, "who shall follow so far those shining laws as to see them come full circle; shall see their rounded, complete grace; shall see the world to be a mirror of the soul; shall see the identity of the law of gravitation with purity of heart, and that the Ought, that Duty is one with Science, with Beauty, and with Joy." For this is the keynote and theme

of the majestic symphony that developed its rich harmonies through a half century and more of earnest toil. Then swiftly followed his "Nature," his Orations on the "American Scholar," "Literary Ethics," "The Method of Nature," "Man the Reformer," &c.; his Lectures on "The Times," "The Transcendentalist," "The Nominalist and Realist," "The Young American," and various courses on "Representative Men," "The Conduct of Life," &c., annually delivered in leading cities of the Atlantic seaboard, and far away westward to the Mississippi valley. What a new world of glad expectancy these stirring appeals disclosed can scarcely be now conceived, so much has their light illumined our atmosphere of thought and speech ever since. The "ancient and honourable," sober bankers and merchants, wise judges, prudent statesmen, literary critics, cynical sceptics, though they thronged his lecture halls, led by their bright-haired boys and blooming daughters, at first shook their heads in doubt of Emerson's "transcendental trash." But then they began to hearken, lured by the music of his pure Saxon dialect. And soon they became zealous converts, when they found how he revealed their hidden secrets, betrayed their bosom sins, laid bare their pitfalls of temptation, brought to judgment their mean maxims and cowardly conventions, and, above all, roused them to nobler aims by his cheerful optimism and vigorous manliness. To those of a later generation, whose associations are with an aged man, with bowed form, thin silvery hair, subdued gentleness of tone, and hesitating manner, it is quite impossible to convey an adequate impression of Emerson in his prime—when erect, elate, radiant as an Apollo, the flush of health tinging his bronzed cheeks, the blue eyes ablaze with inner light, a benign smile, shrewd and sweet with finest humour, gladdening his countenance, with mien, half dignified, half diffident, and gracious gesture, he poured forth his tides of melodious speech to responsive assemblies. Nature had endowed him with a voice of richest quality and varied compass, now resonant as a bugle, now vibrating as a reed-stop; and without rhetorical training, instinctive emotion and intense conviction had taught him a skill in emphasis and intonation, with a peculiarly tender lingering on certain key-words, and a swift launching forth of apt phrases in a jet, with an effectiveness such as mere art could never reach. So by unanimous consent it was recognised throughout the Northern and Western Free States, that as orator and lecturer, in his own sphere, Emerson was without a peer.

These lectures were the stem and boughs, whence bloomed and ripened into mellow fruit the famous "Essays," &c., which would lead us naturally into the secluded sanctum of the Scholar. And a delightful privilege it would be to mention his favourite authors, to describe his methods of study, journalising, correspondence, and preparing lectures or manuscript for the press, and to report his readings aloud of choice passages, keen criticism, witty sallies, or high-toned monologues. But neither time nor space permit, as other pictures must be presented, however briefly. Let us pass, then, at once to the image of Emerson as

IV. *The Reformer, Citizen, and Patriot.*—If one who had never heard of the "Seer of Concord" should be asked to form an estimate of the character, aims, and tastes of the authors of the essays on the "Over-soul," "Spiritual Laws," "Compensation," "Circles," &c., &c., would he not mentally construct the form of some New England "Montaigne," withdrawn in fastidious refinement from the hubbub of a hurrying world, and hiving life's honey after pleasant flights of thought. But then let him turn the pages to the essay on "Heroism," and read what is written of "its Doctor and Historian Plutarch, to whom we owe the Brasidas, the Dion, the Epaminondas, the Scipio of old, and to whom we are more deeply indebted than to all the ancient writers, each of whose 'Lives' is a refutation to the despondency and cowardice of our religious and political theories." Or let him read the heart-stirring essay on "Fate" and "Power," in the "Conduct of Life," and he will behold a buoyant, cheery, indomitable "hero in the fight," whom no dangerous odds could daunt. Which, then, is the true Emerson—the meditative recluse, wrapt in studious contemplation of

the Bhagavad Gita, Plotinus, Eckhart,—or the "Concord Minute Man," with one hand on the plough in the half-turned furrow, while with the other he grasps the ready rifle and strides sternly on to the inevitable conflict? Each is the Real Man,—one as true to God's Ideal of him as the other! And, as one of his confidential compeers in the tough old times of "Anti-Slavery," and of the "War for Freedom and Union," it gladdens my heart to testify, that in the most trying days, which the "Republic of the West" was called to pass through, Emerson never for a moment faltered. Scores of stories might be told to illustrate his heroic traits. But room can be found for only a very simple one,—out of my own experience. On the day when the disastrous tidings of "Bull-Run" reached Boston, it chanced that we were both engaged to dine at a friend's house, on Milton-Hill. During the forenoon, in successive interviews and in the crowded streets, tear-stained, pallid and angry faces, with blood-shot eyes, fiery glances and stern tones had been passing and resounding round me. But when, in the afternoon, Emerson sat beside us on the piazza, surveying the lovely landscape of wooded slopes, verdant low-lands, and the broad blue bay, flecked with white sails, his brow was as calm, his smile as bright as was his wont, while he quietly said—"We needed this stern lesson to remind us how we have sinned against our brethren, and of the rightful sacrifices which the Just Over-ruler asks of our People. The struggle may be long and hard; but the Right will surely win." This slight incident was typical of his whole career. Though in his inmost soul he longed for the Peace of the Eternal, yet he was ever prompt to obey the roll-call, when Divine Providence signified its supreme will for the hour. He but drew his own likeness, as beheld by his familiars, in the words: "No man has the right reception of any Truth, who has not been reacted on by it, so as to be ready to be its martyr. The one formidable thing in Nature is a Will. Society is servile from want of Will, and therefore the world wants Saviours. One way is right to go; the Hero sees it and moves on that aim. . . . To others he is as the world. His approbation is honour; his dissent infamy. The glance of his eye has the force of sunbeams."

But it was not in great crises only that Emerson proved his fervent patriotism. From early manhood to his closing days he was the model of an upright, faithful, magnanimous citizen. All reforms in schools, charities, hygiene, aesthetic enjoyments, &c., had his hearty encouragement and persistent help. And from his quiet home circle went forth agencies that strengthened the cause of order, temperance, purity, peace, throughout his well-loved township, and cheered the lot or comforted the griefs of his humblest neighbours. Without cavilling at other forms of political organisation in foreign lands, for himself in New England he was, to the very core, a Republican. Never for an instant did he feel distrust as to his nation's destiny. His grief and doubt were only for its sons and daughters, not worthy of their priceless heritage and unequalled opportunities. In a Pindaric ode, he strikes an iron cord, and sings:—

"The God who made New Hampshire
Taunted the lofty land
With little men; . . .
Virtue palters; Right is hence;
Freedom praised, but hid;
Funeral eloquence
Rattles the coffin-lid."

But never will he despair. So with a clarion tone he chants forth his famous "Concord Ode":—

"The men are ripe of Saxon kind
To build an equal State;
To take the Statute from the Mind,
And make of Duty Fate."

But again our limits bid us to hasten on and next sketch Emerson as:—

V. *The Friend.*—for none could appreciate fairly the intrinsic virtue of this genuinely good man, till they had been inmates of his home, and members for a time of his family. But, here the topic is so ample, and yet withal so delicate to treat, that one scarcely knows where to begin or when to end. Shall we speak, then, first, advancing from the outward, of his courtesy,

so simple and frank, yet princely in dignity and graciousness to all visitants—to distinguished travellers from abroad, scholars, scientists, artists, statesmen, or to plain, rough farmers from neighbouring townships—to high-bred ladies from the cities, or young girls from the village streets—to fanatical reformers, proposing the last Utopian scheme in the newest Eldorado or some diffident seeker for the hidden pearl of wisdom, and asking from the sage a solution of life's problems? Fastidious, and sensitive, quick in intuitive thought-reading and delicate in taste, detesting shams and exigent in his ideal expectations, Emerson was incredibly tolerant. If truth and duty commanded, indeed, he could indignantly repel violations of equity or honour. But his patience was wonderful to witness even with the "bores," whom he so keenly rebukes in one of his lines as "Devastators of his day." So sacredly precious with him was time, that it seemed a shameful sin to waste one golden moment. And yet how bitter were his frequent sacrifices, out of kindly complaisance, may be learned from the suggestive Sonnet called "Days," which begins:

"Damsels of Time the hypocritic Days,"
and closes

..... "and the Day
Turned and departed silent, I, too late
Under her solemn fillet saw the scorn."

Pleasant would it be next to describe some "Symposium" of the "Like-minded," when Henry Hedge, W. H. Furness, Convers Francis, Geo. Ripley, Margaret Fuller, Theodore Parker, John S. Dwight, Hawthorne, &c., &c., gathered under his roof for a talk on the "Times," or some meeting of the famous "Boston Club" at "Parker's," with Agassiz and Pierce, Longfellow and Holmes, Lowell and Sumner, &c., which he so genially enjoyed to the very close. But no room remains for even the briefest sketch. Rather let us touch for an instant on his more interior relations with his few confidential intimates—such as Bronson Alcott, Harry Thoreau, George Bradford, Mrs. Ripley, the learned and accomplished Greek scholar, and his brother Charles' equally accomplished "betroted," Elizabeth Hoar. And here once more, our memories recur to that pathetic line, "You cannot unlock your heart," as explanation of the unlifted veil of reserve that shrouded his inner shrine from the access of even his best loved friends. "The golden key was gone," and the hidden sanctuary was never again opened upon earth. Yet there was no haughty exclusiveness, still less cold indifference in this guarded attitude. On the contrary, his generous essay on "Friendship" reads like an illuminated missal, so bordered, tinted and gilded is it with grateful tenderness. "I awoke this morning," he writes, "with devout thanksgiving for my friends, the old and new. Shall I not call God the *Beautiful*, who daily showeth Himself to me in His gifts? My friends have come to me unsought. The Great God gave them. . . . A new Person is to me a great event, and hinders me from sleep." And who can ever forget those touchingly tender words of this dignified and stately man:—

"Me, too, thy nobleness has taught
To master my despair;
The fountains of my hidden life
Are through thy friendship fair."

And within all these circles of friendship lay the inmost Eden of his love, as Son, Husband, Father, Grandsire, who daily, nightly fed with spicewood the sacred fire on the altar of The Home. Let all be assured that the Concord, seer and scholar, patriot and reformer, friend and brother, wrote in heart's blood the words on "Domestic Life": "Will not man one day open his eyes and see how dear he is to the Soul of Nature, how near it is to him; . . . that his private being is a part of it, that its home is in his own unsounded heart; that his economy, his labour, his good and bad fortune are all an exact demonstration, in miniature, of the Genius of the Eternal Providence? . . . Let religion cease to be occasional, and let the pulses of thought that go to the borders of the Universe proceed from the bosom of the Household." Emerson's daily home-life was an incessant psalm of grateful praise, an incarnate poem.

And this would have brought us next to picture:—

VI. *The Poet*; and VII. *The Mystic Saint*.—

But these themes, too vast and rich for meagre treatment, must be deferred to a later time and another place. So let us here bid farewell to our new-born, glorified brother, with these two sayings of majestic import and infinite good cheer: "(1) Of Immortality, the Soul when well employed is incurious. It is so well, that it is sure it will be well. It asks no questions of the Supreme Power. . . . Higher than the question of our duration is the question of our deservings. Immortality will come to such as are fit for it; and he who would be a great soul in future must be a great soul now. And (2) 'The moment we indulge our Affections, the earth is metamorphosed. There is no winter, and no night. All tragedies, all enemies vanish; all duties even; and nothing fills the proceeding Eternity, but the forms all radiant of Beloved Persons. Let the Soul be assured that somewhere in the Universe it shall rejoin its Friend, and it would be content and cheerful alone for a thousand years.'

So, Blessed Friend, farewell to meet again! Shall we not repeat thy own inspiring promise:—

The verdict, which accumulates
From lengthening scroll of human fates,
Voice of earth to earth returned,
Prayers of saints that only burned,
Saying, "What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Hearts' love will meet thee again."

W. H. C.

THE UNIVERSITY OF LONDON.—The annual meeting of Convocation is summoned for Tuesday next. In addition to the usual election of officers, the paper contains notices of important business. The question of an increased representation of Convocation on the Senate, which has been already repeatedly discussed, is to be again brought forward by Dr. Pye-Smith and Mr. Hennell, B.A. In favour of such increased representation, and of the consequent diminution in the number of the Crown nominees, it has been urged that the present charge on the public purse of about £5,000 a-year is likely to be much reduced by new arrangements with regard to fees which will come fully into operation in 1883. Next follows a resolution (Mr. Nesbitt, M.A., and Dr. Curnow) relating to the question whether in future the tenure of office by senators shall be as now, for life, or for a term of years. The decision in regard to this question may possibly be affected by the fact that on the Senate of the Royal Irish University the representative members are to be elected for a limited term. A motion by Mr. McDowall, B.A., and Dr. Buchanan Baxter relates to the expediency of bringing before the City Companies' Commission the claims of the University to the funds of the Gresham Trust, which, it is alleged, might be turned to a good account by the London University, and made to subserve purposes more in accordance with the wishes and aim of Sir Thomas Gresham. Then there is to be the debate, adjourned from the January meeting, on the institution of fellowships to be conferred on eminently distinguished graduates. The proposed fellowships are, however, to be purely honorary, and not with a stipend of £400 a-year to each fellow, as in the Royal University of Ireland, which University, however, was alleged to be formed after the London model. The last motion is to be by Mr. Hennell, B.A., who seeks to obtain formal ratification of the alleged understanding by which representative members of the Senate have been chosen alternately from the faculties of art and laws and of medicine and science. This subject, it will be recollected, gave rise to a vigorous discussion last January, on the occasion of the candidature of Dr. S. Newth, Principal of New College, St. John's-wood. The appointment is also announced of Mr. F. V. Dickens, M.B., B.Sc., as assistant registrar, in place of Mr. H. N. Mosely, who was lately elected to the Linacre Professorship of Physiology at Oxford. For the assistant registrarship there were, it is understood, between thirty and forty candidates.

PARISIAN SUNDAY SCHOOLS.—The first meeting of the Protestant Sunday Schools in Paris was held last week at the Cirque d'Hiver. About fifteen hundred children, besides thirty pastors, were present.

MR. H. PRICE COLLIER, of the last class from the Cambridge Divinity School, son of R. Laird Collier, of Birmingham, has been called to the pastorate of the first parish of Hingham, Massachusetts. Mr. Collier was born in Chicago, we believe, and spent his earlier years in that city.

Occasional Notes.

THE burial of Mr. Darwin in Westminster Abbey has not unnaturally led French journalists to draw comparisons very much in favour of England between the attitude of the Church in relation to science in this country and across the Channel. *La France* recalls the fact that Monsignor Dupanloup refused to sit in the Academy by the side of M. Littré, and wonders what the wits of the sacristy who have cracked so many jokes about Darwin and apes will think of the honour paid to the great naturalist in the Abbey Church of Westminster. It sorrowfully admits that the case of Mr. Bradlaugh proves that the House of Commons exacts a legal hypocrisy, but it sees in the honour paid to Mr. Darwin an event of good augury, justifying a hope that, in spite of official pietism, the liberty of the human conscience may ere long be recognised in London. It may be remarked that in Paris the strife between science and the Church is so bitter that not only would no French bishop have officiated at the burial of a man of science like Mr. Darwin, but if, by a miracle, such a prelate were to be found, his presence at the grave would be sufficient to ensure the absence of all scientific men from the ceremony.

WE announce with much pleasure that the University of Glasgow last week conferred the degree of LL.D. upon our valued friend the Rev. H. W. Crosskey, F.G.S., of Birmingham. This distinction is, no doubt, principally due to Mr. Crosskey's eminence as a student of geological science, and is no less deserved by him for his labours in the cause of education, especially during the last few years as Chairman of the School Management Committee of the Birmingham School Board.

A CAREFUL historical review in the *Nonconformist and Independent* leads to a conclusion which is calculated to excite surprise, though it seems well-founded. It is made abundantly clear that "Separatists," to which a more limited meaning has latterly been attached, was a generic term applicable to all persons who separated from the Church as by law established; and it appears to be no less plain that all such persons, in case of any conscientious scruples as to oaths, were permitted by the Toleration Act to express allegiance to the Crown by way of affirmation. Unless, then, the course of subsequent legislation, while professedly in the direction of liberty, has been practically of a disabling and retrogressive character, it would follow that Nonconformists of all designations "who scruple the taking of any oath," are within the category of the Act 21 and 22 Victoria, "every other person now by law permitted to make his solemn affirmation or declaration instead of taking an oath," and have, therefore, the right to avail themselves of the provisions of that Act.

WE are glad to notice that the fine portrait of Thackeray by Mr. Lawrence, which has been painted for the Reform Club, is now placed alongside of that of Lord Macaulay, who was also one of the early members of the Club. The likeness is considered admirable.

THE University of London have determined to prosecute with energy before the City of London Livery Companies' Commission their claim to administer the funds of Gresham College. For reasons, which are stated it is alleged that the founder, Sir Thomas Gresham, intended to found a University for London without limitation to the City proper; and it is urged that his bequest, as at present administered, does not subserve that purpose, being merely devoted to occasional lectures.

A WRITER in the *Quarterly Review* on the "Journals of Caroline Fox," gives expression, in a passing note, to a feeling which will be shared by a very large number of the public, when he utters a strong word as to the long delay in the issue of a biography of the late Rev. F. D. Maurice. The reviewer observes:—"We cannot refrain

from taking this opportunity to express an indignant remonstrance against the neglect or mismanagement which has for ten years withheld a life of Mr. Maurice from the public. He was among the most eminent names in the theological and social life of a generation which is now rapidly passing away; but it would seem as if his friends had no care to publish a record of him while his memory and his influence are still fresh among us. We do not know what is the ostensible cause of such a delay, and we do not care. It is inexcusable under any circumstances."

THE following admirable *précis* of Darwinism, from the pen of Professor Fiske, of Harvard University, may be of interest, while the name of Charles Darwin is upon every lip. Professor Fiske says:—

That the Darwinian theory, when analysed, resolves itself into eleven propositions, nine of which are demonstrated truths; the tenth a corollary to the nine predecessors; the eleventh a perfectly legitimate postulate.

1. More organisms perish than survive.
2. No two individuals are exactly alike.
3. Individual peculiarities are transmissible.
4. Those individuals whose peculiarities bring them into close adaptation to the environment, survive and transmit their offspring.
5. The survival of the fittest thus tends to maintain an equilibrium between organisms and their environment.
6. The environment of every group of organisms is steadily, though slowly, changing.
7. Every group of organisms must, therefore, change in average character, under penalty of extinction.
8. Changes due to individual variation are complicated by the law that changes set up in one part initiate changes in another.
9. These are further complicated by the law that structures are nourished in proportion to their use.
10. The corollary follows:—That the changes thus set up and complicated must alter the specific character of any group of organisms.
11. [The only postulate] Let it be granted that, since the first appearance of life, time enough has elapsed to produce all the variation of species now seen.

THE stained glass window which has been erected in St. Margaret's, Westminster, as a memorial of William Caxton, the first English printer, was unveiled on Sunday. The central division of the window represents Caxton standing in front of his wooden press, and holding a printed book in his hand. In the centre of the tracery are the Arms of Kent, where Caxton was born, and in the panel at the base of the window are the arms of London, where he made his position in life, of Bruges, where he learnt the art of printing, and of Westminster, where he practised it in England. Canon Farrar preached on the occasion of the unveiling from the words, "Let there be light," and spoke of the advantages bestowed by the Press upon individuals and nations.

THE correspondence between Mr. Henry P. Cobb and Sir John Lubbock respecting the latter's opposition to the Government propositions on the "Closure," is published in full in the *Spectator*. We entirely concur with Mr. Cobb's criticisms of Sir John Lubbock's political action. We entirely disagree with him when he rather needlessly says that he would have preferred the Master of the Rolls to the present representative of London University, on the ground that "looking to the origin and traditions of the University, it would be more appropriate that we should have a representative who is not a member of the Church of England." Surely it is quite contrary to all sound principle to introduce the religious question into any purely political or academical elections. Now that the parliamentary disabilities of the Jews have long ceased to exist, there is no particular reason why a Jew should be preferred to a Christian as a representative of the University of London; and now that Nonconformists are admitted to the older Universities, there is no particular reason why a Nonconformist should be preferred to a Churchman. For our own part, if we inclined to give the preference to the Master of the Rolls, it would be simply on the ground of his being an eminent lawyer and a distinguished

graduate of the University, while Sir John Lubbock is neither the one nor the other, and although a very accomplished man, can scarcely be regarded as a statesman. As a matter of fact, Sir John is a very broad Churchman indeed, and the interests of religious liberty are quite as safe in his hands as in those of the most enlightened Jew or Nonconformist. And we confess to some surprise that one who belongs to an old Unitarian family should ever have raised the question of theological opinion or ecclesiastical relations in connection with the representation of London University.

ON Wednesday Lord Shaftesbury presided over the annual meeting of the British and Foreign Bible Society, at Exeter Hall. The report stated that, notwithstanding the eagerness with which the revised New Testament is welcomed, the home issues of the Scriptures have been 9,200, and the foreign issues have been 83,000 more than last year. The society had not yet decided as to the issue of the Revised Version, in view of the divided opinion with which it had been received.

ON Thursday evening, in the House of Lords, on the motion of the Earl of Dalhousie, a Bill to alter and amend the law relating to marriage with a deceased wife's sister was read a first time. The Canadian Parliament have just passed a similar Bill through all its stages by very large majorities, and it now only awaits the Royal Assent, which is not likely to be withheld.

WE are glad to hear that the Rev. Brooke Herford, of Chicago, has accepted an invitation from the congregation of Arlington-street Church, Boston, of which Dr. Channing and Dr. Gannett were for many years joint ministers, and afterwards the late Rev. J. W. Ware, son of the revered Henry Ware, D.D.

CHARITY ORGANISATION SOCIETY.—This society, by invitation of the Lord Mayor, held its thirteenth annual meeting at the Mansion House on Tuesday afternoon, under the presidency (in the absence of the Lord Mayor) of the Marquis of Lansdowne, who in a short address remarked that wisely-directed charity consisted in supplying relief in cases where the load had become intolerable. To be effective, charity must be discriminating. Their object was not to supersede local effort, but rather to supervise and help it. From the report presented it appeared that there had been assisted by grants, loans, employment, and by letters for hospitals, 9,381. The number of persons assisted on recommendation to guardians, to institutions, or to private persons was 5,496. There had been dismissed as not requiring relief, cases for the poor law, or otherwise ineligible, 11,175. The Maylebone Committee had dealt with a total of over 14,000. Of the fund of £1,000 a-year placed at the disposal of the society by Mr. Fras. Peek for the relief of cases of distress brought to light by the visitors of the London School Board, only £557 was received and used in the past year. The number of cases sent by the School Board to district committees was 120. The Convalescent Committee gave frequent assistance in regard to vacancies at convalescent homes; 273 cases have been sent to homes. Inquiries had been made and reports issued in 1,779 cases. The Bishop of Bedford and Mr. E. N. Buxton advocated the claims of the enterprise.

ALTRINCHAM.—The Rev. James Edwin Odgers, M.A., now minister of the Toxteth Park Chapel, Liverpool, has accepted a cordial invitation to become the minister at Altrincham. The Rev. E. S. Howse, B.A., continues to occupy the pulpit at Altrincham until the end of June.

THE May number of the *Bibliographer* contains an article on Foreign Protestant Liturgies, in which "The White Bride Book," a Swedish service book given by the peasant to his betrothed, is described.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d. labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Reviews.

The Holiest Manhood and its Lessons for Busy Lives. Sermons preached in Barnes Church, by John Ellerton, M.A., Rector of Barnes. London, Macmillan. 1882.

Mild Orthodoxy describes in two words this volume of sermons. Jesus Christ is the prominent subject throughout. Certain aspects of his life and ministry are dwelt upon in succession from the visit of the magi to the infant Jesus, and his own visit to the temple when twelve years of age to his ascension into heaven. The character revealed in these various incidents and aspects gives the title to the volume—"The Holiest Manhood." Reference is frequently made to the Church lessons and formularies, and they are commended in a manner to show their suitableness and suggestiveness. Accordingly the sermons are an illustration of the Prayer Book as well as an exposition of the New Testament. Thus the very first sermon begins—"We are keeping to-day the oldest of Christian festivals—the manifestation or Epiphany of Christ to mankind; the shining forth of the Light of the world, by his infancy, in his childhood, at his baptism, by his miracles; for all these come before us in the course of the services of this day, and are dwelt upon more fully in those of the Sundays which take their name from this." And in the sermon on the baptism we read: "Our baptismal office speaks of God having by his Son's baptism sanctified the element of water to the mystical washing away of sin." These allusions are quite natural in sermons from a Churchman to his own congregation; but they lessen the interest which the book might otherwise have to a wider class. There is nothing special in these discourses. They are not above the average in any way. There is nothing striking in the thought or style; nothing, we should suppose, to distinguish them from those of the clergy generally who do not belong to any extreme party in the Church. Indeed, we cannot see any sufficient reason for their publication. It is not said that they are published by request, and not a single line of preface is given to throw any light upon the matter. There are eighteen discourses, and most of them are commendably short. The author's object seems to be to bring home to his hearers the Prayer Book lessons for the day in what he conceives to be their true religious teaching and significance.

As illustrations of the author's style and thought we quote one or two passages. The subject of the second sermon is Jesus in the temple, conversing with the doctors of the law.

We see in the figure of our Lord among the Doctors a type of that which he himself declared to be the highest wisdom, the blending of the old with the new. The law of gradual progression is stamped upon all that God does and says, in nature, in revelation, in the world without, the heart within. Creation, as Newton said long ago, does not go on by fits and starts; and the new creation of God in the soul is not, as foolish people fancy, a leap into perfection, but a growth in grace. It is not otherwise with God's revelation of himself to man. Christian faith was never meant to be a mere Protestantism—a mere revolt against the last religion that had gone before it. The Jewish Church was its nursing mother. The history of its growth is the history of Christ hearing and questioning the old sitters in Moses's seat who were passing away. And so we may say even of false religions. They have not been wholly false. Each has had something about which the Gospel might inquire, some one point of contact with the one true faith. Much more is this true of the divisions of Christianity itself—much more, because everywhere the Spirit of Christ goes on teaching his disciples. Every church, every sect is worth questioning, worth hearing. It exists upon the strength of some grain of truth, perhaps buried beneath a load of error. The true disciple learns to listen and to inquire.

In the discourse on the Baptism of Jesus we have the following:—

The two great truths which in his own baptism became the strength of Christ's earthly life are the two that we need to be the strength of ours. That we have a Father who loves us; that we have a

Divine Spirit who is with us in the wilderness and in the city, in the lonely struggle with temptation, and in the open confession of truth and conflict with falsehood—it is faith in this which is spiritual life and strength; it is the loss of faith in this which means spiritual death. But let us remember that Christ won this faith by dedication of himself to his Father, and kept it by continual obedience to his Father. I do not here enter into the mystery of that divine nature which was the foundation and ground of his absolute sinlessness. I speak of him as a man among men, manifest in the flesh. And that manifestation was the manifestation of the day of his baptism. It was the Epiphany of perfect sympathy with his brethren, of deep hungering for righteousness, of filial faith in the living Father, of continued fellowship with the spirit who descended upon him.

In the discourse on the forty days in the wilderness we have this passage:—

It is in the spirit, and not the letter, that Christ's manhood is our pattern. If, then, his Galilean life speaks to us of loving service, and his life in Jerusalem of patient endurance under misrepresentation and wrong, and his ministry in Samaria of large-hearted charity; if even Gethsemane has its lesson for us of filial submission, and Calvary itself of victory in death, these forty days, too, have their message to our consciences. They may tell us of preparation to do life's work, and fight life's battle; of a strength drawn only and directly from communion with God, of a discipline through which even Christ, "though he were a Son," must learn obedience. And this message from the wilderness is all the more forcible, because it was the prelude to a life spent among men and for men, to days in which "there were many coming and going," and there was "no leisure so much as to eat." He who fasted in the wilderness was he who was to come eating and drinking, now at the village feast, now at the publican's supper, now at the Pharisee's Sabbath day banquet, now in the happy circle of loving friends and disciples at Bethany. He was to spend his time in the midst at once of eager followers and of unfriendly critics. His life was to be one which, in its intensity of work and of sympathy, tried to the uttermost every faculty and every nerve; and yet as we see it reflected in the Gospels it is ever calm, self-restrained, unspotted, the perfect image of God among men. Remembering all this, can we say that Christ in the wilderness sheds no light upon our lives? That there is nothing here from which it is possible for us in the present day to take example?

These extracts will sufficiently indicate the tone and spirit of these sermons. There is not much in them that a Unitarian who accepts the supernatural portions of the Gospel narrative need object to. It is true they contain frequent allusions to the divinity of Christ, and Jesus is frequently spoken of in terms which imply his divinity; but this is not the prominent topic. On the contrary, it is the humanity of Christ on which the author dwells, and hence the title he has given to the volume, "The Holiest Manhood." One of the ablest sermons in the book is that entitled "The Three Answers," that is, the three replies of Jesus to the Tempter—Man shall not live by bread alone. Thou shalt not tempt the Lord thy God. Thou shalt worship the Lord thy God, and Him only shalt thou serve. Commenting on the last saying, towards the close of his discourse the preacher says:—

As distinct from worship our Master's saying bids us serve God, and Him only. "Divine service" has become to us in these days a technical name for the public worship of the congregation. But is not this a strange narrowing of those wide and mighty words? Is not your life, a layman's life, just as much "Divine service" as your prayers, if you will only make it so? Those whom we call "saints" in every age, in every walk of life, have been simply the men and women who have found the secret of making their lives a Divine service. Kings, students, warriors, merchants, working men, and their wives, people who stood alone, and people who had the help and love of others, these have learned that they could serve God and serve him only, even in a world in which good seemed ever entangled with evil, and evil seemed the ready, the sure, the safe way. But such Divine service must be exclusive service. Him only shalt thou serve, not Mammon; and so, too, not opinion, not conventional morals and customary practices; none of them must have the power over us; none of them must be allowed to plead against

conscience. God must be all, or he is nothing to us. Him only shalt thou serve. C. F. B.

The Natural Truths of Christianity. Alex. Gardner. 1882.

Such a title as this at once takes us back to the days of the older Latitudinarians, whose services to the cause of spiritual religion we are at last beginning to appreciate. In this neat little volume we have a number of judicious selections from the "Select Discourses" of John Smith, M.A., of Cambridge, with an introduction by Matthew Arnold, edited by W. M. Metcalfe, who has given an interesting memoir. John Smith, some of our readers may need to be reminded, was one of the band of Cambridge Platonists, or *latitude men*, as in their own day they were called, whom Burnet well described as those "who at Cambridge studied to propagate better thoughts, to take men off from being in parties, or from narrow notions, from superstitious conceits, and fierceness about opinions." Placed between the sacerdotal religion of the Laudian clergy on the one side, as Mr. Matthew Arnold adds, and the notional religion of the Puritans on the other, "they saw the sterility, the certain doom of both—saw that stand permanently such developments of religion could not, inasmuch as Christianity was not what either of them supposed, but was a *temper*, a *behaviour*. Their immediate recompense was a religious isolation of two centuries." The *Select Discourses* of John Smith, collected and published after his death, are much the most considerable work left to us by this Cambridge school. His spiritual brother, "the ever memorable Mr. John Hales, of Eton," must certainly be classed with the Latitudinarians, although he was at Oxford, not Cambridge. The grand merit of the "Select Discourses" is that they insist on the profound natural truth of Christianity, and thus base it on the ground which will not crumble under our feet. Mr. Matthew Arnold characteristically adds:—"I have often thought that if candidates for orders were simply, in preparing for their examination, to read and digest Smith's great discourse 'On the Excellency and Nobleness of True Religion,' together with M. Reuss's 'History of Christian Theology at the Time of the Apostles,' and nothing further except the Bible itself, we might have, perhaps, a hope of at last getting as our national guides in religion a clergy which could tell its bearings and steer its way, instead of being, as we now see it, too often conspicuously at a loss to do either." The great discourse above mentioned is given in full in this volume, together with copious selections classified under the heading "The True Way of Attaining Divine Knowledge," "Superstition," "Atheism," "The Immortality of the Soul," "Prophecy," "Legal and Evangelical Righteousness," &c. It is astonishing how simple is the style, considering the stilted phraseology current in that age, and how entirely the whole spirit of these discourses accords with the genius of Liberal Christianity. There is a delightful mixture of Christian philosophy and poetry in John Smith's writings, and it is a significant indication of the power of Protestant dogmatism in this country, that his influence, so great in his own age, is only now beginning to be renewed. Mr. Metcalfe has performed his part with considerable judgment, and has prefixed an interesting memoir. We trust with him that this little volume will revive a knowledge of the school of writers to which John Smith belonged, and that the demand for it will be sufficient to induce the editor to prepare a companion to it from the writings of Whichcote, Henry More, Cudworth, Hales, Culverwel, &c.

The Westminster Review. Trübner and Co.

The first place in the current number is given to an article on "Epicurus and Lucretius," a continuation of the series of scholarly studies which have appeared during the last year or two in this Review. The Reviewer sketches the personal history of Epicurus in order to illustrate the manner in which his system seems to have been gradually built up. After comparing the systems of Epicurus and Lucretius and the characteristic excellences and defects of their philosophy the writer remarks:—

The distinctive features of Epicureanism have, in truth, never been copied, nor are they ever likely to be copied, by any modern system. It arose, as we have seen, from a combination of circumstances, which will hardly be repeated in the future history of thought. Just as sandstone is turned into slate by the heat and pressure of molten granite, so also the mighty systems of Plato and Aristotle, coming into contact with the irreligious, sensual, empirical, and sceptical side of Attic thought, forced it to assume that sort of laminated texture which characterises the theoretical philosophy of Epicurus. And, at the very same moment, the disappearance of all patriotism and public spirit from Athenian life allowed the older elements of Athenian character, its amiable egoism, its love of frugal gratifications, its aversion from purely speculative interests, to create a new and looser bond of social union among those who were indifferent to the vulgar objects of ambition, but whom the austere doctrines of Stoicism had failed to attract."

This is the only article of the number devoted to a subject of a purely literary and philosophical character.

The next paper, on "Ants," points out that modern research in this very curious and interesting department of natural history has vindicated the once discredited claims of Solomon as an accurate and careful observer of the insect whose industry and providence he commended so highly as an example to the sluggard. A mass of information is given, embodying the observations of Sir John Lubbock and other observers; and we are reminded that Darwin was an acute observer of the habits of ants, as he was of earthworms.

In the next article we have a discussion of the well-worn "Fair Trade Movement." The writer considers it "matter rather for rejoicing than for regret that the National Fair Trade League has brought to a focus all the discontent with our commercial policy which had previously vented itself in the advocacy of reciprocity or the denunciation of isolated Free Trade." The conclusion arrived at is, that, on the whole, "an examination of the proposals and arguments of the Fair Trade League does not furnish any sufficient reasons for departing from the free trade policy which has been adopted in the country in obedience to the dictates of science, and endorsed by the results of experience."

The article on "Fires in Theatres" is, of course, suggested by the terrible catastrophe at Vienna, and after giving an historical account of the destruction of various metropolitan theatres in the course of this century, the writer makes various suggestions respecting the construction and situation of these public buildings.

Under the heading "The Napoleonidæ" we have in an interesting and concise form an account of the genealogy of the extraordinary Bonaparte family. The writer seems to think that the present representative of the family, Prince Napoleon, "will yet play the rôle of a democratic Cæsar," and remarks that in that case "he will probably stamp his coins with 'Napoléon Empereur' on the one side, and 'République Française' on the other, as the great Emperor did at the beginning of his reign."

The closing article of the number is on "The Ordnance Survey," which is both readable and instructive. The writer points out that the uncompleted undertaking has already cost the nation £4,984,000, and that the expenditure under this head shows a tendency to increase in a way which demands inquiry.

We have reserved to the last our notice of what is to us the most interesting and important article in the number, that entitled "Ecclesiastical Migrations." It deals with such remarkable instances of migration from one Church to another, as Cardinal Newman, Mr. Suffield, and Count Campello; and also the case of Bishop Thirlwall, who forsook the Bar for the pulpit, and his early latitudinarianism for a scholarly Orthodoxy. The article tempts to voluminous quotation, and it confirms the opinion we have always entertained and often expressed respecting Newman's "deep-seated scepticism, which was one cause alike of his uncertain utterances and of his joining the Church of Rome," as Thirlwall and Archbishop Trench so clearly saw. It has been well said by the late J. B. Mozley that in his "Essay on the Development of Christian Doctrine" he asserts the ultra-liberal theory of Christianity, and arriving at last at the era of revelation, he has to

face the awkward result of his own argument that the fundamental doctrines of Christianity were not in existence then, and a whole Socinian view of early Christian theology meets him. Count Campello's career has been lately reviewed in our own columns, and we can only afford space for a few passages relating to our friend Mr. Suffield. Taking as the text of his remarks Mr. Suffield's various discourses and pamphlets, the reviewer remarks that though Count Campello has made great sacrifices for conscience sake, Mr. Suffield has made by far the greater. Count Campello has joined one of the largest and most influential, Mr. Suffield the most advanced section of one of the smallest and the most unpopular of Protestant Churches [the Unitarian], though it is the one whose principles seem without adequate recognition to be more and more leaving all the others; and he has found, we fear, little sympathy or fellowship from the ministers and members of Orthodox Protestant Churches, even though they be Nonconformists." Reviewing his career as traced by himself in his own publications, the writer adds:—"Mr. Suffield, more logical than his brother seceder (Count Campello), from the first refused to 'prop up eternal matter with false and entangled machinery,' and at once embraced the creed of Christianity as it came from its Founder." The article concludes with a pleasing sketch of the career of the eminently "learned and judicious" Bishop Thirlwall.

A number of more than usual interest and variety is brought to a close with a comprehensive review of the literature of the quarter, and a kind of Open Council paper on "India and our Colonial Empire."

The Magazines.

Fraser's Magazine continues the serial story "The Lady Maud," which is written with no ordinary power; and the other pleasant story of German life, "Exchange No Robbery," by Miss Betham-Edwards, is brought to a satisfactory conclusion. Professor S. R. Gardiner, reviewing that highly-popular novel "John Inglesant," easily shows with his wealth of historical knowledge that the author has but a superficial acquaintance with the time of Charles I., and that his characters could not have developed themselves in the England of that age. "John Inglesant" himself, he maintains, could not have existed even in Utopia. John Dennis gives a pleasant sketch of "Charles Lamb and his Friends" from a very different point of view from Carlyle's acrid criticism. Mr. J. Ashcroft Noble gives a really charming account of "A Pre-Raphaelite Magazine"—to wit, the *Germ*, the forgotten organ of Hunt, Millais, the Rossettis, Woolners, and others of the P. R. B.—magical letters which are not to be taken for Prize-ring Brotherhood. In an article on "The Public Worship Regulation Act" the Rev. Sir G. V. Cox, looking upon the whole question from the extreme Liberal point of view, shows conclusively that it would be better if this Act, by which the Bishops sought in vain to put down Ritualism, had never been thought of. The remaining articles are "Irregular Warfare," by Alfred Aylward, referring especially to the recent campaigns in South Africa; "A Visit to the Queen of Burmah," an amusing diary, by Mrs. Rowett; "Life in Old Florence," a pleasant antiquarian sketch, by J. Theodore Bent; and "The New Departure in Ireland," written in the interests of moderate Liberalism. The number is one of more than usual interest.

Good Woods open with a new and promising story of domestic life, by Anthony Trollope, the scene of which is laid in our dear old city of Exeter, in or near which the novelist spent his earliest years. Mrs. Oliphant continues her story entitled "Lady Jane" with increasing interest; and there is also the continuation of Mr. C. Gibbon's tale "The Golden Shaft." Mr. R. W. Dale has an effective sermon-essay on "Christian Worldliness," and our old friend "A. K. H. B." discourses in his pleasant rambling style "Concerning Storms," referring to storms in the spiritual rather than in the physical universe. By the way, what right has "A. K. H. B." to crib from "Friends in Council" the name of one of the interlocutors, "Milverton"? Among the other papers, which call for no special notice, are "Plants without Earth," by R. Heath, giving an account of the gardening labours of M. Dumesnil, of Rouen; "Some Notes of Ancient Egypt," by the Rev. Harry

Jones; "Sicilian Days," concluding Mr. A. J. C. Hare's charmingly written and charmingly illustrated sketch of travel in the far South; and "Watching the Weather on Mount Nevis," an illustrated account of meteorological observation in the far North, by Clement L. Wragge.

The Day of Rest, always attractive in its handsome cover and rather too gaudy coloured engravings, continues Hesba Stretton's attractive tale, "The Lord's Pursebearer," and among other well-written papers are "The Tenderness of the Bible," a brief homily by Dr. Eustace Conder; "To the North Cape and Back," an illustrated story of travel, by the Rev. J. F. Buckler; "Sundays in Brittany," by C. Rupell; "A Minor Prelude," a well-told religious tale, and the always attractive "Children's Pages."

The Journal of the National Indian Association contains a valuable article on "Education in Bombay," by R. M. Macdonald. The curious tale entitled, "The Second Daughter-in-law," translated from a native writer, illustrating Indian customs and prejudices, is brought to a conclusion, and by way of indirect practical commentary upon it, the writer, M. S. Knight, of Calcutta, subjoins an original and very interesting article on "The Changes in Indian Social Life," showing the effects upon Hindu society of the introduction of Western ideas and Western institutions. There is a review of Sir William Temple's "Men and Events in my Time in India," and various articles of Indian and personal intelligence.

The Magazine of Art has for its frontispiece a fine engraving of Josef Israel's pathetic picture "Alone," a peasant widower, sitting in an attitude of profound grief before the corpse of his aged wife. Under the heading, "A Painter of the Streets," is a portrait of J. G. Brown, and engravings of two of his principal works. Among the other papers are "A Man of Culture" (Cinque Cento), by the Rev. M. Creighton; "Queen Anne Plate," by William Cripps; "The Great Classical Fallacy," by Grant Allen, with engravings of some of the chief specimens of that hideous eighteenth century school of art; "Glass Painting in the Fourteenth Century," by Lewis F. Day; "A Rose-water Raphael" (Francois Bouchet), by A. Egmont Hake; and "The Art of Savages," by Andrew Lang; all with abundant illustrations of the best quality.

Cassell's Family Magazine continues the two serial stories, "No Proof" and "Ralph Raeburn's Trusteeship." There is a pleasant descriptive paper "On the Shropshire Meres," with illustrations, by G. Christopher Davies. Among other attractive articles are "Our Astronomical Society," a complete story, by John Gray; "The Art of Water-Colour Landscape Painting;" "The Life of the Non-Commissioned Officer," by one who has served in the ranks; "A Newspaper Sub-Editor's Office and Work;" "Business Girls in America;" "How Shall I Invest my Savings;" and "On Sleep and Nervous Unrest," by a Family Doctor.

We have also received:—

Cassell's Illustrated Bible, Part I. of a re-issue of this popular work, with its original very attractive coloured illustrations; we cannot say much for the wood-engravings.

The Illustrated Book of Canaries, Part I., also a re-issue of a popular and brilliantly illustrated work.

Cassell's Illustrated Universal History, Part VIII.

The Family Physician, Part XXVIII.

The New Testament Commentary for English Readers, edited by Bishop Ellicott, Part XXVI.

The Bible Educator, edited by Dean Plumptre, Part II.

An American publisher has brought out an edition of Mr. Ruskin's "Modern Painters," in five volumes, at one dollar a volume. It is stated that they contain all the woodcuts, but none of the plates of the original edition.

HOLLOWAY'S OINTMENT.—Go where you may, in every country and in all climes, persons will be found who have a ready word of praise for this Ointment. For chaps, chafes, scalds, bruises, and sprains, it is an invaluable remedy; for bad legs caused by accident or cold it may be confidently relied upon for effecting a sound and permanent cure. In cases of puffed ankles, erysipelas, and rheumatism, Holloway's Ointment gives the greatest comfort by reducing the inflammation, cooling the blood, soothing the nerves, adjusting the circulation, and expelling the impurities. This Ointment should have a place in every nursery. It will cure all those manifold skin affections which, originating in childhood, gain strength with the child's growth.

Our Contemporaries.

ORVILLE DEWEY.

Harper's Weekly contains this tribute to Dr. Dewey:—

Dr. Dewey was the friend of Channing, and preached in his pulpit in Boston during the two years of Channing's absence in Europe. But the genius of the two men as preachers was widely different. Calm and intellectual, like colourless light, the limpid and restrained flow of Channing's discourse made a new channel for the religious life and thought of his time; while, palpitating with emotion, Dewey, with fervid and tender appeal, demonstrated the power and the consolation as well as the reasonableness of religion. Such preaching had never been heard in New York. Jonathan Edwards, and Whitefield, and Summerfield, and more recently John Mason, had been the great pulpit orators. Dewey blended something of them all. The force of Edwards, the fire of Whitefield, the sweet tenderness of Summerfield, the conviction of Mason, might all be traced in his discourse. Judges and merchants, men and women of all pursuits, went to church with new ardour, and learned that in the Church Universal there are many mansions. Dr. Dewey was the intimate friend of Bryant and of Miss Sedgwick, with whose names his own will be always associated with the beautiful Berkshire hills. He was born among them in Sheffield, the town next to Great Barrington, where Bryant lived for many years, and where he was married. To those hills Dr. Dewey returned when his work was done; and there, slowly declining, but still with singular mental vigour, his peaceful life wore away. Dr. Osgood succeeded him in the Church of the Messiah. Then the old building was transformed into a theatre; and the society built the fine church on Park Avenue and Thirty-fourth-street, where Robert Collyer now preaches. But, amid all the changes of the society, one thing did not change, and that was love and respect for the old pastor and famous preacher. His memory and his fame are the cherished traditions of his church and his denomination, and there are those still in the full activity of life to whom the death of the patriarch is the loss of a beloved personal friend.

R. W. EMERSON.

The Pall Mall Gazette writes:—Certainly Walt Whitman is a poor substitute for Longfellow, and as for Emerson, who is there of living Americans that can aspire to be considered his successor? "The gaunt, long-limbed man with the thin features and the hatchet nose," as he was described by one of his admirers, was a product of New England which so far seems to be almost unique. His style, sometimes obscure, and yet apparently so simple, with its sentences which, as a listener once said, "seemed to be written on separate scraps of paper which were put into a bag and then read out at random as they came to hand," was nevertheless peculiarly fitted to embody the subtle and profound teachings of one of the most original minds of our age. In his death American literature has sustained the greatest blow it has yet had to experience, and the sense of loss will be felt almost as keenly in this country as in New England, which rightly glories in his fame.

The Times writes:—With his death a great break has occurred. To those who knew him it will be as if a landmark hitherto visible in all their journeys had gone down behind the horizon. The present generation has lost the strongest—nay, almost the sole—tie which binds it to the Boston or Concord of Hawthorne, Margaret Fuller, Alcott, Channing, and Theodore Parker. His friend Longfellow gained the public ear in a way which Mr. Emerson did not, and his death was the object of regret by many who knew little of the latter. But we do not know that the silence of the refined muse of the former will be deplored more than the disappearance of this "American Plato," as some of his disciples, with curious infelicity, described Mr. Emerson. If a philosopher at all, he was such only in the large sense in which his favourite Montaigne was one. Some of his best essays are a jumble of pretty things—so many of the choicest pearls which have never been strung. It is only by a mental illusion on the part of his admirers, similar to that which enables one to discern an articulate voice in the sighing of the wind, that one can find in his glittering and discursive epigrams a connected series of thoughts. But, dismissing a view of his genius which is put forward only by ill-advised friends, we find in him an essayist of the highest order—an

essayist as brilliant as Hazlitt, with powers of drawing by a word subtle moral distinctions which La Bruyère could not surpass, and with unflinching affinities to all that is best in nature. He has very varied charms, and plenty of surprises are in store for his readers. It is not given to all students of literature to admire Mr. Emerson's frosty poetry, or to discern the difference between its wingless motion and obscure and awkward prose. But no one can help admiring the acuteness and brilliancy of his "English Traits" or the subtle sympathy of his essay on Montaigne. The world will not be agreed as to the exact nature of the literary merits of Mr. Emerson. But on all hands it will be admitted that his country has lost a man of genius of whom it might well be proud, and his generation a teacher whom it cannot replace.

JOHN NELSON DARBY.

The *Liverpool Mercury* writes:—Mr. John Nelson Darby died on Saturday. To the bulk of the population Mr. John Nelson Darby was unknown. To a section of religionists, however, he was almost a god. He was one of the founders of the greatest lights of the Plymouth Brethren, and led as many of the body as would follow him into what the ecclesiastical authorities call deadly heresy. The first idea of the Plymouth Brethren was comprehension. There were to be no more sects, no more confusions of many doctrines, but all were to be united in the worship of one name, and by personal sacrifice were to show their loyalty to one king. The movement had a wonderful effect, and it did produce a sacrificing spirit which no one could but admire. But when a brand-new sect had been started to unite all the others, a controversy arose about the nature of the divine humanity, and Mr. John Darby took the lead on one side, Mr. John Newton being on the other. Not possessing the ecclesiastical mind, I am unable to state very clearly what was the exact issue. One side, however, said that the Founder of the Faith was peccable but sinless, the other that he was impeccable as well as sinless. Mr. Darby took the side of impeccability, and charged his opponents with teaching the heresy for which Irving was turned out of the Church of Scotland. He, on his side, was charged with denying the humanity of the Supreme Man. The result upon the comprehension theory was disastrous. Still professing their belief in the unity of the Church, the Derbyites excommunicated right and left. They got a prophetic system of their own, and spent their time in trying to make the Scriptures a fortune-telling book. The Newtonites did the same. More quarrels arose. The very people who had made unity their watchword took to turning one another out, until every three persons formed a separate Church. Mr. John Newton came to London and founded a Church here, which has since been dispersed. Mr. John Darby has had followers in nearly every town in England and Ireland. His death removes a sincere man of generous sympathies but intensely narrow mind from the religious world. His old opponent, Mr. John Newton, it may be added, no less sincere, more learned and no less generous, and hardly less narrow of intellect, is now rarely able to preach. They taught a new doctrine, which, had they been mutually tolerant, would have left its mark on the life of the country; but by their quarrels, and the quarrels which grew out of their quarrels, they made their cause ridiculous, and they provoked a spirit which makes the name of a "Plymouth Brother" stand for utter narrowness.

DARWINISM.

The *Pall Mall Gazette* writes:—It sprang up like Jonah's gourd, till its branches overshadowed almost every region of scientific and philosophic thought. In the sciences which deal with human life, especially, it introduced a totally new set of conceptions. Our ideas of ethics, of politics, of history, of sociology were all largely modified by it, often even revolutionised. Man was no longer an archangel ruined, as Pascal called him, but a descendant of savages and of still lower ancestors, struggling slowly upward by his own unaided effort to such heights of knowledge and of disinterested work for right's sake as Charles Darwin himself so nobly exemplified for us. To this new conception all our social and historical thinking had to be adapted. A new teacher had taught us how to know ourselves. His work inaugurated a fresh outburst of thinking and speculating on all such subjects. Sir John Lubbock and Mr. Tylor applied his doctrine to the early stages of man's history. Writers like Mr. Bagehot and Mr. Leslie Stephen employed it to elucidate politics and ethics. Professor Bain re-

modelled all his psychology to suit the new ideas. Mr. Herbert Spencer interwove the survival of the fittest into the vast and all-embracing fabric of his system of Synthetic Philosophy. There was no science which was not tinctured in greater or less degree by the Darwinian spirit. Geologists and paleontologists applied it to the past history of the earth; ethnologists to the races of men; archaeologists to the interpretation of the oldest human relics; philologists to the development of language; historians to the recorded events of European and Asiatic annals. Even in astronomy, it suggested new conceptions as to the life and duration of planets; in chemistry it led to fresh notions about the nature of organic compounds. Where it did not act directly it acted indirectly. Trickling and filtering down to the masses, it permeated even the daily press, the current political and social ideas, the beliefs and aspirations of the sects and the Churches. Those who themselves explicitly reject the Darwinian creed yet cannot possibly escape from many of its implications. It runs through almost all the best thought of our time; it tinges our unformed public notions; it reappears under a hundred disguises in works on law and history, in political speeches and religious discourses, in artistic theories and vague social speculations. Our very novels and poems are full of latent Darwinian germs. If we try to think ourselves away from it we must think ourselves away entirely from our own age—away alike from Tennyson and George Eliot, from Tyndall and Huxley, from Maine and Galton, nay, even from Freeman, from Thomson, from Balfour Stewart, from Helmholtz—perhaps even in no very far-fetched sense from Bismarck, from Gladstone. Whoever builds at all must build largely from materials supplied by Darwin or by Darwinians. Whoever deals with social forces must deal with forces greatly moulded and remodelled by Darwinian ideas. The physician who wholly neglected Darwinian results would fall behind in the race, would, in fact, be naturally selected for quiet extinction; the statesman who wholly overlooked the political and ethical implications of the Darwinian beliefs, the strength of the new intellectual factors introduced by Darwinism, would be incapable of really guiding the political thought of to-day. Whoever does not definitely and consciously acknowledge the magnitude of the change, at least implicitly and unconsciously acknowledges it. And this change is more due to Mr. Darwin than to any other single person. No great revolution was ever wholly, or even largely, wrought by one man; it implies the co-operation of thousands who are ready and fit to work beside their leader for the accomplishment of a common design; but it is seldom indeed that so great a revolution has been so largely guided and directed by a solitary thinker as this one has been guided and directed by Charles Darwin. His life-work gave the final impetus which set all this mass of thought and action seething and fermenting in every direction. It was fitting that the remains of so great a man should find their last resting-place in Westminster Abbey; and Englishmen may reflect with pride that they lie there at last beside the dust of the only other philosopher in the past whose revolutionary effect on thought can at all be compared with his own. No other country in the world can point to two such names at once as Darwin and Newton.

The *Guardian*, after speaking of Darwin as one of the few great thinkers of mankind, writes:—

That such speculations should create, when they were first broached, a widespread panic among religious minds, was nothing more than natural. They were certainly new, and they seemed to be in direct conflict with old and cherished beliefs. We did not share the panic, and endeavoured at the time to suggest reflections which might remove or appease it; and the result has proved that our judgment was not incorrect. The new truths of biology have been gradually assimilated by religion and found harmless, as the new truths of geology were assimilated a generation ago, and the new truths of astronomy in a more distant past. But it would be as vain as it is unnecessary to deny that our theology also has been influenced by the new truths thus brought to bear upon it. They have in all these cases compelled us to discriminate more sharply between the divine revelation and its human interpretation; and they have in all of them driven us back more effectually from the letter to the spirit, from the outer husk to the inner kernel, from the shape and fashion of the clothing to the solid substance which it encloses. We have learnt from them to feel more and more that, while it is all-important to believe in a Creator and Ruler, it is of less moment to ascertain the precise methods by which His act of creation was accomplished, or by which His providence is now

working; and that so long as we are convinced that "it is He Who hath made us and not we ourselves," and that He hath given to all his creatures "a law which shall not be broken," we may pursue without anxiety the speculations offered by science as to the manner in which we were made, or the laws by which the present aspect of the universe has been evolved. We need not qualify our admiration for the high intellectual qualities of the great thinker who has just passed away, by any anxiety about the legitimate result of his speculations, or by any misgivings lest the sacred pavement of the Abbey should cover a secret enemy of the Faith. Let us rather see in the funeral honours paid within those holy precincts to our greatest naturalist, a happy trophy of the reconciliation between Faith and Science.

CHARLES DARWIN.

The *Jewish Chronicle* writes:—The death of Charles Darwin removes from the world one of the greatest minds it has ever possessed. Amid the first flush of novelty the views associated with his name were regarded as adverse to all revealed religion, and the injudicious conduct of some of his followers tended to confirm the impression. But calmer reflection has shown the unfounded character of this prejudice, and by his burial in Westminster Abbey the Church of England has shown, with a wise toleration, that it no longer shares in the fears so widely expressed on the publication of the "Origin of Species." With regard to the attitude of Judaism towards the new truths brought to light by Mr. Darwin, our religion has nothing to fear on being confronted with truths, provided only that it be clearly ascertained that they are truths. No one was more conscious than Mr. Darwin that his views were unable to penetrate the mystery of mysteries, the origin of life and mind. Assuming them, the Darwinian theory could explain their development, but their origin could at best only be removed further back in the scale of creation. Thus the Jews of the world can pay their sincere tribute to the great thinker who has just passed away in the rare happiness of seeing his thought ruling the speculation of mankind. Mr. Darwin had only to treat of Jews in their scientific aspects in his works, and we thus find in the "Descent of Man" the uniformity of Jewish biotatic phenomena quoted as an illustration of heredity. In the same work he likewise notices the remarkable inequality of male and female births among the Jews. Tattooing among the Jews, and their early use of flint tools, were also noticed by the indefatigable observer. Whatever be the ultimate fate of his speculation, his unwearied industry in the search for truth, his modesty and simplicity, his domestic virtues and unselfish devotion to science will always shine as a bright example in the Temple of Truth, at whose shrine men of all creeds should worship.

THE HIBBERT TRUST.

The *Times* of last Thursday week, in an article on the Hibbert Lectures, writes:—

The Hibbert Trust is a fund of which a certain portion is annually devoted to the maintenance of a course of lectures on some subject connected with the historical study of religion. The field of study is a wide one, and its cultivation in the present day is marked by special characteristics. Only lately has it been customary, or even possible, to talk of the "science" of religion; and even if the thing itself has existed in any real sense, it has been chiefly in the form of the old theological dualism, which discerns two antagonistic principles of good and evil in the universe, and confidently assigns all religions but one to the influence of the latter. But in these days, when science extends its domains in all directions, it is impossible that the religious phenomena of mankind should escape its cognizance. Religious beliefs are facts of human nature which can be studied in their origins and relations. Hence arises the conception of a science of religion, of a method of investigation which studies the historical evolution of religious phenomena, which traces the growth and meaning of ceremonies and beliefs, which does, in fact, for religion what comparative anatomy and paleontology do for animal structure, and geology does for the study of the earth's surface. It is the study of religion pursued in this sense which the Hibbert Lectures are designed to promote.

Professor Kuenen's lectures are a striking example of the modern scientific method of proceeding. The ancient records of Israel are investigated in the light of a searching internal criticism as well as of a minute study of those collateral sources of information which modern Oriental research has brought to light. It is only by free inquiry and criticism of

this kind that science can hope to advance; each successive student adds something to its data and corrects a few of the errors of his predecessors. There is nothing infallible in the results obtained, and in such an inquiry as that one which Professor Kuenen is engaged they must often appear to be meagre, hypothetical, and unsatisfying; but the method is nevertheless identical in spirit with that whereby science has achieved its noblest results in other and less difficult fields of inquiry.

To those who have been accustomed to regard the ancient records of Israel in the light of the traditional exegesis the very conception of the modern method of criticism must be at once startling in its aims and disappointing in its results. The "Yahweh," whose gradual evolution in the religious consciousness of Israel is traced by Professor Kuenen, presents certainly a very different conception from that which is so familiar to the uninstructed reader of the English Bible. But startling as the contrast may be, the only question which a wise man will ask himself is, which conception is truer in fact and better sustained by such evidence as can be adduced? It is the merit of the Hibbert Lectures that they force such questions as this on the attention of thinking men who are too busy or too little inclined to watch the course of modern theological inquiry. For whether we are aware of it or not, or whether we like it or not, the fact is indisputable, that the whole spirit of theological criticism is undergoing a profound transformation. Whatever of novelty there may be in the conclusions arrived at by Professor Kuenen, his method is only that which has already produced abundant results in the hands of continental critics, and has by no means been neglected by the more scientific theologians in this country. The science of religion is, however, still an unfamiliar term in this country, except among professed students, and it would probably still be regarded by many as a mischievous and misleading expression. But the science exists, nevertheless, its students are ardent and devoted, and its method is unassailable. To ignore its existence and to deride its results is easy, but cannot in the long run be prudent; nor can England afford to hold aloof from ideas which have already taken firm hold of the cultivated intelligence of Europe.

ENGLISH THEISM.

The *Calcutta Liberal* (organ of the Brahmo Somaj) writes:—

Mr. Tyssen published in the *Theistic Review* what he called the "Thirty-nine Articles of English Theism." These are about to be reprinted in England. Before giving them to the public he has thought it desirable to collect the opinions of well-known theistic preachers and writers. Mr. Voysey approves of his articles, but he does not agree with those that relate to Jesus Christ. He thinks he goes too far in his recognition of Jesus. Mr. Sufield approves also, but "believing the law of cosmic providential development, he should erase the words in Art. I., wherein the eternity of matter is denied." On the suggestion of a Theist having his children baptised by the service of the Established Church, Mr. Dean, minister of the Unitarian church at Walsall, writes:—"This revolts my moral sense. A Theist ought never to tamper with his conscience, even for the worldly advantage of his children." Mr. Charles Hargrove, Unitarian minister at Leeds, says:—"I do not believe the Universe to be the work of God, nor even, admitting this, do I find in it proof of an Almighty, all-wise, and all-good worker. Indeed, of the goodness of God I find little or no evidence save in the hearts of his Christs." Mr. Francis W. Newman writes:—

"I deprecate your articles.

"1. Because they are immensely too diffuse and too complex. The Moslem creed has a great advantage in being extremely short.

"2. Because they are thirty-nine. This, instead of an advantage, is to me an objection. The Rev. Sydney Smith called the Anglican articles "Forty stripes save one." Why should we expose ourselves to this taunt?

"3. Because they are argumentative. Argument is out of place and even mischievous. Some may (as in fact I do) strongly and totally reject argument, without positively rejecting the conclusion.

"4. Because they imply that Isaiah, Hezekiah, Jeremiah, and all the Hebrews under the monarchy do not deserve the name 'Theists'; for you make a belief in a future life cardinal to Theism, while the Hebrew prophets and kings of that age disbelieved it.

"5. Because they contain assertions concerning the historical Jesus which are and will be open to erroneous diversity of opinion among Theists. In short, no asser-

tion whatever concerning any individual man has any rightful place at all in a creed.

"For all these reasons I regard your thirty-nine articles as bad in idea and plan as well as bad in detail. They are an ingenious trap to involve Theists in endless, hopeless, and pernicious divisions."

THE RATIONALISTS AND EVANGELICALS OF PARIS.

The *Nonconformist and Independent* of April 19th contains an interesting letter from Dr. Pressensé, the Liberal Evangelical minister and Deputy, which gives so clear an account, from an impartial spectator, of the present condition of parties in the Reformed Church of Paris that we transfer the greater part of it to our columns:—

The question of the reorganisation of the Reformed Church of Paris, which has been so long pending, has just received its solution from the Government. As this solution has produced great excitement in the evangelical party, it is important that all should understand its real scope, the more that it marks a fresh era in the history of that Church, and constrains even those hitherto most opposed to disestablishment to desire it as a boon.

Up to the present, the Reformed Church of Paris has formed only one ecclesiastical district, having one Council or Presbytery appointed by general election without any division into sections; and although the district contained in fact five parishes, none of these parishes possessed any autonomy whatever. The Council or Presbytery thus selected constituted, with the Church of Versailles, and three other churches of lesser importance, the Consistory of the district. As a matter of course, a Presbytery so weighty as this was entirely master of the situation. Its majority was overwhelming. This state of things raised no serious difficulty so long as the two religious parties—the evangelical and the latitudinarian—were nearly balanced. But the case was changed when the evangelical party gained a decided predominance, especially after it had obtained from a Conservative Ministry legal sanction to the electoral conditions voted in the Synod of 1872, which practically excluded almost all of the opposite school.

From 1873 to the present time the Presbytery and the Consistory in which the evangelical section was dominant have refused to give any satisfaction at all to their opponents. When the latitudinarians lost the last pastors who represented their views, these were replaced by ministers of the strictly orthodox school, so that the congregations were compelled to open chapels, supported by private subscription, that they might not be altogether deprived of a ministry with which they were in sympathy. Obviously the cord was being drawn too tight, and must break in the end.

As soon as the Government passed from the Conservatives to the decided Republicans, it was easy to foresee that the position of the Reformed Church of Paris would soon be materially changed. The first charge that took place (and, in our view, the most important), was the abolition of the religious conditions imposed upon the electors by the vote of the Synod of 1872. After this alteration the whole of the rationalist party in the Church was free to take part in the elections. But this did not satisfy it. The concentration of the whole power in the hands of one Presbytery gave too much influence to the leaders of the evangelical party who were in the majority. The rationalist party has, therefore, long been demanding a division of this great Church into several Presbyteries. It argued, rightly enough, that in the present organisations of the Church of Paris the law which fixes the number of laymen who should have seats in the Presbytery was not observed, for that number was exceeded. The evangelicals, on the other hand, opposed this demand of the rationalists, by bringing forward an article of the Constitution of the Reformed Church which provides that only one such Church can exist in a town. The Government has just solved the question by a decision of the Council of State, which is purely a deliberative body. By a decree of March 27 last, the Reformed Church is divided into eight parishes, each parish to have its own Presbytery, with one central parish, the Oratoire du Louvre; and all these together are to form the Consistory of the Department of the Seine while a second Consistory is formed at Versailles, with the neighbouring churches.

The rationalists are jubilant, anticipating an easier triumph over the divided forces of their adversaries; or, at least, hoping to carry the day for the first time in one or two parishes. The

evangelical party, on the other hand, is highly indignant at a decision which they have tried so much to avert.

It seems to me impossible, however, to ignore the mistakes of the evangelical party in the Consistory of Paris. It has abused its power by refusing to make any concessions to the opposite party in the Church, and to allow it either pastors or places of worship. It is idle to appeal in defence of such conduct to the great principles of Christian fidelity, which cannot tolerate any compact with error. Those who desire to carry out these principles to the full must join a Church of professing Christians who relinquish alike State patronage and control. But so long as they remain in the Established Church, they can claim no authority over their brethren of other shades of opinion, who have an equal right to share in the budget. It would have been easy for the Consistory of Paris to have given to the broad party a pastor of moderate opinions, and to have admitted into its body some of their most illustrious representatives. In this way the crisis might have been averted. We candidly admit that we cannot share the indignation of the evangelicals against their opponents because they have appealed to the civil power; for they have been doing this for years, and what other appeal is open to a Church united to the State?

Every day is showing the evangelicals how dearly they have to pay for State patronage and support. The Synod of 1872 is no longer anything but a memory. The last fragments of its resolutions have been drifted away. The Reformed Church knows now that it can only regain its rights by becoming free indeed. For this consummation it has been preparing itself by the unofficial synods, which are a primary application of the voluntary principle.

The fresh elections will take place next month. It is easy to see how important are the issues at stake.

Paris.

E. DE PRESSENSÉ.

THE HIBBERT LECTURES.

THE PROPHETS.

Dr. Kuenen's third Hibbert Lecture, treating of the Universalism of the Prophets and the Establishment of Judaism as a State religion, was delivered on Monday week in the theatre of the University Museum at Oxford, and on Monday last at St. George's Hall, London. If the canonical prophets, he began by asking, who succeeded those who left no writings behind them, stood on the ground of Israelitism and shared with it their fundamental idea, whence the divergence, sometimes amounting even to hostility, and stirring up deadly strife, between them and their people? The prophets themselves must answer, nor would they refuse. Not everywhere—e.g., not (for reasons given) in the instances of Nahum, Obadiah, and the Second Isaiah did this antagonism force itself into the foreground. But these were exceptions to the rule, which Jeremiah thus formulated—"The prophets who have been before me, from the first, have prophesied against many lands and great kingdoms, of war, and disaster, and pestilence. As for the prophet who preaches peace—when his saying comes to pass then (but not till then) shall it be seen that Yahweh has sent him." Jeremiah, then, found the characteristic of Yahweh's emissary in his being a prophet of evil. And why? Because he was the preacher of repentance, urging Yahweh's moral demands upon an unwilling people. He in whose name the true prophet spoke was the Holy One. Only by going through the prophetic literature itself was it possible to realise how completely the moral law, inviolable and inflexible, dominated these men. Strikingly illustrative passages were cited from Amos, Micah, and Isaiah. This profoundly ethical conception of Yahweh's very being could not fail to bring the prophets into collision with the religious convictions of their people. In the popular consciousness Yahweh and Israel were inseparably bound together. True, the relations between them were not incapable of being disturbed. Yahweh could never cease to be their god—i.e., their natural helper, defender and deliverer, but it did not follow that he never hid his face, as their national troubles proved. Still, the bond between them was never supposed to be broken, any more than that between a husband and wife who had no idea of divorce. Sooner or later the quarrel would be made up. But

all this changed as soon as Yahweh acquired, as he had in the minds of the canonical prophets, an ethical character, as distinct from moral attributes, which latter the people also ascribed to him. The priestly *thorah*, or teaching of the law, made it clear that the popular belief invested Yahweh with moral qualities, although, to their thinking, these were some only among many, and by no means dominated all else. For if not altogether subordinate to Yahweh's connection with Israel, they might at least yield a point in its favour. Old Testament texts were cited, especially from the historical books, in which the idea came into the foreground, that Yahweh had his own honour to uphold, and therefore could not but bless his people. But to the prophets such an idea had become impossible. As soon as an ethical character was ascribed to Yahweh, he must act in accordance with it. The Holy, the Righteous One, might renounce His people, but He could not renounce Himself. Hence the schism between the prophets, with their often unpatriotic belief in the Holy One, and the great majority of their countrymen. The national leaders reckoned with certainty upon the help of their God, asking, "is not Yahweh in our midst? No harm shall overtake us." (Mic. iii. 11.) Such confidence could only be rebuked, they fancied, by men who questioned Yahweh's power or esteemed more highly that of the enemy's gods. But now they saw opposed to them in Amos and his successors men who, far from doubting Yahweh's might, assigned to him greater power and a wider dominion than they themselves had ever done, but who, nevertheless, denounced their reliance upon his support as vain and sinful. These men saw no absurdity in thinking that Yahweh might take the part of Israel's foes against Israel. Nay, they preached that Yahweh himself brought upon his people the very thing against which they had besought his protection. "I call forth against you, O house of Israel, says Yahweh, the God of hosts, a people that shall afflict you from Hamath to the stream of the plain." So said Amos (vi. 14). Isaiah (x. 5) called the Assyrians the rod of Yahweh's wrath, and Jeremiah repeatedly styled Nebuchadnezzar Yahweh's servant. How could we wonder that such words sounded like blasphemy in the ears of the people? Their patriotism rose up in protest, and with it the religious consciousness which as yet coincided with it. The prophets were, in fact, the farthest remove from being unpatriotic. But in order to see this the people must have themselves experienced the majesty of the Holy One in its overmastering strength, like Amos when he cried (iii. 8)—"The lion has roared; who should not fear? The Lord Yahweh has spoken; who should not prophesy?" This loosening of the band between Yahwism and the vulgar patriotism, the lecturer observed, was a fact of the utmost significance. But before further illustrating it and following up its weighty consequences, he dwelt at some length upon the direct influence of the recognition of Yahweh's ethical character upon the religious convictions of the prophets themselves. Thereby, as was pointed out, the conception of God was carried up into another and a higher sphere. From that moment it ceased to be a question of more or less mighty between Yahweh and the gods of the nations, for now he stood not only above them, as in Moabite belief Camosh was higher than his rivals, and, according to that of the Ammonites, Molech rose above his. Yahweh was now in very distinct opposition to the other gods. If Yahweh the Holy One was God, if he was God as the Holy One, then the others were not gods at all. In a word, the belief that Yahweh was the only God sprang out of the ethical conception of his being. Monotheism was the gradual, not the sudden, result of this conception. The lecturer took it as proven that monotheism did as a fact begin to show itself with unmistakable clearness in the writings of the prophets of the eighth century, and was taught in explicit terms in the last quarter of the seventh century in Deuteronomy and Jeremiah. The appearance of the Assyrian power in Palestine brought Israel and its neighbours for the first time into contact with the world, and the religion of Israel, in common with the rest, was thrown into confusion, as was seen in the syncretism of Ahaz and Manasseh. But the victories of Assur had no

power over the ethical faith of the prophets, whose Yahweh could not be cast into the shade by Bel or Merodach. On the contrary, he became greater in proportion as the world-power made itself more mightily felt. There was revealed to their spirit no less than the august idea of the moral government of the world. Their ethical monotheism and universalism were next shown developing themselves in their writings, which were reviewed *seriatim*. At the end of the line stood the second Isaiah, the spiritual son of Jeremiah, and the heir of his thoughts as to the future of Yahwism. In his conceptions could be easily recognised the independent reproduction and elaboration of the hints noted in Jeremiah. The distinction between the fleshly and the spiritual Israel found classic expression in his "servant of Yahweh," whose task included not only the restoration of Israel, but also the proclamation to the heathen of the true religion, the ordinance and *thorah* of Yahweh. The idea was merely indicated, but even in its embryonic form it was a striking result, worthy of the remarkable movement that emanated from the prophets of Israel, and was continued by the most eminent among them throughout nearly three centuries. The final outcome was already contained in germ in the initiative of the shepherd of Thekoa, Yahweh, the Holy One of Israel, was predestined to become the God of all peoples. The second Isaiah was very likely in his grave before 500 B.C. To think of this was to remind ourselves that Israel's preaching to the heathen remained for centuries no more than a pious wish. How came it that the Israelitish religion, so far from spreading abroad, became rigidly exclusive, a wall of partition between the Jews and the nations? The answer must be, "Because, before the servant of Yahweh could be a 'light to the heathen,' he had to be duly trained for his task." No less than a complete transformation was involved, a breach with the deeply-rooted heathen practices and the rearing up of a fresh national existence. Hezekiah's attempted reforms were made abortive by his son and successor Manasseh. But they turned out to have been the prelude to the great events of the 18th year of Josiah, when Hilkiah's book of the law was brought to the king's knowledge, and, when confirmed by Huldah's prophetic authority, was put into practice by him. Here the prophetic aspirations of the time had found complete expression. A great part of the book, or, to give it the name under which scholars knew it, of the Deuteronomic *thorah*, consisted in patriotic exhortation to fidelity to Yahweh and prophetic warning against service of "the other gods." By the side of these stood legal ordinances derived from usage or from older law books and a whole series of moral precepts, breathing likewise the spirit of prophecy. But beyond all this the Deuteronomist entered on the field of cultus, untrodden by his predecessors. He made no change in the sacrifice or feasts. But, penetrated by the conviction that the mingling of Yahwism with the adoration of other gods could not be brought to an end so long as the *bamôth* were tolerated, he centralised the worship of Yahweh in Jerusalem. The king was quite won over to the new programme. Doubtless it was in conflict with the convictions and customs of the masses; so much so, indeed, that but for the strong arm of the law it would never have been accepted. But the popular attitude was not one of unconditional opposition. Yet, in spite of many favourable circumstances, it none the less failed. Josiah's death on the battlefield of Megiddo was a terrible blow to the reformers. Not one of his successors was thoroughly true to his principles, and Jehoiachim was even hostile to them. The kingdom of Judah lasted but a score of years after Josiah's death, and during that respite was exposed to all manner of disasters. Jeremiah's early joy in Josiah's reformation was followed by bitter disenchantment. The adoration of other gods by Yahweh's side did not cease; nay, after a short time, it was practised more zealously than ever. Accordingly, Jeremiah despaired of a gradual reformation of the existing state of things. To accomplish any true good Yahweh must begin again and make a new covenant with the house of Israel and the house of Judah. This was a glorious expectation and a striking proof of Jeremiah's invincible faith. The fortunes of the Deuteronomic *thorah*, after the exile, were next detailed. Want

of enthusiasm, of energy, and of inspiration was declared to have been the special characteristic of the period from Zerubbabel to Ezra. Meanwhile, the train was completely laid for a great change. In Judæa itself the priests had enjoyed great and growing influence since 536 B.C. In Babylonia the theory that corresponded to the practice had been elaborated in the first half of the captivity by Ezekiel in his plan of the new Jewish state, with the Temple for its central point. His successors kept up and further developed his idea. Finally, in B.C. 458, the conception seemed to be ripe for realisation, and in Judæa the ground seemed ready for the new edifice. Thither went Ezra, with the king's authority, at the head of a second band of returning exiles and armed with the law of his God. Some years later, when Nehemiah, on whose sympathy he could entirely rely, was governor, he saw that the moment was come for realising his plans. The priestly law was read aloud and the whole people solemnly accepted and swore to observe it. Judaism was established. What the prophetic preaching had failed to effect, what Deuteronomy, the prophetic *thorah*, had only half accomplished, was brought to pass by Judaism. In this form Yahwism became the religion of the Jewish people, and that people thenceforth identified itself more and more fully with it, till the identification was complete. In other words, the priests of Yahweh, from Ezekiel to Ezra, saw their attempt crowned with complete success.

JUDAISM AND CHRISTIANITY.

The Oxford delivery of Professor Kuenen's fourth Hibbert Lecture took place on Friday week. The subject was "Judaism and Christianity." He reminded his audience that although not denying Judaism, if judged by its first establishment, to have been rigidly national and exclusive, he had, nevertheless, asserted for it an internal heaven or universalism. It might fairly be asked where it had hidden this treasure bequeathed by the prophets? To begin with, it was pointed out that in the centuries immediately preceding the Christian Era it was only seemingly that the Jewish religion was subordinated to the national life. In reality, it had an independent existence, so that even in Palestine it was not impossible to be a deeply religious man and at the same a lukewarm patriot, or, in other words, in Judaism religion and nationality were no longer inseparably united. Still more was this the case, as was shown, amongst the Jews abroad. Through intercourse with the Gentiles, Judaism became one thing in the Greek world, at Alexandria for instance, another in Babylonia, and yet another at Rome. What an intensely interesting fact, for example, was the translation of the Law into the Greek tongue, as a proof how Judaism had already grown inwardly, even more than as prophetic of its future influence upon the heathen world! True, it had long remained, for all that, confined to the one people. But while the Scribes clung to the Law, such phenomena as a Jesus ben Sirach's glorification of Isaiah, and as the universalism of the Maccabæan Psalms, clearly proved that the prophetic ideas had not fallen into oblivion. To the same epoch was referred the Book of Daniel, which was imitated by later apocalypses, in painting the triumphs of Yahweh over the heathen. Nor was the *Thorah* itself, as was further pointed out in detail, exclusively directed to fashioning by strictly and exclusively legal discipline a single people consecrated to Yahweh. The lecturer especially referred to the historical introduction to the priestly laws, which were placed in a framework of sublimer compass. The conception, he said, is that of a progressive revelation of God, with the Sinaitic legislation as its keystone. Elohim creates the heaven and the earth in six days, and hallows the seventh day, on which He rests from His labour. The blessing which He pronounces on the first human pair He subsequently repeats after the rescue of Noah and his family from the Flood; while at the same time He lays His commandments on the new race of men, and establishes the rainbow as the sign of the covenant he has made. To Abraham he reveals himself as El Shaddai, God Almighty, and enters into closer relationship with him and his posterity, the seal of which is circumcision. Mindful of this pledge, he takes pity on Jacob's

posterity in Egypt, reveals Himself to Moses as Yahweh, redeems the people by the hand of Moses and Aaron from slavery, leads them to Sinai, where He declares how He desires to be served, and finally, when a dwelling has been built for Him, establishes Himself in the midst of Israel. Modern feeling found a want of congruity in this progression, which begins with the creation of the world and at first embraces all mankind, and yet culminates in minute precepts about the sanctuary, the priests and their vestments, the sacrifices and ceremonial cleanness—precepts which, by their very nature, could only be put into practice within the narrow limits of one small people. The real question, however, was whether the authors of the priestly Torah and the Scribes who followed them were themselves conscious of the discordance. In the lecturer's opinion, it could hardly be doubted that they were. In the days of Ezra and Nehemiah, Malachi appeared as a prophet. Yahweh, so he declared, would not accept the lean and blemished sacrificial beasts which the priests were not ashamed to offer him; "for," says the prophet (i. 11) "from the rising of the sun to its setting, my name is great among the heathen, and in all places is incense offered to my name and a pure sacrifice, for my name is great among the heathen." Immediately afterwards (i. 14) Yahweh adds, "For I am a great king, and my name is great among the heathen." The lecturer disapproved the alleged reference to the Jews in the dispersion, and insisted that the words spoke distinctly of the adoration of Yahweh by the peoples already, whenever they served their own gods with true reverence and honest zeal. He cited other texts from Malachi and Deuteronomy to show that the opposition between Yahweh and the other gods, and afterwards between the one true God and the imaginary gods, makes room here for the still higher conception that the adoration of Yahweh is the essence and truth of all religion. Professor Kuenen said he had dwelt upon this single prophetic utterance because the man who spoke it stood by the cradle of Judaism. It was almost monstrous to suppose that Malachi and his contemporaries, the authors of the priestly Torah, expected the true religion to be ultimately confined to the single Jewish people. At one point we saw the universalistic principles breaking through the shell, as it were. The reference was to the regulations of the priestly Torah concerning the *gerim*, the strangers settled in Israel, who, the lecturer showed in his detailed account of them, must be distinguished alike from the aliens and from the foreign labourers who merely passed through the land. The attitude taken up towards these *gerim* by Judaism, as represented by the later legislation and the contemporary prophets, showed that it was enlarging its borders and that proselytism had begun. Before the Psalter was closed "they that feared Yahweh"—i.e., the proselytes—had already taken their place after "Israel" and "the House of Aaron," and had heard the exhortation of the Temple choir addressed to them also. "Praise Yahweh, for he is good, for his mercy endureth for ever."

In further pointing out how this promise of something broader and more exalted was fulfilled, or, in other words, how there grew out of Judaism a world-religion—Christianity—the lecturer assumed, as familiar to his audience, the general outlines of the history of Judaism and the fates of the Jewish people down to the fall of Jerusalem. On the other hand, he would not shut out the light that shines back from Christianity itself upon the earlier centuries. His answer to the preliminary objection, which at least had the merit of going to the root of the matter, that the development he spoke of is an utter fiction, might be short and simple. Judaism, he was told, did doubtless develop—into Talmudism. Christianity rose on the soil of Judaism, but to derive or explain the later from the earlier religion was a hopeless task. Christianity was a new creation, no more to be explained apart from the person of its founder than was that founder to be regarded as the product of his time and people. Would you explain Jesus away? he was asked. If not, re-cast your question, the rock ahead is the impossibility of a solution. The lecturer disclaimed all thought of ignoring the person of Jesus or lowering his high significance. He well knew the rise of Christianity would be an

insoluble riddle were he to set aside him who for eighteen centuries had ranked as its founder. Whence he sprang—from Israel or from God, as the question was very incorrectly put sometimes, they needed not now decide. But he might rely on the assent of all in declaring that only in a very improper sense of the word could what Jesus founded be called a new creation. As far as our knowledge reached, man's spiritual life, especially including religion, was likewise subject to the law that nothing comes into existence that does not link itself on to what exists already. Nay, Ernest Renan could say from that very chair, "Christianity at its origin is no other than Judaism," and those farthest from granting this must own the points of contact and agreement to be innumerable. In Holland, not long ago, the Jewish scholar Tal summed up thus a comparison with the Talmud carried through the first chapter of the Sermon on the Mount:—"The ethics of the Gospel are no other than appear in the Talmud, are the same that were handled in the schools of the Sopherim and the Tannaïtes, the same that are held as law to this day by the Talmud Jews." Allowing that this could not be accepted till fenced with many reservations, it was impossible to deny the existing agreement. If so, how could they set Christianity and Talmudic Judaism in diametrical opposition, and deny the connection of the one, while asserting that of the other, with the earlier Judaism? Such a method would be utterly unhistorical, and our duty clearly lay in another direction. We must be equally on our guard against hasty identification and against explaining away any connection proclaimed by the facts themselves. When Christianity was founded, materials borrowed from Judaism were clearly employed. What they were was the question they were seeking to answer. And in asking it they had marked off the character of the investigation more sharply than was possible before. It was not the founding of Christianity itself, said the lecturer, that he was attempting to describe, nor the person and work of its founder. That might remain for one of his successors in the Hibbert Chair. He would have done enough if he could show them in the Judaism of our first century the indispensable antecedents of the work of Jesus and how he realised the universalism promised by the prophets. But first the lecturer disposed very summarily of the *bizarre* theory expressed in the words—"the origin of Christianity from Roman Hellenism"—adopted by Bruno Bauer as the second title of his "Christ and the Cæsars" in his second edition, published in 1879. In that work criticism had sunk to the bathos of sheer caprice. Professor Kuenen said it would much simplify his own work to define at the outset whether the Judaism in which they were to seek the materials for the edifice of Christianity was to be looked for in the Hellenistic Judaism, the Palestinian, or in both. Still narrowing the issue, he reminded the audience that many of the Greek-speaking Jews, even in Alexandria, were but the echo of Jerusalem, and that more than one Greek book of the old Testament Apocrypha might have been written, so far as regards its ideas, in Palestine—e.g., the author of Second Maccabees was a Pharisee of the Pharisees. Hence, in contrasting Hellenistic with Palestinian Judaism, what was meant by the former was that peculiar fusion of Judaism and Greek philosophy reflected in the Apocryphal Book of Wisdom, but whose true spokesman was Philo. It was undeniable that a spice of Hellenistic Judaism very early flavoured the Christian religion spread among the heathen. Paul had felt its power, and the Logos doctrine of the Fourth Gospel was essentially that of Philo. But Hellenistic Judaism had no hand in the foundation of Christianity. In the first three Gospels was found no trace of it. Yet it was in them that the teaching of the Founder of Christianity was presented in its most original form. In Philo's allegorical interpretation of Scripture we witnessed, not the lordly flight of the eagle, but the astounding feats of the acrobat; the last thing to be looked for in his school was the birth of a new religion. Christian theology found its account in Alexandrian Judaism, but its line might be produced *ad infinitum* without bringing us to the Christian religion.

Before closing this preliminary review, Dr.

Kuenen once more stated his starting point in unequivocal terms. The international religion, he said, called by us Christianity, was founded, not by the Apostle Paul, but by Jesus of Nazareth—that Jesus whose person and teaching are sketched with the closest approximation to truth in the Synoptic Gospels. The celebrated Edward von Hartmann, in his "History of the Developments of the Religious Consciousness of Mankind," just published, had done us the service of formulating with his wonted clearness and incisiveness the opposite opinion. The lecturer traced the fallacy of Hartmann's daring theory, that Jesus was the founder of a Judaistic Christianity of the most rigid and unbending type, but that out of this Jewish Christianity, with no abiding worth and without a future, Paul made a religion for the world, by interpreting the Messiah's atoning death and resurrection as the doom of legalism, so removing the barrier between Jews and heathens, and making Jewish monotheism accessible to all the world, to the author's identification of religion and dogma. This confusion Hartmann had driven to such a point that one would say he had expressly set himself to cure us of it for ever, and this was the great obligation under which he had laid his readers.

Upon Palestinian Judaism, then, our attention must be fixed, but Palestinian Judaism as a whole, and not simply some one of its religious schools, such as the Essenes. The derivation of Christianity from Essenism was examined and refuted. The persistency with which it was always cropping up afresh was explained by the elements of romance with which it was invested. The prop on which it had long leaned in Philo's account of the Therapeutæ, that enigmatical colony of kindred ascetic Jews on the Mareotid Lake in Egypt, had been knocked away two years ago by the young Strasburg scholar Lucius, who had proved that the work containing this account was not written by Philo in the first century of our era, but by some Christian forger at the end of the third century or the beginning of the fourth. On the other hand the Essenes were of great service as was pointed out in various particulars in the diagnosis of Palestinian Judaism, and their ethics especially shed much light on early Christianity.

Palestinian Judaism, regarded from a religious point of view, found its natural centre in Pharisaism, a critical exposition of which followed. In the Jewish state, the High Priest, with the Sadducee grandees around him, took the first place. But in religion the Sadducees represented no special principle. Here, as was demonstrated in detail, it was the Scribes who ed and ruled, supported by their pupils, the Pharisees, those *virtuosi* of religion as (Wellhausen styled them) who put the theory of their masters into practice. The New Testament polemic against the shortcomings of the Pharisees, even when not aimed only at the false brethren among them, was not meant as a complete description of their purposes and efforts. The New Testament itself showed, as well as Josephus and the Talmud, that to regard them all as hypocrites or mere formalists would be the height of injustice. No; Pharisaism was a thoroughly earnest attempt to realise the principle of Judaism itself—namely, complete obedience to God's will expressed in the Torah. This estimate of the Pharisees was illustrated at large. Pharisaism was but Judaism itself, and nothing more; and yet it was the practice, not of the whole nation, but of a sect—of some few thousands to whom the people looked up with profound respect, but who were seen by that very fact to be essentially different from the people itself. Geiger, who had shown much insight into the nature and relations of the Jewish parties, was mistaken in identifying the Pharisees with the Jewish bourgeoisie. But as this master thought it was, so it really ought to have been. Theoretically speaking, there was not the least reason why the whole people, castaways alone excepted, should not have complied with all the Pharisees observed. But practically the yoke was too heavy. As happens when the consistent application of a principle but half true leads to a deadlock like that to which Judaism was brought, about the beginning of our era, the melancholy alternative of subterfuges was grasped at, in which the conscience could not rest. Fortunately there

was, however, another way of escape, and we were free to believe that some, at least, did not fail to find it. There was an internal contradiction in the system of the Sopherim or Scribes—a prophetic element clashing with its main principle of rigid legalism. This silent influence of the prophetic spirit propagated in the synagogues scattered the seeds of a religion which could not find its consummation in legalism. This religion was, in a certain sense, a stolen treasure. But those who provisionally enjoyed it had, as a matter of fact, risen to a higher standpoint than that of Pharisaism—a standpoint to be possessed and defended before long in right as well as in fact.

How penetrating was the new life thus burgeoning unseen was treated under two heads—the Messianic idea and Proselytism. Messianic hopes had not expired in post-exilic Israel. They survived mainly among the Scribes, Pharisees, and the people led by them, and were intensified by the pressure of the Roman and Herodian yoke. At the beginning of our era Judaism had no rounded system of Messianic dogma, but there was a dominant conviction that the subjection of God's "kingdom of priests and holy people" to the heathen could not last. Mutually agreed so far, the Jews parted at this point into two companies. In the one the Messianic idea generated Zealotism, of which a vivid description was given, according to Josephus (almost our only witness), who was forced to own the constant growth of this rabid fanaticism until at last it swept the whole people along with it in the outbreak of the Jewish war, A.D. 66. But this was in the teeth of the Scribes and Pharisees, who encouraged rather a passive Messianic hope, which often did not spurn martyrdom, in the firm persuasion of a life beyond the present. Dr. Kuenen wound up his masterly sketch of the proselytism carried on by Judaism on such a vast scale about the first century with a reference to the conversion of the royal house of Adiabene to the synagogue and to the contradictory *dicta* given by Hananiah and Eleazar as to whether King Izates must be circumcised. What Josephus told us on this point formed a commentary on Paul's Epistle to the Galatians, which was as much as to say that the question between national and universal religion had already been, the lecturer would not say answered, but at least asked, out there on the banks of the Tigris. Dr. Kuenen added that, after including Buddhism within the circle of his observations, he should return once more to Judaism and the relation in which Christianity stands to it.

In conclusion, he said they had already traced through its course the culmination of Judaism in an international religion, the birth of which now stood before their eyes as a historical necessity. Yet always, he must say again, with one most important reservation. He thought he had shown that the conditions of this transition were present, and that, too, in such definite terms as to bring the solution as close as possible. One thing only was wanting, and that was the solution itself. The elements lay mingled with one another, and the "Let there be light" must still be spoken. But was not this equivalent to the avowal of the failure of the whole undertaking? No doubt it would be so had he promised to explain the origin of Christianity apart from the person of its Founder. But at the outset he had declared that he could do nothing of the kind. What he did undertake to show was that Jesus ought not to be regarded as the *deus ex machina* who suddenly appeared to bring order out of the confusion and misery wrought by men, and that he might be strictly demonstrated not to have stood in opposition to the whole Jewish people in every phase and shade of its religion. Had he not kept these promises? Had they not witnessed the birth-pains of the Messiah?

The fourth lecture was delivered on Monday in St. George's Hall.

The May and June numbers of Mr. Walford's new *Antiquarian Magazine* will contain, *inter alia*, some interesting papers by the Rev. F. K. Hartford, Minor Canon of Westminster, on the true origin of our National Anthem, which he has traced back to its original source in a Latin anthem, sung in the Chapel Royal, St. James's, in the days of the Stuarts.

Correspondence.

THE REV. JOHN HAMILTON THOM.

TO THE EDITOR.

SIR,—The enclosed letter was recently addressed to Mr. Thom, and forwarded to him by me, as the last person who had the opportunity of signing it. All who have joined in this petition will share the joy with which I have just read the consenting answer; as that answer, though addressed personally to me, and having some slight reference to my private note in forwarding the application, is in substance and in fact the reply to the collective request, Mr. Thom gives me permission to place it in your hands for insertion in the *Inquirer*. I will not attempt to modify a single phrase. It would not speak better to us all, for being less addressed to me.

JAMES MARTINEAU.

35, Gordon-square, London, W.C.

May 3.

TO THE REV. JOHN HAMILTON THOM.

Dear Sir,—We, the undersigned ministers and laymen, connected with various Christian congregations, respectfully request that you will consent to publish a volume of your Sermons and Prayers, which many of us have listened to with deep interest, and the publication of which we believe would be a source of spiritual strength to many members of the Christian Church in all its branches.

Wm. Gaskell; S. Alfred Steinthal; Joseph Lupton; Harry Rawson; Henry Solly; Henry W. Crosskey; Wm. B. Carpenter; R. Crompton Jones; John Robberds; H. Enfield Dowson; Laurence Scott; John Ellis; Joseph Anderton; Thomas Holland; S. Fletcher Williams; Jeffery Worthington; Charles Beard; C. J. Perry; J. Edwin Odgers; George Melly; T. E. Paget; Edward R. Grant; Ambrose N. Blatchford; David Davis; Thomas Chatfield Clarke; William Henry Channing; James Drummond; W. Rodger Smyth; R. A. Armstrong; James C. Street; Christopher J. Street; H. Shaen Solly; Charles C. Coe; W. B. Bowring; J. A. Brinkworth; James Martineau.

Oakfield, Greenbank, Liverpool, E.,

May 2, 1882.

My dear Friend,—I am much moved by the application you have so kindly forwarded to me. Names such as yours and others from among my brethren in the ministry, and as Dr. William Carpenter's and others from our most respected laymen—though I cannot place you and them as a shield between me and the public—out of simple acknowledgment and respect for the honour done me, compel my assent to your request; and, whatever may be the result, will, in yielding to your wish, at least relieve me from any feeling of personal presumption. When some time ago you pressed upon me a similar request with so much friendly partiality, I thought that you had been reading your own mind into my words, for it was, and is, my belief that I can say nothing that has not already been said better, and that I have not the command of a style which gives fresh life to familiar truth. In the present case, reinforced as you are, I cannot but feel that it would be only ungracious and self-regarding to stand upon my own judgment, inclinations, or apprehensions; and that such impression or expectation as the application indicates should have existence touches me too deeply to leave with me any power of resistance. Yet I am quite aware that it requires other powers than mine to make the Press a full equivalent for the Pulpit, and it is one of the enduring sorrows of my life that, from a slight but insuperable cause, I have, without at least the consciousness of failing faculties in other respects, been cut off for so many years from the personal exercise of the ministry of religion.

The application asks for a "Volume of Sermons and Prayers." The word "prayers" is so placed on the paper, by aid of a caret, as to lead me to suppose it was an after-thought. I have always felt a difficulty about the publication of prayers, and if I should be able to overcome that difficulty I am inclined to think it is not

desirable that the Sermons and Prayers should be in the same volume.

I have been so much in the habit of looking on my sermons as being on a dead level, that if I begin printing them you may be the occasion of my going on beyond the measure of your request; but, should I be so tempted or misled, I shall not, even in my most sacred thoughts, hold you and my other friends responsible for more than you have asked.

I must leave with you, dear friends, the question and manner of communicating with your co-memorials, and with the most respectful acknowledgments to you and them,—I am, ever affectionately yours,

JOHN THOM.

Rev. Dr. Martineau.

COERCION IN IRELAND.

TO THE EDITOR.

SIR,—We shall be much obliged if you will spare space for the subjoined protest. It was hastily drawn up at Liverpool during the late Conference, but the difficulty of getting the few signatures which were assured in the crowd and hurry has caused the delay in publication. We are a very small minority, but we trust not quite limited to a bare dozen. There must surely be a few others who sympathise with us, and to such we apologise for not having had the good thought of soliciting their signatures also.

May 1, 1882.

We, the undersigned ministers of Presbyterian, Unitarian and other Free Churches, hereby express our deep regret that the present administration, which has had our loyal support, has in Ireland had recourse to the old and discredited system of coercion, and we desire to record our firm adherence—strengthened by the events of the past twelve months—to the often-quoted maxim that "Force is no remedy," and our earnest desire that henceforth the troubles which unjust laws or usages may occasion among the Irish peasantry may be met by thorough and speedy reforms, and by firm administration of the ordinary law of the realm.

WILLIAM M. AINSWORTH, Lancaster.
RICHARD A. ARMSTRONG, Nottingham.
JAMES BLACK, Todmorden.
ANDREW CHALMERS, Wakefield.
HENRY ENFIELD DOWSON, Gee Cross.
CHARLES HARGROVE, Leeds.
J. PAGE HOPPS, Leicester.
FRANCIS H. JONES, Oldham.
THOS. L. MARSHALL, London.
FRANK MILLSON, Halifax.
WILLIAM SHARMAN, Plymouth.
ALEXANDER WEBSTER, Glasgow.
PHILIP H. WICKSTEED, London.

THE LIVERPOOL CONFERENCE.

TO THE EDITOR.

SIR,—In your leader of April 22 regret is expressed that, with hardly an exception, none but Unitarian Churches responded to the invitation of the Liverpool Conference Committee. Let me say that I sincerely share that regret. But I do not think too much importance should be attached to the absence of ministers of other Churches. Liverpool is a stronghold of theological conservatism, as is evidenced by the numerical strength of *Subscription Churches*—Episcopal, Presbyterian, Wesleyan. This will partly account for the absence of ministers residing in the neighbourhood of the Conference. As to those in other parts of the country, I think that the holding of the Conference so near the time of the May Meetings, when ministers are in large numbers looking forward to being in London, would add a difficulty in some cases. In my own case, it was by an unfortunate mistake that I found myself under an engagement to be from home that week, and unable, in consequence, to attend the Conference.

You ask what has become of the *Leicester Conference*? Not having been connected with it I do not know. But I do know this, that far beyond the Churches represented at that Conference prevails an intense sympathy with all that is rational in thought and Christian in spirit, let its form or symbol be what it may

A CONGREGATIONAL MINISTER.

THE RESURRECTION MIRACLE.

TO THE EDITOR.

SIR,—In reply to at least a portion of the five

columns of your last issue devoted to Mr. Bartram on "Miracle" may I crave a much briefer space for a few remarks?

How many of our scientists have given up their belief in the leading historical fact, that as all Christians for eighteen centuries have believed, forms the very foundation of our faith, I know not, and to me it matters not. I well know the difficulties that surround that fact—the doubts and surmises which in this age of science it must suggest to the inquiring mind. The confused accounts that have come down to us in the evangelical records are, to some minds, still more suggestive of such surmises; whilst to others they only indicate the confusion of mind and inconsistency of testimony, which such an unexpected and wonderful event was certain to create. Yet, doubt as we will, this fact remains to be accounted for, that it was *belief in a risen Jesus* that, if any human testimony is to be credited, formed the foundation of the first Christians' faith. It was belief in this, as a fact, that caused the Gospel to be propagated—a belief which nerved its possessors to do and bear such acts and sufferings as have placed them amongst earth's noblest heroes. And if such belief were delusion, it is surely one of which in the world's history we have no like instance.

Nor is this miracle to be classed, as Mr. Bartram does, with those that are ascribed in the sacred narratives to Jesus himself. These may, I admit, be ascribed partly to natural causes—partly to the love of the marvellous that is so certain to exaggerate, and in the course of time to weave some myth of mystery around the memory of every celebrated character. Still, that such a web of myth was woven around the memory of so humble and disappointing a teacher as the prophet of Galilee proves, I should think, beyond a doubt, that there was something unique in his personal presence—some commanding power in his calm look that could restrain the lunatic, some wondrous pathos in his gentle voice that could reclaim while it relieved the fallen—some potent spell of truth and action that caused all to feel there "went a virtue out of him and healed them." No such power was attributed to the Baptist. How did it come to be attributed to Jesus? That it was possessed in a much greater degree than I have here indicated all the narratives of his life testify. Nay, its manifestations are so woven into the very texture of these narratives that any attempt to extract them now is to destroy the whole as evidence. And yet I grant that Christianity is to be received, not on the strength of the miracles ascribed to Jesus, but on the truth of Christ's teachings, as they commend themselves to the conscience.

In the case of his resurrection, however, we have a miracle not wrought by, but wrought upon Jesus—a miracle attributed to the direct power of God himself. We all know how science treats such deviations from the course of nature. She says "they are impossible." Faith says, "with God all things are possible." Is such faith superstition? or connected with our spirit nature? are these facts which science, however wise in her own eyes, has yet failed to grasp?

We will not presume to solve these questions; but let us see how the answer which each may for himself render affects the histories we possess of Jesus, and the histories of our humanity. As to the sacred narratives we all know that these not only all concur in recording such event, but that all lead us to expect it. Whilst yet in Galilee, in the neighbourhood of Cesarea Philippi (Matthew xvi. 21), Jesus is said to have warned his disciples "how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes; and be killed and be raised again the third day." Again, when going up to Jerusalem, all the synoptics concur in representing him as taking the twelve apart by the way, and saying to them—"Behold, we go up to Jerusalem; and the son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge and to crucify, and the third day he shall rise again." And Luke adds—"And they understood none of these things; and this saying was hidden from them, neither knew they the things that were spoken." When for the last time, in Jerusalem, I need not say how numerous become the references to

his own death and reappearance. In his conversations with his own disciples at the last supper the fourth Gospel is full of them. And at the last supper itself, he will not drink of the fruit of the vine, according to the other evangelists, "*until the kingdom of God shall come.*" When asked by the Pharisees for a sign from heaven, he tells them that "no sign shall be given, but the sign of the prophet Jonah." Nay, some of his parables are founded on this expectation, as in that of the vineyard let out to wicked husbandmen, he is the heir, come to be killed by them,—"*the stone which the builders rejected,*" which is yet to become "*the head of the corner.*" The very accusation preferred against him was, "Destroy this temple, and in three days I will raise it up." And when adjured by the High Priest to tell them whether he were the Christ the Son of God, his answer is, "If I tell you ye will not believe. *Hereafter shall the Son of man sit on the right hand of the power of God.*"

Will it be said that these narratives were written long subsequent to the time when a belief in the reappearance of the crucified Jesus had seized on the minds of his followers, and that this belief led them to invent such sayings, and attribute them to Jesus? If so, what is the value of such fictitious stories? Those who record them admit they did not understand them. "They questioned one another what the rising from the dead should mean." And yet his words must have retained some strange fascination over them. Instead of flying from the city, as they did from Calvary, to their native Galilee, when all their worldly hopes were disappointed in him, they linger about Jerusalem, because persuaded that they have again seen him, and in less than two months begin publicly to reproach their rulers for having put to death "*the Prince of life.*"

But further, how does the answer to the above questions affect the character of Christ himself? If he went up to Jerusalem to that last passover with no such purpose or conviction as these narratives attribute to him, his action was that of a fanatic foolishly casting away his own life. In Galilee and surrounding regions he had an ample field and opportunities for the exercise of his ministry. Even when he withdrew into desert places, the multitudes followed him. For himself and his followers he could get no privacy. In Jerusalem, he knew, dwelt his deadliest enemies. It was the seat of their power, the centre of their influence, sustained as they were by all the authority of Rome. What fatal impulse led him "steadfastly to set his face to go to it?" And why did he, amidst unchecked Hosannas, ride into it as its law-giver, drive the cattle traffickers from its temple, reproach its priests as "*whited sepulchres,*" and leave them no alternative but, for the peace of the city, if nothing else, doom him to the death. If not, as the Apostle has it, to "*conquer death and to bring to light life and immortality,*" this surely was the work of a fanatic rather than a preacher of such a sermon as that upon the mount. But no. He felt "he had a baptism to be baptised with (this time not of water but of blood), and how was he straitened till it was accomplished?" "*The grain of wheat must fall into the ground and die,*" but if no green blade appeared to cheer the hearts of expectant followers, then verily Judaism had triumphed, and "*the desire of all nations*" been trodden in the dust!

And finally, how does the answer to the above questions affect our humanity? Not only between Sadducee and Pharisee; but also betwixt Epicurean and Pythagorean in the schools of Greece and Asia Minor, amongst a people not less refined than we, had such questions been debated, long before the coming of the Christ. And with what result? We know the testimony that history witnesseth of the Athenians when Paul preached the Gospel in the court of the Areopagites, "*when they heard of the resurrection of the dead some mocked.*" Their motto, "*Let us eat and drink for to-morrow we die,*" proved, it is to be feared, more successful with the youth of Athens than the stoicism of a Zeno. Will the materialism of this nineteenth century, disguised under the name of Science, be more successful with our youths in nerving them to noble lives than that faith preached of apostles and "*delivered to the saints?*" Or is it unworthy of God who

made us, and who planted the sun in the heavens at ninety millions of miles distant to give light and heat, to give us also some spiritual guidance in answer to the dark and anxious questionings of our humanity? Or if a God be denied us, and if we be but the creation of blind material forces, as science is each day discovering such wondrous secret developments of these forces as our grandfathers never dreamt of, may she not yet find indications in nature of a spirit-force greater than all material power, and which may have power to change those vile bodies into those "*celestial bodies*" of which the apostle speaks? In any case let us not confound, as Mr. Bartram does, the miracle wrought upon Jesus with the miracles ascribed to Jesus; for this holds a very different position indeed with respect to the truth and worth of the Christian faith?

JAMES ORR.

Clonmel, April 11.

Religious Intelligence.

LIVERPOOL DOMESTIC MISSION SOCIETY.

The forty-fifth annual meeting of the friends and supporters of this Society was held on Monday evening, April 24, at the Mission-house; Mr. T. E. PAGET in the chair. There was a fair attendance.

The CHAIRMAN, in the first instance, congratulated the Society upon the accession to the furniture and decorations of the Mission-room of four very beautiful pictures, which had been contributed by the Kyrle Society, and were the work of four ladies belonging to that Society. He also alluded to the recent death at Birmingham of the Rev. John Wilson, who had been in former years an assistant missionary at Liverpool, and who had removed to Birmingham to take charge of a Mission there. The salary which Mr. Wilson received was not such as to enable him to make adequate provision for his family, and the Birmingham friends, impressed with his great worth, raised a subscription and invited the friends of the Liverpool Domestic Mission to assist. He (Mr. Paget) had issued a circular on that subject, and he was now happy to inform them that the joint result of the Birmingham and Liverpool subscription was that a sum of more than £1,200 had been realised—(applause). Next coming to the immediate object of the meeting, the Chairman said:—This is the forty-fifth annual meeting of the Society, and, if he understood anything of its traditions and of its workings, it preferred to move by slow, but sure and modest, measures rather than by anything startling or sensational. Turning over the report one cannot but be struck by the frightful amount of drunkenness which is everywhere prevalent, and which seems to lead to crimes and miseries of all kinds. Our missionaries have continually referred to it, and the present report forms no exception to the rule. It becomes all classes of society, by all the means in their power, to try to do something to mitigate this terrible evil. If we could reduce what Mr. Hoyle calls the "annual drink bill" by, say, one-half, no one would doubt that it would be a great blessing for the country—(cheers). The Chairman advocated at some length the opening of museums and art galleries on Sunday afternoon, and said in conclusion that in looking over the report one cannot help being struck by the great number of active workers which the Society at this moment fortunately possesses. He could not speak in too high terms of the earnestness and devotion with which young men and young women are working in the various institutions connected with this Society. There are now considerably more than one hundred helpers engaged as Sunday-school teachers, provident visitors, and in the work of assisting at entertainments, conducting mothers' meetings and some half-a-dozen other agencies which are particularised in the report. Through the kindness of one of the most liberal and active friends of the mission Mr. Anderton for the last two summers has been at liberty to select from the poor in the streets and courts immediately surrounding this building about a dozen invalids, or people who are not able to take much exercise on foot, and send them for a couple of hours' drive into the country on a fine Sunday afternoon. They had lost the services of their late missionary, Mr. Solly, who sent in his resignation about Christmas last. The Committee under all the circumstances thought fit unanimously to accept it. That resignation took effect from the end of last month, so that Mr. Solly was then present rather in the character of the late

missionary, and he will receive in due course a vote of thanks and good wishes—(applause).

The Rev. CHARLES BEARD moved:—"That this Society begs to thank Mr. Solly for his interesting report, and in saying 'farewell' to him as its missionary to offer him its best wishes for his future prosperity. It would also convey to Mr. Anderton its highest appreciation of his services, and the fullest sympathy with him in his work." It has come to be a custom in connection with this Mission that the senior minister should move the first resolution, a custom which when it falls to my lot I always think would be more honoured in the breach than in the observance. The progress of time has unfortunately made me the senior minister in active service, though I am happy still to think that I am not the senior minister amongst us, regarded from another point of view; and I am sure nothing would give the subscribers so much satisfaction as for Mr. Thom to take his accustomed place on the platform and discharge the duties which I am about to discharge. We do not give up the hope that, on some future occasion, he may yet be able to testify to what I know to be his deep and unabated interest in the Society of which he is almost if not quite the only surviving founder—(applause). I can assure Mr. Solly that it is with very great regret that the committee think of the severance of the tie which has united them to him. But Mr. Solly informed us in the first instance—though the fact was not publicly made known—that he looked upon his settlement in Liverpool in connection with this Mission as in its essence a temporary one, and as affording him a phase and a sphere of ministerial experience which he could hardly go through elsewhere. And now, that the term of that experience has been reached, and he goes out to undertake ministerial duty of perhaps a less arduous, though I am sure not more rewarding kind, he is accompanied by our best wishes for his happiness and usefulness, and he will no doubt find that his experience here has really been a help to him—(applause). With regard to Mr. Anderton, who remains with us, what can I say except to exhort him to go on in the good course he has begun? for we all know that he gives the whole of his time and strength and energy to a work which he loves and in which he is successful. And although I could have wished that the task of conveying the sympathy of this Society to him had fallen perhaps into the hands of some well-known layman, and that there had been nothing in it whatever of a professional tone or tinge, yet I can say to him as I have said before to many of our missionaries, if I do not envy them their work I do at all events envy them the strength, the constancy, the patience with which from day to day and week to week they perform it—(applause). It is impossible to say anything really new about a work with the operation and details of which we are so thoroughly well acquainted. Sometimes we come here to testify our unabated faith in the purely moral and religious method of dealing with the great social problems of the time. We feel there is nothing like faith in the Son of God, faith in the Fatherly Providence of God, faith in human kindness and personal service to elevate the poor and degraded a little out of the mire and trouble of their lot, and in every variety of form we have, I think, expressed this simple conviction over and over again. But then again we turn round and look at the problem from the outside; we leave its spiritual conditions alone for a little while, and regard its external conditions; and we speak of such topics as the chairman has alluded to, the means of repressing drunkenness and introducing something like brightness and beauty into the homes and hearts of the poor; the establishment of parks and gardens, education, organs, museums, art galleries, and all the rest. When we speak of externals we are sometimes summarily reminded that this is not the kernel of the matter, which lies in the religious efficacy of missionary work, and when we dwell upon the religious efficacy of missionary work one is constantly apt to be pulled up and reminded of the necessary externals. At all events let us take these beautiful pictures, which take us so happily into an external nature quite different from anything to be seen in Beaufort-street—and which I am told on reliable authority, for I have not been able to see it, is putting forth a new and fresh beauty under the influence of kindly sun and genial rains—let us, I say, take these pictures as a proof that we include every side of Missionary work, and that whatever means are possible to raise our suffering fellow townsmen from the depth of their difficulty, those means we will endeavour to employ—(applause). One other remark I will make, and it is this: that I trust

our Missionaries here and elsewhere will learn one thing from the experience of that strange religious organisation which is now attracting so much attention, and exciting so much criticism, some of it of an extremely rough kind. I am very much struck by the way in which when they convert a drunkard or wake up an indifferent person they set those people immediately to work to convert or to awaken others, and not only is this good for the person so converted or waked up, but it adds enormously to the power and efficacy of that work. I have not a word to say—God forbid that I should—against any unselfish work which is done here and elsewhere by young people who belong to the educated classes. It is better for them to give than it can possibly be to receive. It is no more than their duty; but in the pleasure of working, as so many do here from day to day, and from week to week, with a good and a kind heart they find their reward. Nor is it easy to estimate the civilising and refining influence which a kindly young gentleman, or genuine young lady may exercise among boys and girls of a rougher type, though not less genuine, perhaps, in heart and mind. At the same time I am convinced the success of this Mission depends very largely upon the extent to which the missionaries are able to make their own material, and to find their own helpers, and discipline their own assistants out of the material at their disposal. There is a certain home feeling about this place which those who have been taught and ministered to here; they have its welfare at heart; and they know the way to the hearts of those who are like themselves. There is an infinite amount of kindness and goodwill among the very poor, and you often find it amongst those whose lot is otherwise wretched and degraded. A case not long since occurred in London that affected me very deeply indeed. A poor girl, who, as the phrase is, was "on the streets," was brought up before a police magistrate for abducting a child. At first sight everything seemed to be against her. She had taken away the child from the lodging where the mother had put it, and had removed it from the mother's care and taken it to herself. It turned out that the mother was everything a mother should not be; that the child was beaten, and starved, and half naked; and this poor creature of the streets had taken away the child and clothed it and fed it and nurtured it so that its own mother actually did not know it in its improved condition. She had spent upon it a perfect wealth of motherly love; and for that she was brought up before the magistrate. I am happy to think that this magistrate had more sense than some magistrates have, and he did not certainly punish the woman. He told her that she left the court "without any stain upon her character;" but I could not help thinking that that poor creature was just one of the sinners to whom Christ would have said, "Thy faith hath saved thee, go in peace"—(loud applause).

Mr. G. HOLT, in seconding the resolution, observed, that he might almost consider himself as the senior layman; for he had been present at these meetings since the foundation of the present building, and it was very satisfactory to him to see that it was still flourishing and carrying on its useful work, and that the same spirit was still abroad infusing earnestness and vigour into the various institutions of the Mission. He cordially supported the resolution, and begged to offer their warmest acknowledgments of Mr. Solly's services, and he hoped that prosperity would attend him elsewhere. He had also the heartiest appreciation of Mr. Anderton's labours; though he had not known him personally quite so well as he had done Mr. Solly; but they all felt the highest confidence in him—(applause).

The resolution was then put, and carried unanimously.

The Rev. H. SHAWN SOLLY said he could only thank the committee and the meeting for the kind expression of feeling they had just manifested. It was true that he had regarded his settlement there in the light of an experiment, and that he did hope to gather from it useful experience, and he believed this had been the case. He should never have ventured to undertake the responsibility had it not been for the unanimous advice received from his old friends Dr. Martineau, Mr. Gaskell, and others, all of whom strongly urged him to come there. He had certainly had one experience, viz.:—that week by week and year by year he had been able to take a deeper, a stronger, a more lasting interest in the actual work which the Mission was established to perform; and he would say to all the various helpers to whom Mr. Paget had referred, that it

would be only as time went on, only when they found a real friendship growing up between them and those whom they helped, that they would feel they were really doing the work successfully which they desired to do. It was true, as the Chairman had said, that the report contained no sensational announcement of success; but it was also true that it contained evidence of steady growth and more real and growing interest in that place amongst the poor of the district. He thought it was most important that some united action should be taken by those who did not feel themselves able to join in any of the existing temperance organisations of the country, especially by those who did not feel impelled to become total abstainers. He suggested that Christian temperance societies might be advantageously formed in connection with all Christian congregations and Missions, which should, by a variety of ways, and by pressing forward along all the lines in which temperance could be faced, seek to effectually cope with the evil. A great deal might be done, as was well known, by furnishing counter attractions, by establishing cocoa-rooms and clubs, by furnishing information in regard to the effects of drink both economically and physiologically, by training the young in bands of hope, as well as by the exertion on all occasions of private and individual influence. Mr. Solly at this point related an anecdote of a gentleman who, though himself not a teetotaler, had, by the constant influence of kindness and remonstrance, effectually cured his own coachman of drunkenness. He believed that the evils of intemperance would never be effectually opposed so long as the temperance movement was left only to one section of those who should be its supporters—(applause).

Mr. ANDERTON said he was very grateful for the kind words which had been said, and for the good wishes of the Committee. This Mission had done a splendid and good work during the long years it had been in existence, and he was sure that at the present moment there was as pressing, if not a more pressing, need for work like this than ever there was before. They wanted a little of the spirit which animated the "Salvation Army," and which would stimulate men and women to go out into the streets, if necessary, to be jeered and scoffed at, to perform the great work which this Mission was attempting to do. It was not enough to go to their churches and chapels every Sunday and join in singing hymns and listening to splendid sermons, and then to retire to their homes and leave the world to jog on as it always did. The people to whom this Mission ministered belonged just as much to the members of the various congregations as they did to the missionaries, and he appealed to them most earnestly not merely for the support of the purse but for the liberal support both of heart and hand in the actual work of the Mission itself—(applause).

The Rev. C. J. PERRY, secretary to the Committee, read the Committee's report.

Mr. W. B. BOWRING, treasurer, read the financial statement, which showed a balance in hand of £95 odd.

Mr. ALFRED BOOTH moved that the report of the Committee be received, and the treasurer's accounts passed. Mr. Booth thought that there ought to be no lack of hearty support to missions of this character, particularly as the body with which they were for the most part associated was not burdened by the support of foreign missions. He paid a hearty tribute to the zeal and earnestness which characterised the work of their missionaries, and said he had been much impressed by the pointed and clear way in which the duty of congregations had been touched upon by Mr. Anderton.

Mr. CHAS. W. JONES seconded the resolution in a speech of much force and humour. There were a great many helpers already, but if they had twice the number they could find work for them. Surely there were numbers of young people now-a-days who read the *Nineteenth Century* and other advanced works, and who had some "ideal" that they would like to live up to and like others to live up to. Well, they had only to come down to the Mission and they would find a grand starting point for all their philanthropic ideas. He reminded them of Du Maurier's æsthetic picture in *Punch*, where the wife was exhorting her husband to live up to a teapot. This was not a very lofty ideal, and yet they might find hundreds of people who had not even got that far, and whose tastes and habits might be operated upon with advantage—(cheers and laughter). Mr. Jones next spoke of the importance of presenting counter attractions of various kinds on Sunday afternoons, with a view to check the propensity to

idleness and drunkenness, which prevailed to such an extent amongst the poorer classes of the city.

The Rev. J. E. ODGERS proposed the Committee for the ensuing year, which would be under the presidency of Mr. Jones. Mr. Jones would thus have a good opportunity of introducing his ideal Sunday to them in some practical way. Whenever he came to the Mission, and whenever he heard details of the work of the missionaries, his faith revived, and his hope blossomed again; and the feeling which accumulated from time to time concerning the supremacy of evil, and the almost powerlessness of good, became dissipated, and a healthy glow seemed to call back to his mind the original Gospel promise. He constantly had in his mind the echo of one of the sermons of Dr. Martineau, when speaking of those who despair of humanity, and those who hope for humanity, and surely in the ears of those who gave in too soon, or too readily, to the cuckoo cry of modern pessimism; those words might be uttered once again (and he wished he could remember them more correctly), that "it is not those who are living in daily and hourly contact with the misery and degradation, the vices and the sorrows of the world, but it is the retired student in his chamber of meditation who talks the most fully and frequently of the defects, and shortcomings, and miseries which he criticises with a melancholy so profound." In the present day we had this tone pervading a great deal of our philosophy, which had found its acme in the dictum that this is the worst of all possible worlds, and that man is the worst thing in it. And from whose fertile brain was that theory born?—from that of a man who spent his time contending with actual evil? No; but from a man who was the *savant* of a *café*, Arthur Schopenhauer, the man who, with a tender melancholy, exaggerated the vices which he knew only by hearsay. It was from the work of endeavouring to seek and to save that which was lost, and to bring the misery of sin into the joy of obedience, it was from this surely that the corrective was to spring, and from the men who went about among the poor and degraded with the love of God in their hearts and the gospel of Christ on their lips that we were to get new courage and new spirit. Mr. Odgers then alluded to the remarks made by a lecturer in one of the London hospitals who had recently been invited to give an address at the Hall of Science, and who, speaking of the discussion which ensued, said the thing which struck him so keenly, and which he could never forget, was the intense depression with which the earnest secularists spoke of the absolute insuperability of the physical evils which oppressed us. He (Mr. Odgers) happened the other day to see a cutting from a Secularist paper, dealing with what was to be done with our "residuum"; the class that the School Boards cannot reach, and with whom our educational efforts absolutely fail; what was to be done with the "rough" and the "rowdy?" This writer said, "Set one half to fight the other half and then exterminate the remainder." That was the conclusion and result of a hopeless philosophy; a conclusion which the humblest Christian worker would scout and repudiate; and every hour of his work, every day of his life, every word of his earnest speech gave the lie to those words as being in any way a necessary conclusion from human experience—(applause). Their friends of the Salvation Army were in one way discovering that while there was life there was hope; that it was very hard to extirpate all sense of good, all thought of return to the Father's house from the soul of man, and that if only these feelings could be touched and awakened there was almost no limit to the power of rebound from excess, and sin, and vice. In other ways, ways more penetrating and quiet, their missionaries had gone about testifying that there was still for the returning prodigal an open home; and that, however men might drop from our code of virtue and respectability, they could not drop out of the everlasting arms; and so he came to these meetings humbly and gratefully year after year, and took fresh hope, and his belief in the actuality of the kingdom of God revived, and his trust in the efficacy of the human agencies which God blessed was renewed—(applause).

Dr. POLLARD, in seconding the resolution, recommended that if an opportunity occurred the names of a few additional ladies should be added to the Committee.

The Rev. S. FLETCHER WILLIAMS moved the resolution for the printing of the reports, accounts, and the Society's constitution, and the names of its supporters. Referring to visits he had himself paid to the Mission, Mr. Williams said that he had

always felt it inspiring to witness the sincerity and zeal, the holy faith and courage with which the missionaries pursued their work in the midst of so many discouraging circumstances. With regard to Mr. Solly, though they must all personally much regret to lose him, they must feel that he had spoken words and done kind and beneficent acts amongst the poor of that neighbourhood which would keep his memory very long and very dear in their minds. In conclusion, Mr. Williams said that he believed if they, as a body, only had the courage thus to attempt to influence the great unchristian mass of men around them they would do a vast amount of good, which at present was left undone—(applause).

The Rev. HENRY SOLLY (Croydon) said that he was glad to second anything which had been proposed by his very excellent old friend Mr. Fletcher Williams, whose admirable work at Newchurch he was well acquainted with twenty years ago. With regard to this Mission it was many years since he first became acquainted with it. He was present at the opening meeting with which that building was inaugurated, when his much esteemed brother-in-law, the Rev. Francis Bishop, was the missionary, and when the late Mr. William Rathbone, Mr. Thom, and other old friends of the Mission were present. He was delighted to hear all that had been said of the way in which Christian and generous-hearted people were bringing gladness and health into the hearts and homes of the poor, and that little experiment of giving drives to poor invalids seemed to him especially touching, and most admirably adapted to the purpose. He had often thought in connection with this subject of the story of the eastern potentate who was so dreaded in his own country, and yet was served with such extraordinary fidelity by his emissaries, who would penetrate into the most secret recesses of the dominions of other potentates and stab them to the heart. It was a matter of the most intense curiosity to a travelled Englishman why this "old man of the mountains," as he was called, who was so much dreaded, was also so well served; and the Englishman, determined to find it out, paid him a visit, and obtained his confidence. The oriental chief took him to a place where a sentry was standing, and said to the sentry, "stab thyself to the heart." The man drew his dagger and dropped dead. They ascended to the highest pinnacle of the palace, and there was another sentry, to whom the chief said, "Throw thyself down," and immediately the man was a quivering corpse below. When the Englishman learnt the secret it was something like this; that these various young men were at first placed in a tent where they were drugged with a particular herb, and in that state of insensibility they were conveyed to an enchanted garden, where they were surrounded by all the pleasures and indulgences which the Mohammedan Paradise promised. After remaining there for a week or a fortnight they were again drugged and brought out to the world, and thenceforward they lived constantly under the thought that death to them would be but the passport to such a Paradise. Now if we, under the influence of an incomparably nobler and purer religion, could only fill the minds of the poor with a sense of the holiness and purity and mercy which God is preparing for them, if those who have the means and the power of giving happiness and health would only strive to fill them with some consciousness of what life and holiness will do, we should find a far larger number of devoted adherents to the Lord Jesus Christ, not from the selfish desire to obtain happiness hereafter, but because the happiness given on earth had been some revelation of Him who was preparing a higher and holier life for them in Heaven. He had much pleasure in wishing God-speed to the Mission—(applause).

Mr. RICHARD ROBINSON moved a resolution of thanks to the Chairman for his services to the Society, and for his presidency that evening.

Mr. PAGET made a brief reply, observing that he thought they had had an excellent meeting, notwithstanding the great attractions of the past week.

This closed the proceedings.

THE UNITARIAN ANNIVERSARIES, BELFAST.

The fifty-first anniversary of the Unitarian Society of Belfast has just been celebrated. The preacher of the year was the Rev. C. C. COE, F.R.G.S., of Bolton, who preached admirable and eloquent sermons morning and evening in the Church of the Second Congregation (the Rev. J. C. Street's), Belfast, and in the afternoon in the church at Moneyrea. In both places he was heard with great atten-

tion and delight, and collections were made on behalf of the funds of the Society. In Belfast the amount collected was nearly £35, and in Moneyrea upwards of £6. The Moneyrea friends also doubled their individual subscriptions to the Society.

Mr. Ullathorne preached at Carrickfergus on the same day for the Society, and a satisfactory collection was made, while the congregation at Killinchy had already sent as a contribution £1 10s. in aid of the funds. Other churches in sympathy also called attention to the anniversary.

THE SUNDAY SCHOOL SOCIETY.

On Tuesday morning, April 25, the annual breakfast of the members of this society was held in the Castle Café, Donegall-place. There was a large attendance, and the chair was occupied by Mr. HUGH HYNDMAN, LL.D. There were also present the Revs. C. C. COE, F.R.G.S., Bolton; A. Webster, Glasgow; J. C. Street, Belfast; Harold Rylett, Moneyrea; R. R. Dunne, J. J. Wright, Mount-pottinger; J. Cooper, Dr. Ritchie, J.P., Belfast; and Messrs. C. J. G. Eiloart, London; Frederick Allen, London; J. M. Darbishire, Thomas McClelland, J.P.; John Ritchie, James Campbell, R. M'Calmont, F.C.S.; Herbert Darbishire, T. Stronge, T. Ritchie, D. W. Moore, J. W. Bennett, G. Fisher, and a large number of ladies.

After breakfast,

The CHAIRMAN said the first business he had to ask them to proceed with was to welcome the friends who had come from a distance—from England and from Scotland—to express their sympathy, and to help them with the work which they have got to do in this part of the world. He was sure they would be gratified by the large attendance there that morning, especially when they considered that there were a great many difficulties in the way of people attending, because business and household duties would keep many of them away. On the whole, however, he thought they might congratulate themselves on the fact that they were advancing, and that they had something to work upon in the direction in which they were desirous of moving. He regretted to see the absence of some members of the church in Belfast, for he would like to see them taking part in their work the same as in other parts of the country, and he especially wished that some of their Belfast brethren had witnessed the great meeting in Liverpool which he attended the other day, where they all held their own individual opinions on various religious points, but where they all met together and worked pleasantly for the general good—(applause). He thought it was a pity they could not carry that spirit out more fully in Ireland. He was very glad indeed to welcome four gentlemen who were with them—three from England and one from Scotland, who had come across the water to show how much interest they and their friends were taking in their affairs in Ireland, and he hoped they would be able to give them some encouragement and some suggestions in the work they were doing or striving to do, and return to their own country without being obliged to give a doleful view of the position of the Church in Ireland. Regarding Sunday-schools, he looked upon them as one of the principal and most efficient means of promoting the views which they held, and therefore it behoved them as much as possible to develop and enlarge their Sunday-schools. In their school in Hopeton-street he was convinced they were doing a large amount of good work, and it certainly was necessary that their youth should be brought up and trained in the proper path which they should follow through life.

Mr. THOS. McCLELLAND, J.P., moved:—"That we extend to the representatives of kindred Associations who have honoured our anniversary with their presence a hearty welcome, and through them we would convey to the Associations they represent our cordial sympathy and good-will." They were in the habit of hearing very good sermons in Belfast, but he would say that he never heard anything more delightful, or any sermons he more enjoyed, than that preached by Mr. Coe on Sunday last. The other gentlemen had been here on several previous occasions, and to them all he was sure they would all extend a hearty welcome.

Mr. J. M. DARBISHIRE seconded the resolution, which was unanimously adopted.

Mr. FREDERICK ALLEN, the representative of the Sunday School Association of London, assured the meeting of the warm sympathy of the people of his society in London with the work in which they were engaged in Belfast, both in the Church and in their Sunday-schools, and he trusted they would always be found willing to support them in any work which they might undertake in Belfast.

Mr. C. J. G. EILOART, London, as the representative of the British and Foreign Association, responded, and he was followed by the Rev. C. C. COE, of Bolton, and the Rev. A. WEBSTER, of Glasgow.

The Rev. J. J. WRIGHT, of Mountpottinger, then read an interesting paper on "Sunday School Libraries," and was heartily thanked for it by the meeting, on the motion of the Rev. HAROLD RYLETT, seconded by Mr. GEO. FISHER. There was a very general desire expressed that an opportunity should be made at an early day for the full discussion of the paper, as it raised many points of interest in regard to the subject of literature for the young.

A cordial vote of thanks was given to Dr. HYNDMAN, on the motion of JOHN RITCHIE, Esq., seconded by the Rev. J. C. STREET. Dr. HYNDMAN having suitably responded, the pleasant proceedings terminated a little after noon.

ANNUAL PUBLIC MEETING.

In the evening the annual meeting of the Belfast Unitarian Society and Northern Sunday School Association was held in the Lecture Hall, Rosemary-street, under the presidency of Mr. T. McCLELLAND, J.P. There was a good attendance.

The CHAIRMAN said he found the society during his year of office held fourteen meetings, and he had been present assisting at thirteen of these meetings. The society suffered to some extent by what they all so much regretted—the illness and absence for seven months of one of the secretaries, Rev. J. C. Street; but notwithstanding that, he was happy to be enabled to announce that financially they were in a sound and satisfactory condition, and the sales at the depository exceeded those of any previous year. For this state of affairs at the depository they were much indebted to Miss Dickson, who had discharged her duties with extreme faithfulness, and with a courtesy and kindness approved by all—(applause).

ANNUAL REPORT.

The SECRETARY (Mr. R. M'Calmont) then submitted the annual report.

"Though the year has been marked by a good deal of disorganisation in the work of the society, owing to the protracted illness and absence of one of your Secretaries, the Rev. J. C. Street, and the frequent absence from home of his colleague, Mr. R. M'Calmont, on the whole the society has suffered no great injury, but has gone steadily on in its useful and silent way. The Jubilee meetings were eminently successful, and their influence for good will long be felt in this community. The sales at the depository reached in 1880 the unprecedentedly large sum of £275 14s. 2½d. The same high figure has been maintained in 1881—the sales amounting to £278 12s. 11½d. The number of books sold during the year was 3,131, while large numbers of useful and valuable tracts were sold and given away. Miss Dickson has continued to discharge her duties as agent to the society with great faithfulness and success. The society was represented at the meetings of the British and Foreign Unitarian Association, the Sunday School Association, the Scottish Unitarian Association, and the Manchester Sunday School Association, by the Rev. J. J. Wright, George Fisher, Esq., and R. M'Calmont, Esq., respectively, and received a cordial welcome. Only one Sunday-school conference was held during the year, when the Rev. J. A. Kelly read a paper on 'Our duty to our young people.' The report concluded as follows:—"It is sometimes asked whether, in these days, there is really any need for the maintenance of a Unitarian Depository. Your committee are convinced there is great need. Nowhere else can the broad literature of the age on matters of religious thought and life be so readily and so surely obtained; and certainly nowhere else can it be set before the eyes of the people that they may see it and judge for themselves. Your depository has no *Index Expurgatorius*. Whatever books bearing on any aspect of religious thought are sought for can be procured in your depository, if anywhere. Your committee do not sit as censors, nor decide by vote as to the suitability of any book for sale. The buyer is the judge. But your committee from time to time call attention to books they think specially worthy of attention, and so influence, as well as they legitimately can, the reading and thinking of the public. Your committee express the conviction that the full daylight of religious freedom and truth is still far in the distance, and that their own work and that of their successors for many years to come will be performed amid the deep shadows of ancient and vast superstitions, but that the brighter day will dawn and the perfect light appear. Meanwhile, the duty of all

brave and true souls is to stand shoulder to shoulder for the right, to testify to the truth they have learned, to seek reverently for more manifestations of the Spirit of God, to guard valiantly their birth-right of spiritual and mental liberty, and to work and pray for the coming of that true light which will 'shine more and more unto the perfect day.'"

Mr. DARRISHIRE moved and Mr. JOHN F. MULLIGAN seconded the adoption of the report, which was carried by acclamation.

Mr. HERBERT DARRISHIRE then moved that the cordial thanks of the meeting be given to the Rev. C. C. Coe for his kindness in preaching the annual sermons. The speaker passed a warm eulogium upon Mr. Coe for his admirable pulpit ministrations, and the good which had resulted therefrom.

Mr. DAVID M'MASTER, Moneyrea, seconded, remarking that the congregation with which he was more immediately connected was under deep obligations to the secretary of that society for the arrangements he had made for affording them an opportunity and privilege of hearing Mr. Coe in Moneyrea Church. He could scarcely express their thanks to Mr. Coe for his kindness in coming out to see them, which he had done at great personal inconvenience. He thought that a great amount of good had been done.

Mr. COE said he had come from a remarkable religious conference in order to be with them that evening. He felt that the meetings which were held in Liverpool a few days since must strengthen their hands here in the difficult task they had to perform, perhaps more than anything that could have taken place. The result of the meetings demonstrated this truth, that people who held diverse opinions on theological matters could come together, and be deeply and profoundly moved in spite of the existence of such differences. Referring to his recent visit to Moneyrea, the speaker said he was glad to have read the report of the proceedings in connection with Moneyrea congregation. He was pleased to learn of the good harmony that subsisted between the pastor and people. He had known something of Mr. Rylett in England; but when he had accepted an invitation to preach at Moneyrea he did not quite realise what it meant or where it was. He was pleased indeed to be present with that congregation, which he found to be large and influential, and he believed there was material there for great success in the future—(applause).

The Rev. J. C. STREET then moved:—"That we rejoice in the gradual enlightenment of the age in matters appertaining to religion, the softening and dissolution of the rigid dogmas of the past, the gradual spread of nobler views of the character of God, and the recognition of personal righteousness as the basis of spiritual communion." He said that all those whose eyes had been opened would have seen through all their literature and in all the public utterances of their public men that there had been a rapid and wonderful development in matters appertaining to religion during the last few years. They would observe there had been a gradual softening of those hard and rigid dogmas which had so long painfully separated men in matters of religion, and put churches into hostile camps, as if they had to fight each other to the death. They would also observe permeating literature and many phases of the human life, an advancing recognition of the spiritual relationship of the world to the living God, who cared for all His children, leading them according to His own ways closer and closer to Himself. They would also have observed throughout all the world there was a greater recognition of the fact that the basis of their union was not the speculative opinions which they were so eager to make known one to another, but the personal righteousness—the personal goodness—which they manifested in their characters, and which they tried to develop in their children.

Dr. GARDNER (Downpatrick) seconded the resolution, which was supported by Mr. EILOART, Mr. F. ALLEN, and Mr. A. WEBSTER.

The office-bearers were then elected.

The Rev. HAROLD RYLETT moved the following resolution:—"That we offer to all workers in, and friends of, Sunday-schools, our deepest sympathy, and we cordially wish them God-speed in all their efforts to develop the religious life of the young."

The Rev. J. J. WRIGHT seconded and Mr. ALLEN supported the resolution, which was carried.

After a vote of thanks to Mr. Thomas McClelland for his kindness in presiding at the meeting, and for his services during the year as president of the society, the proceedings terminated.

TESTIMONIAL TO THE REV. J. MODEN.

On Thursday week several inhabitants of Ashford, Kent, met together at the Saracen's Head Hotel to present a testimonial to the Rev. J. Moden, in testimony of their appreciation of his public and private character during his residence in Ashford. The testimonial consisted of a very handsome clock in black marble with red marble pillars, bronze statuettes of Shakespeare and Milton, and two handsome marble tazzas to match the clock. On a plate on the clock was inscribed, "Presented to the Rev. J. Moden, in recognition of his public services at Ashford, by the Chairman of the Local Board and a number of leading inhabitants of the town, April 27, 1882."

Mr. Bugler said that Mr. Moden came to Ashford not many years ago a perfect stranger. He had been a genial and kind friend, and a man that had endeavoured to do his duty. Although they could not agree in his theological views, yet he had dealt with religious questions in such a way that they could but respect him very much indeed—(applause). The testimonial had been subscribed for by some fifty or more individuals, who were desirous of showing the respect in which they held Mr. Moden, and he (Mr. Bugler) most sincerely wished him happiness and prosperity, and that, wherever he might be placed in the future, he would meet with as many or more friends, and as sincere, as he had made at Ashford—(applause).

Mr. EDWARDS bore testimony to the aid which Mr. Moden had rendered at the meetings of the Gardeners' Society, the Fire Brigade, and other local institutions, and his general usefulness.

Mr. E. CHAPMAN spoke to the same effect.

Mr. E. W. THURSTON said that if any one deserved recognition for the services he had rendered during a short stay in the town it was Mr. Moden. He had known Mr. Moden at home and abroad, and wherever he had seen him his estimation of him had always been that of a thoroughly conscientious member of the profession to which he belonged, preaching and practising that which he believed to be right. As a public man, Mr. Moden had endeavoured to do his duty to the best of his ability; and he (Mr. Thurston) hoped that he and Mrs. Moden would live many years in Leicester in the enjoyment of happiness and prosperity.

Mr. SPAIN bore testimony to the kindness Mr. Moden had always shown to the poor; he heard of it on all sides, and especially from the poor themselves. Whenever any good deed was to be done he had always been foremost in giving time and trouble to forward it. He (Mr. Spain) knew that throughout the town Mr. Moden had earned the respect of all—(applause). He was only sorry that Mr. Moden's religious efforts had not been better appreciated, but he knew that Mr. Moden had induced people to attend his church who were not in the habit of going to any place of worship at all, and that was the class of ministers who were wanted. Then, as to the School Board, Mr. Moden gave a great deal of attention to it in the first three years after its formation, and he brought a great deal of knowledge of school board matters, acquired elsewhere, to bear on the business here.

Mr. WILKINSON remarked that he was one of those who, in a religious sense, Mr. Moden picked out of the gutter. He was brought up a strict Churchman; but when he grew older he could not subscribe to the doctrines preached there, the result being that for twenty-two years he never went to a place of worship at all. But when he heard Mr. Moden he found doctrines preached in unison with his own ideas, and a channel that he must follow. As to Mr. Moden's public services, there was no doubt he had been very active and done all the good he could.

Mr. Moden said he had often felt the kindness of the people of Ashford, and now he had come there to receive this handsome testimonial his feelings were too deep for words. It would not have required anything of that sort to remind him of the many pleasant hours he had spent with Ashford people; but of course such artistic objects as these would tend to bring before one's eyes the remembrance of them. He noticed that most of those who had joined in this gift held religious views not in unison with his own, and expressed his gratification in finding that they could sink their denominational differences and join in this kindness towards him—(applause). He had been exceedingly anxious that they might all be reconciled in one common Christian brotherhood, in spite of their religious differences. They must not confound the moral level of righteous purpose, social activity, and spiritual life with the religious forms and

opinions which persons might hold in connection with them. This principle was not much accepted in this locality, hence he had not been able to do all the good he could have wished; they would not accept his services, but had regarded him as a heretic and had held aloof from him. He did not think he had one single thing to regret in regard to his connection with the School Board; he observed courtesy at all times to his colleagues, and endeavoured to do his duty to his constituents, never being absent from a single meeting, except when he was away for a short time for a holiday, and he thought his name was written rather largely on the handsome and commodious school buildings. Mr. Moden also alluded to the movements he had endeavoured to start for the incorporation of Ashford, for the embellishment of the principal streets by planting trees, his work in connection with the suppers for the poor, the penny reading entertainments, and the debating society, and spoke hopefully of his prospects in Leicester, observing that the men who had made their way in Leicester did not appear to be so estranged from their fellows as some of the successful men dwelling in other towns were: there was a hearty good feeling pervading them which augured well for the moral health of the place, and he concluded by again thanking all most heartily for their kindness.

A vote of thanks to Mr. Bugler for presiding, and to Mr. Wilkinson for the trouble he had taken in connection with the matter, ended the proceedings.

The Liberal Pulpit.

CHARLES DARWIN—IN MEMORIAM.
BY WILLIAM BINNS.

Old in years and possessed of world-wide fame Charles Darwin has just passed away. They buried him in Westminster Abbey, close by where Newton is buried. The Abbey is a fitting tomb, and the neighbourhood of Newton is the place of all others most suitable. Side by side moulder the bodies of the interpreters of the heavens and of the laws of the development of life on earth, while the mighty minds which once tenanted the bodies pursue their education for ever in ever-changing spheres.

It is twenty two years since Darwin startled the world of science with "The Origin of Species," and struck the theological world with dismay. Loud and long were the cries of anger on all sides, and these were loudest and longest where the new doctrine was least understood. Charlatan, Materialist, Atheist, were the names freely bestowed on him. They were all lies; for so far from being a charlatan, Darwin was a model of a scientific worker; so far from being a Materialist, he always recognised intelligence at the root of matter; and, so far from being an Atheist, he almost went out of his way to repudiate sympathy with that dreariest of the aberrations of humanity. Soon, very soon, the scientific world recovered from the shock that startled it. Last year Professor Huxley delivered a lecture on the coming of age of "The Origin of Species," and when it came of age there was hardly a man of note, or a man competent to form an opinion in Europe or America, who did not agree with its main principles. Here and there, no doubt, some of the older naturalists remained unconvinced; but even they modified many of their former views. Certainly the doctrine had no longer any thorough-going opponents, and its critics treated it with profound respect, and only professed to be waiting for more proofs. The theological world was slower in coming round, for it was more ignorant of the matters in dispute, and laid down the law with an arrogance proportioned to its ignorance. But by degrees it ceased to snarl, and grew into believing that perhaps the new ideas might serve to prop up the tottering walls of the old system.

A dozen years after the publication of "The Origin of Species," and when the wildness of the storm was dying away, "The Descent of Man" appeared, and the storm began to rage anew and with greater fury than ever. There was no sound reason why this should be the case. "The Descent of Man" only applied in one special instance the principles which had been already elaborated and fairly proved in "The Origin of Species." But, somehow, people seem to like to keep some one corner dark and hidden away from the sunshine, and they retreat

into this, and refuse to let the daylight enter there, although they admit it everywhere else. Man was the dark corner they wanted to keep, and they struggled hard against illumination with a devotion worthy of a better cause. But at length they surrendered this last stronghold, the flag of science waved from its summits, and the flag of superstition was hauled down, and religion, which was expected to perish when the stronghold changed masters, renewed its life, and is now more vigorous than ever.

Darwin has revolutionised scientific thinking in the department of living creatures. With him there has begun a fresh epoch. The books of five-and-twenty years ago serve our purposes no longer. We have a new nomenclature. The struggle for existence, the survival of the fittest, environment and evolution, have taken the place of older phrases, and by their means we are able to explain a host of facts which under the previous dispensation we were obliged to leave in mystery, or expected to explain by a particular interposition of Providence. Mr. Fishe in America, Mr. Herbert Spencer in England, and Professor Haeckel in Germany, have all made great use of Darwin's hypothesis, and have pushed it to conclusions which may or may not be correct, but for which, whether correct or not, he must not be held responsible, as he has not drawn the conclusions himself. Darwinism proper keeps within moderate limits. Darwin does not venture to tell how the universe comes into existence, and he builds it up from a protoplasmic cell, as Mr. Herbert Spencer does, with a sublime daring that shrinks from nothing. Nor does he empty the vials of his wrath on other thinkers, and maintain a running fire against religious beliefs, as Professor Haeckel does, with the audacity of a man who seems to fancy that he alone is wise, and that all who differ from him are fools or knaves. Darwin deals with facts that he has accumulated or personally observed, and modestly suggests a probable interpretation of them, while he is invariably reverent in the presence of primary religious ideas, and even behaves courteously towards dogmas in which he has no belief.

The old idea of the origin of various species, an idea entertained alike by the bulk of scientific men and by theologians, was this—God created them independently. At the fiat of His word there sprang into being a pair of each sort. Whenever a new species appeared, it appeared through the direct fresh activity of God. The species did not run into one another; they were all distinct. God made them all complete to start with, out of the dust, or out of nothing, and there was an end of it. He never let one species grow out of another. When we come up to man the process of a new creation was again repeated. An impassable gulf separates one species of the animal kingdom from another, and separates man from all the rest. In this day there is a particular act of God to originate all the vegetable varieties, and the varieties of insects, fishes, birds, and animals. He begins *de novo* each time, and never uses up the old material or modifies the old organism to serve new ends. Another variety of butterfly requires another direct personal creation by God. Now, the species, as naturalists has been wont to reckon them, are hundreds of thousands in number. This idea of origin seems to be that entertained by the author of Genesis ch. 1., and therefore theologians clung to it. The problem was mysterious, and has been little investigated, and, therefore, men of science generally fell into much the same way of thinking as the theologians. They might not be so crass as the bulk of the theologians in their anthropomorphic conceptions of the nature of the act of God in creating. Still, in the main, they were quite as confident that species were distinct. Here and there a naturalist of a more speculative turn of mind, and at distant intervals, allowed for the influence of natural causes in modifying species, and suggested that within certain limits one species might be varied into another. And there was a strong tendency to reduce the number of independent species as far as possible. Lamarck theorised on the subject at large, and so did the author of "Vestiges of the Natural History of Creation," popularly supposed to be Robert Chambers. But in these guesses there was little system, and no intelligible process was presented.

It was reserved to Darwin to frame a theory of a higher order. He had long noticed that

plants and animals often produced offspring that slightly varied from the parent stock, and sometimes largely varied. They did this in a state of wild nature. He had noticed, too, that gardeners and breeders were able to take advantage of these natural variations, and so by degrees produce something very different—so different that, if we did not know how it had been produced, we should call it a distinct species. He studied pigeons, and saw how all the different sorts, differing so widely, were descendants of the common rock pigeon. Finally, his hypothesis took this shape. Without going back to the very beginning of life in the mere aggregation of cells, he supposed a number of primitive forms of a rude type, yet containing the possibilities of higher forms under the influence of favourable circumstances. Every creature produces offspring so numerous that the larger number must quickly perish. Otherwise the earth would soon not have space enough for the offspring of any one. Where there are the means of life only for a certain number, then there is what he calls a struggle for existence, the weaker members are killed off, and the stronger survive. This he calls the survival of the fittest. There are born some varieties of creatures with some peculiarity that enables them say to catch their prey more readily than others. This is an advantage, and they live when others die. They pair, the process goes on for many generations, and ultimately we get a new species. This natural selection, or survival of the fittest, is assisted again by the fact that the strongest males are most likely to get mates and produce offspring. The weak ones die childless bachelors, both because their stronger companions beat them in combat for the female, and because the female has an eye for beauty and utility, and does not take to them. In this way, always bearing in mind that time is of no account, for we can draw upon it illimitably, the primitive forms with which we began millions of years ago have produced—by means of the survival of the fittest in the struggle for existence, by adaptation to their environment, and by sexual selection on the part of the females of the finest males for partners—the various species that now exist. There has been no great leap or break in the continuity. Imperceptible gradation from one form to another has been the steady order of nature. The same process was pursued with respect to man. Before there were men there were beings who were half-human. These half-human beings were the natural variations of apes. Men are natural variations of these half-human beings. Our immediate ancestors were hairy, with long ears, tails, and of arboreal habits. I mean immediate in physiological order. History knows nothing about them. Human varieties once originating out of this half-human stock, they survived and gained masterdom. They had stronger social instincts. They had a rude language which grew, a rude tendency to civilisation which grew, a rude tendency to religious beliefs which grew, a rude tendency to morality which grew. And so we finally arrive at the men of our own era, the heirs of all the ages who stand in the foremost files of time.

This hypothesis has many difficulties, and he states them with admirable fairness, and frankly admits that the hypothesis cannot be proved. But he holds that it rests on an enormous basis of facts, and gives a better explanation of how the existing state of things may have come about than any other hypothesis gives. Science now echoes his verdict, and says the reality is beyond knowledge, but this is the most probable account of how it has all been. It is not Biblical. It cannot be harmonised either with creation in six days, or Adam and Eve, or Noah's ark, or the common notions concerning the Fall and Redemption of man. But if these Hebrew and Christian ideas be subordinated to larger and undogmatic views of religion, we shall find Darwinism essentially religious. The position takes a Creative Intelligence at the root of all; he holds the moral law and the religious sentiment to be the ripest flowers of many stages of evolution through which life has passed; he points out that the story is a story of progress, and encourages the hopes that higher stages still will follow; there has been no fall; the first step was upward, and the ascent has been constant. If this has been the method of nature, we must also call it the expression of the will of God;

and we must so reform our Biblical criticism, and our anthropomorphic conceptions of design, as to bring them into harmony with the facts of the case. Any way, in the struggle for existence religion will eventually survive.

Obituary.

RALPH WALDO EMERSON.

We announced the death of Mr. Emerson in our last impression. He was buried on Sunday last near his friend Hawthorne, in the Sleepy Hollow Cemetery, close to his late home at Concord. We now subjoin the admirable memoir from the *Daily News* :—

Though nearly seventy-nine years of age, and though his memory had for some years been failing, Mr. Emerson's general health had been so good that the announcement of his severe illness was a surprise. His philosophy had always included a practical as well as theoretical worship of health; and it is doubtful if he who in early life wrote, "Give me health and a day, and I will make the pomp of emperors ridiculous," had for forty years lost a day by illness up to the severe shock suffered ten years ago by the burning of his house. A brief tour in Europe appeared to have entirely restored him; but gradually it was found that his memory for the names of persons and things was slowly deteriorating. At the funeral of Longfellow he seemed to be at a loss to know the cause of the agitation and sorrow before him. His attractiveness to every word addressed to him had become of almost painful intensity, showing his struggle to overcome this invisible power which was drawing him farther and farther away from the circle of loving faces around him. But he continued his walks amid the familiar woods and fields around Concord, and in these scenes and solitudes his face is said to have been radiant with happiness.

Ralph Waldo Emerson was born May 25, 1803, in Boston, of a family variously distinguished in the colonial and modern history of New England. His father, a celebrated scholar and divine of the early Unitarian movement, died while Ralph, second of five sons, was yet a child. He was sent to the Latin School, as it was called, in Boston, and excelled in classical languages and studies. He entered Harvard University at fourteen years of age, and during his college life was remarkable for his fine translations from classical authors, his enthusiasm for Shakespeare and old English literature generally, and his refined elocution. Brought up under the auspices of such orators as the Rev. Edward Everett, then Professor of Greek at Harvard, and Dr. Channing, whose church the family attended, there was every prospect that young Emerson would become a shining light in the ministry, a profession that had become traditional in the family. After graduating he taught for a time, and then began the study of theology. It is probable that when the story of Emerson's life is written it will appear that his becoming a Unitarian preacher was due to influences other than the suggestions of his own genius. At any rate the study of theology does not seem to have agreed with his health, and he passed the first winter (1826-7) after his "approbation" in the south. At this period he wrote a good deal of poetry. In January, 1829, he was installed as pastor of a large and fashionable Unitarian congregation in Boston, a connection which continued to the autumn of 1832, when he resigned his pulpit on account of having adopted views of the sacraments resembling those of the Quakers. This pastoral work of Emerson, which lasted less than three years, and was never resumed elsewhere, made an important page in the religious history of Boston. For one thing, he was the first to open his church for anti-slavery lectures, a thing that even Dr. Channing had never ventured. Though only twenty-six years at his installation his preaching made a profound impression, and he was made chaplain of the Massachusetts Legislature. He entered with zeal on the philanthropic and educational work of Boston, and was regarded as judicious and practical beyond his years. Soon after Emerson's connection with the Boston church he had married Miss Ellen Tucker, to whom as "Ellen, at the South," one of his sweetest poems is addressed, beginning:

The green grass is bowing,
The morning wind is in it;
'Tis a tune worth thy knowing
Though it change every minute.

'Tis a tune of the spring;
Every year plays it over
To the robin on the wing,
And to the pausing lever.

She died, however, early in 1832. It was therefore from the shadow of a great sorrow that Emerson sought to escape by his first journey to Europe, which occurred in the following year. It was then that he made his pilgrimages to Coleridge, Wordsworth, and Carlyle, described with so much spirit in "English Traits," certainly one of the ablest and most entertaining books ever written about this country. How thoroughly Carlyle appreciated this visit is shown by a note concerning it quoted in Mr. Froude's recent work. The friendship formed between these two men at Craigenputtock lasted during their lives, a fact not a little remarkable when it is considered how diametrically divergent their views became as time wore on. There is an unpublished legend that on the one evening passed at Craigenputtock by Emerson in 1833, Carlyle gave him a pipe, and, taking one himself, the two sat silent until eleven o'clock, then parted, shaking hands, with congratulations on the pleasant evening they had enjoyed. It would seem, however, that there was a great deal of conversation on that occasion, though it is probable that Carlyle did not recognise the man before him so fully as he himself was recognised by Emerson. It appears, indeed, that the Boston scholar had been very eagerly studying Carlyle's "Signs of the Time," "Characteristics," and other early contributions to the Reviews, and that these may have had something to do with that discontent with pastoral offices which led to his withdrawal from the ministry. Emerson found Carlyle rather contemptuous towards Unitarianism, and Coleridge claiming that his previous heresy while he was a Unitarian had only expanded in his Trinitarianism. "If," he said to Emerson, "you should insist on your faith here in England, and I on mine, mine would be the hotter side of the faggot." Wordsworth gave the young Bostonian much advice upon his duties as an American citizen. On the whole, however, the amount of help and light which Emerson received from these several shrines was quite measurable, and he had learned much about that "self reliance," of which he afterwards wrote so finely. The only public appearance which Emerson made in England on his first visit was in the Unitarian pulpit in Edinburgh, now occupied by the Rev. Robert Drummond. On his return to America he declined all inducements to take charge of a congregation, though he still occasionally preached. An eminent journalist, Charles Congdon, of the *New York Tribune*, in Reminiscences published a few days ago, describes Emerson's visit to New Bedford. "One day there came into our pulpit the most gracious of mortals, with a face all benignity, who gave out the first hymn, and made the first prayer as an angel might have read and prayed. Our choir was a pretty good one, but the best was coarse and discordant after Emerson's voice. I remember of the sermon only that it had an indefinite charm of simplicity and wisdom, with occasional illustrations from nature, which were about the most delicate and dainty things of the kind which I had ever heard."

The same writer remembers certain lectures given about that time at New Bedford so "enchanting" that, he says, "I have hungered to see them in print, and have thought of the evenings on which they were delivered as true 'Arabian Nights.'" Emerson, in 1834, was evidently desirous of transferring his work from the pulpit to the "platform," which was beginning to be represented by mechanics' and other institutes. Many of the lectures of these years have never been published. His subjects were chiefly from English biography and literature. In September, 1835, he married Lydia Jackson, of Plymouth, Massachusetts, and immediately went to reside in the house at Concord where the rest of his life was passed. Concord had been the home of his ancestors. Celebrated in American annals as the place where the first resistance was offered to British arms in the War of Independence, that town has now gained a happier fame as the home of the thinker who has won English homage for the best fruits of independence. It is probable that in no two American homes have more Englishmen received hospitality than in that which has made Concord famous, and in Craigie House, once Washington's headquarters, whence came Longfellow's hymns of humanity and peace to conquer the hearts of our English people. For some time previous to his marriage Emerson had resided with a relative, Dr. Ripley, in the "Old Manse," at Concord, which has been made famous by

Hawthorne's volume of sketches, "Moses from an Old Manse." There Emerson wrote his small volume, entitled "Nature," published in 1836. The poetic elevation of this essay was generally admired, and its charm of style admitted, but it was to take some time yet before the busy matter-of-fact citizens of America could comprehend this auroral flame of idealism. In the same year Emerson edited "Sartor Resartus," compiled by his friend, Dr. Le Baron Russell, from "Fraser," this American edition being the first appearance of any volume by Carlyle. Emerson's lectures, and his transcendental essay "Nature," had prepared Carlyle's audience in America. Carlyle also had the advantage of an optimistic interpreter able to utilise the quickening breath of his stormy genius, while turning aside with the providence of Franklin's rod any dangerous thunderbolt. Carlyle was warmly invited to visit America; but, as he could not do that, he seems to have been read there through Emersonian eyes, and his teachings hopelessly turned to the service of those "nigger emancipation" and other contemporary "gospels" which he so berated.

What has been known as New England "Transcendentalism" alarmed theologians of all schools in that region, and more especially those of Harvard University, who inherited the responsibility of having led the people away from the ancient standards of orthodoxy. This alarm took the form of certain manifestoes from the Unitarian doctors of Divinity College after a famous pantheistic address given by Emerson before the graduating class of that college in 1838. But it did not require more time than it did in the case of Darwin's generalisation to pass from the era of anathemas to that of homage. It is probable that at any time within the past twenty years the majority of thoughtful Americans would have pointed to Ralph Waldo Emerson as the man who had done more than any other to rekindle the religious life of his country, whose chief sign of activity was in the reaction against the relics of a Puritanism long discredited. Emerson's works were first introduced into this country in 1841, with an introduction by Carlyle, in which he said:

The name of Ralph Waldo Emerson is not entirely new in England; distinguished travellers bring us tidings of such a man; fractions of his writings have found their way into the hands of the curious here; fitful hints that there is, in New England, some spiritual notability called Emerson, glide through reviews and magazines. Whether these hints were true or not true, readers are now to judge for themselves a little better. Emerson's writings and speakings amount to something; and yet, hitherto, as seems to me, this Emerson is perhaps far less notable for what he has spoken or done than for the many things he has not spoken, and has forborne to do. With uncommon interest I have learned that this, and in such a never-resting, locomotive country, too, is one of these rare men, who have withal the invaluable talent of sitting still! That an educated man, of good gifts and opportunities, after looking at the public arena, and even trying, not with ill success, what its tasks and its prizes might amount to, should retire for long years into rustic obscurity, and, amid the all-pervading jingle of dollars and loud chaffering of ambitions and promotions, should quietly, with cheerful deliberateness, sit down to spend his life, not in Mammon worship or the hunt for reputation, influence, place, or any outward advantage whatsoever: this, when we get a notice of it, is a thing worth noting.

The publication, in England, of this and the second series of essays, which succeeded a year or two later, having stamped him as a thinker of indisputable originality and power, many of his friends were desirous that he should re-visit England and deliver courses of lectures similar to those he had given in various cities of the United States. The matter was taken up in this country by many, and especially by Mr. Alexander Ireland, whose friendship Emerson had found on the occasion of his visit to Edinburgh in 1833, and who made the necessary arrangements. He came in 1847, and it was in this country that the lectures that make the volume known as "Representative Men" were first delivered. The "Emersonian Sermon" in "Alton Locke" is an indication of the profound impression which Emerson had already made upon the minds of young Englishmen. The works of John Sterling also prove him to have been deeply stirred by the writings of Emerson, and it is to be hoped that the letters which passed between these two will now be published. Emerson lectured first in Manchester, then in London, and afterwards in various other cities and towns. In 1848 he travelled on the Continent, and in company with Arthur Clough witnessed some of

the revolutionary proceedings in Paris. The influence of Emerson steadily increased in his own country, and the effect of it on a certain order of minds was visible in the famous association at Brook Farm, the scene of Hawthorne's "Blithedale Romance." A literary biography of Emerson would be largely that of all the thinkers of his time in America. Happily the materials for that history are fully preserved in the writings of Margaret Fuller, Hawthorne, E. W. Curtis, O. B. Frothingham, and many others, who have always been eager to record their great debt to this great illuminator of their lives with the noblest ideals. The *Dial*, which he edited for some years in conjunction with Margaret Fuller, was the veritable register of a new day. Emerson also exerted a great influence in the direction of negro emancipation. His eloquence and his scholarly enthusiasm, taking the side of the lowly, were the means of carrying to the help of the humble reformers thousands of cultured young men, of the same class with those who made the noble list of Harvard martyrs in the war. Emerson has, indeed, espoused every advanced cause of his time. He has bravely advocated the woman suffrage cause, and, among the few purely political causes which he has resolutely promoted is that of Free Trade. "America," he said in one of his public addresses, "means opportunity, freedom, power. The genius of this country has marked out her true policy; opportunity—doors wide open—every port open. If I could, I would have Free Trade with all the world, without toll or custom-house. Let us invite every nation, every race, and every skin; white man, black man, red man, yellow man. Let us offer hospitality, a fair field and equal laws, to all. The land is wide enough, the soil has food enough for all. We should cling to the common school, and enlarge and extend the opportunities it offers. Let us educate every soul. Every native child, and every foreign child that is cast on our coast should be taught, at the public cost, first, the rudiments of knowledge, and then, as far as may be, the ripest results of art and science."

Emerson is precious to many English readers, largely because he is above all the true poetic seer of the New World. In his nine volumes there is no pessimist word or thought, his hope is always as wide as the world, and his faith in the tendency of man and nature invincible. An idealist never afraid of materialism; a reformer calm in his perfect trust in the good heart of the people; an interpreter of great men who called no man master; Ralph Waldo Emerson has exerted on our age a unique influence, an influence impersonal, spiritual, and at the same time co-ordinate with science. He has also exerted an influence in the highest degree moral and humanising. He has left a widow, two daughters, and one son, a physician in Concord. But all who dwell in that town will feel that they have lost a beloved relative and an exemplar. Two of his finest essays, one on "Love" another on "Domestic Life," remain nearly the best things in our language on those subjects; and they are all the more replete with wisdom and beauty to those who know that his family and near friends have lost a heart most tender, true, and faithful in him whom the world mourns as a great light gone out on the coast of life.

THE FUNERAL.

The funeral ceremonies on Sunday afternoon were very simple. Private services were held at the house at half-past two, and an hour later public services were held in the Unitarian church at which Mr. Emerson was a pretty regular attendant during the last years of his life. The church was thronged with townspeople and with eminent citizens from Boston and vicinity, for whom a special railway train was run. The services were conducted by the Rev. Dr. Furness, of Philadelphia, an old school-mate and life-long friend of Mr. Emerson, and addresses were also delivered by the Revs. Dr. Hedge and James Freeman Clarke. At the conclusion of the service the body was borne to the cemetery, a quarter of a mile distant, the pall bearers and friends following on foot. The body had been embalmed, and the face wore the same calm and peaceful expression which so eminently distinguished it in life. The remains were deposited in a grave near Hawthorne's, with those of Mr. Emerson's first wife, son, and brother. Sleepy Hollow Cemetery, near Concord, where he lies, was consecrated twenty-seven years ago, when Mr. Emerson delivered the address. There was no ostentatious display of grief at the service to-day, but the utmost simplicity and solemnity.

MR. JOHN BRENT, OF CANTERBURY.
We deeply regret to announce the sudden death of Mr. John Brent, which took place on Sunday week, at his residence on the Dane John, Canterbury. The immediate cause of death was heart disease.

The late Mr. Brent was the son of Alderman Brent, who more than once filled the post of Chief Magistrate, and who was Mayor at the time so much excitement was caused by the proceedings of the notorious impostor Courtenay. His mother was a member of the well-known Kingsford family, and early in life he was engaged in business, but the study of literature and archaeology was to him more congenial than commercial pursuits. He was a member of the Kent Archaeological Society, and a fellow of the Society of Antiquaries. It is by his work, "Canterbury in the Olden Time," that he will be chiefly remembered. This book, which was the result of many years of study and investigation, was very favourably noticed by the press, and won for its author a high position amongst English antiquarians. Mr. Brent wrote "The Sea Wolf," "Ellie Forrester," and other novels; and "Atalanta," "Winnie," and several other poems. He was a frequent correspondent of *Notes and Queries*, the *Gentleman's Magazine*, and the *Antiquarian Magazine*.

In politics Mr. Brent was a staunch and consistent Liberal with somewhat peculiar views on some subjects, but on the whole he had the confidence of his party, and especially of the working men. Whatever his opinions might be he always avowed them fearlessly, and was never dismayed, however small a minority he might belong to. As a rule he held himself aloof from cliques and recognised only the broad lines which divide the two great political parties in the State. He was opposed even to the abolition of politics in the election of Councillors, and did his best to stop the non-political system now existing, conscientiously believing it to be not for the best interests of the city. At times he was an effective speaker, although his style of delivery occasionally spoilt the otherwise good effect that his speeches would have had. But on the whole he was a valuable and trusted leader of the Liberal party, one who was upright in all his acts, courteous to his opponents, and faithful to his friends.

About forty years ago Mr. Brent was elected clerk of the Canterbury Board of Guardians and superintendent registrar. He occupied a seat in the Council for many years. He was elected an alderman, but resigned in 1871 in order to secure the post of city treasurer, which he held for about seven years. On the formation of the Canterbury and East Kent Permanent Benefit Building Society he was elected secretary, and he held the office up to the time of his death.

One of Mr. Brent's chief characteristics was his earnest desire, of which he gave many practical proofs, to alleviate human misery, and to assist those who were suffering from oppression and wrong. When the suppression of the Polish insurrection caused many refugees to come to this country, Mr. Brent became the local secretary of the Polish Association. He was also a member of the Anti-Slavery Society; and he supported many other philanthropic movements. Only a few weeks ago he organized a meeting at Canterbury to protest against the practice of vivisection, and delivered a most earnest and pathetic speech. He was a member of the Canterbury School Board; and, in order to teach the boys to treat the lower animals with kindness, he formed a Band of Mercy, for the members of which he recently provided a tea and entertainment.

Mr. Brent's connection with the Canterbury Museum extended over many years. Some time ago he published a catalogue of the antiquities the Museum contains, and he was appointed honorary curator of the department. He has made many donations to the institution, and took a great interest in the proceedings of the Museum Committee. We believe he possessed an excellent collection of ancient flint implements discovered in the district.

Mr. Brent married a daughter of Mr. Hounsell, a surgeon residing in the West of England; and she died about six years ago. He leaves no family; but two sisters and four brothers survive him. By his integrity, straightforwardness, and kindness of heart he won for himself a high place in the esteem of his fellow-citizens

of all classes. He was seventy-three years of age, and nearly the whole of his long and useful life had been spent in Canterbury. Mr. Brent during the greater part of his life took an active interest in the Blackfriars (Unitarian) Chapel, but of late he had, from various causes, ceased to attend the services, although we have reason to believe that there was no change in his theological sentiments.

COLLEGE CHAPEL, STEPNEY.—The annual meeting was held on April 26, and was presided over by C. H. James, Esq., M.P. The chapel was fairly well filled. Mr. James said that he was pleased to find a chapel in East London, and two handsome school-rooms, which could not fail to be of service to the cause of pure religion in such a district. Mr. James then gave a most interesting address for fully twenty minutes, contrasting the present condition of society in England with the state of society when he was a boy. Much as we might deplore the sad state of Ireland, he recollected well when similar terrible scenes of disorder, fire, and bloodshed were witnessed in parts of England, and he hoped that great changes would ere long come over Ireland. He trusted very much to education both in day and Sunday-schools, and the progress of religion among the masses. He gave some account of his own efforts, in conjunction with others, to build up a Christian Church and Sunday-school in his part of Wales. He urged upon all present to work persistently and vigorously, so that they could testify that they had felt they had worked and made sacrifices for the good cause. The chapel reports were read by Messrs. Davis and Cook, which showed a steady improvement in both finance and chapel attendance. The meeting was addressed by the Revs. J. P. Ham, R. Spears, J. Van der Straaten, and by Messrs. Pyott, Malbey, Barrow, Taylor, Reckenzaun, Cornish, Jones, Wade, Toye, and Spelling. During the evening the choir sang several pieces of sacred music. The usual thanks to the chairman, &c., closed the meeting, one of the most successful and interesting that had been held here. The chapel was beautifully decorated with evergreens and flowers.

Our Calendar.

SUNDAY, MAY 6.

LONDON.

Rev. P. H. WICKSTED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Laugham-hall, 43, Great Portland-street, 11.15 A.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Dorner's (Dr. J. A.) System of Christian Doctrine, Vols. 3 and 4, 10/6 each.
Ellis's (A. J.) Logic for Children, Deductive and Inductive, 2/
Harland (J.) and Wilkinson's (T. T.) Lancashire Legends, &c., 3/6
Hospitalier's (E.) Modern Applications of Electricity, trans. by J. Maier, 16/
Lubbock's (Sir J.) Ants, Bees, and Wasps, 5/
Pattison's (S. R.) Religious Topography of England 2/6
Pulpit Commentary: Exodus, by Rev. G. Rawlinson, 16/
Reichel's (C. P.) Origins of Christianity, &c., Sermons, 2/6
Rosmini-Serbaty's (A.) Philosophical System, trans. by T. Davidson, 16/
Thayer's (W. M.) Tact, Push, and Principle, 3/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

DEATHS.

PARKIN—On the 1st inst., at Hasland, the house of his sister, John Parkin, gentleman, of Hartington-house, Gladstone-road, Chesterfield, aged 63 years. Friends will please accept this intimation.

TO CORRESPONDENTS.

We print Four Extra Pages this week, but on account of the extreme pressure upon our space we are again obliged to postpone three valuable letters on the "Free Will and Necessity" controversy.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

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Will shortly be published,

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The Rev. W. S. KEY, Boston, Lincolnshire, will be pleased to receive names of intending subscribers.

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To be published in May, 8vo. price 10s. 6d., in cloth.

PROFESSOR KUENEN'S HIBBERT LECTURES on National Religions and Universal Religions.

WILLIAMS and NORGATE, 14, Henrietta-street, Covent-garden, London; and 20, South Frederick-street, Edinburgh.

BOOKS GIVEN TO MINISTERS.—The applications for the two works by J. BLANCO WHITE and J. HAMILTON THOM have been so numerous that no more of them remain to be given away. To meet, however, the manifestly increasing desire for Unitarian publications, the Committee of the British and Foreign Unitarian Association propose to substitute a deeply interesting volume of Sermons, by Dr. Channing, entitled "The Perfect Life," which will be sent on the conditions previously advertised. Four penny stamps to be enclosed for postage.

Address, Miss PHILPOT, 37, Norfolk-street, Strand, London.

STOURBRIDGE OLD PARSONAGE BOYS' PREPARATORY SCHOOL.

Miss MAGINNIS will have VACANCIES after the Easter Holidays for Two Boarders. Terms on application. SCHOOL will RE-OPEN on TUESDAY, May 2.

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SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE.

The ANNUAL PUBLIC MEETING will be held in EXETER HALL (the Lower Hall), on the Afternoon of TUESDAY, May 9, 1882, when the President of the Society, the Right Hon. the Earl of SHAFTESBURY, K.G., will take the Chair at Three o'clock. J. W. Pease, Esq., M.P., Mr. Alderman R. N. Fowler, M.P., Sir Wilfrid Lawson, Bart., M.P., Ernest Noel, Esq., M.P., Dr. Cameron, M.P., John Barran, Esq., M.P., Henry Broadhurst, Esq., M.P., J. Passmore Edwards, Esq., M.P., James Cropper, Esq., M.P., Theodore Fry, Esq., M.P., W. S. Caine, Esq., M.P., the Rev. Canon Hoare, the Rev. Sir James Erasmus Philipps, Bart., the Rev. J. Oswald Dykes, D.D., General Sir Arthur Cotton, &c., hope to be present, some of whom will address the Meeting. All friends of the movement are earnestly invited to muster in support of the Socie y.

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WILLIAM J. VIAN, Secretary.

LONDON DOMESTIC MISSION SOCIETY.

The ANNUAL MEETING of the Subscribers and Friends will be held on WEDNESDAY, May 17, 1882, at the MISSION CHAPEL, George's-row, Lever-street, City-road. Tea at 6.30, to which the Workers and Friends of the Mission are invited. The Chair will be taken at 7.30 p.m. by the Rev. STORFORD A. BAOORE, M.A.

The Meeting will be addressed by the Rev. Dr. Martineau, David Ainsworth, Esq., M.P., J. Allanson Picton Esq., M.A., and other gentlemen.

Collections in aid of the Mission will be made at the following Chapels on Sunday, May 14:—Etra-road, Brixton; Croydon Free Christian Church; Rosslyn-hill, Hampstead; Paradise-place, Hackney; Clarence-road, Koutish-town; Stamford-street, Blackfriars. Donations may be sent to the Treasurer, P. M. Martineau, Esq., Christian-street, Commercial-road, E.

UNIVERSITY OF LONDON.

NOTICE IS HEREBY GIVEN, that the next HALF-YEARLY EXAMINATION for MATRICULATION in this University will commence on MONDAY, the 19th of JUNE, 1882. In addition to the Examination at the University, Provincial Examinations will be held at Queen's College, Birmingham; University College, Bristol; the Ladies' College, Cheltenham (for Ladies only); the Literary Institute, Edinburgh; the Royal Medical College, Epsom; St. Benedict's College, Fort Augustus; Milton Mount College, Gravesend (for Ladies only); the Yorkshire College, Leeds; the Liverpool Institute, Liverpool; the Owens College, Manchester; the School of Science and Art, Newcastle-on-Tyne; Firth College, Sheffield; Stenylhurst College, and St. Cuthbert's College, Ushaw.

Every Candidate is required to transmit his Certificate of Age to the Registrar (University of London, Burlington gardens, London, W.) at least fourteen days before the commencement of the Examination.

ARTHUR MILMAN, M.A., Registrar.

April 29th, 1882.

WESTERN UNITARIAN AND FREE CHRISTIAN UNION.

SERMONS will be preached, and COLLECTIONS made, in aid of the above Union, on the following dates:—

Place.	Preacher.	Date.
Stroud ...	Rev. W. BIRKS ...	May 7
Sidmouth ...	Rev. R. YELLAND ...	May 7
Bath ...	Rev. F. W. STASLEY ...	May 14
Yeovil ...	Mr. H. E. BUNCE ...	May 14

Sermons were preached for the same object at:—

Lewin's Mead (Bristol) ...	Rev. A. N. BLATCHEFORD, B.A. ...	April 23
Taunton ...	Rev. J. BIRKS ...	April 16
Crewkerne ...	Rev. W. ROBINSON ...	April 16
Cirencester ...	Rev. H. AUSTIN ...	April 16
Shepton Mallett ...	Rev. W. R. SMYTH ...	April 16
Tavistock ...	Rev. L. T. BADCOCK ...	April 23
Gloucester ...	Rev. G. KNIGHT ...	April 23
Cheltenham ...	Rev. J. C. HIRST ...	Mar. 26
Bridport ...	Rev. R. L. CARPENTER, B.A. ...	April 30
Crediton ...	Rev. E. H. BOLLARD ...	April 30

UNITARIAN CHAPEL, PRESTON.

CHAPEL AND SCHOOL ALTERATIONS.

The following Subscriptions have been received towards the £109 still required for the above purpose, in response to the appeal to our friends:—

	£	s.	d.
Amount previously acknowledged ...	34	5	0
Mr. James Heywood, London ...	5	5	0
Mr. George H. Cox, Liverpool ...	1	1	0
Mrs. Heywood, Bolton ...	2	0	0
Mrs. James Yates, London ...	5	0	0
Mr. Edward Hibbert, Godley ...	5	0	0
Mr. Oliver Hibbert, Godley ...	2	0	0

Further subscriptions will be thankfully received by Mr. SAMUEL LEE, 50, Berry-street; Mr. HENRY HIBBERT, 12, Spring Bank; or the Rev. W. J. TAYLOR, 34, East View, Preston.

JONES'S FUND.—The Board of Managers meet every year in UNIVERSITY-HALL, GORDON-SQUARE, LONDON, in the last complete week in June, for the purpose of Granting Exhibitions, and at no other time. Applications must be made in a specified form, to be obtained from the undersigned, and must be returned, on or before the second week in June.

EDWIN W. MARSHALL, Secretary.

38, Barton Arcade, Manchester.

ENGLISH LANGUAGE and LITERATURE, COMPOSITION and READING.

Miss LOUISA DREWRY has some time Disengaged for Lecture—or Practice Classes in Schools. She would also read with Private Pupils.—143, King Henry's-road, South Hampstead, N.W.

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A LESSON FROM KUENEN.

ALTHOUGH Dr. KUENEN's lectures make no direct attack upon the Orthodox mythology, their indirect application is very obvious, and the fact of their delivery under University sanction at Oxford is a striking sign of the times. "Hibbert Lectures" a short while ago would have seemed as likely to occur at Mecca as in one of our old Universities. Their being heard in Oxford is an indication of the force with which an inquiring spirit is replacing the old unreasoning receptivity, and they will prove more valuable as scatterings of seed upon hopeful ground than from the positive amount of new information to be gathered from them. If we try to sum up their teachings, we find in them an application of the scientific doctrine of development, which is necessarily and diametrically opposed to the notion of Divine government by cataclysm and miracle. Yahwehism, according to KUENEN, passed through a series of natural stages, and was itself a natural outgrowth from what preceded it. The great thinkers amongst the Hebrews expanded the Yahweh conception beyond the limits of popular superstition and priestly ceremony. As they made it ethical, they raised it from the local to the universal, and thus fitted it to be the basis upon which the higher development of Christianity arose by methods as natural as those which are traceable in the earlier growths. JESUS of Nazareth, acting in the direction indicated by the wiser of the prophets, was himself the Founder of Christian Universalism, and not, as some have erroneously pretended, only the maker of an advance in Judaism, which would have remained, and local religion, had not others supplemented and extended it. This view, upon which KUENEN emphatically dilated, places CHRIST in his true position as

the Great Teacher; but it is not in any way consistent with the supernatural theories of the Trinity and Incarnation. Neither in the moral world nor in the material does the development idea clash with a firm belief in the Divine government of the universe, but it abolishes the distinction between the natural and the supernatural: a distinction whose two grounds are ignorance and superstition.

The great thinkers amongst the Jews had arrived at a lofty ethical conception of Yahweh long before "Israel's preaching to the heathens was more than a pious wish." Dr. KUENEN accounts for this by saying, "It was because, before the servant of Yahweh could be a light to the heathen he had to be duly trained for his task." Unitarians find nothing new in these ideas, but they are quite inconsistent with the Orthodox notion of Bible inspiration and authority. The Bible is really what Unitarians have so long affirmed, a story, unchronologically arranged, of the growth of religious thought amongst a people of remarkable genius, for truth combining moral aspiration with intellectual speculation. In this way he recognised a providential design, but one marked out by the method of growth in successive stages, each one rising noticeably out of the preceding conditions.

If we apply the development doctrine to a branch of natural history, such as botany, we find very different gradations in the power of existing types to produce varieties. Some plants reproduce the parent form with pertinacious exactitude; while others, under appropriate treatment, supply the gardener with very important and useful variations, obtained and fixed in a short space of time. The same sort of facts meet us in the animal world, and when we look to human societies, we find some races and classes reproduced in long succession without any important change, and in other cases the frequent occurrence of individuals greatly beyond the average in some important capacity. No one has yet explained the reason why some families of plants, and some races of men, exhibit a progressive impulse much more than others; but the causes are, no doubt, referable to a law, that is, they belong to a regular method of operation, and are to be reckoned as fulfilments, not distinctions of a continuous plan.

We hope some, at least, of the Oxford Divinity students will carefully compare the KUENEN illustrations of historical development with the aspirations and assumptions of the creeds and articles they must accept if they enter the Established Church. It is becoming increasingly difficult to recruit the clergy with young men of sufficient ability and education to have any chance of influencing the cultivated classes, and who can be warranted orthodox in their opinions. The KUENEN lectures will add to this difficulty. They will prompt to further inquiry; and investigation is fatal to a reli-

gion that has not life enough to change. Dr. KUENEN justly claims for Christianity the vital principle of growth. Its "mutability" he calls "a priceless blessing." What, then, must be said of attempts to prevent its growing beyond the conceptions of pre-scientific times?

EMERSON'S INFLUENCE UPON LIBERAL THEOLOGY.

WHEN a great man dies a gap is made in the world's ranks, and we are often more conscious of his worth than while he is still among us. We at least begin to seriously ask ourselves what his work was, and in what his work to us and the world really consists. We have recently had to ask ourselves these questions respecting a great transatlantic but English speaking-poet, and we found he had glorified and beautified many of the relations of life and helped his fellows to gather inspiration from, and see a divine life pulsing in and through the phenomena of nature and the panorama of history. We have also still more recently had to ask ourselves similar questions as to the worth and work of a world-famed naturalist of our own race and land, and we have seen that the dignity of his labours and their imperishable worth are to be found in the mighty visions of related and inter-dependent existence which he opened up to our astonished and admiring gaze. And now we are called upon to estimate the labours of another of the world's greater sons, who was both poet and seer; we have to ask ourselves what claims the "Sage of Concord" has upon the gratitude and admiration of his fellows, and in what way he has specially helped to advance the slowly rising tide of human thought, progress and happiness. Happily this is an easy task, for all are agreed that his influence upon the higher life of his age has been deep and abiding. To us, however, as pioneers of religious thought and progress he stands in exceptionally close relations, and there are probably few congregations among our Free Churches which have not been largely modified by his influence.

Born of an intellectual New England parentage, which was Unitarian in its theology and Puritan in its lofty virtues and moral strength, EMERSON started upon the race of life with no small amount of inherited mental and moral power. By his thorough preparation, too, for the work of the Christian ministry, his intellectual and moral faculties were alike cultivated to the utmost. That he remained for so short a time in the ministry may be a matter for regret. Still there was other and no less sacred work for him to do. He was destined to be the English speaking Apostle of man's direct relation to GOD, he was to be the preacher *par excellence* of the Gospel of CHRIST in a form and under conditions which gave him a hearing with tens of thousands who might never have listened to him, in spite of his great

genius, had he remained the regular occupant of a pulpit. While ceasing to be a Christian minister in the conventional sense of the term, he became the most distinguished preacher of Christianity in that form which can alone conquer the allegiance of the modern world.

Previous to the introduction of German thought into England by COLERIDGE and others, says Mr. COOKE in his recent "Life of Emerson," the influence of LOCKE and BENTHAM had been predominant. All innate ideas were denied and morality was based on custom or utility. To this scheme of thought most English and transatlantic Unitarians adhered, according to the author just quoted. They believed, in short, in what may be spoken of as a purely mechanical revelation. Now it was against such views that EMERSON protested. The new thought of which he became the leading exponent was a strong reaction against this old conception of revelation; it was an attempt of the human man to recover a natural and assured faith in moral things and in the directness of the religious life. It declared that man has a faculty transcending both the senses and the understanding, by means of which he finds a new basis for morality, and is brought into immediate contact with eternal things. EMERSON, for instance, as its great apostle, claimed for man a direct relation to the universe; he urged that it is illogical to see the immediate action of God in the revelations of old, and not to trace or recognise it in the spiritual life of the present age. His contention was that God reveals himself through every pure soul, and that every holy aspiration, every upward breathing of a sigh after divine things, is a sign of the indwelling and ever active Spirit of God, and that thus there is an ever-progressive revelation going on in the bosom of humanity.

These ideas and beliefs are usually summed up in the term Transcendentalism. This system may be considered under two aspects: its ethical and spiritual manifestations, which is virtually living on to-day, though under new forms; and its social outgrowth, such as the Brook Farm Community, which was doomed to pass away, after enjoying but a merely ephemeral existence. With the rise of New England Transcendentalism there was formed an enthusiastic band, who certainly believed that the day of a new and nobler life had dawned upon the world. EMERSON himself does not seem to have shared in the exaggerated hopes and beliefs of his friends and followers, since he never joined the community just mentioned, but contented himself with visiting the little world of enthusiasts who formed it. Alas! for the latter their scheme of life shared the fate of so many other visionary projects, and they had to abandon their cultured communism and come back to the slow ways and the dull plodding of the great world they had left. What we are more immediately concerned with, however, is the spiritual side of the Transcendental movement. It was in a lecture delivered at Harvard in 1837 that EMERSON first gave a full and distinct statement of the purposes and hopes of which it was an embodiment. He was then thirty-four years old, and had reached the zenith of his intellectual, though hardly of his spiritual power. Five years had elapsed since the resignation of his pulpit at Boston, and he had visited Europe for the first time and made the acquaintance of his life-long friend, CARLYLE. All his leading ideas found expression in this address, which, delivered with the full flush of the ardent hopes of early manhood, naturally

attracted much attention. He dwelt, says the author already quoted, upon the law of Mind and its identity with nature. The "man thinking," of whom he spoke, is the man of intuition, and he insisted upon a rejection of books for an immediate inquiry into truth. The mind, he contended, was more than the instruments it had created—more than its own products. "The end of all truth is character, and a more perfect moral nature. Help can come to us only from our own bosoms, and all things become revelations of truth, because man is related to all." The most beautiful, however, of his thoughts was that "the strain of upper music is heard only in action and in bearing the common burdens of life."

It will be readily understood that this bold individualism had its more direct theological side, which could not fail to clash with the received opinions of even the relatively enlightened school of divinity in which he had been educated. It was some time, however, before it found expression. The new prophet seems to have waited, indeed, for a suitable opportunity to unburden his mind before his old tutors and friends, and at last the opportunity came. Though not a divine in the conventional sense of the world, he was asked to deliver the customary annual address to the students of the divinity class in the Harvard University. This was in 1838, a year after the delivery of the memorable lecture already mentioned, and it was on a Sunday evening in July, when he made, in this way, the first full statement of his faith in the Religion of the Spirit. Some of those who doubted the practical wisdom of his words felt, we are told, that what he said came nearer "the centre and core of things" than almost anything ever before uttered on the subject, while others were subdued into deepest reverence by "the gentle prayer" he made on the occasion, "which had in it no pronouns." There was the glowing vision of the seer and the devoutness of the saint in him side by side with opinions which many of his old friends honestly deemed incompatible with the maintenance and efficiency of Christian institutions. Not that he uttered a word that was other than in perfect harmony with the profoundest verities of the Christian faith. But in his admiration of the Universal, in his claims for untrammelled Individualism, in his rejection of all that was special and supernatural in Christianity, he seemed to be removing the very foundations of the faith he extolled and exemplified. Here are a few of the ideas to which he gave utterance:

Virtue is a sentiment of delight in the presence of certain divine laws. Those laws are not external revelations, they are the ordered pulse-beats of the Living. All Obedience to these laws makes the health and integrity of the soul. The truth can always be had by those who desire it, but each one must seek it for himself. God acts through all souls and no one is the measure of his truth. Jesus was a great prophet, but his power has been sadly degraded by adoration of him. Christianity found a man with an intuition and elevated the man, forgetting the universal power of the truth he taught. In the growth of true sentiments is to be found the only real conversion, not in any faith in a person. God is in every man, and he should be heard there. The old revelation is loved in lack of faith in the living truth. The true preacher must dare to love God without mediator or veil.

It will be noticed that the address in which these were prominent utterances, was pervaded by a spirit of Pantheism, though of the loftier and devout kind, and that it robbed CHRIST of all external authority. Either of these characteristics might have sufficed to render the Concord prophet a heretic; taken together it can hardly be a matter of astonishment that they had that

effect. Be this as it may, the authorities of the University practically condemned him as a heretic, though, thanks to the force of truth and the vitality of his own ideas, in less than a generation he was chosen lecturer in the same University, and delivered his last course on the "Natural History of the Intellect" in 1870. But what is specially interesting to us as a denomination in the divinity address of 1838 is that it was listened to by THEODORE PARKER, then an obscure man, who was so moved by its stirring and lofty thoughts that he wrote the same evening in his diary, "my soul is roused in me," and proceeded to register the resolve to carry out a new and more searching method of religious teaching. We all know the result; we know how for good or for evil PARKER'S influence has been revolutionising the theology of our own churches and filtering down into others for the last twenty years. Thus EMERSON, whom the world mourns to-day as a great literary genius, and whom thousands on both sides of the Atlantic have long loved as a revered master, was the spiritual father of the man whose name is identified with the broad, and, as some still think, heretical, views of Christianity which are gaining ground in our midst.

Those of our readers who know anything about EMERSON'S works need not be told that his strong and richly suggestive thought is everywhere linked with a beautiful and soul-stirring mysticism. His words seem to clothe truths direct from the invisible world, they are symbols of a life passed in conscious relationship to the deep and holy verities of eternal things. If he erred it was on the side of an excessive individualism, it was in heeding too little the principle of authority as a requirement of weaker minds. But those who may differ from him in matters of opinion cannot fail to be moved and elevated by the consciousness that he dwelt much with God.

PREACHERS AND PREACHING.

WE have heard much of late about the ineffectiveness of preaching, and very well-meant and sometimes very sensible suggestions have been made with a view to amendment and remedy. The remarks hitherto made, so far as we are acquainted with them, do not seem to penetrate quite deep enough; they trim the boughs of the subject, but do not alter the condition of the root. They point to the intellectual rather than to the moral and spiritual side of a minister's qualification and training. Intellectual preparation there must undoubtedly be, and that too of a high order; but more important still, is careful attention to the general fitness of the character considered as a whole, heart as well as head, natural temperament and disposition as well as literary culture and capacity. The general tendency of our times in relation to education is to pour into the mind something from without rather than to draw out something from within. If the word education be derived from *educare*, to nourish, difference of opinion arises as to what really is the best nourishment of mind; and if the word be derived from *educere*, to lead forth, educators ought very carefully to study the natural undeveloped elements of character which they profess to educate. Some minds are forced by their trainers to grow like trees of the exogenous order, receiving all their accretions from the outside; others are judiciously allowed to grow endogenously by additions to their centre. But there should be a flow of life in both directions. No one can utterly ignore the influence of the outward,

whether in present life or past literature; but to nourish a mind exclusively with the dogmas, opinions, logical or fanciful forms of thought of by-gone scholars and theologians is hardly likely to promote health, strength and freedom. It encumbers rather than enriches a mind. Some men seem to suppose that wherever there is much learning there is much intelligence; but this does not always follow. Intelligence is a light which shines in the *whole* character, not merely in a part; it is always harmonious and beautiful, whereas the intellect when cultivated exclusively may throw the character out of balance, become hard, ugly, and repulsive, and a harsh consumer of the affections. Truth has to be sought through the medium of the affections as well as of the understanding. Healthy emotions and delicate sensibilities are as necessary as sound reasoning in every department of thought.

Ministers of religion in this age and this country must undoubtedly be highly cultivated men; for it is found that culture when properly varied and rightly pursued has a tendency to produce a general refinement of the whole character in the highest degree favourable to purity of life and practical morality. It takes away the vulgarity and coarseness which sometimes concrete like an oxide round things that are substantially good at the core; it makes virtue attractive by making it beautiful. But the culture of schools and colleges is too often partial and patchy—a prominence given to one or two specialities and a neglect of the qualities needful to give them complement and harmony—a glittering here and there of one or two spots of light, but not a diffusion of gentle intelligence over the general atmosphere of the mind. Our ministers of religion are, we believe, well instructed, scholarly men in general, with rectitude of intention and blameless private character; but if they be young they must necessarily be lacking in one thing needful—a deep, varied human experience; and if their lives have been passed in secluded places of study and freed from the vicissitudes that mark the majority of human careers, they must almost necessarily be unable to enter fully into states of feeling generated out of the care and sorrow, toil and trouble of circumstances and influences totally different from their own. They may write good sermons, but that is not exactly the same thing as to *live* good sermons. They may utter wise words from the head, but these may not be always identical with words of the heart, which old THOMAS FULLER used to call “Cordiloquy.” They may have good-will and a sincere desire to render us service; but where is the power that comes out of a deep knowledge of human nature and an intense sympathy with its trials? They may be scholarly, refined, graceful, pleasant and kind—all very desirable and excellent qualities; but in the hour when our souls are “exceeding sorrowful,” when clouds of doubt and darkness gather over our mental skies, when “agonies and bloody sweat” stand upon our brows as we struggle with the imperfections of our temperament, with the dire temptations of the flesh and the contagious influences of a frivolous and sinning world around us, can these accomplished young gentlemen in the pulpit impart, out of their knowledge and experience, any strength and consolation to our souls? They would if they could, no doubt; and perhaps they may be able by-and-by; for their turn of trial and struggle, of endurance and sorrow, is almost sure to come sooner or later; and when they have gone into their Gethsemanes to weep and pray, and gather spiritual

strength, they will come forth immensely better qualified to render help to others.

It is within the limits of possibility that some young ministers whose qualifications are rather of the literary and academical kind than of the spiritual, may yet incidentally and unawares be of some service. If they are good sermon-writers and good speakers it is possible that what are words to them may awaken life in others; for there are a few good people in the world who are excellent listeners, and will get more out of a sermon than the preacher ever thought to put in. They seem to have a faculty of getting “figs from thorns, and grapes from thistles,” and as long as there is any possibility of doing that, thorns and thistles are not to be condemned as utterly useless things. JUVENAL himself admitted that there were men who could show the way to others without knowing it themselves, “*Qui sibi semitam non sapiunt, alteri monstrant viam.*” They could describe it verbally. Without utterly repudiating that kind of help we should for our own parts greatly prefer as a spiritual guide one who had actually travelled the road which he described, and upon whose form we could see traces of all that he had gone through; the dust and the rain, the wind and the storm, the hunger and thirst, the effort and fatigue.

The minister of religion, to whatever Church he may belong, must, in addition to his intellectual qualities, be emphatically a *man*, with light in his mind and love in his heart, and with pulsations of beautiful life behind every beautiful word. He must be one who has laughed and wept, struggled and striven, mounted up, fallen down, been disappointed, thwarted, cast-down yet not dismayed, one whose whole life has been an aspiration and a prayer. The congregation that possesses such a minister should treat him with respect and reverence, with generosity and delicacy. For the matter of stipend that surely ought to be liberal even though it involve a little sacrifice and strain on the part of the suppliers. £150 a year recently proposed as a minimum appears to us too low. The average stipend ought, we think, to be not less than £200, considering that living in these days has become somewhat costly. Some congregations, it may be, are so small and so poor that they cannot raise amongst them any salary whatever. In such a case would it not be wise to carry on the worship without any minister at all? Ministers are very useful indeed in the various organisations connected with congregational work; but for the worship of the Heavenly Father they are not absolutely indispensable. Worship may go on almost as well without them as with them. It is very pleasant and refreshing for us all to “take sweet counsel together and walk to the House of GOD in company”; but when there, is it really essential that we should hear a sermon? All devout minds and hearts in the hours dedicated to worship are inwardly occupied in composing little sermons of their own. It has been a favourite fancy of ours that there ought to be in every Church a space set apart for *silent* worship as distinguished from that which is verbal and vocal. Both kinds are good, and we should like to see room for both. As a motto or inscription over the lintel or arch of that part of the building reserved for mute worshippers, one might perhaps not inappropriately borrow this line from Euripides—*Σιγα, σιγα, λεπτον ιχθυς*—Silence! silence! gently step! The inward, soundless speech that rises out of the heart in such silences might possibly be quite as efficacious as a minister’s sermon. If, however, from in-

veterate national and social habit we must continue to have sermons in all our Churches, are there not hundreds upon hundreds of volumes of sermons printed and published, enough and to spare for all the congregations that need them? The far greater part of this kind of literature is, we suspect, destined to find its way into chandlers’ shops as wrappers to candles or pennyworths of cheese; but amidst the immense mass of poor stuff there is a good deal which is not poor. In sermons as in other things there is a “survival of the fittest,” and amongst those that have survived and will survive there are some so excellent in literary form and so pure and spiritual in tone that they might be preached again and again from any pulpit in England. For poor dissenting congregations without a regular minister and unable adequately to pay one, these printed sermons would be the very thing, for any member of the assembly with a good voice would be able to deliver them.

In the preceding remarks it will be seen that we have not strewn the subject with rose-water. A little gloom and sadness hang over it: the difficulties are very great; but difficulties are vanishing things in time and should not generate despair. Human nature is in process of evolution. Its condition, though higher than it was ages ago, is still far short of what we should like it to be. It will rise higher by-and-by, and we must bide our time. If our best men are not always in our pulpits it may be because they discern a more effectual way of bettering humanity and choose a different agency and position. Those already in our pulpits if not the best are next to the best, and in point of character and endowment are by no means unworthy of our honour and regard. As for the wish expressed by one writer that members of our “best families” could be tempted into the ministry we are by no means anxious on that point. We care more for the best men than the “best families,” though we admit it to be quite possible and even probable that some of the “best families” do contain some of the best men. At Manchester, Liverpool, Leicester, Birmingham, and some other places it is cheering to observe that somehow or other the right menseem to have fallen into the right places. In their Churches there seems to be life in the pulpit and life in the pew, and happy influences flow through many minds and hearts from “the day-spring on high.”

E. A.

THE DUBLIN TRAGEDY.

THE terrible crime committed in Ireland has some profound lessons for us; but none are so blind as those who will not see what these lessons are; and for the last two or three days we have been hearing sentiments against which every true Liberal should firmly protest, even in this hour of shame and mourning. We were told last Monday that in America “the almost universal exclamation was, ‘This seals the fate of Ireland, and decrees the downfall of Mr. GLADSTONE.’” These words point out the source from which the crime has sprung. It has been probably perpetrated by American Irish, who live, and live sumptuously, on Ireland’s unrest, whose vocation would be gone if a policy of conciliation succeeded in making Ireland happy and contented, and who thought by this foul blow to indefinitely postpone the day of peace and rest. But never was a wicked attempt destined to more signal failure if England now only does her duty. After a long period of callous indifference to mutilation and murder—an indifference which shows how deeply the canker of

misery had eaten—Ireland has now awoke to a horror of assassination, and wishes no longer to profit by the assassin and hide his fall. It should now be possible to take more efficient steps for the prevention and detection of crime, *with the consent and co-operation of the Irish nation*. And yet there are everywhere people saying, "This shows Mr. FORSTER was right." It shows that locking up DAVITT and PARNELL threw the control of the Irish movement into the hands of fools and fanatics, while letting them out has enabled them to head a national expression of detestation of such crimes. It may have been necessary to confine them for six months and break up the Land League in order to allow the Land Act to come fairly into operation; but had this or some similar crime been committed while they were still in prison nothing but harm could have resulted, more stubborn angry feeling on either side the Channel, more disposition of both parties to cling to the force which is no remedy. As it is, we may have a historic parallel to the fact of early Christian days when "the blood of the martyrs was the seed of the Church;" but it all depends upon whether England is just enough to avoid confounding the innocent with the guilty, and generous enough to accept in a large-hearted spirit the evidence of Ireland's remorse.

A LETTER FROM CHICAGO,

CHICAGO, April 24, 1881.

I want to send my old friends one more letter from the Far West. I am moved to do it by hearing that our two foremost American Unitarian ministers—the Revs. James Freeman Clarke and Edward Everett Hale, both of Boston—are to be in England this summer; indeed, Mr. Hale is already on his way, and Dr. Clarke sails on May 13. I have been so often sorry to hear of our American ministers slipping through England without their presence being sufficiently known to ensure our people getting hold of them that I thought I would take care this time to let their coming be known beforehand. Now that Dr. Bellows is with us no more, these two men are our American leaders—and not our leaders only, but leaders in all that is best in American philanthropy and public life. I hope that, as authors, they are already known to your readers, for Mr. Hale's "Ten Times One is Ten," while full of the fascinating originality which characterises all his stories, is also better than any sermon; and Dr. Clarke's "Ten Great Religions" has opened to many a mind the world-wide and world-old greatness of the religious factor in humanity. But I will venture to mention something about each of them which is probably less known and will be of special interest in England. Dr. Clarke was the one Boston minister who, though himself no radical in Theology, cordially fellowshipped Theodore Parker, and continued to exchange pulpits with him, thereby losing a number of his own most influential supporters, all through the period when Theodore Parker was almost excommunicated by American Unitarianism. Dr. Clarke's church, the "Church of the Disciples," is also noteworthy, not only for its crowded congregation, but as being the one of our churches over here which approximates to the "open church system." There are no pew rents; but it is supported by voluntary yearly subscriptions, not by the offertory. It is curious how impossible it seems to be to revive the offertory here. American Christians pay much more largely for the support of their churches than English ones—but nothing could induce them to do it through the weekly offertory. Collection boxes or bags, except on special occasions, awaken no sense of responsibility, such as used to make the poorest Sunday scholar in Strangeways like to put in something. You could not support a respectable cat on an American offertory!

As to Edward Everett Hale, one incident has always struck me as a fine illustration of his

thorough fairness and courage: in the early days of the war, when all America was at fever heat, and when at the news of the taking of the Confederate envoys, Mason and Slidell, from the "Trent," that heat rose into a passionate outcry applauding the deed, the very next Sunday Mr. Hale went down to his church, and declared before his great congregation that it was wrong, and that those men had got to be given back! I believe he was the first public man to take this stand—but when you see him and hear him, you will understand how he was just the man to do it.

There is another man of whom I would like to say a word to my old English friends—to make one of his books known to them, for he himself is not likely to visit England this year. I mean the Rev. Minot J. Savage, who, some nine years ago, came out from the Congregationalists, and now has gathered about him one of our largest congregations in Boston. He is about the most powerful preacher of our younger men—perhaps a little given to hewing the orthodox "Agag in pieces before the Lord," and then rather apt to turn and hew Samuel in pieces, also, by way of complete impartiality! But along with his incisive logic there is a grand sincerity and religious fervour in his preaching which makes you soon forget what school of theology he belongs to. It is, however, one of his recent books, which I want to make more widely known, his volume of sermons on "Belief in God." I can only say that, outside the writings of Dr. Martineau, I have seen no work that so successfully grapples with the agnosticism of the day. One of those sermons "Does God Exist?" seems to me the most cogent statement of the theistic argument that I have ever met with, and the others, on the "Personality of God," "Prayer," "Worship," &c., are almost as striking. When I came across the book recently it held me till I had finished it, and that so helpfully that I felt it upon me to try and make it more widely known.

I suppose this will be my last letter from Chicago. I have had nearly seven happy years here. I would have liked to remain here a few years longer; but as I could hardly contemplate settling here for life, and am getting to an age when men do not have many more openings, this invitation to the pulpit of Dr. Channing and Dr. Gannett, and to a congregation still aglow with their spirit, was irresistible. I rejoice, with trembling. One joy is that I shall be able much more frequently to visit my dear old friends in England, and to have them visit me.

BROOKE HERFORD.

CHICAGO: CHURCH OF THE MESSIAH.

The following letter and resolution, extracted from the *Chicago Tribune* of April 22, will explain themselves:—

CHICAGO, April 21.

To the Trustees and Congregation of the First Unitarian Society—Church of the Messiah.

My Dear Friends.—You are aware that I have recently received a call from the Arlington-street Unitarian congregation in Boston. After much earnest and anxious thought I have come to the conclusion that I must accept it, and I have therefore to tender to you the resignation of my ministry here.

In terminating a connection which has been throughout without break or jar, and in which I have found great interest and happiness, I owe you something more than the mere announcement of a proposed change.

May I remind you that when I accepted your own call I was so conscious of a doubt whether this could be a permanent settlement that I made the express proviso that at the end of six years, if I felt it best to leave, I should be free to do so without any interpretation of suddenness or unreasonableness? Those six years are more than past. It is, indeed, over seven years since my ministry among you really commenced; for, though my previous visit, in 1875, was nominally only for three months' "supply," yet your reception of me was such that I felt myself something more than a casual visitor. My three month's engagement was prolonged to the close of the Church season, and when I brought over my family in January, 1876, it was rather a renewal than the commencement of my ministry here.

These seven years have been years of rare interest and invigoration to me, and touched on the beginning by a wealth of kindly feeling which makes

the thought of parting very painful—and yet I think it is best.

The causes which have led me to this decision are two—the one personal, the other relating to the character of the work.

The first is this: I hardly reckoned upon the strain of heart and feeling that it would be to live permanently so far from my old friends and kindred, and of late the longing has kept increasing rather than lessening to be either among them again, or at any rate a little nearer, within reach of quicker and more frequent communication.

The second cause relates to my work and my power of doing it. The ministry of religion in this eager, absorbed Western life requires much the same alertness, electric energy, and readiness for strain and tension as does Western business. To do his best work a man should come here while his mental limbs still have the spring and flexibility of youth, be able to become a thorough Westerner in feeling and sympathy, and be quick to throw himself into, initiate and lead, new plans of work. Now, the simple fact is that, for all this, I came here about fifteen years too old. I have tried not to let you find it out. I hope that to some extent I have succeeded; but it is none the less true; and in a very few years at most you would perceive it. I believe, therefore, that I can best lay out my life and power henceforth in a ministry more like that from which you called me, and into which I had grown through twenty-five years.

I have not sought for this change. I have not sought for any change. If I could choose I would rather such an opening had been deferred, that I might have worked on among you here for two or three years more. But, within a few months of its becoming clear to me that I must not try to settle down here for life, came this urgent invitation to Boston. It seems to me, on the whole, of all openings that have come to me, or are likely to come, the most eligible and hopeful, and, as I cannot help feeling that, if I am ever to leave, there can hardly be a time when the Church of the Messiah could better stand a change than now, I think it best to accept the invitation. I have, therefore, to resign my trust into your hands. If I do not say more it is because my gratitude for my own past, and my hopes for your future, are too deep and tender to be expressed in such a communication.

BROOKE HERFORD.

The Trustee stated that Mr. Herford said he would leave the society to fix on the time when the resignation would take effect. They had laboured with the pastor to stay, but without effect, and they felt that it would be of no use to delay the acceptance of his resignation any longer. It was eventually agreed to accept it, to take effect from July 31, and the following resolution was then unanimously passed:—

"The First Unitarian Society of Chicago have received with profound sorrow the resignation of the Rev. Brooke Herford, their pastor, and desire to place upon their record this memorial of their high appreciation of his faithful and efficient ministry, and of their regret that that ministry is about to be terminated. During his pastorate of more than six years among us Mr. Herford has constantly illustrated, both by precept and by example, the high qualifications which should characterise the Christian ministry. His sincere and earnest piety, his ripe scholarship, and his quick sympathy have not only endeared him to the members of his own parish, but have enlarged the circle of his influence to include much of the best thought and culture of our city. While his labours among us have broadened and strengthened the foundation of liberal Christianity, the catholicity of his faith and teachings has won for him the respect and esteem of all Christian people who have come within the circle of his acquaintance or influence. It is, therefore, unanimously

"Resolved: That, while we hereby accept the resignation of Mr. Herford, we at the same time extend to him the expressions of our heartfelt sorrow at the conclusion of a ministry which we had hoped might continue for many years, and we join as with one voice in expressing the hope that abundant success may crown his labours in the new field to which he has been called."

MR. J. G. HOLYOAKE has received a grant of £100 from the Premier in order to visit America to report on Co-operation.

MR. DARWIN has left an autobiography behind him.

THE REV. P. W. CLAYDEN is writing a biography of Mr. Samuel Sharpe.

Occasional Notes.

M. CHASTEL, the venerable professor of Ecclesiastical History at Geneva, and one of the foreign correspondents of the British and Foreign Unitarian Association, has had the degree of D.D. conferred upon him by the University of Strasburg.

It is interesting to record that the earliest schoolmaster of Darwin was the Rev. George Case, minister of the English Presbyterian congregation at Shrewsbury, the father of the late well-known W. A. Case, M.A., vice-master of University College School. It is stated by the Rev. S. Myers, the present minister of the congregation, that "in that church the whole family of the Darwins worshipped Sunday after Sunday, and Charles Darwin was a regular and most constant attendant. Children of Dr. Darwin, Charles Darwin's father, were baptised by the minister, as the baptismal register testified.

It is stated in some of the papers that the Princess Louise attended Bedford Chapel on Sunday week. When Mr. Stopford Brooke was Chaplain of the British Embassy at Berlin her sister, the Princess Royal, frequently attended his services.

THE *Advertiser*, of Boston, U.S., has been taking a census of church attendance in that city on the 16th of April. The showing is quite favourable to Boston piety. The total was 124,909, of whom 77,465 were present at the first service and 47,434 at the second. In some cases the figures represent three services, but these are not numerous. The total attendance at Baptist churches was 15,775; Congregational, 15,003; Unitarian, 10,131; Jewish, 1,063; Lutheran, 591; Methodist Episcopal, 9,336; other Methodist, 2,058; Presbyterian, 3,130; Roman Catholic, 49,337; Swedenborgian, 530; Universalist, 2,337; miscellaneous, 3,513.

The *New York Independent* says that one of the serious charges made against Dr. Newman Smyth's orthodoxy is that he believes it not wholly wrong to pray for the dead. Whereupon the *Congregationalist* says:—"If the state of the dead be such that prayer for them is legitimate, desirable, and useful, it cannot be a state as yet fixed beyond recovery." Passing the consideration whether any Calvinist who believes in the final perseverance of the saints could properly pray for living believers, we would call attention to the last sentence in the article about Dr. Bellows, from the pen of Professor S. M. Hopkins, D.D., of Auburn Seminary, which reads as follows: "The Lord grant unto him (and unto us) to find mercy of the Lord in that day." That is a prayer for a dead Unitarian from a Presbyterian theological professor.

At the recent meeting of the Synod of the Presbyterian Church in England, held in Regent's-square Church, London, the question of Subscription to the Westminster Confession of Faith came up for consideration. Testimony after testimony was given in a very outspoken way to the burdensome character of the Confession. Dr. Edmond said that "candidates for the eldership were deterred by the very severe way in which the Calvinistic doctrines were expressed in the Confession. It was not very surprising, he added, if people considered there was a severity about the Confession that they found it difficult to accept." An elder in Dr. Dyke's congregation said that the difficulties complained of were widespread. He hoped the Church would be prepared to move in the direction of truth and liberty. Another speaker pithily remarked that there was such a thing as getting into too cast iron fetters, such as they did when they adopted the Confession. Mr. James Robertson, of Hampstead, said he was one of those who had serious doubts about the Confession of Faith. He was a minister in Scotland for two years, but gave it up, as he could not continue to preach what he did not understand. He thought nothing should be done until they were prepared to alter the Confession itself. Mr. Armour, of Liverpool, said that some of the most promising students for the

ministry sought out another profession, because they could not subscribe the Confession, many points of which were out of harmony with the Church to which they belonged. It was a seventeenth century document, framed by fallible men, and the Church should bring herself into the light and leading of the nineteenth century. Dr. Donald Fraser said he had heard with great satisfaction the remarks that had fallen from the various speakers. He was still at a loss to understand what amount of dissatisfaction existed. If, however, the seventeenth century Confession was found unsuitable, let them frame a new one. Ultimately it was agreed that the matter should stand over for a year; but a most satisfactory feature in the whole discussion was the general expression of a feeling that even the Presbyterian Church had outgrown the old Confession. Will they give up their old endowments as they compelled the *English* Presbyterians to give up Lady Hewley's fund and other endowments? The *Scottish* Presbyterians are too canny for that.

AN unusually well-informed correspondent writes to us in reference to our recent articles on the Rev. John Hunter's York Lectures:—"Many of the Liberal Independents who will not work with Unitarians, or exchange pulpits with them, are virtually Unitarians themselves, agreeing with them in almost every point of importance, as you have so clearly shown in the articles on 'Dissolving Views of Orthodoxy.' And this in spite of their own Trust Deeds! Mr. Hunter ought by his chapel deed to be a Calvinist of the narrow type of his predecessor, the Rev. James Parsons. But he and many others live and preach in habitual violation of the duty legally attaching to their ecclesiastical position by their Trust Deeds." We confess for our own part that so far from regarding with satisfaction the spectacle of a Liberal occupying an Orthodox or close trust pulpit like that at York, we could without loss of equanimity bear to see their expulsion from every such pulpit as well as from the Congregational Union. We are among those who value honesty and sincerity far more than any amount of theological agreement. At the time of the British Association meeting in York a well-known Independent minister in the North, who would not on any account exchange with even Conservative Unitarians, invited Mr. Stopford Brooke, who publicly rejects all belief in the miraculous origin of Christianity, to occupy his pulpit. A similar invitation was at about the same time extended to him from an Independent congregation in Cambridge. If Mr. Brooke is wisely advised he will not listen to overtures of this kind from men who are only too ready to avail themselves of his great popularity without following the example of his outspokenness and fidelity to conviction.

We learn that at the Annual Breakfast and Business Meeting of the Sunday School Association, to be held in London in Whit-week, Edwin Lawrence, Esq., LL.B., will preside, and the Rev. F. E. Millson of Halifax will read a paper on "The Changed Methods for Changed Conditions of Sunday School Work."

OUR valued correspondent the Rev. S. Fletcher Williams of Liverpool gives the following illustration of "Darwinianism" in ancient times:—"It would seem that there is nothing new under an Eastern sun. In the course of my reading I came the other day across a curious character, in the person of a Mohammedan saint of the name of Mahmud, who lived in the time of Timur, about 1400 A.D., in a village in Gilan, near the Caspian Sea. This personage issued a fatwah to the effect that with him (Mahmud) the Islamic Dispensation had come to an end. The Mohammedans have found passages in the Bible in which the coming of Mohammed is foretold, and Mahmud discovered a verse in the Koran in which his advent was indisputably predicted. He had only, of course, to announce his divine mission and personality to attract around him a great number of disciples; and this number increased so rapidly and to such an extent that the Persian Government took serious alarm, and the Mullas denounced Mahmud as an arch-heretic. With all this and with his peculiar tenets I have no immediate concern, but his ideas on creation

are of some interest at the present time. The alpha of creation was, he said, an atom of earth, or, as he calls it, 'nuktah-i-khak.' This atom of earth underwent strange changes, and in the course of time spread abroad in the shape of plants; the plants by gradual development became animals, and to this class belongs man. But not rapidly did this grand result ensue, for we are told that when man had sufficiently developed himself, so as to form a distinct species, the 'human form divine' was still very imperfect. Since then, however, it has been gradually throwing off impurities and advancing in glory, generation after generation, until it reached its perfection in the person of Mahmud, with whom Islam came to an end."

As an additional testimony to the value of our Sunday-schools, one of the oldest and most respected of our country members writes to us as follows:—"Every now and then I have evidence of the value of such institutions. When at C—I not only introduced a Sunday-school but gave an hour or two in the week for the instruction of young people who were anxious for improvement. In my class I had several lads, from one of whom the enclosed card inquiring for my present address was forwarded to me. I found he had pursued my instructions with advantage, and was lately chosen Chairman of the Education Board of K—, in Canada, where he and his brothers have risen to much local influence and usefulness. He is full of gratitude for the few crumbs of knowledge he received from me. I believe that if ministers were more earnest in their efforts to sustain our Sunday-schools as well as our congregations the position of many of our Churches would be greatly improved."

We are glad to announce that at the Ministers' Open Conference at Dr. Williams's Library on the Friday of Whitsun week Dr. James Freeman Clarke, of Boston, U.S., has promised to deliver an address on "Methods of Church Work." He will also occupy the pulpit at Little Portland-street Chapel on the morning of Sunday, June 4. Every additional opportunity which our distinguished visitor gives us of hearing him during his brief visit to London will be eagerly welcomed.

THE Rev. Dr. Fairbairn, of Manchester, was this week elected Chairman of the Congregational Union for the ensuing year. Dr. Parker, of the City Temple, was again nominated, but was defeated by a majority of fifty.—As many as 439 votes were recorded in favour of Dr. Parker. How thankful we have reason to be that we are not connected with the Congregationalist body!

THE Congregational Union has been holding its annual spring meeting this week. On Monday the business meeting took place, when the report was read and the new President elected. On Tuesday at Westminster Chapel, after a devotional service, the President, the Rev. Dr. Macfadyen, of Manchester, delivered an address, entitled "The Ideal of the Christian Church." He remarked that, assembled as they were as members of the Congregational Union of England and Wales, they did not forget their right to say they believed in the Holy Catholic Church, and they claimed association with the past, and claimed as their heritage the entire past of the Christian Church. They did not believe that their Lord's promise had failed, and that for many centuries between the era of the Apostles and the revival of the Congregational polity, 300 years ago, the gates of hell prevailed against the Church. They saluted all the Churches. Their churches were an attempt to express the yearnings of the heart of man for the kingdom of the Lord Jesus Christ, and to realise that in outward form. To say that the ideal had never been reached was no proof that it was false, and if they erred in cherishing that ideal it was an error at once pleasing and profitable. But they did not err in cherishing it. The illusions of life were not necessarily delusions. Imagination was a faculty to be trained, not eradicated. Ideals did not remain ideals; they tended to become facts. Ideals had no modesty; they must be expressed; they must fight; they could not rest until they conquered or were conquered. If they realised their ideal,

with what holy ingenuity would they improve their methods! They were not contending as Congregationalists for a human sect, but for the ideal of the Church of Christ. At present did not that fact seem all but forgotten amongst them? Radicals as they boasted themselves in politics and social questions, was there anywhere to be found more intense Conservatism than sometimes prevailed amongst them regarding the methods of their Church life? Surely this was reducing Congregationalism to the level of a sect, and forgetting that it sets forth the ideal of the Church of Christ. Congregationalism had made a nation. It had only once had the chance of laying the foundation of a nation, but it had nobly wielded its opportunity. It had made New England an intellectual garden, covered it with busy markets, schools, colleges, and universities, and adorned it with order and liberty, with moral progress and mental activity, religious sensibility and large-hearted liberality. They were addressing themselves now—late, though not, they trusted, too late—by united effort to bring the Gospel and its blessed influences to the homes of their countrymen.

In reply to a letter asking for his intercession on behalf of the Salvationist prisoners Mr. Bright wrote Mrs. Booth as follows:—"House of Commons, May 3, '82.—Dear Madam,—I gave your letter to Sir W. Harcourt. He had already given his opinion in the House of Commons, which will be to some extent satisfactory to you. I hope the language of Lord Coleridge and the Home Secretary will have some effect on the foolish and unjust magistrates to whom in some districts the administration of the law is unfortunately committed. I suspect that your good work will not suffer materially from the ill-treatment you are meeting with. The people who mob you would doubtless have mobbed the Apostles. Your faith and patience will prevail.—I am, with great respect and sympathy, yours sincerely, (signed) JOHN BRIGHT.—To Mrs. Booth, 101, Queen Victoria-street, London."—We read this letter with pleasure and entire concurrence. We have from the first expressed our sympathy with the good work which the Salvationists are doing, while disagreeing with their theology and their peculiar methods. The magistrates who have indirectly sanctioned mob violence, and illegally imprisoned these well-meaning fanatics, are, in our opinion, more foolish and mischievous than the ruffianly law-breakers themselves. The English magistrates and mob are treating the Salvationists just as Wesley, Whitefield and their followers were treated in the last century, and history will pronounce the same verdict of condemnation.

BOTH Houses of Convocation of the Province of Canterbury met on Tuesday. In the Upper House the opium traffic formed the principal subject of debate, while in the Lower the propriety of observing a day of humiliation and prayer was considered. We have not much faith in special days of humiliation and prayer, but we do think that the opium question would be a very fitting subject for a strong resolution at the approaching anniversary meetings of the British and Foreign Unitarian Association. Why should we lag behind all other religious bodies on these great moral questions?

WURZBURG, the ancient city of Bavaria, is to celebrate next July the jubilee of its university. The fetes will last several days, and will include a grand historical and allegorical procession. This will comprise groups representing the foundation of the university, the celebrity it has acquired in Germany and abroad, and its development during the sixteenth, seventeenth, and eighteenth centuries. The university was founded in 1522 by Bishop Echter. At present it has a thousand students, mostly in medicine.

The Liberal Social Union held its monthly meeting on Thursday evening, April 27, at the rooms of the Society of British Artists, Suffolk-street, Pall Mall. The chair was taken by Edwin Chadwick, Esq., C.B., and a paper was read by Mr. Edward J. Watherston, author of "Our Railways: should they be private or national property?" on "Our Iron Highways." A discussion followed, and the proceedings terminated in the usual way.

Reviews.

Thomas Carlyle. A History of the First Forty Years of his Life (1795-1835). By James Anthony Froude, M.A. Two Volumes. London: Longmans. 1882.

[SECOND NOTICE.]

Circumstances to which we need not further allude have prevented us from resuming our notice of these most valuable and extremely interesting volumes. In our former notice, published before the Liverpool Conference, we summed up our general impressions of the work as a whole, and we need not now enter upon an outline of Carlyle's career, which we gave in full in four articles upon the "Reminiscences" just a year ago.

The correspondence, which forms the largest part of both volumes, is a complete revelation of Carlyle's mental and spiritual history, of his gallant struggle with the most adverse circumstances and the formation during maturing of his literary work.

The tragedy of Carlyle's life, as appears more plainly in this memoir than in the "Reminiscences," was the spoilt life of his wife. Her first and most devoted attachment was to his friend Edward Irving, to whom her whole heart was given, and who was peculiarly qualified to inspire the most romantic affection. But he was bound by an early promise to marry the lady who afterwards became his wife, and who kept him to his engagement, even when she knew that she no longer had his heart's best affections. She was evidently a weak hysterical kind of woman, who understood but little of the higher qualities of Irving, and encouraged only his morbid tendencies. "There would have been no tongues," said Mrs. Carlyle, in after years, "had I married Irving." But Irving was not to be hers. Jane Welsh was romantic and highly cultivated. Carlyle with all his faults and eccentricities, his uncouth appearance and peasant birth and manners, was after Irving the only man of real intellectual power she had then met. To assist and further the advance of a man of extraordinary genius who was kept back from rising by outward circumstances, was not without attraction to her. As Mr. Froude plainly puts it, Miss Welsh after having lost Irving had consented to be Carlyle's wife as soon as he was in a fair position to marry, in the conviction that she was connecting herself with a man who was destined to become brilliantly distinguished, whom she honoured for his character, and admired for his gifts, in whose society and in whose triumphs she would find a compensation for the disappointment of her earlier hopes. But men of genius are "kittle folk," as the Scotch say, and Carlyle had a strange temper, and from a child, as his own mother said, was "gey ill to live with." It is evident throughout that ambition much more than love attracted Jane Welsh to Carlyle, and that her disappointment was bitter until in long after years she became proud of his great fame. It was equally evident that Carlyle himself cared more for his peasant mother than for any other woman on the face of the earth. "He admired Miss Welsh, he loved her in a certain sense, but like her he was not *in love*." The natural result was that he became more and more absorbed in his literary work, and came to regard his clever and accomplished wife as little more than his housekeeper. Bitter was the disappointment on her part. Both were equally selfish in their way, although in many respects Mrs. Carlyle's was a higher, finer nature than her husband's. Mr. Froude evidently sympathises greatly with the wife, and more than hints that the passionate outpourings of the "Reminiscences" are confessions of too late remorse. He forgets that when a clever woman marries a man for the sake of his genius, when her heart had been given to another, she must bear with the eccentricities of genius. Mrs. Carlyle did bear her fate in a truly heroic spirit; but it is only too evident throughout the biography that she felt that her life was spoilt. Mr. Froude almost implies that Carlyle was greatly to blame for neglecting his wife in his devotion to his solitary studies. But he himself has shown that she only reaped as she had sown when he says: "Had she felt towards Carlyle as she had felt towards his

friend, she would perhaps have encountered cheerfully any lot which was to be shared with the object of a passionate affection. But the indispensable feeling was absent." And Carlyle knew it from the first, and possibly felt in his inmost nature a disappointment as deep as hers. "The stern and powerful sense of duty in these two remarkable persons held them true through a long and trying life together in the course of elevated action which they both set before themselves. He never swerved from the high aims to which he had resolved to devote himself. She, by never failing toil and watchfulness, alone made it possible for him to accomplish the work which he achieved." But she was not happy. Long years after, in the late evening of her laborious life, she said, "I married for ambition. Carlyle has exceeded all that my wildest hopes ever imagined of him—and I am miserable." After forty years of life with him—forty years of splendid labour, in which his essential conduct had been unblemished by a serious fault, she said to her younger friends, as the sad lesson of her own experience, "My dears, whatever you do, never marry a man of genius!" Thank Heaven most of the women within our circle of acquaintance are safe in that respect! Mr. Froude dwells a little too much throughout the memoir on the unhappiness of this extraordinary pair, with, as we have intimated, a decided bias in favour of the long-suffering wife. But there are indications that she had a tongue almost as bitter, and power of sarcasm almost as great as her husband's; and, after all, the main result, the chief thing we cared to know, is summed up in the satisfactory conclusion of the biography, that "though the lives of the Carlyles were not happy, yet, if we look at them from the beginning to the end, they were grandly beautiful. Neither of them probably, under other conditions, would have risen to as high an excellence, as in fact they each achieved; and the main question is not how happy men and women have been in this world, but what they have made of themselves."

We have dwelt at some length upon this painful subject, because it is the undertone, as it were, of this biography, and forms the most conspicuous feature in the private life of the great man whose literary career is chiefly displayed in his enduring works.

In both volumes there are some extremely interesting references to Carlyle's religious views. Early in the course of his career "there came upon him the trial which, in these days, awaits every man of high intellectual gifts and noble nature on their first actual acquaintance with human things,—the question, far deeper than any mere political one, What is this world, then, what is this human life, over which a just God is said to preside, but of whose presence or whose providence so few signs are visible?" Brought up in a pious family on the old Calvinistic lines, Carlyle, like his parents, had accepted the Bible as a direct revelation from Heaven. To the family in which he was born the Westminster Confession of Faith was a full and complete account of the position of mankind, and of the Being to whom they owed their existence. The Old and New Testament not only contained all spiritual truth necessary for guidance in word and deed, but every fact related in them was literally true. To doubt was not to mistake, but was to commit a sin of the deepest dye, and was a sure sign of a corrupted heart. Carlyle's wide study of modern literature had shown him that much of this had appeared to many of the strongest minds in Europe to be doubtful or even plainly incredible. So like most other men of genius Carlyle, early in life passed through the valley of despair and humiliation, although he never appears to have come to "the Everlasting No," but always held a clear and unswerving faith in the essential spiritual realities. Later on in his career he confessed to Irving that he did not believe as his friend did in the Christian religion, and that it was vain to hope that he ever would so believe. Mr. Froude, explaining Carlyle's religion partly from his conversations and partly from unpublished fragments of essays, tell us that he was "a Calvinist without the theology." The materialistic theory and kindred ethical speculations, as any one can infer from his works, he always utterly repudiated.

Scepticism on the nature of right and wrong, as

on man's responsibility to his Maker, never touched or tempted him. On the broad facts of the divine government of the universe he was as well assured as Calvin himself; but he based his faith, not on a supposed revelation, or on fallible human authority. Experienced fact was to him revelation and the only true revelation. Historical religions, Christianity included, he believed to have been successive efforts of humanity, loyally and nobly made in the light of existing knowledge, to explain human duty, and to insist on the fulfilment of it; and the reading of the moral constitution and position of man, in the creed, for instance, of his own family, he believed to be truer far, incommensurably truer, than was to be found in the elaborate metaphysics of utilitarian ethics. In revelation, technically so called, revelation confirmed by historical miracles, he was unable to believe—he felt himself forbidden to believe—by the light that was in him. In other ages men had seen miracles where there were none, and had related them in perfect good faith in their eagerness to realise the divine presence in the world. They did not know enough of nature to be on their guard against alleged suspensions of its unvarying order. To Carlyle the universe was itself a miracle, and all its phenomena were equally in themselves incomprehensible. But the special miraculous occurrences of sacred history were not credible to him. "It is as certain as mathematics," he said to me late in his own life, "that no such thing ever has been or can be." While he rejected the literal narrative of the sacred writers, he believed as strongly as any Jewish prophet or Catholic saint in the spiritual truths of religion. The effort of his life was to rescue and reassert these truths, which were being dragged down by the weight with which they were encumbered. He explained his meaning by a remarkable illustration. He had not come (so far as he knew his own purpose) to destroy the law and the prophets, but to fulfil them, to expand the conception of religion with something wider, grander, and more glorious than the wildest enthusiasm had imagined.

And so Carlyle conceived, as we of the Liberal Churches do, that a revolution precisely analogous to that which Galileo had wrought in our apprehension of the material heaven was silently in progress in our attitude towards spiritual phenomena. In striving to bring about this revolution we have at least the great encouragement that we are on the side of the strongest, bravest, and most far-seeing thinkers of our age.

During the autumn of 1853 and the beginning of the year which followed, a close correspondence was maintained between Carlyle and J. S. Mill. Carlyle's part of it Mr. Froude says he has not seen, but on both sides they must have been of the deepest interest, and it is hoped that the letters may be published hereafter by those to whom they belong. They related almost entirely to the deepest questions which concern humanity. They throw some light on the religious views then held by both the correspondents. Mill spoke tenderly and reverently of the personal character of the Founder of Christianity, and on this part of the subject he wrote as if he was confident that Carlyle agreed with him. But, as Mr. Froude writes, below the truth of any particular religion there lay the harder problem of the existence and providence of God, and here it seemed that Carlyle had a positive faith, while Mill had no more than a sense of probability. Carlyle admitted that, so far as external evidence went, the Being of God was a supposition inadequately proved. The grounds of certainty which Carlyle found in himself, Mill, much as he desired to share Carlyle's belief, confessed that he was unable to recognise. So again with the soul. There was no proof that it perished with the body, but again there was no proof that it did not. Duty was the deepest of all realities, but the origin of duty, for all Mill could tell, might be the tendency of right action to promote the general happiness of mankind. Such general happiness doubtless could best be promoted by each person developing his own powers.

But space is failing, and the rest of our notice of a work which constantly tempts us to quotation and comment must be confined to a few passages relating to persons well known to us.

R. W. EMERSON.

The Carlyles were sitting alone at dinner on a Sunday afternoon at the end of August, 1833,

when a Dumfries carriage drove to the door and there stepped from it a young American then unknown to fame, but whose name now stands connected with Carlyle's wherever the English language is spoken. Emerson had just "broken his Unitarian fetters," as Mr. Froude calls them—very light fetters in his case—and was looking out and around him like a young eagle longing for flight. "He had read Carlyle's articles, and had discerned with the instinct of genius that here was a voice speaking real and fiery convictions, and no longer echoes and conventionalisms. He had come to Europe to study the social and spiritual phenomena; and to the young Emerson as to the old Goethe, the most important of them appeared to be Carlyle." The acquaintance then begun on the Dunscore moors ripened into a deep friendship, which remained unclouded in spite of wide divergences of opinion throughout their working lives. Emerson's account of the visit is recorded in a well-known and very charming passage in his "English Traits." They talked of great books, of the vexed question of English pauperism, of the Immortality of the soul, and after a night's stay Emerson went on in the morning seeking other notabilities. Two days afterwards Carlyle wrote of his visitor in a letter to his mother—"He seemed to be one of the most lovable creatures in himself we had ever looked on, and left us all really sad to part with him." Who ever met and conversed with the gentle and deep-discerning Emerson without being sad to part with him?

W. J. FOX.

Here is a passing reference to W. J. Fox, late M.P. for Oldham, and former minister of South-place Chapel, who is more than once and always kindly spoken of:—

August 15, 1834.—We dined with Mrs. (Platonica) Taylor [afterwards Mrs. J. S. Mill], and the Unitarian Fox one day. Mill was also of the party, and the husband—an obtuse, most joyous-natured man, the pink of social hospitality. Fox is a little thickset, bushy-locked man of five and forty, with bright, sympathetic, thoughtful eyes, with a tendency to pot-belly and snuffiness. From these hints you can construe him; the best Socinian philosopher going, but not a whit more. I shall like well enough to meet the man again, but I doubt he will not me. . . . For me, from the Socinians as I take it, *wird nichts*.

DR. SHEPHERD.

A notice of our late friend Dr. Shepherd, of Gatacre, one of the wittiest and most genial men of his time, is not quite so kindly:—

Jan. 18, 1832.—Came upon Shepherd, the Unitarian parson of Liverpool, yesterday, for the first time, at Mrs. Austin's. A very large, purply, flabby man; massive head, with long, thin grey hair; eyes both squinting, both overlapping at the corners by a little roof of a brow, giving him (with his ill-shut mouth) a kind of lazy, good-humoured aspect. For the rest, a Unitarian Radical, clear, steadfast, but every way limited. He said Jeffrey did not strike him as "a very taking man." Lancashire accent, or some provincial one. Have long known the Unitarians *intus et in cute*, and never got any good of them, or any ill.

It is at least satisfactory to find that we did Carlyle no harm, and we are glad to acknowledge that he has done us nothing but good.

These and other passages we have given in our former notice illustrate Carlyle's acrid judgments of almost every person he met. It is no use disguising the fact that his temper was none of the sweetest; and that if he penetrated more thoroughly into the real nature of men than any of his contemporaries he saw also the worst side more clearly than the best side, just as he inclined to pessimism in his judgments on the social and political tendencies of our times. But his was a grand nature and a great heart, embittered as it was by early struggle with poverty and disappointment, and after reading this invaluable instalment towards a complete biography we entirely adopt Mr. Froude's words: "When the Devil's advocate has said his worst against Carlyle, he leaves a figure still of unblemished integrity, purity, loftiness of purpose, and inflexible resolution to do right, as of a man living consciously under his Maker's eye, and with his thoughts fixed on the account which he would have to render of his talents."

The Nineteenth Century. Kegan Paul and Co. *The Contemporary Review*. Strahan and Co.

The *Nineteenth Century* is decidedly more interesting this month than the *Contemporary*, and contains scarcely an article which will not interest even the omnivorous general reader. It opens with another long list of protestations against the Channel Tunnel, comprising ever so many dukes, earls, barons, a few bishops, M.P.s, J.P.s, Reverends, &c. Following this protest are three short papers, taking the same view, by General Sir Lintorn Simmons, Lord Bury, and Major-General E. Hamley. Sir Lintorn Simmons, whose reputation as an engineer is second to none, contends that if the country had found it necessary, either in the interests of passengers or of trade, to procure increased facilities for crossing the Channel, it would long ere this have insisted upon the far more practicable and less costly expedient of making better harbours, so that larger ships might be used, having a greater draught of water, which, being more steady and running at higher speed, would permit of through railway trucks and carriages being run, as proposed by Mr. Fowler, and reduce the journey between London and Paris to within a few minutes, probably less than half-an-hour, of what it will be through the Tunnel. In a fourth paper M. Joseph Reinach, with light and airy sarcasm, dismisses all our English fears as preposterous, and rallies us on the "injurious suspicions which are almost inducing a great civilised people to take a step backwards towards barbarism." But even he cannot deny that a tunnel would occasion frequent panics, involving constant expenditure for fortifications against more or less imaginary enemies. There are two other political articles which will attract considerable attention at the present crisis. One is by that particularly reactionary Liberal, Lord Brabourne, on what he is pleased to style "The Duty of Moderate Liberals," which he exemplifies by endeavouring to thwart the present Ministry on every possible occasion. According to this eminent authority, the three traditional courses are open to Moderate Liberals—first, "to bow their necks before the yoke of Birmingham Radicalism, and trust their consciences and their opinions to the leaders who have so wounded the one and offended the other"; next, to form an independent party of their own, and fight for their own hand; or, thirdly, to throw their weight into the scale of the Conservative Opposition. Having thus stated the three courses, the writer oddly enough comes to the conclusion that "no immediate action may be necessary on the part of the Moderate or Whig section of the Liberal party," except that they must be "prepared to speak and vote in accordance with what they believe and say to each other in private conversation," which indeed is quite obvious and hardly needed an elaborate paper to demonstrate. We rise into a higher and more bracing atmosphere in the next article, on "Town and Country Politics," in which the Rev. J. Guinness Rogers, one of the principal representatives of cultured Nonconformity, shows that notwithstanding the Conservative reaction in London, and notwithstanding also the Bradlaugh difficulty, Liberalism is as strong as ever in the country, and the Prime Minister has as firm a hold upon his majority to-day as when he first resumed office.

The *Contemporary* has almost as little theology this month as its rival, and is strong in politics. The principal paper is that by Mr. E. A. Freeman on "The Position of the Austrian Power in South-Eastern Europe." His well-known bias against Austria is not concealed, and his main conclusion is in the expression of a hope that those provinces which have shared in the bondage of Lombardy and Venetia may yet share in their freedom from both the Turk and the Austrian. There are two articles on the crisis in Ireland. One is entitled "The Social Revolution in Ireland." The writer, R. W. A. Holmes, advocates the doubtful measures of compensation to landlords and wholesale emigration promoted by the State. Mr. Goldwin Smith, in an article entitled "Parliament and the Rebellion in Ireland," restates his well-known views on Ireland, and advocates the now discredited policy of coercion. We are told, he says, that "Liberals shrink from what they call coercing a nation. It is with a conspiracy—and a conspiracy hav-

ing its real base in a foreign country—not with a nation, that they have to deal. If the veil could be raised, we should probably see that the mass of the Irish people were slaves and victims rather than members of the secret societies. On both sides of the Atlantic alike the Irish character, with all its attractiveness, is fatally wanting in moral courage and independence. Irishmen are driven and fleeced like sheep, not only by their priesthood, but by demagogues and political sharpers. The blow which strikes down the conspiracy will set the people free.” But query: is there much more moral courage and independence among the smaller farmers and the peasantry of England; and are they not just as much subject to these two ruling powers, the squire and parson of the country parish? Mr. Goldwin Smith is not so one-sided and reactionary as are most of the advocates of coercion. While urging energetic measures of repression he justly says of the Irish landlords, that “their general failure to perform their duties has made their property as difficult for the State to defend as any property could be.”

There is no article of a Theological character in the *Nineteenth Century*. In the *Contemporary* there are two. The first is “Disestablishment in Scotland,” in which Principal Tulloch replies to the Free Church Dr. Rainy’s statistics and arguments, serenely oblivious of the fact that Scotland, like Ireland, is destined to have its Church disestablished, whether the Establishmentarians like it or not. So it is written in the Book of Fate, as we read it. The other article to which we referred is an elaborate paper on Comparative Religion, entitled “Samothrace and its Gods; a new exploration,” by Mr. J. S. Stewart Glennie, who has carefully studied the subject and has worked up a good deal of the graceful classical mythology in a very interesting form. The remaining articles are “British North Borneo, or Sabah,” a story of British adventure in the East, told by R. S. Gundry; another contribution to the everlasting “vivisection” controversy, in two papers, one entitled “An Evolutionist to Evolutionists,” by Vernon Lee, the other, “The Ethics of Vivisection,” by Dr. S. Wilks, each advocating a different side of the controversy; “The Last King of Tahiti,” a charming sketch of a visit to the Hawaiian islands, by C. F. Gordon Cumming; and finally, what to most of our readers will prove the most attractive contribution in the present number, two articles under the common head, “Professor T. H. Green—In Memoriam,” the former a sketch of the philosophy and teaching of this admirable and most accomplished man, by Mr. R. L. Nettleship, the other a narrative of personal impressions and a sketch of character, by Professor James Bryce, M.P.

Returning to the *Nineteenth Century*, the only article at all bearing on Theology is that entitled “The Goal of Modern Thought,” in which W. S. Lilly, writing from the Roman Catholic standpoint, strives to convince us that not only the pessimism of Schopenhauer, but even Kant’s “Critique of Pure Reason,” one of the profoundest things that ever issued from the human intellect, effects the destruction of all theology and theological ethics, and makes wholly for evil. In an article entitled “The Arcady of our Grandfathers,” the Rev. Dr. Jessop reports, in an admirably life-like manner, the sayings and experience of some of the oldest peasantry of his Norfolk country parish, and proves incontrovertibly that the so-called English Arcadia of fifty or sixty years ago was in that district at least more like a scene in Dante’s “Inferno.” We must pass rapidly over the four next articles—all interesting and valuable in their way—“What is a Standard?” a discussion of a currency question, by H. R. Grenfell, Governor of the Bank of England; “A School for Dramatic Art,” in which Mr. F. C. Burnand, the dramatic author, criticises an article on the same subject in the preceding number by another dramatic author, Mr. Hamilton Aide; “Notes on Turner’s *Liber Studiorum*,” by the Rev. Stopford A. Brooke, which in their subtle criticism and delicate appreciation of beauty in Nature and Art make us long for the forthcoming work; and “Anti-Vaccination, a Reply to Dr. Carpenter,” in which Mr. Peter Taylor, M.P., re-enforces with considerable force and ability his well-known views in that controversy.

We have reserved to the last what is to us, as it will be to most readers, the most fascinating article in the present number, “A Word About America,” by Mr. Matthew Arnold—a rich specimen of that famous critic’s mordant sarcasm, relieved by a gentle play of delicate humour. We are afraid it will make our sensitive American brethren very angry, but some of the most biting criticisms apply just as much to ourselves, and are not at all worse than the hard things that have been said about the British Philistine. Our critic quotes the *Atlantic Monthly* as saying that “the hideousness and vulgarity of American manners are undeniable,” and that “redemption is only to be expected by the work of a few enthusiastic individuals, conscious of cultivated tastes and generous desires.” Taking this as his text, and premising for our own benefit that the people of the United States are “the English on the other side of the Atlantic,” Mr. Arnold, in his own inimitable style, and in his old incisive way, points out that whereas our society in England distributes itself into Barbarians, Philistines, and Populace, America is just ourselves, with the Barbarians quite left out and the Populace nearly. This leaves the Philistines for the great bulk of the nation—a livelier sort of Philistine than our Philistine middle class, but left all the more to himself and to have his full swing.” The English middle class, continues Mr. Arnold, presents us at this day for our actual needs, and for the purposes of national civilisation, with a defective type of religion, a narrow range of intellect and knowledge, a stunted sense of beauty, a low standard of manners. “That type of life of which our middle class in England are in possession is one by which neither the claims of intellect and knowledge are satisfied, nor the claims of beauty, nor the claims of social life and manners.” We are not concerned to deny the essential truth of this somewhat sweeping impeachment. But the sting of the article is in the sentence, “That which in England we call the middle class is in America virtually the nation.” It is generally industrious and religious as our middle class. Its religion, Mr. Arnold adds, somewhat scornfully, is even less invaded by the modern spirit than the religion of our middle class. He quotes an American of reputation as a man of science, who says that he lives in a town of a hundred and forty thousand people, of whom there are not fifty who do not imagine the first chapter of Genesis to be exact history. Probably there is no Unitarian congregation to enlighten that benighted place. He quotes also Mr. R. W. Dale as saying that “Orthodox Christian people in America are less troubled by attacks on the Orthodox creed than the like people in England; they seemed to feel sure of their ground and they showed no alarm.” He further quotes Mr. Lowell as himself describing his own nation as “the most common-schooled and the least cultivated people in the world.” The old H.M. School Inspector peeps out in Mr. Arnold’s concluding remark that “good secondary schools, not with the programme of our classical and commercial academies, but with a serious programme really suited to the wants and capacities of those who are to be trained, is what American civilisation most requires, is what our civilisation, too, at present most requires.” It will be seen that our American friends have little reason to complain of satire which is directed with perfect impartiality upon ourselves. Liberal religionists on both sides of the Atlantic, except those of the old preternaturalist persuasion, will at least agree with this passage:—

The real cultivation of the people of the United States, as of the English middle class, has been in and by its religion, its “one thing needful;” but the insufficiency of this religion is now every day becoming more manifest. It deals, indeed, with personages and words which have an indestructible and an inexhaustible truth and salutariness; but it is rooted and grounded in preternaturalism, it can receive those personages and those words only on conditions of preternaturalism, and a religion of preternaturalism is doomed—whether with or without the battle of Armageddon for which Lord Salisbury is preparing—to inevitable dissolution.

It is a striking article, whether the reader agrees with it or not, and this and Dr. Jessop’s “Arcady,” and Mr. Stopford Brooke’s “Notes,”

are the gems of a number of more than ordinary value and interest.

Short Notices.

The Pioneer Boy, and How he Became President. By W. M. Thayer. (Hodder and Stoughton, 1882.)—This is a re-issue of the charming story of the “Life of Abraham Lincoln,” by the well-known author of a corresponding book on the late President Garfield, “From Log Cabin to White House.” The delightful American essayist, Dr. Holland, in his “Life of Lincoln,” characterises this little book as “a singularly faithful statement of the early experience of Abraham Lincoln.” The author has now greatly improved and enlarged his work, and has had the advantage of access to the numerous lives of the President published since his death. Garfield and Lincoln were remarkably alike in the circumstances of birth, early struggles, and later experiences; and for popular use Mr. Thayer’s two biographies, constructed on precisely the same plan, are among the most fascinating works of the kind. The author in his humbler sphere has evidently followed the illustrious example of Thucydides in his reports of speeches and conversations.

A Lecture on Tobacco. By Russell Lant Carpenter, B.A.—The lecture recently delivered in the Bridport Town Hall, the Mayor presiding, has been published in a pamphlet form, with a few omissions and additions. The lecture appeared at the time in two successive numbers of the *Inquirer*, so that we need hardly remind our readers that it is an exceedingly effective plea addressed to the conscience, the pocket, and the self-interest of the smoker. We have heard of one valued friend—a minister too—who read it through, with pipe in his mouth, and remained unconverted. But there are some hardened sinners, so devoted to their bad habits, that sound reasoning is utterly lost upon them. It is a noteworthy fact that even the most inveterate smokers generally dissuade others from beginning what they acknowledge to be a bad habit, and wish they had the courage to free themselves from its slavery.

Electricity and its Modern Applications. By Annie Besant. (London: Freethought Publishing Company.)—This little pamphlet is the substance of four very useful and interesting lectures delivered at the Hall of Science. Some time ago Dr. Aveling, to whose efforts was due the establishment of Science Classes at the Hall of Science under the South Kensington Department, instigated the commencement of a series of “Hall of Science Thursday Lectures,” and these lectures by Mrs. Besant fall under that category.

Tact, Push, and Principle. By William M. Thayer. (Hodder and Stoughton, 1882.)—This is a very useful and instructive little work, from an American source, the author of “The Pioneer Boy,” noticed above, and belonging to the same class as Smiles’s “Self-Help,” “Duty,” and “Character.” It is full of quotations, biographical illustrations, &c., designed to recommend to young men the practical elements of success as exemplified in the lives and characters of successful men in various departments of thought and work. Among the examples adduced are the most prominent men on both sides of the Atlantic, including several living names, and it is quite noteworthy that a large number belong to the Liberal movement in religion. There is a little of the Evangelical tone in some of the writer’s comments; but it is also interesting to notice that the chapters in “The Bible” and “Religion in Business,” are characterised by an eminently practical spirit, and are entirely free from the Orthodox dogmatism which used to characterise publications of this class. The book is admirably adapted for Chapel and School Libraries, and as a present to young men just entering upon the active duties of life.

Literary Notes.

THE *Athenæum* states that Mr. Darwin has left an autobiography behind him. There has also been found among his papers a sketch of his father about equal in length to that of his grandfather which was published some time ago.

MR. FROUDE, in the first two volumes of his “Life of Carlyle,” regrets that he has not been able to discover more of the letters which passed between Goethe and Carlyle. It now appears that a series of hitherto inedited letters which passed

between these distinguished men of letters, and which has been recently discovered, will shortly appear in the "Magazin für die Literatur des In- und Auslandes."

SIR DAVID WEDDERBURN, M.P., who recently returned from an extensive tour in South Africa, is engaged in preparing a paper for one of the monthly magazines, in which he will recount his experiences and give his opinions on the political problems which await solution in the South African colonies.

THE EARL OF LYTTON is engaged in preparing for publication during the ensuing autumn the earlier volumes of his father's life.

MR. FOLEY has nearly ready his seventh volume of the "Records of the English Province of the Society of Jesus." This volume contains an exhaustive list from original documents of the members of the Society in England and Ireland from the first foundation of the two provinces, with biographical and genealogical notices invaluable to the antiquary and genealogist. Mr. Foley also gives a great deal of hitherto unpublished information respecting the working of the penal laws in the Archbishopric of Canterbury, and in other dioceses.

MR. ERNEST LONGFELLOW, the son of the poet, announces that an authorised biography of his father will be issued in due time.

MESSRS. MACMILLAN and Co. have in the press Professor Sayce's long-expected edition of the first three books of Herodotus, which will form a volume of "The Classical Library."

MR. BOSWORTH SMITH has completed his "Life of the late Lord Lawrence." The work is now undergoing careful revision. No date for its publication has yet been fixed.

THE *Irish Monthly* for May gives the first of some articles entitled "O'Connell: his Diary from 1792 to 1802 and Letters." The diary, extending from O'Connell's seventeenth to his twenty-seventh year, and the letters have not hitherto appeared in print. The passages selected from the diary in the present number include notes on the acting of Kemble and Mrs. Siddons, records of O'Connell's reading, &c.

ON May 14 will be published in Birmingham the first number of the Sunday *Echo*, a non-sectarian and, we understand, a non-political Sunday paper.

MR. J. COMYNS CARR will deliver the last course of Cantor Lectures for the present session at the Society of Arts, on Mondays, May 15 and 22, the subject being "Book Illustration, Old and New." In the first lecture Mr. Carr will treat of the proper relations of printed text and illustrated design, and of the history of early wood engraving. The second lecture will be devoted to the consideration of the various modes of book illustration, and the modern development of wood engraving. Modern processes of illustration, and the influence of photography upon the art, will be considered in the last lecture.

THE HIBBERT LECTURES.

BUDDHISM.

Professor Kuenen delivered his fifth and last Hibbert lecture in the theatre of the University Museum, Oxford, on Saturday afternoon, April 29, and at St. George's Hall, London, on Friday morning, May 5. He descanted upon Buddhism, adding a general retrospect of the ground covered by the whole course of his discourses. He began by reminding his hearers that when Christianity was born in Palestine there was a world-wide religion in existence already, a religion which, unhindered by difference of nationality, had overstepped the boundaries of its fatherland two centuries before. This was Buddhism, the firstborn among the universal religions. Repeated attempts had been made to raise it to the rank of parent of the other two, Christianity and Islam. But a single glance was enough to teach us that in these theories a lively fancy played the chief part. The advent of Buddhism to Western Asia came far too late in the day to have had anything to do with the genesis of Christianity. Philo's Indian gymnosophists were not Buddhists, and to Clement of Alexandria, who mentions the Buddha as the founder of a religion whom his followers, "because of his supereminent worth," revered as a god, that religion was still—i.e., in the former half of our third century—a remote phenomenon. But the study of Buddhism, though not for any light shed thereby on the origin of Christianity, the lecturer deemed not the least important part of his task, owing to

the relation in which it stood to the national religion of India. He owned he approached the problem with fear and trembling, for lack of the necessary preparation. In Buddhistic phrase, his place was not in "the community," but among the "adherents." The close connection between Buddhism and Brahmanism was denied by no one. But though not many years ago Indian scholars like Weber, Max Duncker, and Monier Williams thought Buddhism sprang from the earlier creed only as the French revolution, for instance, sprang from the *ancien régime*, that time had gone by. Many facts had gradually led to a notable change in the conception of the relations between Brahmanism and Buddhism, and we were now told that "the priest-ridden, caste-ridden nation" of which Buddha was said to be the redeemer is the creature of the Western imagination. The evidence compelling us to tone down the traditional opposition was reviewed at some length, the rock-inscribed edicts of the Buddhist Constantine, Asoka, King of Magadha in the third century B.C., supplying the firmest foundations for our knowledge of the earlier Buddhism. They were shown to breathe throughout a spirit of appreciative tolerance. To the citations from these epigraphic texts, 2,100 years old, were added others from the Buddhistic scripture, as expounded by Mr. T. W. Rhys Davids (Hibbert lecturer last year), Kern, Oldenberg, the Rev. J. Wood, Bühler, Max Müller (first Hibbert lecturer), Senart, and others. In these texts Brahman was not a term of reproach, but a title of honour. Buddhism when in power did not abolish castes, as witness Ceylon, where it was a question whether its adherents did not introduce them. The great extent to which Buddhism was indebted to Brahmanism for its doctrine and organisation, as proved by continued research, was exemplified in many particulars. The Buddhist metaphysics and ethics were alike borrowed from the older systems. Even the Buddhist monachism was copied, down to minute details, from Brahmanic ascetics, though it should be added that asceticism holds quite a different place in Brahmanism from that which it takes in Buddhism. Even gregarious asceticism was pre-Buddhistic, and Sakya-Muni did nothing unheard of in gathering round his hermitage a circle of disciples. At this very moment it was being eagerly discussed whether the ascetical communion of the Jainas had not been formed just before the Buddhist monkish order. Mr. Rhys Davids had shown that the Buddhists appropriated a large measure of the popular wit and wisdom of the Indians, carrying it with them and spreading it everywhere, so that after many wanderings it reached our quarter of the globe. The founder of the new faith lived and died a Hindoo, and the fact being certain that the universal religion sprang out of the national, they had been brought so much the nearer to the real question before them—namely, how this came about. This problem was only to be solved by a critical examination of the legendary history of the Buddha, an inquiry of enormous difficulty, involving the discussion of all the various theories of any importance down to Senart's explanation of the founder as a mythical sun-hero. The same thesis was now defended on a far broader scale, and still more thoroughly by Kern in his great work on the history of Buddhism in India, the publication of which began at Haarlem last year. The real question seemed to the lecturer to be whether Buddhism was or was not "*une œuvre impersonnelle*." As he did not aspire to an epitaph such as Phaeton's, he would not himself attempt a solution. He limited himself to the expression of opinions justified by the present state of the researches. He evolved much meaning from the short formula of adhesion to Buddhism:—"I take refuge with the Buddha, the doctrine (*dharma*), and the community (*sangha*)." The result of the investigation was this—"A monastic order with affiliated believers—such was Buddhism. It was always so represented in the legend of the founder. The crowds he gathered round him might make us forget it; but he himself remained a monk, and they who followed him on his journeys were monks likewise. Why should we not accept this representation as it stands? They had now learned the terms in which to put the question as to the origin of Buddhism. It was not the point of departure—the order of Bhikshus or Mendicants itself—that they had

to account for, since it rose quite naturally out of Brahmanism, and was not the only one of its kind. Nor was it that emancipation from the Vedas which doubtless characterised it from the first, for in this, too, it had been shown to have followed existing analogy. Even the spread of the Buddhistic order beyond the boundaries of Magadha, with its continued existence after its first formation, was, however remarkable, by no means inexplicable. Why should we not suppose, in accordance with the indications of the sacred books themselves, that, in distinction from earlier ascetic unions which remained dependent upon their teacher and upon his presence with them, the Buddhistic order extended itself more freely and took up fresh members wherever it had established its branches? But now, added the lecturer, they had reached a point, if he were not mistaken, at which analogy failed them. For Buddhism was not content with this freer and wider extension of its borders. Without ceasing to be a monastic order, it became a Church. It took up into itself countless lay brothers and sisters. Presently it overstepped the boundaries, not only of its narrower fatherland, but even of India itself. It established itself in Ceylon, in every region to which its missionaries could penetrate. Whence was this? How did a religion for the world spring out of a monastic order? They would not exaggerate the difficulty of such conquests. Up to a certain point such an extension was not unnatural. The householder looked up to the ascetic with reverence and admiration, while the ascetic, on his side, depended on the lay brethren for his daily rice, and was thus naturally led to show them goodwill, and to give attention to their questions and difficulties. And when, during the rainy season, the ascetic left the forests awhile, a closer connection would establish itself between them and the farmers. Under special circumstances and in particular places this bond might be drawn still closer. Nay, Buddhism provided something more than this voluntary and loose relation between the monks and the laymen. For its *upāsakas*, or "adherents," though they did not withdraw from social life, yet renounced the laws and usages prevalent in society. And the monks on their side went out to preach and to convert. Though we could not follow the detailed course of their propaganda, it admitted of no doubt that they early devoted themselves to missionary enterprise. The history of Christianity furnished us with a truly striking analogy—indeed, more than one. As contemplative asceticism prepared the way in India for the rejection of the authority of the Vedas, so did the ecclesiastical Reformation of the sixteenth century find its antecedents in the mediæval mysticism, and in the cloisters where it was most sedulously cherished. Again, there were the Western Mendicant orders, especially the Franciscans, between whom and the Buddhistic brotherhood an elaborate parallel was drawn. Take away the Papal crosier, and substitute the unbounded freedom and toleration of India, and there would grow up a community similar to the Buddhistic Church. There was another thing. Francis and Buddha had in common a tender compassion embracing every living thing, not forgetting "our brothers, the birds," and "our sisters, the swallows," but turning, above all, to suffering man. And this one thing—was it not much? Was it not everything? After all, the ascetic's effort to flee from the world was a selfish one. But it need not remain so. The ascetic might strive to make others partakers of the salvation which he had himself found outside the world. Now, in Buddhism this radical change of spirit was realised, and it was this, the lecturer thought, which must be set down to the personal initiative of the Founder. Even those who questioned the right thus to argue from the work to the work-master would readily grant that the thought thus ascribed to the Founder did actually become a power in the order he founded, and take a foremost place among the causes which led to its amazing extension. As we liked to picture him in history, such in thought and deed was the Buddha in the legend. It was tender pity for suffering humanity that made, according to the legend, the Saviour of the World, and it was that same feeling which the spread of the story could not fail to warm everywhere into life.

And now, at the close of the whole review,

asked Dr. Kuenen, what had we gained that would bring us nearer our goal? This, that we had learnt how Hinduism became international in Buddhism, and in this knowledge was found the key to the latter. "Buddhism sprang from a single Indian monastic order; asceticism—more specifically the Brahmanic, the contemplative asceticism—was the connecting link between the national and the universal religion"—such were the fruits gathered from their study. He needed not to sound the praises of the Buddhist ethics, as though anyone had run them down, nor to dwell on their beneficent influence in more lands than one. Reckon fully with the meaning and the consequences of its principle. It must and it did result in absolute quietism—nay, apathy, as was fully shown. It was matter for thankfulness that at first compassion overbalanced quietism. But that quietism had at last maimed compassion, who could wonder?

In speaking of the limits between which Buddhism swayed to and fro he had had Christianity in his mind. Our judgment of the two religions could only gain in value by our placing them side by side and letting the light fall on their resemblances and their differences. No comparison could be more natural, though it would be far otherwise if the doctrine touching God adopted by each of the two religions formed the heart of it and determined its character. In that case Christianity would have nothing in common with Buddhism, for it had been said of the latter, not without reason, that, if a religion at all, it was at any rate a religion without God. But for more reasons than one, no such standard could be accepted, without extremely important qualifications. Although the theological conviction was far from being matter of indifference, yet in religion still more stress must be laid upon the disposition of the affections, upon the tone of mind, upon the consecration of heart and life. We must remember also that the denial of God's existence rested in the original Buddhism upon a purely philosophical basis, and left the popular belief in the Devas undisturbed; while in the later development, with its deification of the Buddha, scarcely any trace of it was left. In spite of this difference, then, the resemblance between Buddhism and Christianity retained all its significance. In the one, as in the other, the idea of the redemption was the central point. In both religions the ideal of self-denial, purity, devotion was realised by the Founder himself. The moral requirements of the two coincided in some of their main features and in many details. Nor was this all. By the side of the Buddhist we had the Christian monachism, with the striking likeness between them. But not even this likeness struck one so much as the fact that two-thirds, or at least a whole half of the Christian Church recognised life in the cloister as the complete realisation of the demands of Christianity. But still deeper, nay fundamental, was the difference between the two religions. In Buddhism there was monasticism from the first. In Christianity it appeared later on and gradually, winning in the face of opposition its place in Catholicism. And this was no mere chronological difference. There could be no Buddhism without *bhikkhus*—there was a Christianity without monks. In other words, that which in the one case constituted the very essence of the religion, and could not be eliminated from it even in thought without annulling the system itself, was in the other case but one of the many forms under which the religion revealed itself, or rather the natural but one-sided development of certain elements in the original movement, coupled with gross neglect of others having equal or still higher rights. The conditions under which Buddhism arose were before them. What a contrast in the genesis of Christianity! Born out of the national life of the Jews, Christianity stood in immediate connection with the political pressure of those days that revived the aspiration kindled in the course of ages by the national religion. Accordingly it was at first intimately bound up with the Jewish nationality. The first Christians never dreamt of withdrawing from their own people. When, after a time, their religion revealed in action the universalism which from the first had belonged to it in principle, the inevitable issue was that a great part of Israelitism accompanied the newly-born world-

religion on its march through the Roman Empire. But this could not obviate the necessity, wherever it settled down, of adapting itself to new circumstances and assuming new forms. In a word, Christianity was calculated, by virtue of its origin, to enter into ever fresh combinations with the national life of its confessors. It could not help nationalising itself, nor had it ceased throughout the centuries to do so. In such a history how could monachism, or any other one-sided phenomenon whatever, possibly be more than one of the many shoots of the wide-spreading tree? But it was not only as regards its form that the special characteristic of Christianity was explained by its origin. To its birth from the Jewish, in distinction from every other nationality, it owed an essential portion of the content to which amid all its changes it had never been untrue. The lecturer spoke of it now with exclusive reference to the contrast with Buddhism, the difference between which and Christianity was closely connected, he showed, with the respective absence and presence in the two cases of these specifically Jewish elements. Christian aggressiveness against unbelievers and misbelievers was quite wanting in Buddhism. Again Christianity, in right of its Israelite lineage, inherited the idea of the Kingdom of God, an idea which was the secret of its power and the pledge of its endurance. They stood, he said, in conclusion, at the end of the path marked out for them to tread together. His audience would forgive the hope that no further justification of his thesis was necessary. If not already borne out by the facts it would be labour lost to try and prove it now. Only a few more hints would be in point. Bearing in mind the distinction between universalism as a fact and as a principle, they had to note, not the area and number of the adherents of each of the three world-religions, but their character, and then none could hesitate to award to Christianity the palm of universalism. It was the best for the work of inspiring and hallowing personal and national life. Up to a certain point only did Islam and Buddhism acquit themselves of their task. There they found a line drawn which they could not pass, because their origin forbade it, as was pointed out. And now the third world-religion? Richard Rothe had said—"Christianity is the most mutable of all things. That is its special glory." History refused to be silenced by the outcries raised on all sides by the paradox. That Christianity was liable to deprivation might be granted, but mutable in itself—never! It had been fixed once for all in the Founder's life and teaching, according to one; in the New Testament, shouted another; in the Church, cried a third; in such and such a Protestant creed, insisted a fourth. But Rothe was right. Historical criticism recognised the great difference between the three main types—the earliest confessors of Jesus's name, the Catholics, and the Protestants. What was the sum of them but Christianity, and how could that religion be denied to be "the most mutable of all things?" And, in spite of all appearances to the contrary, this mutability of Christianity remained a priceless blessing. What was unable to change might continue to exist, but had ceased to live. And religion must live, if it was to answer its destiny, and, refusing to freeze into formulas, was to work like the leaven, to inspire and to strengthen all. Casting a single glance forward, Dr. Kuenen discussed in a few parting words the future of Christianity in these troublous times, and pointed those who had lost confidence in ecclesiastical forms to the universalism of the Gospel as the sheet-anchor of their hope. Eighteen centuries bore mighty promise of its weathering the storms howling round us. Not yet was the vital power exhausted which manifested itself so clearly in the rise of the Catholic Church and again at the Reformation in the sixteenth century. Our own experience bore witness to it, and the future, too, would proclaim it!

THE Hon. and Rev. William H. Fremantle, M.A., formerly Fellow of All Souls' College, Oxford, has been elected Bampton Lecturer for the ensuing year.

HOSPITAL SATURDAY IN BIRMINGHAM.—The collections made on Saturday last in the workshops and factories in Birmingham on behalf of the medical charities of the town have produced up to the present £4,347, as against £3,434 last year.

Our Contemporaries.

DARWINISM AND THEOLOGY.

The *New York Independent* (Liberal Congregationalist), in a leading article on Darwin, writes:—

The attitude of the Church toward him, more hostile than suspicious even, is an occasion for deep mortification. Never has an investigator lived less polemic, more careful, more candid, more anxious for the truth and nothing else than Darwin. He has not one word to say against religion. He recognised God as a Creator, and then sought to find out, by most careful inquiry from Nature, how the world of living things was made. Because his object was truth, and because he sought it with great candour and devotion, he ought to have been regarded by our Christian teachers as a dear friend. But such was not the case. No man of the age was so feared and hated by the large body of Christian teachers—we will not say all—as was Darwin. The reason was that the explanation he gave of the production of species was one that contradicted their notion of the interpretation of an obscure part of the Bible. His theory was not the one common up to his time, of special creations; but of development or evolution. With great ingenuity and great wealth of research he expounded this doctrine, first propounding a very gradual development from the mere predominant survival of such individuals as were but slightly better adapted than others to their environment. Afterward other ideas, his own or suggested by his disciples, introducing other forces and more sure and rapid in their action, have now greatly modified the original idea as propounded by Darwin and enunciated by Spencer. But this great idea of evolution has been accepted as a basis for research by the whole world of students and has given rise to a marvellous range of discovery. Whether true or not, it has given a biological philosophy which is generally accepted, and is of the deepest interest, as it brings us so much nearer to the original of existence. But the attitude of a great mass of religious dogmatism to this new philosophy has been no less than scandalous. It has been most unfortunate, because it has put religion in the false position of hostility to investigation. Religious faith has now adapted itself, as it easily could, to the new doctrine. Religion does not live with one scientific theory, and perish if attached to another. At the meeting of the Evangelical Alliance, in New York, Dr. Hodge read a paper to prove that "Darwinism is Atheism"; but now probably not a professor in Princeton Seminary would dare to make the assertion. Certainly the President of Princeton College has again and again since then shown us how Christian faith may be harmonised with the doctrine of development. It is not the fashion nowadays so much as it was for religious teachers to abuse what has become the prevalent scientific position. Too many Christian scientists believe in it, and those who cursed it in the name of the Lord are beginning to fear that their curses may come home to roost, and all but a few, of small discretion, now hold their peace. So Darwin has died, having revolutionised the thought of the scientific world and silenced his theological foes. Not now, perhaps, but by-and-by it may be seen that he has done much indirectly to put religious faith, as well as scientific knowledge, on a higher plane. The riddle of Samson may again come true, and out of the strong may come forth sweetness. From the philosophy of the world which he has expounded may come forth new and rich evidences of a wonder-working God.

EMERSON AND CARLYLE.

The *Spectator* writes:—

Emerson and Carlyle were in their way very remarkable contrasts. Emerson was as benignant and gentle as Carlyle was arrogant and bitter. Mr. Ruskin has asked, "What can you say of Carlyle, except that he was born in the clouds, and struck by lightning?" Of Emerson it might, perhaps, be also said that he was born in the clouds, but assuredly not that he was struck by lightning. There is nothing scathed or marred about him, nothing sublime, though something perhaps better—a little of the calm of true majesty. He has the keen kindness of the highest New-England culture, with a touch of majesty about him that no other New-England culture shows. He has the art of saying things with a tone of authority quite un-

known to Carlyle, who casts his thunderbolt, but never forgets that he is casting it at some unhappy mortal whom he intends to slay. That is no Emerson's manner; he is never aggressive. He has that regal suavity which settles a troublesome matter without dispute. There is no thinker of our day who, for sentences that have the ring of oracles, can quite compare with Emerson. Mr. Arnold, in a sonnet written near forty years ago, on Emerson's essays, said—

"A voice oracular has pealed to day;
To-day a hero's banner is unfurled."

And the first line at least was true, whatever may be said of the second. No man has compressed more authoritative insight into his sentences than Emerson. He discerns character more truly than Carlyle, though he does not describe with half the fervent vigour. There is something far more royal and certain in Mr. Emerson's insight than in all the humorous brilliance of Carlyle.

The *Saturday Review* speaks of Emerson as the only man who exercised on the ideas of a generation younger than his own an influence comparable in its depth and penetration to Mr. Darwin's. He philosophised like a poet and wrote poetry like a philosopher; wherefore specialists of both kinds are disappointed with him. Yet for this very reason his work has a higher strain and a subtler charm than faultless verse or vigorous dialect often attains. He is a more deadly enemy to formulas than Carlyle, because a profounder one. The resemblance between their thoughts (as between their styles so far as there is any) lies only on the surface. Carlyle taught men to mock at formulas, Emerson to rise above them. Carlyle's prophesying and testimony became at last a string of opposition formulas after their own kind, and just as easy, when a man had learned them, to make intellectual counters of as the old ones. We greatly doubt if any one ever succeeded in extracting a formula from Emerson. No modern writer is fuller of the philosophical spirit, or less explicit on particular philosophical questions. He contemplated not only without dogmatism, but without criticising in the ordinary sense. He found Plato's greatness not so much in his eloquence or intellectual subtlety as in his being a "balanced soul," "a man who could see two sides of a thing." He relished the oriental mystics, and enjoyed the active life of the modern world; not alternately or as corrective one to the other, but at the same time, and with full consciousness of both being good in their kind and embodying truths. Originality is one of the attributes most commonly ascribed to Emerson, and justly. Nevertheless, like most men of creative mind, he thought very meanly of originality in the popular sense. This contemplator was no dreamer; like the ideal Athenian described by Pericles, he was in no wise unmanned by philosophy. Emerson, in fine, was a man of notable and singular power in English letters; a thinker, the operation of whose works is more easily reflected on than described, more easily felt than reflected on, and goes deeper than that of instructors who make mere formal professions.

Punch has the following graceful lines:—

RALPH WALDO EMERSON.

Born, May 25, 1803. Died, April 27, 1882.

A cheery Oracle, alert and quick,

Amidst the joyless voices of the hour—

The dirges dull of singers who are sick,

The peevish plaints of thinkers who are sour—

Its utterance was still of hope and health;

Its silence lessens the World's better wealth.

THE BRAHMO SOMAJ AND DEAN STANLEY.

In a letter to Canon Farrar, published in the *Calcutta Liberal*, P. C. Mazoomdar pays the following tribute to the memory of Dean Stanley:—

What young Hindoo, who has been to the land of his conqueror, can wipe off the memory of the warm cordiality, the hearty sympathy, and the unspeakable grace with which Dean Stanley greeted to his hearth and his table, or took him over explaining everything of the great national sanctuary committed to his care which, in his own beautiful words, "enshrines the witness and the genius of every sect alike, that temple of silence and reconciliation in which the enmities of twenty generations lie buried and forgiven." His heart as wide, or wider perhaps than the sanctuary over which he presided, reconciled not only sect with sect, but race with race, and the Hindoo felt, while looking up to him, that he was looking upon the face not of a conqueror, not of a teacher and a missionary who would denounce his faith, and criticise his conviction, but of a brother, of a friend, of a humane

sympathetic man. More than ten years ago a remarkable meeting was held in your City of London to receive a leader and reformer of our race, viz., Keshub Chunder Sen. You know he is the head of the Brahmo Somaj, the Theistic Church of India. Dean Stanley was the first speech of the meeting. He referred to what he said to Bishop Cotton when that great divine asked his advice whether he should accept office in India. "Accept it by all means," said Dean Stanley, "because I believe you will not only act impartially towards Christian churches in that country, but you will be able to do justice to the old religion of India." If that hope was fulfilled in Bishop Cotton, it was more than fulfilled in the attitude which the Dean himself always observed towards the Brahmo Somaj. His enthusiasm of humanity was evidenced by his feeling "that every Church is great and noble only in proportion as it is able to recognise what is noble and great in other Churches, and that we approach most nearly to the spirit of the Founder of our Faith in proportion as we are able to recognise his traces in every form and shape of human excellence wherever it might be seen." To him the most convincing proof of the divine origin of Christianity was that having sprung from the East it was able to assimilate the West, and that proceeding back from Europe it may once again win the higher intelligence of the remote East. He hoped and desired that India should not take without change and modification the European form of Christianity, but that there should rise some native form of Indian Christianity. He has not been spared to enjoy the fulfilment of his glorious predictions. But if from the better world to which he has proceeded he can still watch the progress of our race he will see that in India there is slowly growing up a national religion embodying the divine truths of Christianity, through a process of national development, which combines the characteristic spirit of the East and West. The Church of the Brahmo Somaj of India in its New Dispensation recognises not only what is great and noble in all other Churches, but finds the light manifest in all these, as the broken fragments of the "light that lighteth every man that cometh into the world." In India the great spiritual pantheism of our forefathers recognised the traces of the Divine Spirit in every form of human worth and excellence. Our departed friend in recognising the traces of the Founder of his faith in every Church and every phase of virtue and piety, only proved how deeply the ancient Aryan nature was sealed in his heart. It is the primeval spirit of Hindooism manifest through an unsectarian all-embracing Christianity. And if he did but know our profound soul-felt relations to the everlasting sonship of Christ, he would, I am sure, accept us in his heart as Christians though we do not take that name. A reformed Hindoo of the Brahmo Somaj, like Lessing's Nathan the Wise, might exclaim in his presence "that which makes me a Christian to thee, makes thee a Hindoo to me." Yes, sir, in the late Dean Stanley we discovered a sympathiser who, going beyond the limitations of name and creed, saw into the soul of all true religion and interpreted it with a nameless catholicity that produced endless responses, according to the variety of nature to which it was addressed. The religion of modern India in the Brahmo Somaj has no name. We call it Theism, but finding that not to be expressive enough we have begun to call it the New Dispensation. But however we may designate it, it means nothing more than that reconciliation of the faith of the East and West which involves within it the religious future of mankind. To develop that religious future in life and doctrine amongst his own nation none laboured more faithfully, and suffered more unpopularity, than did the departed great man. He has baptised England, yea and India also, in a new spirit of Christianity. He has helped forward our aspirations towards a universal Christian ideal more effectively than any other of his countrymen. And it is only in warm participation of that enthusiasm of humanity that filled his soul I venture to address you this humble letter.

We cannot but feel that his spirit inspires you, and his sympathies you represent. We feel that you too would be delighted to find in India a new fold of Christ filled with other sheep than those who obey the old party cries of an exhausted Christendom, that you cannot view with indifference in India an order of national assimilation of the immortal truths of Christ's life, teaching and death which is sure to make not only India new, but also re-act upon the moral and spiritual development of England.

Correspondence.

FREE WILL AND NECESSITY.

TO THE EDITOR.

SIR,—“C. B. U.” is of opinion that man could not be a morally responsible being if he were not independent of conditions in the forming of his determinations, or, in other words, if it were not possible in precisely the same conditions of character and surroundings that he should have determined in a different way from that in which he did determine. To me it is evident that it is not independence of conditions, but it is the possession of a power of self-government, which is the ground of man's moral responsibility. In childhood, before the young being has acquired this power, he cannot reasonably be considered morally responsible; and it is by the acquirement of this power in the progress of his mental development, and not by passing from dependence to independence of conditions, that he becomes so.

Independence of conditions would be something worse than insanity. It would be power to do the most insane acts without being insane. It would be not only the power to determine as wisely and well when we are ignorant and badly disposed, as we could and would determine if we were well informed and well disposed; but also the power to determine and act most absurdly and wickedly, however intelligent and well disposed we might be. It would make our character and surroundings of no effect in the causation of our determinations and acts.

When my conscience tells me that I am to blame for having done wrong, why does it do so? “C. B. U.” says it does so because my conviction is that under the circumstances—that is, in the internal and external conditions which then existed—I could have determined to do right. These words may mean that my conviction is that I have a power of self-government. And it is because I have this conviction, because I find that this conviction is in agreement with facts, that I feel that I am to blame when I have deliberately done wrong. Or the words may mean that it could have been that I should have determined otherwise in the then existing internal and external conditions. And it is because I find that this conviction is not in agreement with facts that I reject it.

“C. B. U.” says that by the rejection of this last conviction moral disapprobation in the ordinary sense of these words is very effectually extinguished. And we may say that it is so in this sense; because in this sense the words imply not only the correct conviction that man has a power of self-government, but also the erroneous conviction that man is independent of conditions in the exercise of this power. But by this change moral disapprobation in a true sense is substituted for moral disapprobation in the ordinary sense of the words. And this true kind of moral disapprobation is much more beneficial in its influence upon man's social feelings and the formation of his character than the ordinary half true and half erroneous kind, because it retains all that is beneficial in the ordinary kind of moral disapprobation, and which goes with the truth that man has a power of self-government; and it excludes all that is injurious in the ordinary kind, and which adheres to the erroneous supposition that man is independent of conditions in the exercise of his power of self-government.

I should not say to the criminal, as “C. B. U.” supposes, “my poor fellow, make yourself quite easy,” and so forth. All this I might say if I imagined that man's character and his determinations are formed for him and not by him, and if I had no knowledge of the influences by which evil has been and good may be produced in the causation of character and conduct—knowledge which could not exist if man were independent of conditions in the forming of his determinations. But with the knowledge of the courses of character and conduct, I should say to the evil doer—“Do not run away with the idea that because in this case you have been caused to fail to exercise your power of self-government effectually, therefore, you have no such power. Remember that you have a power of self-government; and that it is your duty to exert this power to put down all wrong impulses. And that therefore you have merit when you

neglect to do so. And remember that by failing to do so you not only injure others, but at the same time you injure yourself, by causing yourself to be regarded with disapprobation and dislike. For men cannot feel towards the wrong doer as they feel towards those who act rightly. And you weaken your moral habits, instead of strengthening them as you would do by the effectual exercise of your power of self-government upon all proper occasions. It is folly to excuse yourself upon the plea that you 'could not help it.' To say that you could not help it is to say that you have no power of self-government; and this is not true, unless you are insane. Let us hope that in the future the recollection of this experience will be an influence to induce you to exert your power of self-government effectually. And I hope you will determine that it shall be so."

And I certainly should not think of punishments as effectual means of reformation. I should only look upon them as very ineffectual means, which must be employed in the present state of society to remedy in some small degree the evil effects of the injurious formation of character and causation of conduct which are the natural effects of the injurious social influences to which all are now subjected from infancy, and of which the most influential for evil has been the ignorance of society respecting the causes of character and conduct, and the consequent erroneous idea in which it is supposed that man is the primary or independent cause of his determinations and his acts, or, in other words, it is denied that the formation of man's determinations, though dependent in part upon his personal agency, is in all cases dependent in the first place upon internal and external conditions, operating, of course, according to supreme laws of causation.

For this absence of knowledge and this denial are the root-cause of evil from which have proceeded the defective formation of the character of mankind, which has hitherto been universal, and all the injurious effects in the social arrangements and in the general social proceedings of mankind consequent upon this defective formation of character. Punishments are necessary evils in the present state of society. But, with the ideas from which they proceed, when it is supposed that man is himself the primary cause of his determinations and his acts, they are causes of very injurious feelings between man and man, and are very powerful causes of evil in the formation of character. And if man's determinations were formed by him independently of conditions, how could he be influenced to determine beneficially by punishments or by any other means?

I think that any one who will consider these remarks will see that there is no likeness between what seems to your highly respected correspondent "C. B. U." to be the logical outcome of my doctrine of causation in relation to human conduct, and the inferences which really proceed from it. HENRY TRAVIS.

TO THE EDITOR.

SIR,—The interesting discussion in your columns of a subject which has exercised for so long the minds of thoughtful men without hitherto producing a universal consensus of opinion seems to me, when read in the light of the grand series of facts which modern science has established, to support, on the whole, the not altogether popular view that law will have ultimately to be recognised in the sphere of the volitions.

We must, I think, regard it as proved that the world, as known to us, is far from being a perfect world. The difficulties, therefore, which beset an acute metaphysician like "C. B. U." have their parallel in the world of so-called irresponsible nature; so that to look back upon our individual past in order to *blame* ourselves for not having done so and so, is perhaps as philosophically incorrect as to upbraid the earth with having produced *Compsognathus*, *Ichthyosaurus* or *Pterodactyl* in past ages, or in still producing the crocodile, the wolf, or the tape-worm. Everything is best studied in its simpler forms. Let us, instead of treating the world as if composed solely of philosophers, regard it as composed rather of improved savages, slowly advancing by secular stages, and meanwhile realising the benefits of social order. These conditions con-

stitute limits within which, as "C. B. U." admits, the free will of the individual is restrained, and when once the principle of limitation is admitted, where is it to stop?

In what sense, may I ask, are we to apply the word *blame* to the indifference to human life exhibited by the Fuegian, to the fiendish cruelty of a Bonner, a Torquemada, or an Alva, or a Napoleon, or to the "customs" of the kingdom of Dahomey? When we come to analyse them, blame and praise alike appear to have really very little moral significance, for we never think of praising a Christ or a Socrates. The fact, as it seems to me, is that we fix upon a certain average of possibilities for each individual, to which we affix the sense of *ought*. In the case of acts slightly above or below that average we praise or blame, as the case may be; but when the divergence is very great—amounting to criminality or heroism—we simply have to reconsider our original estimate, and admit that there were elements which we had omitted to take into account. We feel admiration or disgust, but no longer praise or blame.

The sentiment which "C. B. U." has put in the mouth of a supposed visitor to an incarcerated criminal is one which I so far concur in as scarcely to regard as a caricature. But the so-called criminal classes are not philosophers, and it is quite unnecessary to tell them everything that we think beyond impressing upon them that punishment is the most merciful thing that could happen to them. We do not blame or scold a tiger for eating man, but we nevertheless endeavour to wipe him out of existence as one of those mysterious parts of the *All* which require to be eliminated. In the same way, we ought not to add insult to injury, by scolding the unfortunate human criminal. The worst human crime is probably selfishness; but we do not even *blame* an individual for that. He excites merely our loathing, as reminding us too keenly of the struggle for existence which has developed a quality so essential for success in life, and so indispensable to man in a savage state. We hope the time is coming when the selfish man will be, like the crocodile, an anachronism in civilised communities.

The question is then asked. If there be a joint causation and not absolute freedom of will, is it right to inflict pain? This only repeats in another form the question, "Why are we not in a perfect world," and "Why is there any pain at all?" For pain meets us everywhere, quite dissociated from moral agency in the subject at any rate. To this question I will not venture to give an answer. O. A. S.

TO THE EDITOR.

SIR,—The discussion between Dr. Travis and "C. B. U." on the doctrine of necessity, which has recently appeared in your columns, must have interested many of your readers on both sides of the controversy. Into this discussion I have no desire to intrude, but I wish to be allowed to remind the young Unitarians of to-day that all the objections of "C. B. U." to Necessarianism on moral grounds were raised a century ago, by Dr. Price, and satisfactorily answered by Dr. Priestley. If our young people will go to the shelves of their chapel libraries and take down their great predecessor's work on "The Doctrine of Philosophical Necessity," they will there find all those difficulties as to moral responsibility, praise and blame, remorse and the like, which "C. B. U." so ably states, fully and carefully considered, and most conclusively removed. Truth should be pursued and error shunned, quite independently of any consequences that may be supposed to flow from either; but it is very desirable that it should be widely known, and especially by the younger members of our own denomination, that the moral dangers of Necessarianism which "C. B. U." delights to dwell upon do not really exist, and that, against the high authority of his name, we may appeal to that of Priestley, whose fame has increased from year to year during the century that has elapsed since he wrote, and whose merits classic Oxford and busy Birmingham have alike recognised, by giving his statue a conspicuous place amongst those to whom they thus do honour.

I cannot ask you to give any lengthened extract from the admirable work to which I have

referred, but I would crave leave to conclude with a short passage on the influence of motives. Dr. Priestley says:—"In short, where the proper influence of motives ceases, the proper foundation of praise and blame disappears with it; and a self-determining power, supposed to act in a manner independent of motive, and even contrary to everything that comes under that description, is a thing quite foreign to every idea that bears the least relation to praise or blame. A good action produced in this manner is no indication of a good disposition of mind, inclined to yield to the influence of good impressions, and therefore is nothing on which I can depend for the future. Even a series of good actions, produced in this manner," gives no security for a proper conduct in future instances; because such actions can form no habit, *i.e.*, no necessary tendency to a particular conduct; but everything is liable to be reversed by this self-determining principle, which can turn a deaf ear to all motives and all reasons." That your readers may obtain and read the book whence these words are taken is the earnest desire of April 25. AN OLD UNITARIAN.

[We have no space for any further correspondence on this question.—ED. of *Inq.*]

THE REFORMED CHURCH IN PARIS.

TO THE EDITOR.

SIR,—I find that De Pressensé's account (quoted in your last issue) of recent changes in the Reformed Church in Paris has puzzled some who are anxious to understand what is the actual gain to the Liberal party. The confusion arises from the use, in the account, of the word *Presbytery* in a sense which it does not bear in any part of the United Kingdom.

What English Presbyterians called a *Classis*, and Scottish Presbyterians call a *Presbytery*, is termed in France a *Consistory*. The Paris Consistory has now been divided into two.

What De Pressensé calls the *Presbytery*, is the Church Session, in France the Council, that is to say, the governing body of an individual congregation. But, in France, the whole number of the Reformed, in any given town or village, is treated as one congregation, and while there may be several places of worship the minister to each is appointed by the representatives of the worshippers in all. It is easy to see that a dominant conservative majority would keep out all liberals. The Church Session, or Council, of Paris has now been subdivided, so that practically each place of worship is to have its own Council.

This will enable the Liberals, where they can get a majority on a Council, to call a minister of their own views. But there still remains the possibility that the Consistory may refuse to ordain or instal him. However, it is clearly the mind of the present Government that the Liberals are to have fair play.

De Pressensé's testimony to the justice of the Liberal demands, in the existing circumstances of the Reformed Church, is all the more noteworthy, inasmuch as the Liberals themselves do not, I believe, consider him their friend.

Belfast, May 8.

ALX. GORDON.

COERCION IN IRELAND.

TO THE EDITOR.

SIR,—The protest on the subject, which you published in your last issue, was exceedingly gratifying to me. Perhaps the most unfortunate feature of the Coercion policy was that it created such angry and bitter feelings. When I first joined the Land League, it was purely from a sincere conviction that, once this Land Question were settled on a just basis, there would be free play for political forces, and what questions remained, and especially the national question would be debated with a freedom from agrarian embarrassment, which would go far to secure amicable relations between England and Ireland. But when Michael Davitt was arrested, and I found the people in different remote localities of the country at the mercy of a domineering and tyrannical magistracy and police force, then I shared the angry feelings which moved all Ireland, and which have led to the use in moments of excitement of expressions which can scarcely be justified in calmer moments. But all appearances to the contrary notwithstanding,

I aver that the most powerful party at this moment in Irish politics is [the party to which I belong, and the aims of that party are perfectly legitimate, and their methods are perfectly legitimate also. We seek to secure legislative recognition of the principle laid down by J. S. Mill, that "the land of Ireland, like the land of every other country, belongs to the people," and also for the further principle that the administration of Irish domestic affairs should be in the hands of an Irish House of Commons, on due guarantee being given for the integrity of the Empire. It often happens that we get the credit both of the aims and the methods of other parties or sections; but Michael Davitt is the leader of the moral force and the conventional-methods party, and when he was cast into Portland Prison we suffered such a blow as can hardly be described. Those of us who had the courage of our convictions kept to the platform, but we lost power rapidly, for our party was arrested one after another, and the party or section which worked in the dark, and *outside* the League—not *inside*—enjoyed absolute immunity. The Irish police could not see in the dark.

When the Government saw their mistake and released the leaders of our party, we raised a great shout of triumph. Victory was within our grasp. By the power of enlightened and organised public opinion we hoped to carry our principles speedily into law. We had again the upper hand in Irish politics, and those of us who spoke in public proclaimed again, and with acceptance, the doctrine that, given her national rights, Ireland desired to live on terms of peace with England and all the countries of the world. We gained all the moral support which belongs to victors in a battle.

Then came the appalling tragedy of Saturday last. I cannot speak of it. But I am anxious to point out that, since everybody admits—the *Tory Standard* and the Liberal Prime Minister—that this act has been committed with the view of discrediting the party of the released prisoners, it would be well to avoid any legislation which would have the effect of again tying our hands. Instead of discrediting us, the deed has in Ireland made us absolutely supreme. From all sides with a unanimity, a sincerity, and an indignation as gratifying as it is, no doubt, to some surprising, denunciation of this deed is heard. *If we are allowed to avail ourselves of this feeling the Government may rest assured that we shall be able to suppress illegitimate secret societies.* We must be allowed to conduct an agitation for the abolition of Landlordism and National Independence—(by which, I have already said, we mean a House of Commons in Dublin to administer Irish affairs)—in an open manner as before, and the conciliatory attitude of the Government towards us, and the generous and almost unanimous sympathy of the people of Ireland, will enable us to do more to secure the tranquillity of the country, and secure peace between England and Ireland, than any one can possibly imagine.

I therefore beg that the gentlemen who signed the protest I have referred to, and all who sympathise with its spirit, will still urge upon the Government the expediency of pursuing a policy of conciliation and concession; and if they do I believe from my soul that we shall see "beauty spring out of ashes and life out of the dust." This awful crime—which made strong men stand in the streets and sob—will in God's inscrutable providence prove to have been a turning point in our common history; and the gentle lady who now mourns her irreparable loss may feel that her husband's life was not in vain, and that even by his death he served the cause of righteousness and peace.

HAROLD RYLETT.

Moneyrea, May 10.

LONDON WHITSUNTIDE MEETINGS.

TO THE EDITOR.

SIR,—Will you kindly permit me to invite the attention of our friends, both lay and clerical, to the Whitsuntide Meetings of the Association, which promise to be of unusual interest this year? Though the interval is very brief from the largely-attended gathering in Liverpool, it is earnestly hoped that the spirit of union and zeal which was manifested on that occasion will also contribute to the success of our anniversary. Most of our ministers from the country have

friends in London with whom they make their temporary home. For some, however, who could not count upon this resource arrangements have been made from year to year to meet the difficulty; but it is the desire of the Committee to extend the advantages as far as possible, so that none may be hindered from coming on this account. I would, therefore, beg the friends in London who can accommodate visitors to communicate with me without delay. It would also materially help us if we could know what visitors would wish to be provided for. I am not in a position to make promises, but we would do the best we can.

HENRY IERSON.

37, Norfolk-street, Strand.

THE REV. J. H. THOM.

TO THE EDITOR.

SIR,—The correspondence Dr. Martineau was able to send you last week will have been read with much gratification, not only by those who signed the letter to Mr. Thom, but also by very many others who had not the opportunity of joining in the request to which he has so kindly acceded. It is a real joy to know that from the enforced retirement to which Mr. Thom so touchingly refers, he now consents to address a larger circle than his voice could ever reach.

But my object in writing is to express the hope that Mr. Thom will overcome the hesitation which he still has about the publication of some prayers. His feelings will be readily understood and appreciated, but they will not, I trust, prevent him from enriching our devotional literature with an addition which he is so specially qualified to make. There will be, I imagine, a general agreement in his preference to keep the sermons distinct, if only we may look forward to a separate volume of prayers.

JAMES HARWOOD.

Monton, Eccles, May 9.

THE RESURRECTION MIRACLE.

TO THE EDITOR.

SIR,—Mr. Orr says, in your last, that the Resurrection of the Lord was "a miracle not wrought by but wrought *upon* Jesus." But, speaking in prediction of the event, he said, "Destroy this temple, and in three days I will raise it up." How can this divine declaration be reconciled with Mr. Orr's?

May 11.

K. B.

ENGLISH THEISM.

TO THE EDITOR.

SIR,—I was astonished to read in your last issue, under the heading "English Theism," the news copied from the organ of the Brahmo Somaj, that "Mr. Charles Hargrove says, 'I do not believe the Universe to be the work of God.'" To a statement which, though in my own words, yet separated from context and qualification is simply a libel on my faith. Perhaps the worthiest answer would be by another statement as bald and unqualified, and as such, quite equally true, "Mr. Hargrove does believe the Universe to be the work of God."

I would subscribe to neither as an "article" of faith, but would ask for a definition of the word *work*. In the ordinarily accepted sense the implication is the old one of the relation of God to the universal being, that of the watchmaker to the watch, and as such I reject it, as I should for similar reasons reject what I take to be a far truer expression, "God is the life of the universe."

As a few lines expressing disapprobation of an attempt to formulate a new creed have led to the—to me—wholly unforeseen result of the publication of my name and views in India and England, I must add in regard to the goodness of God that my faith is that of Paul. With the great apostle I believe that "the invisible things of God understood by the things that are made are power and Godhead" only. Moral qualities. I seek in vain in nature, but I find them in the heart of man. The Father is revealed to me in the Son, His goodness in the good, His pity in the compassionate.

I trust those who know me will not need these explanations. Had I imagined in writing to Mr. Tyssen that my letter was for publication at home and abroad it had certainly been otherwise worded—though no care can hinder un-

scrupulous extracts—or rather it had never been written.

Leeds, May 8.

CHARLES HARGROVE.

THE UNIVERSITY OF LONDON.

Wednesday was presentation day at the University of London, and the Theatre in Burlington-gardens was densely crowded with graduates, undergraduates, and their friends. An interesting feature of the occasion was the presence for the first time of "girl graduates," wearing the academical robe, The Vice-Chancellor of the University, Sir G. Jessel (Master of the Rolls), presided, in the absence of Earl Granville, the Chancellor. Among those present were Dr. Storrar, chairman of Convocation, Lord Sherbrooke, and Sir J. Lubbock, M.P. for the University. The first business was the reading by the Registrar, Mr. Milman, of the reports of examinations during the past year, with which was intermixed the presentation of the graduates and undergraduates, who received from the Vice-Chancellor their diplomas, exhibitions and scholarships, medals and prizes. Several young ladies had obtained distinctions, and they were heartily cheered as they came up to receive them. These proceedings over the Vice-Chancellor addressed the assemblage, and referring to the presence of lady graduates, said he regretted that they could not carry their academical costume into the drawing-room, where it might aid them in attaining an object which, notwithstanding graduation, he supposed was still dear to the female heart. In the course of his address Sir G. Jessel referred to the fact that the Duke of Devonshire was the first Chancellor of the University, on which account convocation had passed a vote of condolence and sympathy with him in the lamentable loss which he had sustained through the atrocious and unparalleled crime which had been perpetrated in Dublin—a crime which he was sure had awakened feelings of sympathy with the noble Duke and his family, and of indignation at the atrocity, throughout the three countries forming the United Kingdom.—Sir J. Lubbock, M.P., next spoke, and bore testimony from years of personal knowledge to the qualities which had characterised Lord Frederick Cavendish. He had felt that Englishmen might safely rely on the soundness of that noble Lord's judgment. All who knew him had formed the greatest expectations of his success in his arduous duties from his kindness of heart, his warm sympathy, and his great tact, in winning the hearts of the Irish people. The hon. baronet also spoke of the loss which science had sustained by the death of Mr. Darwin.—The proceedings then terminated.

The annual meeting of Convocation of the University of London was held on Tuesday at Burlington House. Dr. Storrar was re-elected chairman of Convocation for the ensuing three years, and took the chair accordingly. On doing so he moved a resolution expressing to the Duke of Devonshire, the first Chancellor of the University, their profound sympathy with him and the other members of the family of the late Lord Frederick Cavendish under the bereavement they are suffering in consequence of the atrocious crime lately committed in Ireland. The resolution was unanimously agreed to.—Mr. W. A. Bennett moved and Mr. Shaen seconded a resolution, which was also carried, recording the sense of the meeting of the irreparable loss which science and philosophy have sustained in the death of Mr. Darwin.—Dr. Pye Smith moved a resolution requesting the Senate to ask for a new charter, under which vacancies in the number of Fellows of the University should be filled up, one-third directly by the Crown, one third by the Senate, and one-third by Convocation.—An amendment that future appointments to the Senate shall be made in turn directly by the Crown and by Convocation was lost and the original motion carried. A motion by Mr. A. MacDowall that the Senate be requested to consider the desirability of urging the claims of the University before the City of London Livery Companies Commission with especial reference to Gresham College was also agreed to. The debate on Mr. A. K. Rolit's motion, adjourned from the 17th of January, giving the Senate power to confer the Fellowship of the University on graduates who may have eminently distinguished themselves in after life was resumed, and the motion was ultimately carried, and on the motion of Mr. J. Hennell, another resolution was carried affirming the desirability of nominations made by Convocation to the Senate being made as a general rule alternately from the Faculties of Arts and Laws and the Faculties of Medicine and Science.

Religious Intelligence.

SOUTH SHIELDS.

FAREWELL AND PRESENTATION TO THE REV. R. COWLEY SMITH.

On Monday evening, April 24, a meeting was held in the schoolroom of Unity Church for the purpose of making a farewell presentation to the Rev. R. Cowley Smith, who is leaving that church to assume the pastorate of the Unitarian Church at Stanington, near Sheffield. There was a large audience, composed of members of the church and friends of Mr. Smith connected with other denominations. The proceedings commenced with a coffee supper. The after meeting was presided over by Mr. F. M. WALLER, and there were also present the Rev. Alfred Payne, of Newcastle, the Rev. R. Cowley Smith; Messrs. J. H. Thompson, Isaac Carr (secretary), James Downey, T. Crofton, J. Sanderson, J. R. Middleton, Wm. Marshall, and others. Letters were received from the Rev. Wm. Elliott, of Sunderland, Mr. S. M. Hawkes, M.A., of Marsden, and others, regretting their absence.

An interesting address was delivered by the Rev. Alfred Payne, after which Mr. J. H. Thompson, on behalf of the members of the church and the Unity Literary Society, rose to present Mr. Smith with a purse of gold and the following illuminated address:—

"To the Rev. R. Cowley Smith, Minister of Unity Church, South Shields.

"Respected Friend,—We, the members of Unity Church, Westoe-lane, South Shields, and of the Unity Literary Society held in conjunction therewith, take the opportunity of your leaving the sphere of your labours in the North of England to assume the spiritual charge of the ancient and historic church of Stanington, near Sheffield, to convey to you our kindly feelings of friendship and regard, and to express our high appreciation of your worth—and also that of your esteemed wife Mrs. Smith, and likewise of your son Frederick, who have assisted you so much in the spread of Unitarianism in South Shields and district. In asking you to accept this simple address and the accompanying purse of gold, we would beg to express our heartfelt sorrow at parting, but at the same time wish you and your beloved wife and family long years of health, prosperity, and happiness, and may your labours in the future be crowned with abundant success.—We remain, dear Mr. Smith, your sincere friends and well-wishers, (Signed) ISAAC CARR, Secretary."

The address, which was beautifully illuminated in gold and mounted in a very tasteful frame, was the work of J. Shaw and Sons, London.

Mr. THOMPSON referred to his intimate acquaintance with Mr. Smith from the time of, and even twelve months prior to his appointment to Unity Church, and to the pleasant relations which had existed between them. He claimed that he was somewhat instrumental in inducing Mr. Smith to come to Shields, and said he had nothing to regret in the part he took in that act. He then referred to the indefatigable manner in which Mr. Smith had discharged his duties during his four years' pastorate of Unity Church. Whatever Mr. Smith had taught in the pulpit he had carried out in his daily life—(applause).

Mr. ISAAC CARR in the course of some congratulatory remarks spoke of the pleasant duties he had had to encounter in raising the testimonial fund, and of the many expressions of regret at the departure of Mr. Smith their friends on all sides had given vent to.

After some remarks from Mr. JAMES DOWNEY, Mr. SMITH rose to reply, and was received with hearty applause. He referred to the kindness he had received, not only from Mr. Thompson, but from others during his pastorate at Unity Church, and said by such kindness he had often been cheered and supported in the time of depression and gloom. To all these friends he desired to express his deep felt gratitude. He referred to the work of the Church and the societies connected therewith, and to the lively interest Mrs. Smith had taken in the welfare of the Sunday-school. Having again returned thanks for the expressions of kindness thus manifested towards him and his family, Mr. Smith resumed his seat amid loud acclamation.

Several other gentlemen also spoke, some of whom belong to other denominations. After a short entertainment, a cordial vote of thanks was

accorded to Mr. Waller for presiding, and the meeting terminated.

On Sunday last two farewell sermons were preached by Mr. Smith to large congregations, the subject in the morning being "The Growth of my Unitarian Convictions," in the course of which the contrasts between Orthodoxy and Unitarianism were described, and the reasons why the preacher felt his faith increasing in the progress of an enlightened and rational religion gone into. In the evening the subject was "Farewell," and after referring to the struggles through which their cause had gone urged the members to increasing energy, earnestness and unity.

HINDLEY.—On Sunday afternoon the Rev. P. Vancesmith, M.A., alluded to the loss which the scientific world has sustained in the person of Charles Darwin, who will probably be thanked in after ages on a level with Newton and Copernicus. After briefly touching upon his simple, laborious life, he explained what Mr. Darwin's great contribution to human knowledge had been, the conception that all the phenomena of life as at present known, and as displayed in the records of geology, may be ascribed to the operation of certain definite laws whose action can still be recognised; and that this is a more probable account of things than the assumption of a special creation for each geological epoch. After giving one or two examples of the kind of evidence adduced in favour of this view, Mr. Vancesmith said that he could not pretend to establish its probability. We must go to the scientific men of the day, whose business and profession it was to judge of such questions. Finding amongst them a general agreement to accept the hypothesis as the best available explanation of the facts of nature, we must be prepared also to admit it, and we must determine how far it accorded with those beliefs which alone could justify their presence in that chapel. No doubt if the theory militated against those beliefs it would become our duty to study it more thoroughly, and to qualify ourselves to judge between it and them. But for himself he could see no such opposition. The evolution theory did not even profess to deal with the origin of things. It only said, granted that origin, we could account for all we see by certain definite laws. Those laws themselves remain the expression of the creative mind no less than a number of special creations. We find that God has acted slowly throughout countless ages, and not, as was previously believed, spasmodically, now and again at different periods; and, to his mind, that was a far higher conception of the Almighty Creator. No doubt the new light was opposed to many old and popular ideas. No amount of ingenuity could reconcile the first chapter of Genesis with Darwin's theory. But we must remember that biblical science had advanced no less than that of biology, and had shown us that the book of Genesis was not written by Moses under the direct inspiration of God, but was a compilation of much later date. And, although of no scientific value, it would always be a masterpiece of art. The dignified simplicity of the account of creation, free from all degrading ideas of the Creator, would always read like a constant challenge to render glory to God; and we might learn from the old Hebrew writer a reverent modesty in dealing with the things of God which was perhaps too much wanted in the world.

Dr. JOHN BROWN, author of "Rab and his Friends," died at his residence, Portland-street, Edinburgh, on Thursday, in the seventy-first year of his age. Within the past few weeks Dr. Brown had published two volumes—"John Leech and other Papers," and another, "Locke, Sydenham, and other Papers." The former is already in its third edition. Dr. Brown was the great grandson of the celebrated Dr. Brown, of Haddington, and was a zealous member of the United Presbyterian Church.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure food and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also makers of Epps' Chocolate Essence for afternoon use.

Obituary.

ORVILLE DEWEY, D.D.

BY REV. JOHN W. CHADWICK.

To die in one's nest—what a sweet privilege is this! Granted to few, but it was granted him. He died on the very spot, in the very house, where he was born eighty-eight years ago, March 28, 1794. His parents were simple farmer folk, of sterling character and sound intelligence. At the age of sixteen he went to Williams College. The poet Bryant entered at the [same] time, but one class in advance. The two, born in the same year, were destined for friendship later, when, in New York Bryant was one of Dewey's people. Gradually, with the highest honours, he was compelled by a persistent trouble in his eyes to restrain himself from those theological studies on which he had set his heart; but after two years of teaching in Sheffield and clerkship in New York he went to the Andover Theological School, and remained there till he had completed the prescribed course of study. But these three years were remarkable for theological excitement. The Unitarian controversy, which had fairly begun in 1815, was already at its height. The noise of battle had reached the young student at his vigil in the school, whose teachers met their classes with the smoke of conflict on their garments and its sweat upon their brows. Dewey began to doubt the soundness of the creed, and even dared to go to Boston and hear the man who was the head and front of infidel offending. But he must do all things with deliberation, and after leaving Andover, he assumed the charge of a little orthodox society in Gloucester, Mass., with a distinct understanding that he was wavering in his faith. He wavered more and more, and then began to grow stable, but upon a new foundation. Once, when the flesh was weakest, he cried out to a classmate, "Come and see me; I am all alone; I must have sympathy; let us talk together once more; come, I am desolate;" and the answer came back, "I cannot. It is a crime worse than murder to doubt as you do."

After leaving Orthodoxy he spent several weeks in the home of Channing, and for two years preached at his desk. Channing was on the ground at first, but afterward in Europe. Until he went abroad he attended Dewey's preaching, sitting in the pulpit as was the miserable custom of those days. Channing's first criticism on his preaching was, "You address yourself too much to the imagination and too little to the conscience," which is certainly not true of the Dewey whom we know in his collected works.

In 1823 he was called to New Bedford, and remained there until 1833. He came to New York in 1835, and took charge of the Second Unitarian Society. William Ware, the historical romancer, was preaching for the First Society, which had four years to wait for Dr. Bellows. The society to which Dr. Dewey came was small and weak. It was large and strong before many years had passed away.

If Dr. Dewey's volume of New Bedford sermons admits us to the secret of his earlier successes, the volumes which contain the most significant of his discourses in New York are not so serviceable when we come to the success that waited on his metropolitan preaching. Not because these discourses are inferior to the first collection, but because their average quality is so superior to that and to the average quality of all the preaching that has found audience in Christian churches from the earliest to the latest times. Take, for example, the course of sermons on *Moral Views of Commerce, Society and Politics*. Some of the subjects were, "The Moral Law of Contracts," "The Moral End of Business," "The Moral Limits of Accumulation." These sermons were delivered to churches filled to overflowing with attentive, interested and enthusiastic hearers. Here was a living conscience speaking to the consciences of his fellow-men. This chastened style, these formal arguments, must have been fused as they were spoken by the moral seriousness of the preacher into a glowing mass that burned away the meanness and frivolity, the selfishness and hardness, of the listening multitude with its consuming heat. It must not, however, be supposed that all of Dr. Dewey's preaching in New York had this pruned severity of outward form. Some of the printed sermons of this period are full of high imagination, genial sympathy and flaming inspiration.

Dr. Dewey's New York pastorate terminated in

1848. Of its thirteen years he had spent two in Europe, seeking for health which, partly found, soon failed again. Hence, in good part, the resignation of his trust and his retirement to his country home. But this retirement had a positive inspiration also: the desire to brood over his thought more patiently. *Non multa, sed multum*,—not many things, but much,—was henceforth the motto of his life. Indeed it had always been his motto, but now it was so more decidedly. In the thirty-four years that have elapsed since he left the Church of the Messiah he has had but one settlement,—at the New South, in Boston,—and this, beginning in 1858, lasted but four years. He also preached one winter in Albany and two winters in Washington. His next longest tarrying was here in Brooklyn with our own society.

The mental product of Dr. Dewey's thirty years of home-staying quietness has been, so far as published, a volume of lectures, "The Problem of Human Life and Destiny," and a volume of sermons, "The Two Great Commandments." These were delivered in many places. Another course, upon "The Education of the Human Race," repeated this experience.

The professional life of Dr. Dewey has synchronised almost exactly with the lifetime of Unitarianism in America. And his views for many years were of the most conservative character, not only in regard to the Bible, the Sabbath, the nature and offices of Jesus, and the atonement, but also in regard to future punishment. From 1820 to 1840 there was much softening and sweetening of these things, but in 1844 his face is still set as a flint against the criticism of Strauss, the radicalism of Parker. His dictum is: No Christianity without acknowledgment of its character as a supernatural revelation, or without acknowledgment of the final and complete authority of the teachings of Jesus. There is little or no sign of his variance from these positions until in 1864 we suddenly discover that they have been utterly abandoned. Not yet, perhaps, the supernatural position for himself, but the disposition to make it a test of Unitarian or Christian fellowship. The liberality of his sentiments outran the rationalism of his intellect. He deprecated not only denominational, but "Christian sectarianism." He pleaded for a more intelligent appreciation of the famous infidels and heretics. "There is hardly any book," he said, "that I should more welcome than a fair, impartial and discriminating work upon the great sceptics."

But Dr. Dewey was representative not only of the increasing liberality and rationality of the Unitarian development from first to last, but of what seems to me to be the loftiest expression it has yet attained—its dual faith in God and man, with the co-ordinate hope of an immortal life.

It seems to me that the God-side of his religion was as calmly reasoned, as consistent, as legitimate in its sphere as the man-side. We have had among us no other man with such capacity for awe and reverence and adoration. When I am told that worship, prayer, is a survival of the past, which has no logical standing-room in any scheme of rational religion, I think of this man's hushed and tender lifting of his face and voice and mind and heart to the Eternal Life, and I know that he was right, and that those who cannot worship, cannot pray, have snared themselves in some miserable literalness of thought and phrase, which will not long entangle and impede the spiritual motion of any simple, natural, and healthy man. His hope of immortality was the inevitable corollary of his faith in man and God.

I have read many hundred pages of his writings during the last few days. I must confess that they have filled my mind with shame at the comparative frivolity of my own thought and speech. They had bred in me a high resolve that I will attend more earnestly to the problems of our social life, if haply I may bring the everlasting principles of truth and justice more intimately home to you in your business and your politics and your domestic life. I wish that I could stir up hundreds and thousands of young men and women to the perusal of these writings. I know that they would rise from them with a new sense of the dignity and splendour of their own endowments, and with an equal sense of the magnificence of their environment and of the unspeakable perfections of the in-dwelling and inspiring God.

TAUNTON.—The annual business meeting of the Mary-street Congregation was held on the 30th ult., when the financial statements were re-

ceived and adopted, and officers and committees appointed for the ensuing year. The report of the Chapel Committee, read by the secretary, Mr. Philpott, gave full particulars of the restoration of the chapel, which had been successfully taken in hand by the minister and congregation during the past year. The total cost, excepting about £100, had already been raised with the aid of friends, and it was hoped that the remainder would soon be cleared off. The Rev. John Birks gave the twelfth record of Church life and work for the year ending April, 1882, dwelling upon the present position and future prospects of the Congregation, and its various connected institutions. All these continued to prosper, notwithstanding very severe losses by death and removal. The regular subscriptions to the numerous funds of the chapel had been well kept up, and the amount in collections for various purposes was a considerable increase upon the former year, although a great effort had been made in contributions to the Restoration Fund.

BELFAST.—The annual meeting of the Second Congregation was held on Friday evening, April 28, Dr. Hyndman in the chair, and the occasion was taken of offering a resolution of welcome to the Rev. James C. Street, on his return in renewed health from a voyage to the Mediterranean and Constantinople. Mr. McClelland moved, and Mr. James M. Darbishire seconded the resolution, which, being supported by a number of members present, was put to the meeting, and carried by acclamation:—"That the Members of this Congregation extend to their beloved Pastor, the Rev. James C. Street, a cordial and affectionate greeting on his return from abroad in renewed health and vigour. That they look forward with hope and confidence to his continued vindication of those principles of religious toleration and spiritual freedom which he has hitherto so persistently and successively striven to maintain. And that they rejoice to know that, in returning from the proceedings of the Conference held last week in Liverpool, he brings with him new hopes and fresh encouragement, combined with the consciousness that he is fortified in his work in the North of Ireland by the moral support of the Free Christian Churches of England and America." Mr. Street acknowledged the resolution in feeling and touching terms, and after dwelling on the close and affectionate ties by which he and the Congregation had been united for upwards of eleven years, he spoke in glowing terms of the noble and animating spirit which characterised the proceedings of the Liverpool Conference, and expressed his conviction that the prospects of a free and enlightened Christianity had never been so encouraging as they were at the present time.

THE SUNDAY SOCIETY.—At a meeting of the committee of this society, held on May 7, Professor Corfield, M.A., M.D., in the chair, the death of Mr. Emerson was referred to, he having been an honorary member of the society. The following resolution was unanimously passed, on the proposal of Mark H. Judge, A.R.I.B.A., seconded by Mr. Robson J. Scott:—"That inasmuch as Ralph Waldo Emerson, lately deceased, was one of the truest exponents of the movement represented by the Sunday Society, and his connection with the society itself, as an honorary member, one of its proudest distinctions, this committee deplore the event which while severing that connection has deprived America of an illustrious citizen, and the world at large of a benign influence, and express their profoundest sympathy with the surviving relatives of the eminent thinker in the loss they have sustained." The twenty-ninth and thirtieth Sunday Art Exhibitions of the Sunday Society were opened on May 7. The first consisted of a collection of water-colour drawings by Mr. William L. Thomas, at the Graphic Gallery; the second the annual exhibition of the Society of British Artists at the Suffolk-street Gallery. Each gallery was open for two hours, and the number of visitors was:—Suffolk-street Gallery, 450; Graphic Gallery, 133.

HOLLOWAY'S PILLS.—Nothing preserves the health so well as these alterative Pills in changeable weather, or when our nervous systems are irritable. They act admirably on the stomach, liver, and kidneys, and so thoroughly purify the blood, that they are the most efficient remedy for warding off derangements of the stomach, fever, diarrhoea, dysentery, and other maladies, and giving tone and energy to enervated valetudinarians. All who have the natural and laudable desire of maintaining their own and their family's health cannot do better than trust to Holloway's Pills, which cool, regulate, and strengthen. These purifying Pills are suitable for all ages, seasons, climates, and constitutions, when all other means fail, and are the female's best friend.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday week. The questions of corporal punishment and industrial schools were discussed. As to the former a resolution was passed adding to the code of regulations for the guidance of managers and teachers a provision calculated to make teachers more particular in avoiding the exercise of corporal punishment. Mrs. Surr wished that truants who had been sent to industrial schools at the instance of the School Board, and who had remained there for six months, should be allowed to return to their homes, if they have any. The Board avoided voting on the proposition by means of "the previous question," it being generally considered that pending the report of the Royal Commission on industrial schools no opinion should be expressed. The resignation of Mr. Scrutton, late chairman of the Industrial Schools Committee, was received, and a special meeting was appointed to be held for the purpose of filling up the vacancy.—At the meeting of the Board on Thursday the question of higher elementary education was again discussed. At the end of another debate the whole question was referred back to the School Management Committee to consider and bring up a scheme suited, in their judgment, to promote higher elementary education in the Metropolis. The letter of retirement from Mr. Scrutton caused considerable discussion, resulting in the passing of resolutions expressing regret that he had found it necessary to withdraw from the Board, and fixing Thursday, 15th June next, for a special meeting to elect a member to fill the vacancy.

Our Calendar.

SUNDAY, MAY 13.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 a.m. and 7 p.m.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 a.m.
Rev. J. ESTLIN CARPENTER, M.A., at Brixton Unitarian Church, at 11 a.m. Rev. H. IERSON, M.A., at 7 p.m. Collections for Domestic Mission.

WEDNESDAY, MAY 24.

London Domestic Mission Meeting, 6.00 p.m.

** Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Faiths of the World (The), 5/
Oliphant's (L.) Traits and Travesties, Social and Political, 10/6
Pigott's (R.) Irish National Journalist, 7/6
Smythe's (N.) Old Faiths in New Light, 3/6
Sweet's (H.) An Anglo-Saxon Primer, 2/6
Wallace's (A. R.) Land Nationalization, 5/

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGE.

LUPTON—ASHTON—On the 4th inst., at Hyde Chapel, by the Rev. H. Enfield Dowson, Arthur Greenhow, second son of Francis Lupton, Esq., of Beechwood, Leeds, to Harriet Gertrude, eldest daughter of Thomas Ashton, Esq., of Hyde and Ford Bank, Didsbury.

DEATH.

HUTTON—On the 5th inst., at Putney Park, in the 89th year of her age, Caroline, widow of the late Robert Hutton, Esq.

The Inquirer,

A Religious, Political, and Literary Newspaper, and Record of Reverent Free Thought.

ESTABLISHED 1842.

All payments in respect of the INQUIRER are to be made to MR. WALTER MAWER, 37, Norfolk-street, Strand, W.C., to whom all Advertisements and Business communications should be sent.

All Letters and items of Intelligence intended for publication should be addressed "To the Editor of the INQUIRER," 37, Norfolk-street, Strand, W.C.

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ENGLISH LANGUAGE and LITERATURE, COMPOSITION and READING.

Miss LOUISA DREWRY has some time Disengaged for Lecture—or Practice Classes in Schools. She would also read with Private Pupils.—143, King Henry's-road, South Hampstead, N.W.

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A MISSIONARY is required for the LAWRENCE-STREET MISSION, BIRMINGHAM, as successor to the late Rev. John Wilson.

Particulars will be furnished on application to Mr. A. W. Wills, Wyld-green, Erdington, Birmingham.

A PIANO needed for MRS. HAMPSON'S HOME.—Any friends desirous of helping this Institution who have an old Piano to give away or dispose of at a low rate, or are willing to assist in obtaining one, are requested to communicate with Mrs. W. A. Sharpe, 12, St. Alban's-villas, Highgate-road, London, N.W.

UNITARIAN CHAPEL, PRESTON. CHAPEL AND SCHOOL ALTERATIONS.

The following Subscriptions have been received towards the £100 still required for the above purpose, in response to the appeal to our friends:—

	£	s.	d.
Amount previously acknowledged	34	5	0
Mr. James Heywood, London	5	5	0
Mr. George H. Cox, Liverpool	1	1	0
Mrs. Heywood, Bolton	2	0	0
Mrs. James Yates, London	5	0	0
Mr. Edward Hibbert, Godley	5	0	0
Mr. Oliver Hibbert, Godley	2	0	0
Mr. William Rathbone, M.P., London	5	5	0
Mrs. Thomas Redland, Bristol	2	0	0
R. L. Leamington	1	0	0

Further subscriptions will be thankfully received by Mr. SAMUEL LEE, 50, Berry-street; Mr. HENRY HIBBERT, 12, Spring Bank; or the Rev. W. J. TAYLOR, 34, East View, Preston.

WESTERN UNITARIAN AND FREE CHRISTIAN UNION.

SERMONS will be preached, and COLLECTIONS made, in aid of the above Union, on the following dates:—

Place.	Preacher.	Date.
Bath	Rev. F. W. STANLEY	May 14
Yeovil	Mr. H. E. BUNCE	May 14
Devonport	Rev. W. E. MELLONS	May 21

Sermons were preached for the same object at:—

Lewin's Mead (Bristol)	{ Rev. A. N. BLATCHFORD, } April 23
Taunton	{ B.A. ... }
Crewkerne	Rev. J. BIRKS ... April 16
Cirencester	Rev. W. ROBINSON ... April 16
Cirencester	Rev. H. ACSTIN ... April 16
Shepton Mallett	Rev. W. R. SMYTH ... April 16
Tavistock	Rev. L. T. BADCOCK ... April 23
Gloucester	Rev. G. KNIGHT ... April 23
Cheltenham	Rev. J. C. HIRST ... Mar. 26
Bridport	Rev. R. L. CARPENTER, B.A. April 30
Credon	Rev. E. H. BOLLARD ... April 30
Stroud	Rev. W. BIRKS ... May 7
Sidmouth	Rev. R. YELLAND ... May 7

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE ANNIVERSARY MEETINGS, MAY 31st and JUNE 1st, 1882.

The FIFTY-SEVENTH ANNUAL MEETING of the Association will be held on WEDNESDAY, May 31st, in UNITY CHURCH, UPPER-STREET, ISLINGTON, LONDON. The Service to be commenced, at Eleven o'clock, by the Rev. WILLIAM M. AINSWORTH, of Lancaster.

The SERMON will be preached by the Rev. JAMES FREEMAN CLARKE, D.D., of Boston, U.S.

The usual COLLECTION will be made at the close of the Service in aid of the Funds of the Association.

After a short interval, the MEETING will be held for the transaction of the Business of the Association; DAVID AINSWORTH, Esq., M.P., the President, in the Chair.

The CONFERENCE will be held on THURSDAY MORNING, June 1st, in ESSEX-STREET CHAPEL, STRAND, LONDON, at Half-past Ten. Subject:—"The Duty of our Churches in relation to the Masses of the People." To be introduced by the Rev. JAMES T. WHITEHEAD, of Hackney, and the Rev. W. COPELAND BOWIE, of Stamford-street, London.

In the Evening of the same day, June 1st, a SOIREE will be held in the CANNON-STREET HOTEL. Tea and Coffee at Six o'clock, Music at 6.30, and afterwards the Meeting. The President, DAVID AINSWORTH, Esq., M.P., in the Chair.

Tickets for the Soiree (One Shilling each) should be taken early. On and after Monday, May 29th, the price will be 1s. 6d. To be had at the Office of the Association, or in the London Church Vestries.

HENRY IERSON, Secretary.

37, Norfolk-street, Strand, London.

LONDON DOMESTIC MISSION SOCIETY.

The ANNUAL MEETING of the Subscribers and Friends will be held on WEDNESDAY, May 17, 1882, at the MISSION CHAPEL, George's-row, Lever-street, City-road. Tea at 6.30, to which the Workers and Friends of the Mission are invited. The Chair will be taken at 7.30 p.m. by the Rev. STOFFORD A. BROOKS, M.A.

The Meeting will be addressed by the Rev. Dr. Martineau, David Ainsworth, Esq., M.P., J. Allanson Picton, Esq., M.A., and other gentlemen.

Collections in aid of the Mission will be made at the following Chapels on Sunday, May 14:—Effra-road, Brixton; Croydon Free Christian Church; Rosslyn-hill, Hampstead; Paradise-place, Hackney; Clarence-road, Kenish-town; Stamford-street, Blackfriars. Donations may be sent to the Treasurer, P. M. Martineau, Esq., Christian-street, Commercial-road, E.

LONDON DISTRICT UNITARIAN SOCIETY.

The THIRTY-SECOND ANNUAL MEETING will be held in the NEW GRAVEL PITS CHAPEL, HACKNEY, on WEDNESDAY, May 24, 1882. Sir J. C. LAWRENCE, Bart., M.P. (President of the Society), in the Chair.

Tea at half-past Six o'clock. The Chair to be taken at half-past Seven o'clock precisely.

Tickets for the Tea, price Sixpence each, may be obtained of any member of the Committee; at the British and Foreign Unitarian Association's Rooms, 37, Norfolk-street, Strand; and at the New Gravel Pits Chapel, Hackney.

SUNDAY SOCIETY.—SEVENTH PUBLIC ANNUAL MEETING of Supporters at ST. JAMES'S HALL, on WEDNESDAY NEXT, May 17. Admission free, without ticket. Viscount POWERSCOURT, K.P., will take the Chair at 8 o'clock.

Speakers:—Earl Dunraven, Lord Dorchester, Lord Thurlow, Thomas Burt, M.P., Geo. Howard, M.P., J. J. Jenkins, M.P., James Rankin, M.P., Rev. J. N. Hoare, M.A., Rev. Wm. Rogers, M.A., Rev. T. W. Freckleton, Dr. B. W. Richardson, F.R.S., W. E. A. Axon, M.R.S.L., James Beal, T. Chatfield Clarke, F.R.I.B.A., Moncure D. Conway, M.A., and Hodgson Pratt.

MARK H. JUDGE, Hon. Secretary.

8, Park-place-villas, W.

JONES'S FUND.—The Board of Managers meet every year in UNIVERSITY-HALL, GORDON-SQUARE, LONDON, in the last complete week in June, for the purpose of Granting Exhibitions, and at no other time. Applications must be made in a specified form, to be obtained from the undersigned, and must be returned, on or before the second week in June.

EDWIN W. MARSHALL, Secretary.

38, Barton Arcade, Manchester.

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A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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LONDON, SATURDAY, MAY 20, 1882.

[PRICE 5D.]

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THE LONDON DOMESTIC MISSION.

THE annual meeting of this admirable Society, on Wednesday evening, was in every respect one of the most gratifying and successful that has ever occurred during the nearly half-century of its existence. The Rev. STOPFORD BROOKE, whose first appearance it was at a public meeting of this kind, ingenuously confessed that he was more accustomed to the pulpit than the platform, but it need hardly be said that he delivered a most interesting address in a style that was delightful from its very simplicity, and if he had been able to preside during the whole of the proceedings would, no doubt, have acquitted himself in the chair as efficiently as if he had been to the manner born.

Mr. BROOKE's public and explicit avowal of his adhesion to the Unitarian body, and his readiness to co-operate in every possible way with the earnest workers he saw around him, was extremely gratifying to the meeting, and will henceforth remove the doubts that have been expressed in some quarters, outside our own circle, as to his theological position. We have now a clear right to claim him as one of our own ministers, engaged in a common work with us, just as much as Dr. MARTINEAU and Professors DRUMMOND and ESTLIN CARPENTER are ministers in connection with our Free Churches, devoting their lives to the cause of a pure and unsectarian form of Christianity.

Mr. BROOKE is sufficiently well versed in the constitution and working of our Domestic Mission to know that it is essentially an undenominational institution, founded for the purpose of promoting the practical Christian life quite apart from any sectarian interests or mere dogmatic purposes.

He would have been quite as cordially received even if he had not declared his sympathy with the denomination by whom the Mission is almost entirely supported. He was invited to preside on the same ground as in former years well-known Broad Churchmen, like Dr. A. J. ROSS and Mr. S. A. BARNETT, have been invited to the meeting; as this year Mr. PICTON and his successor, Mr. FORSYTH, were invited—the ground of "common Christianity," which is paramount to all denominational distinctions.

As a matter of simple fact, however, this Domestic Mission of ours was founded and is supported by Unitarians, and by no others. The rejection of orthodox views and methods of work, and the broad lines on which its operations are carried out, make it practically a Unitarian institution, whether we will it to be so or not. We leave the door wide open to all, whether friends or strangers, who are ready to co-operate on the undogmatic basis, but, as at the Liverpool Conference, none will enter save the suspected heretics of their own communion, who are either turned out or shut out of the more or less dogmatic organisations to which they owe little more than hereditary allegiance. But they are at one with us in seeking to promote religious progress, the moral and social elevation of the poor, the influence of Christianity as a spiritual power and practical life in the world; and, in view of these great objects, what matter our minor denominational differences? And so we trust that in future meetings of this and other of our Societies we shall be favoured more and more with the presence and co-operation not only of men like Mr. STOPFORD BROOKE—who, whether inside or outside of the Established Church, has for years past been in more or less conscious sympathy with us—but of men like Mr. PICTON and Mr. FORSYTH, who still occupy a somewhat outside position, while, no doubt, owning much in common with a denomination which is aggressive chiefly against sin, and ignorance, and misery, and dogmatic only in its resolute protest against all dogmatic limitations.

Of the good work done by the Domestic Mission during the year the clear and full reports of the missionaries, and the admirable speeches we have given in another page, bear ample testimony.

We are gratified to observe that the discontinuance of the mixed schools at both the mission stations has been attended by none of the results that had for a time been feared, but has rather helped to increase the efficiency of other departments of mission work. We have insisted for years past that the work of primary education is taken out of the hands of our congregations and missions by the efficient School Board system which is now everywhere coming into operation. Sooner or later our day-schools everywhere must become extinct,

or be handed over bodily to the local School Boards. It is to the credit of the managers of our Domestic Missions generally that they have recognised this logical necessity, and have thus had their resources and energies freed for other and more important work, which lies altogether outside the province of even the most efficient system of Government education. The committee's report recognises the urgent duties devolving upon us in view of the increasing wealth and growing needs of this great metropolis. They desire to carry into other neighbourhoods the same trusts and the same methods which have already proved effective in the stations so long established. If our Missions were doubled in number they would bear an inadequate proportion to the wealth of our body in the metropolis. Every mission such as these, with numerous institutions gathered around them for the benefit of both children and adults, is a refining, a civilising, and a Christianising agency in the poor neighbourhood in which it is planted. Its influence for good can hardly be over-estimated, especially when these agencies are conducted and superintended by men of the calibre of our present missionaries. If our richer congregations only follow Mr. BROOKE's example, and pledge themselves to £50 or £100 a year each; if our wealthy laymen follow Mr. NETTLEFOLD's lead, and in his spirit guarantee that pecuniary resources shall not be wanting for any well-considered plan of the kind to which the meeting of Wednesday pledged itself, the main part of the work is already done: the only thing that remains is to find earnest and self-devoted men who are ready to carry it into effective operation. Every one interested in the Mission will be glad to observe that the Committee have recognised the duties they owe to the excellent men who are so efficiently carrying on a work which can be gauged by no pecuniary standards. The first duty of the subscribers, before entering upon any new and large plans of extension, is to take care that the stipends of the missionaries are secured at the very modest amount to which they are now raised.

Other points suggested by the subsequent addresses, and by the excellent reports of Mr. POPE and Mr. SUMMERS, so different in tone yet each so admirable in its kind, must be reserved for another occasion. We read with pleasure and entire approval the wise protest in Dr. MARTINEAU's speech against the cry which is being raised for legislative action in aid of efforts to ameliorate the material condition of the poor in the metropolis. In this country, at least, there can be, and there ought to be, no legislation to bring down rents, or interfere in any department of life with natural economical laws. The question of rents, like the price of meat or of clothing, must be left to the law of supply and demand. The present evils will soon right themselves,

if only a spirit of providence and self-dependence were more prevalent among the working classes, and a spirit of strict justice, combined with large-hearted interest in the well-being of the poor and neglected, among the higher classes. Even Sir RICHARD CROSS's cumbrous Act seems to have failed in carrying out the excellent intentions of the Legislature; and it is clear that this question must be left chiefly, if not solely, to private benevolence, acting in harmony, as far as possible, with sound economical principles. Model lodging houses are rapidly increasing in the poorer districts of the Metropolis, and are found to be profitable investments; and capitalists, whether great or small, could hardly contribute more effectually to promote the well-being of the poor than by investing money in schemes of this kind, contented to receive a modest four or five per cent. interest.

One main conclusion from the reports and discussions of Wednesday is that we must look chiefly to moral and spiritual forces for the permanent elevation of the condition of the working-classes, and not to legislative interposition, except in so far as it may be needful to undo or correct the mischievous laws of past unwisdom. The virtues of prudence, self-help, and manly industry are those which the poor most stand in need of, and these are the qualities urged upon the young especially, in our admirable Missions, which we are bound to support in the largest and most generous spirit.

CHURCH IDEALS.

WE have read with attention Dr. MACFADYEN's address at the recent meeting of the Congregational Union, and are constrained to say that it does not appear to us a very successful performance. The subject was "The Ideal of the Christian Church"—a great one truly, and one on which much suggestive and elevating thought might have been expected. But we miss this, and find instead a number of smart sayings, greeted with cheers and laughter, and a rambling discourse touching lightly on an almost endless variety of topics. The lecturer's aim seems to have been to say something smart and striking on each of those topics, and he appears from the report to have succeeded, so far at least as to keep his audience awake. This is faint praise for an effort which is expected to be much more than common, but we must leave those who have read the address to judge for themselves whether our criticism is deserved.

The ideal of the Christian Church, according to Dr. MACFADYEN, is a more developed, more zealous and earnest congregationalism. Congregationalism, he thinks, is on the right lines, it is animated by the right principles, it has the right form of Church government, it pursues the right methods, and aims at the right objects; but it needs to be imbued with a new spirit from on high to attain what is possible to it, and make it in reality the ideal of the Christian Church. Such, so far as we can gather it from the speaker's discursive remarks, is the substance of his address. And no doubt Congregationalists generally—perhaps we may say universally—would agree with him. Such is their ideal; but there are other branches of the great Christian Church whose ideal is different. Neither the Roman Catholic Church nor the Anglican, for instance, would admit that the true ideal is on the lines of Congregationalism. The universal establish-

ment of the kingdom of CHRIST on earth—this is the fundamental idea cherished by each, but beyond this there is no common assent or agreement among the Churches of Christendom. On all points of detail, methods, agencies, rites, forms, and doctrines they differ as widely as possible; and there is not the remotest chance of their coming to a common agreement. Dr. MACFADYEN and his audience also believe that the disestablishment of the English Church would greatly contribute to promote the realisation of the true ideal, but the vast majority of Churchmen would take a directly opposite view. In their estimation nothing more disastrous to the interests of Christianity in England could happen—no departure be made farther, in their judgment, from the true ideal. How hopelessly the Roman Catholic Church is at variance with all others on this point need not be pointed out. The fact is, the ideals of the Christian Church are as various as the sects. Each has its own, and will not surrender in the smallest degree what constitutes its distinctive feature. Dr. MACFADYEN may say Congregationalism is the true ideal, and others equally well qualified to judge would on behalf of their Churches respectively advance just the same claim. What is the practical result, then? Is it not this—that each Church must work on its own lines, leaving others to do the same, but no one can claim to have all the truth, or the only right methods, or the only worthy ideal? For our own part, we are convinced that this variety conduces to the best practical results in the end. We are persuaded that it would not be for the interests of the Church or Christianity for all other methods of Church organisation to be abolished, and for Congregationalism alone to prevail. Episcopacy is a form that must be credited with a large amount of vigour and success. It has accomplished great things, and has shown itself well adapted to meet the wants of the case. The consideration as to the Church form of the first Christian congregations—their mode of Church government and so forth—is of very little consequence, indeed, when considering the question, What is best in these days? In no sense whatever are Christian Churches to-day under any obligation to conform to the methods of the primitive Church. This subject is an interesting historical study, and nothing more. The great interests at stake are those of truth, freedom, and righteousness, and the Church which best promotes these makes the nearest approach after all to the ideal church. We say makes the nearest approach, for not one realises the ideal perfectly. All have their short-comings—all are defective in some respects. Each, doubtless, has something to learn from the rest; but that lesson, unfortunately, all seem unwilling to learn. As no one form of political government is the best under all circumstances, so no one form of church government meets all wants in all cases. It is high time that all exclusive pretension on this ground were given up, and the obvious facts candidly admitted. Dr. MACFADYEN appears to think that the churches have a great deal to learn from one another, and he sees no reason why they should not avail themselves of this means of improvement. "If there is anything," he says, "in the thought of one section of the Church of CHRIST, why should we not try to fit it into our thought?" He contends that loyalty to the Congregationalist Ideal does not demand persistence in any usage after experience

has shown that it may be exchanged for a better.

Of course in a long address, filling over fourteen columns of the *Nonconformist*, there could not fail to be some noteworthy sayings. Two or three of these we now add:—

"No Church can live upon the past. No sons can live upon their fathers. If we are to justify our existence to the men of the present day we must grapple with the nineteenth century problems, as the Puritans, the Nonconformists, and the Methodists respectively grappled with the problems of their day."

"We are reminded that the influence of Nonconformity has invariably been cast on the side of freedom. So it has undoubtedly. Our Churches have a record in this volume of the world's history, for which we are thankful. The story of to day is not less bright than the record of by-gone years. But liberty is rather an essential to well being than actual well being itself."

That is, in other words—Liberty is not the end itself, but the means to an end, the end being the attainment of truth:—

"If anything is certain it is that disestablishment must come. The Utopia of yesterday is among the probabilities of to-morrow. The dream of the student has become the text of the statesman. The eagle's wings have grown—no man's hand can stay its flight."

"We speak glibly enough at times of 'saving souls' as being the work of the ministry and of the Church. Do we think enough of what the words mean? What is saving a soul? Is a soul saved because it has put forth a few languid desires for salvation? Surely not. What is a soul? It is the thinking, remembering, judging, imagining, fearing, hoping, reasoning, loving, living man. To save the soul then means that the man in every faculty of his many-sided nature is saved."

"Truth is the means of sanctification. 'Sanctify them through thy truth; thy word is truth,' is the Saviour's prayer. The tree of knowledge is on the way to the tree of life."

"To say that our ideal has never been reached is no proof that our ideal is false; still less is it an argument in evidence that the actual ought not to be brought into conformity with the ideal. We are idealists, then. If we err in cherishing our ideal, we err in the best company. In all ages the most philosophical theorists, and the most heroic workers have done the same thing, *i.e.*, cherished a lofty ideal. But we do not err, though we thus speak, in cherishing our ideal. The illusions of life are not necessarily delusions. Imagination is a faculty to be trained, not to be eradicated. Mere repose is not the great object to be sought in human education; rather the mind is to be fired with a noble unrest, pressing on unto perfection. What life has not some ideal, and been the better for it? Imagination is not confined to books and to art. The merchant puts imagination into his business; the architect puts imagination into his buildings; the shipwright in the ships that he sends forth to do battle with the storms and with the ice giants. Science cannot dispense with the scaffold of hypothesis. Knowledge will not advance if it confines itself to the results of experience."—"So far as methods are concerned, the Church has power to put on institutions when it wants them, and to put them off when it has done with them. When they have become manacles and fetters, cramping the life they cannot contain, the sooner they are parted with the better. We glide into routine. We degenerate into habit. The inspiration of former ages becomes the bondage of the present. The forms in which the protests of former days were made become anvils on which we forge new fetters for ourselves."

Very true, Dr. MACFADYEN, and not in regard to Church methods only, but also Church doctrines as well.

VULGARISING THEOLOGY.

THE French use the word *vulgarisation* in our sense of popularising, but what we mean by vulgarising is presenting a subject so as to bring it down to the lowest kind of taste and capacity, instead of endeavouring to raise the persons addressed to a higher sort of comprehension. Salvation Armies and

similar organisations seem to depend for their success upon the earnestness and volubility with which the lowest and most ignorant kind of theology is poured forth in the familiar language of common life. If the same earnestness and the employment of homely language were engaged in propagating a wiser faith, the ultimate result would be far better, but not so the chances of immediate success. An ignorant class may be taught to value education, but the effort to improve them is less immediately agreeable than degrading a topic to their own level.

What trash suffices to win notoriety and reputation for preaching power is illustrated in the publications given away at the doors of Exeter Hall in this month of May. Passing that way we were presented with a copy of the *Christian Herald and Signs of the Times*, in which, amongst other matter of very low literary character, we found a sermon by Dr. TALMAGE, containing the following passage, intended to show how little the statements of scientific men are worth the attention of Evangelicals:—

What do these scientists agree on? Herschel writes a whole chapter on the errors of astronomy. La Place declares that the moon was not put in the right place. He says if it had been put four times further from the earth than it is now there would be more harmony in the universe; but Lionville comes up just in time to prove that the moon was put in the right place. How many colours woven into the light? Seven, says Isaac Newton. Three, says David Brewster. How high is the Aurora Borealis? Two and a half miles, says Lias. How far is the sun from the earth? Seventy-six million miles, says Lacalle. Eighty-two million miles, says Humboldt. Ninety million miles, says Henderson. One hundred and four million miles, says Mayer. Only a little difference of twenty-eight million miles! All split up among themselves—not agreeing on anything.

It would be unreasonable to expect an orator of this description to know what he was talking about when his subject was the relation of science to religion. The stock doctrine of men like Dr. TALMAGE is, that all human knowledge is worthless compared with the notions they extract from the Bible. The idea of reading the Old or New Testament in the light of historical or scientific criticism is thoroughly opposed to their system, and they gratify their own vanity and that of other ignorant people by representing the investigations of the philosopher as of no account. No reader of the *Inquirer* will be troubled with Dr. TALMAGE'S statements about the differences of scientific men. His allusions to astronomy, and to the nature of light, are quite sufficient to prove that his mental condition in reference to such matters is one of total darkness; but it may be well to call attention to the extreme delicacy of such an inquiry as the distance of the sun from the earth. The probable distance, as now ascertained, is under ninety-three million of miles, and a few years ago it was supposed some two millions more. Sir J. HERSCHEL, speaking of a still larger discrepancy, observed "that the superficial reader (one of a class too numerous) may think it strange and discreditable to science to have erred by nearly four millions of miles in estimating the sun's distance. But such may be reminded that the error of 0" 32' in the sun's parallax, on which the correction turns, corresponds with an apparent breadth of a human hair at 125 feet, or of a sovereign at eight miles off; and that, moreover, this error has been detected, and the correction applied, and that the detection and correction have originated with the friends, and not with the enemies of science."

The doctrine of development does not suit the vulgarisation of theology, and so it is well for Dr. TALMAGE to know nothing

about it, and thus to be left with the happiness of using words he does not understand. It is thus he speaks of the "survival of the fittest":—"You just take your scientific consolation into that room where a mother has lost her child. Try in that case your splendid doctrine of the 'survival of the fittest.' Tell her that child died because it was not worth as much as the other children. That is your 'survival of the fittest.'"

Stern Calvinism with its doctrine of Election seems out of fashion, but man's eternal destiny is still represented as dependent upon what is called his conversion here. In one of Mr. MOODY'S sermons in the publication before us the hearers were informed that there are people now in hell who heard him eight years ago, but did not believe what he told them till it was too late.

The coarse familiarity with which these vulgarisers speak of GOD and CHRIST in no wise shocks the class they address, and they mean no irreverence by it. As the result of their teaching the Deity appears as a cruel and unreasonable tyrant, and CHRIST as the Saviour from his wrath if the technical terms of salvation are complied with by the repentant sinner. The love manifested by CHRIST is dwelt upon in a way that may excite some useful feelings. It is a great thing for the poor and the outcast to find pity in heaven if they meet with little upon earth, but it surely ought to be possible in modern society to address the lowest and least cultured so as to make them feel children of the Most High without adulterating the Divine message with the coarse rubbish which the vulgarisers supply.

The Archbishop of CANTERBURY finds nothing like false doctrine in the teaching of the Salvation Army, and at his suggestion the Bishops in Convocation agreed to inquire into the matter. The Bishop of OXFORD did not think the Army "wanted to come under the guidance of the Church," and the Bishop of EXETER thought that establishing some relations with them might be desirable, "if they would undertake to be careful not to teach what was contrary to Church doctrines," which was obviously a very proper remark from one of the contributors to "Essays and Reviews." The Salvationists are not likely to bring their enthusiasm and their ignorance to be measured and estimated by Church standards. What is good in the movement is its heartiness and contempt for danger and difficulty; but if it rouses some dead souls to a sense of duty and thus does good there is surely mischief in filling children with notions of Hell and the Devil, and teaching them to boast of their having taken tickets for Heaven, where they will wear golden crowns, while their unconverted relations and friends are in a very different place. Some time ago we gave many extracts from the Salvationist papers, and though the Archbishop may think their doctrines Orthodox, we cannot but regret that so much zeal and so much labour should be deficient in intelligent guidance. The most recent manifestations at the Salvation Congress were so hysterical as to be perilously near insanity.

THE UNSOLVED IRISH PROBLEM.

MR. HAROLD RYLETT, whose letter we published last week, offers a curious instance of an Englishman of recent importation into Ireland becoming after a brief experience almost more Irish than the people themselves. He is not only a Land Leaguer, but a Home Ruler; and he entirely believes that if the parties thus represented in his person were allowed to have their own way all

would be well, and the Irish problem that has hitherto baffled the ablest statesmen would be finally solved.

We give Mr. RYLETT due credit for his sincerity, while we more than doubt his competency to pronounce so confident a judgment. He has too readily caught the infection of the temperament and temper of his colleagues of the Land League to be trusted in a matter that calls for the cool judgment of the statesman, and not the rhetoric of the partisan. He half admits, indeed, that his own speeches during the Land League meetings were not what they ought to have been. His admission would have been more acceptable every way if it had been accompanied by an acknowledgment that the silence of his colleagues while outrage after outrage and murder after murder was being perpetrated, neither landlord nor tenant being spared, was censurable in the strongest degree. It was only the last and most brutal of these atrocities, the butchery of Lord FREDERICK CAVENDISH and Mr. BURKE, that broke the guilty silence, and evoked the reprobation of Messrs. PARNELL, DAVITT, and DILLON. Mr. RYLETT tells us of the horror this excited in Ireland; but where was the horror when Lord MOUNTMORRES fell, and Mr. BOYD, and Mrs. SMYTH, and a score of others? There was indeed horror and shame widely felt, but not by the Land League people. Could anything have been more cold-blooded under the circumstances than Mr. PARNELL'S allusion to the murder of Mr. BOYD near New Ross, when a week or two after that sad event, addressing a crowded meeting in the town, he said that "murder was unnecessary." Was that the way to speak at such a time of the dread command, "Thou shalt do no murder?"

One melancholy thing in the state of Ireland lies in the fact that it has no real statesmen to guide the people; that its representatives' highest idea of the functions of legislators is to obstruct the business of a great empire. When we think of such men as BIGGAR, and HEALY, and REDMOND, absorbing the time of the House of Commons in speeches that possess neither wit nor wisdom, speeches often loaded with spiteful vulgarity, we despair of the people who select such men to be the mouthpieces of their sentiments. With all his faults O'CONNELL within the walls of the House of Commons could be the gentleman as well as the orator.

But to revert to Mr. RYLETT'S two-fold panacea, which we take to be the abolition of Landlordism, and the adoption of Home Rule. If he means first, that all the landlords of Ireland are to be legally dispossessed of their rights as proprietors, we presume that he and the League are prepared with a scheme of compensation; for assuredly the people of Great Britain would not listen for an hour to a proposal to transfer these rights to the present race of tenants, unless adequate compensation by the State or by the tenants were made to the landlords. The tenants are too poor to do this, and the British taxpayers would not, we imagine, consent to bear the heavy burden of the annual millions that would otherwise have to be provided out of the national exchequer. But there is a great fallacy underneath the word "Landlordism." Whoever owns land is virtually a landlord with a landlord's rights, not only of occupation but of sale. You cannot by any Act of Parliament bind the owner not to let or sell the whole or part of the land he occupies. The upshot would be that in Ireland a new race of impoverished landlords would be created, without the mental culture or the capital of the dispossessed race

The assumption of Mr. RYLETT is that all Irish landlords are bad, and therefore to be, as such, abolished. But this has been disproved again and again. Good resident landlords in Ireland as in England are just the class most needed to improve its agriculture and promote the prosperity of the people. Heartless absentees who drain the country and do nothing either way are after all not the most numerous class, and it might be possible to reach them by special legislation, so as to compel them to do their duty as proprietors. Think what an immense amount of good was effected by the celebrated COKE of Norfolk, first Earl of Leicester, by his passion for scientific farming. To have "abolished" such a man in order to cover his estates with a mass of poor unskilled proprietors would have been as foolish a stroke of statesmanship as ever was perpetrated. The misery of it is that such a man in Ireland would be anything but popular. COKE would accept no tenants who had not sufficient capital, or who did not give proof of farming skill. The treatment of Mr. BENGE JONES in Ireland—no doubt a hard, dry sort of man, but severely just and a most able farmer—is a proof that strictness and sound judgment are not at present popular qualities in the sister country. To those who fancy that a peasant proprietary is the one thing needful we commend the careful perusal of a paper by Lady VERNEY in last month's *Contemporary Review*, called "Jottings in France." If her statements be correct, the lot of this class is by no means an enviable one. Mr. TUKE in the same number inferentially shows that in the west of Ireland at all events such a proprietary is an impossibility; his remedy is emigration on such a scale as would greatly reduce the terrible competition for land, where farms now exist as low as two and a half acres! Mr. RYLETT'S Home Rule remedy is, perhaps, less feasible than his abolition of landlordism. Why Ireland should have a separate legislature and not Scotland or Wales has not been yet shown. She has nearly double the number of representatives in the British House of Commons that the former country possesses. Were these but as united and as practical as the Scotch members they might secure the passing of any really serviceable Act of Parliament. But would they be a bit more united in Dublin than they are in London? Would Ulster submit to the rule of the other three provinces? Still, apart from this, a great kingdom cannot permit a separate imperial rule to grow up at its own doors, to become a fulcrum or a lever for any hostile European Power which might wish to use it against Great Britain. Twice at least France has made the attempt and failed, when steam power was unknown, and the winds and the waves were against her. It was this danger amongst others that led English statesmen to bring about the Union by means that were not at all creditable to them or the members of the Irish Parliament that accepted their bribes. The Union was a wise policy, accomplished by bad means, and hence, in great part, its failure. It has, however, been for many years, a *fait accompli*, and no British statesman or Legislature will now for a moment attempt to disturb its settlement. As to mere Home Rule, it would never satisfy the aspirations of that portion of the Irish people who desire the restoration of the Lords and Commons of Ireland. Home Rule has never been defined, and may mean a sort of National Board of Works or the possession of co-equal Legislative functions. The late Mr. BUTT, with all his astuteness, shrunk from the required definition, and contented himself with merely moving from time to time

for a Committee of Inquiry into the working of the Act of Union.

One main factor in the seemingly insoluble Irish problem is constantly left out of the account in the calculation of Irishorators, viz., the character of three fourths of the people. Feeling and imagination take with them the place of thought and reflection. They are destitute of the training that commerce and practical science directly and indirectly give to the minds and habits of a people. Half the poverty of Ireland arises from the absence of trade, and the great towns it creates, which provide so wide a market for surplus labour. Were it not for these, France with its peasant proprietary would long ere this have fallen into the same wretched social condition as Mayo, for example. The trade resources of Ireland, save in Ulster with its linen manufacture, have never been developed, and forced idleness and inertia have accordingly widely affected the character of the people. Trade cannot exist, nor grow, without capital and skill to employ it; capital will not come where there is disorder and violence; hence the need in Ireland of healthy repose. Its true friends are not its agitators with their frothy rhetoric, exciting and irritating the popular passions till they overflow in deeds that have turned the country into a modern Aeldama. C. L. C.

DR. WILLIAMS'S TRUST.—XXX.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

172. JOHN TOWGOOD, Esq. (1838-78).—Barrister-at-law; son of No. 115 supra, and a nephew of Samuel Rogers, the poet (No. 119). He died January 5, 1878.

173. PETTY VAUGHAN, Esq. (1838-51).—[The writer would be glad to receive from any reader of the *Inquirer* some particulars respecting this Trustee.]

174. REV. EDWIN CHAPMAN (1838-41).—Minister at Billingshurst, whence he removed in 1823 to Chatham, and thence to Deptford. Minister of Stamford-street Chapel, London (1831-34), and of Newington-green Chapel (1831-38). He removed to Godalming in 1841, and retired about 1845. He died at Clifton in April, 1875, aged seventy-seven years.

175. JACOB HANS BUSK, Esq. (1838-44).—Elected a Trustee in the place of his brother, Edward Busk, Esq. He died at Theobalds, June 5, 1844, in his seventy-seventh year.

176. REV. PHILIP LE BRETON, M.A. (1841-60).—Youngest son of the Very Rev. Francis Le Breton, Dean of Jersey, and rector of St. Saviour's in that island. Born at the Vicarage March 7, 1779. Sent to England at an early age for education, was a pupil of Dr. Lempriere, author of the "Classical Dictionary" which bears his name; gained a scholarship at Pembroke College, Oxford, but migrated to Exeter College. Shortly after his ordination he was chosen to succeed his father in the rectory of St. Saviour's. There he exercised his ministry for some years, preaching in English and French with equal fluency. In 1814, from his own reading, he began to entertain serious doubts on the subject of the leading doctrines of the Church of England, which doubts ended in his rejecting the doctrine of the Trinity, and some other dogmas. Whilst in this state of mind he was offered the Deanery of Jersey, which would have placed him in the highest social position in the island; but instead of accepting this additional preferment, he resolved to resign his benefice. Having done so, he removed in 1815 to France with a family of five young children, hoping to find some remunerative employment there; but the return of Napoleon from Elba compelled him to leave that country. He now came to London, where, however, he had no relatives and few connections. He introduced himself to the Rev. Thomas Belsham, with whom he had recently had some correspondence on theological subjects, and to the Rev. Robert Aspland, from whom he received judicious advice. He opened a school at Westminster, which soon became a great success,

and from which he did not retire until after many years of arduous labour. In person he was tall and graceful, with regular features and pleasing expression, of refined manners and winning address, courteous to all, alike to the poor and humble as to the high and wealthy. As a Trustee of Dr. Williams's Library, as a member of the Council of University Hall, of the Committee of the Unitarian Association, and in promoting the establishment of the Ladies' Bedford College, his services were invaluable. He never entered a pulpit after having quitted his own, but for forty-five years he was a constant attendant at Essex-street Chapel, founded by another clergyman who had made similar sacrifices for conscience sake. The noble congregation assembling there during the ministry of Mr. Belsham and Mr. Madge could not have had a brighter ornament than Philip Le Breton. He died on the 5th of November, 1860, in his eighty-second year. A handsome portrait of him was contributed by his son, Philip Hemery Le Breton, Esq., barrister-at-law, to the collection often referred to.

177. REV. THOMAS RUSSELL (1842-47).—Probably an Independent minister of liberal opinions, whose son, Arthur Tozer, was a Divinity student at York College in the years 1822-24. He died in or shortly before January, 1847.

178. JOHN WOOD, Esq. (1846-57).—A native of Liverpool. Educated at the University of Glasgow, intending to enter the ministry amongst the Unitarians, but abandoning that design he went into business; after some years he exchanged Commerce for the Law, practised at the Bar, and became Recorder of York. In 1826 he was elected M.P. for Preston, and soon after the passing of the Reform Bill of 1832 he was appointed Chairman of the Board of Inland Revenue, which office he held for nearly a quarter of a century.

179. EBENEZER JOHNSTON, Esq. (1846-50).—A prominent member of the Gravel Pit Chapel, Hackney. A nephew of the Rev. Wm. Johnston (No. 123 supra). He died at his residence at Stamford-hill in October, 1850, in his sixty-second year.

180. HENRY CRABB ROBINSON, Esq., F.S.A. (1846-66).—Born May 13, 1775, at Bury St. Edmunds. At the age of twenty-four he left England for the Continent. Studied at the University of Jena. There he acquired a complete mastery of the German language; formed the friendship of Goethe, and moved in the first intellectual society. After five years he returned to England, and then became foreign correspondent of the *Times* in Spain. In that capacity he was present at Corunna at the time of the retreat of the British troops and the death of Sir John Moore. He was called to the Bar in 1813, being then in his thirty-ninth year, and eventually became leader of the Norfolk Circuit, but retired from the profession many years before his death. His delight was in the society of literary men. He was one of the first members of the Athenæum Club, a member of the Council of University College, London, and one of the Vice-Presidents of the Senate. He died February, 5, 1867, in his ninety-second year. See his "Diary, Reminiscences and Correspondence," selected and edited by Dr. Sadler, 1869. On his tomb at Highgate is the following inscription: "Friend and Associate of Goethe and Wordsworth, Wieland and Coleridge, Flaxman and Blake, Clarkson and Charles Lamb; he honoured and loved the great and noble in their thoughts and characters; his warmth of heart and genial sympathy embraced all whom he could serve, all in whom he found response to his own healthy tastes and generous sentiments. His religion corresponded to his life; seated in the heart it found expression in the truest Christian Benevolence." There is a bust of him at the Library, presented by Talfourd Ely, Esq., M.A.

181. JAMES MANNING, Esq., Q.A.S. (1846-66).—A very learned case lawyer, author of Digest of Nisi Prius Reports, 1813; and the Practice of the Court of Exchequer, 1827; but better known by the series of King's Bench Reports, Manning and Ryland's (1827-37); and the Common Pleas Reports, Manning and Granger's (1841-46). Called to the Bar in 1817, admitted Serjeant-at-Law in 1840, and Queen's Ancient Serjeant in 1846. Recorder of Oxford, Banbury, and Sudbury. For many years

County Court Judge of one of the metropolitan districts. He died Aug. 29, 1866, in his eighty-fifth year. His father was the Rev. James Manning, of Exeter, whose name is held in great honour amongst Unitarians.

(To be continued.)

EMERSON AS AN AGITATOR.

There is one side of Emerson's character which it may be worth while to ponder at this time, and that is shown by the attitude which he assumed on the great Abolition question. The excellent biographical notice which appeared in the *London Times* makes clear to us on which side his sympathies lay, and shows us that he was not afraid to let his sentiments be known. A great revolution was in progress. It was a fetter-breaking age; and the agitation for the abolition of slavery was making great strides at the time when Emerson was a Unitarian minister at Boston. The present generation knows little about that black institution of slavery—the negation of God, property in human beings. That institution of slavery, let it be remembered, was defended by numberless quotations from Scripture. Christian ministers defended the rights of property in their pulpits, and the outcry against those who sought to abolish private property in human beings was only greater and more virulent than that which is now raised against those who attack private property in land and nations. The Unitarians, for the most part eminently respectable, thought it most shocking that any one should agitate. Emerson was only a young man at the time, only twenty-eight in 1831, but he opened his church for the speeches of the Abolitionists, and he was the first scholar to sympathise publicly with the movement. What a dreadful man he must have been! How his "strong language" must have shocked everybody. What intrigues must have been formed against him! The apostles of Abolition, the "paid agents" of their day, were met by rage, slander, malice, opprobrium of all sorts and kinds, they were denied admittance to society, they were boycotted unmercifully, roughs were hired to hurl them down—and worse—and Emerson stood by their side. More, when John Brown was in his Virginian prison for his armed attack on slavery—armed attack let it be remembered—What did Emerson do? "He sent his shining arrows among 'the fools who can only cry mad-man when a hero passes,' and declared that if Brown should be executed he would make his gallows glorious like a cross." What happened then? That wonderful song,

"John Brown's body lies mouldering in the grave,
But his soul goes marching on,"

became the war-song of the Republic. And when the civil war began Emerson left his quiet home and the books he loved, and often appeared on the anti-slavery platform in Boston. On one occasion he said, "The war is a conflagration which will not be stayed until it has consumed all that is wood or stubble. The iron alone will remain." When the war was over he spoke these words:—"America means opportunity, freedom, power. The genius of this country has marked out her true policy—opportunity; doors wide open—every port open. If I could, I would have free trade with all the world without toll or custom-house. Let us invite every nation, every race, every skin—white man, black man, red man, yellow man. Let us offer hospitality and a fair field and equal laws to all. The land is wide enough, the soil has food enough for all. Let us educate every soul." Thus Emerson was not to be put down, although no other Unitarian minister dared touch the question for many years afterwards. Dr. Channing himself was amongst those who, while he favoured abolition, held aloof, because he took exception to the methods employed by the Abolitionists; they ought not to "agitate." Emerson apparently did not take that view. If a cause was just to him he felt it to be his duty to advance it without reference to the conduct of others who worked in a different way for the same ends. It appeared to him that a great crime was being enacted before his very eyes, and he could not refuse to aid those who were "agitating" against it, simply because another man condemned that crime in a manner of which he disapproved. Besides, he knew

human nature well enough to know that those who held aloof from the agitation for the abolition of slavery excused themselves from taking part, not so much on account of the "strong language" of those who did take part as on account of a strong desire to preserve their own respectability. Over Emerson, however, Mrs. Grundy had no influence. Said he

"Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand;
'Twill soon be dark;
Up, mind thine own aim, and
God speed the mark!"

R.

BURY DISTRICT SUNDAY SCHOOL UNION.—The first meeting of the session of this Union was held at the Bank-street schools, Bury, on the 6th inst. The chair was occupied by the president (Mr. Cuthbert C. Grundy). The printed report of the past session was distributed at the meeting, and from it we learn that the Union has been in existence from 1864, and that since that time seventy-four meetings, at which papers have been read, have been held, in addition to thirty picnics, one musical entertainment, and four conversaciones. Each year a service attended by the scholars and teachers of the four schools of the Union is held in Bank-street Chapel, on Whit-Sunday, and is looked forward to with great interest. The preacher last year was the Rev. W. Bennett, and next Whit Sunday the service will be conducted by the Rev. R. Wilkinson, of Ainsworth. During the past year the work of the Union has been carried on with much vigour and interest, there having been a far larger attendance at the meetings than in previous years. At the first meeting of the session it was resolved to annually elect a president, who shall preside at the meetings of the Union, and Mr. Cuthbert C. Grundy, F.L.S., F.C.S., was elected the first president. Mr. Hardman, of Heywood, the retiring secretary, received a cordial vote of thanks for his services, and Mr. Kay H. Whitehead was elected his successor. During the session papers were read by Mr. C. Hardman, of Heywood, on "Doctrinal teaching in our Sunday-schools;" by Mr. J. D. Darbyshire, of Stand, on "Suggestions for the increased usefulness of ministers, teachers, and congregations;" by Mr. J. Taylor, of Ainsworth, on "The social aspect of the Sunday-school;" and by Mr. E. Collinson, of Bury, on "The ideal and actual of Sunday-school life; their hindrances and helps;" and the session was brought to a close by a conversazione, at which the Rev. H. Enfield Dowson, B.A. (representing the North Cheshire Unitarian Sunday-school Union), delivered a helpful address. There is only one shadow in the report of the past session, the death of the Rev. W. Bennett, by which not only the Heywood congregation and school but their fellow-workers in the district have sustained a sad loss. The minutes and financial statement having been passed, a vote of thanks was accorded to Mr. K. H. Whitehead for his services as secretary, and he was re-appointed; Mr. Cuthbert C. Grundy being unanimously re-elected president. It was resolved that the next ordinary meeting be held at Ainsworth in July, and that a picnic be held at an early date at Ashworth Chapel. The meeting passed a resolution requesting the committee to consider the question of forming a total abstinence society in connection with the union. So much time was occupied with the business that it was suggested that it would be well to postpone the reading of the paper until the July meeting, and the Rev. R. Wilkinson, who was the essayist, being in favour of this, the suggestion was adopted. The rest of the evening was occupied with a discussion on the temperance question, in which the president, the Rev. R. Wilkinson, and Messrs. Thos. Lord, Thos. Holt, Allen, D. Healey, W. Brierley, J. Holt, and J. W. Elliott took part. A hymn and prayer closed the meeting.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Occasional Notes.

THE closing meeting of the Congregational Union held yesterday week resolved itself into a conference to consider the question of non-attendance at public worship. The Rev. W. Hewgill, M.A., read a paper on the inability of the Churches to hold those who had been trained in the Sunday-schools or in Christian families. He said that to every Church member who had once been a Sunday-scholar it was calculated that there were eight such who were outside the Church, and some of these were outside religious influence altogether. The explanation might be looked for both in the homes and in the Churches. The school and the Church were regarded as separate institutions. They were working independently of each other, and the school was no longer the nursery of the Church. Then in the Church if the deacons seemed to think that to the age of twenty-five their young people had a right to cut themselves loose from all religious influences—if by adherence to the dreadful system of pew rent they made it impossible for rich and poor to sit together—if ministers would preach sermons that smelled too much of the paraffin lamp, they could hardly wonder if they lost their men and women, because they did not interest them when they were young. The gist of his paper then would be the need of bringing Church and Sunday-school into closer relation. The Rev. Professor Cave followed in an address on the intellectual causes operating to prevent church attendance. The two ideas of the age were culture and science, *i.e.*, the training of all the faculties and the attainment of truth through the inductive method. In both these particulars he thought that Christianity had everything to offer. True culture is Christianity. The old cynic said, "I am seeking a man." A few years after Justin said, "In Christ I have found a man." Socrates said, "Philosophy is the true end of man." Augustine said afterwards, "In Christ is the true philosophy." And that was the end that a complete and matured culture would ultimately reach. The Church should simply hold with persistence and patience to their work, and the restless culture of the age would come round to them, instead of there being any necessity for their coming round to the age. Then the world had a cry for science; it demanded facts, and rigid logical inferences from facts. Nor had they themselves no facts to offer. The Bible was a fact, the Church was a fact, and conversion was a fact. These things should be laid before the world as the basis of their faith. Above all things they needed an outpouring of the Holy Spirit, and he believed that they were on the eve of some great revelation from Almighty God. Let them join in prayer that that power would be sent down from on high, and a wonderful change would operate on the face of the world. The Rev. Edward White spoke of the moral causes of the same state of things. The Rev. Mr. Craig said that until their scholars passed naturally into Churches there would be little improvement in homes with which they were connected. The Rev. Dr. Fairbairn deprecated all official apologies, but he did say that the people were perfectly willing to listen to manly defence of their faith, instancing the great and unexpected success of a series of lectures on aspects of sceptical thought recently delivered at Airedale College. After some characteristic remarks from Dr. Parker, who discountenanced scientific theories of the universe, on the ground that it had all been settled in the first chapter of Genesis, the Rev. S. Hebditch advocated the formation of Christian unions to keep the young people of the Church together. The discussion was continued by the Rev. P. Colborne, Mr. Alfred Barnes, the Rev. Bryan Dale, Mr. Basil H. Cooper, and the Rev. G. M. Murphy, the various suggestions thrown out being all in the direction of more attractive services, greater oversight over Sunday scholars, and sermons more suited to the wants of the age.

A "SOCIETY FOR PHYSICAL RESEARCH" has been started under the presidency of Mr. Henry Sedgwick. Several men of note who have leanings in the direction of spiritualism, but who have hitherto avoided declaring themselves so openly, are connected with it: Mr. A. J. Bal

four, M.P., Professor Balfour Stewart, Mr. R. H. Hutton, Hon. Roden Noel, Mr. F. Myers, Dr. Lockhart Robinson, and others. A "Committee on Apparitions, Haunted Houses," &c., presided over by Mr. Hensleigh Wedgwood, is gravely announced. The age of folly among even learned men is not yet over. It is a pity, says the *Athenæum*, that the Cock-lane Ghost is extinct. There is a committee on "Thought Reading," headed by Professor Barrett. By the way, we may mention that Mr. Stuart Cumberland gave a singularly successful exposure of "thought reading" before a distinguished audience the other evening. He easily discovered an object hid by Monsignor Capel in Mr. Cumberland's absence from the room. In a like manner, but with even greater facility, a pin stuck in the vest of a spiritualist doctor by the Secretary of the "Society for Physical Research" was found by Mr. Cumberland. Professor Croom Robertson and Professor Ray Lankester stated that where Mr. Bishop had failed Mr. Cumberland had succeeded, and that he was by far the greatest exponent of the profession that had yet come forward—the special merit of his experiments lying in the fact that he made no pretensions, simply claiming to succeed by natural perception.

THE Rev. Charles Voysey in the course of an admirable *In Memoriam* sermon on Darwin, preached on the 14th inst., writes:—

I had not the privilege of knowing him except by correspondence, but this had begun about sixteen years ago and was chiefly concerned with purely scientific subjects. Had his precious life been prolonged for a few weeks more, an opportunity would have been given him for testing, by an experiment which I was conducting, a very strong opinion of his own on an alleged case of reversion. Should the result be as he anticipated, I shall of course take care that the experiment and its results be duly recorded. But although science as a rule was the one topic of our correspondence, there were times when what I may call the religious side of his nature was amply unfolded. In 1862, when proceedings were instituted against me for heresy, he kindly and readily joined my Defence Committee, his honoured name standing side by side with those of Dr. Jowett, Sir Charles Lyell, John Ruskin, Viscount Amberley, and the lamented Arthur Stanley, Dean of Westminster, among others of only less distinction. In 1871, when this society was first formed, under the name of the "Voysey Establishment Fund," Darwin again joined my cause and became a member of the General Committee, an act the more significant from a religious point of view when I mention that Lord Amberley declined to join us on the express ground that we were too religious for him. Though my testimony may be only negative, I still think it is worth something when I can say that in all these years Darwin never gave me the slightest reason to doubt that he was a genuine believer in God, and that his sublime researches into nature had never made him regard the objects of his study in any other light than as the wonderful works of God.

A MAGNIFICENT stained glass window has been presented to St. Margaret's Church, Westminster, by American citizens, as a memorial to Sir Walter Raleigh, whose headless body lies interred near the altar. Underneath the window are the following four lines, written by Mr. J. R. Lowell, the American Minister:—

"The New World's sons from England's breast we drew

Such milk as bids remember whence we came;
Proud of her Past, wherefrom our Present grew,

This window we inscribe with Raleigh's name."

The stained glass fills the large west window of the church, and was unveiled last Sunday at the morning service, when a sermon was preached by the rector, the Rev. Canon Farrar, D.D.

A PRIVATE meeting has recently been held, at which it was resolved to invite all the London ministers and a number of leading laymen to attend a Conference, with the view of discussing the best means of organising occasional devotional services at some of the London chapels, in which the members of the various congregations might meet for united worship. The success of the scheme will depend on the heartiness with which the proposal is responded to; and it is hoped that it will be so taken up as to make

it a true support of the religious life of our congregations, and an additional bond of fellowship between them.

UPPER BROOK-STREET, MANCHESTER. — On Wednesday, the 10th instant, in the new school which has been erected by the side of the church, a bazaar was opened at two o'clock by Mr. Charles E. Schwann. There was a crowded attendance. The stock of articles for sale included a large number of specimens of tasteful and costly needlework, a bower-full of bright flowers in pots and bouquets, a gallery of paintings, and tables loaded with rich fancy-fair spoil. Mr. J. Kendall, B.A., warden, in terms of appreciation of Mr. Schwann's generosity on behalf of the congregation, requested Mr. Schwann to open the proceedings. Not a stone of that handsome building in which they were assembled was laid ten months ago, and he was glad to say that everything had gone well with them. The Rev. Silas Farrington seconded the request, and expressed his warmest thanks to all who had helped them and especially to Mrs. Seaton, and to the late Mr. Seaton's brother, who though not of their communion had given them valuable assistance. They had placed on a marble slab sunk into the wall on the staircase a record of Mrs. Seaton's kindness to them, and of the generous gift of her late husband. Mr. Schwann in a few well-chosen words justified the holding of bazaars, and stated that in addition to the late Mr. Seaton's legacy of £1,000 they had raised another £1,000, and now they wanted £800 more, which he hoped they would get during the week. Those who were not enrolled in the ranks of active Sunday-school teachers could scarcely realise what an amount of sacrifice and devotion such teaching entailed. Nothing but a noble enthusiasm could support them in such labour. There was quite a brisk sale during the day, and at the close on Wednesday evening £255 had been taken.—The new schools have been built on land adjoining the church, which was erected over forty years since from the plans of Sir Charles Barry. The ground floor is divided into four class-rooms, varying in size from 13ft. by 12ft. to 19ft. by 18ft., committee room, kitchen and store pantry with lift to the upper floor. The upper floor is reached by a stone staircase, octagonal in plan, and is used as a school-room, having about 155 square yards of floor space, with one class-room off it, 12ft. by 10½ft. The schoolroom has the roof timbers partly exposed, and is ceiled at a height of 16ft. 3in. from the floor; it is lighted by five three-light windows, which are filled with coloured-lead lights, having appropriate texts painted on them; a glazed tiled dado 4ft. high runs round the room, and the walls above are plastered; there is a connecting passage between the room, and a class-room over the vestries of the church. The entrance hall and staircase are faced with white and tinted glazed bricks. The elevations are faced with stones worked to correspond with the elevations of the church. The whole of the work has been carefully carried out by Mr. James Herd, builder, of Manchester, from the plans, and under the superintendence of Mr. J. W. Beaumont, architect, 21, Cannon-street, Manchester. We are glad to hear that the total amount realised at the Bazaar is £700.

CHELMSFORD.—The Annual Flower service was held on Sunday, 14th. The chapel was prettily decorated with both wild and cultivated blossoms collected by the scholars and friends, which were sent off next day to Rev. W. A. Pope for distribution at Spicer-street Mission. An appropriate sermon was preached in the morning by Mr. Fyson, and Mr. Madocks officiated in the evening, the subject of discourse being "In Memoriam, H. W. Longfellow." A class for improvement in reading and elocution has been recently commenced. The committee is preparing a balance sheet of the late improvements, a copy of which will be sent to each subscriber. The Rev. H. Williamson of Dundee is expected to preach on June 4.

PLYMOUTH.—On Tuesday the members of the "Three Towns Radical Association" held their closing meeting for the season at Wood's Coffee House, Stonehouse. The Rev. W. Sharman, president, was in the chair. The most interesting feature in the proceedings was the presentation to Mr. Sharman of a gold watch of the value of twenty-five guineas, bearing this inscription:—"Presented from the Radicals to the Rev. Wm. Sharman as a token of their appreciation of his work in the cause of liberty. Plymouth, 16-5-'82." The presentation was acknowledged by Mr. Sharman in a very appropriate speech, vindicating his action in support of Mr. Bradlaugh's claims on the ground of constitutional right and the principles of civil and religious liberty.

Reviews.

The Expositor. May, 1882. London: Hodder and Stoughton.

This theological periodical is not only remarkable for the ability with which it is conducted, but for the generally liberal tone of its theology, made up as it is of contributions from diaries of different Churches both in England and Scotland. In the first paper this month, for instance, on "The Sin against the Holy Ghost," the Editor, the Rev. Dr. Cox, of Nottingham, quite repudiates the old Orthodox interpretation. He tells us that he has again and again met with men and women of tender conscience and devout spirit, who by long brooding over these terrible words had convinced themselves that they had fallen into this fatal and mysterious sin, and whose reason has been disbalanced and unhinged by a fearful anticipation of the doom they held themselves to have preached. "The religious monomaniac is to be found in wellnigh every madhouse in the kingdom; and in the large majority of cases he has been driven mad by the fear that he has committed the unpardonable sin; although the man who honestly fears that he may have committed this sin is just the one man who has the witness in himself that he cannot possibly have committed it." Dr. Cox's interpretation—which is very clearly and ably advocated—is that this sin against the Holy Ghost, for which at least in the present æon there is no provision for forgiveness, is "that wilful and invincible ignorance which refuses to be taught, that love of darkness which refuses to admit the light even when the sun is shining in the sky." For all practical purposes we may say that to sin against conscience is to sin against the Holy Ghost, for conscience is the organ and voice of God within the soul.

In the next article Dr. G. Matheson continues his instructive "Studies in the Minor Prophets," taking "Amos" as his subject, and regarding him as foremost among the group of early Jewish reformers. The Rev. Prebendary Huxtable concludes his learned disquisition on "The Sense in which St. Paul calls himself an Ectroma"; and the Rev. T. Sterling Berry has a brief "Critical Note on John xiv. 2."

The two remaining articles deserve special attention. One of them is entitled "The Fear of Father Isaac," by Almoni Peloni, a Syrian theologian, we suppose. It is an exposition of Genesis xxi. 53, and he interprets the passage as meaning that "the Fear," "the Dreadful One," "the Terror," was Isaac's name for the God who was "the Friend" or "the Strength and Shield" of his father Abraham, and whom his son Jacob worshipped as "the Shepherd" or "the Rock" of Israel. Each of the patriarchs had his own name for the Divine Ruler of the universe, and Isaac's name for him was "the Fear," quite in accordance with the idiosyncrasy of the man. Mr. Peloni's practical comment is that if things were but called by their proper names the God and Father of Christendom would be known as the *Fear* of Christendom, and he doubts whether under all the gracious names we lavish on Him our deepest emotion towards Him is not one of awe, of terror, of fear only faintly touched with hope. It is not only, he adds, in Catholic Europe where God the Father, where even Christ the Saviour is deemed so awful and implacable to men that Mother Mary must intercede with Him for the sinful and needy; nor only in Calvinistic America, where "the plan of salvation" includes only an elect minority of the race, that this awful "fear" of God lingers on. "But here in England, and even among those who faintly trust the larger hope, the germ of this frightful misconception still lives and thrives, inasmuch that while we *think* of God as love, our most habitual *feeling* towards Him is, in many cases, a nameless fear of His power, or of His anger." We have not learned the great lesson, the writer adds, which Christ came to teach that the very Power of God is our refuge and defence; that in His very purity lies our only hope of redemption from impurity and guilt; that by His goodness we are to be made good. And so the Christian idea is God the Father of Love, not "the Fear of Isaac."

In the only other paper remaining, the Rev. Agar Beet discusses some difficult and im-

portant passages in "The Revised Version." In the first place, he criticises the revisers for translating Romans viii. 16-26, "the Spirit himself," for "the Spirit itself," and contends that they ought at least to have put in the margin the rendering they reject. This is one of the very few passages which undoubtedly show theological bias. Mr. Agar Beet's explanation of the neuter pronoun here has at least the merit of singularity, although it borders very close upon Tritheism. "It reminds us," he says, "how constantly the third Person of the Divine Trinity, although a distinct person sharing with the Father and the Son all Divine attributes and working out by his own Divine power all the operations of God, nevertheless withdraws for the most part his personality from public view, that all eyes may be fixed on one object, viz., the Eternal Son." Charles Kingsley has a shockingly anthropomorphic sermon on "The Childhood of God." Mr. Agar Beet might well supplement it with one on "The Modesty of God," or at least of one of the Three Gods who withdraws Himself from public view; and another on "The Childishness of Theologians," a subject which would afford ample materials for an extensive course. Among other passages Mr. Beet comments upon Philippians ii. 6, but like most other writers leaves this obscure text pretty much as he found it. He rejects the Revisers' version of Titus ii. 13, on the ground which is creditable to his candour, that the alternative rendering is at least allowable, as both Winer and Bishop Elliott state, and that Christ is never called God in the Epistles of St. Paul. His explanation of this is again very singular. "This I venture to explain by suggesting that in St. Paul's day the theological education of the Church was not sufficiently advanced to make it safe, in view of surrounding polytheism, to use the word *God* as a common designation of Christ; but that the development of Christian thought justified the use of it by the last surviving Apostle [John], and that in the age following it became universal in the Church." But where is Christ directly called God even in the Fourth Gospel, save by Thomas, and where in the Epistles of John? The Evangelists and Apostles, as we understand their character, were not in the habit of considering what was *safe* when teaching the Church; and if they had regarded Christ as God, it seems obvious that they would have made their faith as widely known as possible in the midst of the surrounding polytheism, in order to show that their new God was greater than all the false gods of the ancient temple worship. When we thus read of the retiring modesty of one of Mr. Beet's gods who "withdraws from public view," and the cowardly reticence of the followers of another of his gods who are afraid to proclaim his divinity before the polytheists; and when we find Mr. Almoni Peloni comparing the Christian's conception of his third God with "The Fear and Terror of Isaac," we really begin to doubt whether there is much to choose between ancient and modern polytheism.

The first two articles we have noticed show how much reason for hope there is in observing the newer tendencies of religious thought, and the last shows how much need there is for the theological revolution which we religious Liberals are striving to bring about.

History of Rome. English Edition, Revised and Translated by Wilhelm Ihne. Vols. IV. and V. Longmans. 1882.

These two volumes, completing Dr. Ihne's great work, cover what is in many respects the most interesting period of Roman history, when laws were founded, constitutional principles laid down, and social usages developed, including that remarkable series of foreign conquests which made Rome for nearly a thousand years the great centre of life and power to the ancient world. Rome had now become the ruler of numerous islands and continents, and the commanding centre round which all the nations of the ancient world were henceforth to be grouped. The great merits of Dr. Ihne's work have been referred to in former notices. In the fourth volume the story of the Gracchi is again told, suggesting many obvious parallels with recent events and personages. Among others there are two striking chapters on "Religion" and "Culture, Art, Science." We observe

that Dr. Ihne gives the old derivations of Religion from religare to bind anew, signifying a bond or compact, like the corresponding term *obligatio* of the civil law. This is at least doubtful. It is not a little significant, in view of the remarks we often hear respecting a "book-revelation," to notice the observation that "although the conservatism with which the Romans clung to what was old often preserved usages the meaning of which had been forgotten, more especially in matters of religion, yet the old system was fast decaying, as it was not based upon sacred books, upon confessions of faith carefully drawn up, and upon dogmas solemnly recognised."

The fifth and concluding volume brings the history from the death of the Gracchi down to the last years of Sulla, who seems to be the hero of the author, "the last of the great statesmen of Rome who honestly and sincerely served the Republic and endeavoured to uphold republican institutions." The history of the Empire properly begins with the dictatorship of Sulla, and here for the present the writer stops, throwing out a hint of the possibility of a distinct work from his pen on the subsequent history of Rome.

The history as a whole is remarkably clear, discriminating and unprejudiced. The historian is not blind to the defects in the Roman character, or to the merits of the Carthaginians and Greeks. He has applied sound principles of historical criticism to the early annalists and historians, and has pointed out their failings and corrected their errors. If not a great history this is a very readable and instructive work, and thanks to the author's long residence in this country, it is written in a style of clear and vigorous English.

The Mechanism of the Human Voice. By Emil Behnke, Lecturer on Vocal Physiology at the Tonic Sol-fa College. Second Edition, Enlarged and Revised. (London: J. Curwen and Sons, 8, Warwick-lane, E.C. 1882.)—Herr Behnke tells us in the introduction to his interesting little book that "we are living in an age which is singularly poor in fine voices, both male and female, and with regard to the tenors of the present time there is this additional misfortune, that, as a rule, their voices do not last, but are often worn out in a very few years; in many instances while their owners are still under training, and before they have had an opportunity of making their appearance in public. If we remember that there was a time when most beautiful and highly cultivated voices were so plentiful that even in comparatively small towns there were to be found opera companies consisting of excellent singers, we may well ask ourselves how this remarkable change for the worse has come about." People have attempted to account for it in various ways. Some maintain that it is owing to the disappearance of the class of male soprano and contralto of the seventeenth century to whom the education of female voices was entrusted. Some complain of the way in which modern composers write vocal music, others point to the gradual rise of pitch during the last 150 years as the source of the evil. Under these sad circumstances men have set themselves to try and ascertain the actual process by which vocal sounds are produced, and thus to form a scientific basis on which to found a way of training voices. Herr Behnke, in a singularly clear and lucid manner, brings the whole subject before the reader, and to make it readily understood by non-scientific people, gives a translation of the Greek terms used by physiologists side by side with the originals. In the chapter entitled "The Vocal Organ as a Musical Instrument," the author, in the course of an excellent description of the organ, lays much stress upon the superiority of midriff and rib breathing over collar-bone breathing, and, in our opinion, completely proves his case. We cannot too strongly insist upon the necessity, of which we have already spoken, of forming a scientific basis for teaching singing, and, indeed, for training the voice for public speaking, &c. When a knowledge of physiological facts is more widely diffused, we trust that we shall no longer hear of clergymen's sore throats, of fine voices ruined during study, or of young ladies being instructed by their singing masters to put their noses in hot water to get rid of the nasal tone. We congratulate Herr Behnke upon the patience and perseverance with which he has pursued his investigations with the Laryngoscope, and we look forward con-

fidently to a brighter time coming, when we shall no longer be condemned to listen in so many drawing-rooms to after-dinner tremolos and shrieks from ladies and frantic shouts from gentlemen.

Literary Notes.

MR. WILLIAM PATERSON, of Edinburgh, will have ready in about a month the first and second volumes of his forthcoming library edition of Wordsworth's poetical works. The work will be completed in eight demy octavo volumes, and will be illustrated with a portrait and etchings.

We regret to hear of the death of Mr. John Blackwood, son of the late Mr. John Blackwood, of the well-known Edinburgh publishing firm. The deceased gentleman, who was only twenty-five years of age, was during the present year to have joined the firm of W. Blackwood and Sons.

MESSRS. GRIFFITH and FARRAN have in preparation a new series of school reading-books, to be entitled "The Standard Authors Readers," by the editor of "Poetry for the Young," planned throughout to meet the requirements of the New Code. The distinctive features of the series will be (states the *Academy*) that, in the infant books, very careful graduation in the introduction of sounds and words will be combined with an interesting narrative form, and that the passages selected in the higher books (both prose and poetry) will be taken from the works of standard authors.

THE members of the French Academy have had printed for themselves on china paper forty copies of the seventh and last edition of their Dictionary.

MISS ARNOLD FORSTER, the daughter of Mr. W. E. Forster, M.P., has in the press a volume on missionary work, entitled "Heralds of the Cross; or, the Fulfilling of the Command." It will be published by Messrs. Hatchard, who also promise a volume of travels by Mr. Howard Vyse, called "A winter in Tangier, and Home through Spain."

MESSRS. MACMILLAN have made arrangements to publish immediately an English edition of the American novel "Democracy," which has excited so much attention here as well as in the United States.

DR. ABEL, whose linguistic essays are advertised to appear in an English translation, has been appointed to deliver the next course of Ilchester Lectures at Oxford, on Slavonic literature, during Midsummer Term.

It has been authoritatively announced that, after November, Mr. John Morley will cease to conduct the *Fortnightly Review*. It is understood that he purposes devoting himself, in the time he can spare from the laborious task of editing the *Pall Mall Gazette*, to the preparation of works of a purely literary kind.

BRET HARTE will publish in the June part of *Good Words* a short article giving personal recollections of the poet Longfellow.

MESSRS. LONGMANS announce as in preparation a book upon the Irish massacres of 1641, their causes and results. It will consist of a selection from the depositions preserved in MS. in the library of Trinity College, Dublin, with an introduction by Mary Hickson, and a preface by J. A. Froude. The same publishers have also in the press a volume of private notes of Francis Bacon, believed to have been written about 1594, and hitherto unpublished. They have been edited, with illustrative passages from Shakespeare, by Mrs. H. Pott, and Dr. Abbott has written a preface.

"A MEMOIR (in Memoriam) of the late Ralph Waldo Emerson" is about to appear. The author of the memoir is Mr. Alexander Ireland, of Manchester, who adds to it personal recollections of Mr. Emerson's visits to England in 1833, 1847-8, and 1872-3; extracts from hitherto unpublished letters; records from various sources, of his home life and public appearances; and a complete list of his printed works. Mr. Ireland, we believe, first became acquainted with Emerson in Edinburgh in 1833. Along with other friends, he strongly urged, and ultimately succeeded in persuading him to visit this country in 1847-8, and to give lectures in London, Edinburgh, and the large provincial towns—undertaking the necessary business arrangements, so as to relieve him from all correspondence connected therewith. For some months Mr. Emerson took up his residence in Manchester, finding it the most convenient centre from which to proceed to fulfil his numerous engagements.

DR. C. W. SIEMENS is the president elect of the Southampton meeting of the British Association on August 23.

Our Contemporaries.

THE REFORMED CHURCH IN PARIS.

The following remarkable article appeared in the *Times* of Monday:—

Our Paris correspondent gives an account of the election yesterday of the Presbyterian Councils of the Reformed Church in the French Capital. The day will have been a memorable epoch for the Church, not merely of Paris, but of all France. Before 1860 the Paris Calvinists were divided into eight congregations. Each possessed its separate council, and nominated its own pastor or pastors. On a vacancy among the pastors the council of the parish or congregation had to name three, of whom the Consistory appointed one. As, however, the parochial council was free to select three of the same views, it could save itself from having its pulpit filled by a minister of doctrines unlike those of the majority of its members. French Calvinists, and especially Paris Calvinists, are broken up into two main bodies. There are the rigidly orthodox, who hold that the Protestant system is unalterably fixed; and there are the Liberals, who believe in freedom of opinion. Although the Liberals vary from shades of moderate eclecticism to a laxity which tolerates M. Renan, they agree in presenting a solid array against the pretension of the orthodox to a definite and Positive uniformity. While Paris kept its eight Calvinist parishes the Liberals were fairly satisfied. They were outnumbered in the outlying districts. In central Paris, and particularly in the leading congregation of the Oratoire in the St. Honoré quarter, they preserved a clear majority. In 1860 the Imperial Council of State took occasion from the removal of the fiscal and administrative barriers in municipal Paris to discard the congregational barriers of the Reformed Church. The Reformed Church is in some measure a State Church on account of the subvention it receives. The Emperor's Government, in obedience to the same instinct which led it to subject the Gallican Church to the despotism of the Vatican, availed itself thus of its financial suzerainty to accomplish a Protestant Church centralisation all in favour of a dogmatic monotony. M. Guizot was the lay chief of the orthodox section, and more ecclesiastical than the most inflexible ecclesiastic. Hostile as he was to the Imperial rule, he did not refuse to use the weapon it gave for the subjugation of heterodoxy. Liberal candidates for vacant Paris pulpits were thenceforth inexorably rejected, and the Paris Council was filled exclusively with orthodox members. Not content to administer the majority, he insisted on disfranchising its adversaries. All who would not subscribe to a confession of orthodox faith were struck off the electoral roll. For eight years the orthodox autocracy endured. Two years since it received its first warning in a declaration by the Council of State of the illegality of the electoral test. A final return to the old arrangement was made last autumn, by the draft of a plan, when M. Paul Bert was Minister of Education and Public Worship, for the redistribution of the Paris Reformed Church into the previous eight parishes. This plan came into operation yesterday. From yesterday the initiative in the supply of ministerial vacancies will be restored to the several localities in which the pulpits have to be served. Each parochial council, elected, as prior to 1872, by the members of the congregation without the necessity of a dogmatic subscription, will return a list of three candidates to the Consistory, which will choose one. The result seems to show that orthodoxy is numerically supreme in Paris at large, though at the Oratoire the Liberals have prevailed after a close contest. Liberalism will be almost as little represented in the Paris Reformed pulpits as during the past twenty years. But the bitter sense of oppressive and tyrannical ostracism will have been assuaged. Liberal Protestants will know with whom and where they have to struggle for equality, if not ascendancy.

The propensity of the French Reformed Church to accept a dogmatic uniformity, which, though most flagrant in Paris, is equally pronounced in the provincial centres of French Calvinism, is nothing very strange or novel. Calvinism has never been very liberal in its doctrines. It began in a religious revolt by the professors of a formal and austere faith against the representatives of a different creed as unbending. Historical, political, and social traditions have added to the strictness of theological tenets. A community like the Huguenots, persecuted and trampled upon, was inclined, like any narrow

dissenting sect in England or Scotland, to tighten the bonds of internal organisation. Influences in the great world outside, especially in France, which tempted to a loosening of hereditary severity, furnished only so many fresh incentives and admonitions to the leaders of the society to heighten their walls and strengthen their dictatorship. Not the less is the endeavour in itself unnatural and doomed to failure. Calvinism, like other forms of Protestantism, rests upon the right and duty of private judgment. Desirous as its chiefs may properly be to guide private judgment to the conclusions they regard as true, they cannot abstain from appeals to the reason which are sure to be answered in various ways. In proportion as the danger they perceive disposes them to dogmatise as a means of resisting it, many minds are the more resolved to exercise to its largest extent the freedom which they have been taught is the foundation of their society. Dogmatism and heterodoxy are the twin dangers of a community like the French Reformed Church. Views indistinguishable from Unitarianism are at once effect and cause of an absolutism such as that under which the Protestant Church of Paris has been bowed until the last few months. In the same conflict of a narrow conformity and an anarchical liberty may be found an explanation of the want of progressiveness of the Reformed Church in the French nation. To describe its condition as stagnant would not be fair. French Calvinists are devoted to the practice of their religion. Their services are well attended. They are well taught, and are as ready as in the days of the Bourbons to bear sacrifices for their belief. Their faith can attest its vitality by deeds. No Frenchmen are more moral, more industrious, more intelligent, and more patriotic than the members of the Reformed Church. Their prosperity is confirmation of the good qualities from which it springs. In comparison with their numbers they occupy an enormous proportion of places of public and private trust. A Ministry would be born with the seeds of dissolution in it which did not comprise one or more Protestant statesmen. Yet this community, so earnest in its religion, to which its religion is so useful, and which by its individual adherents helps so largely to govern France, can scarcely be said to be a corporate element at all in French nationality. The spirit of French Protestantism is not discernible in French literature or in French society. French Protestantism appears satisfied to keep its skirts from contamination by the surrounding corruption. If it make any efforts to purify the heavy atmosphere of modern French feeling, their success is not manifest to foreign observation. Either it is motionless or it moves in a circle. So far from making converts, its ranks seem to grow thinner and thinner. In time it threatens to become a caste rather than a class, an inheritance of certain energetic families rather than an aspect of French life and a form of French thought.

For the Reformed Church to assert its legitimate rank in French nationality the majority in it must consent to be less dogmatic and the minority to be better disciplined. Catholicism daily loses its hold on the national mind. Powerful in its sway over the senses, it will not agree to address arguments to the understanding, which in a Frenchman has to be convinced as well as the emotions. Through its unwillingness or incapacity to prevail with the reason it is sinking into the untenable position of a faith for women and children which manhood disdains. Protestantism might have afforded a refuge for tempers in need of a religion which shall be one they may share and not merely subscribe to and wait upon. As French Calvinism is, a Frenchman conscious of a spiritual void would scarcely look more to the Reformed Church to fill it than he would think of turning German because he felt discontented with the tone of French literature. From the meagre glimpses attainable into the precincts of French Calvinism he would observe one party in the Church engaged in the framing of shibboleths to exclude as many brethren as possible, and another occupied in proclaiming an independence contradictory to all repose of soul. The change which takes effect from yesterday will not by itself abate either anarchy or despotism. If the orthodox majority prove itself a local majority everywhere, it has asserted its intention to exercise its extreme rights and keep every form of doctrine but its own dumb and gagged. A majority, however, must be both exceedingly resolute and well trained and exceedingly unscrupulous to accomplish such a result. Somewhere there is certain to be a rift. In the midst of the ruling oligarchy itself a dissentient may arise to plead for private judgment. Should

the level surface of French Calvinism admit thus of being diversified, yet not convulsed, a time might come when Protestantism would once more display itself, as it has not shown itself for the last two centuries, among the living forces of rational being.

DARWIN AND THE CLERGY.

The *Pall Mall Gazette* of Tuesday writes:—

The singular apotheosis of Mr. Darwin's, which followed an address on Evolution delivered last night by Dr. W. B. Carpenter, at Sion College, was even more impressive, from a theological point of view, than his burial in the Abbey. Not a single one of the large body of clergymen present ventured to declare himself an anti-evolutionist, and only one or two hinted a fault in the argument and hesitated dislike to some of Mr. Darwin's school. Most professed to find in Mr. Darwin a staunch champion of the Church, and one gentleman spoke of him as "a humble and holy man of God." One speaker, unconscious that he was sitting under the portrait of the late Bishop of Oxford (Dr. Wilberforce), argued that the clergy, as a body, had never shown any opposition to the new learning, only the noisy nobodies had made their voices heard. Mr. Darwin was canonised, but Haeckel and Huxley were—let us say damned with faint praise.

The *Christian Register* of Boston, U.S., writes:—

The death of Charles Robert Darwin removes one of the most remarkable men of the century. No man since Newton or Kant has exerted such a powerful influence upon human thought. . . . In this short time nearly all the prominent scientific men of our time, in England, Germany, and this country, have accepted the doctrine of evolution, in some form or other. Agassiz was the last naturalist of special prominence who held out stubbornly against the new doctrine, and considered it "a mire of assertion"; but to many of his hearers the very facts which the learned *savant* presented in his charming lectures seemed rather to support the evolution theory than his own, and most of his pupils, including his own son, embraced some form of the doctrine he opposed. The marvellous rapidity with which Mr. Darwin's views have found acceptance among scientific men defies all comparison. "It is without a parallel," said George Ripley, "in the history of knowledge." . . . Though we have not space now to consider its special relation to theology, yet it may be said that, under a rational view of this doctrine, theism is fortified, rather than weakened, and the dignity of man is lifted far above the plane on which dogmatic theology had placed it.

BROOKE HERFORD.

The *Chicago Unity* writes:—

The call of the Rev. Brooke Herford to the pulpit of the Arlington-street Church, Boston, and the acceptance of the same by him, adds one more honourable name to the somewhat long list of ministers which Western Unitarianism has contributed to the life of the "Eastern Church." Within the last few years, Messrs. Shippen, Staples, Savage, Cooke, Harrison, Ames, Heywood, Pardee, Stebbins, Parrot, Rowen, Collyer, Herford, and others that do not occur to the memory at the present moment, were beckoned eastward from harder fields of labour to those abounding in more honours and dollars. This last affliction is as complimentary to Mr. Herford as it is depressing to the Church of the Messiah of Chicago, where he has laboured so successfully for nearly seven years, and to the Western Conference, in whose welfare he has taken such vital and serviceable interest. The Unitarian Church of America has nothing more honourable to offer to a minister than the pulpit of Channing, Gannett, and J. F. W. Ware, and that it has given to Mr. Herford. We will not begrudge him this well-won distinction. The ministry, like other callings, should be allowed all the inspiration that comes from merited promotion. We extend our congratulations to Mr. Herford, and will do what we can to prepare other recruits for our Eastern Mission fields.

The revision of the Old Testament is nearly finished. The second revision will take the whole of the present year, and the finished work will be published in 1883.

PROFESSOR MOLESCHOTT, a member of the Italian Senate, will deliver a lecture at the Roman University, on the first Sunday in June, upon the life and work of the late Mr. Darwin.

Correspondence.

THE SUSTENTATION FUND.

TO THE EDITOR.

SIR,—So much interest has been expressed about the Sustentation Fund, which it was determined at Liverpool to establish, that we should like to inform your readers that the committee are making careful inquiries as to the amount required, and are preparing a scheme for the management of the Fund.

As soon as the necessary arrangements can be made, a statement will be issued, and it is trusted that the requirements of the case will be met as generously as the enthusiasm shown at Liverpool has led the committee to expect.

On behalf of the Secretaries,

A. W. WORTHINGTON.

Old Swinford, Stourbridge, May 15.

THE RESURRECTION OF JESUS.

TO THE EDITOR.

SIR,—The able letter of Mr. Orr, which appeared in the *Inquirer* of the 6th inst., calls to my mind a very painful experience in relation to the Resurrection of Jesus, and it occurs to me that a statement of the way in which I obtained relief from my difficulty on the matter may, perhaps, be a contribution to the present discussion in your columns not altogether useless.

Having, while a Congregational Minister, been compelled by strong conviction to relinquish belief in the plenary inspiration of the Bible and much of the supernatural element in it, my crucial difficulty remained in the narratives of the Resurrection of Jesus. I found but little help in such Unitarian literature as I knew of. I read Dr. Priestley's able sermon on the subject, and the evidence therein cited seemed quite convincing that Jesus had risen from the dead. Yet I could not believe the strange series of miracles associated with that event—the entrance into a room where the apostles were met—the doors being shut—the partaking of broiled fish and honeycomb, the vanishing out of their sight, and finally the ascension into the clouds of heaven. This difficulty held me in the bonds of Congregationalism long after other ties had been snapped. But one day, looking over an old bookstall in High-street, Holborn, I came upon a copy of that able work, "An Inquiry Concerning the Origin of Christianity" (1838), by Charles C. Hennell, the friend and adviser of George Eliot. There I found a solution of my difficulty. At Charing Cross Railway-station, amidst the bustle and confusion of the waiting-room, I eagerly read the portion relating to the resurrection, and my trouble disappeared. I had been unable to abandon belief in the honesty of the apostles and other first missionaries of the Christian faith in their declaration that they had seen Jesus alive after the crucifixion. I felt certain that *something had happened* to account for the empty sepulchre. Mr. Hennell's theory supplies a rational explanation of the matter.

[Mr. Hennell's theory, for the full statement of which we have no space, is that Joseph of Arimathea, aided possibly by Nicodemus, obtained possession of the body and buried it secretly, and then told Mary Magdalene that Jesus had risen and gone into Galilee.]

Another rational solution of the difficulty is presented in a very interesting American work entitled "What was He? or Jesus in the Light of the Nineteenth Century," by William Denton. Mr. Denton's theory is that Jesus did not really die, but that Joseph of Arimathea, seeing signs of life when he deposited the body of Jesus in the tomb, secretly but successfully used means for his recovery—that Jesus went out into Joseph's garden in the early morning of the third day, and was seen by Mary, and perhaps some of the others, as narrated in the New Testament, but that the result of the crucifixion, exposure, and excitement was that Jesus, after lingering some time in Joseph's house, died, and was secretly buried by his kind but timid host. Mr. Denton quotes in support of his theory the fact that several fanatical women in France among the *Convulsionnaires* were crucified (some of them several times), but after remaining on

the cross for hours were taken down, and speedily recovered.

Mr. Page Hopps, in his recent letter on the subject in your columns, says, "What became of the body of Jesus, then, is a matter of no consequence." That is perfectly true if it were only a question of so much decaying matter; but, for *evidential* purposes, in discussing the problem of the spread of Christianity on the basis of a belief in the resurrection of the body of Jesus, it is of the very highest importance.

Excuse my adding that the thankfulness I felt for the help afforded me in this question by Mr. Hennell's book was so great that I reprinted the portion relating to the disappearance of the body of Jesus, and have had the pleasure of gratuitously distributing a thousand copies, mostly in response to applications by post. I purpose publishing a tract, containing both Mr. Hennell's and Mr. Denton's theories, and will gladly send a free copy to any who may ask for it, by post-card or otherwise. Mr. Dalton's view is reasoned out in a very interesting and convincing way.

F. HADYN WILLIAMS.

Manor House Villas, Blackpool, May 15.

TO THE EDITOR.

SIR,—Your correspondent "K. B.," quoting the words ascribed to Jesus, "Destroy this temple, and in three days I will raise it up," asks, "How can this Divine declaration be reconciled with Mr. Orr's" statement that the miracle was brought upon Jesus?

To this I reply by referring "K. B." to another declaration of Jesus, "No one taketh my life from me, but I lay it down of myself. I have power (or right) to lay it down, and I have power to take it again. This commandment received I from my Father."

With as much reason might "K. B." ask, How is the above declaration of Jesus, "No one taketh my life from me," to be reconciled with the fact of his being put to death by the Jews and Pilate on a cross on Calvary? Is it not plain from his own statement that he must have been guilty of *felo de se*?

Will "K. B." excuse me if I say that such criticism is much on a par with most of those arguments whereby modern scepticism tries to get rid of that great fact in Jesus's history, that proved him, as a contemporary declares, "to be the Son of God with power by his resurrection from the dead?"

JAMES ORR.

Clonmel, May 15.

CRIME IN IRELAND—WHO IS RESPONSIBLE?

TO THE EDITOR.

SIR,—In common, I suppose, with most of your readers, I read with considerable interest the letter of Mr. Harold Rylett which appeared in your columns last week. In it he echoes the sentiment expressed on all sides now—that of horror and detestation of the crime committed on Saturday week. The agents and supporters of the Land League are anxious to wash their hands of all complicity in that affair. But it appears to many that he and his friends protest too much; they are too eager to join in the almost universal cry of execration. It is difficult to reconcile their present language with their past utterances, and the countenance they have given to the acts of their associates. And this applies to Mr. Harold Rylett as well as to the other leaders of the Irish revolutionary party. The day following the date of his letter the *Times*, quoting from the *Ulster Examiner*, gave certain extracts from a speech of his delivered in St. Mary's Hall, Belfast, on May 5, at a Nationalist meeting to celebrate "the Land League triumph." Referring to the office of Chief Secretary, he said it was no sinecure to be filled by sprigs of lordly English families, and he hoped the people would make the office as hot a one as possible. What was such language as that to an excited meeting but a direct incentive to crime? And that was said the day before the murders. What did he mean by "making the office as hot a one as possible for the new Chief Secretary?" This was said, too, after the "policy of conciliation and concession" which he approves in the *Inquirer* had been entered upon. A new man is chosen to carry out that policy, and just as he sets his foot in Ireland, before he has time to make a single

enemy or do the slightest wrong, Mr. Rylett at a public meeting says he hopes the people will make his place as hot as possible for him. Some ruffians taking the advice did truly make it "hot" for the stranger just come with his message of conciliation.

But this is not all. Mr. Rylett continued, "Lop off all they liked of the branches of the tree of injustice—now the Land Question, now another question, and what remains? There will be no peace in Ireland while England rules there. It was not local government they wanted, or partial self-government. They wanted the whole thing—that Ireland should be a nation once again. Let them not think that they had gained all yet." But in the *Inquirer* he says, "We seek to secure legislative recognition of the principle laid down by J. S. Mill, that the land of Ireland, like the land of every other country, belongs to the people; and also for the further principle that the administration of Irish domestic affairs should be in the hands of an Irish House of Commons on due guarantee being given for the integrity of the Empire." More inconsistency. In the speech he says it is not local government they wanted, not partial self-government, but they wanted the whole thing; that is, I presume, absolute independence. But in the letter what he asks for is that the administration of Irish domestic affairs should be in the hands of an Irish House of Commons, on due guarantee being given for the integrity of the Empire. Which line of policy does he seriously mean—"the whole thing," or half the thing? One would like to know whether in the speech he upheld "the integrity of the Empire," as he does in the letter. It is true he speaks apologetically of his "use in moments of excitement of expressions which can scarcely be justified in calmer moments." But a man should not use in presence of an excited meeting expressions which in calm moments cannot be justified. And where, as in this case, his utterances have been followed by murder, he cannot expect to be forgiven by tendering a word or two of apology. A most serious responsibility attaches to every sentence of one who takes the position of a leader of the people in a grave crisis of their affairs. And if he scatters sparks in all directions where gunpowder is lying about, and an explosion follows, it is mere trifling to come forward and declare himself horrified at the catastrophe. One word more. If the leaders of the Land League would prove the sincerity of their horror at the Phoenix Park murders, let them discountenance all similar crimes in future, and assist heartily in bringing to justice those who commit them.

C. F. B.

HOME RULE.

TO THE EDITOR.

SIR,—I am glad to find Mr. Rylett apologising for expressions which roused indignation and disgust, and which seemed utterly unworthy of a Christian minister. Remembering his position on the poll, we may doubt his assertion—that his party is now "absolutely supreme"; but the power which he claims for it—"to suppress illegitimate secret societies"—involves a very serious responsibility.

As to the complicated agrarian question, the axiom—that "the land of Ireland, like the land of any other country, belongs to the people"—does not imply that either the buildings on land, nor the culture which has redeemed it from the wilderness, is public property. Though no doubt, in a sense, since there could be no property if there was no law, the Legislature claims control over all property for the public good.

If I were an Irishman I might resent being under the rule of an English Lord-Lieutenant, Chief Secretary, and Under-Secretary; yet it should be remembered that Ireland has more than its share of representation in Parliament in proportion to its present population, viz., 103 instead of 96. Mr. Rylett desires a House of Commons in Dublin to administer Irish affairs. There are, I suppose, many of us who think that Parliament has far more to do than it can possibly attend to, and that it might be well to have provincial Boards for local legislation, with a Court of Division for the United Kingdom of delegates from these Boards, even if the assent of Parliament were required before any measure became law; but I infer that Mr. Rylett desires that the Irish House of Commons should have

powers no less extensive than before the Union, indeed, that Ireland should be as independent as the colonies. Although the Irish vote has, on the whole, been helpful to the Liberal party, I suppose that the Home Rulers have succeeded in schooling us into the belief that we could dispense with their presence at Westminster, and that, for our own peace, we could be content with secession, if it would assure peace to Ireland. This, however, seems to me more than doubtful, and I should be glad to know what Mr. Rylett and other Protestant Home Rulers expect should the Irish House of Commons (he says nothing of the Irish Lords) be restored. Would the Catholics be content with religious equality? Would not the priesthood claim that the Catholic Church should receive compensation for the oppression of centuries, and that it should be established and endowed as the national religion? Would not Home Rule in Ireland mean Rome Rule in Ulster? Those who object to Church despotism, as well as those who object to agrarian communism, are unwise if they risk the rights they now possess.

Bridport, May 17. R. L. CARPENTER.

PROPOSED NEW DOMESTIC MISSION. TO THE EDITOR.

SIR,—Had time allowed at the very interesting meeting held on Wednesday evening I would have ventured to make a suggestion or two relative to founding a new mission in London, and offer them now through your columns.

Money, as was well said by Mr. F. Nettlefold, is not the main thing wanted, but workers and work. But in my judgment the man to start with as head and chief is everything. The difficulty of obtaining such was greatly felt by our London committee when both its stations, Spicer-street and George's-row, became vacant at the same time. It is now, and has been felt at Birmingham since the death of my dear friend the late John Wilson, who so admirably filled the post of missionary there for many years. It has been, and is likely again to be felt at Liverpool also. As yet no suitable candidates have offered themselves for either vacancy.

My suggestion is rather for the future than for the present. Let there be at least one student specially trained at Manchester New College for mission work. The college is, I am very happy to say, now closely connected, though not officially, with our London Domestic Mission, through our excellent secretary, Professor Carpenter, and the Rev. Professor Drummond, also a member of our committee.

Let there be a scholarship fund raised for this object, say enough to yield £100 a year for two years, another £50 at least to be provided by the London committee, or any other according to service rendered. Two years or more of practical mission work would be one of the best preparations for ministerial duties elsewhere, if thought desirable by the student so trained. These suggestions are of course crude, and open to revision.

What an admirable application of the Hibbert Trust Fund might be made in the direction thus indicated, one so much in harmony with the wishes, if not the very will of the founder of that splendid endowment! C. L. CORKRAN.

LONDON MINISTERS' CONFERENCE TO THE EDITOR.

SIR,—The Committee of the London Ministers' Conference cordially invite the attendance of ministers at the meeting of Friday, June 2, at Dr. Williams's Library, Grafton-street, Gower-street, when the subject, "The Methods of a Church for our Time," will be introduced by the Rev. Dr. James Freeman Clarke. Tea at six, chair taken at seven.

May I add that as it is specially important on this occasion that we should know beforehand how many will be present, we shall feel obliged if gentlemen will kindly signify without delay their acceptance of this invitation.

HENRY IERSON, Secretary.

It is proposed, we believe, to place a bust of Mr. Darwin in the Abbey, and, if the funds admit, to found a scholarship bearing his name, and intended to foster the pursuit of scientific research.

Religious Intelligence.

THE LONDON DOMESTIC MISSION.

The forty-seventh annual meeting of the members and friends of this Society was held at the Mission-station, George's-row, Lever-street, on Wednesday evening. The large room was crowded in every part, many persons standing during the whole proceedings. The chair was occupied by the Rev. Stopford A. Brooke, M.A., and among others present were Mr. D. Ainsworth, M.P., Mr. Meadows Martineau, Treasurer; the Rev. J. Estlin Carpenter, M.A., Secretary; the Revs. W. A. Pope and F. Summers, Missionaries; Mr. C. Corkran, Mrs. Madge, Miss Bischoff, Miss Tyrrell, Miss Tagart, the Revs. Dr. Martineau, Dr. Drummond, J. A. Picton, T. Forsyth, R. Spears, P. H. Wicksteed, T. L. Marshall, W. C. Bowie, A. B. Camm, D. Davis (Nottingham), A. M. Geldart, J. T. Whitehead; Messrs. Blake-Oggers, LL.D.; L. M. Aspland, LL.D.; T. Smith Osler, LL.B.; T. C. Clarke, I. M. Wade, J. T. Preston, F. Nettlefold, E. Bromley, S. Preston, E. B. Squire, P. Worsley, W. Wilson, R. Bartram, A. Preston, A. J. Fabritius, J. Wellings, J. Brabner, H. Jeffery, J. Conway, H. Martineau, C. Hind, W. A. Sharpe, F. S. Schwann, &c., &c.

Mr. T. MEADOWS MARTINEAU read the Treasurer's report, of which the following is an abstract:—

1881.		RECEIPTS.	
Balance in hand	...	£37	0 6
Subscriptions...	...	548	9 6
Donations	...	82	5 0
Collections	...	90	2 7
Legacies	...	513	18 6
Government Grant	...	184	19 0
Dividends	...	72	5 2
Nelson Bequest	...	34	6 3
Rent	...	31	0 8
		£1,594	7 2
		EXPENDITURE.	
General Purposes	...	£47	0 10
Spicer-street Mission	...	606	3 3
George's-row Mission	...	525	0 0
Invested	...	343	18 6
		£1,522	2 7
Balance in hand	...	72	4 7
		£1,594	7 2

The Rev. J. ESTLIN CARPENTER, Secretary, read the following

COMMITTEE'S REPORT.

The proceedings of the Mission, directed by your Committees, do not essentially vary from year to year, and present little matter for special comment or report. The earnest and faithful labours of the Missionaries have been continued with persistent zeal; and though, owing in part to special circumstances of locality and population, the field at George's-row seems to yield more visible harvest of success, your Committee are assured that the maintenance of the efficiency of the Station at Spicer-street is still of high importance to the neighbourhood, and feel it of the greatest consequence that its Missionary, Mr. Pope, should be aided in his difficult task with every encouragement and support.

In accordance with the announcement made in the last Report, the Mixed School at Spicer-street was closed after the inspection in July last. The report of H. M.'s Inspector stated that the Mixed School had "improved considerably" during the previous year, and added, with respect to the infants, "Great pains are taken with the children in this school, and it is in a thoroughly satisfactory state."

The Committee are glad to be able to add that the Infants' School continues in excellent order, under the superintendence of Miss Spurgeon, and has considerably increased in numbers. The anticipations expressed by your Committee a year ago with regard to the probable effect of the closing of the Mixed School have thus been fully justified.

Similar increase in the numbers of the Infants' School has shown itself at George's-row. H.M.'s Inspector having recommended certain changes in the organisation of the teaching, your Committee entrusted these modifications to the Head Mistress, Miss Nesbitt, and have now good hope of more satisfactory results.

The Committee desire again to acknowledge with gratitude the kindness of the congregations and Ministers who last year, as on previous occasions, held collections on behalf of the Mission. The sums thus gathered form an important element in the annual income of the Society, and the Committee likewise feel that the opportunity of thus presenting the claims of the Mission before a large circle of friends is of great value to them.

The Treasurer's balance-sheet for the year is in no

way exceptional. The subscriptions are rather more than they were in the previous year, the donations and the chapel collections rather less; but those receipts were not sufficient for the year's expenditure by about £170, for which sum recourse was had to the legacies left to the Society in the year. These legacies were £200 from Mr. Edward Wright, and £313 18s. 6d. from Mr. Middleton, the proceeds of the sale of two Brighton Railway shares, bequeathed to the Society, as mentioned in the report of a former year. Mr. Edward Wright was one of the first and truest friends of your Society, for many years a member of your Committee, and always foremost in giving to it, its Missionaries, its teachers, its scholars, and its poor, his time, advice, and sympathy, as well as his means.

To the memory of Mr. Samuel Sharpe likewise the Committee pay their last tribute of reverent regard. He, too, had been among the earliest promoters of the Mission, and till the end of his long labours continued by generous support to testify his hearty sympathy with its endeavour to spread religious principles among the neglected poor.

We have also lost another warm friend and benefactor during the past year—Mrs. Warren, of Streatham. She has bequeathed £100 to the Society, but it does not appear in this year's accounts. The year's expenditure is very similar to last year's, but your Committee determined on doing what they have for years felt they ought to do—increasing your Missionaries' stipend from £175 to £200. Of course it rests with the supporters of the Mission whether this increase shall be permanent.

The Committee feel, therefore, that they must renew their appeal for further aid with increasing earnestness. The work of the Society remains what it has been for upwards of a generation, and meantime the wealth and the needs of London have both increased with rapid strides. Your Committee are convinced that the principles upon which their work is conducted are thoroughly sound, and they cannot see large districts, whether in the heart of the metropolis or on its outskirts, in which the provision of religious agencies is far below the demand of the population, without desiring to carry into other neighbourhoods the same trusts and the same methods which have already proved effective in the stations so long established. They are persuaded that the operations of the Society ought to be extended; but this extension cannot take place without considerable additional means. In returning, therefore, to their subscribers for renewed instructions, they seek to communicate to them their own sense of the high significance of the objects of the Society, and of the results hitherto attained, and to learn whether it is their wish that steps should be taken for the promotion of similar endeavours in some other quarter of the vast area where the fields are always ready but the labourers are still too few.

The CHAIRMAN, after explaining and regretting a confusion of dates which would compel him to leave the meeting before its close, in order to deliver a lecture at the Men and Women's Working College, Queen-square, said that this was the first public meeting he had attended since he left the Church of England; indeed, he might say it was the third public meeting he had attended in the course of his life—(laughter). He was not a public speaker, except in the pulpit, and he felt exceedingly shy and diffident in speaking before a large audience of any kind. But that being the first public meeting he had attended among men with whom he had cast in his lot—(applause)—he could not possibly pass by the opportunity of saying something with regard to his own personal position. For reasons chiefly private, in which most of those present would sympathise were he to mention them, he had refrained from accepting the many invitations sent to him to speak among the Unitarian body. And he did not wish when he left that Church to bear a sect name, so far as the name Unitarian belonged to a sect at all. He wished in that sense to keep, if possible, a distinct position; but he thought the time had now come when people pretty well felt that that position was a distinct one, so that he might speak with more freedom than he should perhaps have done two years ago. He wanted to keep a free position, but he understood that in many quarters it had been misunderstood—not Unitarian quarters, for he could only return his sincere and grateful thanks to the whole Unitarian body for the extreme consideration, kindness and thoughtfulness with which they had treated him, in keeping themselves from making any demand upon him to come forward and join them, since he left the Church. He assured them that had touched him very greatly. But that silence and the position he had taken had been mistaken. In some quarters it had been supposed (though no one who knew him could suppose that to be true) he wished to stand apart from the men whom the world called Unitarians, and to avoid using the name. He had wished, as he had said, to keep clear from any special name, so far as

it was opposed to sect; but he also wished, and that was the real thing in question—he wished to be classed with the men whom he saw round about him, if he might be thought worthy to be so, and to be permitted to stand along with them before the public—(applause). It was a position of which he was both proud and glad. The doctrines held by the Unitarians were his; the lines on which they conduct their sacred work for the benefit of mankind were the lines on which he himself should like to work, and in the social work which they were doing he hoped hereafter to join. He hoped therefore he might claim to be one of those ministers who might be accounted hereafter as worthy of being reckoned on the role of those who having left church or sect had set themselves up as ministers of a Free Christian chapel, and felt in their own consciences a determination to apply to regulation of life the doctrines that had been handed down by their free forefathers, had come to be classed by mankind as members of the Unitarian body. While asking pardon for making this personal explanation, the speaker said that he could not take the chair that evening and appear for the first time among Unitarians as engaged in putting forward Unitarian work without making it. Although circumstances would not permit him to remain long enough to move the report of the missionaries, he desired to refer to the salient features of the work being carried on in this quarter. In old days when he was a curate in a crowded part of London by the Edgware-road he had had as the superintending clergyman of two missionaries who worked in that parish, to go over many reports of this kind. These reports were however rather records of conversions which had been effected by the missionaries. Many of the efforts attempted had been good, but they had wanted direction towards practical work. In the case of one of these missionaries he had been especially fortunate, one entire street having been redeemed from a state of misery, destitution, and evil living; but still on the whole there had been no systematic direction in those reports towards social work, towards the elevation of the minds and bodies of the men and women among whom the missionaries laboured; towards the encouragement of those arts which smooth and adorn life. Nor had there been much invention shown by the missionaries; and this fault had again exhibited itself when afterwards he moved to another parish. The workers plodded on in much the same round, contenting themselves for the most part with attempting to bring those around them into harmony with a certain set of doctrines, to which they themselves cling; but to his mind inventiveness seemed one of the first needs of true missionary work, especially work among a population so exceedingly various and so incessantly changing as the population among which the missionaries had to work in this part of the town. He had been, he confessed, greatly struck by the energetic, the modest, and the faithful work of the workers attached to this Mission. There was no self-consciousness, so far as he could see, in the reports which he had read; no effort to make themselves known or to push themselves forward, while both the things he had laid stress upon occupied a prominent position. The reports exhibited a systematic direction on the part of the missionaries towards the social improvement of those among whom they worked, towards the lifting of them up by other means than those of an intellectual and religious character into a higher sphere of thought and life. In particular he had been struck by the manner in which the missionaries seemed to be always on the look out for something new and something which would lift the people into a different range of life. For, instance, the suggestion made by one of the writers that the missionaries should henceforth have a kind of medical training imparted to them was a very excellent one. While it would not, of course, do for the missionaries to take the place of the medical practitioner, they might with advantage know enough to put things to rights while some one else was running for the doctor. Indeed, it might prove desirable that the missionaries should take the twelve lessons given by the Ambulance Committee—(hear). The plan of starting a society for rough boys and girls was one to be commended, and he wished it success. The Provident Medical Society, another new scheme, started within the past year was an excellent business. Nothing could be better than to encourage, on the part of the poor, the necessity of looking after their health and of not being dependent upon hospitals—(hear). Passing to the different modes of employing time, and of administering instruction, as well as of

advancing learning and knowledge, he could not fail to express his admiration at the inventiveness displayed by the missionaries. Concerts had been held which had delighted the people with excellent music; lectures had been given at which the latest discoveries of science had been laid before the attendants; lending libraries had spread abroad the treasures of knowledge among their subscribers; singing and violin classes had cultivated and developed whatever musical taste lay latent in the scholars, while lastly a Band of Hope had been started, giving the contradiction to the charge often made against the Unitarian body that there was no temperance society allied with their faith. Being a late convert to teetotal principles, and moved with all a new convert's enthusiasm, he heartily commended this effort, and in all sincerity and with special interest he wished the Band of Hope success—(hear). Although a teetotaler for only the three last months, and although he had never exceeded the allowances countenanced by "moderate drinkers," viz., three glasses of claret a day, he begged to take this opportunity of stating that in every single respect did he seem to have undergone a change for the better—(hear). Over and above the agencies he had enumerated, a chess club and a cricket club had been established, an elocution class had been started, and window gardening had been encouraged, while country excursions had been organised. Beyond all this, the reports recorded the daily work of Christian endeavour, which was the ground work of all the things he had noted. Visiting the poor, entering into their distress, and helping them to keep themselves unspotted from the world, were the main sections of the work done in this direction, and it was impossible to lay too much stress upon the importance of these efforts. Metaphysical questions did not interest the poor, rather were they engaged in the solution of the great problem of life. Just able and no more to keep their heads above water, the poor stood in need of being comforted with the thought and the knowledge that there was a God above them upon whom they might lean for guidance and support. The world knew little of this work; indeed, if it knew itself it were not worth so much doing; if it were self-conscious it would not be done well. The Kingdom of God came not by observation, nor was work of this kind done well when it was flaunted before the eyes of men. In conclusion, the Chairman said that he should lay it upon himself and his congregation at Bedford-street Chapel to respond in a practical manner to the appeal made by Professor Carpenter by furnishing to the funds of the Society at least £50 a year—(cheers).

Mr. P. M. MARTINEAU said that before Mr. Brooke left he was sure all present would join him in offering to Mr. Brooke their hearty thanks for coming there that night, at what he knew was considerable personal inconvenience. He had travelled thus far east, and had also travelled a little out of what was his ordinary path. They had all to thank him for his most interesting speech—(applause)—all the more interesting, he ventured to say, because it came from what he might perhaps call a new, though happily no longer an outside mind—(applause).

The Rev. Stopford Brooke then vacated the chair, which was temporarily taken by Mr. T. SMITH OSLER.

The Rev. F. SUMMERS, one of the missionaries of the Society, then read a report on the work done during the past year, and an essay on the work of the Domestic Missionary and a report were also read by the Rev. W. A. POPE.

Mr. DAVID AINSWORTH, M.P., having arrived, took the chair, and after apologising for not arriving earlier, moved, "That the reports of the Treasurer and Committee be received, approved, and adopted, and, together with the reports of the missionaries, be printed and circulated." From the contents of the reports and from the large assemblage present, he thought there was little doubt of the very great interest taken in the work, and the able manner in which it was carried out by the missionaries. He noticed that great attention was given to the teaching of infants, and he believed there was nothing like beginning as soon as they could to instruct young people to become wiser and better men.

The Rev. Dr. MARTINEAU, in seconding the motion, was sorry to say he had no claim to the position in which he had that night been placed from any personal devotion to the work of that Mission; and he could only plead the very deep interest he always felt in missions of that kind, an interest which strengthened as his years advanced, and as his observation of society and its needs became wider

and longer. Notwithstanding the constant complaints of the relatively little that was done by these Missions, in comparison with the enormous evils by which society in our great cities was embarrassed, he was persuaded that if by any calamity these Missions and their agencies were suddenly to disappear, before three months were out everyone of the evils against which they contended would show its head in a most formidable way, and that the absence of them would be evidenced by an increase both of the physical sufferings and also of the defective morals under which our large towns suffer so much. He met with friends who looked with a considerable degree of distress and scepticism upon the operations of Missions of this nature, and that feeling was founded upon grounds which did not appear to be entirely unsupported by rational considerations. For example, they were constantly addressed in a spirit of physical despair, that the physical evils besetting the life of the poor in our large cities are so tremendous that it is quite out of place to attack them from the spiritual side, inasmuch as the population are entirely unfitted for spiritual appeals by the sufferings in which they are sunk. He had heard it said, "Look at the condition of the homes, look at the streets, look at the employments, look at the whole life of those who are at the lower end of society, and how is it at all compatible with the conditions under which they live that the principles of the Christian life should receive illustration in their daily conduct? See how tremendous the competition is for the means of livelihood; how sure it is that the weak must always go to the wall. How miserable it is when sickness arrests the arm of strength, and stops the income of the wages; when the father and head of a family is swept away, leaving the widow with her children to the tremendous struggle of life; when prolonged sickness takes away the resources of the family, and when you add to this the narrow limits in which within the four walls of their homes they are crowded together in the most unwholesome way, a way scarcely consistent with the decencies of life—how can you expect to introduce Christian civilisation amongst people in these circumstances?" They could not but feel that there was something to support such remarks, and sometimes he had himself been staggered by them. He had heard it said—"Wait till you get these evils cured. Address yourself first of all to these physical conditions of men, and when you have homes of comfort, and when you have incomes that are adequate, and when you have perfect public education, then you may hope to Christianise your population." He asked whether they would on that account sit still and cancel their missions until those physical evils were cured? Must they wait for the spiritual appeal until the temporal conditions were amended. If that were the case, and if the condition of a Christian civilisation were that people should have comfortable homes, a competency and no crowding, there were plenty of homes in London in which those conditions were fulfilled, and they had nothing to do but to shift the locality of the Mission and to send their missionaries, if they pleased, to begin with the Lord Mayor and Aldermen—(laughter). If it were said they were provided for already, and they are sufficiently good Christians, he replied that there were persons with homes equally comfortable where there was a great dearth of spiritual life, and as great a failure of the practical principles of Christianity as there was in the neighbourhood of Spicer-street or of St. Luke's—(hear). It was amongst the poor at first that the Gospel was preached, and the first triumphs of Christianity were amongst a slave population, under conditions of even greater suffering than the present condition of society presented. He sometimes heard another objection—that the temporal evils under which our large towns suffer are not of our creating, and are quite impossible for us to cure. They were asked:—"What can we do to bring down these high rents? The price of every commodity, including the commodity of house accommodation, is determined by the relation of supply to demand, and where the supply is defective in comparison with the demand, where the numbers that are competing for the house accommodation that exists are on the increase, the price of these houses must inevitably increase, and it is no more possible for society or for law or for private exertion to bring down the price of house rent than it is to bring down the price of shoes, which also has doubled within our recollection." He could not help feeling that there was a great

degree of plausibility in that statement, and he did not quite understand what their worthy missionary had in his mind when he said it was a duty on the part of the legislature to bring down high rents. He did not see himself how that could possibly be done, and when they were told that the real cause was in the inordinate increase of numbers and the overstocking of the labour market, partly by the improvidence of marriages and partly by the influx from the Provinces of more persons than the industries of London can take up—when anybody said that was the root of the evil and that it could not be touched by private exertion or legislation, he must say he found it very difficult to find an answer to that statement. He looked the other day at the appeal recently made with regard to the emigration of the unemployed in London, and on carefully reading the letters of those who applied for public help in emigration, he was struck with facts of this kind:—There was a letter, written evidently with great confidence, appealing as though the writer felt he had a perfect title to demand it, for the means of being sent abroad with his wife and his two children. That was the letter of a youth of nineteen years of age. If habits of that kind prevailed among the class that was distressed, he asked whether any human beings could help them? It was quite impossible to do so—(hear). They all knew the morality upon that subject which prevailed in the middle class, and he would ask whether there was any one of them who did not know numerous cases in which, out of consideration for the needs of sisters or parents, there had been postponement or even a total abstinence from marriage on the part of men of the middle class; complete and entire self-denial on these matters, merely out of a conscientious feeling towards others. When that morality prevailed throughout the whole of society, the evils which had been referred to might be expected to disappear; but not till then was there any chance of their being really reduced. He had frequently heard that sort of objections with regard to missions of this kind, and he was prepared to say there was a certain amount of reasonableness in them. But it was impossible to say they would never concede anything to others for which they had not a claim of justice, and to stand by and see others dropping their duties and committing sins, and to take no notice simply because each of them did his own particular duty. It was impossible upon the simple ethical principles of abstract justice and strict individuality that any society could exist. They were all on probation, and probation implied possibility of right and possibility of sin; and so long as those two possibilities existed, there would be the weak who would fall—there would be many who, partly from ignorance of their misfortune and partly from guilt, would fall into the deepest degradation; and it was utterly impossible for those who had any spiritual conscience, any religious conscience, to stand by and, simply because they were not responsible for those things, restrict themselves to their own duty and to take no notice. That he took to be the real difference between the mere, bare, dry justice of morality and the principle of religion. We were not made upon this pattern, and our conscience was not constructed to be content with the performance of our own individual share of duty. It was not sufficient that each acted for himself and saw that his own account was right; but if a man saw there were dropped duties and committed sins they also must go to his conscience, and he must feel that it was impossible to bear them. That he should perhaps put by, saying that though it was not our duty to man, it was our duty to God; and it was precisely because God had put into our hearts something of his own infinitude and sanctity that we had this abhorrence of moral evil, this inability to live with it before our eyes, and a determination to root it out and to say there should be no dropped duty so long as we were here to take it up. It was that which constituted the difference between a mere dry morality as between man and man, and a satisfied morality as between man and his maker—(hear). That was the real defence of these Missions. It was a carrying out of the essential principle of Christianity, a cry which each one was bound to take to all that came under his view; it was an inability to endure anything that shocked the conditions of human life or contracted the obligations of conscience, and it was a power which would rule by a spread in society of that purity, that righteousness, that clearness and mutual affection which constitute the true kingdom of God. The reports which had been read appeared to him peculiarly interesting,

and the only passage about which he felt the least scruple was that upon which he had ventured to comment. He knew their missionary did not mean exactly the interpretation he (Dr. Martineau) had put upon his words, but it seemed to him there was a little caution required in that matter; because if they encouraged those suffering under evils to lay the fault of those evils in the wrong place, demands would be made upon the State for that which it was impossible that the State could give, and if that were done a condition of society would be created which was extremely dangerous—(applause). Attention would be diverted from the real causes, and therefore from the real cure of those evils, and a demand would be made for things to be done by law which law could not accomplish. In this present day there was an enormous exaggeration of that which could be done by public law, and consequently a great neglect of that which must be done by private obligation. He looked with very great anxiety to that tendency because it was the source of almost all the hopeless revolutions which took place in society. He had no objection to revolutions in society, provided they were conducted upon principles that could be worked out to a triumphant and beneficial result; but he looked with serious apprehension upon every movement which worked an impossible machinery towards a given result, and he saw a great deal of that in the tendency of the present age. From that cause arose almost all the theories which so often deluded men, and which perhaps occupied a generation or two, not in progress, but in vain experiments, which had to be reversed before Society could make its advance again. For that reason they ought to be extremely careful in the language they used when referring to the evils of society. By all means they should exhibit those evils to the whole extent to which they existed, and it was especially the business of their missionaries to expose them to the very core; but when the causes and the cure of the evils were spoken of, a very cautious judgment and a very conscientious direction of opinion was required. The reports appeared to be excellently well drawn, and he therefore very cordially seconded their adoption—(applause).

The resolution was then put, and carried unanimously.

Mr. NETTLEFOLD begged to move, "That this meeting, while recognising with gladness the improvement slowly taking place in the condition of the people by means of increased educational and other philanthropic agencies, affirms the supreme importance of attempting to provide for their moral and religious needs on the principles of the London Domestic Mission, and requests the committee to consider the best manner of extending the work of the Society." He had peculiar pleasure in moving the resolution, inasmuch as it was almost identical with one he had attempted to move twenty-one years ago. At that time it was not considered advisable. Since then, however, a change had come over the spirit of the committee. The want of funds had been the only obstacle in the way. In asking that night that the committee should take means to establishing two, or even three, other Missions in different parts of this city three objections presented themselves. First, of finding an efficient staff of workers, next the requisite funds, and lastly the approval and co-operation of the committee. Of these the last was the only real difficulty, and that having been now overcome no obstacle any longer stood in the way. He did not believe that there would be any difficulty whatever in finding among the young members of their congregations an efficient staff for the new Missions. As to funds, he contended that no one sound and good work had ever been attempted by the Unitarian body and had had to succumb for want of means—(hear, hear).

Dr. ASPLAND, in seconding the resolution, highly commended the agencies at work in connection with their Missions, and heartily supported the proposal to extending these labours into other parts of the city. He hoped that it would not be taken for granted, as assumed by one or two speakers, that there were no poor at the West-end. He had listened to the reports with great pleasure, and in particular he had hailed with great satisfaction the words of Dr. Martineau when commenting upon a passage in one of the missionary's reports.

Mr. J. ALLANSON PICTON, who was warmly greeted, expressed the pleasure with which he had accepted the invitation of the Committee to attend that evening. It was to his mind one of the happiest features of the work carried on here that

it was absolutely unsectarian. There had been many indications of this spirit in the reports which had been read, and the speeches delivered. Speaking on the overcrowded condition of the metropolis, and the high rents charged, it was, he considered, an odd and inexplicable matter that this should be the case. It struck him there was a moral evil at the root of this grievance. As our Christian civilisation had developed the standard of living should have risen. It was true that the standard had risen, but had it risen proportionately to the development of the other factors of existence? The records of the School Board showed that six-sevenths of the children attending school required State aid. Those figures meant that the standard of living did not include the cost of instruction. In the past the idea of educating the poorer classes had been sneered at. He contended that the rich in this country demanded more for their capital than they were entitled to. The opponents of imparting instruction to the people had very truly urged that the adoption of this policy would make labour dearer. This had taken place, and he rejoiced at the result; and he could not but hope on good ground that a better adjustment between capital and labour would be achieved in the future. He heartily congratulated those engaged in the work of ameliorating the condition of the poor in this part of London, and wished them success in their good efforts in the future.

The resolutions were then unanimously carried.

The Rev. P. H. WICKSTEED moved the following resolution:—"That this meeting, conscious of the great difficulties of missionary work under many of the conditions of London life, offers to the Revs. W. A. Pope and F. Summers, and to their fellow labourers in the Mission stations at Spicer-street and George's-row, its hearty thanks for their earnestness and zeal, and its continued sympathy with them in all their endeavours to carry the truths and influences of religion into the hearts and homes of the neglected poor."

Dr. BLAKE ODGERS seconded the resolution in a few brief words, and this being put to the meeting, was duly carried.

Mr. S. S. TAYLER next moved, the Rev. T. L. MARSHALL seconded, and it was agreed to, "That the following gentlemen be the committee and officers for the ensuing year, viz., treasurer, Mr. P. M. Martineau; committee, Messrs. Barrow, Brabner, Corkran, Rev. J. Drummond, Messrs. Lewis, Lister, H. Martineau, A. Preston, F. S. Schwann, I. M. Wade, and Wilson; secretary, J. E. Carpenter; auditors, Messrs. P. Worsley and H. Clarke."

A vote of thanks to the three gentlemen who had in turn occupied the chair having been cordially carried the proceedings closed.

PRESTON:—RE-OPENING OF THE UNITARIAN CHURCH.

On Sunday there were very large congregations at the Unitarian Chapel, when that place of worship was opened again, after being closed for some months for extensive alterations, involving an outlay of £600.

The services, both in the morning and evening, were conducted by the Rev. MONCURE D. CONWAY, M.A., of South-place Chapel, Finsbury, London. The subject of Mr. Conway's discourse in the morning was "Individuality and Species." He said that in a strong individuality people felt that a man had thought out a thing, and they could pardon his obstinacy if they realised his force. Whether a man's individuality, not his eccentricity or selfishness, was pungent, bitter or pleasant, they respected it because it was organic. In the year 1836 two occurrences took place which, had they been mentioned at all at the time, would have seemed to the world of very little importance compared with passing events. A young man returned to England from a voyage round the world, a young naturalist, fresh from his university, came back on the ship *Beagle*, and sat himself down to the task of thinking out what he had seen and observed. That was Charles Darwin; and in that same year Ralph Waldo Emerson issued his first little book on Nature, in which he anticipated, declared, and announced a character, a hope, and a religion, based upon evolution, when his own comrade, unknown to him, but destined to be laid in the grave as it were by his side, in the same month, was working out a scientific statement of that same law in the universe. Those two men had been buried with the highest honours of their nations, and amid the mourning of two nations—nay, of the whole world. They had been honoured as high as any men of the century by those who

were but recently denouncing them as infidels. They were representative men, and individually they were the first to teach evolution, and they were both of them wonderful illustrations of that law. Charles Darwin had been evolved by a patient race of scientific thinkers, passing from father to son, until it gathered its flower into his great brain. The other, Emerson, whose mind so blended with Darwin's, had been evolved from a stock of seven generations from Plymouth rock, his father being among those pilgrims who had handed down a tradition of moral sincerity, the earnestness of character, in truth, thought and culture, which finally rose in the beautiful seer of the New World. A new spiritual epoch, resting entirely upon the laws of spiritual, human and physical evolution had commenced. Mr. Darwin's book on "The Origin of Species" gave new impulse to every science and thought in the world, and in the far ages, when the highest civilisation shall gather up the scriptures of these times, which were worthy of being a bible of civilisation and of humanity, that book of his which established the law of evolution of the human intellect would be in that new bible its book of Genesis. Since that the human mind had made its exodus from the old land of spiritual and intellectual bondage, and only the rear of the people remained in that bondage. It was now only a question of time, for the leaders of thought had rendered their verdict upon the truth and on the bondage of the past in favour of the laws of liberty for the human mind. They had gathered round the infidel of twenty years ago and enshrined him in the old abbey amid the saints of the world. But after the Genesis and the Exodus came the book of prophecy, written by Emerson, who, standing upon that law of evolution, raised his divine voice, saying that that which had made men what they were was the power that still worked to make them what they were to be. The seer of the New World translated the laws of nature into moral laws. The scientific generalisation of the times to which he had referred was translatable into a vital principle of human life, because they learned from it that that individuality which amounted to variation must be either a relapse towards a lower species or the beginning of a higher species. Individuality was either capable or incapable of serving not a fossil or future world, but the actually existent world. The individual ought to live for the benefit of the human species at large, and not for a tribe. He condemned tribalism in all its forms, and said that the law of humanity must in the end prevail. Kant's great moral maxim was, "Act always so that the immediate motive of the will may become a rule for all intelligent beings." By that maxim the individuality of every man was subject to universal ends, because man had to further the formation of a higher species. Unfortunately, that law of living for public ends was not a rule of public life generally, but of the obscurist and the humblest. If a man's conduct was not good for his species it was an injury, and he was wronging every man, woman, and child in the world, and if everybody did the same the world would be corrupted and ruined. It was only an individual motive for moral conduct which could survive in civilised society. The hells and heavens of Christianity had faded away and were now the laughing-stock of the common sense of the world, and had lost their power. All that had passed away, and the generation now growing up would be able to tell their children that the reward of their good conduct was the certainty of their helping their species, and that the result of evil would be to inflict a wound upon the whole body of humanity. He argued, despite all objections, that that religion, if taught from childhood, would be more effective than Christianity, and more charitable, because it would engraft in men the spirit of benefiting the whole human family instead of working out selfishly one's own salvation.

In the evening Mr. Conway preached a most eloquent and thoughtful sermon on "The Wounded Christ," in the course of which he contended that the labouring population of to-day was "wounded." The failure of all political measures to deal with pauperism, the failure of all economic laws to diminish the troubles of society, was due to the fact that labour was "wounded." He had no foolish sentimentality about the degradation of work, for he believed that idleness was a curse. As much as £200,000,000 were swallowed up by the Church of England, which was enough to bring comfort, good care, sanitary improvement, and cleanliness to every house in the country. The best thing that had been done for wounded labour was the estab-

lishment of schools for the poor, but that had been the work of the most freethinking generation the world ever saw. But in truth education alone could not heal the wounds of the labourer; he must have help to relieve his want and woe. Dealing with various aspects of this question, he said that people who demanded Sunday closing without any Sunday opening might find that they were promoting Sunday madness. Christians preached one thing and practised another, and surely that was no belief. He advocated that all that which used to be done for God and for eternity must now be done for man and this world. He entreated men to derive their force from their love of mankind, to feel that it was the highest privilege of the human heart to call a thought out of the stupor of ignorance, to restore to a wounded brain its reason, and to bring joy where there was pain—for that was true religion.

The reopening services were continued on Sunday, the 14th, when eloquent sermons were preached by the Rev. FRANK W. WALTERS, of Glasgow, to crowded congregations, the subjects being, "The Human Providence," and "The Demand of the Age in Religion." The collections on both Sundays amounted to about £40 in all.

PLYMOUTH: JUBILEE OF UNITARIAN CHAPEL.

The fiftieth anniversary of the rebuilding of Treville-street Unitarian Chapel, Plymouth, which was founded in the year 1689, was celebrated on Sunday. At the morning service there was a large attendance, and the proceedings commenced with a hymn appropriate to the occasion. The prayers were read by the Rev. J. COLLINS ODGERS, B.A., and the sermon was delivered by the Rev. J. E. ODGERS, M.A., of Liverpool. The preacher said:—My father desires me to say that had his health permitted it would have given him the greatest pleasure to have accepted your kind invitation. Of course it would be to him an occasion of peculiar interest if he were present, but I am sure he is thinking of us at this present moment, because when this chapel was opened, fifty years ago, the Rev. H. Acton, of Exeter, preached in the morning and my father in the evening. The subject for the evening was the worship of the Father in spirit and in truth. Since that time great changes have taken place in the world, wonderful advances have been made in literature, science, and art; and education has been, and is still, being more widely diffused. Still, it is most interesting to my father to know that the subject on which he preached at that time has not, within all these years, become to be considered absurd, and that it is admitted by all Christians that the worship of the Father is an indispensable pleasure. The rev. gentleman then proceeded to read the sermon written by his father, which, after dealing with the wonderful disclosures made by the scientific men of the day, referred to the great and valuable assistance rendered to science by the late Mr. C. Darwin. During the last fifty years wonderful changes had taken place in theological opinions and in the customs of churches, and many opinions which were once regarded as true and essential were now laid aside. Numerous were the dogmas that had been laid aside, and religion was separated from theology, which was almost regarded as a needless thing, and men had got to realise the being of one spirit—God—and they worshipped him in spirit and in truth. It was in this spirit that he, the writer, looked back, and although he could not help thinking of the failures attendant upon his ministry in that place, yet he was comforted by the thought that he did his best, and tried to love his fellow-creatures. That, said Mr. Odgers, is the message I have to deliver from him to you, and I would now like to speak a few words more particularly about this church. We measure but a short time in the history of this church when we measure fifty years. We measure not a long religious period of its history when we speak of the time since it has borne the Unitarian name. Our Presbyterian ancestors did not think it possible to bend their old religion, but it has been done in this church, and much better than they ever thought of. Their belief changed, but their trust in God was greater than their belief. It is for the Unitarian to maintain his faith, and not to keep it as a private dogma. He should maintain that Christ suffered not merely for the sake of saving suffering, sick, fallen, and degraded mankind, but to show forth His noble humanity in laying down His life for the sake of others. "It may be found that your worship in this place may not be all that could be wished

for, but then there will be the Divine Presence always near, and from this place you can go week after week with renewed blessing in your hearts. And so it shall be with the generations that follow you. At the evening service the Rev. J. E. Odgers, M.A., again preached to a crowded congregation.

In continuation of the jubilee celebrations a soirée was held on Monday afternoon in the Congregational Hall, Treville-street. The tea was followed by an organ recital in the Unitarian Chapel by the organist (Mrs. C. Barter), and an anthem was admirably sung by the choir.

In the evening a public meeting was held in the Congregational Hall. Mr. A. S. HARRIS presided, and among those present were the Revs. J. Collins Odgers, J. Edward Odgers, L. T. Badcock (Tavistock), W. E. Mellone (Devonport), W. Sharman; Messrs. E. Davies, T. R. Bond, Dr. Merrifield, R. N. Worth, B. Ruse, J. Underhill, R. B. Twose, A. J. Bond, J. G. Norman, and George Tippetts.

The CHAIRMAN said that the special services in the chapel adjoining and the meeting that evening were in commemoration of the fiftieth anniversary of the re-opening of their chapel after it had been rebuilt. The site of that building was occupied by a very old chapel indeed, and this in the process of time became so dilapidated that the congregation were afraid to worship in it. In 1830 it was found necessary to reconstruct this building, and in 1832 the present chapel was opened. On that occasion the Rev. Henry Acton preached in the morning, and in the evening the Rev. J. W. Odgers was asked to preach as a candidate for the office of minister of that chapel. The discourse was of such a character that it was at once seen that the trustees need seek no further for a minister for the congregation. Mr. Odgers was selected, and remained with them for twenty-one years—(applause). He not only made himself useful in his congregation, but was a valuable member of the community in which he resided. He almost re-organised the Mechanics' Institute, and the baths and washhouses, the cemetery, and various sanitary improvements were all matters in which he heartily engaged, and many of which operated for the benefit of the town at the present day—(applause). Mr. Odgers had taken a great interest in their jubilee celebration, but he was unable to be present with them. They had, however, at that meeting his two sons, whom he was sure they all heartily welcomed. He proposed a vote of thanks to the Rev. J. W. Odgers for the interest he had manifested in the proceedings connected with the commemoration and his wish to be with them on that occasion had his health permitted; and a vote of thanks also to his two sons for their valuable services and the way in which they had represented their father on that occasion—(applause).

Mr. Twose seconded the resolution. He regretted that Mr. Bayly like Mr. Odgers was prevented by infirmity from being present with them that evening.

Mr. DAVIES could not let the occasion pass without expressing his deep respect and his deep gratitude, a gratitude which he was sure must be shared by a large number of Plymouth people, for the services Mr. Odgers had rendered to the town while he was minister of the chapel. He thought those services had never been properly acknowledged by the town.

The resolution was then carried.

The Rev. J. E. ODGERS said it was with deep feelings that he listened to those words of hearty appreciation of his father's services as minister of the chapel at Plymouth. He should be very sorry if they ever put denominational success before social and philanthropic duty, and he should be very sorry indeed, if in order that a man might take a position of social usefulness he should ever run the risk of putting his religious or theological position in his pocket—(applause). He was the minister of the eldest Nonconformist church in England, and he consequently took a deep interest in their Nonconformist history. Their religious position had been so largely determined by their history that that history should not be allowed to fade away from the minds more especially of the young people of their congregations—(applause). He concluded by saying that they must all forego something for their faith in God.

The Rev. COLLINS ODGERS said that in many of the orthodox churches the doctrine of the Trinity was not held in so rigid a manner as formerly, and the doctrine of eternal torment, since the sensible utterances of Canon Farrar, in St. Paul's Cathedral, on the subject, had very much dropped out of view

in many congregations. The whole of the conception of what made a Christian church had entirely altered and become more gentle since that chapel was built, fifty years ago. He concluded with several personal reminiscences of his connection with the Plymouth chapel, and thanked them heartily for the resolution they had passed.

Mr. R. N. WORTH gave an exceedingly interesting historical sketch of the growth of Nonconformity in Plymouth. They were then standing on what he considered the most Puritan site of the most Puritan district of Puritan Plymouth. Plymouth never obtained any name in the country worth calling a name until it became Puritan. With the growth of that religious feeling Plymouth sent away men from that port who sailed against the Spaniards and the foes of religion. He traced the struggles between the inhabitants and the Crown in the cause of religious freedom, and related many interesting incidents in connection therewith. Among these were the sailing of the Pilgrim Fathers from the port—though not one of the band belonged to the town, as had been supposed—and the erection of Charles Church, which he contended was the first Nonconformist place of worship erected in Plymouth. The original chapel on the site of the present Unitarian Chapel must have been erected in 1689. The first minister of the congregation was Nathaniel Jacob, and his successor was Nathaniel Harding. There was not a single person connected with the foundation of that congregation who had not to pay dearly for his faith. The lesson he would draw from all this was that the man, or nation, or cause that had such a past behind it as they had behind them and was true to that past need have no fear, but a certain hope of a glorious future—(applause).

Mr. Norman proposed a vote of thanks to those friends of Tavistock and Devonport for the great kindness they had showed in coming there that night. He suggested that they should retain their old chapel, and consecrate it to literary purposes as a library, and that they should erect a new chapel elsewhere—(applause).

The Rev. W. SHARMAN seconded the resolution. They were indebted to Tavistock for many recruits in their congregation in Plymouth. He was not inclined to take quite such a bright view of matters in Plymouth as Mr. Olgers had done. Liberal thought had not made the progress in Plymouth which it had in Liverpool, Manchester, Birmingham and other commercial and intellectual centres. They were much as they were in Plymouth fifty or sixty years ago. As he looked ahead and thought of the work to be done, although the land of promise was a little nearer, it was a land their feet would never tread, and there was only left for them the faithful pilgrimage towards it in the spirit of their fathers—(applause). The resolution was carried.

The Rev. L. BADCOCK and the Rev. W. E. MELLONE both briefly replied, and the meeting concluded with a hearty vote of thanks to the chairman for presiding.

STAMFORD-STREET CHAPEL.—The Spring meeting of the congregation was held on Monday evening, when there was a good attendance. The Rev. W. C. BOWIE occupied the chair, and delivered in the course of the evening short and interesting addresses chiefly on matters relating to the congregation. Addresses were also delivered by Mr. N. M. TAYLOR, on the Liverpool Conference, the Revs. T. L. MARSHALL, A. B. CAMM and G. WOOLLER, Mr. HUGON TAYLOR, of Manchester New College, who advocated a Confirmation Service, and Messrs. McEwen, S. S. TAYLOR and H. H. STANNUS. The proceedings were agreeably diversified by an admirable selection of music from the choir, under the efficient direction of Mr. Callow, Mrs. S. S. TAYLOR presiding at the organ.

ERFURTH, where Luther was educated, is about to erect a statue to the great Reformer.

HOLLOWAY'S OINTMENT AND PILLS.—As the seasons change, the climatic variations warn us all to be careful. Most especially is it incumbent on the aged, prone to bronchial attacks, outward ulcerations, and similar debilitating disorders, to have them removed, or worse consequences will follow. These remedies are their sheet anchors; on their powers all may confidently rely. The Ointment not simply puts their sores out of sight, but extirpates the source of mischief, extracts the corroding poison, and stimulates nature to fill up the ulcer with sound, healthy granulations, that will abide through life. Under this treatment bad legs soon become sound, scrofulous skins cast off their scales, and scrofulous sores cease to annoy. Such hope for the diseased was unknown in former days.

The Liberal Pulpit.

CHARLES DARWIN.

[By STOPFORD A. BROOKE, preached at Bedford Chapel May 7, 1882.]

No truer eulogium can be spoken over the grave of a great man than the declaration of his ideas, than the confession of their permanence. It is the wreath of "everlastings" which the grateful world lays upon his resting-place; and when the whole world of thinkers lays it there, when it is not one nation, but all nations that belong to the fraternity of Thought—then it is great honour. And the nation to whom such a man belongs may indeed rejoice. We had sorrow when our greatest natural philosopher was taken from us, but the sorrow was lessened when we thought that his work was done, that his had been the rare happiness to have lived to complete it and to see its fruits. And the sorrow was taken away, in joy that out of our midst had gone forth thoughts which had recast the existing scientific thought of all mankind, and which, beaten by the hammer of his work, has been made into tools by which all scientific collecting, investigating, and generalisation of Nature will be, for all time, more justly directed, more certainly developed, and more closely concluded. No nation in the world had ever more reason to be proud—with the pride which ennobles—than England has in being the mother of Charles Darwin.

Over the mass of great men, each great in his own particular sphere, some rise supreme, not only kings but emperors of thought. Strait is the gate of that greatness and narrow is the way, and few there be that find it. Their supreme greatness lies in this, that these men conceive and lay down in their own special branch of work ideas which not only belong to it, but to other branches, which pass beyond the particular into the universal, are applicable to other spheres of work, and may be used to do work in them. These are the Mother Thoughts of the world, which rule over by right, not dependencies or provinces, but the whole kingdom of Thought. The men who conceive them, or, as I should say, discover them—for they have an absolute existence of their own—have gone down to the source of things, and sat beside the fountains of the universe—they have seen the central ideas of God.

And when, having seen them, they declare and prove them, so that they become clear to men, to none so much as to these men ought the human race to be grateful. For they bring order, ease, working power, and peace into life and thought. When any new theory starts up and threatens to be a troublesome problem we bring it to these great ideas which we sometimes call laws, and ask does it agree with these? If not, we put it, to the saving of infinite trouble, altogether away.

3.—When ideas of this kind are first disclosed they seem so simple that we wonder how they can be called great. It is only through their infinite workability that we find out how immense they are. When Lyell said, "Nature has always been acting through the myriad years of the past of the earth in the same manner as she is acting now," it seemed a very simple declaration. Yet it has enabled us to explain the whole development of the surface of the earth since the time when the crust was able to bear water upon it, and when we know the conditions, to state with quite close enough accuracy how things were two, five, ten or fifteen millions of years ago.

This thought had then an application which was capable of infinite extension. But it had more. It passed beyond its own sphere. It was just as applicable to man's history, and in fact has since been carried into the sphere of historical philosophy. Know the conditions under which men were living, and the point of progress they had touched, at any point of the past, and you will be able to say how they acted then, for human nature will develop itself in the same manner as it is doing now. Hence arose a science of humanity, as yet in its infancy, but destined to the same accuracy as geology has attained. This, then, is an instance of what I mean by ideas which are central, and the discovery and proof of which by a man lifts him into the highest rank.

4.—Well far greater than this work of Lyell's was the work of Darwin, but it was of the same kind. It made master conceptions common property, and those conceptions had universal analogies. They were thoughts on whose lines not only the organic world, but the world of man was built. If it were merely scientific experiments that he conducted, however masterly, or scientific discoveries that he made, however remarkable, this would not be the place to speak of his work otherwise than for its moral qualities which were superb; but it is the place to speak of him, because he caught, and when he had caught mastered, by proving their truth, the very mother ideas on which the organic world increased and formed itself, or was formed into nations and societies and tribes, and still goes on, and will for ever go on, as long as earth shall last; and it is the place to speak of him because these ideas, being at the very roots of things, extend beyond the organic world, and can be used and practically applied for the explanation of the history of mankind, of the growth and development of truth, of ideas of truth, of national ideas, of political, of religious ideas. It is because of this universal applicability of his thoughts—that he is to be thanked as much from the pulpit as he is from the chair of the philosopher.

I want to help you to feel how great he was by showing, as briefly as I can, the extension of these ideas. But first, what were the ideas? I will put them briefly, almost in a tabular form, and in their shortest shape. First, Darwin did not attempt to lay down any proposition concerning the origin of organic life. He supposed that one or two forms of life came to be, and that these had a reproductive power. What would occur? In a short time the organisms would have so increased that they would fill the whole earth capable of supporting them. But reproduction would go on, when there was neither room nor food for any more. These things we know, and the inevitable result of them would be that a struggle for existence would take place, and on an average—the deaths would equal the births, so that the total number of individuals would be stationary.

Secondly. Take now that result, namely, that there would be a "struggle for existence" as proved, and now look at the history of organic life again to see if we can add to that result other facts which we may correlate with it. We observe now two other things which belong to the organic world. One is called *heredity*. That is, there is a tendency in organic matter to transmit its qualities. Wheat produces wheat, a fish, a bird, a man—each produces its own kind, and hand on their peculiarities. That is one fact. The other is called *variation*. There is a tendency in the midst of this heredity, to occasional varieties. One, e.g., out of the brood of a bird, or one out of many calves will be slightly different from the others, and different perhaps in such a way as will make its life more in harmony with the conditions that surround it; and therefore easier to live, more likely to win when the struggle for existence is very sharp.

To put these two facts shortly. There is Heredity and Variation: or general likeness with individual differences of parents and offspring. What will be the result of these two facts, taken together with the world-wide struggle for life? This—that the variations which give an advantage in the struggle to those that have them will be continued; while those that are disadvantageous will cause their possessors to die out. This is *Natural Selection*, or the "Survival of the Fittest." The statement is simple—on the whole, those live who are best fitted, and those die who are least fitted, to maintain their existence. We have, therefore, got a new factor in the argument, the survival of the fittest. Suppose we take that result as proved. Now is there anything else to be considered? Is there another element in the problem? Yes, there is one more. It is the conditions under which the organisms exist—the conditions of the struggle. Climate, station, food, these may be called inorganic conditions. As they vary, those animals fittest, through variation, to meet and use the varying conditions will survive. Then there are what may be called the organic conditions, that is, there will be living creatures who will be enemies, rivals, or friends of other living creatures in the struggles both directly and indirectly. Now these conditions are in a con-

stant and universal state of change. Everyone knows that from his own experience. That is one new fact. Add it to the rest, and what follows? This! There will be changes of organic forms—variations being perpetuated which are best fitted to struggle with the new things—to keep the organisms in harmony with the changed conditions, and as these changes of condition are so far permanent that they do not revert back to identical previous conditions, so the changes of organic forms will also be so far permanent, and become species. This is the origin of species. But as the conditions go on changing, a time comes when a certain variation, or a certain species—unless that word is wholly to be blotted out—can no longer fight the battle. Its best variations continue, but they tend to grow less and less able to resist changing conditions; things are too hard for them, and year by year the species degenerates, and finally perishes. This is the degeneration of species.

These are the ideas, briefly put; but not too briefly for you to see at once that they explain not only the growth of organic life over the whole globe, but that (the sphere of thought and of their application being changed) they explain also the growth of the ideas which make the history of mankind. Few were the forms of organic truth—if I may use that term—which arose we know not how in man, but we believe through the inspiration of God. They multiplied as men multiplied, and each of these tended to transmit themselves with an heredity as marked as that of organisms, but always also with a like tendency to variation. And when the world was filled with forms of, *e.g.*, the idea of God, there arose among these forms a struggle for existence, and those variations which were most fitted to survive, which could bear the battle best, because they were best for men's inner and outer life to live upon, were in this way naturally selected. But the conditions under which these various forms of truth lived were in a state of universal and unceasing change—conditions over which men had no power, such as climate, food, health, the forces of nature, station—conditions made by men themselves, such as government, social customs, the appearance of men of genius, discoveries, wars, migrations of nations (the conditions of no fifty years being ever the same, nor ever or most rarely reverting to their previous state); so that the forms of truth varied to meet the conditions, and at last, certain types of forms—and each of these types characterised by manifold varieties—so fitted themselves to the elements which remained permanent under the changing conditions of human history, that they themselves became permanent; that is, species of truth arose. But when the conditions began to change vitally, then these species of truth degenerated, and when the conditions altogether changed, these species of truth passed away, to be succeeded in turn by new ones, which had all along been growing up in the same manner under the continuous operation of the same laws. This is Darwin's theory of organic life, repeated in the organic life (if I may use that term) of ideas and their forms. This is evolution, and it gives us the power to make a science of human history, provided we can collect our facts truly, collate them in just proportion, and generalise them with that imaginative force which arises straight out of knowledge, emotion, conscience and reason acting together. To have given us the tools to do that work raises the giver into a position equal to that of the greatest men. Charles Darwin has thrown open the gates to a million workmen of a boundless field of work, and every man who works in it is sure of a harvest of some kind; and the field is not only that of the development of organic life on the earth, it is also that of the development of organic truth.

But now, and lastly, to carry on this strict analogy—before Darwin did the splendid thinking out of which grew his theory (the different statements of which theory will soon be universally accepted as laws, that is clear expressions of things as they have been, are, and will be, in organic life), certain large generalisations had been made with regard to organised life and its forms, without which he would not have been able to conceive his theory. It had been proved that all the millions of animals

and all their thousands of species or forms which have ever existed on this earth,—say for ten millions of years—and for how much longer who can tell?—were all reducible to five—or at the most seven—modes of construction. This was indeed simplifying matters. So far went the comparative anatomist. Now up to that point, the theory of Darwin might have suggested itself to his mind, but scarcely ever got beyond a speculation. Before it became possible for it to have a chance of demonstration, simplification of the original forms of organic life had to be carried further. It was necessary for the conception of laws regulating the whole of the development of organic life that there should be only one primitive form of life. Was this true? It was found at last to be the very fact. Different as the seven or five plans of construction were, there was no doubt finally that they all started from the same thing—from an egg, or in simple phrase a cell—a portion of nitrogenous matter with a small particle or nucleus in the middle of it; and moreover, that the changes which took place in this cell during the earlier times of its growth were, in the case of all living things, the same, so that you could not at all conjecture if you saw the egg during its early changes, whether the animal in it was going to be a man, or a lobster, or a snail, or a sponge. All animal life begins in the same way, in a cell. And further still, for once on this path to unity it was impossible to stop, it was found that the whole of plant life, from the giant pine to the microscopic moss, began in the same way, in a cell with a nucleus, and of the same matter as the cell out of which grew the animal, and that the first processes of development were also substantially the same for the oak as for the whale, for the primrose as for the butterfly that alights upon it. The whole organic world arises out of one original form. This is that unity of organisation which once proved enabled Darwin to conceive his theory.

Now take this with you into the world of ideas and their forms. We are as much confused among their multitude, and often as wrong about their origin, as the old naturalists were about species. We say (in politics and religion, nay even in science), This or that way of thinking, this or that idea, is the only true way of thinking, the only true idea; or at least we say—It stands alone, as distinct as the ox is from the whale. We do not believe in any necessary co-ordination of the ideas which rule mankind, or of the thoughts we have ourselves; we do not believe in their common organisation. Yet till we believe it I do not think there will be much progress made in a philosophy worth having of the history of man. What is true in the world of organic life is also true in the world of human thought and its emotions. There are only a few original grand lines of thought! and on either side of these, in negation, affirmation or doubt, all the inferior species and varieties of human thoughts have branched away. The first forms they took were as rude and unformed as those of early organic life, but they contained within them possibilities of development, and steadily, as conditions changed and became more complex, they grew and varied, reverting sometimes to their original type, and handing down their qualities and struggling with one another, until species of them became permanent for a time, and then passed away—but the main conceptions on which all had grown, always remain behind, always subsist the same.

It is time we found out what these were, and are; and laid them down. A few of them are practically in our possession; more could be discovered if we set ourselves consciously to look for them, and searched for them by means of a comparative anatomy of the thinking of the whole world. When that is done we shall probably find that all the thoughts of the human race arise out of but half a dozen first ideas. Find those, and then no one can tell what a flood of light will then be thrown, by this simplifying of thought, upon the problems which so much disturb us, on the confused tangle of history; nor how much new power all mankind will have over the present and the future of humanity, and each person over individual action and feeling. Then we shall be able also to simplify still further. We shall get back to one primitive source, to one ground of all thought, absolutely simple, and find, not a cell, but a

living power of love, in whose desire to give and to take form, all things, all thoughts are potentially contained; in whom that which we call Matter and that which we call Spirit are one and the same thing. That is the work of the next few centuries, and when it is done (and I bid you rejoice at the pleasure and comfort of your descendants) man will be able to explain by this theory of Darwin's, applied to the development of the human mind, the whole course of the history of the thought of the human race, with all its problems, in every sphere of it, with the same certainty of progress in discovery as we now have in investigating the organic world. There is a whole universe of work, quite new, before the human-race.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday. The question of industrial schools was the principal matter dealt with. The Bye-laws Committee recommended that a visitor may, with the consent of a superintendent, charge any child found wandering and not having any home or settled place of abode or proper guardianship or visible means of subsistence, but that no action be taken except by the direction of the Industrial Schools Committee. The recommendation met with almost general disapproval, on the ground that it might have the effect of increasing the number of children sent to industrial schools, and it was negated by a large majority.

Our Calendar.

SUNDAY, MAY 21.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

WEDNESDAY, MAY 24.

London District Unitarian Society, at Hackney, 6.30 P.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Charlemagne, by Rev. E. L. Cutts, 3/6
Cushman (Charlotte), by C. E. Clement, 5/
Douglas's (R. K.) China, 5/
Du Moncel's (Le Comte Th.) Electric Lighting, 2/6
Nash's (W.) Two Years in Oregon, 7/6
Smith's (J.) Natural Truth of Christianity, edited by W. M. Metcalfe, 5/
Sprott's (G. W.) The Worship and Offices of the Church of Scotland, 6/
Stephen's (L.) Science of Ethics, 16/
Taylor's (E. M.) Madeira, its Scenery, 7/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

BIRTH.

JONES—On the 17th inst., at New Cross, the wife of Arthur Lloyd Jones, Surgeon, of a son.

DEATHS.

BIRKS—On the 14th ult., at 4, Park-terrace, Taunton, Mary, widow of the late Rev. William Birks, and mother of the Rev. John Birks, Taunton; the Rev. William Birks, Stroud, and the Rev. Richard Elliott Birks, Tamworth, aged 74 years.

GREEN—On the 17th inst., at Bowdon, near Manchester, in his 32nd year, the Rev. Benjamin L. Green, late Minister of the Oat-street Meeting House, Evesham.

GRIMSHAW—On the 13th inst., at High Bank, Gorton, Mary Ann, relict of the late John Grimshaw, Esq., J.P. and D.L., aged 86 years.

TO CORRESPONDENTS.

Several communications are unavoidably postponed on account of the pressure on our space.

The Inquirer,
A Religious, Political, and Literary
Newspaper, and Record of Reverent
Free Thought.

ESTABLISHED 1842.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

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Address, Miss PHILPOT, 37, Norfolk-street, Strand, London.

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By ALEXANDER GORDON, M.A.

"What is this? A new Teaching!"—MARK i. 27.

London: CHRISTIAN LIFE PUBLISHING ASSOCIATION, 281, Strand, W.C. 1882.

STOURBRIDGE OLD PARSONAGE BOYS' PREPARATORY SCHOOL.

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Miss LOUISA DREWRY has some time Disengaged for Lecture—or Practice Classes in Schools. She would also read with Private Pupils.—143, King Henry's-road, South Hampstead, N.W.

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OLDBURY SUNDAY SCHOOL ANNUAL SERVICES, Sunday, May 21, 1882.—Preachers: Morning, the Rev. HENRY MCKEAN; Afternoon, the Rev. THOMAS PIPE; Evening, the Rev. J. B. GARDNER. Services at 10.45 A.M., and 2.45 and 6.30 P.M. A Collection at each Service.

UNITARIAN CHAPEL, PRESTON. CHAPEL AND SCHOOL ALTERATIONS.

The following Subscriptions have been received towards the £100 still required for the above purpose, in response to the appeal to our friends:—

	£	s.	d.
Amount previously acknowledged	54	11	0
Mr. William Rathbone, M.P., London	5	5	0
Mrs. Thomas, Redland, Bristol	2	0	0
R. L. Leamington	1	0	0
Mr. G. B. Brooks, Padham	0	10	0
Misses Lambert, Newcastle-on-Tyne	2	0	0
Mrs. L. Haslam, Bolton	1	0	0
Mr. Henry Turner, Offerton	1	0	0

Further subscriptions will be thankfully received by Mr. SAMUEL LEE, 50, Berry-street; Mr. HENRY HIBBERT, 12, Spring Bank; or the Rev. W. J. TAYLOR, 34, East View, Preston.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE ANNIVERSARY MEETINGS,

MAY 31st and JUNE 1st, 1882.

The FIFTY-SEVENTH ANNUAL MEETING of the Association will be held on WEDNESDAY, May 31st, in UNITY CHURCH, UPPER-STREET, ISLINGTON, LONDON. The Service to be commenced, at Eleven o'clock, by the Rev. WILLIAM M. AINSWORTH, of Lancaster.

The SERMON will be preached by the Rev. JAMES FREEMAN CLARKE, D.D., of Boston, U.S.

The usual COLLECTION will be made at the close the Service in aid of the Funds of the Association.

After a short interval, the MEETING will be held for the transaction of the Business of the Association; DAVID AINSWORTH, Esq., M.P., the President, in the Chair.

The CONFERENCE will be held on THURSDAY MORNING, June 1st, in ESSEX-STREET CHAPEL, STRAND, LONDON, at Half-past Ten. Subject:—"The Duty of our Churches in relation to the Masses of the People." To be introduced by the Rev. JAMES T. WHITEHEAD, of Hackney, and the Rev. W. COPELAND BOWIE, of Stamford-street, London.

In the Evening of the same day, June 1st, a SOIREE will be held in the CANNON-STREET HOTEL. Tea and Coffee at Six o'clock, Music at 6.30, and afterwards the Meeting. The President, DAVID AINSWORTH, Esq., M.P., in the Chair.

Tickets for the Soiree (One Shilling each) should be taken early. On and after Monday, May 29th, the price will be 1s. 6d. To be had at the Office of the Association, or in the London Church Vestries.

HENRY IERSON, Secretary.

37, Norfolk-street, Strand, London.

THE FORTY-EIGHTH ANNUAL MEETING OF THE SUNDAY SCHOOL ASSOCIATION

WILL BE HELD AT THE

FREEMASONS' TAVERN, GREAT QUEEN-STREET, LINCOLN'S-INN FIELDS, LONDON, on FRIDAY, 2nd JUNE NEXT.

E. LAWRENCE, Esq., LL.B., will preside, and the Rev. F. E. MILLSON, of Halifax, will read a Paper on "The Changed Methods for the Changed Conditions of Sunday School Work."

Breakfast at half-past eight for nine o'clock. Tickets 2s. 6d. each, to be had at the Rooms of the Association and of the Stewards.

STEWARDS:

FREDERICK ALLEN.
W. CHAS. BISS.
HOWARD C. CLARKE.
W. H. DRUMMOND.
T. N. DYER.
ERNEST GRIFFIN.
PHILEMON MOORE.
C. F. PEARSON.

FRANK PRESTON.
ION PRITCHARD.
FRANK ROBINSON.
THOS. ROBINSON.
HUGON S. TAYLER.
JOHN S. TOYE.
J. ALAN WHITEHEAD.
F. WITHALL.

LONDON DISTRICT UNITARIAN SOCIETY.

The THIRTY-SECOND ANNUAL MEETING will be held in the NEW GRAVEL PITS CHAPEL, HACKNEY, on WEDNESDAY, May 24, 1882. Sir J. C. LAWRENCE, Bart., M.P. (President of the Society), in the Chair.

Tea at half-past Six o'clock. The Chair to be taken at half-past Seven o'clock precisely.

Tickets for the Tea, price Sixpence each, may be obtained of any member of the Committee; at the British and Foreign Unitarian Association's Rooms, 37, Norfolk-street, Strand; and at the New Gravel Pits Chapel, Hackney.

LONDON.—WEST-CENTRAL TEMPERANCE HOTEL, 97, 99, 101, Southampton-row, Russell-square.—Patronised and highly commended by the Rev. D. S. Govett, M.A., English Chaplain, Gibraltar; Rev. H. M. Holden, M.A., St. Bartholomew's, Bradford, Yorkshire; Rev. Canon French, M.A., Killaloe, Ireland, &c. Central, quiet, exceptionally clean, moderate in charges. Visitors' Drawing Room. Breakfast or Tea, 1s. 3d. Beds from 1s. 6d. Printed Tariff Card on application.

FREDERIC SMITH, Proprietor.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2083.]

LONDON, SATURDAY, MAY 27, 1882.

[PRICE 5D.]

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The next number of the Inquirer will contain full reports of the Annual Meetings of the British and Foreign Unitarian Association, the Sunday School Association, and other valuable and interesting matter. Orders should be sent, not later than Friday morning next, to Mr. WALTER MAWER, 37, Norfolk-street, Strand, W.C.

OUR ANNIVERSARIES.

OUR anniversaries come round again in their due course, reminding many of our older friends and active workers in the Liberal cause of the rapid flight of years, and bringing with them some chastened memories of the veterans and dear companions by the way who have fallen at their post, faithful to the end and full of hope for the ultimate triumph of truth and freedom, although it was not given to them as it is now to us to see the fruition of past labours in growing liberality of thought and the wider acceptance of principles of thought, which, as we have often said, are more precious than any dogmatic conclusions.

It has been felt in many quarters that the Liverpool Conference would lessen the usual attendance, and greatly diminish the interest of our Whitsuntide meetings in London. We cannot venture to predict quite so confidently as some of the oracles in the sporting world, but we are strongly inclined to think that these apprehensions will be agreeably disappointed by the result. The Liverpool meetings were so entirely successful that they created an appetite for more religious excitement of the same healthy kind. They showed so thoroughly harmonious, united a spirit, and were imbued by such a profoundly Christian sentiment in the best sense of the words, that those who have imagined that we could only meet in conference to dispute and divide are now convinced that there is a closer and a more real bond of union among us than they had imagined. They were pervaded by so deep and fervent an enthusiasm, regulated by the sound common sense which we modestly trust is one of the characteristics of Unitarians, that many who

have hitherto kept aloof from our public meetings and deprecated all "denominational" efforts have had their prejudices dispelled, and have come to the conclusion that Unitarianism with its thoroughly free and elastic organisation, such as it is, stands for religious freedom and progress, and for Liberal Christianity in harmony with the best and highest tendencies of thought in the present and coming age.

Those who attend our meetings of next week in such a spirit will, we doubt not, find much to interest and encourage them.

We have recently been called to mourn for the loss of two of our foremost divines in America, and two of our foremost literary men, the latter not *ours* only but the world's possession. It is a most interesting and noteworthy fact that the almost life-long friend and dear companion of H. W. BELLINGS, the accomplished orator, of ORVILLE DEWEY, the learned divine, of LONGFELLOW, the poet of humanity, of EMERSON, "the American Plato," will be the preacher at the annual meeting of the British and Foreign Unitarian Association on Wednesday. Dr. JAMES FREEMAN CLARKE is so well known in this country as now the foremost of American divines of the Liberal school of theology that no words of ours are needed to introduce him to our readers. Since the long past days when ROBERT COLLYER, H. W. BELLINGS and ATHANASE COQUEREL occupied the pulpit of Essex-street Chapel at our successive anniversaries, no divine so eminent has preached the Association sermon. His works are cherished possessions in most of our households, and we fully anticipate that there will be a widespread desire on the part of those who have read his admirable religious manuals to listen to words of wisdom from his eloquent lips.

The denominational year, if we may so term it, has not been one of great excitement, except for the memorable incident of the Liverpool Conference, but it has been one of steady and healthy work, undertaken under circumstances of greater encouragement and hope than in any former period. The report of the British and Foreign Unitarian Association will, we have reason to believe, show that that society is in a thoroughly sound and progressive state, and is rapidly winning universal respect and confidence under the guidance of its present efficient officers. With the laudable object of gaining as wide and popular an assembly as possible, the usual collation, at which only a moderate number could be present, is substituted by a *soirée* in the large hall of Cannon-street Hotel, which it is hoped will be attended by at least a thousand or fifteen hundred persons. We understand that a concert of unusual excellence will form the introductory part of the programme, and our American visitor, a deputation from the Reformed Church of Holland, and various well-known speakers will take part in the subsequent proceedings.

The meeting of the Sunday School Association on Friday, under the genial presidency of Mr. EDWIN LAWRENCE, LL.B., is sure to prove as attractive and spirited as it always has been in past years. It is well that we should be reminded of the close relation between doctrinal and practical effort, and of the duty of bringing the Sunday-school everywhere into intimate connection with the Church. We hope we shall hear something more than we heard last year of the prospects of the long-talked of building scheme which is to form a centre and a permanent home for our various religious societies.

On Friday evening the ministers of our Free Churches meet in conclave at Dr. WILLIAM'S Library, when an address is to be delivered by Dr. FREEMAN CLARKE on "Methods of a Church for our Time." In the spirit of the widest hospitality an invitation is extended to, and is generally responded by ministers of other Churches; but it is an informal meeting of an essentially private society for the discussion of subjects especially interesting to the ministerial mind, and we greatly regret that it will not be in our power to gratify the natural curiosity of the outer world by any report of the discussions.

We have every reason to believe that the proceedings of the whole week will be animated by that unity of spirit which ought always to characterise the advocates of the religion of freedom and reconciliation. This season of Whitsuntide, the Pentecost of the early Church, is a standing historical witness to the power and permanence of such a faith.

THE OPENING OF MUSEUMS ON SUNDAY.

THERE is really nothing new to be said in reference to this old controversy, and probably the minds of all our readers are quite made up on the subject. We need do little more than record that yesterday week Mr. GEORGE HOWARD moved a resolution in the House of Commons in favour of the opening of public museums and galleries of art on Sundays, and was supported and opposed on the old customary grounds.

Mr. HOWARD, like other principal advocates of the measure—notably the late Dean STANLEY—carefully disclaimed any wish to introduce what is called a Continental Sunday. There is no desire on the part of any one to promote increased Sunday labour, or to turn for the industrious millions a day of rest into a day of toil. One day of rest in every seven is demanded by the physical necessities of our nature, and if the Sabbath in the true etymological sense of the word were not supposed to have divine sanctions and authority, it would be necessary to institute it, and guard it by legislative enactments in the highest interests of the community as a whole.

But the measure advocated by the Sunday

Society and its friends does not tend to any such result, but only aims to promote the rational enjoyment of a portion of the Sunday, which is now spent by increasing numbers in idleness at home or dissipation in the public-house. It is only proposed that the toiling millions should have access to precisely the same kind of advantages in their own national museums and art galleries which the rich already possess in their own homes or in their private galleries.

The debate of last week was notable for its curious conflict of testimony from members who have peculiar opportunities of knowing the opinions of the working classes. Mr. BURT, as a genuine working man himself, seconded Mr. HOWARD'S motion, and contended that the measure would involve no great addition to Sunday labour, while the benefit it would confer would be widely felt and highly appreciated. Mr. BROADHURST, another representative of the working classes, gives us to understand that they prefer Sunday as it is, with all its terrible dullness and monotony, and would rather bear the ills they know and are accustomed to than incur the possible risk of converting the precious day of rest into another day of unremitting toil.

The argument is by no means conclusive, even granting that the opinion it represents is widely diffused among the working-classes, a statement to which we give an incredulous ear. The inestimable privilege of a Sunday free from all unnecessary work is in no danger from such a movement as that under consideration. It is protected by the good sense of the community, and by the ascertained economical fact that unremitting toil for seven days of the week would be less productive to both capitalists and operatives than six days' work relieved by a periodical seventh day's rest. The "continental Sunday," enjoyed in a simple and natural way, is becoming less and less of a working day, and it is only superficial observers who contend that in Catholic countries there is less attention to the outward observances of religion than in our own Protestant land, where recent statistics have shown the marked absence from both our churches and chapels of the great majority of the population.

If, on the other hand, the working classes—which may be included a considerable portion of the lower middle classes—have no taste for the refining influences of art, music, popular science, and would only spend a "free Sunday" in gross and sensual indulgences, the reply is, so much the worse for the working classes; the churches and chapels have failed to attract them, it is time to try to elevate and instruct them. It is admitted now that they spend the greater part of the Sunday, which is represented as so great a boon, in idleness and mere sensual indulgence. It is admitted that they have access to no private libraries of their own, and in our overcrowded towns have no great attractions to keep them in their own family circle. It is admitted that they frequent in crowds the public-houses from the moment of their opening to that of their closing. It is obvious that Sabbatarianism is largely responsible for these admitted evils by its unreasonable restrictions and prohibitions. It deprives the working man of almost his only opportunity of cultivating his mind and refining his tastes, and then uses the very indifference it has created as an argument against the opening of popular museums and galleries of art. The Sabbatarians, with the bigotry characteristic of their class, strive to impose their own narrow and exclusive opinions upon those who reject the whole Sabbatarian super-

stition; with the inevitable result that by increasing multitudes the day is not observed according to their own Judaical interpretation, while they deprive others of the opportunity of observing it in the larger, healthier, freer spirit which is in harmony with their own conscientious convictions.

For our part we hold that Sunday as at present observed is far more generally desecrated in this country than it is on the Continent. There is far more drunkenness and idle dissipation on that day in London than there is in Paris. It is not often that travellers spend a Sunday in that city, but those who do have been impressed not only by the order of the crowds in the streets and places of public resort compared with an English crowd, but with the evident enjoyment and appreciation with which soldiers, artisans, and their families pass through the galleries of the Louvre and the Luxembourg. Mr. CAINE'S testimony during the debate was exceedingly valuable. He said that he had studied the question in Holland as a Protestant country, and Belgium as a Catholic country; in Amsterdam and in Brussels he found the churches crowded on the Sunday morning, and the picture-galleries in the afternoon, and this experience confirmed his belief that the churches had nothing to fear from the opening of places of instruction like picture-galleries.

It is high time to break down the Sabbatarian superstition, based as it is upon misinterpreted passages of the Hebrew legends, and to vindicate the rational, healthful and innocent enjoyment of what may then be regarded as in the highest sense of the phrase the *Lord's Day*, set apart and consecrated by natural and therefore divine ordinance to the highest culture of both mind and body. We cordially wish all success to the laudable work of the Sunday Society, and urge them to continue energetically in their efforts until they have succeeded in converting their present influential minority into a decisive majority. In the recent debate it was manifest that the weight of argument was all on their side, while their opponents relied on untrustworthy traditions and narrow prejudices.

SUICIDE!

THE subject of suicide is one of a deeply interesting and painful character. It stands in close relation to many other matters of interest—civilisation, religion, science, sex, and social life. Many difficult problems are found connected with it when a rationale of it is attempted. Fresh interest has been given to this subject recently by the elaborate work of Dr. HENRY MORSELLI of Turin, an abridgment of which has appeared in English, forming a volume of the "International Scientific Series." This book is an essay on comparative moral statistics, and furnishes abundant materials for thought to the student and philosopher. Some of the conclusions which Dr. MORSELLI arrives at seem fanciful and unaccountable: only those of a broad and general character can be accepted as affording any solution of this difficult question.

The first of these broad and general facts is, that suicide keeps pace with civilisation. It does not decline as mankind make progress in civilised life. Indeed, it is believed that the nineteenth century is the century *par excellence* of suicides. This is a most discouraging fact. It is a painful admission to make, especially by those who look to the progress of civilisation to check the social evils of our time, and elevate the tone and condition of society. We are not surprised that

philosophers of eminence have taken a serious view of the position thus revealed, and put forth all their powers "to determine the causes and ascertain the limits of this strange psychological phenomenon." As the result of their inquiries statistics have been gathered in abundance, and they show a rate of growth and regularity which challenges attention. England, we are happy to say, does not stand at the head, and therefore does not deserve the sweeping accusation of MONTESQUIEU that England is the classic land of suicide. France, Germany, and other countries take precedence of England in this sad business. The following statistics will illustrate this fact with regard to England, Prussia, and France:—

	England & Wales.	Prussia.	France.
1851-55.....	1,025.....	2,075.....	3,639
1856-60.....	1,310.....	2,152.....	4,002
1861-65.....	1,343.....	2,247.....	4,700
1866-70.....	1,459.....	3,316.....	4,989
1871-75.....	1,544.....	3,343.....	5,256

It is said that the only European country which shows a diminution of voluntary deaths is Norway, and this exception is "owing perhaps to the severe laws issued in the last twenty years against drunkenness, and to the Government restrictions placed on the sale and consumption of alcohol, by which means a powerful cause of death by suicide has been removed." Here, then, we come to another broad fact, which Dr. MORSELLI'S statistics substantiate. That a considerable number of suicides may be traced to the consumption of alcohol is openly admitted in scientific works. The drinking habits of the people, then, tend largely to the commission of this great crime. This is another weighty argument in behalf of strict temperance in regard to the use of intoxicating liquors. One fact seems certain, that as drunkenness increases suicides increase. This is a sufficient condemnation of intemperance, were there no other.

Another fact which Dr. MORSELLI'S inquiries tend to establish is, that climatic changes are among the influences which lead to suicide. In certain seasons of the year the number of deaths from this cause rises above the average. We are told that the transition period between spring and summer, and especially the month of June, exercises the most positive influence on suicidal tendency, whilst that of winter, particularly of December, would be negative. This appears strange, because for a long time an opposite opinion was held. It was maintained that suicide was more frequent in damp, cloudy, and dark weather, such as helps the development of the melancholy passions. That suicides should be more numerous in the bright days of June than in the gloomy days of November seems scarcely credible.

One more strange conclusion to which Dr. MORSELLI'S statistics bring us is, that suicides are more frequent in the earlier than in the latter days of the week. How is this to be accounted for? He himself endeavours to explain it in this manner:—

It appears to us easy to understand the psychological reason of this statistical fact. Saturday is the favourite day of those who have to live by manual labour. It is the day on which the workman receives his pay, and thus is the day of joy, of material well-being, of moral quiet, and this content of mind lasts through Sunday, on which day the gluttonous, dissipated man of the people wastes the money gained in the week, whilst also the solemn festivity, the quiet and general gaiety, distract from their sad thoughts those who think of leaving life voluntarily. But the new week begins with the satiety of gluttony, the effects of drunkenness, the remorse for prodigality, the burthen of

misery and of moral sufferings, and especially with the intolerance of work among the labouring classes, by which the greater number of violent deaths from Monday to Thursday are explained.

The question of sex, too, has its bearing on this subject. Suicide is much more common among men than among women. In some instances the number of the latter is only one-half, in others one-fourth. On the average it would seem that three men commit self-destruction to one woman. How is this wide difference to be accounted for? Partly at least by the circumstance that there is less excitement, less wear and tear of brain and nerve in life of women than of men. Men mingle more in the world, take part more in its excitements, its politics, its business, its competitions and its enterprise, share more largely in its successes and reverses, are identified more closely with the stirring events of the time. Women, on the contrary, lead a more quiet and retired life; their home, with its immediate connections, is their world. There sphere of life is smaller, and free from the excitements which make up the sphere of men's life. Something also may be due to a difference of moral nature; to women having more patience, more quiet endurance, more repose and serenity of nature than most men, also more faith and trust. There is this difference between men and women, speaking generally, and this we think will help to account for the fewer suicides among women than among men.

Again, gambling in its various forms is largely answerable for the growing crime of self-murder. Both here and on the Continent gambling is a prevailing vice. It exists in a variety of forms, and is equally pernicious and ruinous in all. It is impossible to take up a daily paper without having its temptation to gambling thrust before you. It is bad enough here, but we suppose in some places on the Continent it is still worse. The suspense, the excitement, the hope and fear, the sudden chance, the ruinous loss, the despair that follows—all these lead naturally to that mental condition which prompts to suicide. And again, business transactions are now quite commonly carried on in a manner that comes very near to gambling. What term describes better the speculations of the stock-market? How are millions of money lost and won by dodges and adroit moves little if any better than the gambler's tricks? The hurry and drive of those times, the severe tension of brain and nerve in these fast days, the railroad speed of life, the feverish desire for display, wealth, station, position—all these are tendencies towards the melancholy goal of insanity and suicide. Taking all these things into account, the wonder is not that suicides abound, but that they are not more numerous than they are, alarming as the actual number is.

What remedy or corrective can be found for this prevalence of suicide? It is difficult to answer this question. So far as it arises from the increased momentum of modern life we do not see how it is to be remedied. We cannot go back to the quiet ways of our fathers. We cannot check the rapid progress of our time, or hope to allay the excitement which is a necessary concomitant of that progress. The interest in life and its concerns becomes continually more absorbing. At the same time moral and religious agencies of every kind never were so active as they are to day. These ought to, and no doubt do, exercise some corrective influence, but their inadequacy is only too obvious in face of the terrible array of facts collected in Dr. MORSELL'S instructive and interesting work.

THE MORAL ASPECT OF THE NIBELUNG LIED.

There are many interesting phases of the epic-drama, which Wagner has, with his "New Art," placed before the public. We will confine ourselves to its moral aspect, and try to show the philosophical and spiritual significance of the whole. The undoubted elements in the marvellous poem of the Nibelung Lied are: survivals of Nature Myths formed when early man was in contact with the phenomena of earth, sea and sky; mingling with these, are the stories of base and heroic deeds in the growth of national life; but because we live in a moral universe, there is a spiritual significance in the crudest and most grotesque ideas of the early stages in the history of our race.

We are sometimes awed with the weird force and grandeur of this poem, and in hearing the musical equivalent of the realistic scenes presented on the stage, we feel how what is mythical, historical and even cosmic, yields in importance to what is expressed throughout the whole, viz., the moral element in this presentation of the tragedy of life. Of course, these myths and legends crystallised, and assumed definite and poetic form on the very borderland of history, and mingled with the early forms of German literature. But the Nibelung Lied is on this account, perhaps, all the more valuable, as it is the unconscious expression of moral development, and enshrines for us in the non-historical *dramatis personæ* the motives, aims, and ideals of growing man.

If we apply our modern code of ethics to the earlier stages of the drama, we may see the *opposite* of the moral aspect; but these, viewed in the light of the climax, show us clearly the ascent of the quality of life, the evolution from moral chaos of a spiritual ideal.

So true is this that we have to wait for the third night (Siegfried) before we see the relation of the strifes, intrigues, cruelties, and crimes of the Nibelung (Alberich), of the god (Wotan), of the giants (Fafner and Fasolt), and of the children of the gods (Siegmund and Sieglinde), to the true hero and heroine, the masculine embodiment of truth, honour, purity, and aspiration in Siegfried, and of chastity, heroic womanly devotion and sacrifice in Brünnhilde.

Perhaps it will be well to re-tell the story in brief, letting the salient features have strict relation to the moral drift of the poem. The subject is—the lust for gold with its accompanying power—the quest of the magic ring. The development of the plot shows how the love of what is low has a deteriorating and dwarfing effect on character, while the influence of the love of what is pure and true is ennobling in an expansive power of growth.

Alberich, the Nibelung, while being tempted by the allurements of the water-nymphs, catches sight of the gleaming gold in the depths of the Rhine; and though love, to him, has no high signification, he resigns it for the wealth whose possessor should win the world; out of the mass he makes the ring, which is the symbol of right to the hoard. The chief god, Wotan, and the fire-god, Loge, by cunning intrigue force Alberich to give up the treasure, but in parting with the magic ring he attaches to it a curse. Wotan barters the ring to the giants for the beautiful Freia. The charm of the curse works with these giants, for they quarrel, and Fasolt is killed by Fafner, who holds the ring.

Siegfried is born of Siegmund and Sieglinde, and he who is the embodiment of the higher qualities cares not for the glittering gold, though he becomes possessor of the ring. Here the moral element becomes supreme. Carlyle says, "Hear deep enough, and you hear *musically*;" and we may say, "See deep enough and you see *poetically*." Fafner, the surviving giant, in the shape of a dragon guards the ring. Siegfried with the sacred sword of right slays the dragon, and accidentally tastes its blood. According to the Greek idea the strength of the soul of the conquered foe passes into the conqueror, and here Siegfried, having tasted the blood of the dragon, gets possession of the ring (for which he does not care), but the blood has a threefold effect on him.

1st. He is able to understand the dark plotting thoughts of his enemy. 2nd. He understands the language of birds; he has the Open Sesame to the realm of melody. 3rd. The songs

of the birds lead him to Brünnhilde, who is the embodiment of chastity, heroic devotion and sacrifice—the feminine counterpart of himself. Thus he is led to the light of his life, to the love worthy of his own noble soul.

We should like to speak more of the character of Siegfried and Brünnhilde than space allows. They are no doubt the expression in personalities, the individualisations, of the moral element. "The rude Saga-man felt darkly and indistinctly" what we more clearly see. Gutrune says of Siegfried, "Lordliest is he of men alive." So full is he of the pure and noble, that what all others long and strive for was nothing to him. He says:—

"Well nigh I forgot the gold."

No one who on the third night of the "Nibelung Lied" witnessed Siegfried finding Brünnhilde asleep, and waking her with the pure kiss of love, will ever forget the scene. No doubt here there was a survival of myth as the sun wakes all nature into life and song, and beauty; but there was a richer meaning concerning the deeper things of our moral life, as truth and honour call forth and come into union with light and love. We are prepared by the confused and chaotic condition of the earlier parts of the poem for the growth of the higher human life. Ruin has been worked to all who lusted for the hoard of wealth and possessed the ring, and, as a consequence, there is the waning power, the Dusk of the Demi-gods; but following this is the dawn of a divine humanity.

We see how the ideas of purity, love, honour, truth, and even sacrifice were slowly growing through the retiring gloom of prehistoric times. It is true the demi-gods of mythology were the heroes of past ages, and are only "shadows of men projected into the distance, and looming in exaggerated importance;" they are not, however, to be viewed as final expressions in the drama, but as conditions that are outgrown in the later developments, when truth and honour are seen to be the glory of manhood, when chastity and sacrifice are the charm and power of womanhood, when a divine humanity is complete in the union of Siegfried and Brünnhilde with a love that can grow through trial and perfect itself in death as the crowning perfection of all human endeavour. It is very important to remember that the ideals of a people, the heroes of their romances, the higher personal embodiments of their myths and legends are the projection of their better selves towards which, in their finer moods, they aspire; hence Siegfried and Brünnhilde, while they were not realised ideals in actual life, show how the old Teutonic world caught and expressed visionary gleams of the moral beauty which we believe is the revelation in humanity of the Father of Love.

We have used the words "Divine humanity," and the poem plainly shows how the old world dimly felt that the redemption of the soul from the dwarfing deadly power of a low love, viz., the mere possession of the gleaming treasure of the Rhine, and the struggle to retain the ring, must be made by the union of the divine and human elements in the lives of hero and heroine, Siegfried and Brünnhilde, and by their devotion to the higher qualities, the very opposite of the elements that had been loved by those in quest of the Magic Ring. It is one more expression of the Eternal Logos. We should go beyond our limits of space were we to point out all the moral beauties of the Nibelung Lied which illustrate and confirm the views we have expressed.

One or two remarks must suffice. The low and wicked Mime cannot forge the sacred sword; Siegfried, because his might is the expression of right, accomplishes the task easily. Wotan wishes to foil the power of him who has the ring, but he despairs even of the heroes as helpers, unless he can find "the *only one* who himself, free from the 'curse,' may save the gods by regaining the fatal ring."

Brünnhilde is condemned for an act of generosity and sacrifice to slumber on a rock, till a man shall find, and wake, and win her: she implores but one favour from her offended father; to surround her during her slumbers with a wide circle of blazing fire, in order that no man shall wake her but a fearless hero—one whose love shall be tried as by fire.

The tragic element in life is abundantly illustrated. Love is called on to suffer—but for

others. Siegfried loses his identity through the potion administered by his plotting foe, and has to woo his own wife for another man; while Brünhilde has the pain of seeing her own ideal hero and husband, estranged and seemingly false, though in reality profoundly real and true. In this complication some of the heroic virtues are displayed. What gives such emphasis to these moral elements is that they are in harmony with the expressions of the ascending quality of life in the Icelandic and Scandinavian versions of the Nibelung Lied. Siegfried comes from the most fiery temptation scathless:—"because of his blameless purity in this ordeal he makes his name an exalted one so long as the world shall last." The tragedy deepens towards the close, and the moral element shines forth in resplendent lustre. Hagen, who kills Siegfried, tries in vain to seize the ring from the corpse. Brünhilde sacrifices herself on the pyre of her dead hero, and throws the ring which she takes from his finger "into the Rhine for eternal atonement and salvation." Greed and lust are subdued, and love is supreme.

One cannot help seeing that in the cosmic meaning of the poem, only the dual aspect of nature is regarded—the eternal strife of light and darkness with its sad reference to human life. Max Müller says, "There is always a mingling of light and shade—in joy, a fear of sorrow; in sorrow, a ray of hope, and throughout the whole a silent wondering at this strange world." The seer and the singer of the far back time did not see "an increasing purpose in the process of the suns," but in the moral element he did express, the rude Saga-man had "elective affinities" with the teachings of the Religious Faiths, and with the spiritual tendencies of modern times. He could not see as we do now, the worse become the better, and the better the best in infinite progression, but his moral teaching is one with the Old Testament when it says, "Ephraim is joined to his idols; let him alone." We must lower to the level of our idols, or rise to the height and beauty of our ideals; and as Jesus taught—if we would win the world, of mere power, and wealth and pleasure, we must lose our souls, of honour, truth and right, and love. We are thankful to be born in a time when we can combine with these spiritual truths the larger hope, and feel as F. W. Robertson said, when expressing the essence of In Memoriam—"The immortal is in us, and Love is King." A. B. C.

DR. JAMES FREEMAN CLARKE'S LOWELL LECTURES.*

Some months since it was our happy duty to call attention to Dr. Clarke's "Life of Christ," as told in the conversion of Thomas, the Jewish Septic. And, while introducing that notice, allusion was made to the exhilarating influence wrought by an example of vital vigour in a Septuagenarian, which could pour forth in one year three such racy productions as the spirited article in the *North American Review* on the text, "Did Shakespeare write Bacon's Essays;" the practical suggestions of "Self-Culture;" and the picturesque "Legend of Thomas," the Twin. Another year has come in with May Day. And now, once more, we have the joy of welcoming our friend's last book of "Events and Epochs in Religious History," his "Lowell Institute Course of Lectures for 1880;" and at the same time, of announcing that we may hope soon to see another volume on "The Christian Religion and Modern Agnosticism," being the substance of his discourses before the "Church of the Disciples" during this season; and what will be yet more interesting, his "Lowell Institute Course of Lectures for 1881-82," on "Ethnic and Catholic Religions"—in which, by singular coincidence, Dr. Clarke has traversed a part of the same region of human development, so ex-

haustively explored, and eloquently depicted, in his "Hibbert Lectures," by Dr. Kuenen.

The last words received from Dr. Clarke are his touching address at the funeral of Ralph Waldo Emerson, in the village church where the Concord Sage was wont to worship; and his most Christian, while statesmanlike, protest against the unjust attempt to exclude the hard-working and thrifty Chinese from California, for the end of securing the votes of Irish emigrants, who, though foreigners themselves, are intriguing, with jealous spite, to shut out all other foreigners, who can underbid them in the labour market, while living more cheaply and toiling more efficiently. This humane, argumentative, and well-timed discourse is worthy of the associate of William Lloyd Garrison, Samuel J. May, and John Pierpont, during the Anti-Slavery Conflict;—who from first to last has been the advocate of "Woman's Peerage";—and who, throughout the "War for Freedom and Union," was the pastor and confidential friend of Governor John A. Andrew.

When now the source of such fresh-heartedness, original thought, and prompt alacrity in duty is sought for, let one who has known him from boyhood bear witness that the fountain of James Clarke's exhaustless energy is Faith—in its three degrees, of Confidence in heart, Intuitive Belief in intellect, and Fidelity in will. With steadfast might he does the nearest work that his hand finds to do; single-eyed in purpose, free from ambition, and with pure intents to glorify God and serve his fellows in his own generation, he pretends to no special greatness, fulfils his average best, and goes on his even way, leaving the results in trust to Providence. And so will he be found next week—somewhat fagged, it may be, with a hard winter's unremitting toil—yet ever receptive of new influences, responsive to new friendships, hospitably liberal in heart and mind, and ready, as is his wont, according to his compatriot Edward Hale's felicitous phrase, always to "lend a hand."

The anecdote so tersely told by Brooke Herford, in last week's *Inquirer*, shows what style of "Christian Manhood" Dr. Clarke aspires to reach. Grandson of James Freeman, the dauntless pioneer and patriarch of Unitarianism in New England, brought up at the feet of Channing, Dewey, Greenwood, and Furness; the disciple in philosophy of James Walker, F. H. Hedge, George Ripley, O. A. Brownson, and later in his career of James Martineau; the reverent compeer of Emerson, and bosom friend of Theodore Parker, widely as he differed from each in theology; and, finally, the shoulder to shoulder helper of Henry W. Bellows in expanding the "Unitarian Sect" into the "Universal Communion of Liberal Christianity," it would be strange indeed if he did not strive to be one of the heralds of the Coming Church of "the Children of God;" while carefully trained in modern schools of "Scientific Criticism," and widely read in "Comparative Religious History," he states with accurate clearness and sententious point the "Affirmative Convictions," to which thus far he has been led.

And just this inter-blending of broad spiritual fellowship and sharp intellectual discernment will be found to be the distinctive characteristic of the book now referred to, as an outline sketch, for which alone there is room, will quickly prove.

The volume is dedicated to "William Greenleaf Eliot," President of Washington University, St. Louis, Missouri, companion of theological study in youth; fellow-worker in Christian labours in early manhood; and friend in all the experiences of life. And its aim is thus succinctly stated in a prefatory note:—

There is nothing more interesting to us than the religious experiences of those great souls who have helped to lead the human race up nearer to God. This collection of sketches may inspire in some persons the wish to make a more serious study of the lives and events, of which little more than an outline could be given in the present work.

And again, in the Introduction he says:—

My purpose is to call your attention to certain points of paramount interest in the history of religion. I shall speak of the Christian Church in its humble beginnings, and of the curious phenomena of monastic institutions, first appearing in

Ethnic religions and afterwards reappearing in Christianity. I shall say something of the great thinkers and heroes of faith, around whose lives, as on an axis, the history of human life has turned, and who have sometimes directed the main currents of human thought for many centuries. The tendency of scientific study in our time has perhaps led us to undervalue the influence of such great souls.

A condensed analysis of the contents will exhibit the wide sweep of biography and of theological evolution, overlooked as from a high observatory in these twelve lectures, whose subjects may be recapitulated briefly, thus:—

The First and Second lectures are on "The Catacombs," tracing their pathetic history through three periods, when they were used as (1) cemeteries, (2) places of retreat and worship, (3) sacred places. Dr. Clarke introduces his descriptions with this suggestive paragraph:—

I shall speak first of the Christian Church while it was underground, before it came into light and air. Great-souled movements are apt to be like plants, having their rudimental life in darkness. Unseen by man, unknown to history, this very obscurity of their origin is an important condition of their free developments.

The Third Lecture is on "The Buddhist Monks of Central Asia," beginning with a sketch of Sakya-Muni and his religious system; of King Asoka's Inscriptions and their high moral tone; of the Buddhist Monastic Life in Ceylon, Burmah, China, &c.; of Buddhist Architecture in their rock-cut Temples and Monasteries, and closing with a critical appreciation of the merits, defects, and spirit of Buddhism, and its supposed denial of God and Immortality. This lecture is most instructive, and presents very much the same view already given in the "Ten Great Religions," enlarged and modified by the valuable contributions to Buddhist literature by T. W. Rhys Davids and others, in later years.

In the Fourth Lecture Dr. Clarke passes by an easy transition to the "Christian Monks and Monastic Life." He begins by clearly proving that original Christianity was *not* Monastic. He then traces the beginnings of Christian Monasticism among the Anchorites, and the collection of Monks into Communities and Convents; then describes the rule of St. Benedict at Monte Cassino; and of the Reformed Benedictines or Cistercians at the Abbey of Clairvaux; passes next to the Mendicant Orders, under St. Dominic and St. Francis; and closes his lecture with an equitable review of the Lessons of Monasticism.

This leads the author in his Fifth Lecture to a most discriminating estimate of the characters, lives, doctrines, and influence of Augustine, Anselm, Bernard, and to a brilliant picture of their Times. The temptation is strong to linger on this ample lecture; but the themes presented are too complex and far-reaching in tendency to be touched upon, even, now. For Dr. Clarke proves how deeply the whole Church, Protestant as well as Catholic, has been indebted to these three profound religious philosophers and fervent saints, even while it has outgrown and dropped like husks many of their dogmas.

But we must pass, at once, to the Sixth Lecture, wherein is portrayed one of the grandest and loveliest pictures ever given of Jeanne d'Arc. It is illustrated from the latest literature in regard to the Maid of Orleans, collected in five large octavo volumes, by Jules Quicherat in 1854, giving the official records of the two trials of condemnation and revision from MSS. in the Bibliothèque Royale; again, in two large octavo volumes in 1858, by Counsellor E. O'Reilly, of the Imperial Court at Rouen; and finally, in the conclusive work of M. Wallon, Secretary of the Academy of Inscriptions, published in 1876. The lecture closes with an exquisite tribute to the memory of "La Pucelle," by the high-souled American poetess Maria Lowell, which begins:—

"Here dwells the legend, fed by time and chance,
Fresh as the morning, though in centuries old;
The whitest lily in the shield of France,
With heart of virgin gold."

The Seventh Lecture leads us on to "Savonarola and the Renaissance;" and the Eighth presents "Luther and the Reformation," contrasted with "Loyola and the Jesuits." Both of these Lectures, while travelling over the well

* "Events and Epochs in Religious History." Twelve Lectures delivered at the Lowell Institute in 1880 by James Freeman Clarke, D.D. Boston: J. R. Osgood and Co., 1881.

It may be well to remind our friends that he has been also the author of "Ten Great Religions," "Common Sense in Religion," "Steps of Belief," "Truths and Errors of Orthodoxy," "Self-Culture," "Exotics," "The Doctrine of Prayer," "The Hour That Now Is," "Biographical Sketches," "The Legend of Thomas Didymus," &c.

beaten highways of modern history, offer vistas into many unexhausted domains of thought, which it would be pleasant to explore, if space permitted.

The Ninth and Tenth awakening Lectures, are on "The Mystics in all Religions," and "George Fox and the Quakers." The range of suggestion opened in these two surveys of some of highest mountain-peaks of piety, above the perpetual snow line of speculative thought, may be inferred when it is stated that the author leads us from the Mystics of Asia, Persia, and the Alexandrian Platonists, to the Mediaeval Mystics, Jacob Boehme, as well as Madame Guion, Fénelon, and the Quietists, and Swedenborg, &c. And he gives us also quite a full biographical and critical description of the Quaker Movement from George Fox downward, to the latest views of this wonderful religious experience, as judged by such diversely endowed "discerners of spirits" as George Bancroft the historian, the Catholic Moehler, F. D. Maurice, and the Poet Whittier.

The course closes with two most enlightened and quickening Lectures,—the Eleventh on the Huguenots,—and the Twelfth on John Wesley and his Times,—which we can scarcely bear to pass by in silence. Few heartier tributes of honour have been rendered anywhere than can be found here to the glorious band of religious heroes, whom in an evil hour infatuated France drove into exile to enrich foreign lands with the genius, devotedness, gallantry, chivalry, and refined culture of her elect sons and daughters. And probably no more cordial, sympathetic and delicately appreciative, while impartially just estimate of the Wesleys and of Methodism has ever been given within the narrow space of thirty-four pages than can be found in this Lecture. But the limits of our review are last reached.

Dr. Clarke closes his rich volume with these inspiring words:—

In these lectures I have endeavoured to enforce one idea, taught us in history, namely, that no historic event is so important as the advent of a Conviction—of a New Truth. I have tried to show the power of such convictions in the human soul to build up institutions, to change the course of events, and to alter the tendencies of human affairs; and that among all convictions there are none so strong, permanent and unconquerable as religious convictions. These lives make new for us, in every age, the immortal words of the Scriptures concerning those who "look not at the things which are seen, but at the things which are not seen," knowing that "the things which are seen are temporal, but the things which are not seen are eternal."

Cannot some English publisher be found who, while the author is among us, will make the needed arrangements for an English edition of these "Events and Epochs in Religious History"? W. H. C.

LYDGATE CHAPEL.—The above chapel having been closed for two Sundays for painting, cleaning and beautifying, the morning services were held in the school-room, and in the evenings the Rev. B. Glover delivered two lectures in the Town Hall, Holmfirth, on the following subjects: "Why Man Wants Religion, and what sort of religion he wants," and "Common Sense in Religion." The room was crowded on both occasions. A large number of the inhabitants of Holmfirth hold Unitarian views, but it is only occasionally they hear a Unitarian sermon or lecture, there being no Unitarian place of worship in that town. On Sunday, May 14, the chapel was re-opened, the services being conducted by the Rev. B. Glover. In the evening the chapel was quite full, when many of the Holmfirth friends were present.

AVONDALE-ROAD CHAPEL, PECKHAM.—The annual sermon on behalf of the Sunday-school was preached on the 21st May by Mr. Carter, in the new school-room, which was tastefully decorated with beautiful flowers, contributed chiefly by Unitarian friends at Tenterden, but to which the members of the congregation made also no small addition. Most noteworthy among the floral decorations was a beautiful wreath of choice white flowers placed around the memorial tablet to Mr. Samuel Sharpe. The schoolroom was filled with a large gathering, the Sunday-school children attending and taking part in the service, under the direction of their superintendent, Mr. A. V. Griffin. The result of the collection was £3.

Reviews.

Memories of Old Friends; being Extracts from the Journals and Letters of Caroline Fox, of Penjerrick, Cornwall, from 1835 to 1871. Edited by Horace N. Pym. Second Edition. Smith, Elder and Co. 1882.

Until the publication of the first edition of this book but few persons probably knew of the existence of Caroline Fox. And yet she was the friend of such men as Mill, Carlyle, Bunsen, Sedgwick, John Sterling, C. Kingsley, and F. D. Maurice. But she never occupied a prominent place in the world of letters, and there is no reason to suppose that the "journals" were written with a view to publication; this, indeed, lends to them an additional charm. The editor has made a selection, covering a period of thirty-six years, from her journals and letters, the first entry being made when Miss Fox was only sixteen years of age. From a memoir written by the editor we learn that Caroline Fox was one of the three children of Robert Were Fox, who came of a fine old Quaker lineage. He was well known to scientific men, being "eminent for his researches on the temperature, and the magnetic and electrical condition of the interior of the earth, especially in connection with the formation of mineral veins, and was further the inventor of some, and the improver of other instruments." The invention referred to was the "Deflector Dipping Needle," which has since been used in all the Arctic expeditions. He lived partly at Falmouth and partly at Penjerrick, which is about three miles from that town; it was at the former place that Caroline was born. She is described "as a child" by a friend of the family—Mrs. Schimelpenninck—as "quick, bright, and susceptible, with little black, laughing eyes, a merry round face, and as full of tricks and pranks as a marmozet, or Shakspeare's Robin Goodfellow." Being of a delicate constitution, she was not sent to school, but received her education at the hands of her mother, aided by the best masters obtainable. Her education, however, was far from being completed when she ceased to be under the care of these masters, her extensive and discriminating reading stimulating her to the study of subjects often regarded as too abstruse for the feminine mind. She was, however, not a mere reader or student, but an active worker wherever the claims of the poor and the sick awoke her sympathies. The editor calls attention to the gradual growth of character that these journals unfold, the earlier entries showing the sprightliness of youth, those later on the more serious thoughts of one who had acquired some knowledge of the world, and the still later ones the deeper, and perhaps pathetic, views of one who had lost many a loved friend, and felt herself hastening onward to the "Going-hence." There is a passage in a manuscript found in her desk after her death, written when she was but twenty-one years of age, describing the condition of her mind in the previous year. She says:—

Carlyle admirably expresses my state of mind when he speaks of the spasmodic efforts of some to believe that they believe. But it would not do; I felt I was playing a dishonest part with myself, and with my God. I fully believed in Christ as a mediator and exemplar, but I could not bring my reason to accept him as a Saviour and Redeemer. What kept me at this time from being a Unitarian was that I retained a perfect conviction that though I could not see into the truth of the doctrine, it was nevertheless true; and that if I continued earnestly and sincerely to struggle after it, by prayer, reading, and meditation, I should one day be permitted to know it for myself. . . . The first gleam of light, "the first cold light of morning," which gave promise of day with its noontide glories, dawned on me one day at meeting, where I had been meditating on my state in great depression. I seemed to hear the words articulated in my spirit, "Live up to the light thou hast; and more will be granted thee." Then I believed that God speaks to man by His spirit. I strove to live a more Christian life, in unison with what I knew to be right, and looked for brighter days; not forgetting the blessings that are granted to prayer.

A little later on she was walking along "sorrowfully and thoughtfully," the thought came

to her, "I know that he (Christ) is the Redeemer of all such as believe in him; and I will believe, and look for his support in the contest with unbelief." Immediately her doubts and difficulties became shadowy, and her mind was full of happy anticipations of speedy and complete deliverance from them. In 1855 she wrote:—

And now I must add a later conviction, namely, that the voluntary sacrifice of Christ was not undertaken to appease the wrath of God, but rather to express his infinite love to his creatures, and thus to reconcile them unto himself. Every species of sacrifice meets, and is glorified in him; and he claims from his children, as a proof of their loyalty and love, that perfect subjection of their own wills to his, of which self-sacrifice he is the eternal pattern; and bestows the will and the power to be guided only by himself.

A few years before her death she made an entry in her journal which also throws some light upon her spiritual condition. She had just recovered from an attack of bronchitis, and desired to record her "sense of the tender mercy that has encompassed me day and night." She says:—

Though it may have been in part my own wilfulness and recklessness that brought it on, that and all else was pardoned, all fear of suffering or death was swallowed up in the childlike joy of trust; a perfect rest in the limitless love and wisdom of a most tender Friend, whose will was far dearer to me than my own. That blessed presence was felt just in proportion to the needs of the hour, and the words breathed into my spirit were just the most helpful ones at the time, strengthening and soothing. This was specially felt in the long still nights, when sometimes I felt very ill: "Never less lonely than when thus alone—alone with God." Surely I know more than ever of the reality of that declaration, "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." I write all this now, because my feelings are already fading into commonplace, and I would fain fix some little scrap of my experience. I had before been craving for a little more spiritual life on any terms, and how mercifully this has been granted; and I can utterly trust that in any extremity that may be before me the same wonderful mercy will encompass me, and of mere love and forgiving compassion carry me safely into port.

It would be a mistake to imagine from these extracts, that in these volumes we have the record of one of those introspective existences, which shock, rather than stimulate, the religious sense. On the contrary, the journals teem with brightness and cheerfulness, and fully bear out the references made to the family in Carlyle's life of John Sterling. "At Falmouth Sterling had been warmly welcomed by the well-known Quaker family of the Foxes, principal people in that place, persons of cultivated opulent habits, and joining to the fine purities and pieties of their sect a reverence for human intelligence in all kinds; to whom such a visitor as Sterling was naturally a welcome windfall. The family had grave elders, bright cheery younger branches, men and women; truly amiable all after their sort; they made a pleasant image of home for Sterling in his winter exile." And further on he adds, "Something like proficiency in certain branches of science, as I have understood, characterised one or more of this estimable family; love of knowledge, taste for art, wish to consort with wisdom and wise men, were the tendencies of all; to opulent means superadd the Quaker beneficence, Quaker purity and reverence, there is a circle in which wise men also may love to be." In the journal there is a reference made to a conversation with Sterling "about Friends." She says that "we are the first he ever encountered; he had formed a very incorrect notion of them, conceived that they never smiled—a slight mistake." And certainly Miss Fox gives plenty of evidence to dissipate any such notion. She had evidently a keen sense of the humorous, and many are the amusing anecdotes she tells which show this. Here is one of Professor Airy, who "was so shy that he never looked a person in the face."

A friend remarked to him, "Have you ever observed Miss ———'s eyes? They have the principle of double refraction." "Dear me, that is very odd," said the philosopher. "I should like to see

scribable change and growth he experienced when he made the discovery that what was right for others might not be right for him. Talked of life not being all fun, though there is a great deal of fun in it. His view of Goethe's character is a refined selfishness, but then he added, with a sincere modesty, "Sterling used to say the same sort of things of Goethe as I do now, and as he is always making progress, I fully believe that he is right in his enthusiasm, though I cannot now sympathise with it. He says that 'Hermann and Dorothea' make you love Goethe; I confess that I never met with anything yet which had that effect on me." He is greatly relieved at having finished his "Logie," and is going to mark the best passages for me with notes of admiration. He said, "My family have no idea how great a man I am!" He is now saving up his holidays for a third journey to Italy; he had serious hopes of an illness in the winter, but was conscientious enough not to encourage it! He is inclined to agree with Wordsworth in the defence of capital punishments, but I am glad to say has not quite made up his mind. He thinks Carlyle intolerant to no class but metaphysicians; owing to his entire neglect of this mode of thought, he is persistently floored by Sterling in argument. Carlyle is not getting on pleasantly with his work on the civil wars; he finds so little standing authority; and the mode of revolutionary thought then was so different to what the present age can sympathise with; all its strivings were for immediate results, no high abstract principles apparently influenced them—except transiently. John Mill had designed writing a work on the French Revolution, when he heard of Carlyle's purpose, and accordingly made over his books of reference to him; the world has also been deprived of a history of Greece from his pen, because Thirlwall was just beforehand with him.

We have marked several passages for quotation, indeed nearly every page presents us with some noteworthy thought or story, but we must impose a limit on ourselves. Our readers, however, will, we know, forgive us if we transfer some of these excerpts to our columns. All that we have hitherto quoted are from the first volume. The second is equally rich. Here is a charming reflection. "How I like things to be done quietly and without fuss. It is the fuss and bustle principle which must proclaim itself until it is hoarse, that wars against Truth and Heroism. Let truth be done in silence 'till it is forced to speak," "and then should it only whisper, all those whom it may concern will hear." And the spirit of the following leaves nothing to be desired:—"No news from Barclay. Well, silence is doubtless safe, and patience is good for us. I think Heaven will bless him, but how, it does not suit me even to wish. I've no notion of giving hints to Providence." She went to Norwich, and paying a cottage visit saw a young woman whose father was nearly converted, and she with a touch of humour records the saying of the daughter, "He quite believes that he is lost, which, of course, is a great consolation to the old man!" She goes to an infant school, and "wrote in the visitors' report book, that as many eminent men were very stupid at school, there was every hope for the sixty-three there."

Of Emerson she says, "He evidently writes from experience, not hearsay, and that gives the earnest tone which must awaken echoes in every heart which is not limited to formulas; even though much which he says may not be true to you, yet you feel that to him it is Divine truth." At the same time she records Maurice's opinion of him, "as possessing much reverence and little humility." She mentions a visit to Francis W. Newman, "a thin, acute-looking man, oddly simple, almost quaint in his manner, but with a sweetness in his expression which I had not at all expected." Froude she describes as "a very thoughtful young man, with a wonderful talent for reading lives in written characters." The present Mr. Justice Fry is referred to as "very pleasant and unaffected by all his learning and college success." Elihu Burritt is "a natural gentleman, and seems to have attained the blessed point of self-forgetfulness, springing from ever-present remembrance of better things." George Dawson was "a little, black-eyed, black-haired, atrabilious-looking man, full of energy and intensity, with an air of despising, if not defying, the happiness which he wished to make us all independent of." Of our present Chancellor of the Duchy of Lan-

caster we read, "John Bright is great fun, always ready for a chat and a fulmination, and filling up the interval of business with 'Paradise Regained.' . . . One likes to have his opinion on men and things, as it is strong, clear, and honest, however one-sided."

Here is an amusing story:—

A damsel belonging to Barclay's establishment being here I thought it right "to try and do her good;" so I asked her, after many unsuccessful questions, if she had not heard of the Lord's coming into the world. "Why," she said, "I may have done so, but I have forgot it." "But surely you must have heard your master read about it, and heard of it at school and church and chapel." "Very likely I have," said she placidly, "but it has quite slipped my memory!" And this uttered with a lamb-like face and a mild blue eye.

Writing in 1846 she speaks of the name she gives to her religious principles, "Quaker-Catholicism," which she describes as "having direct spiritual teaching for its distinctive dogma, yet recognising the high worth of all other forms of faith and system, in the sense of inclusion, not exclusion; an appreciation of the universal, and various teachings of the Spirit, through the faculties given us, or independent of them." With this extract we close our review of these two very interesting volumes. It is these principles that pervade the whole of the entries in the journals and the letters to friends which are to be found in the second volume, and which give such a charm to them. It is not simply that Caroline Fox was privileged to be the friend of great men, but that she has given us the benefit of those privileges, in a spirit of liberal Christianity, and that she has not set down aught in malice, or indulged in petty tattle, that make these records so valuable, and lay the reading public under a debt of gratitude to their editor.

R. B.

Literary Notes.

THE REV. LEONARD HASSE, of Heckmondwyke, has undertaken to write the history of the Moravian Church in Yorkshire, towards which his father has made extensive notes.

THE Historical Committee of the General Assembly of the Irish Presbyterian Church have resolved to publish the extant minutes of the Synod of Ulster, which are complete in MS. from the Revolution of 1688 to the Union of the Synods in 1829.

THE *Academy* says that the two first volumes of Professor Knight's edition of Wordsworth are in the press; but, owing to the discovery of important details, illustrative of the poems of 1801, 1802, and 1803, chiefly derived from the MS. journals of Dorothy Wordsworth, the publication is delayed for a few weeks.

PROFESSOR SHELDON AMOS has in the press a volume entitled "The Science of Politics," which will be published in the "International Scientific Series" as a companion volume to his well-known "Science of Law."

THE June number of the *Century* will print an unpublished poem by Longfellow, consisting of a single verse, which the editor recognised above a rustic well at Shanklin, in the Isle of Wight.

MR. CHARLES LELAND will shortly publish, at Boston, a volume embodying his studies of gipsy life and character in Europe and the United States.

THE Queen of Roumania has published under her usual pseudonym, Carmen Sylva, a novel entitled "Ein Gebet" (Berlin).

PRINCE KRAPOTKINE is preparing a second article on the "Russian Revolution" for the *Fortnightly Review*. He will also write the chief Russian articles for the new edition of the "Encyclopædia Britannica."

MR. SWINBURNE's new volume, "Tristram of Lyonesse, and other Poems," will be published in two or three weeks.

"NATURAL RELIGION," the work on which the author of "Eve Homo" has been so long engaged, will be issued by Messrs. Macmillan and Co. next week.

PROFESSOR JOHN FISKE, of Harvard, contributes an article on Mr. Darwin to the June number of the *Atlantic Monthly*.

BOURNEMOUTH.—The Rev. Alfred Hood has accepted a cordial invitation to continue the services which are being held in the Town Hall Buildings.

Correspondence.

THE IRISH CRISIS.

TO THE EDITOR.

SIR,—How can the friends of Ireland read such letters as that of Mr. Rylet and repress a groan of despair? Here in this crisis of the nation's life, when the sister kingdoms are for a moment drawn together, and the best hearts of both are throbbing with a common shame and a common sorrow; when the pacification of the country hinges on the line which shall be adopted by the popular leaders on both sides of the Channel, Mr. Rylet bursts through the solemnity of the hour to utter a shrill warwhoop of exultation over what he regards as the triumph of the League.

As to the tragedy of the 6th of May he is silent, and that though it is his bounden duty, I say, as a would-be leader of Irish opinion, nay more, as one whose mission to Ireland was to preach the Gospel of Christ, to denounce this new generation of vipers with at least the zeal with which he erst assailed England. A blood-stained shadow hangs over the Land League. It remains for them to show by word and deed that they have neither part nor parcel in common with the men whose policy has been and now is,

"Patriæ validas in viscera vertite vires."

But, to pass from what ought to have been said, we may concern ourselves with what is said. The policy of the future, which is brandished in our faces, is bifurcated, but very simple, viz., The Abolition of Landlordism and National Independence.

As to the former, let us have a clear understanding. John Stuart Mill—save the mark!—is pressed into the service of the League on the strength of a very platitude of political economy. "The land of Ireland, the land of every country, belongs to the people." I cannot congratulate Mr. Rylet on his ingenuousness. I am loth to accuse any man of *suggestio falsi*; but at any rate he cannot escape the charge of *suppressio veri*. He stoops to one of the paltriest devices of the hack journalist, and suppresses the context. Read what follows:—"The individuals called landlords have no right in morality or justice to anything but the rent, or compensation for its saleable value." Now, the Irish tenant-farmer is not a student of Political Economy. When he is told by a leader in Israel that the land is the people's, he construes it by the light of the idea that is rooted in Irish breasts—that the land of Ireland belongs to the *Irish*, and them alone; that the English landlord is a usurper; that he is there by no righteous title; that he is entitled to nothing, unless it be the £300,000,000 which it was proposed to extract from the pockets of the British taxpayer. Mr. Rylet knows this, and he knows further that Mill's principle was endorsed by the Legislature last year, but that the interpretation he has fostered will never be while the Union exists.

National independence means an Irish House of Commons. Mr. Rylet appends the saving clause, "on due guarantee being given for the integrity of the Empire." But this, I submit, is the very gist of the matter. Grant ever so much that Irish opinion should have greater weight in the government of Ireland, one axiom remains, and that is that the English people, and they alone, are the judges of what is a due guarantee of the integrity of the Empire. Sooner or later, Ireland will receive that measure of local self-government which Mr. Gladstone long declared to be needful for the whole kingdom. If the popular party will accept that, there are happy days in store for Ireland.

But does the present disposition of the Irish party give any grounds of hope? Already the Extremists are breaking away from Mr. Parnell. Under which banner will the Rev. Harold Rylet range himself? Will he recognise the generous temper of the English nation, which even now refuses to tarry in the good work of reform? We are taunted with an ignorance of Ireland. These men vaunt their own superior knowledge. But are they sure they know England? Do they deny the sacrifices she has made for Ireland? Can they acknowledge the enormous

odds to be faced by a Minister who would pass a comprehensive measure of reform? the backslidings of lukewarm adherents? the obstruction and violent animosity of the Tories? their overwhelming strength in the Upper House? Did they hear nothing of the storm of indignation evoked by the savagery of the London Press, the infamous leader in the *Times* last Monday week?

The English nation is at last emerging from a fool's paradise. They are the worst enemies of Ireland who would close her eyes to the altered attitude of this country. But there are such, and not a few, who devote their energies to keep Irishmen in a fool's paradise of their own, whence the tree of knowledge has been industriously extirpated. While these men hold sway, peace and charity can have no place. They are the Irish difficulty, and no dust that Mr. Rylett throws in eyes can blind us to the truth.

H. W. M.

Manchester, May 18.

THE SUNDAY OPENING DEBATE AND DIVISION.

TO THE EDITOR.

SIR,—The debate and division on Mr. Howard's motion on Friday night affords another instance of the constantly-changing position which is taken by members of Parliament on public questions. Sometimes our representatives resent any suggestion that they are returned to the House of Commons as "mere delegates," while at other times, as was the case on Friday night, they think it not incompatible with their dignity to act as delegates at the bidding of a section only of their constituents.

Friday night's division is so opposed to what is known to be the public feeling of the country with regard to the observance of Sunday that many have felt disappointed at the voting on Mr. Howard's motion. The friends of Sunday Reform have no reason to be disheartened at the numerical strength of the majority, seeing that no one had the courage even to suggest that Parliament should close those institutions which are already open on Sundays, and that Mr. Broadhurst had to fall back on Lord Shaftesbury's old amendment to Lord Dunraven's resolution in favour of opening the British Museum and National Gallery until ten o'clock in the evening, Mr. Broadhurst pleading that the invention of the electric light had now made it possible to carry out Lord Shaftesbury's alternative to Sunday opening.

The following is an analysis of the different divisions which have taken place on this question in the House of Commons:—

Year.	Number for. Including Tellers.	Against.	Majority against.
1856	50	378	328
1874	70	273	203
1877	83	231	141
1882	85	210	125

On the actual division, therefore, the majority was reduced by seventeen votes, but a consideration of the following facts is necessary to form a correct estimate of the number of members who support the extension of Sunday opening asked for in Mr. Howard's resolution.

The eighty-five members who voted for Mr. Howard's resolution included two members who opposed the motion in 1877, and, without including those members who are known to be in favour of the resolution but have not hitherto voted on the question, the number of Mr. Howard's supporters would have been 111 but for the absence of Mr. Geo. Anderson, Mr. John Bright, Lord Randolph Churchill, Mr. Joseph Cowen, Mr. Goschen, Mr. Osborne Morgan, Mr. Rathbone, and other members of the present Parliament, who voted for Mr. P. A. Taylor's resolution in 1877.

Regrettable as was the attitude of Mr. Broadhurst towards a movement which is so closely identified with the interests of the industrial population of this country, and imperfect as was his information respecting the opinions and aspirations of English artisans with regard to the utilisation of their weekly leisure day, the member for Stoke certainly asserted his inde-

pendence in acting in opposition to his constituents after they had most unmistakably declared their convictions to be on the side of Mr. Howard's resolution.

MARK H. JUDGE,
Hon. Sec. of the Sunday Society.

EMERSON AS AGITATOR.

TO THE EDITOR.

SIR,—In your article on Emerson as agitator you have done good service in drawing attention to a side of his character little known by many of his admirers. As I read your article I was reminded of one of the most vigorous of Emerson's poems, which might well have been quoted to illustrate his attitude to the slavery question. The *Boston Hymn* was read in the Music Hall, Boston, January 1, 1863; it is too long to be reprinted entirely in your columns, but the last few verses may well be introduced for the sake of those who are not as familiar with the poems of Emerson as they are with his essays. The third of the following verses strikes me as very fine:—

But laying hands on another
To coin his labour and sweat,
He goes in pawn to his victim
For eternal years in debt.

To-day unbind the captive,
So only are ye unbound;
Lift up a people from the dust,
Trump of their rescue sound!

Pay ransom to the owner,
And fill the bag to the brim.
Who is the owner? The slave is owner,
And ever was. Pay him.

O North! give him beauty for rags,
And honour, O South! for his shame,
Nevada! Coin thy golden crags
With Freedom's image and name.

Up! And the dusky race
That sat in darkness long,
Be swift their feet as antelopes,
And as behemoth strong.

Glasgow, May 21. FRANK W. WALTERS.

EARLY MARRIAGES.

TO THE EDITOR.

SIR,—In his speech at the annual meeting of the London Domestic Mission last week Dr. Martineau mentioned the case of a young man who had sought assistance from an emigration committee, and who it transpired was but nineteen years of age, though he had a wife and two children. Dr. Martineau seemed to consider that such a person ought not to be helped, and that the young man's views of morality were very different to those which obtained in a higher class, in which we often hear of men never marrying in order that they may support either parent or sister. Without detracting from the merit of these self-denying bachelors, I wish to submit, in the absence of all knowledge of the case, beyond that derived from Dr. Martineau's own narration, that there may have been equal merit on the part of the young man in contracting an early marriage. I by no means advocate these as a rule, but I do think that it is not wise or fair for us indiscriminately to condemn them. I have heard that it is owing to the prevalence of early marriage among the Irish that their women are so exceptionally chaste. I have no means of testing this statement, but I can quite understand that, among the poor especially, early marriage is an escape from a far worse state of things. I suppose that in the middle class if a young girl of sixteen is left without parents there is little difficulty in providing her with some friendly protection till she arrives at an age which in that class is generally regarded as a marrying one. But that is not so among the poor, and a man may be acting a noble and generous part in taking upon himself the legal responsibility of providing for and protecting the girl he loves at an age when prudence would forbid it. It seems to me that at these meetings the persons best qualified to speak upon the duties of the poor, their wants, their helps, and their hindrances are just the persons who, if not conspicuous by their absence, are at least to be numbered among the silent ones. Preachers and moralists deplore the secularism that exists among the working classes,

forgetting that much of this is forced upon them by their surroundings, and the hand to mouth existence they live. With them Secularism is not a system of thought, but one of life. And the same is true of political economists, who are very indignant that these classes do not take the same enlarged views that they do, forgetting that the life of these workers leaves very little, if any, room for taking much thought for the morrow. Reverting to the early marriage question, I would say in conclusion, that as prudent citizens we may do our best to discourage them, but that their indiscriminate condemnation may only lead to worse evils.

CIVIS.

THE PLYMOUTH JUBILEE MEETINGS.

TO THE EDITOR.

SIR,—The report of the recent meetings at Plymouth, given in the last number of the *Inquirer*, seems to me to require a few words by way of correction. It says, with reference to my son Edwin, that "the reverend gentleman then proceeded to read the sermon written by his father." This is a mistake. My son asked me to write a page or two by way of conveying a friendly message from me to the congregation, which I did; but I did not write a sermon. My son read the short paper which I wrote, and then delivered an appropriate extempore address.

Further, in what I wrote I am reported to have said that "religion was separated from theology, which was almost regarded as a needless thing." What I wrote was, that in recent times men had come to recognise more fully the distinction between religion and theology; but I certainly never said that I "regarded theology as a needless thing." I am very far from thinking so. Indeed, I have a very strong conviction that the importance of "theology," or, in other words, the importance of what we believe to be correct religious opinions, is not by any means so deeply felt, and so earnestly asserted by Unitarians as it deserves to be.

I hold my pen a moment longer for two or three verbal corrections:—

I did not, as your report states, say that "the worship of the Father in spirit and in truth" had not "become to be considered absurd," but that in the course of fifty years the subject of my first sermon at Plymouth "had not become obsolete or unimportant." I did not say that "the worship of the Father" was an "indispensable pleasure," but that Christians of all Churches still considered it to be "man's unquestionable duty and his noblest privilege."

And lastly, I did not say that while at Plymouth I had "tried to love my fellow creatures," but that I had endeavoured to be useful to them.

Hampstead, May 23. W. J. ODGERS.

[The report was taken from a local paper.]

CROYDON.—On Sunday last a special meeting of the Free Christian Congregation in this town was held, to consider the report of the general committee on the proposal to replace the existing iron church by a permanent structure. The committee recommended for adoption the plans prepared by Mr. Connon, of Leeds, in accordance with a design originally drawn by Mr. W. H. Teulon, a member of the congregation. The sum required was £3,900, and the committee proposed to release all intending subscribers from their obligations and to abandon the scheme unless the whole sum were raised within three months from the issue of the formal circular inviting subscriptions. The recommendation of the committee was unanimously adopted, and before the last person left the church £3,120 had already been subscribed. Little anxiety is felt with regard to the remainder, as the sum already raised is prior to the issue of the formal circular above referred to.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk Sold only in Packets labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also makers of Epps' Chocolate Essence for afternoon use.

Religious Intelligence.

THE LONDON DISTRICT UNITARIAN SOCIETY.

The annual meeting of this society was held at the Unitarian Church, Hackney, on Wednesday evening. There was a large attendance, and among others we observed the Revs. C. B. Upton, J. T. Whitehead, R. Spears, T. L. Marshall, Hobart Clarke, H. Ierson, T. Rix, A. B. Camm, J. Wright, F. Summers, J. E. Stead, W. C. Bowie, G. Carter; and Messrs. D. Martineau (treasurer), S. W. Preston and J. Tifford (secretaries), J. T. Preston, F. Collier, S. S. Tayler, H. Jeffery, R. Bartram, R. Keating, W. Tifford, T. Briggs, A. Collier, A. J. Fabritius, I. M. Wade, S. C. Charlesworth (Sheffield), E. S. Anthony, M.A., Alan Whitehead, B.A., &c.

Sir JAMES LAWRENCE on taking the chair said it gave him great pleasure to be there in his place as president. He thought it desirable to look back for a few years as well as to look forward, and to ask the few simple questions which naturally arise when men are acting together for common objects. On referring to some of the early reports and operations, he found that notwithstanding some discouragements there had been beneficial results that might be traced in many directions, which prevented any despondency. The question was whether they deserved success, considering the little interest and earnestness that had been shown with regard to the efforts to establish congregations in different localities. The question arises whether the methods adopted have been those most likely to accomplish the object had in view. Too much was often left to the minister or missionary, forgetful that it was first of all necessary to gather around him a number of sympathising men and women. He feared that they did not always think of the head of the Church as they should, when he saw in various directions ministers preaching on the affirmation of God and the certainty of immortality. This he thought departing from their true work. The existence of God should be assumed, just as the air we breathe, and not attempted to be proved. He had known personally of a rush of inquirers to know what are these new doctrines, and many have gone away disappointed because the minister seemed to have been endeavouring to prove what was already a certainty to his hearers. The very foundation of our effort is the thought that our views can be made clear to all, and be given forth with an enthusiasm which finds its way to all hearts. The knowledge of the truth would not engender a dogmatic or sectarian spirit in any way, and a minister who took this course would gather around him earnest and sympathising spirits, united in spirit, and united in the possession of a rational and scriptural faith. It was time to take stock of ourselves and of our proceedings. In these days we think too little of what is most vital, the preparation of mind, and heart, and soul for our eternal residence in the future life—(applause).

Mr. D. MARTINEAU read the financial statement, which showed that the debt of last year had been wiped off by the appeal then made. The Society began the year with a balance due to the Treasurer of £110, and at present there was a balance in hand of £23. He congratulated them on the amount raised from chapel collections, ten in number, producing £64. He referred with hope to the prospects of the movement at Wandsworth, where the congregation had already taken upon themselves a considerable portion of the expenses. The congregations at Stepney and Stratford were also returning to the funds of the Association a portion of the amounts they had received.

The Committee's Report was read by Mr. S. W. PRESTON:—

The Report began by a reference to the origin of the Society, thirty-two years ago, and the expression of an opinion that whatever necessity there was for such a Society at that time the need exists now to an extent which it is almost impossible for those who do not see the working of such a Society fully to realise. During that period the suburbs of London and the suburban population have increased so largely that the difficulty found by Unitarian families, who from circumstances are compelled to settle in a district in which there is no chapel of our denomination, in attending the one which may be nearest to them, is so great that it too frequently happens that they join some church or chapel of liberal orthodox views, and their young people, almost as a matter of course, grow up in the orthodox faith. The Committee receive constant applications from friends residing in these districts, asking if some means cannot

be adopted for holding services in their neighbourhood, and gladly would they have acceded to such wishes if their funds would have allowed them; but with an income from annual subscriptions of only £200 per annum they have had to stand aloof, not daring to involve themselves in pecuniary responsibilities, whilst the support given to them is so utterly inadequate to the requirements. If the Unitarian cause in London is to be sustained with anything like vigour, a chapel with a stated minister ought to be placed in almost every suburb, and there is little fear that many of them would quickly become nearly, if not quite, self-supporting.

Reference was next made to the movement lately commenced in the populous district of Wandsworth, which there is every reason to hope will prove a success, if the services of a stated minister can be obtained. At Deptford also a promising effort has been begun in the General Baptist Chapel, and if funds are provided a missionary will be placed there.

At Stratford a decided increase is reported in the number of members and in the Sunday-school. Stepney continues in a most satisfactory state. At Avondale-road Chapel, Peckham, the Rev. G. Carter and his able band of coadjutors continue their vigorous efforts in building up an active congregation, and hopeful results may be anticipated when the new church is finished.

The report next referred to the death in July last of Mr. Samuel Sharpe, who had shown a deep sympathy with the work carried on by the Society from its commencement, and had been a liberal contributor to its funds. From the warm interest which he took in all measures for the promotion of Unitarian Christianity he has left a place which will not easily be filled.

Two social meetings have been held during the past year, which have been fully reported in these columns.

Courses of Lectures on the Affirmative Views of Unitarianism have been given in several places in the East of London, which have been attended by many, apparently anxious for further information. The report closed with an urgent appeal for largely increased funds, in order to sustain the present efforts and break fresh ground, and expressed the earnest conviction that, furnished with ample means for the support of ministers who would be fitted and ready to devote themselves to the work, such a result would be achieved as would gladden the hearts of all those who desire the spread of views of the Christian religion, where no subscription to any formal creed or dogma is required, and would place the Unitarian cause in London in a very different position to that which it now occupies.

Reports were also read by the two Missionaries of the Association, the Rev. R. Spears, stating that the past year at Stepney had been one of continued prosperity and encouragement, and reporting also favourably of the movement at Deptford. The Rev. J. E. Stead gave a favourable report also respecting Stratford.

Mr. SPEARS, before reading his report, stated that he had information only that evening that there was a fine field for missionary effort at Willesden.

The CHAIRMAN moved:—"That the reports now read be received, adopted and circulated under the direction of the Committee."

Mr. F. COLLIER in seconding the motion spoke of the rapid way in which our opinions were spreading in every direction, even when there was little apparent increase in our congregations. The name Unitarian is very differently regarded now from what it used to be, and in other churches it was not so customary as in former years to hear opinions antagonistic to our own. He thought very considerable work had been done by the Society with very little money, and he urged the meeting to put additional funds in the hands of the Committee.

The Rev. J. T. WHITEHEAD moved, "That this meeting warmly approves of the resolution of the Society to form congregations at Wandsworth and Deptford, and trust that all friends of Liberal Christianity will furnish the Society with means to carry out similar efforts in localities where they are needed." The resolution and the reports plead the cause better than he could, and showed how good a work had been done, how great is the work that remains to be done, and how small an amount is given to do the work. The work done at Notting-hill, Stepney, Peckham and Stratford only reminded us that in other localities the same work is waiting to be done. Our efforts in this direction ought not to be crippled for want of funds.

The Rev. A. B. CAMM, in seconding the resolution, spoke of the phases of thought and life on the border line between the traditional and the liberal faith. Five years ago, when he made the transition from Orthodoxy to Unitarianism, many of his friends shuddered: but now he found that two of these very families go to a Unitarian chapel, although they do not assume the name. These indications show that the work needs more enthusiasm and persistent earnestness. Mr. Seeley, writing in *Macmillan's Magazine* some years ago, spoke of

Milton and Newton as having their attitude towards the rising sun, and he thought that the whole signs of the time indicated that we of the Unitarian faith are also with our faces towards the dawn, and if there are shadows they are passing away before the streaks of new-born day. The more slow progress is the richer and more permanent are often the results. As we watch the utterances of representatives, even at the May meetings, we find ample confirmation of these views. He found in society and in literature the higher thought that denominations have relation to the temporary and individual, and to the various phases of national life—a much broader view than the old theory that each sect had alone the elements of universality. With our three essentials, the fatherhood of God, the brotherhood of humanity in Christ, and the great hope of Immortality, we can well afford to wait. We have to enlighten the prevailing ignorance of our faith. Everything is making in favour of enthusiasm and aggressive effort—(applause).

The Rev. HOBART CLARKE, of Boston, U.S., said that coming as he did from the capital of Unitarianism he felt a great deal of interest in seeing the way in which they were doing their work in this great city. In Massachusetts Unitarians are almost an Established Church, and they have aristocratic congregations. The churches and the sermons were too fine, and the people did not come, but went with the Methodists. Here he saw they were determined to gain all, from the highest to the lowest. He moved that Sir J. C. Lawrence be elected president for the ensuing year, and that the vice-presidents be elected according to the list.

Professor URTON in seconding the resolution thought there never was a time when we had more reason to look forward with hope to the future. The essence of religion to be found in Christianity as interpreted by the individual conscience, was the great message of our Unitarian and Free Christian Churches; and everywhere we have signs that thoughtful men believe that only in Christianity can the soul find its true life. It was destined to be the universal religion, because it alone adapted itself to civilisation, science, and the highest tendencies of the human mind. The effect of this universal Christianity is mischievously counteracted by orthodox dogmas and traditions, and he could not but sympathise with the group of Liberal Churches which were striving to rescue Christianity from its corruptions, and make it known in its pure essence and show what marvellous power it has to regenerate and bless humanity. The late Liverpool Conference shows what unanimity there is amongst us. We are all becoming more at one in building upon the facts of the religious consciousness, and in giving Christ due honour and authority as the purest expression of the will and mind of God, and the inspirer of our religious life. Even the grand Theistic Church in India feels that it must link itself on to Christianity, as alone enabling it to do its divinest work.

Mr. BARTRAM thought it desirable not to elect the same president and vice-presidents year after year, but to go wider afield and endeavour to add representative men of various phases of thought amongst us.

Mr. D. MARTINEAU expressed his approval at having their old friend Sir J. C. Lawrence as President, and said that in selecting the vice-presidents and the committee an effort was always made to obtain gentlemen of various congregations and modes of thought.

The Rev. JOHN WRIGHT moved the appointment of the Treasurer (Mr. D. Martineau) and the Committee for the ensuing year. He felt a deep and increasing interest in the operations of the society, a society for working rather than talking. During the last few months he had seen something of the work of the Society, and so fully convinced was he of its worth that he was glad to have a hand in its work. We must recognise the peculiar position and wants of our suburban population, especially of the Unitarian families who have gone to live in suburbs where there are at present no Unitarian chapels. The large and increasing class of persons nominally in connection with Orthodox Churches but not really in sympathy with them, and gradually drifting away from religion altogether had special claims upon our efforts to give them a religion at once rational, practical and pious. He advocated aggressiveness against superstition, error, and false doctrine in order to spread truth, and aid in promoting the kingdom of God in no sectarian spirit.

Mr. H. EPPS in seconding the resolution referred to the warm interest which the society had taken in Avondale-road Chapel, Peckham, of which he was

the secretary, and the good work it had enabled them to accomplish. One reason why Unitarianism had languished was that parents through their extreme but mistaken liberality had not brought up their children in the knowledge of their own faith.

Mr. HENRY JEFFERY moved the re-election of the two secretaries, Mr. Stanton Preston and Mr. Titford, who had so long filled the office with so much satisfaction and advantage to the society.

Mr. WATTS, of Edmonton, seconded the resolution, which like the others was carried unanimously.

Mr. S. S. TAYLER moved that the thanks of the society be given to the minister and committee of the New Gravel Pit Chapel for the use of their building for that meeting. He thanked the ladies also for the hearty hospitality they had given them.

Mr. I. M. WADE seconded the motion, and heartily supported it. He thought they were moving in the right direction, and were not ashamed of the Unitarian name, which for his part he was proud to bear.

A vote of thanks to the chairman, proposed by Mr. MARTINEAU, and seconded by Mr. ALAN WHITEHEAD, B.A., was carried by acclamation, and suitably acknowledged, and the proceedings were then brought to a close.

LEICESTER: WELCOME TO THE REV. J. MODEN.

A meeting of the members of the Free Christian Church was held on Tuesday evening to bid farewell to the Rev. J. C. Lunn, and to welcome the Rev. J. Moden. Tea was provided in the Waterloo-hall. The meeting was held in the chapel. Mr. H. Riley occupied the chair. Among those present were the Revs. J. C. Lunn, J. Moden, J. P. Hopps, and W. Agar (Leicester), R. A. Armstrong (Nottingham), C. H. Wellbeloved (Mansfield), E. P. Hall (Loughborough), and Dr. Laird Collier (Birmingham); Messrs. T. F. Johnson, E. Clephan, E. F. Cooper, T. Pratt, T. Roberts, J. Banbury, J. Cooper, J. Benton, and H. Dale.

The CHAIRMAN cordially welcomed their friends from a distance, and was glad to see members of the Great Meeting congregation who had come to show their sympathy with them as a Church. The purpose for which the meeting was called was twofold. By a conjunction of circumstances, which did not often occur in the history of a Church, they had met to take formal leave of their late minister, as such, and to welcome his successor as their minister for the future. One part of their duty, however, was mitigated by the fact that though they bid Mr. Lunn farewell, as their minister, they hoped to be favoured with the presence of himself and Mrs. Lunn for a long time to come and to have his counsel, and in some measure his guidance in conducting the affairs of the Church. Making a retrospective reference to the history of the church, the Chairman said that it was formed in 1866, so that they were now in their sixteenth year. He hoped that its present age was very young as compared with what it would attain, and that the usefulness it had hitherto achieved was small in comparison with what it would be in utility. Their first minister was the Rev. W. Mitchell, who was succeeded by the Rev. A. Macdonald, who after seven years' ministry gave way to the Rev. J. J. Wright. Although those gentlemen had left them, it was very satisfactory to say that there never had been a single misunderstanding between them and the congregation, and they were at present the firmest friends. With regard to Mr. Wright's successor, Mr. Lunn, he need scarcely speak of his merits, or of what he had done for the church. Under his ministry the church had been transformed, not only as far as external experiences were concerned, but the tone of the people was changed, a better spirit had been introduced, a true religious life had been cultivated. Having spoken of the principles under which their church was conducted, the speaker said that with regard to the future he had great hopes from the introduction of Mr. Moden as the minister. He trusted that that gentleman would carry on the work successfully which had been inaugurated by his predecessor, and that the future of the church would be more successful and worthier than the past had been. He then read letters from Dr. Crosskey, the Rev. V. D. Davis, the Rev. J. Wood, and Mr. E. Roberts, the treasurer, who regretted being unable to be present.

Mr. PRATT said he could heartily endorse the whole of the remarks of the Chairman in the graceful tribute he had paid to Mr. Lunn. When they knew something of the real characteristics of an individual they were able to form an approximate estimate of the nature of the work which he would likely attempt, if not actually achieve. It was apparent from the first that in Mr. Lunn they had a gentleman who possessed deep religious convictions, one of high personal character, sound judgment, culture, and experience. It was, therefore, natural to expect he would earnestly and vigorously attempt to make his religious convictions vital in the church in which he was to minister. They knew how heartily, generously, and efficiently that work had been done. They remembered the pecuniary circumstances of the congregation when their late minister entered upon his duties in that place. Most of them knew that the church was almost upon the verge of dissolution at that time. They were well acquainted with the help he had given of a pecuniary kind as well as of an intellectual and a spiritual character. In fact he had shown his interest in the church in every possible way. His aim was to build up a congregation of truly religious, worshipping men and women. They could assure him of their appreciation of his work, and they thanked him most sincerely for all his services. They had also to thank most cordially Mrs. Lunn for her readings of original poetry and for her lectures on art in the week evening classes; and, indeed, for great sympathy and real interest in the life of the church. They were exceedingly sorry they had now to say to them an affectionate farewell.

Mr. T. ROBERTS wished to say that he fully agreed with what Mr. Pratt had said of their late minister. He would bear his testimony to the fact, that the longer they had known Mr. Lunn they had liked him the better. He desired to thank him for the good he had done to the Church.

Mr. BANBURY said he felt that he ought not to let that opportunity pass without a few words. Mr. Lunn had been to them a friend, for he came to their assistance when they needed help. He had made great personal sacrifices for their good. The work he had done they should think about in years to come. They should think about him when they read those words on that wall, for he taught them to "worship the Lord in the beauty of holiness." Mr. Lunn would be remembered by them through the lessons he taught in the week evening classes, by the thorough manner in which he lectured upon pure mathematics, poetry, and English composition, and upon other subjects most interesting and instructive. Their late minister's great desire was to raise the moral tone of that Church. He referred to these things because they had made lasting impressions on his mind. In return for what had been received, silver and gold he had none to give, but such as he had he freely offered, and that was the deepest feeling of gratitude which he possessed, and a genuine wish for his future welfare. He would pray that "length of days might be in his right hand, and in his left riches and honour."

Mr. J. COOPER, the Superintendent of the Sunday-school, presented Mr. Lunn, in his own name and in the name of the teachers, a finely executed photograph of eighteen teachers. He hoped that picture would call to mind those who had worked together in such a genuine spirit, and tell for many a day to come of a friendship which steadily grew as the years passed on.

The CHAIRMAN, on behalf of the congregation, gave Mrs. Lunn a portrait of her husband.

The Rev. C. H. WELLBELOVED, as a minister of the North Midland District, spoke of Mr. Lunn's retirement from a congregation of their Association.

Mr. LUNN thanked his friends for their kind words, and for the presentations to Mrs. Lunn and himself. He said Mr. Moden was entering into a very different sphere of life and labour to that which he had entered into. Many changes, as had been said, had taken place since he became their minister. Then he told them that he did not mean to enter into any political arena, or to turn the pulpit into a rostrum, though he believed as much as any of them in politics, and was as anxious as any person in Leicester for the growth of literature, philosophy, and

science. He considered, however, that the chapel was for the worship of God and for religious teaching only. There was a school-room now, where lectures might be given on week evenings, on science, philosophy and art; and lessons on all kinds of kindred subjects. Much had been done lately in this place for improvement and progress. It was true that the chapel had not a great deal of church architecture, though it had enough to show that it was now a Church. It was at present all sufficient for every theological and religious purpose, everything which an earnest congregation needed, that came to worship in truth and spirit, and to seek spiritual life. To a large general committee there had been added three honorary members, who were subscribers, but who were members of another congregation. There was also a General Purposes Committee and a committee of ladies. A series of rules for all practical purposes was passed, and now the old Trust-deed, which was as difficult to understand as the Athanasian Creed, was allowed to rest in peace. That church was still a necessity of the town. The time is not past for the advocacy of their theological theories. Multitudes still required to be told of the love and mercy of God—that Jesus became a Saviour through his own inherent truthfulness and holiness—and that all the children of men were heirs of everlasting blessedness. Many who declared that they were free born were still under the influence of Ecclesiastical decrees. And, if the leading ministers in all the churches had taken a departure from the popular creeds, as they were reported to have done, they were slow to make the revelation to their congregations. They were silent about the Trinity, Total Depravity, Vicarious Atonement, and Everlasting Punishment. They of that Church were to be true to their convictions if they were to be the worthy followers of men whom they delighted to honour. The Rev. Charles Berry and the Rev. Robert Hall were not silent in their day and generation. Of course moral, religious, and spiritual subjects would claim and have the greatest attention; the morality which is righteousness, the religion which is of love and mercy, and the spirituality which is direct communion with the highest and holiest One. Their churches need enthusiasm. And if their young people were well directed, this would come. There was a quiet, unassuming work too, of which few people heard, that told for the Christian life. Cottage services had been a blessing to many. They had led to family praise and prayer and had been a means to increase their congregations. They need not expect great and immediate popularity; but, that want of popularity did not come of their theology or their religion, but of the crass ignorance of the people and of their love of excitement. Scripture Lessons, Hymns, Anthems, and Sermons, Dedication and Communion services, had a grand work to do for the world, but the intense life of a Christian Church came from its worship. As prayer was the greatest privilege it was the divinest influence. Through it churches grew into the perfectness which was of God.

Mr. J. W. BURTON gave to the Rev. J. Moden a hearty welcome as minister, pastor, and leader of that church. More, however, than a warm welcome would be needed. Co-operation would be required in the work which would have to be done in that place, as it would be of a multifarious character. He ventured to say that help would be forthcoming when there was a demand for it. No doubt the various duties of the church would be congenial to the nature of their new minister. They were aware that the services every Sunday and the preparation for them would entail a large amount of time; but they trusted that he would also give them his counsel and help in the other undertakings which they carried on as a congregation. They could not pretend to be a people of wealth or leisure, as they were all actively engaged in business, but though their secular callings made incessant demands upon them, they were all willing to give their time and means in furtherance of the good cause of their Free Christian Church. He trusted that the minister would never have any cause to complain of their lack of interest. He was sure there would be no want of help on their part to show the people of Leicester that Unitarian Christianity had as much religious

vitality as so-called Orthodoxy, and was as divine a faith as the faith of any church in Christendom. If they should be found wanting in any duty, they looked to their minister to direct them, and if they were deficient in zeal they trusted he would stimulate them. It was in the spirit of trust, and with hearts full of confidence in the future, that they gave their sincerest welcome.

Mr. CHATTAWAY and Mr. H. DALE having spoken to the same effect, the Rev. R. A. ARMSTRONG also addressed the meeting, making special reference to the work of the Rev. J. P. Hopps in the Temperance Hall during the past season, and welcoming Mr. Moden on the part of the ministers of the North Midland District. The Rev. J. MODEN replied, expressing his desire to merit the good opinion which seemed now to be entertained respecting him, and his intention to follow as far as he could in the footsteps of his predecessor.

Mr. T. F. JOHNSON next spoke, paying a tribute to the energy and the success attained by Mr. Lunn in connection with the church, and expressing the belief that there was now a good future for the congregation.

Mr. E. CLEPHAN, as one of those who were present at the "christening" of the church sixteen years ago, had much pleasure in taking part in its "confirmation." He spoke of the circumstances which led to the establishment of the church, and traced its history up to the present time. He was one of those who had a hand in its foundation, being at the time thoroughly convinced that it was necessary in the town. He congratulated them on the work they had hitherto accomplished, and wished them God-speed for the future.

Dr. COLLIER, the Rev. J. P. HOPPS, Mr. E. F. COOPER, and other speakers followed. The choir sang an anthem and some hymns very effectively during the evening, and after a cordial vote of thanks to the chairman, the meeting was closed in the usual manner.

BRISTOL.—On Thursday evening, May 18, the annual soirée of the united congregations of Lewin's-mead and Oakfield-road Chapels took place at the Lesser Colston-hall, when upwards of four hundred of the members of the congregations and their friends were present. From six o'clock till half-past seven tea was served and a promenade concert was given by Mr. R. T. Ward's band, who played an attractive selection of music. The platform was decorated with plants, and in front was a series of coloured engravings issued by the Arundel Society, and kindly lent by Mrs. Thomas Thomas. On the walls and upon tables round the room were varied collections of photographs and engravings lent by Mr. C. J. Thomas, Mr. Herbert Thomas, Mr. Arthur Jones, Mr. Leipner, the Rev. A. N. Blatchford, and others. Messrs. Husbands, the well-known opticians of St. Augustine's-parade, sent a large collection of scientific instruments, including a dozen microscopes, kaleidoscope, with specimens, two galvanic batteries, which provoked much amusement; an interesting scientific toy, the "harmonograph," for tracing curves; specimens of Australian ferns, &c. The Rev. T. Hincks, late of Leeds, lent for exhibition the last autograph letter that Dr. Priestley wrote before leaving England, alluding in a Christian spirit to the reasons for his departure. Mr. Robert Bruce kindly contributed a set of sketches in oils and water-colours by his father, the late Mr. Robert Bruce, of Frenchay and Clifton; Mr. William Butcher, collection of Indian curiosities; Mr. G. W. Champion, portfolio of water-colour drawings; Mr. Harris, microscopes, with other objects of interest. Amongst those present were the Revs. A. N. Blatchford, B.A., W. Hargrave, M.A., J. Collins Odgers, B.A., T. Hincks, Messrs. Charles Thomas, Leipner, Harry E. Thomas, W. Butcher, Desprez, &c. After tea there was a concert given by the joint choirs, conducted by Mr. J. Y. Pearce, and at intervals short speeches were made by the Revs. A. N. Blatchford, W. Hargrave, and Collins Odgers.

LONDON DOMESTIC MISSION.—The Treasurer of the London Domestic Mission heartily thanks the ministers and committees of the following chapels for again holding the annual collection for the society; with this welcome result:—Brixton, £32 2s.; Croydon, £10 6s. 4d.; Hackney, £9 4s. 7d.; Hampstead, £24 18s. 8d.; Kentish Town, £9 0s. 1d.; Little Portland-street, £18 15s.; total, £104 6s. 8d.

The Liberal Pulpit.

THE MISSION OF UNITARIANISM.

BY THE REV. R. HEBER NEWTON.

[The following remarkable sermon was preached by the Episcopalian minister of Anthon Church, New York, a Sunday or two after the death of his friend the Rev. Dr. Bellows. We print it with a few immaterial omissions.]

"The hour cometh and now is when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers. God is spirit; and they that worship him must worship in spirit and truth."—JOHN IV. 23, 24.

Dean Stanley once gave this direction for the study of systems of belief: "Look at Augustinianism as it arose in the mind of Augustine, at Lutheranism as it was conceived by Luther, at Wesleyanism as it was set forth by Wesley. It will cease to be a phantom, it will speak to us as a man. If it is an enemy, we shall slay it more easily; if a friend, we shall embrace it more warmly."

This counsel holds a principle capable of an even wider application than that made by the noble student, himself so signal an illustration of its wisdom. Systems of belief are best studied, indeed, in the lives of their founders; they are well studied, however, in the lives of leaders other than the original founders. They are rightly studied only under the light of the strong personalities who have lived in them and made them vital; only when they cease to be "isms," the abstractions which the scholar defends or attacks in the library, and become the inspiring faiths of lofty and holy lives.

When a leader falls from the ranks of any branch of the Christian Church we seem summoned to study the convictions on which that great man fed his soul, for which he spent his intensest energies. Death hushes strife. Over the grave prejudices vanish. In a holy life men feel instinctively the welling up of the one Spring and Fount of all Goodness. The admiration for the man prompts to a juster admeasurement of the phase of religion he embodied. Providence thus places us in the attitude where best the Spirit of Truth may teach us what vital words, proceeding out of the mouth of God, on which men may live, were voiced in the "ism," which for the moment melts into the man confessed to be a Son of God.

A year ago we studied thus together, over the grave of Dr. Chapin, "The Mission of Universalism." To-day, in concluding my simple tribute to Dr. Bellows, I ask you to consider "The Mission of Unitarianism in American Christianity."

Dr. Bellows was perhaps the most conspicuous figure in this denomination, the man who, from a rare combination of gifts and circumstances, became its best known representative, its acknowledged mouth-piece of singular eloquence, its organising head of commanding power, its inspiring heart, pulsing through every member of this not too-well-compacted body the tides of his restless energy, of his exhaustless enthusiasm. In so far as such a sturdy band of independents could admit of a bishop, he was a true Episcopopus, with a more substantial sway than many learned dignitaries on whom all the grace of Apostolic Succession has not succeeded in bestowing a real rulership. Too large a man to be shut up in any "ism," he was yet with intelligent conviction and profound earnestness Unitarian; consecrating the finest of his fine powers and the utmost of his tireless zeal to the advancement of Unitarian beliefs.

It is no mere idle study of the dilettante in religion, no curious conning of a fine specimen of a well-marked species of theology, to which I invite you to-day, but the earnest study of men who want to have an intelligent comprehension of the significance of the various phases of our "Common Christianity," to use again a word of Stanley, to the end that they may not miss the leadings of the Infinite Spirit of Truth, who is guiding the world, surely though slowly, into the religion of the future, seen by the far-mirroring eyes of the Christ; wherein men are to worship God, neither on this mountain nor yet at Jerusalem, but, since he is spirit, in spirit and truth. To win unto this large light rising beyond, we need to rid ourselves of superstitions, of prejudices, of fears, and learn humbly at the feet of all strong minds devoted to truth, of all strong souls devoted to goodness.

Unitarianism is no very new ism in Christendom.

It has existed in separate congregations in England ever since the Reformation. It is to be found as opinions among the various churches of England during this same period, at times bidding fair to develop into large proportions, and seriously alarming all orthodox authorities. At the Reformation, its ideas and principles were far more widely spread than is generally imagined, and, but for what we call chance, would have assumed very influential proportions in the new life of Europe. It did actually take control of a considerable section of Eastern Europe, where it has continued the dominant form of faith to this day. It is traceable up through the Middle Ages, in the persons of great schoolmen, and reappears in early Christianity under various forms. Arianism, the view of the person of the Christ which promised at one time to become the orthodox doctrine of the Catholic Church, was a phase of Unitarianism. The whole period prior to the Council of Nice may be regarded as the Unitarian epoch of Christianity, during which the predominant opinion, however highly it exalted the Christ, stopped short of the ascription of proper deity to him. The whole Jewish section of the early Church was uncompromisingly Unitarian on this article of faith. And the general principles which underlie this special doctrine of Unitarianism, as all its other beliefs, are indubitably found, at least germinally, in no less an authority than Paul of Tarsus.

That religion can safely disengage itself when needful from the swaddling-clothes of institutions, and freely fashion for itself a new body of dogmas; that it is essentially spiritual; that it must be rational as well as reverent, must root in philosophy and science in order that it may burgeon and blossom into true worship—the epistles of the great heresiarch, to whom we chiefly owe it that Christianity is a successful schism from Judaism, labour to establish according to the knowledge of his age and in the vocabulary of his race.

But from this vast area let us draw back within the more compassable field of our own American Unitarianism; in understanding which, we shall interpret the various historic phases of this "ism" at least well enough to be just and charitable toward it.

If we could carry ourselves back to New England in the opening of the present century, we should find ourselves in a theologic climate which would seem ages removed from our era, a lingering relic of the glacial period of religion.

The flamboyant metaphysics of decadent Greece had wrought the framework of Christian theology, into which the superstition and savagery of senile Rome had breathed its spirit. The ignorance of the Dark Ages, finding no healthy external knowledge on which to feed, had turned inward upon this metaphysic, and Mediæval Scholasticism had spun the folds of a system as strong as subtle, in which reason and conscience lay hopelessly meshed. The Reformation did not effectually burst the gossamer-iron of this theology, and its intense spiritual experience recast itself in the molds of this tyrannous system. Puritanism worked over again, under the stress of a morbidly developed conscience, this essentially heathenish philosophy; and the result was the theology which landed from the "Mayflower" to seed down a new world.

We have no difficulty in rehabilitating the already obsolete theology which throned itself upon the brain of the Western world, New England. It exists as a curious fossil in our theological museums—the venerable Westminster Confession; secure against any unnecessary disturbance at the hands of its clerical custodians, and against any impatient demands for its inspection from the populace. But, in the opening of our century, this ghostly document was a living power, a grim shape of terror and oppression, which preached from the pulpit, wrote the hymns, presided at the prayer-meeting, led the family worship, frowned above the secular shelves of the library, haunted all life. Let me recall to you this remarkable system into which our nineteenth century was expected to pour its fresh, free thought contentedly.

At the basis of this system was posited a theory of the Bible still familiar to us.

"The light of nature" is "not sufficient to give that knowledge of God and of his will which is necessary unto salvation. Therefore, it pleased the Lord to reveal himself, . . . and to commit the same wholly unto writing. These former ways of God's revealing his will unto his people" are "now ceased." This book "immediately inspired by God, and by his singular care and providence kept pure in all ages," constitutes therefore a wholly unique

and miraculous work, of which God himself is "the author." All that man needs to know is contained therein. "The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture." It is a complete encyclopedia of needful knowledge, never to be revised or re-edited, "unto which nothing at any time is to be added, whether by new revelations of the spirit or traditions of men." It is "the supreme judge by which all controversies of religion are to be determined."

Out of this miraculous book was drawn, as the first article of belief, the doctrine of the Trinity; which, as stated, was to the average mind, whatever refinements of interpretation the clergy might put upon it, practical tritheism, or in other words, polytheism, heathenism.

Of this God, or of these gods, was affirmed the "Eternal Decrees."

"God from eternity hath ordained and decreed whatever comes to pass; and, in this foreordination, for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained unto everlasting death. . . . These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed. . . . Not only the individual elect are singled out for salvation, but individuals by the same choice are singled out for damnation." This system elaborated a fitting complement of anthropology for such a theology. The Hebrew stories of the Creation and the Garden of Eden were of course read not as legends or myths, but as literal prose histories, and yielded the following science. About six thousand years ago, a pair of human beings were made in perfect development, and placed in a garden, where they at once proceeded to disobey the only command God laid upon them, and thus sin entered the race at the fountain-head, corrupting and destroying the divine work.

"The sin of our first parents was permitted by God, he having purposed to order it to his own glory. By this sin they became dead in sin and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed and the same death in sin and corrupted nature conveyed to all their posterity, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to evil." Thus, the race was "bound over to the wrath of God and the curse of the law."

To remedy this state of things, the Second Person of the Trinity bodied himself in flesh, and came upon earth to make expiation for the sin of man, who "fully satisfied the justice of the Father and purchased salvation for the elect." This salvation was only for the elect.

"Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." For the rest of mankind, however good, there is therefore no possibility of salvation. "Although they may be called by the ministry of the word, and may have some common operations of the spirit, yet they cannot be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the law of the religion they profess. . . . Nay, God doth even blind and harden wicked and ungodly men for their former sins, and withholdeth from them his grace, whereby they might have been enlightened in their understanding and wrought upon in their hearts."

Rightly, doubtless, since "there is no sin so small, but that it deserves damnation."

A judgment-day winds up this administration of the government of earth, whereof it is affirmed:—

"The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who shall be cast into everlasting torments, and be punished with everlasting destruction from the presence of the Lord."

This is the Westminster Confession Gospel, in merely reading which here-to-day one feels guilty of blasphemy. This monstrous system of "logic linked and strong" had run utterly to seed in such extremes as Hopkinsonianism, familiar to all readers of Mrs. Stowe's charming tales of New England life, wherein the test of a condition of salvation was the being willing to be damned.

This system sat like an incubus upon New Eng-

land; a tyrannous authority, palsying the reason in its search for truth; a ghastly horror, chilling the sweet sympathies of the heart; its poison touch opiating conscience and drawing a cataract over the imagination. What need for reason to study nature and history, when every discovery was anticipated by a book in everybody's hands? What possibility for reason to find out anything new, when every discovery was to be squared with the views promulgated centuries ago in Israel? What breath could the imagination draw in a world over which a pall of such horror was spread, when to laugh seemed to suspect this "Dread of Isaac," and to do aught beyond saving souls was a mockery of the woe of his wretched victims prisoned beneath their feet? What vision could conscience have of an Infinite and Eternal Goodness on the throne of being, into whose hands it could trust the problems of destiny it could not solve?

Had this young nation entered its marvellous career under the sway of such a religion, it would ere this have thrown off religion altogether. In the revolutionary change which this century has introduced in the human outlook, Christianity, if identified with Calvinism, would have received from our people its *déchéance*.

A death of faith or a new growth of faith was inevitable.

There are creative epochs in the history of every people, epochs which sorely puzzle the materialistic philosopher. The opening of our century was one of these periods in our land. A yeasty life was stirring everywhere beneath the crust of traditionalism, in fermenting questionings and struggling aspirations. Bit by bit, every portion of the traditional system was honey-combed with the efforts of thought to get up to the light; the whole sodden body of belief was aerated, sweetness stole through the sour lump, and the dough turned to bread on which man's soul could feed and live.

This new life within the old churches was found to be everywhere questioning the same salient features of the received system, though with different emphasis on its various enormities. It was found to be working along certain common lines of thought and towards certain common ideals of reconstruction, though in all degrees of departure from the conventional opinions. A unity was perceived under the independent attacks being made upon the old system, as of some commanding idea marshalling the forces in the field. This recognition drew the attacking forces together in new fellowships and associations. Certain great phrases and words came to the front as leaders of the movement. One word, above all, betokened the inspiring force of the day, —Unity.

God is one. Therefore, unity links all life together. Nature reveals the same power with the Bible. Reason is divine as well as conscience. All races are of one blood. One true light lighteth every man that cometh into the world. One family bond constitutes all mankind brothers, children of one Father. One system of law governs all and adjusts destiny impartially unto all. Through all and in all, "one increasing purpose runs" toward its own completion. Rightly did this new movement, bodying the conceptions grouping on this faith of Unity, receive the name of Unitarianism.

The controversy between Dr. Channing and Dr. Worcester precipitated the inevitable separation of the new thought from the old; and Unitarianism became no longer a school of opinion, but a sect, a denomination, ranking in its discipleship the best life of New England, and thus influencing powerfully the nation. Its true work is not to be studied, however, in its denominational Year Book, or gauged by its statistical results. As a denomination, it could hope to win only the cultivated and strenuous minds, and indeed has made little effort to lay hold of the great masses of the people.

Its mission is to be sought in the insistent push of the thought it has quickened and the principles it has sown through the larger bodies of Orthodox Christianity.

(1) The first phase of this work has been that already indicated, the negative task of the solvent. The old theology began to disintegrate under the criticism called forth by the controversies attending the growth of this new "ism," and it has continued happily crumbling away ever since. New England rang with discussions of dogmas hitherto held unquestionable. All that the traditional system needed to disprove it was honest and fearless inquiry into its real basis. And this inquiry was forced upon the churches in very self-defence. Orthodoxy has never been the old tyranny since this controversy fairly opened. The existence over

against the orthodox churches of a body of men loyal to the Christian name and traditions, yet freely examining every ancient dogma and institution in the light of the latest knowledge, holding no most venerable sanctity safe from inquiry, has perpetuated the agitation which it was hoped the schism would close. Israel camped over against Judah has established a chronic civil war along the whole line of the sacred soil, no most isolated spot of which was secure against the inroads of these northern free thinkers, who impiously claimed the very name of the elect people.

Three-quarters of a century of that constant agitation has changed the whole defensive line of Orthodoxy. Let any one who doubts this read, for example, the curious books of Rev. Newman Smythe, and the very fine distinction drawn between orthodoxy, which of course is altogether lovely and orthodoxism, which is a very naughty and dangerous thing, to be carefully shunned by all sound people. Orthodoxy has evidently experienced religion, and has had a change of heart.

Of course, I do not for a moment mean to credit Unitarianism with the sole credit of this blessed change. The change is wrought under climatic conditions of which Unitarianism itself is but a sign. The whole trend of thought during our century has been working disintegratingly upon the traditional theology. A mighty glacier, from the dark regions of eternal winter, drifting slowly down into the free and open seas, finds the tossing waves wear it away, the warm currents of the Gulf Stream thaw out its bases, the caressing air melts its jagged edges, and the all-searching sun eat out its very heart of ice, till it seems ready to topple over and disappear forever. But this must be honestly said, that the naturalising on our soil of the European criticism and science which has chiefly wrought the disintegration of Calvinism has been due to the stalwart body of thinkers who, thrown off from the old churches, have crystallised in the fellowship of Unitarianism.

To say this is to confess an inestimable debt of gratitude due to them from all in the old churches who love liberty and do worship to truth, who rejoice in the freer range of thought and the gentler air in which now they walk.

It was no easy task to brave the tyranny of public opinion, when that *vox populi* was verily *vox dei*; to question traditional beliefs, when to doubt was an evident token of foreordination to eternal woe. It laid these men under the suspicion of those they loved, called upon them to part with associations and friendships held very dear, branded them with ugly names, and clothed them with calumny.

The saintly Channing could find no pulpit open to him in this city. The devout Bellows was called, in this same city, "infidel." How hard this trial was to these brave souls we see in a touching glimpse of his inner experiences in those early days, given us in a letter of Dr. Bellows, where he sighs over the loneliness and isolation in which he found himself here.

All honour to these pioneers of free thought in our American Christianity!

When a tidal wave dashes against the rockbound coast of an isolated island and plows out a harbour, into which the navies of the earth may enter, bringing all the treasures of a world-wide life, we do not credit it with the might which works this beneficent change, but rather the deep throb of the ocean's vasty mass. Yet none the less do we owe all thanks to the drops which freely joined to form the forefront of this general movement, and rose into the superbly cresting billow that hurled itself against the sharp crags and steely walls of stone, spending itself to open a land to larger light and life.

(2) The second phase of the Mission of Unitarianism, as I read its story, is a positive essay of reconstruction. Its influence, I know, is usually regarded by the orthodox as purely negative. Men who are ready to concede that it has had a useful work to perform as a solvent of the old crystallisations cannot see that it has made any efforts toward a new, and higher crystallisation of thought. Its negations, they say, were needful and serviceable, however exaggerated; but its affirmations, if indeed it has any clearly formulated, are either a return to the sub-Christian truths, the great intuitions common to humanity, or a departure into anti-Christian doctrines.

Unitarianism has not ended in mere negations. If that were so, whence the positive and beautiful life it has fed? Did the saintly Channing feed his soul on any mere anti-trinitarianism? Did the strong-souled Bellows suck the juices of his rich spiritual being from the negation of the five

points of Calvinism? Where such men grow, there must be roots into some very positive spiritual truths. Nor would it be a light yield to the cause of positive Christianity, if this movement had only thrown our religion back into its deepest roots,—the basic intuitions and instincts of mankind; and struck down these tap-roots into the alone true soil of any enduring and noble religion,—reason. Religion which runs out into excessive doctrinal foliage will surely exhaust itself, and sink into decay and death. The only remedy is the pruning-knife. It may even need to be cut down to its very roots. And this cutting down, which seems so destructive, is the most positive of reconstructive efforts. You do not charge the gardener with being merely a destructive, when he thus deals with a tree. No more should you charge the spiritual husbandman who thus forces theology back to a new sprouting. This is the positiveness of germinal force, holding the promise and potency of whole harvests of new fruit.

There are no negations so sweeping and dangerous as the affirmations of superstition. The most powerful plea against all faith is made by a church which imposes an elaborate system of oracular dogmas, which ring hollow to the knock of rational inquiry. Catholic Europe to day is illustrating the value of such positive doctrines. The only true positiveness in doctrine is reasonableness. Carry down the roots of faith below all secondary soils, external authorities of councils or of books, into "the constitution and nature of things," and you have struck hold in a soil sure to feed the future with beneficent and beautiful beliefs.

But indeed this is by no means all the contribution of Unitarianism toward a positive Christianity higher and purer than the effete theology which it has sought to supersede. It has not been content with going back of it to the few simple human verities of religion on which Christianity grows. It has endeavoured, with more or less success, to force forward a new sprouting of doctrine from the old trunk and branches. It has sought, with what results I do not now inquire, to educe from the traditional formulas fresh and living conceptions, new and higher forms of the substance of all beliefs. Read "Orthodoxy, its Truths and Errors," by the venerable James Freeman Clarke, and you will see with what earnestness the effort is made, not merely to point out the crudities and follies of the old beliefs, but to find out the soul of truth in things erroneous, and to clothe it with a new and more reasonable form. He lays bare unsparringly the unreason of the traditional dogmas one by one; but then, with rare wisdom and reverence, he seeks out the reasonable idea latent somewhere in every great belief that has inspired men, and thus extricates a spiritual body for the resurrected Christianity. Again, I say, we need not concern ourselves now with the success of his difficult and delicate endeavour, but only with the aim. And this shows Unitarianism seeking to throw away only the husk, in order to preserve the grain, striving after a new and higher expression of the old formulas. The Bible is denied as a miraculous book, infallible, oracular; but it is affirmed as the supreme and sacred book of religion, which is to feed the children of the future as of the past, and voice the worship of the coming generations as it has done that of the generations behind us. The Trinity is denied as the heathen tritheism which it practically becomes in the old dogmas; but it is affirmed as the expression of the manifoldness in unity of the Divine Being, as the natural symbol of that three-fold revelation of the One God which seems to sum up all possible modes of his self-manifestation, nature, history, and the individual soul. Dr. Rufus Ellis uses the Gloria in his service. Dr. Osgood told me that he did not change his conception of the Trinity in leaving Unitarianism and coming among us.

So with every other special doctrine. Reason dispossesses the pretensions of superstition, but re-enthrones the realities of religion; and every thought, royal by right divine, finds its domain still secure.

Concerning the heart of the Christian faith, as held in Orthodoxy, Unitarianism is not the mere negation it appears, but is an effort at a truer affirmation. Certainly, Unitarianism does deny the traditional conception of the person of the Christ outright. It grants to him no proper and absolute Deity.

But even here be it noted that Unitarianism differs very widely within itself from what used to be called Socinianism up to Arianism. Some, most,

hold Jesus to have been a pure and proper man, though the highest and best of men. Some hold, or did hold, him to have been a pre-existent being, angel or archangel, as apparently did Channing. This latter view shades up into the ancient Arianism, between which and Orthodoxy there is the difference of metaphysic, into which I counsel you never lightly to stray; for there lies no end to the mind

"In wandering mazes lost."

But under no form is Unitarianism unable with honesty to use the Scripture language concerning Christ. How indistinguishably high it can come to Orthodoxy in reverence for the Christ you may see, if you will, in that rich book of Dr. Sears, "The Heart of the Gospel," or that fascinating story of Dr. Clarke, "Thomas Didymus."

In so far as Unitarianism rises above criticism into philosophy, and becomes not merely a science of religion, but a religion, it reaffirms the faith in the incarnation, finds a higher form for this ancient and basic belief of Christendom, and worships the divine immanence in man, of which Jesus is the supreme symbol.

This little tract in my hand, setting forth the beliefs of Unitarians, or better still the volume of sermons entitled "Affirmations of Unitarianism," suffice to satisfy any one that, whatever he thinks of these results, this movement has tended toward a new and higher constructive utterance. It is not the spirit which denieth, as Mephistopheles defined himself. It, too, in its way, is "the everlasting yea" of Carlyle.

Herein, also, is its mission, to induce and further the reconstruction of Christian belief to the end that a firmer and more positive "yea" may voice to the poor human soul the certainty of its hopes, the fidelity of its faiths. Such a reconstruction of the old beliefs into reasonable forms, consonant with our highest knowledge and conservative of the power which lay in the old old story is the crying need of our age, heart-sick with uncertainties, weary of doubts, hungering as man ever must hunger for some *bona fide* faiths on which he can meet the duties of life, resist its temptations, endure its trials with serene and patient confidence. The churches fear to essay this perilous task. They see the good land beyond the river, but

"Linger shivering on the brink,
And fear to launch away."

All thanks to that body of brave men who, whether they be on the further shore or only in the river on their rafts, dare the attempt, rebuking thus our cowardice and pointing out the way.

(3) Thus, we reach that phase of the Mission of Unitarianism which the gifted Starr King presented as pre-eminently its characteristic, in his famous sermon in the Pitts-street Chapel Course.

This course of sermons was arranged to give a representative of each of the chief denominations a hearing on behalf of his Church. Starr King chose as the theme of his discourse "Spiritual Christianity," "which is independent of institutions and systems, which is the substance and soul in all creeds and organisations, which declares itself not through councils and catechisms, but through worship and life, and by which, as a common vitality through diverse fractions, the Church out of many members is made one body."

There is such a common Christianity in every sect of Christendom. That common life breathes from our hymn-books, exhales from such a thesaurus of prayers as our Prayer Book, is written in the biographies of the saints, shines luminously from the daily lives of hosts of men and women who, differing in creed and ritual and discipline, show one spirit, even the spirit which was in Christ Jesus. No sect has a monopoly of it. All sects live it forth.

But, in most sects, it is sorely encumbered with the means devised to promote its growth; it struggles against a heavy, superincumbent mass of dogmas and institutions. Time and attention are drawn away from the culture of the spirit to the care of the body in which it is housed. Secondary and subordinate elements in religion usurp the place of the one alone essential. Differences generated over these lower interests sunder sects in strife, and the very sense of unity is lost.

Truly, it is a noble claim for any church that its mission is to call the various sects on to that which they all concede to be the substance of their varying forms, and to reunite them in a religion of the spirit.

Unitarianism may not live up to this high ideal. It may drop into a new spirit of sectism, and become a dogma of undogmaticalness, an institution

of institutionlessness, and anti-Trinitarianism as unspiritual as Trinitarianism often is. But upon the whole, allowing for human weakness and the peculiar strain of such an ideal, it has been true to its mission. Professor Swing regards it as succeeding where Quakerism has failed, because of its impoverished mental life and its maimed social life. Certainly, its typical representative in our land, Channing, was a splendid specimen of spiritual Christianity, its symbol in a life.

Is not the clue here to that posture of Unitarianism which most troubles good Christian people in the Orthodox Churches? Its negations concerning the Christ may grieve and hurt us at times, we may feel that its attempts to account for him are as unsatisfactory as the elaborate metaphysic with which the humanity is sublimated away into pure deity; but is not the essence of faith in the Christ, after all, somewhat back of and beyond all this strife of tongues about the mystery of his unique personality, in a loyal following of his life as the true ideal of character? Ab, my brothers! that is a faith in Jesus as much harder than the lofty formulas of the Nicene Creed as a life is harder than a philosophy. This, and not any negations of Orthodox Christology, is the essence of the Unitarian gospel of the Christ. Think about him as you can, it says, but believe in him as the "Master of Life," and follow him. Win as correct a theory of the Christ as possible, but win the Christly life.

And so we have the phenomenon, so puzzling to the mere dogmatist, of men without any belief about him which would pass muster in an Orthodox church showing his presence in them, of men of all shades of opinion concerning him alike breathing forth in spirit.

No sane man doubts that the future is to have a religion. Few wise men care to speculate as to the precise form of that religion of the future. "It doth not yet appear what we shall be." But the law of Evolution would seem to show beyond a doubt that the incoming future will prove a development of the outgoing past, a nobler and more spiritual phrase of the essential faiths now inspiring progressive civilisation—Christianity. The crowning task of Unitarianism I expect to prove the preservation of the historic continuity of progress in religion. And I count it the highest honour of Dr. Bellows that, above any other one man, it is due to him that this eager body of truth-seekers in the crucial hour of their denomination's history were held loyal to the Christian name in the lines of historic religion, whereby this noble mission in the future shall not be filched from them, nor Christianity's advance-guard be lost to it. Then showed he that rare wisdom of the prophet, "He that believeth shall not make haste."

As though Providence were preparing this body for such a mission it has from that hour, while moving steadily on, none the less experienced a new sense of continuity with the old bodies, a desire for elements it at first seemed to slight; and thus, in a higher sense than it perchance dreams, the Unity in which it believes is fulfilling itself through the inspiration of the Spirit.

NOTTING HILL.—A very handsome piano has been presented to Miss Humphreys by some of the friends of the congregation of The Mall Church, at this place, on the occasion of her retirement from amongst them. The testimonial is in memory of the services Miss Humphreys rendered to the church for many years as honorary harmoniumist and choir leader. The teachers and scholars, past and present, have also made known their attachment to the same lady by presenting her with a box of books,—Carlyle, Lamb, Dickens, "The Gentle Life," &c., fourteen volumes in all.

REV. W. R. SHANKS, Unitarian minister of Kings Lynn, has been elected a Fellow of the Royal Society of Literature.

HOLLOWAY'S PILLS.—The chief wonder of modern times. —This incomparable Medicine increases the appetite, strengthens the stomach, cleanses the liver, corrects biliousness, and prevents flatulency; it purifies the system, invigorates the nerves, and re-instates sound health. The enormous demand for these Pills throughout the globe might cause astonishment were it not known that a single trial convinces the most sceptical that no medicine equals Holloway's Pills in its ability to lessen or remove all complaints incidental to the human race. They are a blessing to the afflicted, and a boon to all. The purification of the blood, removal of all restraints from the secretive organs, and gentle aperient action, are the prolific sources of the extensive curative range of Holloway's Pills.

THE FUNERAL OF EMERSON.

ADDRESS BY JAMES FREEMAN CLARKE, D.D.

This assembly has come together not only to testify its respect for one of the greatest thinkers and writers of our time, but also it is drawn to this place by gratitude for the strength, help, and inspiration which has been given to us through the mediation of this noble soul. It is not for me, it is not for this hour, to say what ought to be said of the genius which has kindled the fires of thought in two continents. The present moments belong to reverential love. We thank God here for the influences which have made us all better. The voice now hushed never spoke but to lift us to a higher plane of generous sentiment. The hand now still never wrote except to take us out of "our dreary routine of sense, worldliness, and sin," into communion with whatever is noblest, purest, highest. By the side of this revered form, we thank God that through all these years we have been made better by his words and his life. He has been a preacher of righteousness to this and other lands. When he left the pulpit, he said, in his farewell sermon, that he did not relinquish his profession,—that he hoped, whatever was his work, to be still a teacher of God's truth. How well has he kept that promise! No one can say, till the day of judgment declares it, how large a part of the genuine faith in the things not seen but eternal has come to us from the depths of his spiritual insight. He was one of God's seers; and he was sent to us at a time like the one of which it is written, "The Word of the Lord was precious in those days; there was no open vision." Men lived by past inspirations, with no faith in the possibility of any new revelation to the soul of the divine will. No doubt they did well to resort to the words of ancient prophets until the day should dawn and the day-star arise in their own hearts. That day dawned anew when the sight of the divine truth kindled a light in the solemn eyes of Channing and created a new power which spoke from the lips of Emerson. Yet the young and hopeful listened with joy to this morning song, they looked gladly to this auroral light. When the little book "Nature" was published, it seemed to some of us a new revelation. Mr. Emerson then said what has been the text of his life, "Let the single man plant himself on his instincts, and the great world will come round to him." He did not reply to his critics. He went on his way. And to-day we see that the world has come round to him. He is the preacher of spiritual truth to our age. We understand through him what Jesus meant when he said, "You must eat my flesh and drink my blood." Our souls have been fed by his life. We have been nourished by his character more than by his words. He has been bread and wine to us—the bread of strength, the wine of joy.

The saying of the liturgy is true and wise, that "in the midst of life we are in death." But it is still more true that "in the midst of death we are in life." Do we ever believe so much in immortality as when we look on such a dear and noble face, now so still, which a few hours ago was radiant with thought and love? "He is not here: he is risen." That power which we knew,—that soaring intelligence, that soul of fire, that ever-advancing spirit,—that cannot have been suddenly annihilated with the decay of these earthly organs. It has left its darkened dust behind. It has outsoared the shadow of our night. God does not trifle with his creatures by bringing to nothing the ripe fruit of the ages by the lesion of a cerebral cell or some bodily tissue. Life does not die, but matter dies off from it. The highest energy we know, the soul of man, the unit in which meet intelligence, imagination, memory, hope, love, purpose, insight,—this agent of immense resource and boundless power,—this has not been subdued by its instrument. When we think of such an one as he, we can only think of life, never of death.

Such was his own faith, as expressed in his paper on Immortality. But he himself was the best argument for immortality. Like the greatest thinkers, he did not rely on logical proof, but on the higher evidence of universal instincts,—the vast streams of belief which flow through human thought like currents in the ocean; those shoreless rivers which for ever roll along their paths in the Atlantic and Pacific, not restrained by banks, but guided by the revolutions of the globe and the attractions of the sun.

Mr. Emerson stated such indications of immortality as these: That all great natures love stability and permanence. "Everything here,"

he says, "is prospective." "The mind delights in immense time." "We are not interested in anything which ends." "All I have seen teaches me to trust the Creator for what I have not seen." "All the ways of virtuous living lead upwards and not downwards."

In his "Threnody" he shows us how the Deep Heart said to him:—

"When the scanty shores are full
With Thought's perilous, whirling pool;
When frail Nature can be more,
Then the spirit strikes the hour;
My servant Death, with solving rite,
Pours finite into infinite."

There are few who remain who remember the beginnings of this long progress. The first time I saw him I went with Margaret Fuller to hear him preach in the church on Hanover-street. Neither of us then knew him. We sat in the gallery, and felt that a new influence, sweet and strong, had come. Then I recall his kindness, after I came to have his acquaintance, and how he gave me to print in a Western magazine four of his early poems, the first ever printed. Next, I think of the group which always collected at his lectures, ever the same persons, those who came to be fed, and never went away hungry. After that were the days of the Transcendental Club, which we called the "Like-minded."—I suppose because no two of us thought alike. One summer afternoon we came to Concord and had one meeting in his parlour. There was George Ripley, admirable talker, most genial of men; and Orestes A. Brownson, full of intelligence, courage, and industry, who soon went over into the Roman Catholic Church; and James Walker, of whom Mr. Emerson once said to me, "I have come to Boston to hear Dr. Walker thunder this evening"; Theodore Parker and many others. Days of enthusiasm and youthful hope, when the world seemed so new and fair, life so precious, when new revelations were close at hand as we thought, and some new Plato or Shakespeare was about to appear. We dwelt in what Halleck calls "the dear charm of life's illusive dream"; and the man who had the largest hope of all, yet joined with the keenest eye to detect every fallacy, was Ralph Waldo Emerson. We looked to him as our master. And now the world calls him its master—in insight, judgment, charm of speech, unflinching courage, endless aspiration. We say of him as Goethe of Schiller:—"Lo, he went onward, ever onward, for all these years,—then, indeed, he had gone far enough for this earth. For care is taken that trees shall not grow up to heaven." His work, like that of the apostle, was accomplished by the quantity of soul that was in him,—not by mere power of intellect, but "by pureness, by knowledge, by long suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the armour of righteousness on the right hand and the left."

Let us then ponder his words:—

"Wilt thou not open thy heart to know
What rainbows teach and sunsets show?
Voice of earth to earth returned,
Prayers of saints that inly burned,
Saying, *What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Hearts' love will meet thee again.*"

House and tenant go to ground,
Lost in God, in Godhead found."

A SONNET ON EMERSON.

BY A. BRONSON ALCOOT.

His harp is silent: shall successors rise,
Touching with venturous hand the trembling string,
Kindle glad raptures, visions of surprise,
And wake to ecstasy each slumbering thing?
Shall life and thought flash new in wondering eyes,
As when the seer transcendent, sweet, and wise,
World-wide his native melodies did sing,
Flushed with fair hopes and ancient memories?
Ah, no! That matchless lyre shall silent lie:
None hath the vanished minstrel's wondrous skill
To touch that instrument with art and will.
With him, winged poesy doth droop and die;
While our dull age, left voiceless, must lament
The bard high heaven had for its service sent.

GLoucester.—On Monday, in connection with the re-opening services held on Sunday, a public meeting was held at the Masonic Hall, when about two hundred sat down. Major W. E. Price, who had only just arrived in England from a visit to

the Canary Islands, presided, and was supported on the platform by Mr. W. P. Price and the resident and visiting ministers, the hall being well filled. During the evening a small choir sang some pieces, and one or two solos, duets, and quartets were also given. In opening the proceedings, the Chairman remarked that the attendances at the service on the previous day had testified to the undoubted interest the Gloucester people had taken in the propagation of the doctrines held by the Free Christian or Unitarian Church. Though they as Unitarians differed widely from many of their Nonconformist brethren on points of doctrine and practice, he thought Nonconformists had some interests that were identical, and he was glad to notice that they had striven together in the cause of religious and political freedom. They as Unitarians gloried in that they carried their individual freedom into their Church, and were not bound to any particular creed, but were allowed freedom in thought and belief. Mr. W. P. Price, who next addressed the meeting, referred to his association with their place of worship, where, he said, he had received his first religious impressions, and within the boundaries of which rested the mortal remains of his father and grandfather. He should never cease to regard it with affection, and it occurred to him as a matter of reproach and rebuke that their chapel, which was the oldest Nonconformist place of worship in the city, had not met with that support which ought to have been accorded to it. He referred to the different controversies that had troubled the Christian Church on points of doctrine, and remarked that, though they had been taunted with wresting the Scriptures to their own views, they had been borne out in the construction they had put upon different texts by the rendering given by the revisers of the New Testament. He paid a high compliment to the scholarly ability with which the chairman of the Revision Committee (the Bishop of this diocese) had conducted his coadjutors through their labours, and thought Unitarians had nothing to fear from the Revised Version, but, on the contrary, had every reason to accept it with gratitude. A religion that knew how to accept every fresh revelation of nature, thereby becoming more and more acquainted with Nature's God, must prosper. They would find that as time went on they would be held in greater respect, and that their views would become more and more acceptable. Mr. G. St. Clair, F.G.S., of Birmingham, then gave an address on "Our Church work as affected by modern biological discoveries." The Rev. W. C. Walters, of Kidderminster, followed with an address on the proceedings of the conference recently held at Liverpool. The Rev. A. N. Blatchford, of Bristol, spoke on "Western work, western history, and western prospects." The Rev. J. C. Hurst, of Cheltenham, spoke on the subject, "Success to the Gloucester Church." The Rev. G. Knight replied, reciprocating the kind expressions used towards the Gloucester Church by Mr. Hurst. Dr. Bond then made a few remarks, based on "Success to our neighbouring churches." The Rev. W. Birks, of Stroud, replied. Mr. J. Ashbee proposed a vote of thanks to the visiting ministers and other speakers, and Alderman Reynolds proposed a vote of thanks to the Chairman. The compliment was acknowledged, and the proceedings were brought to a close by the singing of "God Save the Queen."

PORTSMOUTH.—We regret to learn that the Rev. T. Timmins, minister of the Unitarian Church, High-street, is suffering from nervous debility and depression induced by overwork and anxiety, and has been recommended by his medical adviser to relinquish his ministerial work for the present. Rest for some months and change of scene are considered necessary; and we are sure that it is the sincere wish, not only of the reverend gentleman's congregation, but of the community in which he has actively engaged in good work, that he may soon be restored to his usual health. He will leave Portsmouth in a few weeks for a lengthened and much-needed holiday.—*Hampshire Telegraph*.

MIDLAND CHRISTIAN UNION SUNDAY SCHOOL ASSOCIATION.—The sixth annual meeting of the members of this Association was held on Saturday afternoon last, at the schools attached to the Church of the Messiah, Broad-street, Birmingham, Mr. Councillor H. Payton, President, in the chair. About 180 persons were present, among whom were the other officers of the Association, viz., the Rev. W. Carey Walters and Mr. W. J. Cross (Vice-Presidents), Mr. H. New, jun. (Hon. Sec. and Treasurer), Mr. H. Parker (Auditor), and Mr. J. H. Dance (Visitor); the Rev. Dr. Crosskey, Dr. Laird Collier, Dr. Maginnis, H. Eachus, J. B. Gardner and Thomas Pipe;

Messrs. J. Reynolds (President of the Manchester District Sunday School Association), W. Gill (from the North Midland Sunday School Association), D. Heap, T. G. Lee, E. H. Lee, J. Cross, S. Greenway, G. Austin, T. Marsh, T. W. Ryland, W. J. Tranter, Geo. Titterton, T. H. Russell, J. Stooke, Dean, Edmunds, &c., and several ladies. The annual Report and Treasurer's Account having been printed, were distributed among those present and taken as read. Mr. Dance (Visitor) read his report. On the motion of the Chairman, seconded by Mr. Edmunds (Old Meeting), the reports were adopted. On the motion of the Chairman, seconded by Dr. Crosskey, the thanks of the meeting were given to the retiring officers, and the following were elected for the ensuing year:—President: the Rev. W. Carey Walters. Vice-Presidents: the Rev. Thomas Pipe (the Lye) and Mr. T. G. Lee. Secretary and Treasurer: Mr. H. New, jun. Auditor: Mr. T. F. Derrington. Visitor: Mr. Geo. Titterton. The Chairman and Mr. W. J. Tranter (Church of the Messiah) were appointed delegates to the Sunday School Association annual meeting on June 2. On the proposition of the Chairman, seconded by the Rev. W. Carey Walters, a cordial welcome was given to Messrs. J. Reynolds and W. Gill, and these gentlemen having acknowledged the compliment on behalf of their respective associations, the first part of the meeting terminated. The company were entertained at tea in the lower schoolroom by the kindness of the Church of the Messiah teachers and friends, and after this was over they returned to the upper room. After singing a hymn a paper was read by the Rev. J. B. Gardner on "Why do so many of our Elder Scholars leave us?" The discussion was opened by Mr. Titterton, who was followed by the Revs. W. Carey Walters and Dr. Crosskey; Messrs. W. Gill, J. Reynolds, W. J. Cross, W. J. Tranter, J. H. Dance, the Rev. Dr. Collier, Mr. Hemming, and the Chairman. Mr. Gardner having replied, a vote of thanks to the Church of the Messiah teachers and friends for their hospitality was moved by the Rev. H. Eachus, seconded by the Rev. Peter Dean, and carried, and the meeting concluded.

HINCKLEY.—On Sunday morning, May 14, a memorial service was held in the Great Meeting to inaugurate a tablet to the late Mr. A. Atkins. There was a large congregation, benches being required to supplement the crowded pews. The preacher was the Rev. J. C. Lunn, of Leicester, who had known Mr. Atkins for many years. His very appropriate and thoughtful sermon, from the text "There is no night there," was greatly enhanced by a most impressive and sympathetic delivery. Some friends assisting the choir sang Elvey's Anthem "The souls of the righteous are in the hands of God." The tablet of white marble, carved in relief with lilies and sprays of ivy, bears the inscription:—"In grateful remembrance of Arthur Atkins, who died Jan. 5, 1882, aged forty-one years, greatly beloved and mourned by his family and fellow-townsmen. Of simple manners and pure speech he had great tenderness of heart. Practical wisdom and an upright intelligent soul, and all his gifts he freely used for the good of those about him. This tablet was given by his workpeople and friends who worshipped with him here, by whom his example is held ever worthy of imitation. One of those benignant souls who, without astonishing posterity, make a happy difference in the lives about them, and in this way left the average of earthly joy."

ROCHDALE.—On Sunday evening last Blackwater-street Church was crowded to hear a lecture by the Rev. T. Carter, on "God not Wicked: God is Good." Most of the Secularists from Rochdale and neighbourhood were present, and their leaders took active part in the after proceedings. The lecture was prompted by one given the previous Sunday on "The Wickedness of God," by Dr. Aveling. After the regular service nearly all the congregation remained to a conference on the subject of the lecture. Then ensued a very animated discussion on the points raised in the lecture, and mostly between the leading Secularists present and the lecturer, and which was listened to with the keenest interest by the congregation. After one and a-half hour's spirited debate, an unexpected vote of thanks was unanimously tendered to Mr. Carter. In acknowledgment, Mr. Carter said it was with much pleasure he received so cordial an expression of their kindly feeling, and that it would be to him a far greater pleasure if all his hearers could arrive at a settled and inspiring belief as he had in an *All-Wise and All-Good God*, for he was assured that were it so, such a belief would add immensely to their satisfaction, comfort, and happiness, and nerve their lives to even nobler purposes.

MORAL REFORM UNION.—A crowded drawing-room meeting of ladies was held on the 24th inst., under the auspices of this Society, at 58, Porchester-terrace, to hear an address from Dr. E. Blackwell, on "Wrong and Right Methods of Dealing with Social Evil." The address, based on facts elicited in evidence before the Select Committee of the House of Lords on the Traffic in Girls, was followed by a resolution adopting a petition, which had been previously formulated, for raising the age of the protection of minors, and which embodied the principle that person should be considered as sacred as property. The petition will be sent to both Houses. The address lasted an hour and a half, and was listened to with unbroken attention. At its close a unanimous desire was expressed that Dr. Blackwell should repeat it at a later date, and it was proposed to be then given before a mixed audience of gentlemen and ladies.

UNIVERSITY COLLEGE.—The distribution of prizes in connection with the Faculty of Medicine took place at University College on Wednesday week. The Earl of Kimberley, President of the College, was in the chair. Mr. John Eric Erichsen, F.R.S., distributed the prizes. Entrance exhibitions had been obtained by W. M. Bayliss, J. R. Bradford, and Raymond Johnson, all of London. The Atchison Scholarship was awarded to W. C. Wilkinson, of Sydney; and the Atkinson Morley Surgical Scholarship and the Bruce Medal to S. H. C. Martin, of Jamaica. Gold medals were taken by J. W. Carr, of London (anatomy); P. Flemming, of London (physiology); P. V. Appleby, of Blackheath (chemistry); E. W. von Tunzelmann, of Wimbledon (medicine); and S. H. C. Martin, of Jamaica (surgery). The silver medal of zoology and comparative anatomy was awarded to F. W. Oliver, of Kew; the gold Fellowes medal, for clinical medicine, was taken by W. C. Wilkinson, of Sydney; and the Liston gold medal, for clinical surgery, by E. N. Sheldrake, of Ipswich.—Mr. Erichsen addressed the students, remarking that the medical profession, like that of letters, was a republic, and that there was no profession in which family influence or connection availed so little. There was no door in that profession which could be shut in the face of a man of ability, energy, and character. Medicine was never stationary, and it required diligent study to keep abreast. A student must be prepared to clear his mind of what was old and effete, and must expect constant revolutions.—The Earl of Kimberley, in moving a vote of thanks to Mr. Erichsen, expressed the pleasure which he felt in seeing that so many of the students were from the colonies. Reference had been made to changes in medicine, but it was also true that change was going on in thought, politics, and science. He believed in progress, and he believed it would work for good.—The vote of thanks was cordially passed, and the proceedings terminated.

MISS PHILP'S CONCERT.—The announcement of Miss Elizabeth Philp's Concert at St. James's Hall, attracted a numerous and fashionable audience on the 19th inst., and judging from the general and at times enthusiastic applause with which the greater portion of the lengthy programme was received it may very fairly be assumed that the concert was a success. The vocalists were Mrs. Hutchinson, Mrs. Pearsall Clarke, Miss Elizabeth Philp, Madame Antoinette Sterling, and Madame Isabel Fassett; Mr. Percy Blandford, Mr. Theo. Marzials, Mr. Maybrick, Mr. Arthur L. Oswald, and the London Vocal Union under the direction of Mr. Frederick Walker. The first part opened with a part song, "This Pleasant Month of May," by the London Vocal Union, which, together with the other part songs allotted to that talented company, viz.: "What is Love," and "The Owl sits up in the Ivy Bush," both of which are Miss Philp's composition, were well rendered. Madame Antoinette Sterling sang Blumenthal's "Sunshine and Rain," and E. Philp's "The Poacher's Widow," the first being encored, for which was substituted "Down the Long Avenue." Madame Isabel Fassett's rendering of Lover's song, "What will you do, Love?" and E. Philp's new song, "Little Wanderers," with organ accompaniment, was very pleasing and effective. A large proportion of the vocal music was the production of the Beneficiare, and fully maintained her reputation as an original and pleasing composer. Mrs. Hutchinson was encored in E. Philp's "Voices of Nature," and Mr. Maybrick in Stephen Adam's "Little Hero." The Instrumentalists were, Miss Annie Waugh (pianoforte), deservedly encored for her execution of "Souvenir de Versailles," by Jules de Sivrai, and Monsieur Ondrick (violin), who declined a similar honour for his splendid performance of Ernst's "Airs Hongrois." Perhaps the

most noticeable feature in the evening was a duet for two pianofortes, called "Danse Macabre," by Saint Saëns, the executants being Miss Ada Brown and Miss May Johnston (pupils of Madame Man-gold Diehl). The piece may be called an Idyll in music; it is more curious than beautiful, but is well calculated to exhibit the unmistakable talent of the young ladies to whom its representation was entrusted.

TO CORRESPONDENTS.

The Rev. P. J. Forsyth's and the Rev. J. Orr's letters, together with other communications, are unavoidably postponed.

Our Calendar.

SUNDAY, MAY 28.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.
Rev. DR. J. FREEMAN CLARKE, at Rosslyn-hill Chapel, Hampstead, 11.30 A.M.

TUESDAY.

General Baptist Anniversary at Bethnal-green. Preacher: the Rev. T. B. W. BRIGGS, of Dover, 11 A.M.

WEDNESDAY.

British and Foreign Unitarian Association at Unity Church, Islington. Preacher: the Rev. J. FREEMAN CLARKE, D.D., 11 A.M.
Annual Meeting at 1 P.M.

THURSDAY.

Conference at Essex-street Chapel at 10.30 A.M.
Soirée at Cannon-street Hotel at 6 P.M.

FRIDAY.

Sunday School Association at Freemasons' Tavern, 9 A.M.
Ministers' Conference at Dr. Williams' Library, 6 P.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Adams's (W. H. D.) Curiosities of Superstition, 5/
Bray's (Mrs. C.) Elements of Morality in Easy Lessons, 2/6
Davidson's (A. B.) The Epistle to the Hebrews, 2/6
Donnelly's (J.) Atlantis, 12/6
Dickens, by A. W. Ward, 2/6 (English Men of Letters.)
Grindon's (L. H.) Country Rambles and Manchester Walks and Wild Flowers, 6/
McCarthy's (J.) Epochs of Reform, 1830-1850, 2/6
Mozley's (Rev. T.) Reminiscences, chiefly of Oriel College and the Oxford Movement, 2 vols., 18/6
Schmidt (Prof. P. W.) and Holzendorff's (Prof. F. von) Short Protestant Commentary on the Books of the New Testament, trans. from the German, by F. H. Jones, vol. 1, 10/6
Smyth's (N.) Orthodox Theology of to-day, 2/
Smith (T. R.) and Slater's (J.) Architecture, Classic and Early Christian, 5/
Stuart's (J.) Our Social Errors, 5/
Thomas & Kempis Birthday Book, 3/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGE.

SHELLY—SOLLY.—On the 20th inst., at St. Nicholas, Chiselhurst, by the Rev. F. H. Murray, Rector, assisted by the Rev. H. L. Russell, Percy, third son of the late J. W. Shelly, Esq., of Great Yarmouth, to Charlotte Agnes, youngest daughter of the late Samuel Solly, F.R.S.

ADVERTISEMENTS.

ENGLISH LANGUAGE and LITERATURE, COMPOSITION and READING.
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Thought-Reading. By Professor BARRETT, EDMUND GURNEY, and FREDERIC W. H. MYERS.
The Tower of London. By ALGERNON B. MITFORD.
Shakespearian Criticism. By WALTER HERRIES POLLOCK.
The Friends of the Farmer. By J. WOULFE FLANAGAN.
The Birmingham Caucus. By W. T. MARRIOTT, M.P.
The Allies: a Political Dialogue. By H. D. TRAILL.
Ireland. By the Right Hon. EARL GREY.

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LONDON DOMESTIC MISSION SOCIETY.

ANNUAL MEETING, MAY 17, 1882.

GEORGE'S-ROW.

The Rev. STOPFORD A. BROOKE, in the Chair.

The following Resolutions were passed:—

1. Moved by DAVID AINSWORTH, Esq., M.P., seconded by the Rev. Dr. MARTINEAU, and resolved:—

"That the Reports of the Treasurer and Committee be received, approved, and adopted, and together with the Reports of the Missionaries, be printed and circulated."

2. Moved by FREDERICK NETTLEFOLD, Esq., seconded by Dr. ASPLAND, supported by J. ALLANSON PICTON, Esq., M.A., and resolved:—

"That this Meeting, while recognising with gladness the improvement slowly taking place in the condition of the people by means of increased educational and other philanthropic agencies, affirms the supreme importance of attempting to provide for their moral and religious needs on the principles of the London Domestic Mission, and requests the Committee to consider the best means of extending the work of the Society."

3. Moved by Rev. P. H. WICKSTEED, seconded by Dr. W. BLAKE ODGERS, and resolved:—

"That this Meeting, conscious of the great difficulties of Missionary work under many of the conditions of London life, offers to the Revs. W. A. Pope and F. Summers and to their fellow-labourers in the Mission stations at Spicer-street and George's-row, its hearty thanks for their earnestness and zeal, and its continued sympathy with them in all their endeavours to carry the truths and influences of religion into the hearts and homes of the neglected poor."

4. Moved by S. S. TAYLER, Esq., seconded by Rev. T. L. MARSHALL, and resolved:—

"That the following gentlemen be the Committee and Officers for the ensuing year:—Treasurer, Mr. P. M. Martineau; Committee, Messrs. Barrow, Brabner, Corkran, Rev. J. Drummond, Messrs. Lewis, Lister, H. Martineau, A. Preston, F. S. Schwann, I. M. Wade, and Wilson; Secretary, Rev. J. E. Carpenter; Auditors, Messrs. R. Worsley and H. Clarke."

5. Moved by ALFRED PRESTON, Esq., seconded by Rev. J. E. CARPENTER, and resolved:—

"That the best thanks of this Meeting be given to the Rev. Stopford A. Brooke, T. Smith Osler, Esq., and David Ainsworth, Esq., M.P., for their valuable services in the Chair."

BLACKFRIARS MISSION.

Subscriptions towards the CHILDREN'S TRIP gladly received by Miss PHILPOT, 37, Norfolk-street, Strand, and by the Minister, the Rev. Geo. WOOLLER, 21, Great Charlotte-street, Blackfriars-road, S.E.

LONDON.—WEST-CENTRAL TEMPERANCE HOTEL, 97, 99, 101, Southampton-row, Russell-square.—Patronised and highly commended by the Rev. D. S. Govett, M.A., English Chaplain, Gibraltar; Rev. H. M. Holden, M.A., St. Bartholomew's, Bradford, Yorkshire; Rev. Canon French, M.A., Killaloe, Ireland, &c. Central, quiet, exceptionally clean, moderate in charges. Visitors' Drawing Room. Breakfast or Tea, 1s. 3d. Beds from 1s. 6d. Printed Tariff Card on application.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE ANNIVERSARY MEETINGS,

MAY 31st and JUNE 1st, 1882.

The FIFTY-SEVENTH ANNUAL MEETING of the Association will be held on WEDNESDAY, May 31st, in UNITY CHURCH, UPPER-STREET, ISLINGTON, LONDON. The Service to be commenced, at Eleven o'clock, by the Rev. WILLIAM M. AINSWORTH, of Lancaster.

The SERMON will be preached by the Rev. JAMES FREEMAN CLARKE, D.D., of Boston, U.S.

The usual COLLECTION will be made at the close the Service in aid of the Funds of the Association.

After a short interval, the MEETING will be held for the transaction of the Business of the Association; DAVID AINSWORTH, Esq., M.P., the President, in the Chair.

The CONFERENCE will be held on THURSDAY MORNING, June 1st, in ESSEX-STREET CHAPEL, STRAND, LONDON, at Half-past Ten. Subject:—"The Duty of our Churches in relation to the Masses of the People." To be introduced by the Rev. JAMES T. WHITEHEAD, of Hackney, and the Rev. W. COPELAND BOWIE, of Stamford-street, London.

In the Evening of the same day, June 1st, a SOIREE will be held in the CANNON-STREET HOTEL. Tea and Coffee at Six o'clock, Music at 6.30, and afterwards the Meeting. The President, DAVID AINSWORTH, Esq., M.P., in the Chair.

Tickets for the Soiree (One Shilling each) should be taken early. On and after Monday, May 29th, the price will be 1s. 6d. To be had at the Office of the Association, or in the London Church Vestries.

HENRY IERSON, Secretary.

37, Norfolk-street, Strand, London.

THE FORTY-EIGHTH ANNUAL MEETING

OF THE

SUNDAY SCHOOL ASSOCIATION

WILL BE HELD AT THE

FREEMASONS' TAVERN, GREAT QUEEN-STREET, LINCOLN'S-INN FIELDS, LONDON, on FRIDAY, 2nd JUNE NEXT.

E. LAWRENCE, Esq., LL.B., will preside, and the Rev. F. E. MILLSON, of Halifax, will read a Paper on "The Changed Methods for the Changed Conditions of Sunday School Work."

Breakfast at half-past eight for nine o'clock. Tickets 2s. 6d. each, to be had at the Rooms of the Association and of the Stewards.

STEWARDS:

FREDERIC ALLEN.
W. CHAS. BISS.
HOWARD C. CLARKE.
W. H. DRUMMOND.
T. N. DYER.
ERNEST MOORE.
PHILEMON GRIFFIN.
C. F. PEARSON.

FRANK PRESTON.
ION PRITCHARD.
FRANK ROBINSON.
THOS. ROBINSON.
HUGON S. TAYLER.
JOHN S. TOYE.
J. ALAN WHITEHEAD.
F. WITTHALL.

LITTLE PORTLAND-STREET CHAPEL

On SUNDAY, JUNE 4, Rev. JAMES FREEMAN CLARKE, D.D., of Boston, U.S., will Preach in the Morning, Services at 11.15 a.m. Collection on behalf of the Portland British Schools; and in the Evening, Rev. J. PAGE HOPPS, Subject, "The Sword of Jesus." Services at 7 p.m.

THE GENERAL ASSEMBLY of GENERAL BAPTISTS will be held on WHITTUESDAY, MAY 30, at the NEW CHAPEL, Bethnal-green-road, Shoreditch, London.

The Proceedings will commence at Eleven o'clock with Divine Service, conducted by the Rev. J. A. ANDREWS, of Headcorn; the Sermon by the Rev. T. B. W. BAIGES, of Dover. The Communion of the Lord's Supper will follow the Service.

The BUSINESS MEETING will be held at half-past Two.

At Seven a CONFERENCE will be held, on "The Best Means of Inducing the Young to Join the Church." The Subject to be introduced by the Rev. C. A. HODDINOTT.

Refreshments will be provided in the Chapel. Dinner, after the Service, 1s. 6d.; Tea, at Six o'clock, 6d. each.

Printed by WOODFALL and KINDER, of Milford-lane, Strand W.C.; and Published for the Proprietors by WALTER MAWER, at the Offices of the SUNDAY SCHOOL ASSOCIATION, 37, Norfolk-street, Strand, London, W.C.—Saturday, May 27, 1882

The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2084.]

LONDON, SATURDAY, JUNE 3, 1882.

[PRICE 5D.]

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THE ANNIVERSARIES.

YEAR after year we have had the gratification of recording the growing interest and success of our anniversary meetings, and every year of late we are almost irresistibly compelled to say that this is the best of the long series. This year the annual meetings of our two principal societies have been full of interest and animation, and certainly indicate an increasing, instead of a diminishing interest in the liberal cause, both in religion and education. The Liverpool Conference, as we anticipated, so far from unfavourably affecting the attendance at our London meetings, has given them new life and vigour, and the presence of such distinguished representatives of brethren and fellow-workers in America and Holland as Dr. JAMES FREEMAN CLARKE and Dr. HUGENHOLTZ added new dignity and wider interest to the various proceedings of the week. They brought home to us in the most effective way possible that we are not members of a small English denomination with somewhat circumscribed Nonconformist traditions, but that we are taking part in that great and widespread liberal religious movement which is represented by some of the foremost theologians and the freest and most progressive Churches in America, France, Germany, and Holland, and which has also a few isolated representatives in Italy, Sweden, Spain, and Iceland.

The full reports we have given of the meetings will sufficiently tell their own tale this week, and we must reserve our estimate of the actual results and hopeful promise for another occasion.

Dr. FREEMAN CLARKE in his noble sermon on Wednesday, of which we give a full abstract, and which will soon be in the hands of our readers, struck the right key note, and clearly pointed out the great work that lies before us when it said that "men want more religion and not less, and until we can give them more we have no real hold on them." Unitarianism under its present leaders and with the higher tone and impulse given to it by our own revered MARTINEAU, and by

divines of only less genius and influence in America, is rapidly moving in this direction. It was only the unavoidable necessity of a stormy controversial age that forced us into an attitude of antagonism and consequent isolation. We are thankfully entering into the labours of our fathers, and learning the deeper lesson that every great reform comes not to destroy, but to fulfil. The world is longing not so much for a new theology—that is coming through all the varied influences of science, art, literature, and philosophy—it is longing for a new and higher religion, in which purely logical and intellectual differences, important as they are for individual thinkers, will be subordinated to a deeper unity of the spirit in the bonds of an all-pervading charity.

The Report of the British and Foreign Unitarian Association tells its own story of good work vigorously undertaken and faithfully carried on, not always under circumstances of encouragement as to immediate visible success. The rule we would urge upon the attention of the Committee,—if it is not presumptuous to offer any advice to so experienced a body,—is never to attempt to establish a new congregation without a reasonable prospect of success, and never to allow an old-established congregation to fall without making every effort to sustain it. The speeches on the various resolutions that followed the report were of a high order, and the animated discussion on the Oath question will serve to show that the denomination, as a whole, is thoroughly sound on the principle of full and unfettered religious liberty. The action of the Association in this matter will not, we hope, be mistaken by any candid observers outside our own communion. It indicates a profound faith in God and the triumph of His truth, and a belief that this faith is strongest and deepest when combined with the fullest liberty, political and religious, for those who reject it. We confess that for our own part we should have preferred a somewhat different wording of the amendment which Mr. GORDON succeeded in carrying, with the evident general concurrence of the meeting. The words "profession of Atheism" limit the question unnecessarily to those who dogmatically reject all belief in God—a much smaller number than those who maintain that there is no sufficient evidence of the existence of GOD. Granting that a resolution was desirable as indicating the desired opinion of a *religious* body, we have reason to believe that many of our friends would have preferred to take the broader ground, that "no religious test should be allowed to deprive any man of his full civil and political rights and privileges."

The Conference on Thursday was also a deeply interesting and animated meeting, and was a decisive proof of the new conviction that has lately grown up amongst us, that no Church deserves to live unless it works for the people and not for a class only,

and makes its appeal first of all to the deep religious sentiments and wants of our common humanity. It was gratifying to find that at this Conference the number of laymen who spoke greatly exceeded the number of ministers, and their excellent speeches sufficiently disproved a humorous remark of one of the speakers at a subsequent meeting, that our laymen cannot talk—not always quite so well perhaps as himself.

The Soiree at Cannon-street Hotel was also a great success, both in regard to numbers, and the character of the very able speeches of our distinguished visitors and of some of the most prominent of our own ministers. We have seldom, if ever, seen so large a number present at any meeting of Unitarians in London; and a very gratifying and successful feature in the proceedings was the delightful concert, most efficiently conducted by amateurs belonging to three of our Churches—including one of our best known ministers—and by two or three eminent vocalists and instrumentalists.

The Sunday School Association is holding its annual meeting while we are writing these lines, and whatever comments may be needed must obviously be reserved for our next number.

And so another year's meetings have come and gone, inspiring those who took part in them, and those who read our full reports, with new heart and hope for the duty that lies before them, in which the higher religious reformation is to go hand in hand with practical work in the larger service of humanity.

THE CHURCH ATTENDANCE PROBLEM.

I.—NON-ATTENDANCE OF YOUNG PEOPLE.
THE important matter of the attendance of the people on public worship is engaging the serious attention of all sects and parties at the present time. The Independents made it a prominent topic at the late meeting of the Congregational Union in London. The complaint of non-attendance is not confined to any denomination; all suffer from it in varying degrees, so that it is evident the causes of this great defection lie outside the methods and services of all Churches alike. The Independents discussed it pretty fully at their recent anniversary. Three papers were read bearing on the question; the first on "The Failure of the Churches to Retain the Young People brought up in the Sunday-Schools," the second on "Intellectual Obstacles to Attendance on Public Worship," the third on "Moral Obstacles." The reading of these papers was followed by an interesting discussion, in which several leading ministers took part. We purpose reviewing briefly what was said, and adding such comments of our own as the opinions expressed may suggest.

The first paper, by the Rev. W. HEWGILL, of Farnworth, dealt with an aspect of the

question which has frequently been the subject of grave consideration. How to retain the young people and induce them to become members of the congregations is no new difficulty. Fifty years ago it was felt and deplored, and was a stock subject at congregational meetings and Sunday-school conferences which were then held. Accordingly, Mr. HEWGILL starts with saying there is nothing new in his theme. It is an old trouble which has been lamented year by year with, it would seem, very little beneficial result. We quite agree with him that "this question of the retention of young people in connection with our Church life and work is not one that can be settled in an off-hand sort of way by reference to some individual case, or on the basis of a few individual observations." The broad facts appear to be these:—According to the statistics of Sunday-school societies it is reasonable to assume that three-fourths of the existing population of Great Britain have been connected with Sunday-schools, and have received the religious training offered by these institutions. If the recent newspaper statistics, as tabulated by Mr. MEARNS, be at all a fair representation of what exists all over the country, there is not more than one-fourth of the population in attendance at public worship. In other words, for every person trained in Sunday-schools who has become connected with some Christian Church as worshipper or communicant, three who have thus been trained have dropped away into the world, and become, if not hostile, at least indifferent to the claims of religion upon their personal allegiance and service. So that only one out of four who have been the object of Sunday-school instruction and care retain any permanent connection with a Christian congregation. Commenting on this state of things Mr. HEWGILL remarks:—

There is hardly a graver problem for any of our Churches to consider than this, hardly one of more vital importance to any of them, be they Free Churches or Churches of the Establishment. Since all are alike affected by the state of things which is so general, we can hardly say that the said result has been brought about by any thing that is peculiar to one set of churches or another. The Church Catechism, the Assembly's Catechism, Watts's Catechism and Palmer's Catechism, the Prayer-book and Wesley's sermons, when these have been made the basis of Sunday-school instruction, or family training, have been followed by the same general result, as we see when none of these means have been employed. Apparently it is the same when the instruction has been supposed to be simply Biblical. If special theological and ecclesiastical opinions have been taught in the Sunday-schools and families of the Christian churches of this land, things have not fared any better than they have, where, as regards theology and church polity, the teaching has been perfectly powerless and colourless. Here the services of the Church have been elaborate, there they have been simple; in this Church they have been highly ritualistic, in that they have been as highly rationalistic with the same result."

We are sometimes told that what is wanted amongst ourselves to impress the minds of the young and keep them with us is more distinct doctrinal teaching—that one chief reason why so many of our young people leave us is because they get so little definite instruction in our views and principles. Their minds are not equipped or fortified on these matters, and hence they are easily led away to other Churches or become indifferent to all religious association. This appears plausible enough—but here is an orthodox minister who candidly admits that definite dogmatic teaching is followed by no better result than when such teaching is not given. Those who have been taught the Catechism and those who have simply

read the Scriptures have alike fallen back into the world and become in after years lost to the Church. How great the falling off has been is evident from one fact, the present state of most church and chapel congregations which have had connected with them flourishing Sunday-schools for many years. A Sunday-school generation is reckoned at ten years. Every ten years there is a new generation of scholars. What a vast number then must pass through our large schools say in forty years. What becomes of them? Take Birmingham for example, where we have had large and flourishing schools for many years. If only half of those educated in them subsequently joined the congregations our present church buildings would not be half enough to accommodate the number of worshippers. The same no doubt may be said of our Sunday-schools in other towns, and this is the most discouraging fact in connection with them. On this point Mr. HEWGILL says:—"Those who should have been crowding our sanctuaries are conspicuous by their absence. We have large schools and small congregations; we spend much labour upon the young, and when they come to years of maturity they and the church are strangers to each other. Public worship seems to have no charm for them, and religious associations and institutions have no inspiring or restraining influence for them." Is this our misfortune or our fault? We think, indeed, it is less our fault than our misfortune. "It is easy," as our friend says, "to enumerate a variety of causes which tend to produce the result we all deplore, but I do not think it is quite so easy to put one's finger on any one particular cause and say, 'There is the seat and heart of mischief; cure that, and all will be well.'" One cause, no doubt, is the irreligious character of the homes of vast numbers of the people. The home influences are not of a kind to strengthen the impression which it is sought to make in the school on Sunday. Quite the contrary. A better result can scarcely be expected till school teaching and influence are seconded by home teaching and influence. The parents must co-operate with the school teachers, set them the example of attendance on public worship, and encourage them to take an interest in the congregation and its work. At present how few parents do this! The vast majority are content with packing the children off to school, more to get them out of the way than for anything else.

Another point is this: the leading members of our congregations take too little personal interest in the Sunday-school. How often is it the case that they are never seen there from one year's end to another. The whole thing is left entirely, as far as personal interest is concerned, to the superintendent and to the teachers. If they visited the school, took notice of the scholars, and as they saw them growing up to manhood and womanhood manifested a warm personal interest in their welfare and prospects, we are assured that many would be kept with us who now wander away.

Again, might not the present Sunday-school teaching be supplemented by some higher kind of instruction suitable to the growing intelligence of the age, and adapted to the wants of young people? Is there not great room for improvement in this direction? Such instruction, however, can be given only by the most cultured members of our congregations, and unfortunately it is they who so seldom take a personal interest in the school.

Once more, there should be more frequent communion between the elder scholars and

the adult members of the congregation. They should be brought more into contact. The young should be introduced to the elder members of the congregation, and be led to feel that they are their friends. The School and the Church keep too much apart. There needs to be a strong tie between them, and only personal interest and sympathy can create that tie. A simple confirmation service has been recommended as a kind of formal step from the school to the congregation, and certainly it is worth a trial. But its good effect will depend on its being supplemented by the personal sympathy and consideration to which we have referred. If these means were adopted generally by our congregations, though they would not cure the defection we deplore, they would, we are persuaded, lessen it in an appreciable degree.

THE POOR IN GREAT CITIES.

THE recent highly interesting meeting of the London Domestic Mission was productive of an informal discussion as to the remedies called for in relation to the dwellings of the poor and the enormous rents exacted from them. Mr. POPE, in his report, undesignedly started the discussion. Struck, as every sensitive visitor must be, by witnessing the state of the poor in their homes, and the exorbitant price they must pay to secure shelter and space for their families, he naturally turned his thoughts to the powers the Legislature can exercise, and suggested that from that source an adequate remedy should be sought. To this suggestion Dr. MARTINEAU took exception, pointing out forcibly that the evil of overcrowding ultimately sprung from the absence of self-restraint, such as is widely practised by the middle classes in relation to marriage. Mr. PICTON, on the other hand, contended that, though the standard of living had risen with the advance of Christian civilisation, it had not risen in proportion to the needs of the working-classes, and did not, as it ought to do, enable them to provide for the education of their children. He further contended that the rich in this country, especially the owners of house property, demanded more for their capital than they were entitled to. The discussion thus initiated was necessarily brief and incomplete, and left ample room for further development as well as criticism.

First, then, as to overcrowding and high rents. Can the Legislature prevent either the one, or the other, or both? Can it step in and say to the landlord, "You shall only exact so much," and to the tenant, "You need only pay so much"? The present Government is attempting this experiment in Ireland as regards land, under fearful pressure. Its success or failure cannot yet be safely predicted. If economic laws be valid in Ireland, as elsewhere, we fear that a large measure of failure must eventually result from Government interference. The Land Act cannot lessen the competition for land. The competitors may continue to be as numerous as ever, and a year or two of unfavourable seasons may see the new arrangements break down from the incompetency of the tenant—perhaps his reluctance—to pay the rent fixed by the law. But no one as yet proposes that in this country the principle of the Irish Land Act should be applied to house property. The one, indeed, inferentially suggests the other. But we are not without an actual experiment in regard to house property—issuing from the Act passed some few years ago, and known as the Artisans Dwelling Act, promoted by Sir RICHARD CROSS. So

far as that well-intended measure was designed to remove unhealthy dwellings, it has partially succeeded in the metropolis; but so far as it was designed to raise artisans' dwellings of a suitable kind on the spaces cleared, it has as yet proved a total failure. Nay, even in a sanitary point of view, it has proved a strong temptation to owners of small property to allow such property to fall into a ruinous and even filthy state, in order to come under the provisions of the Act, which entitle the owners to compensation for its removal. Then the clearings on a large scale, as in Whitechapel, for example, have operated in two ways detrimental to the interests of those for whose benefit the Act was passed. The removal of so many dwellings only increased the competition for houses and rooms in the surrounding districts, and raised the rents of large numbers of tenants not otherwise interested in the Act; and, further, the cleared land acquired a sudden and greatly-increased value—a value altogether too high to serve as building sites for the working classes. The Peabody trustees have, indeed, acquired some of the sites thus cleared at much below their commercial value; and the ratepayers of the metropolis will have to pay the difference between the lower amount and the market price of the land. In fact, the Artisans Dwelling Act is, so far, a failure, and a warning against Legislative interference in this direction. The several companies that have taken this matter in hand have been doing the work far more effectually on a simply commercial basis, impelled, no doubt, by motives of benevolence as well. Indeed, the Peabody Fund, if it had been administered from the beginning on these twofold grounds, would have proved far more efficient in promoting the object of the munificent donor. A larger annual rental from its dwellings, inhabited by a class quite above the very poor, and well able to take care of themselves, would have enabled the trustees to build more dwellings, and in this way have reduced the excessive competition that arises from a wholly inadequate supply of house room.

Mr. PICTON broached an idea, to us very singular as coming from a man of his clear and forcible intellect, namely, that the "rich demanded more for their capital than they were entitled to." Surely labour falls under the economic law of supply and demand as much as house property; and there is as much competition amongst capitalists themselves as amongst any other class. It is not in the power, save in rarely exceptional cases, for the capitalist to fix his own profits. He has to study the state of the market for his goods, and he has to meet the wants of the buyer. A small addition to the price of an article, such as cotton goods, for instance, might materially check its sale, and compel the master possibly either to reduce wages or close his mills for a time, unless he is to see his capital wasted altogether. It is not always by the articles he makes that his wealth accumulates. A small profit derived from each workman, where a large number of hands are employed, will give him, it may be, a good surplus at the end of a prosperous year. This surplus he either devotes to increase his business or invests in some other speculation and, if fortunate, he will thus add more and more to his income. It should also be borne in mind that profits and accumulations, however large, are not hoarded, but are placed chiefly through banks in other hands, at interest, to carry on other branches of trade, and in this way give it employment to hands not the

employer's own. At all events, we hold that Mr. PICTON's idea of an employer's duty to give more wages than the state of the market practically fixes for him is inadmissible. As an act of *benevolence* an employer may, if so disposed, give an occasional bonus to his workpeople; but if he does this systematically in the shape of permanently higher wages than the labour market admits, he would very probably before long exhaust his capital, and have to dismiss his hands altogether.

In speaking of the "standard of living," as not admitting of a working man's children being educated, save at the cost of the State or from private benevolence, Mr. PICTON has to be reminded of the "Drink Bill." About two years before the School Board was founded in the metropolis Mr. G. T. BARTLEY published a remarkable little pamphlet called "A Square Mile of East London." Mr. BARTLEY gave in this production his own actual experience of several days' residence in the East End. He carefully investigated and tabulated his personal observations and calculations. He brought out this fact, amongst others, that there were 320 public-houses and beer-houses in this square mile; he estimated their receipts, under the mark, we believe, at £450,000 per annum. He found the educational needs of the district very low; but, he said, in substance, let only one penny in each sixpence be saved from drink, and it will give me a sum by which I will undertake to provide for the education of every child now neglected, including the building of schools and all needful appliances, personal and otherwise, in the square mile thus investigated. Now, it is true that, even if the whole of the drink expenditure were thus saved, it would scarcely provide the ninepence per week—about the amount needful for the cost of each child's education. Yet it may be assumed that the self-denial and self-restraint consequent on such an application of the drink money would equally affect other relations of human life; and the really thrifty, self-denying parents, whose marriages would not be of the kind referred to by Dr. MARTINEAU, would not, after all, find the education of their children out of their own resources an impossibility. Indeed, a large class of the community, whose incomes are, perhaps, not much above those of the higher working classes, have hitherto done and still do this—we mean the lower middle class. Finally, we entirely go with Dr. MARTINEAU in his view of not turning the minds and expectations of the people to the State to do for them which it is their primary and imperative duty to do, if possible, for themselves. The "moral wrong" to which Mr. PICTON referred lies, after all, not so much ultimately in the mass we call "Society" as in the individual men and women constituting that mass. Their power over themselves and their happiness is even greater than that of Queen, Lords, and Commons.

C. L. C.

OUR MANCHESTER LETTER.

MAY 31, 1882.

Manchester must have a stimulating atmosphere, for nothing can be done here without plunging into it as if it formed the one sole object of life for the time being. Here, for instance, we have Whitsuntide, which might not inappropriately be termed the children's week. From Sunday morning till late on the following Saturday night the pursuit of pleasure is kept up with a vigour, the consequences of which are seen in the languor and thin attendance at our Sunday-schools and churches on the Sunday succeeding—teachers and scholars alike having

exhausted themselves. In these things, as usual in all other things, the Unitarians lead the way, however they may be followed and surpassed by others. On Sunday last the schools belonging to our various churches walked in separate processions to the Free Trade Hall, where the annual service was held. The famous and capacious hall was crowded by the children, their teachers and relatives. As each person had a flower in their dress, and the platform was set out with a handsome decoration of shrubs and flowers, the sight of the whole was a very pleasing one. But the sweetest and most beautiful flowers of all were the healthy smiling faces of the children themselves. I could not help thinking of the lines of Ebenezer Elliott in the People's Prayer as I looked at them:—

"Flowers of Thy Heart O God are they,
Let them not pass like weeds away,
Their heritage a winter's day."

How radiant they looked, and how their little hearts seemed full of joy—there was not one in the thousands there that I saw that did not seem to overflow with happiness. And though neither the hymns that were sung nor the tunes to which they were set were equal to some of the former years—at least, to my liking—yet the voices by which they were sung, and the harmony kept was so wonderful, considering the number of the different schools present, that it became so intense a delight listening that one fairly forgot to share in the singing a great part of the time. If some of our "fearsome" friends who suppose we have no hold over the future could have been present, perhaps they might have been disabused of some of their hopelessness, and have sent a silent prayer of thankfulness to heaven that they had found out their mistake. The Rev. T. E. Poynting conducted the devotional service, and the Rev. J. T. Marriott gave the address. Everybody left the hall in excellent spirits, some to hasten to the evening services at their own special place of worship, and others to ramble in the parks, and others again to take tea and spend the evening with friends and talk over the events of the day.

On the Monday forenoon the forty schools belonging to the Episcopal churches in Manchester had their turn out and procession from Albert-square to the Cathedral. Over 20,000 met in the fine square and sung their hymns there. The singing was far from what it ought to have been for so musical a city as Manchester. Each school seemed to have its own idea of the time which ought to be kept, which perhaps symbolised the present theological state of "the church;" or was it too much to expect so large a number of children should sing together harmoniously? However that may be, I have heard years ago as large a number, if not larger, do so in the Piece Hall, Halifax. Of course only a select portion of the 20,000 could get into the Cathedral, where an address was delivered by the Rev. James Hope, vicar of St. Margaret's, Whalley Range. Of course I was not admitted, but judging of the report an Episcopalian friend gave, it was historical, exhortative, and orthodox to the full length. One thing I noted specially in the processions, both in our own and in that of our Episcopalian brethren, the almost entire absence of the elder scholars. Whether it was so in former years I do not remember, but this year they were conspicuous by their absence. Now what does this mean? Is it that our young people are getting ashamed of their connection with the Sunday-school? If so, it is an exceedingly bad sign of the times; for they who are ashamed of their connection with the Sunday-school this year will next year become ashamed of their connection with the church—any church at all I mean, whether liberal or orthodox. Or is it that the age is getting weary and ashamed of pageants and public show, and fuss, in any shape, and forming an instinctive preference for quieter methods? or is the hurry and drive of life as a general thing leading to a dislike to public display? If this is so, it is strange that it should begin with the young in the first flush of their morning energy and enthusiasm. At all events, I do know this, that one of the youths, who is a member of an elder class in one of our own schools, being asked why he was not in his place in the procession as he ought to have been, and if he was becoming ashamed of his principles and of his school, he

answered quite promptly, "Neither of one nor the other, but I hate a great fuss and row, and I do not see the use of this thing." Of course he was reasoned with, but he could not be made to see his error. This one young man, I dare say, let out the state of mind of many others. However that may be, I think it should be seen to in the meantime against another year.

On Friday the Roman Catholic Sunday-schools are to have their procession, and they will turn out to the number of several thousands. In previous years they have walked through the densely populated district of Ancoats and neighbourhood; but such is the supposed state of exasperation of feeling against the Irish it is reported that they do not intend taking their usual route this year. Of course it is the duty of the police authorities to protect them as well as others, and I hope they will not turn out of their usual course. I do not believe that any attack will be made upon them, for though the murder of Lord Frederick Cavendish and Mr. Burke has produced a great deal of feeling, yet reason has been allowed so to predominate that the great bulk of Irish people have been exonerated from blame for the foul crimes of the few. If our Irish brethren would be a little less loud and a bit more reasonable in their speech and conduct—I mean those who reside in our midst—I, for one, have not the slightest doubt that the difference between the two islands would soon be adjusted. But it is a curious illustration of the unexpected issue of events that the cowardly murder of two men in Dublin should thus interfere with a Sunday-school procession in Manchester.

For the rest of the week (I write this on Wednesday morning) the Sunday school children of Manchester will be making excursions to near and distant places by lorry, rail and water. Up early in the morning many will go as far as the Cumberland lakes, others to different parts of Wales; while Derbyshire is considered only next door. Only with late Saturday night or early Sunday morning will the Whitsuntide "outings" be considered at an end.

Some of our friends in different parts of the country may perhaps be wondering that the two churches, Longsight, Ardwick and Miles Platting, have not laid the foundation-stones of their new buildings before now. It is a long time now since the big bazaar in the Free Trade Hall, and there is yet no public sign of the first object for which it was held being begun. I assure you, sir, that the preparations for beginning are almost completed, and in a week or two announcements will be made that will put all who are interested in possession of the knowledge when and how the project will be carried out. The plans are fixed upon, but some preliminaries, such as getting them passed by the Local Board, have yet to be gone through.

Another matter I may as well mention. A committee has been formed for the purpose of presenting a testimonial to the Rev. G. H. Wells, M.A., late of Gorton, now of Brooklands, Cheshire. He is a man to whom our liberal churches owe much in Lancashire. For forty-four years he was minister of Gorton. When he came to it he found a small church, a small building to meet in, and a small Sunday-school. At the end of his ministry he leaves one of the handsomest church edifices belonging to the body, a large church, and Sunday-school, and everything in a flourishing condition. His fine business abilities have enabled him as secretary to the Widows' Fund to add to its wealth, and make it really a boon and a power in connection with our denomination in Lancashire and Cheshire. He has well earned his retirement, and the ease of his later days—if so ardent a worker knows how to take it—and his friends can but hope that he will be spared many years to enjoy it before he is called to his final rest. The form the testimonial will take will be a portrait painted by an eminent artist, and is to hang in the Memorial Hall, forming a constant incentive to the students of the H. M. B. to follow so worthy an example.

May I be allowed to mention that we have had two books published in Manchester just lately, which though they bear local titles are of general interest? The first is by Leon H. Grindon, the eminent Manchester Botanist, "Country Rambles, and Manchester Walks and Wild Flowers." It is characterised by all the

wealth of a chaste poetic imagination, and the special and reliable facts, stated in a clear and popular style, belonging to the author's professional pursuits. It is a delightful book, and might help to disabuse the minds of some of your readers of the idea that Lancashire is a region bare of vegetation, and always enveloped in a thick fog of smoke, and with none but rivers like the Irwell and Medlock as they run through Manchester. The second is a book alike for the theologian, the lover of real history, and for all who have an interest in seeing how the supernatural in man's nature throws itself out into the physical world around and invests the outward with its own life. The material world has shown itself in many shapes to the eyes of ignorance, and in the twilight of the mind has taken strange forms, for when the eyes of intellect are dim they see things in a distorted shape. The book I allude to is "Lancashire Legends," by John Harland, F.S.A., and T. T. Wilkinson, F.R.S.A. It is a book to help the thoughtful reader to understand the ideas, the habits of thinking, the manners and customs of our ancestors, far better than the kind of events which historians generally record about kings, generals, bishops, and similar orders of beings. The two books ought to go together in order that the outsider may be led to get a little clear understanding of Lancashire. W. M.

THE DUTY OF OUR CHURCHES IN RELATION TO THE MASSES OF THE PEOPLE.

BY THE REV. J. T. WHITEHEAD.

This subject appears to me almost identical with the one on which papers were read at the recent Conference in Liverpool by Mr. Armstrong and Mr. Bartram; and I should probably have avoided it on that ground, had the choice of a topic been left entirely to myself. But when your Committee did me the honour of asking me to open this morning's conference, they especially suggested this subject as the pressing one of the time, and one on which, in their opinion, much more needs to be said; and I willingly submit to their judgment. In one respect the previous discussions may be of advantage, inasmuch as they render it unnecessary for me to re-open the question *ab initio*. I shall not attempt to add anything to what has been already well said as to the responsibility that rests upon us in this matter, the need of genuine earnestness and enthusiasm as our motive power, and the certainty of failure unless we are willing to make some personal sacrifice of time, money, or labour. Assuming (as I trust I may safely do) that we fully recognise the fact that we have a duty in relation to the masses of the people, I would rather direct your attention to the practical difficulties which lie in the way of our fulfilment of that duty, in order that we may take counsel together how best to overcome them. The resolution of your Council, referred to in yesterday's Report, instructs the Executive Committee "to consider and report upon the practicability of an organised effort for giving services in some of the centres of trade, especially in London." I take it that the people whom we chiefly desire and hope to attract to such services are the hard-working, intelligent, respectable class of artisans. It is to them, we think, that our rational and practical views of religion would commend themselves if they could be induced to hear and consider them.

We have here no orthodox prepossessions to eradicate before we can sow our seed; we are not seeking to empty other churches in order to fill our own; for the class of which I speak, with few exceptions, stand aloof from all existing religious organisations, and are far more inclined to scepticism than to orthodoxy, to indifference than to bigotry. I take it also that we should not be content merely to bring together large numbers to hear the exposition of our opinions, and then allow them to drift away again into the outer darkness, forgetting and forgotten. We desire to bring them under permanent religious influences, and to induce them either to join our existing congregations or to form new ones.

And with reference to the former alternative, let us first ask why the result desired has not hitherto been obtained. Our churches have not been so crowded as to have no room for large

accessions from the working class; they have not been closed against them; but yet the men and women of that class have, as a rule, stayed away and left us to ourselves. Why is it? If you ask them the question, you may receive varying replies; but the one which I have always found predominate is this—"We keep away from church and chapel because we feel are not wanted there, and are out of our place while there. Your handsome buildings, and elaborate services, and highly-educated ministry, are not for such as we. The cultured, intellectual, well-bred gentlemen and ladies who form the bulk of your congregations and manage their affairs have nothing in common with us. We might go to the same church for years, and they would hardly be conscious of our existence. And we have too much pride to expose ourselves to this humiliation." No doubt there is considerable exaggeration in this, but is there not also a basis of truth? Before our ministers are asked to make special efforts to draw "the masses of the people" into closer relation with our churches, would it not be expedient for our laity to put the question seriously before themselves, whether they are prepared to welcome them frankly and heartily, to accept them as co-partners in congregational work and congregational government, and to merge distinctions of class, and birth, and culture in the unity of a common discipleship to Christ, and a common brotherhood as sons of God? It is only on this condition, I feel firmly convinced, that any large additions can be made to our present congregations from the class in question. The feeling of *caste* is not, I hope, so strong as it once was, but it exists still; and though much has been done of late years to break down the barriers which separate one class from another, they have by no means been destroyed, nor can they ever perhaps entirely disappear, being to a certain extent natural and inevitable. We must go, however, much further than we have gone hitherto in the direction of toning down class-distinctions and class-prejudices, before "the masses of the people" will feel thoroughly at home with us. Even more difficult than the task of conquering these prejudices in ourselves will be the task of bringing the people to believe that they are conquered—that the old spirit of exclusiveness is gone, never to return. I must say I do not think that so vast a change can be speedily accomplished; and I do not, therefore, anticipate an immediate or considerable absorption of the working-class element into our more wealthy congregations. Nor am I quite certain that such an amalgamation, if it were possible, would be found to work well in practice. Our form of worship has gradually grown up in conformity with our wants and tastes; will it suffice for the wants, or suit the taste, of those whose education, circumstances, tone of thought, are necessarily so different from ours? And if we alter it to suit their needs, may it not cease to meet our own? Is it possible to frame a service, or to preach sermons, which shall be equally acceptable to the cultured and the uncultured, to the learned and the unlearned? Do not misunderstand me. I am not upholding the artificial distinctions of modern society, which I heartily dislike and despise; I speak of *real* differences, which it would be folly to deny or to overlook. Nor am I inventing imaginary difficulties; I believe more than one case might be cited where the admixture of diverse elements has proved disastrous to the welfare of a congregation.

But can we not (it may be said), without interfering in any way with the work and worship of our established congregations, give in addition special services, to which "the masses of the people" may be invited, and which may be made both attractive and instructive to them? I need not discuss the question; it has been practically answered in the affirmative at Leicester, at Nottingham, at Kidderminster, and elsewhere. It has been proved that the very people to whom we wish most to deliver our message will come to hear it if proper means are taken to draw them together; and we owe a deep debt of gratitude to those who have by their courage and earnestness solved what some thought an insoluble problem. But when we have organised our special services, whether in public halls or in our own chapels; when we have brought hundreds, and even thousands, for the first time within reach of our influence

what is to be the outcome of our efforts? These services, as was said at Liverpool, impose on the ministers who undertake them an additional burden of work, such as only the strongest can bear; and if they are genuinely and permanently successful, they involve nothing less than the establishment of two distinct congregations under one ministry, each with its own separate institutions and activities. No minister, however vigorous and devoted, could long sustain such a demand on his powers; while the influence he has acquired over his audience may be so largely personal that he may not find it easy to transfer it to a coadjutor. Courses of occasional lectures present no such difficulty; they are comparatively easy to organise, but they are in like proportion ineffective and disappointing. Our duty in relation to the masses of the people will never be adequately discharged by their agency alone.

All these various considerations appear to point in one direction; towards the desirability, namely, of establishing in our centres of trade, and particularly in London, large working-class congregations, independent of those already existing, and intended to become self-supporting. That the materials for such congregations exist in abundance we have long known; that we can work on those materials, if we set about it in the right way, and with the requisite energy and faith, the experiments just alluded to sufficiently prove; that a congregation composed entirely of these materials may live and flourish without external support is shown by many examples in the populous manufacturing districts of the north. Our Domestic Missions, admirable as they are in their own sphere, do not exactly meet the case we are now considering, nor need the fact that they do not gather large numbers of the artisan class within their influence discourage us from further effort. They are intentionally located in the very poorest districts, they seek to aid and instruct the very poor; and, as was said three years ago by one of our oldest and most experienced missionaries, they have been sought by many "mainly as a kind of out-door relief institution." Now the people whom we want to reach and to interest ask for no charitable doles, and will not connect themselves with anything that bears on its front an eleemosynary character.

To carry out effectually such a scheme as I have mentioned we need (1) ample funds, (2) a good and bold leader, and (3) energetic and devoted helpers. There are men among us who are both popular speakers and excellent organisers, who are able to explain their religious belief clearly and simply, who are, above all, full of fire and earnestness, and therefore able to kindle the fire of devotion in others. If one such man could be induced to undertake the task of bringing together "the masses of the people," with the object of ultimately building up a permanent religious society, there ought to be no difficulty, either in London or any of our large towns, in providing him with proper means for his noble work. If we are really in earnest about the matter we should both pay him liberally and support him heartily; if we are not, we only waste time in discussing the subject at all. He would need personal help at the very outset, for his first action would probably be to organise a house-to-house visitation in the district selected as his field of labour, with direct personal invitation to come and hear him; and for that he would have to depend on the members of neighbouring congregations. Are our younger men and women ready to do their part with generous enthusiasm? Are our wealthier men prepared to say that such an enterprise shall not languish for want of money, that it shall be carried out ungrudging and unflinchingly? If they are, I cannot doubt that it would succeed; but a half-hearted, timid attempt to deal with a problem so great and important would ensure and deserve failure. We had far better do nothing.

The prominence given of late to this and kindred subjects seems to show that we are awakening to a perception of the work that lies before us, and the necessity laid upon us. It is impossible to believe that a large class of men, neither morally degraded nor intellectually deficient, can be content with their present condition of irreligion. The old creeds have lost their hold upon them; the old forms do not attract them; but depend upon it, they are

waiting and longing for some truer and brighter religious faith. Have we not that to offer to them which no other Christian Church can offer—a belief that rests on no outward authority, and shuns no inquiry, and dreads no increase of knowledge—a devoutness which has no tinge of superstition, and a zeal without sectarian bigotry? And is not the feeling growing and strengthening among us, that somehow or other that offer must be made?—that we have a long neglected duty to fulfil, which will brook no further delay? I have tried to the best of my ability to give a practical direction to this feeling. Very possibly I may be mistaken in the conclusions at which I have arrived, but I lay them before you as my contribution to the discussion of a question at once supremely important and supremely difficult, and it is by speaking out each our individual thought, and then amicably and frankly comparing our ideas, that we shall best arrive at a true and wise conclusion.

BY THE REV. W. COPELAND BOWIE.

The subject which we are met this morning to discuss has already occupied the attention of our churches, and it has also been the topic of the day at several of the annual meetings of other religious bodies. It is hardly possible, therefore, for one who has had such a short ministerial experience as myself to throw any new light on the problem, or suggest any original methods for dealing with it. My lot has been cast among the masses of the people in London; but though I have had a few opportunities of studying their religious wants, I appear here as a learner, and not as a teacher, on this large and difficult theme.

The first essential towards any fruitful treatment of the subject is a determination not to give way to any feverish excitement. The religious condition of the masses is deplorable enough, but there is no occasion for losing our heads and hearts over it. I altogether dissent from the notion that the moral and spiritual life of the working classes in this country is in a state of decline. Except during a few periods in which great awakenings took place, the masses of the people in England have never been deeply attached to any religious organisation. The ages in which religion seems to have had a firmer hold on the life and thought of the nation than it has at present were ages in which the Church practically meant the State, and when the clergy were not only the spiritual guides, but also the legislators, the judges, and the almsgivers of the country. There is no reason why we should wring our hands in despair; on the contrary, there are many reasons why we should take courage and face the question hopefully.

I further dissent from treating this subject as if the masses were the only people who are living in moral and spiritual darkness. The middle and upper classes have not by any means entered the Kingdom of Heaven yet. It is simply because the democracy form the largest, and, in view of their extended political privileges, the most powerful class, that their religious welfare demands the serious attention of the Unitarian and other liberal Churches.

Before beginning to do anything we must clearly make up our minds upon what we want to do. If we merely wish to attract a crowd of people to our churches, then the work is not worth doing. Only devise something a little more ridiculous and sensational than anyone else, only dismiss the present tutors and professors of our colleges and appoint a few men who are adepts at manufacturing clowns and buffoons, and we shall soon count our numbers by the thousand in London and other large cities. I hope we shall not so far forget our traditions as to follow in the wake of those who, in spite of their successes, are degrading and vulgarising religion, and bringing it into contempt. What we, in common with all Christian churches, have got to do is to touch the minds, and hearts, and souls of the people,—to save them from their sins, to rescue them from their vices, to keep the lamp of their spirits burning. We must not go to the people as if we wanted them to confer a favour upon us by accepting our views or attending our services. If we have not a message for the mind, and heart, and soul of humanity, we had better leave this work alone. We want, by some means or other, to

make men and women know and feel that virtue and piety can be reached, mankind served, and God loved by faithfulness to duty, by earnest effort, and by a reverent trust.

Our churches, I believe, are better fitted in many respects for taking up this work and carrying it forward successfully than any other body of churches in the land. Many of the intellectual, moral, and social tendencies of the age which operate in keeping the common people away from the Orthodox churches do not affect us at all. We have already adjusted our theology to the spirit of inquiry which finds expression in the scientific discoveries and speculations of the nineteenth century; and our religious principles are also in full sympathy with the spirit of humanity which animates many of the great social and political movements of our time. It is only necessary that we should endeavour to bring our practical methods into fuller harmony with our theoretical opinions. It is absurd to say that Unitarians have failed to reach the masses: they have never yet seriously tried.

In seeking to invent means whereby we may let people know what we are, we need not begin by frightening ourselves with the magnitude of the task. We ought not to be discouraged by small results or even by partial failures. It is useless and hopeless to attempt this work, unless we are firmly persuaded that it is worth doing, and that it can be done. The elementary conditions of success are two—a deep and fervent faith in the truth and beauty and power of our own religious principles, and a deep and fervent faith in the possibilities of goodness and righteousness that lie hidden in every human soul. I wish to lay special emphasis on the second condition, because there is a good deal of practical scepticism among Unitarians in regard to it. Without this faith in the imperishable worth of the souls of our fellow men, nothing need be tried. It will never do to go in the name of religion to the working classes in order that we may patronise or pity them. If we do, they will despise us, or else they will despise themselves. We must go to them, to the worst of them, and treat them as brothers and sisters, as children of the same father, as heirs of the same destiny. Jesus recognised no caste save that of humanity, nor should we recognise anything narrower if we aspire to carry on his work.

In attempting to improve our methods and extend our machinery, we must carefully study the dispositions, habits, and outward surroundings of the people we desire to influence. "The masses of the people" is a phrase which covers a very large and indefinite class. One might divide it and sub-divide it a great many times. Taking the working class population in the neighbourhood of my own chapel, for example, one might roughly distinguish three grades, differing in intelligence, industry, sobriety, and thrift. One might call them the higher, middle, and lowest classes; and the interest which they severally take in religion varies considerably in each case. I find that 15 to 20 per cent. of the higher, 5 to 10 per cent. of the middle, and 1 to 5 per cent. of the lowest class are more or less connected with some place of worship. Curiously enough, however, the proportion of children who are allowed to attend some Sunday-school does not follow the same ratio. Nearly three-fourths, I believe, of the whole youthful population, ranging from five to twelve years of age, attend some Sunday-school in the district, and the lowest class furnishes quite as high an average as any of the other two classes. I regard this as a very important and hopeful fact. There is, as one might expect, a greater lack of principle, if I may so express it, among the children of the poorest and most degraded parents. They are apt to attend those schools whose managers give most summer excursions and Christmas treats, quite irrespective of any theological or ecclesiastical conditions that may linger round the places they attend.

When we mix with the people who do not associate themselves with any religious society we may roughly distinguish three groups.

1. There are a number of persons, usually men, who know a little about theological questions, and who occupy an attitude of antagonism to churches and parsons. They read the *National Reformer*, or the *Freethinker*, or the productions of Robert Ingersoll; and from these and similar publications they furnish themselves

with a few stock difficulties, absurdities and horrors drawn from the Bible and from Orthodoxy. They form the secular, agnostic and atheistic element among the masses; and although I think its importance and influence are greatly overrated, it is doubtless a growing element.

2. There are, in our large cities especially, a very considerable number of people who openly and flagrantly violate the principles of morality and religion. They form the coarse, drunken, brutal, and vicious element in the community. I am not prepared to say that vulgarity, intemperance and scoundrelism are on the increase, but I imagine they are keeping pace with the population.

3. The secular and the depraved classes, however, even when taken together, only form a very small minority. The majority of the working-classes are not opposed to religion in any hostile sense. They have no serious theoretical objections to it, nor are their lives notoriously out of keeping with its spirit. They simply care nothing about it. They occupy a purely neutral and indifferent attitude.

It is apparent that the question is a very large and intricate one, and no cut-and-dry scheme that the wit of man could suggest would be likely to meet all the necessities of the case. The nature and wants of each particular neighbourhood must be considered separately. We must be prepared for a diversity of operations; for what might succeed admirably in one district might fail lamentably and disastrously in another.

By way of opening the discussion, I venture to throw out the following practical hints. They contain nothing original or startling, but they may be none the less valuable on that account.

To meet the wants of the sceptical classes, and those who are that way inclined, courses of winter-evening lectures on the historical, philosophical, and scientific aspects of religious thought might be instituted. If the Committee of the British and Foreign Unitarian Association could persuade the professors of our colleges, and a few other men who have specially studied those theories and discoveries which are supposed to cut away our belief in God, in the soul, and in immortality, to prepare and deliver such courses, and arrange for their publication in a cheap form, a good and useful service would be rendered to the cause of rational religion. I know some Unitarians, from very conscientious motives, would have us leave these people alone. But if we refuse to carry any message to them, what other Church is likely to present them with a theology which there is the remotest chance of their accepting?

To meet the wants of the degraded and criminal classes, nothing is likely to do so much good as the personal visitation and unwearyed labours of men and women with shrewd heads and large hearts. This work ought not to be left to a few domestic missions. Every church worthy of the name ought to have its domestic mission—its little band of workers who would make it their business to seek and save the lost. If Unitarians want to do this Christ-like work they must cease regarding their religion as a luxury to be enjoyed for their own benefit whenever they feel disposed. They must be prepared to accept its solemn and sacred responsibilities.

It is in trying to meet the wants of the large apathetic class that we are likely to experience most difficulty and require the greatest variety of suggestion and operation. We might begin by endeavouring to improve our present services. Without in any way degrading or vulgarising them, it might be possible, in many instances, to make them a little more interesting and helpful. Less conventionalism and more variety in our forms of worship, a more direct and simple style of pulpit address, a more frequent reference to the stubborn facts and experiences of every day life and their relation to religion, might tend to keep our present congregations together, and help to attract and interest some few others besides.

But although we improved the forms of our worship, and the character of our preaching, so as to bring them into more complete harmony with the life and thought and language of our own times, we should still be unable to catch the ear or touch the heart of the great body of the people. The masses are not prepared for our churches and chapels, and we must try to

educate them through other channels. The very successful meetings that have been held in several large towns in connection with our body might well be tried in London and elsewhere on a more extended and permanent scale. Let the Committee of the British and Foreign Unitarian Association adopt Mr. Armstrong's suggestion, and secure the services of a few men for this very work, and, if the scheme be well and thoughtful and energetically conceived, our wealthy laity will find the funds.

In addition to these efforts, the better organisation of outdoor lecturing and preaching deserves more serious attention than it has yet received. There are several Unitarian laymen who might, and I believe would, help to carry on this special work. The working classes will listen to one who possesses ready utterance, warm sympathies, and practical knowledge; and they will hear him all the more gladly because he speaks as a man, and not as a hired servant. More value and permanence would be given to these efforts if a judicious selection of tracts were distributed among the more interested auditors, with the times and places of the Unitarian services in the district printed on them.

Our churches have never seriously tried, so far as I know, any general and systematic plan of district visiting. There are some neighbourhoods in which such a work would be useless and perhaps harmful; but the working classes would, I believe, encourage it, if it were done by the right people, at the right time and in the right spirit. Were such agencies established in connection with all our places of worship, and worked with the energy of men and women who had faith in God and in man, I am sure great good would result from their labours. In undertaking this work we ought to make it distinctly understood that our object is to reach those who are alienated from the ordinary churches and chapels, or who have never identified themselves with any religious society. Some of these visitors ought also to be able to speak a word of hope and comfort to the perplexed, the suffering, and the dying. It is a shame and a disgrace that this beneficent and holy work should be left almost entirely in the hands of those who hold the harshest and crudest theology, or of those who represent the mostly rannical ecclesiasticism.

Then, lastly, a more united, vigorous, and better organised effort ought to be put forth in order to keep and guide our elder scholars. It is estimated, as I mentioned before, that nearly three fourths of the whole youthful population in our working class districts pass through some Sunday-school; and yet the most successful churches do not succeed in retaining twenty per cent. of them, and the less successful churches lose them all. There are many difficulties to contend with, especially in London. The home influences and the social habits of the people often present serious and almost insuperable obstacles in the teacher's way. Perhaps a more careful organisation of classes for elder scholars, more frequent services adapted for the young, and a closer connection between school and congregation by means of some simple and earnest service, might help to make our Sunday-schools, what they ought to be, but what they never yet have been, the nurseries of our churches. This work among the young must occupy a far higher place in the thought and affection of the leading members of our congregations. It ought to command the best talent, the largest experience and the widest charity which our churches contain; instead of that ministers and superintendents have to content themselves with and be devoutly thankful for any sort of teachers they can lay their hands on. We want a new baptism of fire to descend upon the hearts of our people in regard to this matter.

With a little more individual faith and effort, with a deeper sense of our responsibility to God and to man, our churches might organise a religious movement, even with the means they possess, which, though it might not all at once attract the masses of the people, would slowly and steadily fill the heart and mind and soul of society with a higher and a better faith in human goodness and in the divine love. If we could only make the working classes feel that the religion of Jesus is in harmony with and tends to promote universal liberty and brotherhood, that it affords the best inducement to self-consecration, that it holds out the brightest

hopes, that it enables them to think higher thoughts, feel better feelings, do nobler deeds, aspire after holier ideals—if we could only by our worship and our work reveal these things to them, then depend upon it their scepticism would soon change into belief, their misery into happiness, their indifference into enthusiasm.

CHANGED METHODS TO SUIT CHANGED CONDITIONS OF SUNDAY SCHOOL WORK.

BY THE REV. F. E. MILLSON.

The subject is wide, and the time placed at my disposal for this paper is short, twenty or twenty-five minutes at most. I can, under these circumstances, attempt nothing more than a brief statement, which may serve to guide that discussion from which, on these occasions, there is always most to be learned.

First, however, let me mention one unchanged—and, I trust, never to be changed—characteristic of our work, by which any improvements that we may attempt must be determined. Sunday-school work is a work of pure goodwill all through. There is no compulsion in the case of scholars, who come to be taught because it seems to them, or to their parents, to be worth their while to come. The thought, "It is worth while, our work meets a need which is not in any other way met," is the determining motive of the teacher. It is clear that, should any change take away this feeling of advantage on the part of the children, and of imperative duty on the teachers' part, our Sunday school work must come to an end.

Am I mistaken in saying that, so far as our Sunday-schools are engaged in making up for the defects of the elementary education of the poor they are being beaten out of the field by the success of the public elementary schools? That is the first of the changed conditions of our work of which I would speak. Long anticipated, it is now being forced on our attention. Not merely as places in which reading and writing, and arithmetic, with the elements of science and literature, may be learned, but as training schools for order and cleanliness, and civility, with personal care given by the teachers to the interests and home lives of the children, and with some cultivation of opportunities for social meetings, and for out-of-school pleasures, the day schools are, naturally, and through the well-meaning efforts of their teachers, filling the place in the child's life and affection, which the Sunday-school used to fill. This change is at hand. In some of our towns it is already making itself felt.

How may it be met? We are accustomed to think that when one call of duty is honourably silenced, its claim fulfilled, it is that other and more pressing calls may be more clearly heard. We believe that it is at once the reward and the privilege of the worker who has been trying to be faithful to the one duty, that he, sooner than others, hears the summons of the next. I trust that it may prove to be so in this case, and I think that now that the claim of the secular work is fully met, it is the claim of the *distinctively religious work* which becomes pressing.

Religious influence forms no part of the scheme of the Board School. It is not possible to include it within the external or the inner conditions of School Board work. Properly it is the work of the parent and of the home. But let anyone who knows the homes of the workers of our large towns ask himself how much endeavour to fulfil the duty of teaching the children even the elements of religion may be met with there, he will, I think, be forced sorrowfully to admit that there is very little indeed, and that year by year it becomes less. Family prayer, when parents and children go off at six o'clock to the mill, Bible reading, quiet counsel and advice, when, after a long day's work, the evening is spent in cleaning up the neglected house, how are they possible?

In this difficulty we see our call to work. I know that religious influence has been held to be the justifying excuse of our Sunday-school work. It must now become its substantial reality.

What change of method will this change of view and purpose involve? I think that on the very threshold of our work we shall meet and we shall have to conquer a difficulty, which is

always urged wherever religious teaching is spoken of. We shall have to settle what religion we shall teach. A difficult thing to attempt. The only way that I know of settling that is by setting about it. By trying we shall learn. "Well begun is half done." Let me say—and I do it with a very profound sense of gratitude—that I can think of nothing which has done half so much to show us where we stand in the matter of religious opinion and conviction as that plain, personal, confidential statement of his own belief, made by Dr. Martineau in his address to his old pupils, and published under the title, "Loss and Gain in Recent Theology." A manifesto, a contribution to controversy, would have had but little influence, but from this simple personal confession we have gained a sense of the comparative unimportance of the opinions we have given up, and the value of the things which remain which could in hardly any other way have been brought to so many and so seemingly divergent minds. I have thought, if so much good has come from the attempt to realise and to state with plainness the things which we may reasonably believe, it would be a work as beneficial, and surely simpler far, to try to come by way of statement at some general agreement about the religion that we may teach. I would suggest that, setting out with the thought that it is religious influence, the work of bringing religion home to the children, that we have in view, we should provide a series of books as helps to the teacher who wishes to implant great aims, powerful motives, purity of life in the children's souls. It is, I know, but little that books can do to fill the place of personal influence and loving care; but I know, also, that by none is the want of suitable books more strongly felt than by some of those who seem best able to dispense with their use. We need books to awaken feeling, to guide conduct, to help in difficulties of thought and life—books bright and winning—literature, not "notes for lessons"—books written with reference to the various stages of Sunday-school work, so that, from the attractive child's book with stories of goodness, and little else than stories, up to the statement of religious truth as we have learned it, our opinions, if you like, with their grounds, and reasons, and arguments of defence, to serve as the guide of the elder scholars in our schools, the teacher and the class may be equipped for their work.

The preparation of books of this kind is a task for our best and most sympathetic minds. It is a work of difficulty, but surely not impossible. And let me say, it has been already accomplished, so far as two of its stages are concerned. If to Mr. Clodd's "Jesus of Nazareth" and Mr. Herford's "Story of Religion in England" you could add three books for elementary classes of various ages, and, at the other end of the series, a book of doctrine, and such a Story of the Church Universal as Professor Carpenter could, better than any one else, supply, you would have a series of books which would assist and guide our teachers in their difficult task of awakening veneration, and charity, and serious thoughtfulness. Let me briefly describe the books which the series of which I have spoken should include. First, for the little children there should be parables and stories, with pictures, in illustration of common childlike goodness. Would that the genius of Andersen might descend on some one and inspire such a book as he would have written! For children between the ages of eight and ten or twelve we need a book of patterns of goodness, stories from life, illustrating a child's temptations and its calls of duty.

The third book of the series should be a book of introduction to Bible reading. The words describe one of our most needed books, and the one which it may be found most difficult to supply. We have Bible primers, commentaries, and summaries. What we seem to me to need is something different from these. Before setting our children to study Bible fact, or fiction, as the case may be, we ought to teach them to understand the characteristic differences which separate Eastern and Western modes of thought. In our ignorance and neglect of these lie the roots of some of our mistakes about the Bible and of many of our difficulties. If in a book, which shall include a practical commentary on the Gospel narratives, we can frankly and

simply state the characteristics of Eastern life and thought out of which miracle stories and exaggerated ethical maxims, and the unfounded structures of Messianic expectations come, we shall, I think, bring some help to the difficulties and the perplexities which now vex the souls of teachers and of taught alike. I hope that the Bible may take a larger place in our schools, and that our teachers may find in the wide and wealthy fields of our literature of poetry and fiction some of the best help of their labour. I might say much on these two points, but, remembering how much has been said, and how well, especially having in mind the valuable paper read by Miss Anna Swanwick before a meeting of the teachers in your London schools, I leave that part of my subject without further remark.

Before I pass from this subject of definite religious teaching I will mention two changes in the method of our schools which will, I think, be found needful. As things now stand, we try to test the value of the work done by periodical examinations. I have reluctantly come to the conclusion that this is a mistake—not that examinations are not good in themselves—but that in the present conditions of school life, it is impossible, it is almost undesirable to try, to get the children to submit to them. Examinations, standards to be passed, cram for the dreaded test, form so large a share of the day-school work, they bring so much anxiety to the children, whose money value to the managers and credit with their teachers, and the power to earn money for home all depend upon passing the examinations, that anything which adds to the anxieties of the already overburdened children must be avoided in our Sunday-schools. But that which we cannot do by the examination system we may, I think, do well, and with fair promise of success, by making your course of teaching come to a close in a Service of Confirmation, a welcome given by the Church to those who have prepared themselves for its work. A homely, easy inquiry into the fitness of the preparation, made by the minister of the congregation, with no report to state its results, and no prizes to be striven for, will do the work of the examination; and the service of confirmation can never be anything but an impressive, an elevating, it may be a consecrating, approval of faithful endeavour.

It is a matter of detail, on which I need not enlarge; but I must say one word on the desirability of giving to each class a class-room of its own. If the scholar can have some share in the work of furnishing and adorning it, it will gather homelike associations in their thoughts and affections, which may prove to be not the least valuable of their Sunday-school gains.

I pass to the second change which has come over the conditions of our Sunday-school scholars, and which, also, seems to me to call for some change in our methods and plans. I mean the increasing barrenness and unattractiveness of the home life of our workers in the large towns. I need not attempt any detailed proof of the fact. It is becoming painfully evident to many of us that even well-intentioned attempts to relieve the condition of the poor, such as the political and social clubs, with their attractions and somewhat expensive amusements, have, by withdrawing the head of the family from his home in the evenings, made the home life poorer in its influence, if that may be, than it was before. We must prepare to take up the duty of making up for the failing home influences as we are attempting that of supplying the missing home teaching of religion. This, too, is a pressing duty. We are fulfilling its claims in part, for I suppose that in none of our schools are facilities for amusement and society altogether denied: but in few of them are there provided attractions which can prevail against the glittering and alluring places of amusement and the doorways to destruction which they open. I do not for a moment suppose that we can, or that we should, attempt to out-do the music-halls, or the club-rooms, by providing amusements in the same line as theirs. We should fail, if we tried; and besides, we have an easier and more effectual method close at hand. The really attractive method with the young people of the working class is that which gives them society and the responsibility of society, and throws upon themselves the work of making and managing their own schemes of amuse-

ment. The school-room should become, in a way, the home of the co-operative social enterprises of the young people of the congregation and the schools. Elocution classes studying the art of dramatic and literary representation, and then trying their powers by providing entertainments for the winter evenings, social evenings, in which dancing, and cards, and games, and chat are not merely permitted but encouraged; classes for drawing and music, instrumental and vocal,—these and other attractions should keep a large number of the elder scholars at home in the school-room through all the wet and cold wintry nights. There is something wrong whenever the windows of our school-rooms and class-rooms are not lighted up all through the evenings of the winter. I have heard of a patron of a living who, being in search of a suitable clergymen visited several parishes. When he found the church doors closed and no admission to be had on week-days, he passed on to another parish, not caring to make further inquiry. I recommend to our patrons, if we have them, the test of the lighted and occupied, or darkened and silent rooms of our Sunday-schools.

The devices for making winter evenings pleasant and profitable of which I have spoken, are, I suppose, among the adopted methods of most of our schools. May I, without wearying you, speak for a little while about a scheme which often presents itself to my mind as a not unrealisable dream? Can we not attempt to introduce into our schools something which may correspond with—may imitate, if you like—the easy, homely, effectual method of the ancient English guilds? The sick and provident societies, and plans for promoting thrift which we already have, would form a very natural work for which the members of the guild might unite. Choosing their own president or master, having their day of the year's celebration, and their monthly meetings for business, and, if you like, their distinctive badge; making, after the fashion of the old guilds, no distinction of sex in members, but "brethren and sistren," sharing the common benefit, the Sunday-school guilds would join advantage and good fellowship to mutual support in good conduct and wholesome restraint. We do not, I think, value sufficiently the encouragement, the strength which come from a sense of comradeship in some outward and visible union for mutual help and co-operation in good work.

The Young Men's Christian Associations of the orthodox churches represent the kind of association at which we may very usefully aim.

I have but one other suggestion to make. It is that in all our Sunday-schools we should try to lead the children to do some self-sacrificing work for others. The scheme of one of the old guilds has a sentence which is very much to my purpose, "Vain is the gathering of the faithful where no kindness is." Our Sunday-schools are in this respect greatly wanting. Perhaps that is why there is reason for complaint about the want of self-sacrifice in the matter of giving on the part of our congregations. If you want to impress a habit of considerate generosity, or any other habit, on the congregation, you must begin by impressing it on the schools. But, not to speak of its effect on congregational work, it would, I think, be a most stimulating and improving thing if, after the fashion of the Friends, we could give our children a share in our works of kindly helpfulness. If they could have some helpful work, all of their own—if, to give an illustration of what I mean, our schools all England over could make it their special charge to print interesting and useful books for the use of blind children, there would be something in that duty undertaken and fulfilled out of which a blessing would surely come.

Let me say, in conclusion, that though I have spoken of changed conditions and of the need for great, and it may seem to some sweeping changes in our methods, it is because I think that our schools are worth improving that I have so spoken. Never, I believe, was the gate of opportunity open to them as it is to-day; and never in the history of the Church has there been a time when earnestness, and purpose, and reverence, and active charity, those safeguards against materialism, were more sorely needed than they are needed to-day.

Occasional Notes.

THE following tender lines are addressed to the patriarch of the Unitarian ministry in America:—

TO WILLIAM HENRY FURNESS,

BY JAMES FREEMAN CLARKE.

[From the French of ALFRED DE MUSSET.]

Dear master, tell us then why in your tongue and pen
No sign of age appears?
For all you say and sing has the music and the ring
Of only twenty years!

Your soul will still be bright, though your hair may
turn to white;

And, when shall come that hour,
Your loving friends will say, "Tis only a spring day,
With the almond tree in flower;

"Tis not whitened by his years, nor by the bitter
tears

Of sad and stormy hours;
But by the morning-dew, falling ever fresh and new
On the flowers."

THE late Professor Tennant's collections, chiefly palæontological, engaged the auctioneers no less than thirty days, the lots being knocked down at the rate of about one per minute, and each lot comprising from ten to twenty specimens. The largest purchaser was Mr. Edward Charlesworth, by whom the fossils are being named and classified.

Two American descendants of a Commonwealth man, who was private secretary to Oliver Cromwell, have just erected at St. Martin's Church, Vevey, where Ludlow, Broughton, and Phelps died in exile, a monument to their ancestor, bearing the following inscription:—

IN MEMORIAM

of him who, being with Andrew Broughton joint clerk of the Court which tried and condemned Charles the First of England, had such zeal to accept the full responsibility of his act that he signed each record with his full name

JOHN PHELPS.

He came to Vevey and died, like the associates
whose Memorials
are about us, an Exile in the cause of
Human Freedom.

This Stone is placed at the request of
Wm. Walter Phelps, of New Jersey, and
Charles A. Phelps, of Massachusetts
Descendants from across the Seas.

Mr. W. Walter Phelps is the American Ambassador at Vienna.

THE following inquiry was sent to the New York Sun last week:—

Dear Sir,—Please inform us through your valuable paper if Emerson and Longfellow were indeed unbelievers in the Christian religion.

Respectfully yours,

H. M. WALTER.

Subjoined is the answer of the editor, printed in the Sunday edition as the leading editorial article:—

We answer that Mr. Emerson and Mr. Longfellow were unbelievers in the Christian religion.

The essence of belief in the Christian religion is belief in the Deity of the Lord Jesus Christ. Without the Godhead of the Christ there is no real Christianity.

It is true there is a sort of doctrine which many people fancy to be Christian; and according to this doctrine Jesus Christ was not God, but a creature, a man, or a created being somewhat superior to man. But this is not the doctrine of the Christian religion. It is a foe of Christianity. It is a station on the broad road to total unbelief, to infidelity.

This sort of doctrine we understand to have been the doctrine of Emerson and Longfellow. They were Unitarians. They were not believers in the Christian religion.

Fortunately the New York Sun is not an authority on Christianity or any other religious subject.

THE Brahmo Somaj is rapidly creating a useful body of literature. In his "Anecdotes from Eminent Lives" Babu Pramada Charan Sen has given a brief and lucid account of the lives and doings of Theodore Parker and Sister

Dora. The work, we are told, is interesting and instructive, and will amply repay perusal.

FOR some years past there has been a marked demand in India for English works representing the latest and most advanced conclusions in philosophy, science, and theology. We were not quite prepared, however, for a statement recently made by the accomplished traveller, Canon Tristram. Speaking at the Religious Tract Society's annual meeting, he referred to the Armenian people, who, although they have no literature of their own, as soon as they learn to read eagerly seek after such books as those of Bain, John Stuart Mill, and Herbert Spencer.

THE *Jewish Chronicle* has a good lesson for some of our own ministers when, after premising that evolution at present has not reached the stage of absolute certainty, and that meanwhile it would be well if Jewish preachers altogether refrained from so-called "reconciliations" of science and religion, it says: "The two spheres are utterly unconnected, and no good can be effected by confounding them; while many earnest minds are alienated by the slipshod views often enunciated by such reconcilers. The same journal has a lesson for others who are afraid of the evolution doctrine, when it says that Judaism is not disturbed by the more complex and far-reaching signs of God's design disclosed by Darwin and his followers." The writer adds:—"We will not attempt to deny that at first sight the views associated with the name of Darwin appear to conflict with what has hitherto been the accepted Jewish interpretation of certain Biblical passages. Well, then, if the worst came to the worst, those interpretations would have to be abandoned—but not necessarily the Biblical texts. We could not follow more exactly the precepts of those to whom these interpretations owe their origin than by abandoning them when the clear light of reason prove their insufficiency; their authors would have been the first to do so under such circumstances if they had been living to-day. Judaism has survived the theories of Copernicus and will know how to assimilate those of Darwin." This is the spirit of a wise Rationalism.

THE BISHOP OF MELBOURNE was asked to frame a special form of prayer for rain for use in his diocese. He flatly refused. Changes in the weather, he said, were the result of unwavering natural laws, and prayer was an agency more fitted for securing spiritual blessings than material needs. It would be much wiser if people set themselves to utilise the water which they now allowed to flow to waste into the sea than to content themselves with praying to be delivered from the consequences of their own neglect. As might have been expected, this episcopal rendering of Æsop's fable of Hercules and the Carter has created a great sensation in the colony, where it is felt the bishop has taken adroit advantage of the opportunity to make a telling point against the Colonial Government, which, with the sanction of Parliament, has refused to carry out his favourite scheme of a grand national system of irrigation.

IN view of recent attempts to show that Darwinism is perfectly consistent with so-called Evangelical Christianity, it may be interesting to know in what direction Mr. Darwin's sympathies ran. This is indicated by the following from the *Index* [Boston, U.S.] of April 27:—"Mr. Darwin was a subscriber to the *Index* from the first year of its publication to the time of his death. He manifested his interest in this journal by generous donations from time to time; and when he last renewed his subscription, not many months ago, he enclosed a twenty-five pound note to be used in the support and circulation of the paper."

PRESTON.—The re-opening services were continued at the Unitarian Chapel, Percy-street, on Sunday, the 14th ult. Lectures were delivered forenoon and evening, by the Rev. F. W. Walters, of the Unitarian Chapel, Glasgow; in the forenoon on "The Human Providence," and in the evening on "The Demand of the Age on Religion." The discourses were delivered to large and attentive congregations, and the collections exceeded £15.

Correspondence.

THE REV. P. T. FORSYTH—EXPLANATION.

TO THE EDITOR.

SIR,—My friend Mr. Hunter, of York, had to write to you a few weeks ago to complain of the way in which the *Inquirer* was apt to drag into its camp any whom it found straggling for a moment from their own host, and even to detain those who paid a friendly visit to the Unitarian tents. I much regret, ungraciously as I feel it, to have to make the same complaint on my own behalf. You allude to me, in your article of last week on the meeting of the London Domestic Mission, with a complimentary kindness which is no less embarrassing to me than it is genuine in you. You refer to me as an invited guest. I was not, and had no claim to be. I went, partly because I wished to hear what such brilliant speakers would say on a question so serious, partly because I thought that here at least we could meet and forget sectarian names, partly to take some of my own family who had never heard Dr. Martineau speak. But I should not trouble you on a point so trivial. It is when you go on to speak of me as being only somewhat outside Unitarianism, and likely to come farther in, that I feel misconception will arise; and I am already such a victim to the indolent and libellous classifications of popular religion that I trust you will let me make my position clear. I would remark in passing that this proneness of yours to make too much of some common ground is one of the things that make it so difficult and dangerous to visit your society. You play into the hands of those bigots who would shoot one as a crow because he is interested in a rookery.

Were it a mere question of personal feeling it might be easy for one like myself, whom his own receive not, to surrender to that sympathy and consideration which I have always received from well-known Unitarians, and which hunger has made to me all too welcome. Rejected harshly by the official Congregationalism which has killed an Independency that I would gladly, nay fondly, and I think not fruitlessly, serve, I cannot help looking sadly round for some spiritual fellowship and Christian home. And were this to be determined by personal sympathy I say there are those among the Unitarians who delight me well. But I have never expressed any public sympathy with Unitarianism without making it clear to all who would see that neither my soul nor my mind found satisfaction there. There are vital and most pressing aspects of Christian truth, which the Unitarians do truly measure, which to me are most engrossing, and which a rich Congregationalism, guided by vigorous practicers, seems rapidly and fatally to be losing the power even to care for. But there are also regions of truth, still more vital, where Unitarian thought is, for my needs at least, too meagre, and their refined piety too little of a searching passion or a sweeping power. I cannot understand a Revelation which does not rest on Incarnation, and Incarnation, apart from that of God in Christ, is to me little more than a religious philosophy. I cannot be satisfied with the Unitarian idea either of Christ or of God. I want more. Its tendency seems to me to be to attenuate to a mere unit the unity of God, and to reduce to mere clearness the simplicity that is in Christ. It threatens to make the Father the supremely amiable as to make Christ but the supremely admirable. It speaks sometimes as if Religion could live without Theology, and God be dis-severed from Thought. It fails to deal adequately with the problem of sin, for instance, as I believe it will fail to cope with it as a reality in life and society. It lacks piercing and "dynamic quality in its glance" on a sinful world. I feel, as I realise the true nature, power, and horror of sin, that there was a work to be done by a true Redeemer far more real and searching than anything possible to a mere Teacher and Creature, however supreme. The Unitarian Christ (where he has not been dissipated by the descent through centuries into spray) may have realised the horror and sinfulness of sin, but he does not seem to me to grapple with it and overcome it in any

such way as entitles him to be called, in an ultimate sense, the Saviour of the world. Granting that the crucifixion was but one "moment" in the cross, I yet feel that there was gained in the Cross of Christ a real universal and final victory over the principle of sin throughout existence—a victory which is too objective and complete in its nature to be adequately expressed by the mere measure of His influence on human character. The cross is a *vera causa*, not a mere channel for our salvation, with a real and indispensable action in the Divine nature as in the human. Taken apart from this objective and "finished" work in the unseen, the life of Christ seems to me, I confess, extravagant and inapt. It gives me a sense of waste and misdirection. I mean that if the effect on posterity as teacher and example was the only real work contemplated in this life, then the scanty and vulnerable record which is the instrument of that effect is out of all proportion to the dread travail of His soul; whose fruit, therefore, is mainly lost, while its inaccessible agony was a beating of the air. I am reminded of words which Rothe uses in another connection, "Das ganze Erlöserleben Jesu ist dann nur eine Komödie." If that record had never existed, Christ would still have been, as he was before it, the Saviour of the world, the Redeemer who, in a sinless collision with sin, put away sin by a sacrifice of himself. And if the Gospels perished, under criticism or otherwise, it would not affect the fact accomplished in the cross, though it would seriously affect the method of its realisation in us. The work and person of Christ is to me the outcrop in time of a continuous relation, and real redemptive process in the complex nature of the Triune God himself.

I hold, as it is the virtue of Unitarianism to hold—as indeed it seems to be about all that some seem to hold—that the freest scope is to be given to criticism, especially in dealing with the record. The critical and negative element is an essential factor in human thought, and the religion that ignores it is simply surrendering to the Devil an essential activity in human nature. The Congregationalists are hardly up to date on this head. It is reason alone that must heal the wounds that reason makes. No quackery of mere scriptural authority can do it. I am only afraid that by reason Unitarianism is prone to understand either an unsatisfactory Intuitionism, or an arid Rationalism, inherited from Fox and Jacobi, or from Wolff, Kant and Priestley. It is a reason which constantly tends to be critical and mechanical rather than creative, and which by itself is too simple, easy, and English to measure the profound complexity of things. Now I do not think that the scientific and reasonable criticism of the Christian records will pulverise that pearl of price, the character of Jesus—however it may trim his garb. I will start with the Unitarian from the character of Jesus. I do not find that recent criticism need destroy its sinlessness. That moral and spiritual miracle remains. The other miracles form a separate question. But if any man hold in a real sense the sinlessness of Jesus and his own sense of it (as I do), then I do not see how he can be a Unitarian. It appears to me he must be a Sabellian at least. And Sabellianism is, historically at any rate, but a halfway house, a position of unstable equilibrium, which is continually dipping into Socinianism on the one side, or ascending to an immanent Trinity on the other.

I humbly beg space for this explanation. Its object simply is to make my position clear. I have merely touched a point or two which the trained eye will interpret at once, so as to see that I am more than "somewhat" outside Unitarianism, and little likely to be able to enter. If this be clear, I may still hope occasionally to enjoy, without being misunderstood, a kindly and stimulating intercourse with my Unitarian friends. I deeply respect and envy their chaste and tender piety, their suffering for conscience sake, their love of free discussion, their interest in the scientific aspects of the faith. I cannot rest in their conclusions, or feel that their fabric of thought is one which will permanently carry the religion of Christ. They embrace the Christian principle. So do I. But I identify it with the person of Christ. They do not. And there is the whole thing in a nutshell. As my aim is not polemical, I will not be drawn into discus-

sion. I have not guarded points with such a view. And far be it from me to make an attack. I trust I have said nothing about Unitarianism but what might be admitted by Unitarians to be fair utterance among those who speak the truth in love.

P. T. FORSYTH.

Hackney, May 24.

BATH.—On Wednesday evening (May 24) the annual soiree in connection with the Trim-street Congregation was held at the Assembly Rooms. The room was beautifully decorated with flowers, and an excellent tea was provided. After tea opportunity was afforded for conversation, and a selection of music was performed by the choir, under the direction of Mrs. Edward Cobb, which was greatly enjoyed. At eight o'clock the chair was taken by Mr. William C. Jolly. There were also on the platform the Rev. A. N. Blatchford, B.A. (Bristol), the Rev. W. Carey Walters (Kidderminster), the Rev. F. W. Stanley (minister of the congregation), Mr. John Ricketts, and Mr. J. Hay. The Chairman, in opening the proceedings, expressed his regret at the absence of Mr. Murch, through a previous engagement, and spoke of the warm interest taken by him in all the undertakings of the congregation. The Rev. F. W. Stanley gave a statement of the work of the congregation during the year, to the effect that the Provident Society had received and paid nearly £400, that the Ladies' Working Society had passed through a successful season, and that the great undertaking of the year—the opening of the new school house—had been a great boon to the school. The house had enabled them to hold a weekly mothers' meeting, and, during the winter months, to commence a discussion society. Through the kindness of Professor Estlin Carpenter and other friends the nucleus of a Sunday-school library had been obtained. He then spoke of the importance of maintaining the Christian congregation for enabling men and women, in these days of temptation, to be strong and true to noble principles. The Rev. W. Carey Walters next delivered an eloquent address, in which he gave his impressions of the Liverpool Conference. He spoke of the unity, the sympathy, and the serious aim of those who assembled, and expressed his conviction that good must result from so much earnestness. As an Unitarian, not of the most advanced kind, he protested in the strongest terms against any effort to make mere doctrinal agreement our bond of union. He gave an interesting account of his attempts to bind young people to his Church, and showed how necessary it was to render them all possible help to encounter the temptations and difficulties which beset them. Let the Church protect those of its fold and send them forth to seek the sinning and the outcast, and its triumph would be a glorious one. The Rev. A. N. Blatchford, who as an old friend was warmly welcomed, urged that we should not lose heart because we did not meet with the popular success of many Churches. He pointed out how the Unitarians left their traces upon their neighbours, how their works remained in many communities, and how they did indeed rule the rulers of the people. After a hymn had been sung and prayer offered by the Rev. W. Carey Walters the proceedings terminated.

THE LONDON SCHOOL BOARD at its meeting on Thursday week discussed at much length the question of teachers' salaries. It was proposed by Mr. Mark Wilks, on behalf of the School Management Committee, that as a rule the salaries of head teachers should vary with the accommodation of the school. To this an amendment was moved by the Rev. T. Morse in favour of the basis of calculation being by average attendance. The amendment was carried. It was also resolved that a special addition should be made to the salaries of teachers in schools of special difficulty. The Board adjourned over Whitsuntide until the 15th June.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Religious Intelligence.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The Fifty-seventh Annual Meeting of this Association was held at Unity Church, Islington, on Wednesday last. The day was one of the finest of the season, and at the hour of service the beautiful church was filled in every part with a congregation comprising representatives from all our London congregations and ministers, and others from most of the principal towns in the country, including members of the Association from Scotland, Ireland and Wales, as well as deputations from the American Unitarian Association and the Protestantenbond of Holland.

The devotional service was conducted by the Rev. W. M. AINSWORTH, of Lancaster, who read for the Scripture lessons Isaiah lxi. and Colossians iii. 1-18. The sermon was preached by the Rev. Dr. FREEMAN CLARKE, D.D., minister of the Church of the Disciples, Boston, U.S. The following is a full abstract.

THE SERMON.

Beginning without announcing any text, Dr. Clarke said that when he was a boy he had the range of an old library near Boston, and he searched for something more to his taste than the old folios of Divinity which occupied the shelves. Among the newer works there were Dr. Priestley's works, Belsham's, Dr. T. Price's, and other Unitarian books. They belonged to his grandfather, Dr. Freeman, the first openly avowed Unitarian preacher in the United States. The minister of the first Episcopal church established in New England, he had been converted to Unitarianism chiefly by intercourse with Mr. Hazlitt, an English Unitarian Minister who paid a visit to the United States, bringing with him a bright-eyed boy, William, afterwards well known as the celebrated Essayist. He announced his new convictions to the wardens of King's Chapel, Boston, who agreed to revise the liturgy, leaving out the creeds and references to the doctrine of the Trinity, and it became the first Unitarian church in America. There he was baptised, and there he listened to the most distinguished preachers of the time, Edward Everett, afterwards American minister to England, James Walker, the sainted Henry Ware, junior, F. W. P. Greenwood, and other wise and strong men. He was therefore a Unitarian by birth, and knew what it was to be trained from the beginning in a manly, rational and free religion, and thus escaped the long trial and anxious doubts through which others had emancipated themselves. When he dipped into those learned tomes, hoping to find some reading to his taste, but too often disappointed, little did he expect that he should have one day the honour of addressing the representatives and spiritual children of Priestley and Lindsey, and he thanked them for this privilege on behalf of the American Association which he represented that day.

Our fathers have laboured—we have entered into their labours. What is the result of their labours in the past? How are we to carry on the work in the future? These were the two points to which he invited their attention.

Unitarians, as a denomination, are a small body everywhere. They have only succeeded in planting a few hundred churches in England, and as many in the United States. The visible result was not great. But there are two kinds of influence, quantitative and qualitative; one mechanical, the other atmospheric and dynamical; one measured by weight and mass, the other by vital force. According to one measure, Orthodoxy had much more weight than Liberal Christianity. According to this standard Judaism had more weight than primitive Christianity, Romanism more than all the other Churches. Christianity advances by two outward growths and by inward and spiritual development. The first way of development is likened by the master to a mustard seed which grows into a tree, the other to a lump hidden in the meal working by unseen force until the whole is leavened. Unitarianism was not the Church of the mustard seed, but may lay claim to be the Church of the lump. Calvinism exercised its stern rule when Unitarianism began to exercise its sway. It no doubt did some good work in its day, but its best work was done when Unitarianism arose to attack every one of its main propositions. And now the leading minds in the great churches both in England and America have come to the same

ground that our fathers occupied. They do not call themselves Unitarians, nor do we ask them to do so long as they see objections to our name. But whether they are one with us or not we are one with them, one with Robertson and Maurice, Stanley and Jowett, and many other great thinkers of the same class. Although the old creeds stand the life has gone out of them. The labours of Channing and Dewey, Walker and Gannett, Bellows and Furness, and their compeers have not been in vain. The active thought of all the great denominations in America is on the same side. He did not claim that these results are the exclusive work of Unitarians. Other great influences have co-operated, but that the work of Unitarians is at least recognised by those outside our ranks appears from the remarkable sermon lately delivered in New York by the Rev. Heber Newton [published in the last number of the *Inquirer*], who testifies gladly to the good done by our small body. His is Christianity of the noblest kind, and very many preachers and laymen in the orthodox Churches no longer believe any one of the old Calvinistic doctrines. And yet the Churches as such continue to accept them, and proclaim and defend them still when they meet in conferences or councils. As ministers of an ecclesiastical body men will insist on retaining doctrines which individually they have long given up. Thus few ministers of the Church of England will admit that they believe in the Athanasian Creed, yet Convocation will not surrender it. So in the Roman Church, while individuals generally regretted the Vatican doctrine of Papal Infallibility, yet in the final ballot only one hand was held up against it. While this is so, even the negative work of ours is not ended. We are bound to declare and promote the great affirmations of Liberal Christianity in opposition to the corresponding affirmations of Orthodoxy. There is a wide and growing estrangement between the advanced thought of men and religious faith more and more in France, England, and Germany. A different spirit has, to a great extent, prevailed in New England. Its historians, poets, scholars, and scientific men have been believers in some rational form of Christianity. The teachers of our Church have had much to do with it. Their trust in freedom, their exaltation of Christianity to the universal claims of humanity, has helped to keep these men in the Christian faith. His late friend and class-mate, Benjamin Pearce, the greatest mathematician of America, had been brought up in the Unitarian Church, and remained faithful to the last to his religious convictions, and was a humble, trusting, but free and rational believer in the Gospel. His science was inspired with spiritual convictions and reached upward to God and Immortality. Unitarians in Massachusetts were the leaders in philanthropic movements, reforms in education, temperance, anti-slavery. Where the religion of reform was taught, moral reforms have followed. Horace Mann, the leader of the education reform, Dr. Howe, the friend of the blind, John Pierpont, the advocate of temperance, Dr. Channing, the abolitionist, Dorothea Dix, the reformer of prisons, Theodore Parker, the advocate of the slave, were all Unitarians. Was it an accident that the religion of freedom has produced so many leading thinkers and writers; historians like Prescott, Bancroft, Hildreth, Motley; poets like Longfellow, Emerson, Holmes, Lowell, Bryant, and many others? When young people show a tendency to leave our Churches they should remember that they owe something to the Church they were brought up in, and to a religion of truth, freedom and progress.

On the battle-field of thought as in war the centre of the conflict often shifts from one part of the field to another. In the thought of the present time profounder questions call our chief attention than the question of apologetics and Church organisations. We are compelled to desert the outworks and defend the citadel. The freedom and responsibility of man, the existence of God, the reality of spirit, these are the great questions of to-day. Many noble minds in England and on the Continent profess their inability to believe in these doctrines. In regard to Christ the question is no longer whether he is God or man, but whether he existed and we can know anything about him. And in regard to the Bible the question was not about its inspiration, but whether its books were historical or legendary. In regard to Christianity the question was not whether it is a supernatural religion, but whether it stands on the same basis as the teachings of Buddha. It is evident that those who stand on the Unitarian platform are much better qualified to meet the difficulties of honest

minds and come to some satisfactory conclusion than those who come to the field of battle hampered with the impedimenta of articles and creeds and fixed dogmas. On this field who has done so much as Martineau? This is the great work which Unitarians have done to fall back on first principles, to assume nothing that cannot be verified by personal experience in the soul and the concurrent testimony of the human race. This is the true scientific spirit in harmony with the laws of the natural world. On this ground of solid knowledge will the Church be built, and against it the gates of hell shall not prevail. We shall seek for the best things in all other religions and compare them with the best in our own, and let the result take care of itself. If we find Christ more divine and at the same time more human than other teachers, it will not be by accumulating texts and appeals to miracles, but by seeing what is the length and height and breadth of his teaching, and observe what has been his influence on the human mind and heart. We shall fall back on those intuitions which are necessary and eternal. Martineau led the way here, and Emerson in America. The one is more the philosopher, the other the seer of the coming religion. At the recent funeral of Emerson, the great company seemed to thank God for the pure influence of Emerson.—After a fine encomium on the teaching and influence of Emerson and Carlyle, the preacher in concluding said:—A deeper and nobler form of religion is to come, and Unitarians if they will can be fellow-helpers with God in hastening it on. It cannot be accomplished by mere criticism or formal logic, but by living insight. The weakness of Unitarianism in the past largely consisted in the fact that it has addressed itself more to the speculative understanding than to the higher reason. We have proved conclusively the illogical basis of the Trinity, and the falsehood of the Calvinistic creed. We have confuted Orthodoxy over and over again, but though greatly modified it had never been formally abandoned, and why? Because we have not offered in its place something permanently better, including everything good in the old systems, and developing it into a higher faith, more faith in God, more love for Christ, more profound sense of the power of prayer, more living faith in Immortality. The only voice which speaks with authority is that of insight, experience, personal faith, testifying to that which we have seen in our own living consciousness. With such a faith the opposing doctrines will dissolve away in the warmth of that higher life. Men want more religion, not less; and until we can give them more we have no real hold on them. Every great reform comes not to destroy, but to fulfil. All that we have done in the past will sink into insignificance if we can open the gates of the coming revelation of the new heavens and the new earth. We are now standing on the threshold of that dispensation. The world is waiting for a higher Christianity, which shall bring orthodox and heterodox into one essential spiritual unity. Secpticism is sometimes another cry in the wilderness, which will at last help to prepare the way for that religion. In that day art, science and literature will be in harmony with religion, and we shall have far more religion, and not less. There will be more of love, more of faith, and the dear Master and Brother will be nearer too, more human and more divine than when men called Him by the word God without any clear meaning attached to it.

A collection for the Association was made after the sermon, which amounted to £55 9s. 4d., and the service was brought to a close by singing S. Longfellow's fine hymn, "Beneath the shadow of the Cross."

THE BUSINESS MEETING.

After half-an-hour's interval for luncheon, which was most liberally provided in the school-room by the Committee of Unity Church for ministers and visitors from the country, the annual meeting for the reception of the Report and the transaction of business was held in the church. DAVID AINSWORTH, Esq., M.P., President of the Association, occupied the chair.

Among those present at the meetings either on Wednesday or Thursday, or on both, were:—D. Ainsworth, Esq., President of the Association, and the following Vice-Presidents:—Lady Bowring, Miss Anna Swanwick, Dr. W. B. Carpenter, C.B., the Rev. Professor J. E. Carpenter, the Rev. H. W. Crosskey, LL.D., Mr. James Heywood, F.R.S., the Rev. T. Hincks, F.R.S., Messrs. W. D. Jeremy, M.A., E. Lawrence, LL.B., Joseph Lupton, D.

Martineau, F. Nettlefold, Herbert New, J. T. Preston, the Rev. Dr. Sadler, the Rev. R. Spears, J. Troup, Mr. S. S. Taylor (Treasurer), the Rev. H. Ierson (Secretary), Dr. Longstaff, P. Worsley, W. Shaen, Roger Acton, W. Tate, R. Bartram, Dr. Haward, H. Jeffery, J. Philp, S. W. Preston, I. M. Wade, T. W. Reid, Miss Fisher, S. Charlesworth and Herbert Bramley (Sheffield), W. Spackman (Belfast), R. McCalmont (Belfast), J. Lupton (Leeds), A. Madocks and T. Wray (Chelmsford), W. Colfox and Mrs. T. Colfox (Bridport), H. P. Buckler (Tenterden), S. Reid (Swansea), A. W. Elliott (Hastings), G. Lucas (Gateshead), the Revs. J. Drummond, R. E. B. Maclellan, H. Solly, H. S. Solly, P. W. Clayton, T. L. Marshall, J. P. Ham, T. Rix, M. C. Gascoigne, J. Wright, J. Shannon, P. H. Wicksteed, W. C. Bowie, G. Carter, J. J. Marten, J. E. Stead, E. M. Geldart, W. A. Pope, F. Summers, C. L. Corkran, J. H. Smith, C. B. Upton, J. T. Whitehead, G. Wooller, C. Hoddinott, A. B. Camm, Hobart Clark, Boston, U.S.; T. W. Freckleton, J. R. McKee, W. M. Ainsworth, Lancaster; J. A. Andrews, Headcorn; R. A. Armstrong, Nottingham; H. Austen, Cirencester; J. Birks, Taunton; W. Birks, Stroud; R. Blackburn, Billingshurst; A. N. Blatchford, Bristol; W. Blazeby, Rotherham; T. B. W. Briggs, Dover; J. A. Brinkworth, Saffron Walden; A. Chalmers, Wakefield; C. C. Coe, Bolton; H. W. Crosskey, Birmingham; V. D. Davis, Nottingham; R. C. Dendy, Tenterden; T. Dunkerley, Comber; J. Ellis, Southsea; A. Farquharson, Chesterfield; W. Fielding, Framlingham; B. Gisby, Derby; A. Gordon, Belfast; E. R. Grant, Northampton; W. Harrison, Glossop; Jos. Harrison, Acerington; R. Hill, Bedford; P. M. Higginson, Styal; E. R. Hodges, Newport; T. Holland, Cardiff; J. P. Hopps, Leicester; J. Howard, Wisbeach; A. M. Holden, Ilminster; E. S. Howse, Altrincham; T. L. Jones, Bowden; R. Crompton Jones, Tunbridge Wells; E. Ceredig Jones, Maidstone; T. Leyland, Burnley; J. C. Lunn, Leicester; D. Maginnis, Stourbridge; A. Macdonald, Lewes; H. McKean, Oldbury; F. E. Millson, Halifax; J. Murray, Ilminster; C. C. Nutter, Banbury; A. Payne, Newcastle-on-Tyne; H. W. Perrie, Norwich; R. Pilcher, Warrington, J. Pollard, Belfast; W. Robinson, Crewkerne; J. Ruddle, Hastings; R. Shaen, Royston; G. St. Clair, Birmingham; S. A. Steinthal, Manchester; T. Sutcliffe, Chatham; R. R. Suffeld, Reading; L. Taplin, Kingswood; D. Thompson, Dromore; T. Timmins, Portsmouth; A. Webster, Glasgow; C. H. Wellbeloved, Mansfield; W. Whitelegge, Cork; H. Williamson, Dundee.

The PRESIDENT congratulated the Association on the largeness of the attendance, which, he said, showed the interest that was taken in the Association. As there were a considerable number of resolutions to be submitted, he hoped that the various speakers would make their remarks as brief as possible. He welcomed to the meeting Dr. Freeman Clarke and the Rev. P. H. Hugenholz—(applause).

The Rev. P. H. HUGENHOLTZ thanked the Association for the cordial sympathy which they had manifested towards the efforts which were made to spread free religious life in Holland.

The Treasurer's Report was read by Mr. S. S. TAYLER. The following is an abstract:—

Dr.		
To Balance from 1880	...	£22 18 3
Subscriptions	...	1,310 2 0
Donations	...	50 13 6
Legacies (less amount invested)	...	755 9 10
Special Subscriptions	...	45 2 0
Dividends	...	339 18 7
Collections	...	69 17 0
Bicentenary Ministers' Fund	...	37 6 9
Sale of Stock	...	801 11 9
Book Department	...	1,054 2 6
Sunday School Association, Rent, three quarters...	...	22 10 0
Anniversary Meeting	...	66 18 0
		£4,576 10 2

Cr.		
By Grants to Congregations	...	£364 3 4
Grants to Missions	...	368 11 9
Affirmation Lectures	...	258 10 8
Grants of Books and Tracts	...	312 12 8
Supply Services	...	2 16 3
Hungarian Students	...	100 0 0
Budapest (Hungary) Services	...	100 0 0
Bicentenary Ministers' Fund	...	43 0 0
Indian Fund	...	99 0 0
Tomb of the late S. Taylor	...	12 10 0
Book Department	...	959 19 2
Rent of Rooms and Offices	...	200 0 0
Gas, Cleaning, and Firing	...	48 1 1

Repairs	£15 9 9
Salaries and Wages	456 9 4
Collectors' Commissions and Collecting Expenses	14 18 10
Charges on Remittances	0 3 7
Printing and Postage of Annual Report	87 2 1
<i>Inquirer, Herald, Christian Life</i> General Advertising	23 6 0
Ditto Printing	10 5 4
Stationery, Postage, and Sundries	19 14 0
Expenses of Anniversary	95 1 8
Do., Provincial Meeting at Leicester	128 8 7
Expenses of Deputations	6 1 3
Permanent Library	21 1 1
Law Expenses	2 19 6
	97 18 4

Balance in hand	£4,348 4 3
Due from Jubilee Fund	139 12 4
	88 13 7

£4,576 10 2

JUBILEE FUND.

Dr.	
To Balance from 1880	£759 13 9
Subscriptions and Dividends	57 17 8

£817 11 5

Cr.	
By Ministers' Stipends	£82 10 0
Grants for Buildings	350 0 0

£432 10 0

Balance	385 1 5
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£817 11 5

Examined with the vouchers and found correct.

NATHANIEL M. TAYLER,

JESSE PAGE,

W. ARTHUR SHARPE,

Auditors.

May 22, 1882.

The Rev. H. IERSON read an abstract of the general report.

THE REPORT.

The Committee begin by stating that in the present state of public feeling and opinion in reference to matters of religion it is of immense importance that the various societies which are labouring to diffuse enlightenment should be vigorously supported, and that the Association should be enabled to extend its action in all directions, and they appeal for help in this work to every sense of religious and philanthropic duty, and to an enthusiasm of faith and conviction in harmony with the great and worthy ends which the Association has always kept steadily in view. It is greatly due to the Association that Unitarianism, as a vital religious force, is coming into ever closer contact with the thought and life of the time, and the effect upon Unitarians themselves is clearly discernible. The "Ten Lectures" enabled them to see that they had a common ground of religious thought, and the recent meetings in conference have made evident that they have also a common ground of religious sympathy. It is remarked with regret that the answers to appeals for larger and more numerous subscriptions and chapel collections have not been such as was hoped for. The custom of our American brethren of making annual collections in aid of their Association it is hoped will be more generally adopted in this country, collections of this kind giving many the opportunity to assist who could not afford to qualify themselves as members. Within the last twelve months several of the most liberal subscribers have died. Considering that every new mission station that is opened requires a subsidy of at least some £50 per annum, and a much larger sum if a minister is at once appointed, the means which the Association can at present rely upon for objects of permanent extension are reported to be quite inadequate.

HOME DEPARTMENT.

Under this head a classified list is given of forty congregations assisted by grants to the extent of about £1,000. Referring to the movement to create a fund for the augmentation of ministerial stipends, it is stated that the means of the Association have, in fact, constituted for some years a fund of this kind. There was a feeling some years ago that the propagandist efforts of the Association were too much scattered and intermittent, and that it would be better to settle ministers, or, as they were called, missionaries, in promising places, so that congregations could be gathered and chapels built, and thus causes established which would in time become self-supporting. It is thought desirable to extend this kind of operation, and aid has been given towards the founding of new congregations at Douglas, Cardiff, Bournemouth, and Swindon.

The report then stated the aid given in various cases of chapel restorations and school building as duly reported at the time in these columns.

There has been considerable activity throughout the year in the delivery of lectures, and in consequence a

great desire manifested for tracts, which have been freely and liberally supplied. Lectures have been given at Stamford, but the result hitherto has not been encouraging. Assistance has been given to two local Societies towards the delivery of lectures in their districts—to the Southern Association for lectures at Southampton, Newport, and Bournemouth; and to the East Anglian for lectures at Ipswich, Lynn, Peterborough, and Norwich. Similar help has been given for Wisbeach and Buxton. At Cambridge lectures were delivered before and after Christmas, which would seem to have been appreciated by those who attended, of whom, however, only a certain proportion were in any way connected with the University; and the Committee were not encouraged to renew the experiment during the present term. It is mentioned as a suggestive fact, that the same course which was delivered by one of the lecturers at Cambridge, on the Bible, its authority, and the proper way of studying it, was also received, when recently given by him at Brantree before an audience chiefly of the working-class, with every sign of earnest approval and sympathy.

The question of new methods of Christian work has lately become a subject of grave consideration with the Churches of all denominations, and the Committee fully share in the common desire to lay more emphasis on the religious and moral aspect of denominational or congregational effort than has been always possible in the past, considering the peculiar conditions under which the old controversies had to be carried on. They feel assured that in these days to promote the practical religion of Christianity is to promote Unitarian Christianity, since even looking only within the leaves of the Bible this is what the free religious intelligence finds there. They received therefore with sympathy the direction contained in the resolution of the recent Council meeting, "That it be an instruction to the Executive Committee to consider and report on the practicability of an organised effort for giving services in some of the centres of trade, especially in London, and as to the desirability of raising a special fund for the support of such effort." Under this head reference is made to the popular efforts at Leicester, Kidderminster, Sheffield, Rochdale, and Nottingham.

FOREIGN DEPARTMENT.

Reference is here made to the visit of the Revs. Dr. Freeman Clarke and Hobart Clarke, as representatives of the American Unitarian Association, and tributes of sympathy on occasion of the deaths of President Garfield, Dr. Dewey, Dr. Bellows, Calvin, Lincoln, Longfellow, and Emerson; the dedication of the Channing Memorial Church at Newport, Rhode Island, and the visit of a representative of the Protestantbond of Holland, the Rev. P. H. Hugenholz, of Amsterdam.

"The progress of liberal religious thought over nearly the whole continent of Europe would probably be greater, and certainly more clearly traceable, if it were not for the universal repugnance to the idea of securing freedom by separation from the established churches. Unitarianism in England has long suffered from the same cause, so that we are not unfamiliar with this, to a large extent social difficulty. But it requires some acquaintance with the church history and regulations of the respective countries to enable persons looking from the English Nonconformist, and Non-subscribing point of view, to judge correctly of the liberal religious movements in Germany, and in the Reformed Churches of Holland and France. But in each case the struggle for liberty in the Church continues, as against the reactionary proceedings of the dominant orthodox parties. It should be mentioned that in Germany a small section of liberals have joined in a Reform Verein, in protest against submission to compromises in the services of the Church. In France, by a recent decree of the Government for the regulation of the Reformed Church, the Liberal party have once more the opportunity of asserting their right to a place in the Church, in opposition to the exclusive policy which the so-called orthodox section have for some years pursued. It may be hoped that your Association will ere long be enabled once more to congratulate the successors of the Coquerels and of Martin Paschoud upon the progress of free and enlightened religious principles in their country."

In Italy Signor Bracciforti continues his worthy labours. In Sweden the works of Channing, of Parker, and of Martineau are studied with increasing interest. Several able lecturers have laboured to make known in that country the Unitarian doctrine, and the Committee have had before them a work of much learning and ability on the subject of the Divinity of Christ, by a Swedish gentleman, Victor Rydberg, in a translation by the Rev. Ephraim Turland. They would willingly promote the circulation of this interesting work if it should be published. To the meeting in September last of the Consistory of the Unitarians of Hungary, a special communication was sent on the occasion of the visit to them of the Rev. Joseph H. Allen, who had been deputed by the American Association, and kindly undertook to act as the representative also of this Association. Mr. Allen, in his published report of this visit, has ably set forth the claims of Hungary upon the continued interest of American and English Unitarians. But the prime interest of the year in Hungarian correspondence has centred about the

new movement in Budapest. This was the first endeavour to establish a Unitarian church in Hungary Proper, as distinguished from Transylvania, and the undertaking had been long and carefully prepared for. It was with the view of furthering this that Professor Kovacs was deputed to the last anniversary. The first service was conducted by Bishop Ferencz amidst many encouraging circumstances, and worship has been since carried on by the Rev. Charles Derzsi, one of the former Manchester New College students. Unitarian books and tracts have been sent at his request, and the Consistory have devoted a certain sum for publishing some of these in translations by the minister. Mr. Derzsi writes about his work in a hopeful spirit, and the fund for the church building is being constantly augmented. Much gratitude has been expressed for the kind contributions to it which have been made in this country, and friends may be reminded that the total is as yet very far short of what will be required to build a suitable church for the Unitarians in the metropolis of Hungary. The Committee have gladly welcomed Mr. Nicolaus Gal as the student supported by the Association at Manchester New College, which he entered for the three years' theological course last October.

In Madras the Rev. W. Roberts labours industriously to diffuse the knowledge of Unitarian Christianity. He has enjoyed for the last year the comfort and the advantage of the respectable and convenient residence which the kind liberality of friends enabled the Committee to have erected. He asks for books and tracts, which will be shortly sent, as also a small sum to be forwarded by him to Salem, to assist Mr. Aaron in printing some Tamil tracts. The congregation at Melbourne continue to enjoy the able services of Mrs. Webster. The Sydney congregation have advertised in the English Unitarian papers for a minister, and it is probable that an engagement will shortly be made, with the concurrence and help of the Committee. The news from Adelaide is always good. The congregation there has enjoyed the advantage of the steadfast support of old Unitarian English families which adhered to the best traditions of Unitarianism at home. A grant was made in aid of a new school and lecture-room.

BOOK AND TRACT DEPARTMENT.

The sermon preached by the Rev. C. C. Coe at the last annual meeting, on "The Importance of Opinion in Matters Pertaining to Religion," was printed.

Of the Home Page tracts, bearing on doctrinal subjects, the Association has now nearly the whole of the few remaining copies, and in regard to some of them it will be well to consider whether they may not be reprinted with advantage. Some tracts have been reprinted, such as "New Testament Views of God which have been Obscured by certain Popular Doctrines," by the Rev. W. Gaskell; "Evangelical Christianity," by the Rev. James Freeman Clarke; "Trinitarianism at the Bar of Common Sense," by a Cambridge Lecturer; "Who are the Infidels?" by the late Rev. J. Fraser; "God the Father, the only proper Object of Worship," by the late Rev. Dr. Bellows. Of a new edition of the excellent life of Dr. Priestley, by Miss Emily Sharpe, the Committee have taken a number of copies, as also of a tract on the Athanasian Creed, by the Rev. W. Birks, and one on the Bible, by the Rev. F. T. Walters. They have also in the press several short tracts, one by Dr. Bellows, on "Personal Immortality," and "Five Plain Questions," by the Rev. J. Page Hopps. A fresh supply has been ordered of Alger's "History of the Doctrine of a Future Life," a work always in demand. A number of copies have been taken of "The Man Jesus," a new work, by the Rev. J. Chadwick. The "Ten Sermons and Prayers," by Theodore Parker, have been reprinted for the Association in an improved form. A fresh stock has been obtained also of "Meditations and Prayers," by Mary Carpenter. The Committee notice with pleasure that there is an increasing demand for devotional works, and they are of opinion that it should be a part of your future work to encourage such publications. "The Unitarian Handbook," by the Rev. Robert Spears, has been reprinted. This was the twelfth issue; the last one of 1,000 copies had been made in 1875. Considering the still very large number of professing Christians who hold by the Bible as the sole authoritative appeal on matters of religious doctrine, this work continues to render most useful service in demonstrating the fact that the teaching of the Scriptures is not in harmony with the creeds commonly called orthodox. It is now also published in the Welsh language in a translation by Mr. David Evans, assistance having been given for this purpose on the condition which has been since nearly fulfilled, viz., that the 500 copies subscribed for should be distributed amongst orthodox ministers in the Principality.

The price of the Sermons by the Rev. Robert Collyer has been reduced to two shillings. The book is an admirable one to give to orthodox friends who desire to learn something of Unitarianism on its practical side. The testimonies to the value of Dr. Channing's works, which have been given for many years, still continue to be received. Persons of all persuasions assure the Committee of the interest and spiritual profit with which these works are read, and this one Unitarian volume at least is allowed a place in orthodox libraries. Of the 32,000 issued by the Association since 1870

only a limited number remain on hand. One hundred and forty were given away last year; eighty four to divinity students and the rest to ministers. Besides continuing the gift of Dr. Channing's works to ministers and students, the Committee have from time to time presented copies of Theodore Parker's "Discourse" and "Ten Sermons and Prayers," in answer to special requests for these volumes. They have also given in the same manner 653 copies of "Heresy and Orthodoxy," by Joseph Blanco White, and 678 of "Christ the Revealer," by the Rev. J. Hamilton Thom. Clergymen and Dissenting ministers, besides students of various theological colleges, have eagerly applied for the gift, and many most interesting letters of thanks have been received. The new attention so called to these publications appears to have stimulated the sale of the copies remaining. Both works will again shortly be out of print. The Committee have now offered another work, "The Perfect Life," the sermons by Dr. Channing, published since his death, and this also is gratefully acknowledged by many who have received it. The first 5,000 of the shilling edition of the "Ten Lectures on Positive Aspects of Unitarian Doctrine" have been sold, and a later similar issue has had a considerable sale.

At the last annual meeting attention was specially called to the recent publication of the New Testament in a revised version, and the hope was expressed that the revision for which Unitarian scholars had long pleaded in justice to the Scriptures themselves would exercise an important influence on the common opinion as to the real basis of religious truth. Such influence a work of this serious kind could not but exert, but it would have been greater, or at all events more immediately obvious, excepting for certain grave defects which scholars of all denominations had remarked upon. Some of these Dr. G. Vance Smith has pointed out in the tractate which he wrote at your Committee's desire, and which they have published under the title of "Texts and Margins of the Revised New Testament Affecting Theological Doctrines Briefly Reviewed." The new version has been denominated a Socinian Version, though some have rashly averred that no omission or variation has touched the ground of Orthodox belief gathered from the New Testament. Dr. Smith has shown that the contrary is the case, and that the improvements in any future revision will probably proceed still further in the direction of Unitarian thought. It is a remarkable circumstance that the Revisers have adopted many of the characteristic amendments of the "Improved Version," against which at the time of its publication by the Unitarian Society in 1808 such strong animadversions were made as "wilful corruptions of the word of God." The Committee hoped that a larger demand would have been made for Dr. Smith's valuable and really very cheap work. They propose, however, to appeal to a possibly wider public by reissuing it in paper covers at the low price of threepence. It is a work of permanent value, and one which ought to be widely circulated.

The Book-room is becoming every year more conspicuously a place of resort for inquirers of various denominations, and the Committee congratulate the Association on the hearty, intelligent, and altogether admirable manner in which Miss Philpot fulfils the duties of this department. It is obviously important to meet with kind assistance and information those who desire to acquaint themselves with Unitarian works.

Presents of books were made to Mr. Denis Varga on his return to Hungary, to Professor J. Kovacs, of Klausenberg, and to Dr. Von Bergen, of Stockholm. A parcel of books and tracts was sent to Mr. C. Derzsi for the use of the congregation at Budapest, one for the library of the Brabmo Somaj at Bangalore, and another for lending and distribution in Northern India was forwarded to W. Tilden, Esq., of Simla. Copies of Theodore Parker's and other works specially desired, to the number of 150, have been given to theological students, and 45 to various inquirers. Packets of books, numbering together 425, have been sent for sale at chapel and school bazaars at Portsmouth, Ac-crington, Malton, Brighton, Norwich, Newcastle-on-Tyne, Sheerness, and Denton; and 450 works were given to public and chapel libraries at Guildford, Portsmouth, Newcastle-on-Tyne, Deptford, Padham, Poole, Middlesborough, Islington, Nottingham, and Trinity College, Dublin. Of tracts given specially to individuals the number has been about 600; tracts sent in large grants for distribution at lectures and otherwise have amounted to about 55,000.

PROVINCIAL AND OTHER MEETINGS.

Under this reference is made to the Provincial meeting of the Association at Leicester; to the "National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-subscribing or kindred Congregations," at Liverpool; and to the presence of deputations at the Western Union, North Midland Association, the Southern Association, the East Cheshire Union, the Belfast Unitarian Society, the Annual Meeting of the Sunday School Association, and other occasions.

JUBILEE FUND.

This Fund was raised in 1875 to celebrate the fiftieth anniversary of the Association since it assumed

its present form in 1825. It has been for some time exhausted; and a statement is made in the Report of the way in which it has been applied.

CIVIL RIGHTS.

The long-vested question of the Parliamentary Oath is still undecided. The administration of an oath to enable a Member of Parliament to take his seat in the House has unhappily become an occasion of infringement of civil rights by being used as a theological test, though this was not its first intention. It is only in this view that the matter becomes one of principle in which the Association is interested, the principle being the same whether the oath is Trinitarian or not.

According to the instruction of the last annual meeting, a petition to the House of Commons, signed by your President in the name of the Association, was presented June 30, by C. H. James, Esq., M.P., setting forth the principle in question, that no religious test ought to stand in the way of Members of Parliament fulfilling the duties of the office for which they have been properly elected. No occasion has arisen since to render the expression of public opinion in the same form opportune. The principle being so generally admitted, the question has become a matter of Parliamentary tactics and personal feeling.

In their last Annual Report the Committee affirmed that in regard to the Burial Laws much remained to be done in the view of a civil and religious equality, notwithstanding the grand advance which had been made in the passing of the then recent Act. The effect of that Act has been upon the whole satisfactory in establishing the rights of Nonconformists in burials in the national churchyards; but in cemeteries a difficulty still remains which can only be removed by abolishing the distinction between consecrated and unconsecrated ground, and by enacting that the cemetery authorities should be compelled to provide one chapel only for all funeral services, as also that no fee should be exacted excepting for actual services performed at interments. These were points on which it was understood when the Act was passed that further legislation would be required, and Mr. Henry Richard has brought in a Bill which should receive the earnest support of all who desire to see the principles of religious equality carried out to their legitimate issue.

MISCELLANEOUS.

Judging from the experience of some years past, your Committee are of opinion that it would be to the advantage of the Association under its present constitution if, with regard to the election of your Presidents, the usage were not invariably followed which often brings their term of office to a close just when they have become familiar with its duties and have learned to take most interest in the work of the Society, and they have requested Mr. David Ainsworth to allow his name to be presented to the members for re-election as the President for another year.

Chapel collections are acknowledged from Llwynrh-ydowen, Capel-y-Fadfa, and Llandysul; also from Kingswood, near Birmingham, Newark, Brixton, Guildford, and Godalming.

The distribution of the interest of the Bicentenary Fund has been made as usual. It was divided between seven ministers, to all of whom the gift proved most welcome.

The Association has lost since its last meeting many old and valued friends. Mr. Samuel Sharpe was widely known as the author of the "History of Egypt" and many other works of learned research, and as a Biblical scholar whose new translation of the Scriptures anticipated, so far as the New Testament is concerned, the best renderings of the Revised Version. He retained to a very advanced age the strong interest which he had always manifested in every movement to promote Unitarian Christianity. He had been one of the Presidents, and was a Vice-President for many years. Mr. Thomas Ainsworth also had served the Association in this capacity, as well as by his liberal annual support. Another Vice-President and generous annual subscriber was Mr. T. W. Bagehot. The Council have made it a special duty to notice the serious losses in its membership by the death of these and other Vice-Presidents and Home Correspondents, namely, Mr. W. Evans, Mr. S. W. Browne, Mr. C. Moore, Mr. W. Clayton, and the Rev. Goodwyn Barnby. Communications of sympathy were also made to the daughters of Dr. Bluntschli, the great authority on questions of International Law, who had been for many years, and continued till the time of his lamented death, one of your Foreign Correspondents.

In making up the sad record of annual losses your Committee could not but observe how faithfully the oldest friends of the Association have adhered to it to the last. Some of them, as Mr. Sharpe and Mr. F. Schwann, had passed their eightieth year; Dr. Greenhow, of Newcastle, was nearly ninety; and Miss C. Paget, of Leicester, ninety-seven. Most of our other losses have been of members advanced in life, as Mr. John Buckton, Miss Jane Martineau, and Mr. C. F. Tagart, who, having served for some years on the Committee, afterwards filled the important office of one of your Auditors. Mr. Joseph H. Nettlefold died younger, as also the Rev. James Wilson, the excellent and devoted Missionary to the Poor in Birmingham. Only two

other ministers have died during the year, the Rev. W. Bennett, of Heywood, and recently, quite young, the Rev. Benjamin L. Green, of Evesham, both accessions from other bodies. Of other departed friends your Committee can only say, as of those named, may successors arise in their places as worthy and as devoted as they were to the holy cause of truth and righteousness.

The Rev. Dr. CROSSKEY, in moving the adoption of the report, said that it recorded healthful activity in every direction, and he did not think the great body of Unitarians ever had a larger or deeper confidence in the Association than at the present day. Supposing the Association were abolished, and the means at its disposal were not furnished, what a serious blow it would be to the great future of liberal Christianity; but supposing the Committee's request were complied with, and its resources were doubled, how much larger service might it render! He was glad to see that some new schemes of work were being entered upon, and to find among these schemes the consideration of an organised effort for promoting services in the great centres of trade, especially London. He was delighted to find that London was about to show what it really could do, the more so because all the criticisms of the provincial proceedings came from London. Now that the metropolis had a fair and full opportunity of showing what it could do, he hoped that they would institute great open services, and that large churches would be established in every district. He regretted that the report did not speak of civil rights. The question of oaths had not become so much a matter of Parliamentary tactics as not to render necessary a constant expression of the principle that no religious faith or want of faith—not even Atheism itself—should debar a man from political rights—(loud applause). He was concerned with regard to this matter for the honour of Christianity itself. They could not expect that Christianity should become dear to the hearts of those who doubted it; that those who had not the love to the great Master whose principles Unitarians humbly followed would be attached to their faith by the infliction upon them of a public wrong. Let them show that it was because of the intensity of their devotion to religion that they could give equal rights and privileges to all, and welcome all as citizens on the same footing as themselves. He trusted that the Committee would in future keep watch over civil rights, particularly as to the Universities, where the small end of the wedge of bigotry was being introduced. The proposal to establish another such college as Selwyn College was right in the teeth of that which freed the universities, and if such views were allowed to spread they would endanger the hard won privileges which had been obtained in the seats of learning. The report stated the Association had prospered because Unitarianism as a vital religious force was coming into close contact with the thought and life of the time. They would prosper in the health and life of their own hearts and of those with whom they worshipped, as they ceased to be a mere dogmatic body and became a gathering of Christian people, worshipping God and striving to do His work in the world. He did not undervalue the necessity of teaching what was ordinarily called Unitarianism as distinct from orthodoxy. He believed it right and just to free religion from superstition, but he knew of no reason that made him anxious that in matters of science and history truth should prevail that did not also make him anxious to diffuse in theology such principles as we esteem true. Their first thought was what they believed, not what they disbelieved; what they worshipped and not what they despised. Of late the Unitarian Association had doubtless passed through a great crisis in its history; but he believed that Unitarians were never before one people as they were now; they were never bound together with more generous sympathies, and never had a more hopeful future before them—(applause). They had debates about trust-deeds; but surely they were at one in believing that every trust-deed should be open, and that the truth of God should be trusted to take care of itself. They had had their discussions about that comprehensiveness—who was to be excluded and who was not,—but surely they had now advanced to this point, that they left to every man's heart and soul and conscience to decide how far he was loyal to Christ and to God. In reliance upon the comprehensiveness of God's mercy they would forsake the exclusions of mortal bigotry. They had had their controversies as to whether they were to be Unitarians or Free Christians, but he believed this had come to an end. Ecclesiastically he was a Free Churchman, personally he was a Unitarian; and because he was a Free

Churchman and a Unitarian he claimed that his Church should be free to advance in the future as it had in the past to anything the worshipping body conceived to be God's truth, while they expressed in the present their living convictions. He acknowledged the kindly sympathy which the Association showed to the Conference at Liverpool, and the effective aid which its officers rendered. He attended every meeting of the Committee, in which there was always the heartiest co-operation and deepest sympathy. That conference at Liverpool was a baptism of the spirit, and they there felt bound together in a deep Christian fellowship. Who could have partaken of the Communion, preceded by the words of the most venerable and respected of their ministers, whose added years only increased the reverence in which he lived in their hearts, without feeling that indeed it was true that the spirit of Christ was with them, and that all minor passions, unholy jealousies, and divided discords must cease in His immortal presence. Should it not be that out of that baptism of the spirit would come a more fervid enthusiasm to toil and labour for Divine truth? Individually he felt that would be so. Let the Conference and the Unitarian Association work side by side—(applause). It was the non-subscribing principle on which they insisted. He believed the day would come when all non-subscribing churches would feel that they had one religion and could labour in one spirit. At the same time, in the Association they had the expression of personal conviction. They had arrived at a stage when they need not go about seeking for new aims; they need not go here and there pulling up their flowers to see if they were growing. Let them rise up to generous sympathy and generous understanding, and work at the various institutions that they had already had; let them with one heart, one mind, one soul work those institutions, whether the proud came to them or not, and keep the Gospel of God as they believed it. If it indeed were of God no power on earth, no hierarchy, though grand and established, no indifference could prevent the work prospering in their hands. The people in general might not be longing to have their faith but they were longing for religion. When thousands upon thousands followed the Salvation Army with all its fantastic forms it simply showed that there was a longing after religion, and it was as a vital religious force that they would find the strength of the Association and the power of their work.

The Rev. Dr. SADLER, in seconding the resolution, said the Unitarian faith was now coming in contact with the religious world outside much more than formerly. He believed that the cause of this was that people were beginning to feel that the cornerstone of orthodoxy, namely, the literal interpretation of the fall of man, was gone. The influence which had produced this change was in his opinion that of the illustrious man whose mortal remains had recently been laid in Westminster Abbey—Charles Darwin. All those who became disciples, or even only partial disciples, of Mr. Darwin could not possibly hold the doctrine of the fall of man, the doctrine of the rise of man had been substituted in its place—(applause). In his own neighbourhood he had never before felt that there was such an opening for the Unitarian faith as there was at the present time. Every Sunday he found persons attending his services who formerly went to Orthodox churches. In addition to that, not long ago he was asked to take part in a conference of ministers and laymen, at which the subjects under discussion were "The Relation of Christianity to Modern Thought," "The Trinity," and "Future Punishment," and only yesterday an independent minister called upon him at the suggestion of a clergyman to ask him to meet them in conference from time to time, because they recognised the new point of view to which the religious world was now brought. A little time ago he was asked by a clergyman to take part in a discussion on Positivism, when a paper was read by one of the most distinguished Positivists of the present day, and he certainly could not but feel what a grand position Unitarians occupied, when it was evident that all the arguments against Christianity which were used in the paper were entirely inapplicable to Unitarian Christianity. The time was coming when thousands and perhaps millions would become materialists unless some such gospel was taught them as that which the Unitarian churches had to offer—the gospel of the fatherhood of God and the brotherhood of men—the gospel of the two grand commandments of the Sermon on the Mount and of the spirit of Christ.

But they must not only offer to the people a Unitarian theology, but a Unitarian religion. The Conference at Liverpool was an indication of a yearning for a quickened brotherly sympathy, and that yearning Unitarians should seek to satisfy.

The Rev. ALX: GORDON (of Belfast) said he considered that the part of the Report referring to Parliamentary oaths was not sufficiently emphatic or explicit; and after some discussion as to the form of procedure, he moved as an amendment, "That this meeting desires to place on record its affirmation of the principle that the profession of atheism should not deprive any citizen of his civil rights, including that of representing his fellow-citizens in Parliament, if duly elected, and directs the Executive Committee to take every fitting opportunity of petitioning both Houses of Legislature in this cause."

Mr. CHATFIELD CLARKE said that while he concurred with the tone of the amendment he thought it was not wise, politic or useful for the Association, as a religious body, to adopt it. The words of the Report, if carefully read, involved an absolute doing away with all tests whatever.

The Rev. A. GORDON said he did not agree with the paragraph of the Report which stated that no occasion had arisen since June 30 "to render the expression of public opinion in the same form opportune." Neither did he consider that the principle contended for had been generally admitted, even by Liberals. He therefore considered that they should reiterate that principle in its most naked form. The question was, "Is an Atheist a citizen, or is he not?" He wished Unitarians to take the bull by the horns and to say that they were prepared to accord to an Atheist all the rights of citizenship; and if any man cast upon the Unitarians the nickname or stigma of Atheists, because of the stand which they took with regard to that principle, he wished him joy of the opportunity he had of relieving his mind of so much mud.

Mr. HERBERT NEW seconded the amendment, because he considered the Report dealt with this subject in a somewhat ambiguous manner. It perhaps was painful to have to speak of such a subject which was connected with a person with whom they had no sympathy whatever; but the principle was an important one, and for that they must contend. The sooner they said distinctly that their view was that no profession of Atheism should deprive a man of his civil rights the better.

The amendment was put and carried, after which the Report was adopted with the amendment.

Mr. CHATFIELD CLARKE proposed:—

"That the hearty thanks of the meeting be given to Mr. David Ainsworth for his valued services during the last year in the capacity of President of the Association, and that he be requested to accept the office for the ensuing year."

In doing so, he said no man could have fulfilled the duties of the office more faithfully than Mr. Ainsworth had done—(applause), and the members of the Executive Committee knew that he had done real work during the past year. It was unusual to have the same president two years in succession; but they must all feel that it was beneficial to re-elect a gentleman who thoroughly understood the duties he had to perform.

Mr. H. JEFFERY seconded the resolution, which was unanimously agreed to.

The CHAIRMAN thanked the Association for their vote of confidence and for the kind manner in which they had endorsed his acceptance of the presidency for the ensuing year. When he first accepted the appointment he felt that it was entirely owing to the position which his father held amongst the Unitarian body. The year had been one of extreme pleasure to him, and he was now getting tolerably acquainted with the work of the Association, though he was sorry to say he was not perfect in his attendance at the Committee meetings.

The Rev. P. H. HIGGINSON moved the appointment of the vice-presidents and home correspondents.

Mr. RICHARD BARTRAM seconded the motion, and expressed a hope that in future there would be more ladies among the vice-presidents, and more Irishmen and Scotchmen among the home correspondents.

The resolution was agreed to.

Mr. E. LAWRENCE moved the adoption of the list of foreign correspondents, which, he said, was remarkable for containing for the first time the names of Dr. Freeman Clarke and Professor Kovacs.

The resolution was seconded by the Rev. J. T. WHITEHEAD, and agreed to.

Dr. LONGSTAFF moved:—

"That the thanks of the meeting be given to the

Executive Committee for their able and careful conduct of the business of the Association during the past year, and the appointment of the committee for the ensuing year."

In doing so he expressed a hope that the meeting at Liverpool had brought about a state of feeling amongst the Unitarian body that would be productive of good fruits, and show that they had something more to present to the world than merely a theoretical theology. It had often appeared to him that the Association attempted to do more than it could do efficiently. It gave a little assistance to many congregations, but very often that assistance was scarcely sufficient to produce the results desired. He therefore suggested that it would be better for them to contribute more largely to a few congregations which with proper help were likely to do good work. Such a congregation was that at Southampton, where there was a beautiful church with a capital schoolroom attached, but the people were not sufficiently endowed with this world's wealth to enable them to support a minister.

Mr. BLESSLY (Portsmouth) seconded the motion, and stated that the Association had given great encouragement and ample support to the new movement at Bournemouth.

The resolution was agreed to.

Mr. J. T. PRESTON moved the reappointment of the Treasurer, Secretary, Solicitor, Trustees, and Auditors for the ensuing year, with the cordial thanks of the Association to them for their past services.

The Rev. H. W. PERRIS seconded the motion, which was agreed to.

Dr. CARPENTER, C.B., moved:—

"That this meeting sympathises with the regrets of the Council at the loss of many of its most respected members during the past year, recalling with special respect the memory of Samuel Sharpe, a former President of the Association, who was as much distinguished for his zealous labours in the diffusion of Unitarian principles as he was esteemed amongst learned men for his devotion of a long and fruitful life to Biblical study and interpretation. That the meeting would also express its sincere concurrence in the desire shown in a recent resolution of the Council to do honour to the great and worthy name of Charles Darwin, whose works of scientific research have also powerfully tended to the overthrow of popular theological errors, and the establishment of religion on its proper basis of simple, rational faith in the Divine order of the universe."

He said it had been his privilege to know both these distinguished men for something like forty years, and to have been in somewhat intimate relations with them. Of late years he had seen but little of Mr. Sharpe, but he knew that to the end of his life he was following up the important pursuits with which his name was connected, namely, ascertaining by historical research the import of the writings embodied in the Bible. He had thrown great light upon the Old Testament, and his admirable translation of the New Testament was a boon to a very large number of intelligent thinkers. It had been said that there were two books which constituted the basis of religious faith, the Book of Revelation and the Book of Nature. It was therefore appropriate that the name of Charles Darwin had been coupled with that of Samuel Sharpe; for if ever there was a man who devoted himself with single-minded perseverance to the study of nature, and had not only a love but a passion for truth, that man was Charles Darwin. Even one of his strongest scientific opponents, M. de Quatrefages, a distinguished member of the Institute of France, had borne testimony to the admirable scientific work which Darwin had done. One of the most remarkable characteristics of his writings was the way in which he dealt with the objections advanced by his opponents. There was something almost chivalric in his treatment of them. As Professor Huxley had said, his character was even greater than the man. Within the memory of some of those present the common practice of theologians was to test any new scientific heresy by its agreement or non-agreement with the Bible; but the time had now come when what was taught in the Bible was tested by science. It was upon the science of the time that the basis of religion must rest, using the word "science" in its largest sense as dealing with human nature in its religious and moral as well as in its intellectual state. The Book of Nature was not now to be interpreted by the Bible, but the Bible was to be interpreted by the Book of Nature, and in the future nothing connected with religion would stand that was not in accordance with the great revelation of nature—the revelation which, as Bacon said, was written in the only language which had gone forth

to the ends of the earth, unaffected by the confusion of Babel. It was for the Association to take up this great work and present to the public the unity of science and religion as they alone could present it. He ventured to hope that the Committee would consider the question whether it was not possible to have in London in some central situation such as Essex-street Chapel a course of lectures by scientific men, and he was happy to say that the Unitarian body included a very considerable body of such men.

The Rev. W. BLAZEY, seconded the motion. He said that when he was a student in Manchester New College Mr. Sharpe did his best to lead the students to follow him in the study of Egyptian archæology. He not only wrote able books, but he was always most generously willing to fill the arms of students with those works. He was one of the best friends that the Association had ever had—generous with his purse on all occasions and most constant and regular in his attendance. He was also extremely generous in private life.

The resolution was unanimously agreed to.

The Rev. T. W. FRECKELTON moved:—

"That this Meeting offers its sincere thanks to the Rev. Dr. James Freeman Clarke and the Rev. W. M. Ainsworth for their kind services at the present meeting; and that the Rev. Dr. Clarke be requested to allow his discourse to be placed in the hands of the Committee for publication."

He expressed his high sense of the privilege he had enjoyed in listening to the Rev. W. M. Ainsworth, which had kindled and spread from heart to heart the holy fire which made them one, and made heaven and earth one land. It would be very difficult on his part to say even half what he thought with regard to the sermon preached by the Rev. Dr. James Freeman Clarke. In one respect he felt that that sermon was very hard on himself; for he had to preach Sunday after Sunday in that pulpit, and how could he ever preach a bad sermon there again after what they had listened to that morning—(laughter)? Dr. Freeman Clarke had not only preached to the congregation then present, but he had been speaking to speaking men, prophesying to prophets, and his words would be echoed all over the land, and worked into sermons. It was nothing to Dr. Clarke to speak to a large audience, but it was a great deal to them to have seen him in the flesh.

Mr. LUFTON seconded the resolution, and in doing so said that some thirty years ago a sainted lady from America, who was visiting at Leeds when the congregation there were in want of a minister, recommended him to invite Dr. Clarke over to England. From that time to the present he had felt a strong desire to see Dr. Clarke, and his name had always been associated in his mind with every great and good cause.

The resolution was unanimously agreed to.

The Rev. Dr. JAMES FREEMAN CLARKE said that the kindness which he had experienced since he had been in England had been so great that he really could say nothing about it, because he felt it so deeply. He had had great joy in meeting so many whom he had known by name for years. He had been something of a sinner himself in the way of pen and ink, and he had found many persons who had welcomed him on account of something that they had chanced to see in his works. It reminded him of the expression of the Apostle Paul, who was not satisfied with pen and ink communion with his friends, but wished to see them face to face, that his joy might be full. His passage from America was one which he certainly should remember—(applause); still he would undertake such a passage again for the sake of receiving such a welcome as had been given to him in England, and of having such an opportunity of addressing them as he had had that morning.

The Rev. W. M. AINSWORTH said he regarded it as a great honour and privilege to have been permitted to take part in the services of the morning. It had afforded him especial pleasure to listen to Dr. Freeman Clarke, for on his (Mr. Ainsworth's) visit to America he was not able to hear him.

Mr. H. NEW moved:—

"That this Meeting records with honour, as of highest rank in the holy brotherhood of the Liberal Faith, the revered names of Henry Bellows and Orville Dewey, of Henry Wadsworth Longfellow and Ralph Waldo Emerson, gratefully remembering how truly it may be said of them that they served God in simple-hearted and practical devotion to truth and goodness, and loved their fellow-men."

He said the men mentioned in the resolution had shown their faith by honouring God and loving

man. They were now stars in the intellectual and spiritual firmament. Two of them were preachers of righteousness, another was a sweet and pure singer. Ralph Waldo Emerson was to him almost a passion. He had read over and over again that wonderful prose poem the "Book of Nature," and it seemed to raise him into a purer atmosphere of life than he could find elsewhere. He knew not where in modern literature he could find so much wisdom combined with so much sweetness. He therefore begged the meeting to join with him in revering the memory of these departed great ones.

The Rev. W. H. CHANNING seconded the resolution. It had been his good fortune to know Henry Bellows in private life and also Orville Dewey. Longfellow, he thought, was too much regarded from his intellectual side; but the beauty of his soul sprang out of his living communion with the risen and glorified Son of the Father. The very interior of his soul was religious. Ralph Waldo Emerson was the representative man of New England. Since his death he (Mr. Channing) had night and day studied his works over again, finding fresh beauties in them on every page. Though he was generally regarded as a prose writer he was really the American poet of this generation, and after ages would acknowledge it.

The resolution was unanimously agreed to.

The Rev. H. IERSON read a communication from Bishop Joseph Ferencz respecting the establishment of the new congregation in Buda-Pest.

The Rev. A. GORDON moved:—

"That the Meeting receives with much gratification the communication now presented from Bishop Joseph Ferencz, and congratulating the Unitarians of Hungary on the happy establishment of a congregation, under the ministry of Mr. C. Derzi, in the capital of Hungary, commends this undertaking to the continued support of the Executive Committee."

He said that this was in the first place an expression of that fraternal feeling which had been cherished ever since the formation of the Association towards their brethren in that distant land, and in the next place it was an expression of their joy that the oldest Unitarian community in the world had merged from a merely provincial position, and taken its stand in Buda-Pest, the capital of the country. When they found that in the capitals of Europe the principles which they held were promulgated, they might expect that their influence might radiate over the wider area of the countries themselves—(applause).

The Rev. S. A. STEINTHAL, in seconding the motion, said that he should like to add to it a cordial word of greeting to the German Protestant Verein, which was now in session, and he suggested that a telegram should be sent to them by the Secretary.

The resolution, with the addition suggested by Mr. STEINTHAL, was unanimously agreed to.

The CHAIRMAN proposed:—

"That the Association gladly receives the co-operation of the various Unitarian Mission Societies throughout the kingdom, and, giving cordial welcome to their representatives present at this meeting, desires especially to express its hearty sympathy with the missionaries in the difficult but important work in which they are engaged."

They all knew what hard-working men their ministers were; but the missionaries were particularly hard-worked, for they had to perform distressing duties among a class of people which it was not the lot of many to come across. It was very desirable that the Association should be in immediate connection with the poorer brethren, and it was only through the missionaries that the best means of giving the necessary assistance could be discovered.

The Rev. Professor CARPENTER seconded the resolution, which was unanimously agreed to.

The Rev. S. A. STEINTHAL, as representing the Manchester District Missionary Society, responded to the resolution, and thanked the meeting for it.

The Rev. A. CHALMERS also acknowledged the resolution on behalf of the West Riding of Yorkshire.

The Rev. J. HARRISON also responded on behalf of the missionaries.

The Rev. H. WILLIAMSON (of Dundee) said that in Scotland a revolution had taken place in theological views of late years. If the Scotch Church would remove the Confession of Faith and the shorter Catechism and leave their ministers free, he believed that in every town in Scotland a Unitarian congregation would be formed.

Mr. S. S. TAYLER moved:—

"That the hearty thanks of the meeting be pre-

sented to the Rev. T. W. Freckelton and the committee and congregation of Unity Church for their kind reception of the Association on the occasion of this anniversary."

This was seconded by the Rev. T. L. MARSHALL, and agreed to.

The proceedings then terminated.

THE CONFERENCE.

A Conference was held on Thursday morning in Essex-street Chapel, at which the chair was taken by Mr. DAVID AINSWORTH, M.P., President of the Association. There was a large attendance. A hymn having been sung, prayer was offered by the Rev. J. BIRKS, of Taunton. Papers were then read on "The Duty of our Churches in Relation to the Masses of the People," by the Rev. J. T. WHITEHEAD and the Rev. W. COPELAND BOWIE, which will be found on another page.

Mr. CHATFIELD CLARKE said that four things were wanted:—Re-birth of the Spirit, men who had power to approach the Master, money, and lay helpers. He hoped that the challenge thrown out by Dr. Crosskey would soon be taken up in London. It had been already tried in a limited degree by Mr. Wicksteed with a fair measure of success. There was a strong desire on the part of the working classes in London to have Sunday evening lectures at their clubs, and he had received many invitations to deliver such lectures. He had delivered one on the subject of Carlyle, which was admirably received by the audience. He did not believe in getting the working classes to a large extent in chapels; but he thought great good might be done if a number of laymen and ministers would unite in promoting Sunday evening lectures in public halls not directly connected with religion, but indirectly leading to it. An East-end clergyman of great experience had told him that he did not believe the working classes were hostile to religion, but only indifferent. They disliked what they called "shop religion"—the professional advocacy of religion—certain set forms. Education was beginning to tell upon the people; and he believed that, if earnest efforts were made in the right direction they might look hopefully to the future.

Mr. JOSEPH LUFTON thought there would be great difficulty in getting the rich and poor to meet together as freely as could be desired, but he had no doubt that if an effort were made to establish churches for the working classes, pure and simple, the object would be attained. He had seen working-class congregations in connection with the Methodist body admirably conducted, and without any thought of having the wealthier classes associated with them. They all needed a new baptism as a religious body before the great work of dealing with the masses could be effectually carried out. The wealthier classes should do what they could to assist struggling churches, but not in an offensive way, or as an act of patronising charity.

Professor J. ESTLIN CARPENTER referred to a movement recently initiated by the vicar of St. Jude's, Commercial-street, Whitechapel, who had carried on a series of evening services to attract the people, consisting of selections of sacred music, readings from the Scriptures and the poets, and a short extempore prayer. He also related an instance in which a minister of a manufacturing town in the north of England, observing that a number of working people had nowhere to go for shelter during the breakfast hour between eight and nine o'clock, opened his chapel every morning, and invited as many as desired to enter. A short service was conducted, consisting of reading from the Scriptures and other books, and prayer. Never fewer than sixty persons were present, and there were often more. Professor Carpenter commended this as a piece of Christian inventiveness, which he hoped might be imitated in many places.

Mr. G. B. DALBY (of Preston), while thinking it necessary in some cases to establish separate congregations, considered it very desirable to bring into ordinary congregations as large a portion of working people as possible. In the church with which he was connected the problem of uniting the middle and working classes had been to a considerable extent solved. The two classes were united in the choir, in the Sunday-school, and on the Committee, and with the happiest results, all working harmoniously together. The services were made as simple and as practicable as possible, the wealthier people being willing to forego many of the conventional phrases to which they had been long accustomed, but which were objectionable to many of the poorer members of the congregation.

Mr. HENRY JEFFERY believed that working men would be heartily welcomed in any of the London congregations. In the church at Islington all the seats were free, and there were working men in connection with the congregation. It was impossible to distinguish them by their personal appearance, as they were well clad and refined in their manners. Mr. Bowie was doing a good work in the neighbourhood of Stamford Hill amongst the working people, and Mr. Spears at Stepney was undertaking a similar work amongst the same classes, which would astonish many who would personally witness it. The great thing was to realise the end which was sought; the object should be a distinctly religious one—not merely to set up poor imitations of mechanics' institutions throughout the metropolis, but to endeavour to build up the religious thought and life of the people to whom they appealed. Unless they had some common understanding of the sort a spirit of enthusiasm and zeal would not be excited, and the money would not be forthcoming.

The Rev. JOHN WRIGHT said that the difference of opinion on the subject under discussion arose from the fact that the term "masses" included very various elements. The "dangerous and perishing classes," as Theodore Parker called them, could not be reached by theology, and must be dealt with by reformatory and other religious influences, such as were common to all Christians and philanthropists. But the great mass of the people were not immoral or obstinately irreligious. Education was increasing amongst them, which no doubt in many instances tended to foster a spirit of intellectual conceit, which led them to despise everything in the shape of religion. The education of the working classes at the present day was chiefly intellectual without any religious element, and hence the necessity for the action of religious organisations in order to meet the want. Unitarians had a special responsibility in the matter, because a majority of the people had arrived at a state in which it was impossible for them to accept a mere religion of authority. With regard to the two methods proposed, the establishment of special congregations for the working classes and inviting them to existing chapels, there was no reason why both methods should not be adopted; the one did not necessarily exclude the other. Working men and women would be heartily welcomed in existing congregations, whether they had good Sunday clothes or no. The great thing was to let them feel that they had the warm sympathy of those about them, and that all were standing on the same level. He thought that the time for talking had now come to an end, and that the period for action should begin.

The Rev. Dr. JAMES FREEMAN CLARKE said he was about to break through the resolution which he had made on coming to the Conference to sit still and not say anything. It had occurred to him that they might like to have a little experience from the other side of the Atlantic. In the first place, they had no classes in the United States—(laughter). There were no higher and, of course, no lower classes, but all belonged to the working class. The number of those who did not work in the United States was an infinitesimal quantity, of which no account was taken, and they generally went to Europe to spend their time—(laughter). It was a curious fact that those who were technically called the labouring classes were among the chief supporters of religious institutions. During the five years of the Civil War, when it was not thought safe to undertake anything in the way of enterprise, the value of ecclesiastical property in the United States nearly doubled, and more money was expended during those years in building churches and providing religious instruction by the people themselves than in any other five years in the history of the United States. The people who were suffering the burdens of war needed religious consolation and strength more than at any other time. His own chapel, like many others, was ordinarily closed for a month or two during the summer, because nearly everyone was out of the city; but during those years it was kept open all the time, and there were as large congregations as ever. The great point was to recognise that all were alike, and on the same level—having the same needs, and the same sense of need. On one occasion an old friend of his, Father Taylor, the sailor minister, invited a cousin of his (Dr. Clarke's), Mr. T. B. Curtis, to attend one of the sailors' prayer meetings. He did so, and was called upon to speak, but he did not feel quite at home. He told the men that they felt great respect for them as sailors, and had great confidence in them; that they were a very valuable

body of citizens, and if they did their duty well they would be universally respected. He talked to them *de haut en bas*, but he did not mean to be supercilious. Father Taylor then rose and said, "If there is any other old sinner who wants to tell his experience now's the time"—(laughter). In one of the free chapels at Boston, attended by a great many poor persons, there was a carpenter, a skilful and intelligent man, who, getting into habits of intemperance, stayed away. The minister, seeing that he and his family were likely to go to the dogs, appealed to the members, and said to them, "We must save that man; it will never do to let him go." They all assented, and some members saw him and talked with him, and did their best to encourage him. He felt as deeply as themselves, but thought he had gone too far. They promised to help him in every way, and induced him to sign the pledge. He came to the services again, but he was never left alone. Some time afterwards he was sent to do some work at Providence, and as none of the people were able to go there with him the minister went himself and spent three days with him there, and slept in the same bed with him. At length he was regarded as entirely reformed; but some time afterwards he relapsed, and a church meeting was called to consider his case, and the man himself was persuaded to attend. The poor fellow sat down at the end of the chapel during the proceedings. The minister began by reading from the Bible, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." He also read the passage in which Jesus said, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican;" adding, as an ingenious piece of exegesis, "What ought you to do to a heathen man and a publican?" "Convert him, of course"—(laughter). Accordingly they went to work to convert their brother again; and the minister asked him to come and pray for them, that they might do their duty by him as they ought. The poor fellow came hesitatingly forward, and a more touching prayer than he offered was never heard. He thanked God that he had such good friends who would not forget him, and begged to be forgiven and helped. He was afterwards restored to fellowship, and there was no more backsliding. He believed in Free Churches. In the Church with which he was connected everything was so arranged that every one could come in and sit where he liked, whether he paid much or little, or nothing; and the place was made as much as possible like a home. He thought that in every large town every denomination ought to have at least one Church whose doors were wide open to all comers. The work of Christ was a missionary work, and they could not carry it out unless they were able to tell the people something which they knew from their inward experience to be the very message of God to the souls of his children. There was no man so bad or so low who, if appealed to in a manly and brotherly way, would not respond to the appeal.

Mr. W. BLESSY said he had been connected with the working classes all his life, and his experience was that they would not come to the churches and chapels. Outside organisations should therefore be started. At Birmingham thousands of working men and women attended adult classes quite apart from the religious organisations of the town. Could not something of the sort be done in London? A large room might be obtained, to which the working-men would come and listen to some biographical study. They did not want to be preached at so much as to be helped, and they might be led to study Carlyle, Emerson, Longfellow, and the New Testament. He felt sure that if a movement of that kind were started the working-men would respond, and the object they had in view would be largely attained.

The Rev. P. H. WICKSTEED said it was constantly alleged that the working classes had an invincible objection to entering places of worship, but what they objected to was not the places but the worship. The Kyrie Society had given oratorios in his chapel four or five times, and there was generally a crowded attendance, many of the poorest people in the neighbourhood being present. Not long ago Dr. Richardson gave a lecture there on Priestley as a theologian

and a man of science, and the place was exceedingly well filled, principally with working people. The oratorio nights brought all sorts of persons there, some of them mechanics, who could not be distinguished, so far as dress was concerned, from millionaires, and others ragged and tattered, entering in a slipshod style just as loungers in public-houses. Either they did not sufficiently care for religion to come and get it in chapels, or else Unitarians had not got religion to give them there. Which of those two views was the correct one he did not pretend to say, but they would go in a false direction as long as they did not recognise that that was the alternative.

Mr. HERBERT BURROWS said that undoubtedly there was among a large section of the working classes an absolute indifference to religion. In his opinion the reason was this. For the last twenty-five or thirty years the line of demarcation between class and class in England had been getting wider and sharper every day, and the wealth of the country had been getting more and more into the hands of the few, while the mass of the population were becoming poorer and poorer—"No, no". Two years ago, after attending the meeting of the Association in the chapel, he walked with a friend into Drury-lane and Great Wyld-street, and there he saw the people physically and morally starving, while the members of the Association adjourned to a five-shilling dinner at the Star and Garter—(laughter). Why did they not follow the American plan of shutting up the chapels for a month or six weeks in the summer, and attend to the people who stopped in town, holding open-air meetings in Drury-lane? Last Sunday he walked through Regent's-park with a friend, and saw eight or ten large crowds listening to speakers. Some were talking of infidelity, others of Atheism, others of science, and others represented the Salvation Army. Why did not Unitarians follow the same practice? All the great political and social movements of the last fifty years had been conducted not by waiting for the people to come to chapels and halls, but by going to them and telling them what would do them good. A fortnight ago, at the St. James's-hall, Mr. Bradlaugh got seven thousand people together, and the Sunday after eighty thousand assembled around him at Hyde-park. Unitarians were too respectable. They had gone a little in the democratic direction to-day, for they were about to hold an eighteen-penny soirée instead of a five-shilling dinner. He hoped that next year they would have a six-penny soirée, and get some of the Drury-lane and Great Wyld-street people to attend—(laughter). If he had been present at the meeting at Unity Chapel the day previously he should have proposed a working man as President of the Association. Surely among their ranks they had some working men capable of filling such a post! He confessed with shame and sorrow that generally he had to preach to a respectable congregation rather than to a congregation of working men. Mr. Page Hopps was about the only man among them who appreciated the power of the cheap press. The present years were perhaps the most feverish since Christianity was introduced. In matters political, social, and religious, they were standing with one foot on the old world and the other on the new. He wished he could honestly think that the Unitarian Church had the complete key of the position; if they had not no other church had it, and they ought to have it; and if they did not get it they would fail, as they deserved to do.

Mr. W. GRIMSLEY, as a working man accustomed to speak in streets, parks, and hospitals, said there were among the masses of the people an intense desire to hear the simple gospel of the blessed God. He did not agree with what had been said about the United States. He had been to that country twice, and it was far from true to say that there were no class distinctions there. Such distinctions were not acknowledged, but if a man happened to have £50, and another only £10, the man with the £50 would pass the other by. The old gospel way was to go out to the people, and not to wait for them to come to chapel. He was afraid that the great reason why many of the working classes did not come to church or chapel was simply because the ministry was not able to cope with the events of the times and with plain gospel truth. The ministry at the present time under-estimated and under-valued the intellectual capabilities of the working man, who knew when he heard a good sermon, and when he was simply listening to metaphysics or philosophical ideas which did not interest him at all. They should not only preach to the people, but suit their actions to their words.

Mr. I. M. WADE said if the ministers were the men in the right place they ought to lead the laity into the field and see that the work was done. They must either do it by themselves or must set other people to do it. Educationally and physically a minister might not be able to go out into the open air to preach, but he ought to be able to find other people to do so. Mr. Burrows had told them that within a stone's-throw of that chapel there were crowds of people physically and morally starving. If he were a Christian minister he would not care whether it was a millionaire or a poor day-labourer whose soul he was able to lead in the right direction. Somehow or other they must get to the masses. If the masses would not come to them it was their business to go to the masses. As Christian ministers and teachers it was their duty to speak a word of truth and holiness to the people, and they could safely leave all the educational and entertaining matter, which the working classes were said to seek after, to the lecture room and the platform. He did not want to see their chapels turned into lecture-halls, or their pulpits into platforms. There was work for them to do in their own way, and he was glad to find that at last some gentlemen had discovered that Sunday-school work was calculated to benefit the people—(laughter and applause).

Mr. HERBERT BURROWS said that nothing had been further from his thoughts than to convey the impression that he wanted to get the people to attend chapels to listen to lectures on science only. He wished to arouse their attention and interest by such addresses, and by that means bring them to places of worship.

Mr. H. BRAMLEY said the working men had been rather abused for not going to church or chapel; but some of the members of their own congregation were not very regular in attending services, and many of them would confess that they rarely attended more than once on the Sunday. If he were a working man and had to work hard all the week, he should prefer a walk in the fields on the Sunday morning to going to chapel. In the north of England in many manufacturing towns very little work was done on the Monday. The working men wanted rest on the Sunday, and they could attend to their spiritual needs later on. They could not be expected to attend places of worship on Sunday morning, and therefore efforts must be made, especially in regard to Sunday evening work. They must also pay great attention to winter work, because they would never keep the working man in chapel when the weather was fine and they could go out into the fresh air. Exceptional occasions were the best for meeting the wants of the working classes, and if something worth hearing was offered to them in the winter they would come and listen to it. In Sheffield Mr. Fay, from America, advised them as an experiment to take the Albert Hall, which would seat 2,500 people. Three Sunday evenings running the place was filled by an audience, consisting to a great extent of working men. Mr. Fay delivered three doctrinal lectures, and they were listened to with the greatest attention and interest. His knowledge of the educated artisan class was that they preferred to have something to think over. Even if they did not themselves go to church or chapel they usually sent their children to the Sunday-school, and he regarded the Sunday-school as the necessary of future Churches. The aristocracy of Unitarianism was dying out, old families were dying off, and they were not succeeded by quite the same class of people, so that they must look to an accession from the shopkeepers and the working classes. He thought that the frequency with which ministers changed their residences had something to do with the weakness of the hold which they had upon the people. But no minister could get on unless he was faithfully backed up by his laity, and if the members of his congregation were interested in the social life of the community they would be a great help to their minister. It was absolutely necessary to continue Sunday-schools as religious schools, and that the ministers and the laity should work together hopefully. If they did so, and kept strictly to the ways that they laid down for themselves, they would gradually be successful.

Dr. LONGSTAFF said the discussion had reminded him of the attempt at the beginning of the present century to teach science to the working classes, by means of the establishment of Mechanics' Institutions. A consideration of the results attained in that direction might teach a lesson which might be of great service to those who were attempting to bring about a change in the moral and religious state of the working population. He had been early

connected with Dr. Birkbeck's movement, and his experience taught him that if subjects of interest to them were dealt with there was no difficulty in getting working men to attend. The great mistake that was made in connection with Mechanics' Institutions was that in many cases, when the establishments died out, sufficient care was not taken to bring before the mechanics subjects in which they were personally interested, such as the scientific principles of the arts which they practised; and papers were read on literary matters, the lecturer trying far more to display how much he knew than to teach the people. Mechanics would go away with far more pleasure from a lecture from which they had gained one idea than from any exhibition or phantasmagoria. Some fifty years ago when he went to Hull to practise as a physician, he started a course of purely scientific lectures adapted to the wants of the men of the place. The first night about twenty attended, but he dealt with his subject in a plain manner, avoiding technicalities as much as possible, and representing the various points in different ways, till the success was so great that before the course was completed hundreds attended. If they wished to interest the mechanics of England in morality they must first interest them in civilisation. If they advertised lectures on some points which would enable the working-men to live better and enjoy more comforts than they had hitherto done, though they might begin with an audience of only ten, it would not be long before hundreds would be listening to them. Above all, they should avoid anything sectarian. There should be no allusion whatever to sects; but they should civilise the men, teach them how they might enjoy life to the utmost by practising Christianity without knowing it, and so make them Christians in spite of themselves.

The PRESIDENT moved a vote of thanks to Mr. Whitehead and Mr. Bowie for their admirable papers, which were not only exhaustive in themselves, but had led to a great deal of very interesting discussion.

Mr. D. MARTINEAU seconded the vote of thanks, and in doing so said it might be quite possible to carry out the views of both Mr. Wade and Dr. Longstaff—to attract the people, in the first place, by giving them knowledge of things that they wished to learn, and afterwards to give them a knowledge of religion.

The resolution was unanimously agreed to.

The Rev. J. T. WHITEHEAD and the Rev. W. C. BOWIE acknowledged the vote of thanks.

The hymn commencing "Onward Christian Soldiers" was then sung, after which the Rev. H. IERSON pronounced the benediction, and the proceedings terminated.

THE SOIREE.

On Thursday evening a soirée was held at the Cannon-street Hotel. Tea was served at six o'clock, after which a concert was given in the large hall by a choir of vocalists from several churches. At half-past seven the President, DAVID AINSWORTH, Esq., took the chair.

The CHAIRMAN said he had experienced very great difficulty in selecting any particular subject on which to address the meeting, and, consequently, he thought it very much better not to address them on any particular subject at all. They had been told on various occasions that the Unitarian body was moribund, and he was extremely sorry that those prophets who considered so were not present at the Conference at Liverpool. If any of them were present that evening they would go away converted, and would not prophesy any more in the same direction. Dr. Clarke, in his sermon at Islington, said truly that the Unitarian body was leaven—intended to leaven the whole lump. Leaven was naturally regarded as a simple thing, though it did a great work. The Unitarians were a small sect, and if they were to be leaven they must be a small sect. Many who at one time belonged to them found the Churches meeting them more than half way, and so they drifted off. There were others who thought that further advances must be made, and they naturally stuck to the beliefs in which they had been brought up, though after a time, perhaps, they also drifted away. Thus a constant change was continually going on. They frequently received new friends, but at the same time they must make up their minds that they would gradually lose some of those who were now connected with them.

When he was in America some years ago he said to a gentleman whom he met there, "You always find an American everywhere." The reply was, "That may be so; but there has always been a Britisher there first." Unitarians were very much like the Britishers. They went first, and then the Americans or anybody else followed afterwards. That was certainly what was done by a great many Churches in this country. They must set an example, and others would follow in their footsteps. As a rule, they were generally first in making advances in civil and religious liberty. The changes, however, that were taking place were sometimes too rapid for some friends, but, on the whole, he thought they were both an improving and an increasing body. At any rate, they held their own ground. One change which he might suggest was that Whit-week was rather an inconvenient time for holding the meetings, especially so far as the country friends were concerned. An alteration had been made this year in having an eighteen-penny tea instead of a five-shilling dinner; but he could only say that, judging from the appearances of the meeting, he did not think more people would have attended at the dinner than were then present. Looking at teas from a political point of view, they had proved extremely beneficial for the Liberal party in West Cumberland. In former times, Conservatives there had an annual dinner, and held the representation of the county in their own hands. The Liberals had to content themselves with tea-meetings, and what was done at the last general election was very much owing to the success of those meetings—(laughter and applause).

The Rev. A. N. BLATCHFORD proposed the sentiment, "Success to the British and Foreign Unitarian Association." It was impossible to mention that, he said, with any other feelings than those of gratitude for a grand past and great hope for a still grander future. The sentiment carried their thoughts back to days when their fathers struggled for great principles in a way which the present generation had not experienced; and it became them, in the midst of congratulations on work done and progress made, to remember that other men laboured and handed down the mighty trust which their fidelity had imposed upon their successors—(applause). Whatever witnesses the venerable Congregational Church might have sent forth to testify with their blood to the sincerity of their Non-conformity, it was no less a glory to the Unitarians to remember that the last fire of Smithfield was lit for a man belonging to their Church—(applause). It was a grand thing to know that every forward movement, whether in science, in Government, or in religion, carried with it the hearty sympathy and the kindly co-operation of the Association, and wherever there was a Unitarian worthy of the name and of the traditions of his fathers, there was to be found a man who would count one in all that savoured of advancement in the right direction—(applause). Their work lay in the future, and if he wanted a gauge of the spirit in which it was to be carried on he did not know that he could find a truer one than the quiet, manly facing of a great principle which was exhibited at the business meeting yesterday, when, as a body, they unflinchingly declared for perfect unreserved Protestantism in spirit as well as in name. Methods changed, and they must adapt themselves to them. When old John Smeaton constructed the Eddystone Lighthouse he was asked how long it would last, and he said, "As long as the rock itself shall endure." It did last as long as the rock, and longer. The foundations gave way, and so, adapting themselves to a changed condition of things, a new and safer spot was selected, a grander and more useful structure was built. So he would say with regard to religious and theological life. He looked forward certainly to the time when they would prove again and again that they were faithful to the spirit of their fathers; and he hoped that, in after ages, when the Association was still carrying on its work, it might be on another basis, but, at all events, in the same spirit, that even then it might be said, in the words of the poet, of those who came after them—

"Well done, thou watcher on the lonely tower,
Is the day breaking, dawns the happy hour?"

We long to see it, tell us once again,
If the broad daylight streams along the plain?"
And the answer would be then as it was to-day:—

"It breaks, it comes, the darkening shadow flies,
A beaming radiance lights across the skies,
The mountain tops reflect it calm and clear,
The plain is yet in shade, the day is near."
—(applause).

The Rev. H. IERSON said it was felt to be a real privilege to work on the committee of the Association, to be connected with it in the council, and to carry on the varied work of the institution. When they spoke of the British and Foreign Association they were referring to such a number of agencies and such a variety of work that it was rather difficult to condense into a few remarks all that could be said about it. It had existed for fifty-six years, but it had an ante-natal existence, for it lived in various forms before it became consolidated under the name that it now bore. The Unitarian Fund used to hold annual meetings, and the reports of these meetings read very much like those of the British and Foreign Association. That Fund began somewhere about 1806; but before that time there was a Unitarian Society founded towards the latter end of the last century. It was that society that was really answerable for the publication of the Improved Version of which so much had been heard of late, and which was now coming to the front as one of the old versions that ought to be honoured. It might be asked, when were the objects of the society to be accomplished, and the Association to come to an end? So long as they were able to transform their work to meet the living wants of the living time they would necessarily be compelled to prolong their existence, and, until the millennium arrived, he was afraid they would have to endure the Association. He asked them to put up with it not only with the best good temper, but with the utmost determination to drive it on. He could not help thinking that a transformation was already going on not only in the spirit of the body, but in the spirit of the Association. He felt proud that the Association had initiated the movement at Liverpool as it had initiated other valuable movements, such as the Domestic Mission. He certainly trusted that they would be prepared to stretch out even yet further; and one of the very prime objects should be not only to infuse Unitarian principles, but to deal with the want of men for Unitarian religion. If when the committee came before the members next year they could not render a good and faithful account of the recommendation to try to bring religious thought and feeling of the Unitarian type as a true, earnest, practical religion before the minds of the people in a way that they have hitherto not been able to do—in some organised powerful manner—he should feel that they had not done their duty—(applause).

The Rev. R. A. ARMSTRONG said that the sentiment which he had the honour to propose was one that was time-honoured in the history of the Association, and which he trusted no words of his would dishonour. It was that of "Civil and Religious Liberty," a text on which had been delivered many eloquent speeches—eloquent not only with the fervour of the orator, but also with the great facts and great aspirations which had awakened a common emotion in the hearers. In speaking to the sentiment, it was wonderful to reflect on the very different circumstances under which other men had spoken to it in years gone by; to remember the great battles which had been fought and won by the sainted dead; how many chains had been struck off; how many liberties had been won for the down-trodden and oppressed by the battles in which their Unitarian forefathers had borne more than their fair share of the burden and heat of the day. At the present time it seemed at first almost a light thing to speak to such a sentiment. What further civil and religious liberties did they want? He supposed they never came into any harsh contact with the powers that be; their notion of the executive government was probably incarnated in the respectable policeman who, so far from being their master, they felt to be their servant, and sometimes even their servant's young man—(laughter). The most disagreeable

contact into which they ever came with the representatives of law and order was the quarterly interview with the gatherer of her Majesty's taxes—(laughter). They must, therefore, cast their eyes further afield to gather the enthusiasm which this sentiment should awaken. In past years a supplement was added to it in the words "all the world over." Let them look to the East, and behold that strange and semi-barbaric country, in which the civilisation of the West and the savagery of some portions of the East seemed to struggle together for mastery. If there was any race on the face of this globe which we would think should be received by Christian Churches of every grade with kindly and generous hospitality, it was that race which had bestowed upon humanity the Divinest gift which humanity ever received; but in Russia the Jew, for no crime of his own, for no offence that he had committed, but simply because he was a Jew, was barred from all social sympathies, and cursed with the persecution not only of the ignorant mob, but of the authorities, who connived at the crimes that were committed against him. The people of England should and did send to the Jew in Russia their heartfelt sympathies and the gifts of their hands to enable him to take his place in some happier land as a free citizen of a free community. But perhaps, after all, the battle of civil and religious liberty was not yet fully fought out, even in England. There was a certain band of hard-handed men and humble women to be found in many a town and city of this country, who, according to their lights, were striving to bring before the people a gospel by which to live and by which to die. True it was, according to their own confession, a gospel of blood and fire; but no one could deny that it had rescued thousands and tens of thousands who most needed to be rescued from all the evils from which humanity could suffer. The Salvation Army had at any rate emptied many a public-house and divorced the people from many evil habits to which they tenaciously clung, and which neither clergy, presbyters, nor ministers had been able to wean them from before. Yet when these persons in their uncouth manner marched through the English streets, and the rude, rough people whom they were trying to save proved themselves unwilling to be saved, and treated them with contumely and scoffing, English law had sometimes appeared to be not on the side of those who were striving to perform a Christian duty, but on the side of the scoffer and the persecutor. Again, in the House of Commons there was a man defrauded of his rights, and, more than that, a constituency defrauded of its rights—(loud applause). No personal dislike for a man, no abhorrence of certain principles which he held, should keep them back one moment from declaring, in season and out of season, their desire, as Englishmen and as lovers of freedom, that Mr. Bradlaugh and Northampton should each have their just rights and privileges—(applause). There was another matter on which he had sometimes tried to excite himself, though hitherto in vain, namely, the presence of the registrar in the vestry. No doubt that functionary represented a principle to which their own principles were hostile; but he did not want the inequality redressed by levelling him up to the position of a subordinate and occasional under civil servant of the Government, but by measures of a far more drastic nature. Before sitting down, he must enter a word of protest against the terrible errors which were being committed with regard to Ireland. The rights of public meeting, of free speech, and of a free Press were part and parcel of the principles of civil and religious liberty, and never had any Liberal statesman been unfaithful in the smallest degree to those rights without having had to repent of it at his leisure. He would trust no man with irresponsible power over the liberties of the English or the Irish people.

The Rev. J. PAGE HOPPS, in proposing the next sentiment, "Prosperity to the American Association, and a hearty welcome to its representative, Dr. Freeman Clarke," said he was sorry that the complaint made at the Liverpool Conference, that there were not sufficient laymen taking part in their proceedings, had not been attended to. He did not, however, think that it was the fault of the ministers. It was a

shame even to hint that they were intensely anxious to talk. That was not the reason; it was because some laymen were very lazy, and others could not talk—(laughter). He was sure that the ministers, who had always to be grinding the organ, would be delighted to come and sit at the feet of the laymen. For himself he should be only too glad to have a holiday once a month, and be allowed to sit in the pew and listen to one of the members of his congregation. But he did not profess to be a parson; he was much more of a layman. He was a member of the great congregation who paid no seat rent, having a free seat in the pulpit—(laughter). He desired to say a word or two with regard to the subject discussed at the Conference, because he had, on one or two occasions, spoken a word or two in favour of the Salvation Army. He did not wish to recall anything he had said about the spirit of the work and about the beautiful Christian motive of rescuing the heathen, but he was bound to say that during the last few weeks he had seen, heard, and read of things done and said that were to him most disappointing—(hear, hear)—he was going to say appalling. He recently attended a meeting of the Army on a Sunday afternoon, and he had never witnessed anywhere anything so utterly appalling—such miserable, poor, trashy, shallow, and vulgar nonsense from beginning to end, except the speech of a Lancashire girl, who unquestionably spoke from her heart, and who, he believed, was a new comer. His serious belief was that the excitement could not be kept up. He was sorry for it, and could only say that at present he held his opinion very much in abeyance. With regard to the sentiment he had to propose, he thought there was a certain fitness in his offering a cordial welcome to Dr. Clarke, because he hoped in a few weeks to sail for America himself, and to attend the National Conference in September, so that as he expected to be welcomed there it was only right to anticipate that welcome by giving to Dr. Clarke, in the name of the English brethren, a hearty and cordial welcome to this country—(applause). They welcomed him for two reasons chiefly. They had a growing belief in the greatness of America and in the increasing greatness of Unitarianism in that country. It was said of Mark Twain that shortly after his first baby was born he pretended to care very little about it; but one day his wife saw him fondling it, and said to him, "Now confess, Mark, you do love that baby," when he replied, "I can't do that, but I do confess that I respect the little thing for his father's sake"—(laughter). In like manner Englishmen might not profess much love for the American people, but at all events they respected America for the mother's sake, for they themselves were the mother of that mighty people. There was nothing more important than that these two English-speaking races should be like brothers, thoroughly understanding one another, and resolving to endure anything rather than fight—(applause). Americans themselves were ready and thankful to acknowledge that this was their mother-country. Most people were all the better for having had a mother—(laughter). A wit once said that Adam and Eve would have done a great deal better if they had had a mother—(laughter)—and it certainly seemed a curious thing that the first pair made in that unnatural way went wrong so soon. It might have been because they had not a mother to look after them—(laughter). They were all anxious to join hands and hearts with the American Unitarians in particular. Though some of the strong brethren had had to leave their home and go into lodgings, like Theodore Parker and Emerson, they wished to include them all, and to bless God for such men. Then they desired to welcome Dr. Clarke for his own sake. He had done for the Unitarian Church and for the religious world beautiful, advanced, scholarly work, for which they were all very grateful to him. Though he had not always belonged to the very advanced school, he was one of the brave men who dared to champion Theodore Parker—(applause). When all men passed him by, Dr. Clarke took him to his heart, to his Church and his pulpit and risked the results. Dr. Clarke appeared to have come out of the first Unitarian Church in America, which

in some way had grown out of the first Episcopalian Church there, and if that was not Apostolic succession he did not know what was. He had recently read the following inquiry sent to the *New York Sun*:—"Dear sir, please inform us if Emerson and Longfellow were indeed believers in the Christian religion." To which the *Sun* replied:—"Mr. Emerson and Mr. Longfellow were unbelievers in the Christian religion. The essence of belief in the Christian religion is belief in the deity of the Lord Jesus Christ. Without the Godhead of Christ there is no real Christianity; it is true there is a sort of doctrine which many people fancy to be Christian, and according to this doctrine Jesus Christ was not God, but a creature, a man or a created being somewhat inferior to man; but this is not the doctrine of Christian religion; it is a foe of Christianity, it is a stone on the broad road to total unbelief and infidelity. This is the sort of doctrine we understand to have been the doctrine of Emerson and Longfellow; they were Unitarians, they were not believers in the Christian religion." The Unitarian newspaper quoting the extract had the following note:—"We have tried to think of some special qualification which the *New York Sun* possesses which would make it an authority in a definition of Christianity"—(laughter). He could only say, as had been said before, if Emerson, Longfellow, Lloyd Garrison and Oliver Wendell Holmes were going to hell, or some place, not heaven, the tide of emigration would have to flow in that direction. Where the souls of Emerson and Longfellow were he for one desired his soul to be. He wished for no better heaven than to be with such men who had spoken the noblest message of the nineteenth century—(applause). He wished to put it to their friends of the other Churches, who no longer believed in the old orthodox doctrine, whether the time had not come for them to admit that their fathers had been in the wrong in levelling their lightnings and thunders against Unitarians. There were now hundreds and thousands of religious teachers who were repeating the experience of the compiler of a Biblical dictionary which was issued in parts. When he came to the letter D, and had to write about the deluge, he did not know what to say, and he accordingly postponed the matter and simply wrote, "Deluge, see Flood"—(laughter). When he got to the letter F he was still undecided, and he then wrote, "Flood, see Noah"—(laughter). Noah was a long way off, and he thought he should have plenty of time to arrive at a conclusion on the subject. At last the fatal day arrived and the article was written. He besought his brethren to speak out honestly, and tell the world whether they any longer believed in the eternal hell to which their fathers had consigned those who held Unitarian doctrines. One of his boys after eating an egg was fond of turning the shell upside down and offering it to one of his brothers. At first the trick took, but they had got to learn that it was a trick. Their friends, in like manner, had eaten to a considerable extent the contents of their orthodox egg, and now offered them the empty shell turned upside down. Josh Billings had said that there were four classes of men, "Them who knows it is so; them who knows it ain't so; them who split the difference and guess at it; and them who don't care which way it is"—(laughter). There were the same classes in theology. There were those who knew all about it, and could say with certainty where everybody would go when he left this world; others were equally sure that there was no God and no hereafter; others split the difference and made a rough hazy guess at the business; while a great, and, alas, an increasing number did not care how it was. It was now their work to go to such men and show them that life would be sweeter and brighter if they did care about such things, and that they had for them a religion which would answer most of their questions and satisfy their consciences and their hearts. In conclusion, he desired, on behalf of the Association, to shake Dr. Clarke by the hand, and he earnestly prayed that God would bless him in his work—(applause).

In response to a suggestion from the Chairman, the meeting rose and offered, standing, a cordial welcome to Dr. Clarke.

Dr. J. FREEMAN CLARKE, in replying to the sentiment, said that words often failed to express

the feelings, and perhaps silence would be the best response to such cordiality as had greeted him. Americans gladly recognised that they were the children of this great country. It was their mother land, and in its peaceful homes they always found a hearty welcome. It had been said that America often followed England. They were glad to do so, in the way that the King followed Madame Blaise—

"The King himself did follow her
When she did go before."

—(laughter). But America in some things had "gone before," and might be followed with advantage by England. That was the case with regard to public education. There was not a child in the country to whom the schools were not open without money and without price; and it was owing to that fact and the fact that the churches were voluntary and self-supporting that the great battle of freedom and union was won by the north. England did not quite follow America in that struggle, and America felt a little sore about it. They did not think that Englishmen would be so easily deceived, even though the American Secretary of State took pains to deceive them by stating that slavery had nothing to do with the matter. But all that was over, and Englishmen were as glad and as thankful as the Americans themselves that that bitter curse and sin came to an end—(applause). England led the way in the Emancipation movement, and America followed; and England, perhaps, would follow America when it refused to allow any man to suffer in his civil rights because of any opinion he might profess. Years ago, when Abner Kneeland the Atheist was punished for the utterance of Atheistical opinions in Massachusetts, William Ellery Channing headed the petition for his pardon and for the abolition of that tyrannical law—(applause). America deeply sympathised with England in its great trial in regard to Ireland. They knew the difficulties in which the country and its noble Prime Minister were placed; they respected the magnanimity he had shown, and had no doubt that by the help of God the country would find its way through its great trouble. If, however, England could not take care of Irishmen it could send them all over to America, where, notwithstanding certain peculiarities, they made excellent citizens. When an Irishman was surrounded by good Americans he turned an American himself in two and a half years—(laughter). America had followed England in regard to Unitarianism, for it was Dr. Priestley who had laid the foundation of their religion in that country. Forty years ago when he (Dr. Clarke) lived in Kentucky he met with a strong, high-minded, and honourable man, who told him that when he was coming of age he was sent by his father to Philadelphia on business, and arriving there on Sunday morning, and seeing a church open he went in and listened to a sermon addressed to young men by a venerable man, with white hair falling upon his shoulders. The preacher told them that everything depended on the way in which they took hold of life, that if they adopted honesty, truth, and generosity as their standard their lives would grow from good to better, from joy to greater joy, and would end in the peace of God which passeth understanding. The young man listened, and resolved that his life should be governed thenceforward by the principles of justice and right, and it was so governed. The old preacher was Dr. Joseph Priestley—(applause). There were some very active and earnest devoted Unitarians at work in the United States. Mr. Jenkin Jones in the West was one of the most enthusiastic and devoted young men in their body. Dr. W. C. Gannett was another labourer who was doing splendid work; and Mr. Ames, in Philadelphia, was bringing all sorts of people into his church who had not been in any church before for years. In Southern Illinois Mr. Dutchie was a missionary to half a dozen churches near the town in which he resided, and was raising up people to assist him as fellow missionaries in the work. If Mr. Hopps went to America he would meet with some of those men. They were always glad to welcome their Unitarian brethren from England, and he had no doubt that Mr. Hopps would meet with a hearty reception. He (Dr. Clarke) was very grateful for the reception that had been accorded to himself, and he felt

that in receiving him they were receiving and welcoming the Unitarians of the United States—(applause).

The Rev. P. H. WICKSTEEB, in proposing a hearty welcome to Dr. Hugenholtz, of Amsterdam, said that some years ago German theology was considered the most diabolical thing on the face of the earth until Dr. Colenzo blackened his evil reputation by translating some fragments of Dutch theology, which were found to be even worse than the German productions. So rapidly did time move that now, after an interval of only ten or twelve years, he was ready, without the slightest misgiving, to give as the first reason for their welcoming Dr. Hugenholtz that he was a Dutch preacher and theologian—(applause). He was the representative of the Dutch Protestant Union, a body which had, without any particular strain, accomplished the object so long sought in vain in England—a union of the different churches on a Liberal basis. While retaining their own ecclesiastical ties, they heartily united as members of the Union, and formed a compact, earnest body of workers and thinkers in the religious field. Modern Dutch theologians were, of course, Unitarians, and the idea of their being anything else was simply ludicrous. But Dr. Hugenholtz, apart from his representative character, had a strong claim upon their personal sympathy. He had refused to be bound by a creed or to bind others. His people followed him and built him a church, and they had now 250 boys and girls studying under him as a religious instructor. He was the one man in Holland who had adopted that course—(applause). They would all welcome a man who had stood up so nobly in behalf of freedom from all creeds and from State aid, having the fullest trust and belief that men who really wanted a thing would support it—(applause).

The Rev. P. H. HUGENHOLTZ, in responding, offered the cordial salutations of the Dutch Protestant Union to their brethren in England. They were all fellow soldiers in the same army, and sought to accomplish the same objects. The great English and American writers, Darwin, Carlyle, Robertson, Martineau, Channing, Parker, Emerson and Longfellow were read and admired in Holland. The Association which he represented was fighting for free religious thought and life. It was an Association of all who wished to promote the free development of religious life in the Church, and in every other field, and everyone who sought that object was welcome amongst them, whether he belonged to any Church or not. There were those amongst them who had left the Church as he and his brother had done because they believed that free religious thought could not be developed in it. The body he represented had several Jews amongst its members. It was founded in 1870. In 1872 its members numbered 1,350. It promoted the delivery of lectures on religious subjects, meetings for social and other purposes, Sunday-school services for children, and the like. It had to struggle against a spirit of narrow conventionalism, and of faint-hearted conservatism. Let them all unite in working steadily and courageously for that Kingdom which included Englishmen, Americans, Dutchmen, and all the nations of the world in the kingdom of truth, freedom and love—(applause).

A vote of thanks to the President, on the motion of Mr. T. CHATFIELD CLARKE, seconded by Mr. S. S. TAYLER, was suitably acknowledged, and the proceedings were brought to a close with the singing of the National Anthem.

SUNDAY SCHOOL ASSOCIATION.

The forty-eight annual meeting of this Association was held on Friday morning, at the Freemasons' Tavern, E. Lawrence, Esq., LL.B., occupying the chair. The meeting was preceded by a breakfast, to which about two hundred persons sat down, this number being larger than on any previous occasion.

The CHAIRMAN said: It was with very great pleasure that I responded to the invitation of your Committee to be present on this occasion. Your excellent friend Mr. Wade—(applause)—said to me, "Give us a kind word of encouragement." I think your meeting here to-day, and seeing each other's faces at this gathering, is quite as good an encouragement as any words

that I can say; but I shall be only too thankful if I can add anything to encourage you in the great work in which you are engaged. Time was when the schoolmaster was the lame man of the parish, the man who knew less than anybody else, who could earn his living by no other employment, but who could always wield the birch rod. A lady once told me that the schoolmistress where she was sent to school in early life was a bed-ridden cripple, who used to call the children to the bedside when she thought it necessary to administer the birch rod—(laughter). Times have changed. It is no longer the cripple in body and mind who is asked to train the young—(hear, hear). The privilege of training the young is now recognised as the highest office that can be filled by any one. When I was looking for some thought for to-day, my mind turned to the illustration which fills all the railway stations, representing the progress of a boy on the one hand through various phases of respectability to a high and honoured old age, and on the other hand along the pathway of vice and misery to a pauper's grave. This is the advertisement of a book on education, which I may say in passing is a very good one, and which I recommend everybody to read. I have placed it at my own expense in several places where boys and men assemble—(applause). And this is what education is meant to do. It is meant to raise the mind upwards, and the moral training of the children, that portion of education which falls to your lot, is especially effective in this respect. Mere secular education may—I do not say it will—only degrade the child. An educated thief like Peace was a far more dangerous burglar than an uneducated man would have been. It falls to your lot to afford to children a moral training. When this Association was established, some forty-eight years ago, the primary object of Sunday-schools had almost to be placed on one side, because the children came to you totally ignorant of even the rudiments of education. In almost all cases the children who came to the schools had to be taught the alphabet, and the first pothooks of writing were frequently made in the Sunday-school. It is only within the last ten or a dozen years that this country has recognised the bounden duty that devolves upon it of taking care that no children born in these islands shall grow up in brutal and savage ignorance. But this fact did not render the work of the Sunday-school less, but rather of greater importance. It had been said, "Let me make the songs of the people, I do not care who makes the laws." With much more truth it might be said, "Let me train the young, the men can take care of themselves"—(applause). The future of the nation depends upon those who are growing up. You are forming the future of the country in training the children who come under your care; they are the future of the country we all hold so dear. Remember, also, that the children born in these small islands will, to a very large extent, emigrate to other lands. When I was at Dukinfield a short time ago I was shown a number of gifts and presents, which had been sent from all parts of the world—including India, Australia, and the Fiji Islands—by old Sunday-school scholars, who wished to testify their gratitude to the schools in which they received the first elements of education—(applause). Is your task, then, a mean one? Do you need encouragement in your task? Do you need any words of mine? Are not these facts stronger than words? This English language of ours, and in that of course I include the American language,—(laughter)—is, I believe, destined to cover the whole world. Before this century is passed it is probable that between 300,000,000 and 500,000,000 of people will understand the English language—(applause). In America alone it is probable that 100,000,000 of people will be congregated together, all speaking English, before the commencement of the twentieth century. You are then teaching and speaking a language which, before your scholars are grown up 500,000,000 of people will understand. And what you give them they will impart to others. Remember that a single child whom you teach may be the means and a centre for spreading noble Christian views among the community in which he dwells—(applause). One child! If each teacher could only make one child purer, nobler

for his whole life, your hard teaching and hard work will not have been done in vain. Above all be not discouraged. Teachers again and again stand up and tell you that [the worst boy in the class has come to them in after years and told them that he owed it to them that he held a respectable and responsible position. This perhaps was a boy of whom no hopes were formed, and who had been expelled from school over and over again. Be then of good courage. Give to your children a high moral character. It is no use merely reading pretty stories that lead to nothing. We have been so accustomed to breathing in our homes high and noble teaching that we almost seem to think that it comes to us naturally, and that it never was taught to us at all. But the homes from which these children come have in too many instances no such spring of pure truth and morality to draw from. This they must learn from you; from you they must gain their moral training. It is difficult sometimes for the teachers to recognise this. They have been so accustomed merely to teach the elements of reading and writing that it is difficult for them to realise the altered condition of things. They must realise that he who trains the people rules the people. The authorities of the many sections are bidding against each other as to who shall educate the coming race. Bribes are offered by the various sections and the various bodies to secure the attendance of children at their schools. The great French nation is just awaking to this necessity. They may do it harshly, they may do it cruelly, they may do it by force, but it is felt that it is a bounden duty to take the French children from the corrupt teaching of the Romish priests. Thank God, France means to do it—(hear). But you must give them something else in place of orthodox teaching—(hear, hear). It is not our fault if orthodox teaching is not what it should be; we must give them, in place, not less faith but more faith, more trust, more belief; a firmer belief because fixed on a firmer foundation—(applause). The new Eddystone lighthouse is fixed on the same rock, but on another point, and the foundations go deeper down. It is not the earth that has given way, but only the feeble point of the rock. This is the truth to recognise. The foundations of religion are not gone. God and Christ never possessed so much influence over men's minds as they do to-day. As to the Salvation Army, about which people are speaking, it is not the errors they are teaching but the truths they are teaching that are moving men. It is because they lead men back through many errors to the grand teaching of Nazareth of 1,850 years ago. That is the secret of such power as they possess. And this power we must give to our children. The only book they can get everywhere and at all times is the Bible. You must make them familiar with that book. It is a library in itself. It has been said that the man of one book is a man of power. Whether it be Horace or Livy, if a man knows a book better than anybody else, that book will educate him. Think you that Horace or Livy possessed the power of education and the grand library which has been contributed to the world? No. What is the secret of John Bright's oratory? It is that he knows the Bible almost by heart. I never saw or read a speech of Bright's that was not full to the brim of quotations from the Book of Books. Make your children familiar with this grand book, and help them to seek there for the highest precepts. Take care that you teach them much of that book, and they will go back again and again and read that book as they go along. And remember you must live the life as well as teach the life—(hear). The prayer that most affects me in my reading of the prayers at home is that prayer of Dr. Sadler's, in which we pray that our home may be a living testimony that we are seeking the higher and purer life of God. Let this be your forte. Let your whole character be stronger than your words. If you venture upon the smallest concealment or subterfuge your children will find you out. If you teach what you do not believe your children will find you out. You must be more than honest, more than truthful. You must avoid the smallest suspicion of subterfuge under any circumstances. The grandest thing which, as an Englishman, I am proud of is the reputation which we Eng-

lish people have for truth speaking. My wife sat next to a French lady for some weeks last year; and what do you think this French lady said to her? She said in French, "I love the English ladies; they do not tell lies"—(laughter). I am sorry to say it was very necessary for her to say English ladies. This, then, is our character abroad. We do not always deserve it, but compared with other nations we deserve it in the highest degree—(laughter). It is the privilege of the English people to speak the truth. Let us enforce this grand privilege of the English people of truth speaking and of truth acting. I never permit a servant to say "not at home" when I am at home—(applause). People tell you that it is perfectly well understood. It only means, "Monsieur, n'est pas ici." But it is a lie, and I do not like to ask a servant to tell a lie for my convenience—(applause). You may depend upon it that if the servant tells a lie for your convenience he will for his own—(hear, hear). Let me, then, ask that each one of you endeavour, by your own personal influence, to move every child that you have to learn in school; and remember that in all things there are compensations. Christ said, "The man that seeketh his life shall lose it." Yes, a man who seeketh for pleasure never finds it, but those who strive to bless others must surely bless themselves. You think you are teaching your Sunday-school children, but you are teaching yourself ten times over as much. If, then, you are true followers of Christ such will be your Sunday-school children. They will stand up over your graves with bare heads before God, and bless your name, when perhaps all others may be forgotten. Be this, then, your thought, "May these children, when I am dead, stand up over my grave and bless God that they came under my care"—(applause).

The Rev. ALFRED STEINTHAL moved the adoption of the report and accounts, and observed that he had never heard a report of a more gratifying nature. The work of the Association had been well done during the past twelve months under the present management, and promised an equally satisfactory condition of things in the future. The Association was deserving of greater support than it had received at the present time. With regard to its literature he thought there were few ministers who would not find the *Teachers' Notes* and some of the other books they received were helps and guides to them in their ministerial work, pointing out directions in which they might usefully employ themselves. He congratulated the Association on the increased demand for religious literature of an educational character.

Mr. JOSEPH LUPTON (Leeds) seconded the resolution. With reference to older scholars he urged that they should not be lost sight of.

The report was adopted, and the officers and committee were re-appointed.

REPORT.

The Committee state that a steadily increasing interest continues to be taken in the efforts of the Society to provide suitable books for the schools and to promote generally the work of Sunday-school education. The subscriptions to its objects are increasing, its publications are obtaining a wider circulation, and the balance in hand has been slightly improved. Seven new books have been issued during the year, all of which have met with ready acceptance by the schools. The first volume of "Bible for Young People" has been reprinted, and the work is now offered in a complete form. Mr. Bartram has supplemented his "Stories from Genesis" by "Stories from the Life of Moses," "Short Sermons for the Young" by Three Cousins (the Misses Martineau), which promises to be one of the most popular books ever published by the Association; "Sacred Similes," the late Travers Madge's "Prayers," printed in large type; Mr. H. Shaen Solly's "Twenty Lessons on the Life of Jesus," are among the books published during the year. Ten thousand copies of the Sunday School Hymn Book have been struck off, and another 10,000 are required at an early date. The Committee hope to publish, with the aid of the Manchester District Sunday School Association, a collection of tunes suitable to the new hymn book, and especially for the number of peculiar metres. The smaller hymn-book has also met with a rapid sale, and another 10,000 will probably soon have to be reprinted. The "Young Days" monthly magazine has held its steady course during the year, and, it is hoped, has found a place among the permanent publications of the Association. By the generous aid of a lady friend a donation of £30 has been placed in the hands of the Committee to im-

prove the pictorial illustrations. *Teachers' Notes* still continues to be successfully conducted, and especial thanks are due to the Rev. F. E. Millson for his services as editorial secretary. Reference was next made to a friendly interchange of communication with Pastor A. Bertrand, of Nîmes, respecting Sunday-school work and publications. Friendly relations had also been entered into with the Boston Sunday School Association, resulting in an interchange of publications. As the result of a circular to ministers and superintendents a considerable number of orders for books, together with some new and increased subscriptions, have been received. The returns from 207 schools show that the total number of scholars on the books at the commencement of the present year was 29,611, being an increase of 3,775 on the previous year, and that the average morning attendance was 11,766, being an increase of 338, and the afternoon attendance 18,394, being an increase of 1,172. The total number of teachers is 3,466, being an increase of 11. The number of elder scholars was 5,081, showing a decrease of 167. There are ten schools in Ireland not included in this summary, which have 822 on the books, being an increase of 50; morning attendance 331, being a decrease of 68; afternoon attendance 236, an increase of 34. The number of teachers 94, against 85 of last year, and the elder scholars 138, against 122. Grants of books in aid of new and poor schools have been given in eight cases. The number of candidates for written examinations in the Manchester and North Midland Districts is not equal to that of last year, but there is reason to believe that the number in both districts will be considerably increased during the current year. At the annual meeting of the Northern Association (Ireland) Mr. Frederick Allen again represented the Association and received a most cordial welcome. The Secretary represented the Society at the Manchester District Meeting, and did a brisk trade in the publications before named. The report expressed regret that there is at present no sufficiently organised machinery by which the publications of the Association can be fairly placed before the schools and teachers, and suggested that every school should appoint one of its teachers, to whom a copy of every new work might be sent, and who would bring it prominently before the notice of the other teachers. The President and Secretary attended the Liverpool Conference, and at the present meeting representatives would be received from the Manchester District, and North Midland, the Midland Christian Union, the West Riding, the Western, and the Northern (Ireland) Associations. Improvements from time to time are constantly taking place in the building accommodation of many of the schools; and the future of Sunday-school education largely depends on having rooms which shall not form an unfavourable contrast with the handsome buildings of the Board Schools. The report concluded with referring to the question of providing a building for the society all its own in which its growing business might be carried on and meetings of an educational and religious kind might be held. No very definite statement could at present be made, but an earnest hope was expressed that the committee in any efforts that might be made would be favoured with the advice and cordial help of Mr. Edwin Lawrence, by whose co-operation, and that of other friends of Sunday-schools, they might hope to secure by the time of the jubilee of the Association in 1885 a building which would not only give the needed accommodation, but would be a lasting memorial of the cause, and a centre of all the moral and religious interests that ought to gather round this institution.

The following resolution was moved by the Rev. T. W. FRECKELTON, seconded by Mr. COLFOX (Bridport), and carried unanimously:—

"That this meeting desires to give the most cordial welcome to David Ainsworth, Esq., M.P., the President; S. S. Tayler, Esq., Treasurer; and the Rev. Henry Ierson, M.A., Secretary of the British and Foreign Unitarian Association, as the representatives of that Association at this meeting; to Mr. John Reynolds, President; and the Rev. P. M. Higginson, M.A., Honorary Secretary of the Manchester District Association; to Mr. H. G. Marriott, of the North Midland Association; to Mr. Henry Payton, and Mr. W. J. Tranter, of the Midland Christian Union; to the Rev. F. E. Millson, of the West Riding Association; to the Rev. A. N. Blatchford, B.A., President, and the Rev. John Birks, Honorary Secretary of the Western Sunday School Association; to the Rev. Alfred Payne, of the Northumberland and Durham Unitarian Christian Union; to Mr. Robert McCalmont, of the Northern Association (Ireland); to the Rev. Alex. Gordon, M.A., of the Ulster Unitarian Christian Association; and to all other representatives of Sunday-school associations who may be now present from any part of the world."

The Rev. F. E. MILLSON of Halifax read a paper on "Changed Methods to Suit Changed Conditions of Sunday School Work," which we have printed on another page.

The Rev. Dr. DRUMMOND moved a vote of thanks to Mr. Millson for his richly-suggestive paper. As representing the Theological College, he wished to say that in that Institution they did not forget the cultivation of that practical theology of which Sunday-school work formed so large and important a portion. The Church and College might be taken to symbolise those twin forces to which Mr. Millson had alluded. The author of the paper had not, however, forgotten that prior to all methods must come the religious influence itself, which alone could give power to the methods adopted and make them truly successful. In order that this high influence should have full power it must be accompanied by thoughtful teaching to give solidity and influence to religious enthusiasm, and unless it were broad in its measures, and distinct in its aims, and proceeded by wise and carefully measured steps, much good would be lost, for the mere amiability which had nothing to contribute to the life of the scholar, except a little passing and effervescent kindness, was not capable of doing high work. For this reason they were more particularly indebted to Mr. Millson for his practical suggestions—(applause). Sunday-school had, he thought, been up to the present far too much dissociated from the life of their churches. The link between the two must be strengthened and the recommendation that the church should look with a loving eye upon the school, and should provide some practical means of recognising the elder scholars was a suggestion of the greatest possible importance. It was indeed sad, that after scholars had passed through the schools they should be entirely lost sight of, and that the bonds of friendship and religious fellowship should be snapped—(hear, hear).

Dr. FREEMAN CLARKE (Boston) seconded the proposition, and urged that there was no possible opposition between the secular instruction of the day-schools and the religious instruction of the Sunday-school, his experience being that the better children were taught in secular schools the more interested they were likely to be in their religious studies. This point he wished to emphasise as strongly as he possibly could. He admitted that education gave to a bad man a power to use his intellect much more effectually than if he were uneducated; but statistics in the United States and elsewhere proved conclusively that just in proportion as men were educated they ceased to be criminal—(hear, hear).

Miss GOUGH addressed a few words to the meeting, advocating the formation of bands of mercy in connection with the Sunday-schools.

Dr. HUGENHOLTZ (Amsterdam), while sympathising with the desire for international communication, expressed a hope that each nation would keep its own language, which was the spontaneous expression of its individuality and one of the dearest treasures it had. Holland was, when judged by its size, perhaps an insignificant country; but when judged by the standard of its historical associations and its political and social relations with the rest of the world, he ventured to hope it might hold a more conspicuous position; and he would therefore request the secretary to send the communications issued from this Association to the kindred Association which he represented. He expressed sympathy with the recommendations introduced in the paper.

Mr. Wade said that Holland was already included in the list of countries to which communications were sent.

After a few words from Professor CARPENTER, the resolution was put, and carried.

Mr. MILLSON, in acknowledging the compliment, said he thought there was a certain use in bringing forward fresh suggestions, however visionary and dreamlike they might seem. In their practical attainments they never rose very high; but if they did not dream a little they would not rise even so high as they did. He hoped the notion which was represented by the word guild would not be allowed to drop out of thought. In this respect there was a good deal to be learned from the High Church members of the Church of England. At the Ritualistic Church of All Saints services went on day after day, hour after hour; and not only that, but the truth was being carried to the doors of the poor and the helpless of the community, by

workers whose strength and influence came from the religion which was preached and believed there. It was only by practical work, humbly undertaken, and by great and frequent failures and never being wearied with practical effort, that true religion was arrived at.

A vote of thanks to the Chairman brought the proceedings to a close.

THE MANCHESTER DOMESTIC MISSION.

The forty-eighth annual meeting of the Ministry to the Poor was held in the Memorial Hall, Manchester, on Tuesday evening. There were present the Rev. S. A. Steintal (secretary), Mr. R. D. Darbishire (treasurer), Revs. Jas. Harrop, Benjamin Walker (missionaries), and C. T. Poynting; Messrs. H. J. Leppoc, G. W. R. Wood, C. J. Herford, and W. H. Herford, B.A. Mr. LEPPOC, in the unavoidable absence of Mr. R. Nicholson, occupied the chair. The two missionaries, the Rev. J. HARROP and Mr. B. WALKER, read their reports, which were full of interesting details. The Rev. S. A. STEINTAL read the committee's report, which spoke with undiminished confidence of the faithful and earnest spirit in which Mr. Harrop and Mr. Walker had laboured during the year, and again recorded their respect for and sympathy with them in their important and often discouraging endeavours to carry the gospel to the poor. The attention of the officers had been to a great extent directed during the past twelve months to the financial condition of the society. The efforts reported last year by which the interest of the neighbouring congregations was tried to be aroused in behalf of the Mission resulted in collections being made at Altrincham, Blackley, and Monton, in addition to those usually made at Upper Brook-street, Platt, and Cross-street. In accordance with the resolution adopted at the last annual meeting and confirmed at a special meeting of the subscribers, called in accordance with the requirements of the Trust, the sale of the Rochdale-road premises to the St. Michael's Ward Liberal Club was renewed and at length completed, and after deducting the expenses necessarily incurred, a balance was left in the treasurer's hands of £1,560 6s. 1d. This sum falls short of the cost of the new mission premises and minister's house, in Willert-street, Collyhurst, by £497 9s. The sale of the Embden-street premises to the School Board, authorised at the last annual meeting but one, and subsequently confirmed by a special meeting of the subscribers, has also been completed during the past year, and the purchase money, £5,336, paid, which, after paying the necessary charges, including the postage, left a balance in treasurer's hands of £3,812 1s. 6d. In order to replace the buildings thus sold, a plot of land was purchased in Chapman-street, Hulme; but before the committee had determined how best to utilise this purchase, an opportunity offered itself of re-letting the land at a price which realised the sum of £954 7s. 3d., a profit to the society. At the same time they were fortunate enough to secure for the use of the society very convenient rooms in the St. George's-hall, Riall-street, out of Medlock-street, very near to their old premises in Embden-street, at a yearly rent of £45. In order to make these rooms suitable for their purposes, several alterations were needful, the cost of which amounted to £275 6s. 7d. The ordinary expenditure of the society, as against its income in 1880, showed a balance due to the treasurer of £138 7s. 6d. In 1881, chiefly in consequence of a falling off in the donations (due no doubt to the heavy calls made to reduce the debt of 1880), the deficit was increased by £291 10s. 8d., making a total overdraft of £429 18s. 2d. This sum the committee has paid out of the capital of the society. The result of all these arrangements is that the society, after the sale of both mission stations, and the erection of the new buildings in Willert-street had, at the end of the year 1881, a capital sum of £3,563 16s. Of this sum they have invested £3,500 to produce £107 10s. per annum. The committee feel assured that the members of the society, bearing in mind that they have enjoyed ten years' faithful service at the hands of their ministers since the last increase, will approve of the recognition of the self-sacrificing work which the committee has made by raising the ministers' salaries to £200 per annum.

Mr. R. D. DARBISHIRE then read his financial statement, the substance of which will be found in the report of the committee, and expressed the opinion that it was the worst report he had ever read, as in the matter of income they had been compelled to pay revenue deficiencies out of capital.

The CHAIRMAN briefly moved the adoption of the reports and approval of the way in which the committee had dealt with the capital of the Mission.

The Rev. S. A. STEINTHAL seconded the motion, and remarked that he did not share the feeling of despondency expressed by Mr. Darbishire. That they were going through a severe trial there was no doubt. Of the Christian character of the work of the Mission his feeling was as strong as ever, and it was needful that they should all retain their faith in it.

The CHAIRMAN next moved a vote of thanks to the missionaries for their past exertions, and of sympathy with them in their labours, testifying to their value from his thirty years' experience as a guardian of the poor.

The Rev. C. T. POYNTING seconded the motion, and characterised domestic mission work as the most Christ-like he knew.

The motion having been carried, the Revs. J. HARROP and B. WALKER each responded in a few earnest words.

On the motion of Mr. C. J. HERFORD, seconded by Mr. JOHN CHADWICK, the officers for the ensuing year were appointed.

The Rev. S. A. STEINTHAL having taken the chair, on the motion of Mr. G. W. RAYNER WOOD, seconded by Mr. H. W. HERFORD, a cordial vote of thanks was passed to Mr. Leppoc for presiding, who briefly returned thanks, and the meeting terminated.

THE GENERAL BAPTIST ASSEMBLY.—The Business Meeting was held on Tuesday at the new Church at Bethnal-green. The chair was taken by Mr. H. Green, and the Rev. R. Blackburn and Mr. A. J. Marchant were chosen Moderators. The roll of the Assembly was called, and some of the letters from the churches were read. These were of the usual tenor, a few recording success, others speaking hopefully of their prospects, and some lamenting a decline. The Committee's report dealt chiefly with the finances of the Assembly: the expenditure of the year had exceeded the income, and £20 of stock had been sold to meet the increased demands. The Rev. J. Howard's circular letter to the Churches was read. The writer stated that his object was to offer a few bracing and strengthening words to the assembly. There was no doubt weakness in the Churches, but he did not wish to sit in judgment upon them; he would exhort them to examine themselves and to strive to keep closer to Christ. The law of Christ's kingdom was progress. Progress was being made in other things as well as in theology; but Christianity need not tremble for the result. The General Baptists had done a great work in the past; now their principles had become the common possession of other bodies. "Why, then," it was asked, "do you exist?" It might be difficult to answer that; but he exhorted his brethren to devote themselves earnestly to the practical and devotional duties of religion, in full faith that even their few loaves and fishes would suffice to feed the multitudes. The Officers and Committee were reappointed. The Rev. J. Ellis was chosen Messenger, in the room of the late Rev. J. Marten. It was arranged that the Rev. Dawson Burns, of the General Baptist New Connexion be appointed preacher to the next Assembly, and that an Autumnal Meeting of the Assembly be held at Dover. Among the resolutions passed was one of sympathy with the relatives of the late Lord F. Cavendish, and of hope that the Government would persevere in its measures of conciliation and redress of grievances in Ireland; one to support the action of Mr. Pease in his forthcoming motion for the abolition of the opium traffic with China; one expressing satisfaction at the efforts that were being made to bring about the closing of Public Houses on Sunday; and one urging the Churches to encourage the promotion of total abstinence. Two important notices of motions to be made at the next Assembly were handed in by one of the representatives of the Bethnal-green-road Church, — one to alter the number of representatives allowed to each church, the other to alter the rule as to the power of voting. In the evening a Conference was held, at which the Rev. C. A. Hoddinott read a paper on "How to induce young people to join the Christian Church?" A lively and interesting discussion took place, but no new suggestions were offered on the subject. The following were among the speakers:—the Revs. R. Spears, H. Solly, J. Sutcliffe, and Alex. Gordon, and Messrs. Smith, Offen, and Chapman.

Reviews.

Christ our Ideal. An Argument from Analogy. By the Author of "The Gospel for the Nineteenth Century." London: Longmans, Green and Co. 1882.

This book consists of two very distinct parts. The first is a series of sermons (eighteen in number) marked by very pure and earnest religious feeling, but not by much depth of thought. The second and much smaller part of the volume is a more intellectual effort, it is an endeavour of the reason to trace the analogy of what the author calls the "New Creation," to the method and order of the old creation, according to evolution. The author thinks that the sermons throw light on the philosophical argument which succeeds them, and hence the reason, we suppose, of his binding up the two in one volume. For our own parts we do not perceive any close logical connection. Both parts of the volume are valuable; but one section might have been published without the other: they do not dovetail or coalesce, and to our perception there is no necessary link between them. Evolution, in its spiritual lines, as we regard it, is not to be conceived under the figure of a straight continuous chain of causation, of which Christianity, and Christianity only, is the chief link, but rather under the figure of a complicated web spun out on all sides from a living centre of perfection and embracing in its widening circles an immense variety of agencies, ideas and spiritual elements taken from every religion and every philosophy of every age and every people on the globe. Christianity is indeed a very important factor in the history of human progress, but it is not by any means the only one.

The sermons in this volume are short and simple, marked by a deep earnestness, a sweet sincerity, a wide embracing sympathy, a tender generous charity, and the morality they inculcate is pure and practical. They are not argumentative or controversial, and so little does dogma intrude into them that one is at a loss to know, if it were important to know, whether the writer belongs to the Established Church or to the Dissenting portion of the religious world. It is evident that he is intensely Christian, not only in spirit (which is well), but in undue stress on the personality of Christ, which is not quite so well, since it admits of exaggeration. When religious men ascribe *perfection* to any being inhabiting human form and therefore under human limitations, is there not exaggeration? Are they not asserting the impossible? Are they not putting a part for the whole? Are they not describing a mere stage of the soul's progress by a term which is only appropriate to its finish and completion? The word "perfect" is applied to Christ in almost every page of these sermons, as if every conceivable variety of excellence reached its culminating point in him. We honour and reverence the man of Nazareth. We are deeply thankful that he illustrated in the concrete form of life, habit and character, that beauty of holiness which most of us only talk about or make the subject of dreamy contemplation. We are thankful for his high thoughts, his sweet feelings, his broad sympathies, his beautiful precepts, his beneficent activities, his gentleness in suffering. He has been a great help to struggling souls less richly endowed and occupying lower levels of spiritual life. It has been a great comfort to us to have been spoken to so kindly, so encouragingly, so cheerily, by one who was our brother. But when men ascribe to him Perfection; when they translate him to the Godhead; when they speak of him emphatically as the Son, and not simply a Son of the Heavenly Father, we confess that we cannot concur. Of Jesus we have only a scanty record. Spiritually-enchained imaginations have been active in filling up with the detail of conjecture the vacant places of authentic history. The beauty of the excellences that are recorded and known do indeed suggest other consistent and harmonising excellences that have been left unrecorded; but even with the addition of these, where is Perfection? He himself did not claim it. "Why callest thou me perfect?" How could a life which closed its earthly course very soon after its thirtieth year have possibly reached

perfection? A thousand years are said to be as one day in the economy of God, but it does not follow that one day has ever done the work of a thousand years, except on the assumption that sudden miracle has been substituted for the gradual operation of law. For that assumption we know no sufficient grounds. What is Perfection? Is it not to acquire and know all that is contained in the boundless realms of knowledge? to feel all that is sacred and sweet in the realms of feeling? to become interpenetrated and suffused with all the beauty that glows in the heaven of beauty? to have affections that ever throb and thrill in response to every pulsation of the great heart of love? to be able to overcome every conceivable difficulty, to discharge every conceivable duty, and to enjoy every conceivable joy? Is perfection anything short of this? and does it not require a removal from this "muddy vesture of decay" and a progress carried on through countless ages of future life? Good men may help and influence bad men; wise men may help ignorant men; minds of heavenly tone may benefit minds that are vulgar, earthy and low, and in that way Jesus of Nazareth has rendered priceless service to the world as a great improver of humanity. He, together with other noble spirits, has taught us how to diminish the number and degree of our imperfections—to reduce them one by one or little by little. But as for such phrases as "Sun of Righteousness," "Redeemer," "The Son of God," "Perfect Man and Perfect God," "Lord and Saviour," "Rock of Salvation," &c., applied to the simple, humble, natural teacher of Galilee, we like them not, inasmuch as they express or imply a great deal more than we can believe. We doubt not, however, that there are many intelligent, earnest, holy minds to whom the view of the person, position and functions of Christ brings both consolation and power.

As for the analogy of development in spiritual life to development in physical life, which forms the subject of the latter part of this volume, it is clear that whatever may be the mental attitude of Evolutionists in general, Darwin himself is no Atheist; for he admits that at the beginning at least of all these natural forces and activities there must have been one or more acts of creative power—an impulse which set a-going the processes of causation. Evolutionists in general seem to think that this primary impulse, if given at all, must have been sufficient for all time, and that all things would henceforth work spontaneously, with no need of supervision from the originator. For our own part we differ from this view. We think that creation requires and receives the constant superintendence of its Creator; and that He, without changing or suspending any of His natural laws and principles, as originally designed, is constantly present to sustain them and to keep the Divine life and purpose moving within them. At page 206 of this volume our author, with some acuteness, points out a distinction between variation and variability, the latter word meaning not variety itself, but the capacity to produce it. The power to set a certain line of natural causes in motion must have preceded the motion itself of those causes; and this leads us back to the recognition of some High creative Life different from that spontaneity which, superficially looked at, seems to be inherent in natural phenomena.

The development of man's intellectual and moral powers arising out of the discipline of Life is fairly shown by the writer as an analogue to the development of the higher forms of physical life from struggles with the lower, according to the Evolution theory; but when he comes to Religion as one of the processes by which the soul of humanity has been developed and uplifted, he places the advent of Christ as the culminating point in which all previous lines of progress converge. Here, we think, our author overstrains his argument. We gratefully accord to Christianity a very high place in working out the spiritual evolution of man, but we regard it as only one of many agencies, not the first in order of time by many ages, and probably not destined to be the last. Christianity, though a very beautiful and beneficent thing, is not, we venture to think, so complete and comprehensive, so fitted to cover all the ground of modern life and experience, as to be considered all-sufficient and final. We think

there is room for some further moral discovery, some development, which, without superseding anything which is really excellent in our present Christianity, will improve upon it in a few particulars. Our author, in the argumentative section of his book, uses very copiously Biblical phrases, borrowed chiefly from the writings of Paul. The authority is high unquestionably; but the writings of Paul, though they may lend energy and earnestness to the statement of a doctrine, do not always clearly elucidate it. The writer of this book would have done better, we think, to explain his own meaning in his own words.

Notwithstanding our inability to concur in some particulars with the author of this volume, we are bound in duty to acknowledge the beautiful spirit in which it is written. Vigour and originality are not always conspicuous in the writer's thoughts, but charity and sweetness are ever present in his feelings.

E. A.

Short Notices.

Recollections of Twenty Sunday Afternoon Addresses. By John Page Hopps. London: Williams and Norgate. 1882.

We have such a high opinion of these Addresses that we feel bound to begin our notice of them by a little fault finding. "Twenty Addresses," we can fancy a stranger saying, as he picks up the little book from a bookseller's counter, "to whom were they given, and when and where?" He turns to the preface for information as he finds none on the title page, and he gets no help. He finds it simply stated that "These Recollections are precisely what they profess to be—simply recollections. The Addresses were spoken extemporaneously with the help of a few lines of notes; the audience and the inspiration of the hour supplied the rest." He can discover no date throughout the book. He finds it further stated that the writer is "afraid that those who took no part in the meetings will hardly get a glimpse of what they really were, by means of this attempt to outline what was said in Addresses which, after all, did not occupy the chief place in what was done and enjoyed. The meetings were not meetings for the giving and hearing of sermons or lectures, but meetings for worship, and for such enjoyment as music, and poetry, and fellowship, and sympathy could give." Well, perhaps not, but nevertheless the Addresses were given, and stirred many a mind into better thoughts, and kindled many a heart into nobler feeling than their wont; and after all the intellect has its service to offer as well as the emotions, and we have no doubt some at least of those present would have deemed the meetings incomplete without the Addresses. However, our supposed stranger would be fairly puzzled, and perhaps have his interest exhausted by the process of fruitless research. If he had known what our readers know, that they were given in the Temperance Hall, Leicester, in the winters of 1881 and 1882, to audiences of fourteen and sixteen hundred people who were not accustomed to attend any place of worship, and if they had had the exact date of their delivery at the head of each of them, how eagerly he would have gone through, and been delighted and inspired by their contents. At least the occasion and the circumstances of lectures, addresses, and sermons always enhance their interest to our own mind, and help us to realise the meaning of allusions, and the full body of the utterance, more vividly than we otherwise should be able to do. We expect that there will be at least one more edition of this work called for, when we hope to see this deficiency remedied. Mr. Hopps's own mind was so full of the actual facts that no doubt for the time he forgot there might be thousands of people not belonging to "our denomination" who might be ignorant of them, and who might be willing to receive hints even from a heretic as to the organisation and mode of carrying such a noble mission to the unchurched. For the addresses themselves we have nothing but praise; they are full of movement, and they are brisk and bright as a fair spring morning, with a bracing breeze. They are just the kind of addresses suited to both the occasion and people for whom they were intended—with here the choicest bit of poetry, there a lively anecdote, and in another place a solemn appeal to heart and conscience and to a lofty standard of life. If our readers wish to have their minds freshened, stirred into movement by rich suggestions, and sparkling,

lively religious thought of the best Christian type, let them by all means, as soon as possible, procure a copy.

The Magazines.

Fraser's Magazine continues the powerfully-written story entitled "The Lady Maud," a striking tale of yachting adventure. Principal Shairp gives a very interesting and historically valuable account of "The Earliest Scottish University," viz., St. Andrews, whose local position and ancient associations so greatly charmed Dean Stanley. "The Case of the Special Hospitals" is an inquiry by the well-known surgeon, Mr. R. Burford Rawlings, into an important branch of charitable work, and a review of grave charges that have been made against these institutions. Under the heading "Primitive Belief and Savage Metaphysics," Mr. A. Lang reviews Mr. C. F. Keary's recent work "Outlines of Human Belief among the Indo-European Races," and contravenes some of its theories. The three remaining articles are "National Necessities as the Basis of National Education," the lecture delivered before the Society of Arts by Dr. B. W. Richardson, of the London School Board, advocating his well-known views on physical and mental training; "The Hangman's Rope," a curious story of North Devon superstition; and "Whigs and Liberals," in which Mr. Ernest Myers attempts to show that their own traditions remind the Whigs that their place must be in the Liberal ranks, even if the march lead them now and then over somewhat unfamiliar ground. It seems to us more probable that the majority will ultimately lapse into the Tory ranks, a process which is now going on in unexpected quarters.

Cassell's Family Magazine continues the two serial stories, "No Proof" and "Was it Wise to Change?" The interesting sketch of "The Life of the Noncommissioned Officer," by "One Who Has Served in the Ranks," is also continued; and there is a second paper on the useful series "How Shall I Invest My Savings?" Among other articles of a bright and practical character are—"How to Make Men Fond of Home," "Fruit Culture in North Notts," "America as a Health Resort," by a family doctor; "Making Bread at Home," by an American correspondent; and "The Art of Water-colour Landscape Painting."

The Magazine of Art has a charming frontispiece in the engraving of "The Widower," by Luke Fildes, A.R.A. Charlotte Weeks gives an account of "The Pictures at Aston Rowatt," with several engravings; and Basil Champneys has a very instructive paper on "Wren and St. Paul's," with five illustrations of plans and designs for the Cathedral. "Professor Legros," the Slade Professor of Fine Arts at University College, London, is the subject of biographical sketch by Cosmo Monkhouse, with fine portrait and engravings of his principal works, including the bust of Charles Darwin in the present exhibition of the Royal Academy. Among other articles are "Fitness and Fashions" with illustrations of artistic costume. "The Drawings of Albert Dürer," by Professor Sidney Colvin, with illustrations of the great mediæval artist's principal works; and "The Exhibitions, the Academy, and the Grosvenor Gallery."

THE LONDON MINISTERS' CONFERENCE.—Last night about seventy more ministers met in social communion at Dr. Williams's Library. A most interesting and valuable address, full of wisdom and wit, was delivered by the Rev. Dr. Freeman Clarke on "The Method of a Church's Work." The address, which made a deep impression, was followed by an animated discussion. These Conferences are partially private, but it is interesting to mention that ministers of at least five different Churches, both English and foreign, were present.

HOLLOWAY'S PILLS.—All our Faculties.—Almost all disorders of the human body are distinctly to be traced to some impurity of the blood. The purification of that fluid is the first step towards health. Holloway's Pills recommend themselves to the attention of all such sufferers. They search out and remove all impurities from the vital fluid. In indigestion, confirmed dyspepsia, and chronic constipation, the most beneficial effects have been, and always must be, obtained from the wholesome power exerted by these purifying Pills over the digestion. Persons whose lives have been restored to ease, strength, and perfect health by Holloway's Pills, after fruitless trial of the whole pharmacopœia of physic, attest this fact. This is beyond dispute.

HORSHAM.—On Sunday last two special services were held at the Free Christian Church, to celebrate the hundred and ninth Whit-Sunday anniversary, and the completion of the repairs and additions which were commenced some ten months ago. The preacher for the day was the Rev. E. M. Geldart, M.A., whose eloquent and powerful sermons will long be remembered by those who were privileged to hear them. The weather being favourable there was a good gathering of friends from the surrounding towns and villages, and a very striking and solemn sight it was to see them form into little groups and go from spot to spot in the large and ancient burial ground to examine the stones erected to the memory of many a revered ancestor. The service was in perfect harmony with the occasion and the hallowed associations of the day, and gave great satisfaction. The Lord's Supper Service was then held, and was well attended. About sixty persons partook of lunch, which had been provided in the school-room, and at five o'clock about one hundred and forty sat down to tea. Both school and church were beautifully decorated with choice flowers. The evening congregation was nearly equal to that of the morning, and the sermon was again excellently adapted to the time and occasion. Several circumstances connected with the day's proceedings call for a word of notice. The new school-room and the general repairs of the church, which have cost some £200, may now be said to be complete. The finishing stroke was put on last week, when the young men volunteered to paint the gallery and carpet the stairs,—which they did after their own long day's labour—and the ladies covered the communion table, and hung the organ seat and pulpit platform with beautiful crimson cloth, and one lady gave a handsome eight-day clock to the schoolroom. All this, however, was little, compared to the enlargement and improvement of the organ, in which all felt interested and determined upon, notwithstanding the heavy demands previously made upon them. With the help of a few friends £80 was raised, which with the collections on Sunday will defray the cost within about £5. The instrument now more than repays the outlay. Thus, not only is the church with its adjuncts once more put into good condition, but the congregation also, with its connected institutions, may be said to be in a healthy state, quietly, but it is to be hoped effectually, working for the promotion of a free and spiritual religion. Mr. S. Baxter, a member of the Congregational Church, most kindly gave his services as organist throughout the day.

EVESHAM.—At the monthly meeting of the Protestant Dissenting ministers of Warwickshire and the neighbouring counties, held at Evesham a short time since, the Rev. H. W. Crosskey, LL.D., in the chair, it was moved by the Rev. Rees Lloyd, of Belper, seconded by the Rev. D. Maginnis, of Stourbridge, and resolved:—"That this meeting expresses its deepest sympathy with the members of the families of Lord Frederick Cavendish and Mr. Burke, who have been so cruelly and wickedly plunged into grief by the hands of assassins, and also with Mr. Gladstone, who has lost a valued colleague as well as a relative and friend. And this meeting trusts that the Government of this country will take all necessary measures for the suppression of crime, and that rising above any feeling of panic the Government will strenuously promote such reforms as will remove every just cause of offence that may exist in Ireland, and every source of misery that comes within the scope of wise legislation, and establish the prosperity of that country on a permanent foundation."

UNIVERSITY COLLEGE.—On Wednesday evening the Professors of this College gave a *conversazione* at the Institute in Gower-street, which was attended by a numerous and fashionable company. The visitors were received by Mr. G. Carey Foster, Mr. G. Croom Robertson, and Mr. Frederick T. Roberts, the Deans of the Faculties, on the Flaxman staircase, and thence passed on to the various rooms to inspect the many interesting exhibitions which had been provided for their entertainment. These included scriptures and drawings by Flaxman, antique silver cups, and other works of art, scientific apparatus and microscopes. The latter attracted much attention. On the portico outside the band of the Scots Guards played a selection of music during the evening, and a programme of vocal and instrumental music was performed in the Botanical theatre. Refreshments were served to the visitors in the Museum throughout the evening.

THE LIBERAL SOCIAL UNION held its monthly meeting on Thursday evening, the 25th ult., at the rooms of the Society of British Artists, Suffolk-street, Pall Mall. The chair was occupied by Mr. Thomas Reed, and a paper was read by E. Eiloart, Esq., Barrister-at-Law, on "A Science of Politics," which was followed by a discussion.

PROFESSOR LANKESTER has been re-appointed Professor of Zoology and Comparative Anatomy at University College, London. Mr. Frederick Pollock and Mr. T. P. Taswell-Langmead have been appointed respectively Professors of Jurisprudence and of Constitutional Law and History. Applications are invited for a chair of Civil Engineering and Surveying.

The commission appointed in Germany to revise Luther's translation of the Bible has brought its labours to a close.

The Huguenot congregation, worshipping in the crypt of Canterbury Cathedral, held a special service on Sunday in commemoration of the Reformation.

Our Calendar.

SUNDAY, JUNE 4.

LONDON.

Rev. Dr. J. FREEMAN CLARKE, at Little Portland-street Chapel, 11.15 A.M. Subject: "Emphasis in Life and Religion." At 7 P.M., the Rev. J. PAGE HOPPS, on "The Sword of Jesus."

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

** Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Abel's (C.) Linguistic Essays, 9/
Dobson's (A.) Eighteenth Century Essays, 6/
Fraser's (D.) Speeches of the Holy Apostles, 3/6
Hugo (V.): Torquemada, 6fr.
Jenkin's (E.) A Paladin of Finance, Contemporary
Manners, 7/6
Kant (Immanuel), Life of, by J. H. W. Stucken-
berg, 14/
Lowe's (W. H.) Commentary on Zechariah, Hebrew and
LXX, &c., 10/6
Mohammad the Prophet, Speeches and Table Talk of,
by S. L. Poole, 4/6
Paget's (F.) The Redemption of Work, 2/
Sommer (H.): Der Pessimismus, 3m. 50.
Weiss (B.): Das Leben Jesu, Vol. 1, 8m. 60.

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

DEATHS.

GABRIEL—On the 25th ult., at Liverpool, Edward M. Gabriel, Esq., aged 49.
MACE—On the 28th ult., Whit Sunday, at Tenterden John Ellis Mace, J.P., in the 88th year of his age.

ADVERTISEMENTS.

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ENGLISH LANGUAGE and LITERATURE, COMPOSITION and READING.

Miss LOUISA DREWRY has some time Disengaged for Lecture—or Practice Classes in Schools. She would also read with Private Pupils.—143, King Henry's-road, South Hampstead, N.W.

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LONDON DISTRICT UNITARIAN SOCIETY.

At the THIRTY-SECOND ANNUAL MEETING, held in the New Gravel Pit Chapel, Hackney, on May 24, 1882, Sir J. C. LAWRENCE, Bart., M.P., in the Chair, the following Resolutions were agreed to:—

The Chairman moved and Mr. F. Collier seconded—
1. That the Report now read be received, adopted, and circulated under the direction of the Committee.

The Rev. J. T. Whitehead moved and the Rev. A. B. Camm seconded—

2. That this meeting warmly approves of the endeavour of the London District Unitarian Society to form congregations at Wandsworth and Deptford, and trusts that all friends of a liberal Christianity will furnish the Society with largely increased means to enable similar efforts to be made in those suburbs of London where it is believed such services would be valued.

The Rev. Hobart Clarke moved and Professor Upton seconded—

3. That Sir James Clarke Lawrence, Bart., M.P., be re-elected President, and the following gentlemen Vice-Presidents for the ensuing year:—Mr. T. Chatfield Clarke, the Rev. P. W. Clayden, the Rev. J. P. Ham, Mr. J. Heywood, F.R.S., Mr. J. Hopgood, J.P., the Rev. H. Ierson, M.A., Alderman W. Lawrence, M.P., the Rev. T. L. Marshall, Mr. F. Nettlefold, Mr. J. T. Preston, the Rev. T. Sadler, Ph.D., Mr. W. Shakespeare, the Rev. J. T. Whitehead, with the addition of Mr. H. Tate.

The Rev. J. Wright moved and Mr. Hahnemann Epps seconded—

4. That David Martineau, Esq., be elected Treasurer, and the following gentlemen members of the Committee for the ensuing year:—Mr. F. Allen, Mr. W. C. Barrow, the Rev. W. C. Bowie, the Rev. G. Carter, Mr. W. Davis, Mr. A. J. C. Fabritius, Mr. Harwood, Mr. H. Jeffery, Mr. R. Keating, Mr. I. S. Lister, Mr. W. Noel, Mr. R. S. Oakshott, Mr. W. Scrivener, Mr. S. S. Tayler, the Rev. J. D. Vanderstraeten, Mr. I. M. Wade, and the Rev. J. Worthington; that the Rev. W. C. Bowie and Mr. W. C. Barrow be the representatives of the Society at the Council of the British and Foreign Unitarian Association, and that Messrs. W. Spiller and C. J. Watts be appointed Auditors.

Mr. H. Jeffery moved and Mr. C. J. Watts seconded—
5. That Messrs. S. W. Preston and Arthur Titford be elected Hon. Secretaries for the ensuing year.

Mr. S. S. Tayler moved and Mr. I. M. Wade seconded—

6. That the thanks of the Society be given to the Minister, Committee, and Congregation of the New Gravel Pit Chapel for the use of that building for the Annual Meeting.

Mr. David Martineau moved and Mr. J. T. Whitehead seconded—

7. That the thanks of the Meeting be given to Sir J. C. Lawrence for presiding on this evening.

LONDON DOMESTIC MISSION SOCIETY.

The Committee are desirous of securing the aid of a THIRD MISSIONARY to form a fresh Station. Ministers or young men feeling a call to such work are requested to communicate with Rev. J. ESTLIN CARPENTER, Leathes House, Fitzjohn's-avenue, London, N.W.

BLACKFRIARS MISSION.

Subscriptions towards the CHILDRENS' TRIP gladly received by Miss PHILPOT, 37, Norfolk-street, Strand, and by the Minister, the Rev. Geo. WOOLLER, 21, Great Charlotte-street, Blackfriars-road, S.E.

THE ANNUAL MEETING OF MRS. HAMPSON'S HOME

will be held on THURSDAY NEXT, June 8, in the Arbitration Rooms, Inns of Court Hotel (entrance in Lincoln's inn), at Three o'clock P.M.

All Ladies and Gentlemen who take an interest in the work of Mrs. Hampson's Home are cordially invited to attend.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

At the FIFTY-SEVENTH ANNUAL MEETING, held in UNITY CHURCH, UPPER-STREET, ISLINGTON, LONDON, on WEDNESDAY, May 31, 1882,

DAVID AINSWORTH, Esq., M.P., in the Chair,

The Treasurer's Accounts were read, and an abstract of the Report of the Executive Committee, the draft Report having been previously forwarded to the members of the Association, and the following Resolutions were passed:—

1. "That the Reports of the Committee and Treasurer be received and adopted, and printed for circulation."

2. "That the hearty thanks of the Meeting be given to Mr. David Ainsworth for his valued services during the last year in the capacity of President of the Association, and that he be requested to accept the office for the ensuing year."

3. "That the Vice-Presidents and Home Correspondents be elected as follows:—

VICE-PRESIDENTS.

L. M. Aspland, Esq., LL.D., London.
William Blake, Esq., J.P., Ilminster.
Lady Bowring, Exeter.
Jacob Boys, Esq., Brighton.
H. A. Bright, Esq., J.P., Liverpool.
C. B. Brook, Esq., J.P., Swansea.
W. O. Brocklehurst, Esq., J.P., Macclesfield.
C. Brocklehurst, Esq., Macclesfield.
Edward Bromley, Esq., London.
Dr. W. B. Carpenter, F.R.S., C.B., London.
Rev. Professor J. E. Carpenter, M.A., London.
W. Clark, Esq., Nottingham.
W. D. Cliff, Esq., Leeds.
Charles Cochrane, Esq., J.P., Stourbridge.
Theophilus Code, Esq., Marazion, Penzance.
T. Colfox, Esq., J.P., Bridport.
F. Collier, Esq., D.L., London.
Joseph Crook, Esq., J.P., Bolton.
Rev. H. W. Crosskey, LL.D., F.G.S., Birmingham.
James M. Dartshire, Esq., Belfast.
John Dendy, Esq., Manchester.
B. Dowson, Esq., Nottingham.
John Duckworth, Esq., Bury.
Charles Ellis, Esq., J.P., Maidstone.
Edwin Ellis, Esq., Shalford, Guildford.
Richard Enfield, Esq., Nottingham.
Joshua Fielden, Esq., J.P., Nutfield, Surrey.
Henry Fordham, Esq., J.P., Royston.
Rev. W. Gaskell, M.A., Manchester.
T. F. Gibson, Esq., Tunbridge Wells.
Arthur Greg, Esq., Bolton.
H. Russell Greg, Esq., Styal.
John Grundy, Esq., Summerseat, Bury.
C. S. Grundy, Esq., Ald., Manchester.
Richard Harwood, Esq., J.P., Pendleton.
Rev. H. Hawkes, B.A., F.L.S., Portsmouth.
James Heywood, Esq., F.R.S., London.
Rev. Thomas Hincks, B.A., F.R.S., Clevedon.
William Hollins, Esq., Mansfield.
James Hopgood, Esq., J.P., London.
C. H. James, Esq., M.P., Merthyr Tydfil.
Walter D. Jeremy, Esq., M.A., London.
Thomas Jessop, Esq., J.P., Sheffield.
Timothy Kenrick, Esq., J.P., Birmingham.
J. A. Kenrick, Esq., J.P., Birmingham.
James Kitson, Esq., J.P., Leeds.
James Kitson, Jun., Esq., Leeds.
Mark Lambert, Esq., Newcastle-on-Tyne.
W. Lawrence, Esq., Ald., M.P., London.
Sir James Clarke Lawrence, Bart., Ald., M.P., London.
Edwin Lawrence, Esq., LL.B., London.
Joseph Lupton, Esq., J.P., Leeds.
M. P. Manfield, Esq., Northampton.
David Martineau, Esq., London.
John Miller, Esq., J.P., Comber.
J. Rom Murch, Esq., J.P., Bath.
Rev. S. C. Nelson, M.A., Downpatrick.
F. Nettlefold, Esq., London.
Herbert New, Esq., Evesham.
Professor F. W. Newman, Weston-super-Mare.
Rev. W. J. Odgers, Hampstead.
A. Pollett Osler, Esq., F.R.S., Birmingham.
H. F. Osler, Esq., Birmingham.
Alfred Paget, Esq., Leicester.
R. Peacock, Esq., J.P., Gorton Hall.
R. N. Phillips, Esq., J.P., M.P., Manchester.
Robert Pinnock, Esq., J.P., Newport, Isle of Wight.
Joseph T. Preston, Esq., London.
W. P. Price, Esq., J.P., Tibberton Court, near Gloucester.
W. Rathbone, Esq., J.P., M.P., Liverpool.
Harry Rawson, Esq., Manchester.
Dr. W. B. Ritchie, J.P., Belfast.
Rev. J. Robberds, B.A., Cheltenham.
W. Robertson, Esq., J.P., Belfast.
Dr. Russell, Birmingham.
Rev. Dr. Sadler, London.
Rev. Dr. G. Vance Smith, Carmarthen.
Rev. Robert Spears, London.
The Right Hon. James Stansfeld, M.P., London.
Miss Anna Swanwick, London.
S. Seaward Taylor, Esq., London.
Rev. J. H. Thom, Liverpool.
C. J. Thomas, Esq., J.P., Bristol.
John Tribe, Esq., J.P., Rochester.
John Troup, Esq., London.
John Warren, Esq., Nottingham.
Rev. G. H. Wells, M.A., Gorton.
Rev. E. Whitfield, Ilminster.
Rev. C. Wicksteed, B.A., Croydon.
P. J. Worsley, Esq., Clifton.
James Wrigley, Esq., Windermere.

NEW NOMINATIONS BY THE COUNCIL.

Henry Tate, Esq., Streatham.
Sir Roland K. Wilson, Bart., Cambridge.

NEW NOMINATIONS BY INDIVIDUAL MEMBERS OF THE ASSOCIATION.

Henry Payton, Esq., J.P., Birmingham.
Rev. W. H. Channing, B.A.
Rev. C. Clarke, F.L.S., Birmingham.
Rev. J. Wright, B.A.

HOME CORRESPONDENTS.

Rev. R. A. Armstrong, B.A., Nottingham.
A. P. Aspland, Esq., Gee Cross.
Rev. C. D. Badland, M.A.
Rev. W. Binns, Birkenhead.
Rev. J. Birks, Taunton.
Rev. James Black, M.A., Todmorden.
Rev. A. N. Blatchford, B.A., Bristol.
Rev. W. Blazeby, B.A., Rotherham.
Herbert Bramley, Esq., Sheffield.
A. Bromley, Esq., Bolton.
Rev. Thomas Carter, Rochdale.
Rev. A. Chalmers, Wakefield.
Rev. W. H. Channing, B.A., London.
Rev. T. W. Chignell, Exeter.
Rev. C. Clarke, F.L.S., Birmingham.
Rev. P. W. Claydon, London.
Rev. C. C. Coe, Bolton.
John Cooke, Esq., Guildford.
G. S. Coxwell, Esq., Southampton.
G. B. Dalby, Esq., Preston.
Rev. T. R. Dobson, Brighton.
Rev. H. E. Dowson, B.A., Gee Cross.
Rev. R. B. Drummond, B.A., Edinburgh.
J. T. Ellerbeck, Esq., Liverpool.
Alfred Else, Esq., Leicester.
Rev. George Fox, Park Lane, Wigan.
Rev. T. W. Freckelton, London.
John Fretwell, Esq.
Rev. E. M. Geldart, M.A., Croydon.
Rev. M. Gibson, Dudley.
W. J. Hands, Esq., Scarborough.
A. S. Harris, Esq., Plymouth.
Rev. J. Page Hopps, Leicester.
Rev. C. Howe, London.
Rev. R. J. Jones, M.A., Aberdare.
A. L. Knox, Esq., Glasgow.
Rev. T. Leyland, Burnley.
W. Long, Esq., Warrington.
G. Lucas, Esq., Darlington.
J. E. Mace, Jun., Esq., Tenterden.
R. McCalmont, Esq., Belfast.
Rev. D. Maginnis, F.G.S., Stourbridge.
Rev. J. E. Manning, M.A., Swansea.
Rev. J. T. Marriott, Manchester.
Rev. J. K. Montgomery, Chester.
Rev. J. E. Odgers, M.A.
Rev. A. Payne, Newcastle-on-Tyne.
Rev. H. W. Perris.
Rev. R. Pilcher, B.A., Warrington.
Rev. C. T. Poynting, B.A., Manchester.
Samuel Reid, Esq., Swansea.
Rev. W. Robinson, Crewkerne.
J. Scott, Esq., Leeds.
Rev. R. Shaen, M.A., Royston.
Rev. W. Sharran, Plymouth.
Rev. J. G. Slater, Middleton.
J. H. Smith, Esq., Carmarthen.
B. K. Spencer, Esq., Southampton.
Rev. S. A. Steinthal, Manchester.
Rev. J. C. Street, Belfast.
Rev. D. Thompson, Dromore.
Rev. T. Timmins, Portsmouth.
Rev. G. H. Vance, B.D., Dukinfield.
Rev. D. Walmesley, B.A., Bury.
Rev. F. W. Walters, Glasgow.
Rev. C. H. Wellbeloved, Mansfield.
Rev. W. Whitelegge, M.A., Cork.
Rev. P. H. Wicksteed, M.A., London.
Rev. H. Williamson, Dundee.
C. Woollen, Esq., Sheffield.
Rev. Jeffery Worthington, London.
Rev. John Wright, B.A.

NEW NOMINATIONS BY THE COUNCIL.

Rev. J. Crowther Hirst, Cheltenham.
W. Butcher, Esq., Bristol.

NEW NOMINATIONS BY INDIVIDUAL MEMBERS.

Rev. T. Dunkerley, B.A., Comber, Belfast.
Rev. R. J. Orr, M.A., Belfast.
Rev. C. J. Perry, B.A., Liverpool.

4. That the following gentlemen be appointed Foreign Correspondents for the coming year:—

FOREIGN CORRESPONDENTS.

FRANCE.—M. Auguste Dide, Paris; Dr. Reville, Dieppe.
SWITZERLAND.—Dr. Chastel, Geneva; Dr. Lunge, Zurich.
ITALY.—Signor Bracciforti, Milan.
HUNGARY.—Bishop Joseph Ferencz; Hon. Alexis Jakab; John Paget, Esq., Klausenberg; Professor T. Kovacs, Klausenberg.
GERMANY.—Dr. Manchot, Bremen.
HOLLAND.—Professor Kuonen, Leyden; Professor Tiele, Leyden.
ICELAND.—Rev. M. Jochumsson.
AMERICA.—Rev. Robert Collyer, New York; Rev. Brooke Herford, Boston; Rev. A. D. Mayo, Springfield, Mass.; Rev. Dr. Corbier, Boston; Rev. Dr. J. Freeman Clarke, Boston.
AUSTRALIA.—Rev. J. C. Woods, Adelaide; Mrs. Webster, Melbourne; Rev. J. H. Smith, Sydney.

INDIA.—Rev. C. H. A. Dall, Calcutta; Rev. William Roberts, Madras."

5. "That the thanks of the Meeting be given to the Executive Committee for their able and careful conduct of the business of the Association during the past year; and that the Committee of the ensuing year be constituted as follows:—

EXECUTIVE COMMITTEE.

T. Chatfield Clarke, Esq., J.P.
Rev. P. W. Claydon.
C. J. G. Eiloart, Esq.
James Heywood, Esq., M.A., F.R.S.
James Hopgood, Esq., J.P.
H. Jeffery, Esq.
Sir James C. Lawrence, Bart., M.P.
Edwin Lawrence, Esq., LL.B.
Bernard Lewis, Esq.
Rev. T. L. Marshall.
D. Martineau, Esq.
F. Nettlefold, Esq.
Rev. W. J. Odgers.
Stanton W. Preston, Esq.
W. Shaen, Esq., M.A.
W. Spiller, Esq.
J. Troup, Esq.
I. M. Wade, Esq.
Rev. James T. Whitehead.
Rev. Jeffery Worthington."

6. That the following Gentlemen be appointed to the respective offices for the ensuing year, with the cordial thanks of the Association for their past services:—Treasurer, Mr. S. S. Tayler; Secretary, Rev. Henry Ierson, M.A.; Solicitor, Mr. Walter C. Venning; Trustees, Sir J. C. Lawrence, Bart., M.P., Mr. D. Martineau, Mr. W. Shaen, and Mr. S. S. Tayler; Auditors, Mr. N. M. Taylor, Mr. Jesse Fagg, and Mr. W. A. Sharpe.

7. That this Meeting sympathises with the regrets of the Council at the loss of many of its most respected members during the past year, recalling with special respect the memory of Samuel Sharpe, a former President of the Association, who was as much distinguished for his zealous labours in the diffusion of Unitarian principles as he was esteemed amongst learned men for his devotion of a long and fruitful life to Biblical study and interpretation. That the Meeting would also express its sincere concurrence in the desire shown in a recent resolution of the Council to do honour to the great and worthy name of Charles Darwin, whose works of scientific research have also powerfully tended to the overthrow of popular theological errors, and the establishment of religion on its proper basis of simple, rational faith in the Divine order of the universe.

8. That this Meeting offers its sincere thanks to Rev. Dr. James Freeman Clarke and the Rev. W. M. Ainsworth for their kind services at the present Meeting; and that the Rev. Dr. Clarke be requested to allow his discourse to be placed in the hands of the Committee for publication.

9. That this Meeting records with honour, as of highest rank in the holy brotherhood of the Liberal Faith, the revered names of Henry Bellows and Orville Dewey, of Henry Wadsworth Longfellow and Ralph Waldo Emerson, gratefully remembering how truly it may be said of them that they served God in simple-hearted and practical devotion to truth and goodness, and loved their fellow-men.

10. That the Meeting receives with much gratification the communication now presented from Bishop Joseph Ferencz, and congratulating the Unitarians on the happy establishment of a congregation, under the ministry of Mr. C. Derzi, in the capital of Hungary, comments this undertaking to the continued support of the Executive Committee.

11. That the Association gladly receives the co-operation of the various Unitarian Mission Societies throughout the kingdom, and, giving cordial welcome to their representatives present at this Meeting, desires especially to express its hearty sympathy with the missionaries in the difficult but important work in which they are engaged.

12. That the hearty thanks of the Meeting be presented to the Rev. T. W. Freckelton and the Committee and Congregation of Unity Church, for their kind reception of the Association on the occasion of this Anniversary.

37, Norfolk-street, Strand, London.

LITTLE PORTLAND-STREET CHAPEL

On SUNDAY, JUNE 4, Rev. J. FREEMAN CLARKE, D.D., of Boston, U.S., will Preach in the Morning. Subject: "Emphasis in Life and Religion." Service at 11.15 a.m. Collection on behalf of the Portland British Schools; and in the Evening, Rev. J. PAGE HOPPS. Subject, "The Sword of Jesus." Service at 7 p.m. Collection on behalf of the Fund of the Chapel.

NOTICE.

NEW GRAVEL PITT UNITARIAN CHAPEL, PARADISE-PLACE, HACKNEY.

The Rev. J. K. WRIGHT has kindly consented to preach the Annual School Sermons on SUNDAY, JUNE 11. Collections will be made on behalf of the Day and Sunday Schools. An Anthem will be sung.

Printed by WOODFALL and KINDER, of Milford-lane, Strand W.C.; and Published for the Proprietors by WALTER MAWER, at the Offices of the SUNDAY SCHOOL ASSOCIATION, 37, Norfolk-street, Strand, London, W.C.—Saturday, June 3, 1882

The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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THE CHURCH ATTENDANCE PROBLEM.

II.—INTELLECTUAL OBSTACLES.

THE considerations which affect the attendance of the people at public worship are exceedingly various. One important class may be called Intellectual Obstacles. It is this class which formed the subject of the paper by Professor CAVE, of Hackney College, at the recent meeting of the Congregational Union. He began by professing his strong conviction that the closing decades of this nineteenth century will be chronicled in history for a very remarkable change in the intellectual life of our age. Mighty agencies have been at work of a social and political kind, popular education has been spreading, wonderful advances have been made in science, the standard of culture has risen. These are some of the disturbing causes which have led to the intellectual difficulties that many now feel. The result is a considerable degree of popular excitement about things that were considered a few years ago beyond the popular range. The very deepest subjects that can engage the attention of thoughtful minds have become common topics for popular discussion. On all hands there is much excitement about great questions that a few years ago would have been considered esoteric. "Possibly," says Professor CAVE, "it has happened that this popular excitement about great things has been for a season detrimental to religion." He thinks that if we compare the religious life of to-day with what it was twenty-five years ago we shall see evidence of a remarkable change, and instances, as a case in point, the reception of books of an anti-Christian character, "Recall for a moment,"

he says, "the wonderful storm that was raised in this England of ours by the publication of 'Essays and Reviews,' or recall what took place just afterwards—the publication of Bishop COLENSO's first book on the Pentateuch. Now those books, I venture to say, were mild in comparison with books that are read nowadays by all of us from our circulating libraries. It is a matter of common fact that a very good spice for books of the day is to be found in a little dash of scepticism." And what effect does all this produce on the mind of Dr. CAVE? He tells us not a depressing one. "No doubt," he says, "there may be to the religious mind reasons for profound regret, and yet I for one cannot help thinking that there are to us as religious men great grounds for hope from the more intellectual movements of the day; the spirit of inquiry that is abroad is something that we should rather hail than otherwise." We quite agree with him, but we are deeply persuaded that only a very liberal Orthodoxy—an Orthodoxy that has almost ceased to be Orthodox—can afford to welcome the searching spirit of inquiry that is now abroad. What amount of concession Professor CAVE is prepared to make does not appear from his paper. He deals only in vague generalities, and while he keeps to them he can easily afford to be hopeful.

Like other thoughtful observers Professor CAVE sees clearly "that some of the religious circumstances of our time are pointing to the fact that old theologies are losing their hold on the popular mind, and that our great duty is the formation of a theology that shall hold in the day in which we are now teaching." If, as we fully believe, the old theologies are losing their hold on the public mind, the question follows, what shall be substituted for them? On this important point he really renders us no assistance. "We believe," he says, "that we have mighty facts to proclaim. Shall we not preach them and reprove them, until they, too, like scientific truths, find their way into the popular hearing?" Now these mighty facts, as he calls them, the Churches, established and non-established, have been proclaiming for centuries, and now, with better knowledge and enlightenment, the people are turning away from them as no facts at all, but antiquated superstitions founded or misconceptions. Will the people be won back by merely reiterating the old assumptions and dogmas? He really appears to think so, for he expresses the conviction that if he and his brethren "hold on with patience and persistence they will see the age come round to them, rather than they go round to it." We beg to differ from him, and to express our conviction that if the Congregationalists are content with "simply holding on" they will find the age advance beyond them and leave them farther and farther behind.

Professor CAVE is prepared to go some way on the path of concession. He admits that Orthodox theories have occupied too largely

the position of facts, that all through the Christian Churches of to-day there is coming a very profound conviction that they have been insisting too much upon their theories, and that they have put them, so to speak, in the position of their facts. In other words, the Christian Church is beginning to see that it has thought too much of *isms* and too little of Christianity; too much of separate teachers of theology and too little of CHRIST." Accordingly, he counsels his brethren to "hold some of their theories with a lighter hand, and to frankly confess that some truths which were proclaimed some years ago as facts and theories of our faith have shown themselves to be inadequate generalisations." This is an admission, but it is very timid and insufficient. Certainly we do not think it will win back to the Church those who are kept away at present by intellectual obstacles. The alleged facts and theories of Orthodoxy are not merely inadequate generalisations, but mistaken conceptions founded on imperfect knowledge or mere pretension to knowledge. The just course, it seems to us, is frankly to admit this, abandon the theories which are felt to be untenable, and build up anew the structure of religious belief on the foundation of the facts which modern knowledge has revealed.

But it is time to ask what really are the intellectual obstacles that in some cases prevent attendance at public worship? Among several that might be named, two or three prominent intellectual obstacles are the following:—

1. The doctrine of *Biblical infallibility*. This we are persuaded is a stumbling block with a great many. At church and chapel alike they hear the Bible spoken of without any qualification as the Word of God. They are required to believe that it is divinely inspired throughout, of equal authority in every part, that its statements and representations, however incredible, are not to be questioned, and to doubt them is to imperil one's salvation. They are asked to submit their intellectual and moral nature to its teaching absolutely, to ignore the protests of reason and turn a deaf ear to the still small voice that speaks in the depths of our moral nature. The Bible thus presented as a divine oracle, a perfect record of divine revelation is an offence to them. It shocks their understanding, it repels their moral sense. Unable to accept this extravagant pretension on behalf of the Bible, and as they cannot go to church or chapel without hearing more or less of it, they keep away. It is true that some liberal Orthodox writers are beginning to discriminate in regard to the contents of the Bible, but the prevailing language of the Pulpit is such as we have described.

2. Another intellectual obstacle that interferes with attendance at public worship is the *Orthodox theology*. The dogmas of Orthodoxy are becoming increas-

ingly distasteful to the thoughtful, educated portion of the population. Thus the doctrine of the Trinity shocks the mind by its absurdity and its vain endeavour to hold together monotheism and tritheism. The Fall, that is, the fall of man at one step from a primitive state of virtue, intelligence, and immortality to a gulf of sin, misery, and death, is felt to be in direct conflict with science. The Atonement, which teaches that GOD inflicted punishment on the innocent expressly to save the guilty, and made this substitution the one condition of saving mankind from the doom which, it is said, mankind had justly incurred, this is felt to be at variance with every sentiment of justice and true benignity. The doctrine of Eternal Punishment completes the revolt of the intellectual and moral nature at the teaching of Orthodoxy. If there were nothing else to repel, this cruel dogma of endless pain under the government of a righteous GOD would be sufficient to keep those away who shrink from hearing such a doctrine taught, and the character of GOD libelled with a horrible superstition.

3. Those who cannot believe in *miracles*, and the number is increasing every day, cannot listen with acceptance to teaching based on the belief in miraculous interpositions. They have no faith in anything of the kind, whether recorded in the Bible or elsewhere. The popular Christianity of the day is pervaded by this supernaturalism of which they are utterly incredulous. Accordingly, their minds are in a perpetual attitude of protest and dissent, while listening to the laboured expositions of the current theology. What wonder, then, if they find attendance at church distasteful, and therefore keep away?

4. The poor unsatisfying preaching so common in the pulpit to-day is another intellectual obstacle. The decay of power in the pulpit has been the subject lately of common remark. The preaching, both in church and chapel, is felt by great numbers to be utterly unsatisfying. It is based on empty assumptions and pretensions which the cultured, inquiring, rational mind cannot accept. It skims the surface of great subjects, but is unwilling or afraid to look beneath. Its superficial character provokes indifference on the part of earnest thinkers. Its range of subjects is limited, and its treatment of them stereotyped. There is a want of freshness, spontaneity, and originality. It is bound by precedent, follows too much in the groove of custom. The Orthodox tradition is oppressive to the preacher. It is answerable for much of the deadness and dulness of the pulpit. Readers, thinkers, do not care to go and hear nothing but a repetition of the state platitudes they have listened to from childhood. What is the ordinary sermon? A text, and a string of commonplace observations, winding up with an exhortation repeated in substance for the thousandth time. And numbers of persons never darken the doors of church or chapel; is it any wonder?

Professor CAVE makes no reference to these intellectual obstacles. Indeed, his paper is a poor performance for a college professor. It is loosely, not to say carelessly, written, and it really renders no help towards solving the problem it undertakes to discuss. That his paper should have been received with applause only shows, we cannot help saying it, how little earnest thought is expected from an Orthodox professor. A different class of obstacles formed the subject of the third paper, the consideration of which we must leave to another opportunity.

THE SUNDAY SCHOOL ASSOCIATION.

THE annual breakfast and meeting of the Sunday School Association, which brought to a close the public gatherings in connection with our Whitsuntide festival, was better attended than on previous occasions. The number of societies represented by delegates was, we believe, larger than has ever been the case before, a fact which testifies to the widening influence of this very useful society. The report of the Treasurer showed a balance on the right side, and that of the Committee made it quite clear that this did not arise from the neglect to carry out the special work that it is expected to do. We are glad to notice, too, that the publications of the society are obtaining a wider circulation, an encouraging fact in more ways than one. The returns, too, from the schools showed that, except in one respect, the numbers were on the increase, the only decrease being in the number of elder scholars. Of course, if this decrease should be maintained, it will be a matter for very serious consideration, but if, as we suspect, it is only an exceptional decrease, the question is not of much importance. It may be noted in passing that in the year 1880 the same number of schools returned just 420 scholars less under this head. Looking, too, at the returns for the last seven years, there is a steady progression in every way, and that is, we submit, the proper mode of looking at figures, and not to institute comparisons between one year and that immediately preceding. We observe with qualified satisfaction that during the past year 349 elder scholars have become teachers. We say qualified satisfaction, because, though we are delighted to find that so many have learned the lesson of self-sacrifice which is involved in being a teacher in a Sunday-school, it is not pleasant to think that possibly they are taking the place of teachers better qualified in point of education for the work, that now more than ever demands the zeal of cultured people. The way in which a scholar may join a congregation is by no means uniform; but we observe that the returns show that 412 have done this, and probably if it were made more clear what joining a congregation means a still larger number of schools would return some of their scholars as having joined.

The plan of having special services for the children seems to grow, the returns proving that more than half of the schools have such services. The friends of juvenile temperance, too, will be glad to note that in fifty of the English and seven of the Irish schools making returns there are Bands of Hope, and this fact may be commended to Mr. STOPFORD BROOKE, who recently stated that he had been told that no organised attempt to deal with the evils of the drink traffic found favour among Unitarians. There is one feature in the returns that we do not regard with much pleasure: we notice that among the institutions connected with the schools there are "dramatic clubs." We confess that it does not strike us that this kind of institution is calculated to serve the object of the Sunday-school at all. The Committee might probably have been justified in omitting these from the returns, but it is evidently better that the fact, however unpleasant it may be, should not be concealed. At present these clubs seem to be in their infancy, but we should view their growth with much concern, and shall watch very keenly the result of the attempts thus made

to lower, as we think, the influence of the Sunday-school.

It was a matter of disappointment to many, no doubt, that no definite announcement could be made as to the new building for the society, in which it could carry on its operations and hold its meetings. Matters have not, however, progressed sufficiently for that, and in the present delicate nature of the negotiations a discreet silence was the best course to take. When the matter becomes more ripe we shall, as the President himself remarked, hear enough about it. It is satisfactory, however, to learn that the question has not been lost sight of. The only word of counsel we would give is, that too much time should not be concentrated on obtaining one particular spot or site, however much that may appear at first sight to have a monopoly of advantages. A central position is no doubt an essential; but that it should be in, or even contiguous to, a main thoroughfare is not so important. The men who have the matter in hand may, however, be trusted to do all that is necessary, and we may indulge the hope that at the next annual meeting, if not before, a definite and satisfactory announcement will be made.

It was unfortunate, perhaps, that more time could not be given to the discussion of Mr. MILLSON's wise and practical paper. We say "perhaps," because we are tempted at times to doubt the value of discussions by persons who, on the inspiration of the moment and without any previous thought on the subject, seize upon some minor point, and draw away the attention of the audience from the main and important part of the subject for consideration. At the same time we should have liked to have heard some of those who have long been engaged in this sort of work give us the results of their invaluable experience. We hope that those who are interested in this important sphere of usefulness, and who have had the opportunity of reading the paper in our columns, and those teachers who will no doubt read it in *Teachers' Notes*, will carefully consider Mr. MILLSON's suggestions. We are convinced with him that "religious influence" has now become the "substantial reality" of Sunday-school work. But that such influence can be brought about by the old methods it would be absurd to imagine. The wise teacher will recognise this, and act in accordance with his perception of the fact. We hope that the Committee will find an opportunity of carrying out Mr. MILLSON's suggestions as to a graduated series of books. The volumes that they have recently issued show that there are writers fully capable of taking part in such a scheme.

GARIBALDI.

ANOTHER of the heroes of the nineteenth century has gone. GARIBALDI the Dauntless, the soldier of freedom, has passed upward to his reward, while his memory remains warm and living in the hearts of the friends of progress in every land—for he belonged not only to Italy, but to the world. It is true that he was a soldier, that he shed blood in scores of battles, in many lands and many climes, but he did not follow the dreadful trade as a profession, but rather as a means of overthrowing the enemies of mankind, and setting free those enslaved and oppressed by them. To gain these ends he fought not only with his sword, but also with his pen. His one great passion was liberty, and he became its armed apostle. And in his circumstances, with his temperament and mould

of mind, he could hardly have given himself to anything else with the same energy and devotion he gave himself to this. When he had made possible the one main object of his life, the unification of his country, like a modern Cincinnatus, he retired to his island home and his plough, leaving kings and diplomatists to plot and quarrel, and prepare new work for the sword.

Born in 1807, he was purely a son of the nineteenth century, which has done so much to liberate men from the evils which enthralled them in the past, and which promises to do so much more to extend all kinds of liberties before it passes on to join the centuries that have gone before it. We hold that to the men of vigorous faculties and enterprising temperament it has been a privilege to live during this century, for though it has been a stormy one it has been full of achievement, and also full of promise for the future. Negro slavery, which all but universally prevailed when the century came in, has been, with rare exceptions, extinguished. GARIBALDI was a sworn enemy to it, as he was of all kinds of bondage. The divine right of kings, which had received several severe shocks at the end of last century—and one most terrible one in the century before—has received its final death stroke in this. Only in the mind of the antiquated soldier-Emperor of Germany does it seem to have any vitality in our day, as far as Europe is concerned, and when this stern strong Christian son of ODIN passes from the earth it will have finally left the convictions of men. Of course we do not count the Bourbons of either France or Italy; they are the fossils of the political world, and have no real place in the nineteenth century. And though BISMARCK professes adherence to the doctrine, he has too strong and clear a head, and he understands the realities of the time too well for it to be any more than a profession. With all the best minds of the age, GARIBALDI was a Republican, that is, he believed in the rule of the people by the people, for Republicanism is not a mere form of government but a principle. GARIBALDI, a right noble representative of this leading order of mind in the world, subordinated his preference for the special form of government without a hereditary head, to the choice of the people themselves whose right it is to rule; and thus proved his real belief in their right to decide their own destinies. And when his nation insisted on having a king at its head as the symbol of unification, he hailed VICTOR EMANUEL as monarch of Italy as sincerely as any one in the country. Unyielding as fate in principle he could give way with a good conscience as to matter of form, knowing full well that the form will come, too, when the people are really prepared for it. In this course of conduct he proved himself wiser than some who refuse to help in the development of a cause because they cannot start where they wish to end.

GARIBALDI was born an Italian, but the subject of a foreign Power; and he gave his life up to the liberating his country from the various yokes which at once oppressed and divided it. He saw that the sense of subordination kept back the development of the nobler powers of his fellow countrymen, while calling into activity the meaner ones. Thus a people with a remarkably rich nature, full of the vital sap of humanity which produces talent of all kinds, and wonderful works of genius, had their faculties thwarted, and their lives dwarfed and demeaned. With a passion-kindled soul, such as GOD had given to him, what could GARIBALDI do but flame up into a life-long wrathful

action in his endeavours to destroy the hateful yoke of the foreigner—specially when associated with such infamous doings as the Bourbons in Naples and the two Sicilies, and in the Papal States?

GARIBALDI was born into a Roman Catholic family, superstitious to fanaticism, and devoted to the Papacy. In the course of years experience taught him how the rule of the priest blighted what is most divine in the human soul, and withered the highest faculties of the mind, leaving the people subject to it children in intellect while men in their passions. He saw the prince and the priest in a conspiracy against humanity. The spies and the soldiers of the first made public life impossible, and social life a dwarfed and tainted existence; while the priest through the Confessional stole into the family, and made domestic life a misery and a degradation to the active minded. Is it a wonder that a fierce unreasoning hatred to the priest has taken possession of the minds of so many Italians; and that GARIBALDI, the representative soul of Italian hopes and aspirations, should have waged such relentless war against the order? And yet even here he showed that it was not so much hatred of systems, however foul, as love of his country and devotion to its welfare that animated him; for when the POPE for a time professed himself a reformer, GARIBALDI hastened to offer himself as a soldier in his service. It was a strange sight—the head of the most conservative institution in Christendom, professing to believe in progress and openly proclaiming his intention to lend it aid. As it is in our country at the present hour, the chief of a vast secret influence through the Confessional, condemning secret societies, a palpable contradiction, so it was then, and it could not possibly go on long. Of course they who claim a monopoly always protest against anybody's else monopoly; and these societies endanger the power of the Confessional. Of course, 1848 revealed the real sentiments of the Pope, or at least proved that the system was too strong for the man, and GARIBALDI was thrown by a strong reaction into a fiercer antagonism to the priest than ever. Henceforward his words were flames against the Papacy, and his actions were such as left deep marks on the body at which he struck. An illustration of his depth and strength of feeling was furnished during the extremity of the siege of Rome in 1849. The overwhelming forces of the French under General OUDINOT, after the most heroic and exasperating defence, threatened to lay the city in ashes, and the Triumvirs were for capitulating. Even the proud will of MAZZINI seemed for the time to be cowed. But GARIBALDI was for holding out to the last. "Let them destroy St. Peter's," he exclaimed; "when the monuments of a base superstition have perished the superstition itself will die." The Romish Bishop of Salford may denounce him as a cutthroat, as he did only a few weeks ago with singular bad taste, and inappropriate temper, for it was in a meeting that had been called together for philanthropic purposes, but it was only as SALMASIUS termed MILTON a truculent rebel against the LORD's anointed; or as the southern slaveholders of the United States denounced GARRISON as a robber and a disturber of the peace and an enemy of the Union. It has been the fate of the liberators and saviours of men in every age to be thus denounced by the priests and the princes of the world, against whose rule they have warred for humanity's sake. At all events he won the devoted love of those who knew him best, who worked with him,

and fought under him—his friends and his soldiers all but idolised him. In any case we in this country have no right to complain of his estimate of us, for he loved England, and it was while he laid wounded at Spezzia he said, "The sound of an English voice does me good." When he had established a provisional government in Naples, after the flight of the King, the first act he did was to grant to the English community there a free site on which to build a Protestant church. And many years ago he declared that "England is a great and powerful nation, independent of auxiliary aid, foremost in human progress, an enemy to despotism, the only safe refuge of the exile, friend of the oppressed; but if ever England, your native country, should be so circumstanced as to require the help of an ally, cursed be that Italian who would not step forward with me in her defence." At all events he showed his love for this country, and if Bishop VAUGHAN had been an Englishman first, and an Ecclesiastic second, he would not have made his singularly misplaced attack upon him.

GARIBALDI was a hero—that is, he was utterly disinterested, self-sacrificing, brave to rashness, and terrible in the hour of battle, both on sea and land. He was singularly negligent of his own interests while serving those of his country, and "he who was greater than a king in the possession of those virtues by which he was distinguished, and in the veneration of millions of human beings;" who gave provinces to the King of Italy, and made the unification of his country possible; who, thoughtless of himself, exposed his person in battle more than even the private soldier—when his work was done resigned power, wealth, station, almost the intercourse of man, and retired to his island farm and devoted himself to its cultivation and improvement. By the flight of a roguish agent with the balance of his small fortune he was left in such embarrassment that his country had to step forward and relieve him from it. So did his mission consume him that when he retired at different times to Caprera between his various campaigns, it was not to rest, for letters and manifestoes on many subjects, and especially against the priests of the Romish Church, poured forth from him thick and fast. Though he warred against "the Church," it was not that he had any quarrel with religion generally or Christianity in particular. He was a devout worshipper of the One Supreme Spirit of the Universe, the Father and Providence of men; and he honoured JESUS as one of the greatest redeeming persons that God had ever sent to the earth. He even denounced the priests as the enemies of the good JESUS. He was a Liberal Christian, so far as a devout soul brought up in the Church of Rome could be one, who rebelled so fiercely against the faith of his early days as to blind him even to the merits of the system he has been compelled to leave. At least he has made the conditions in Italy such as that for the future our free faith will have fair play to plant and diffuse itself throughout the country. And now the indomitable will rests in quiet, the strong heart is stilled, the large and generous soul is with his God, and he is on earth no more—

"Be still, false tongue!

He's with us yet in what he's done!"

Instead of mourning him let us thank God for the gift of him to the world, and that he stayed with us so long. For, in spite of the constant dangers he seemed to delight in, and of the hardships and

wounds he suffered, he lived the allotted years of man, and has passed away amidst the love of those he strove to serve, and of the nation he had so much to do in making. He was in the seventy-fifth year of his age when he died. God be thanked that now and then we are presented with instances of what human nature is capable of at its best!

W. M.

GETTING AT "THE MASSES OF THE PEOPLE."

THE discussion which took place at Essex-street Chapel on Thursday week on "The Duty of our Churches in Relation to the Masses of the People" was at all events suggestive and lively, if not characterised by anything very original or striking. The opening papers, especially that of Mr. BOWIE, were almost exhaustive in the way of suggestion as to methods. The illustrations supplied by subsequent speakers were, on the whole, pointed. But it struck us that some of these did not come from the organised action of societies, or churches as such, but from individual efforts and experiments. That, for instance, related by Professor ESTLIN CARPENTER of the good minister who opened his chapel punctually on week day mornings to the loitering work people, who, having eaten their breakfasts, did not seemingly know what to do with the next spare half hour, and who interested while he instructed them in a way to win their attention sympathies and regard—that was an act at once simple and original, but strictly individual. An act of this kind, however, can hardly be formally undertaken by a Church, and would be utterly spoiled if used for anything like proselytism. It is this bye end of proselytism, this hidden purpose of gaining converts by side ways, that spoils and mars so much that is done or attempted to be done for "the masses." They are shrewd enough to detect the medicine hidden in the sweet which it is hoped they will thus swallow.

It strikes us also that mere "methods" of action are too much dwelt upon in meetings and conferences such as that held on Thursday week. The spirit that creates or suggests the "method" is everything; the form is altogether secondary, is even useless and certain to fail if a mere imitation of what somebody else has tried, with perhaps some measure of success. We are reminded in this connection of a fine saying of EMERSON:—"The reform of reforms is accomplished without means." The idea here is obvious; the Spirit of GOD must come into direct contact without media, as it were, with the spirit of man, and thus the supreme end is gained. Now no machinery or method of ours can create this spiritual vital contact. These, if treated or used as essentials, may even stand in the way and prove rather a hindrance than a help. The artificial heat that comes from the bodily exercise that profits but little is often mistaken for the Celestial fire itself. It is in this light we view the Salvation Army efforts. They are altogether too violent to continue long without reaction, and perhaps collapse. Mr. PAGE HOPPS bore testimony on the Thursday evening, without giving details, to the sad perversion of religion he witnessed at one of the recent gatherings of the Army. Men of coarse nature, wholly unguided and unrestrained by right reason or homely good sense, get violently excited, rave and shout amidst a perfect storm of ejaculations, till the so-called prayer or worship seems to come from Bedlamites. The vulgar familiarity with the sacred Name,

the noisy importunities addressed to GOD, the getting Him so to speak into a corner till He is supposed to grant the petition, shouted at rather than addressed to Him—all this is painful to the reverent while it amuses the outside irreverent spectators, and often leads to those unseemly scenes of mob violence that have now become as notorious as they are disgraceful. The so-called successes of the Salvation Army are, we believe, greatly exaggerated, and only time is needed to test their validity. Assuredly if their methods are right those of the Great Master of Christians were wrong or defective. If he did not strive or cry, or cause his voice to be heard in the streets, he must have failed to affect the multitude according to the Salvation Army modes of procedure. Yet he did, as we know, effectively draw and win the common people. He did indeed kindle a sacred quenchless fire, but it was in the deepest affections of the human heart, which, perhaps, feels most truly when there is no speech or language, and its voice even is not heard. We, at all events, speaking as Liberal Christians, are not likely to be carried away by the tempest of unnatural—certainly not supernatural excitement that now rages in many parts of the kingdom. But we may be tempted and led astray by craving for visible successes, to adopt not as originators, but as imitators, the methods that are supposed to be needful to success. Where there is real religious fervour and singleness of aim almost any method or means will do to express and kindle something of the same fervour in others. Now at the recent Conference it struck us that many speakers yielded to the feeling of the moment, and became somewhat unreal and consequently ineffective. There was a quite superfluous amount of exhortation on their part as to what others should do. Ministers especially were told what were their duties and responsibilities. Last year instead of going to the five-shilling soirée at Richmond they should have gone to Drury-lane, and, no doubt, attempted the conversion of the very low class of people to be found in that crowded unsightly quarter. The speaker himself did not do this either last year or last Thursday week, we presume. That was for somebody else to do. The suggestion raised a smile and a laugh, no doubt, and perhaps that was all the speaker meant to accomplish. If so he had his reward.

But now, in all seriousness, is there that pressing need for new methods, merely because they are new, when plenty of old tried methods remain waiting to be used, when competent labourers in the field of the world are ready to offer and consecrate themselves to the service of the Lord of the harvest? There are now three or four vacancies for domestic missionaries, but where are the men who are duly qualified to fill these posts of honourable toil? For five months since the death of the devoted JOHN WILSON, Birmingham, has been without a suitable successor to him. Liverpool has now two such vacancies; are the right men likely to be found to fill them—thoughtful, ardent, modest, self-forgetting men? The London Committee has just advertised for one such to start a third mission; will their appeal meet with a prompt and satisfactory response? Judging from the past, notwithstanding the Liverpool Conference, and that held last week, we are somewhat fearful, lest these missions—true methods of expressing and promoting the Christianity of CHRIST—should fail to find duly qualified candidates. It is, perhaps, no real disparagement to students or ministers if they shrink

from seeking to occupy positions of a kind that demand so much variety of not merely pulpit, but administrative power. The Rev. Dr. MARTINEAU did at one time in his early ministerial days think of devoting himself to domestic missionary work, but ultimately with instinctive modesty shrunk from undertaking its manifold duties. That he would have fulfilled those duties efficiently and raised the office itself in the eyes of men to an altitude of great dignity there can be no question. On the other hand, we cannot but believe that the thinking religious world would have sustained an irreparable loss by the non-publication of those "thoughts that breathe and words that burn" which he has only too sparingly given for the spiritual refreshment and delight of his numerous readers.

When, then, the old and well tried methods, quite adequate to convey the influences of GOD and men breathing His inspirations, are fitly employed for these ends by qualified agents we may trouble ourselves to find and try the newer. There is room enough, indeed, for both. Let Conferences also continue to be held to compare and test experiences and offer fresh suggestions. But real success must entirely depend not on the methods, but on the divine power which inspires and sustains them—or rather the human agents who so inspired and sustained use them simply as instruments, mere means to reach divinest ends.

C. L. C.

OUR CHURCHES AND THE PEOPLE.—I

[The following paper, by Mr. Edwin Ellis, of Guildford, on the question, "By what practical means can our churches best enlarge and extend their religious influence?" is printed as a contribution by a layman to the discussion of last week. It was written, however, before the three papers published in our last number.]

This is a question that recurs over and over again to the earnest religionist. It is, indeed, the vital question for him to answer. If he is conscious of having absorbed the principles of his faith into his life, of being influenced permanently by them, and that all his actions are more or less the manifestations of them, he cannot contemplate their absence in others with a philosophic indifference. If his religion is to be a power in the world it must be an essential to himself, and, on the other hand, if it is vital to him he feels that it must be vital to the world at large.

Then comes the query, "What can I do to increase the influence of my Church? how can the Church best enlarge and extend its influence?" The solution he arrives at, that is if he ever does arrive at a solution, will be suggested as well as coloured by the ideas he holds as to his Church's special work. It appears to me that Unitarians are fast awakening to see that the work of their body is thoroughly constructive, and that a great Unitarian Church is a possibility.

I can never think of our religious ancestors without admiration and respect. Whether "Presbyterian," "General Baptist," "Arian," "Old School Unitarians," or whatever they called themselves, or we call them—their memory and their work are a rich legacy for us. Few in numbers, living semi-isolated lives, with a despised belief, branded as Atheists and shut out from political honours, they yet made themselves felt and feared. Their churches were centres of light, their Sunday-schools dispersed rays of secular knowledge when the clergy were decrying its influence and trying to stifle its results, their members were always to be found advocating liberty of thought and speech, educational influences, and public as well as private morality. Looking back on the effects produced by individual members of these Churches we must come, I think, to the conclusion that they had a distinct mission, and worthily performed it. Their religion was in so far constructive that it made them men—the great aim of all religion after all is said and

done. But they were necessarily and righteously destructive, seeing that there was no room for them till the accretions of ages were swept away. They saw, in fact, that the ears of the people were stopped; till they were opened what chance had they? If their views of the character of God, of the everlasting life, of the position of Christ were truer, higher, and more beneficent than those around, could they expect to spread them among a people who could read nothing and think only their clergyman's thoughts? They found that the religious instincts of the people were so interwoven with a "scheme of salvation and a mythological record that any teaching which attacked the verity of these appeared irreligious, unchristian, and blasphemous. They said, "This is the result of ignorance; give knowledge, disperse this darkness, and our views *must* prevail," and forthwith they set themselves to spread education in every practicable way. Thus every Church was at least an enlightening agency in its district and had real power and influence because there was at the root of it thorough belief that it was going to do a great work *outside of itself*. This educational work was the only manifestation of the missionary spirit then possible, and this spirit—without which no Church can advance—was kept alive by a deep appreciation of the value of its faith. In thus reviewing the position we may perhaps be inclined to believe that our forefathers were over sanguine—that they were themselves so accustomed to the "sweet reasonableness" of their faith that they forgot the presence of other obstacles besides ignorance; that they underestimated the power of associations; the love of the marvellous, and of mysteries, and altogether overlooked the erratic workings of the religious sentiment. But much of the work done in the world is the result of an exaggerated value put on some guiding idea. Enthusiasm, however misplaced, is a necessary element in success, and a lover who could value his beloved at her actual worth only—as she might appear in the eyes of a philosopher—would be deficient in the first element of conquest.

Thus rapidly I have glanced at the past influence of our Churches (and in these fast moving days let it never be forgotten how great that influence has been), as showing how strongly our forefathers grasped the *educational idea*, and how essential to their work was the so-called destructive work they did. Our work, indeed, is made possible by *theirs*. For like all good honest endeavour, pursued by right methods it spread roots far and wide, the principle of growth was inherent in it, and thus we now see that much of the work these men originated is being pursued by others in various churches or outside all of them. Education is seen to be a national question, and the very existence of society to depend on it. The press has attained an influence of surpassing magnitude, relative to which the influence of all religious bodies diminishes, while that of our own diminishes also in relation to theirs. Thus the conditions of life require that all agencies be modified to meet them.

Here for a moment let us glance at the churches around us and at the work they are doing. As respects the Roman Catholic there is little need to speak. She is, as ever, the great refuge for the *blasés* and the ignorant, apart from the progress of the world around her. The Church of England having thrown off the lethargy and indifference that characterised her at the beginning of the century is perhaps more truly beloved by her adherents than ever before. The high type of her Ritualistic clergy—spite of errors incident to the anomalous position they occupy—their arduous labours among the people and their self-denial endear her to the people, while as the Church of the upper classes she procures the nominal adhesion of tens of thousands who care nothing for religion, as well as of those who having grown out of her creeds, yet dislike and despise dissent and dissenters. The orthodox dissenting bodies—notably the Baptists and the Congregationalists—are absorbing the people of England into their folds, perhaps I should say the *religious* people of England; that is, people in whom the religious sentiment predominates over the intellectual, and determines for them their theological position. The causes of this are, I think, very patent, and need hardly be discussed here; but in my opinion the *result* is

greatly to be deplored. It is no slight matter to see the gentler, more receptive, and more emotional natures possessed by a theology so narrow and imperfect. It is a *terrible* thing to see so little connection recognised between the professions of religion and the actions of every day life! But there is another great section of society especially massed in great towns; those who have never assimilated the orthodox teachings into their systems. In many cases they have been brought up under orthodox influences against which perhaps they have never openly rebelled. But their surroundings set on them simply as clothes which one wears, but regards as outside of himself. These men exercise their intellects on religious as on secular questions, and go their way generally without guidance from any quarter whatsoever. They probably grow to despise religion and religious teachers—not to hate them. Their feelings in connection with the subjects are not strong enough for this, but they leave religion, as they say, "for the women folks," and are content if their wives and families get some satisfaction out of it. They discuss the only "Christianity" of which they know anything with very little respect, and are keen enough to see its weak points. Probably they stop short of being, or of regarding themselves as Atheists, although if fashionable they would have been called "Agnostics;" but they are living without the help which we believe a pure religious faith would give them, and nothing is put before them in such a way as to induce them to join any religious body, or listen to any religious teacher. This section of society is increasing day by day. It contains the *élite* of the working classes, the men with robust minds and large brains who will in some way or another leave their mark on society. If they do not learn to build up, they will assuredly pull down—and that perhaps rather blindly—anything which they may think "cumbrous the ground." I have sometimes thought that the Unitarian body forget this section of society, and what they might do for them. I believe that here is our proper recruiting ground, that here may be found men to carry on and extend the work that is special to Unitarians. Rely on it, if we cannot help these people no other religious body can. The Roman Catholic, the Anglican, the Evangelical dissenting bodies exert great influence over large masses, but they have no place for these. It is only, I fully believe, by influences akin to those we advocate that this large growing portion of society will attach itself to religious organisations. You say "it is a difficult work to get these men inside the Church." I reply, in Carlyle's language, "Did you ever know any work that was worth doing that was not difficult?"

Now let us assume that we have a Church composed of men and women who thoroughly believe that they have grasped grand religious truths, truths which if accepted and acted upon would revolutionise society. If that belief *burns in them* and if they don't get rid of all the heat generated by prudential and selfish feelings, they will feel that their whole duty is not done when they have listened to their favourite minister or joined in the service of a Sunday. They will feel "I am greatly blessed, I have a faith that lifts me altogether out of the atmosphere of mistrust or dread in which millions of my countrymen are living—out also of the centre of indifference—and which makes me feel that I am a part of the Universe and a co-worker with God. And how a co-worker? I must do as I have been done by. This blessed religion which binds me to the spirit of the Universe must be made helpful to others as well as to myself." I care not how busy this man is—the busier the better; in the work room, the shop, or the warehouse he must be a missionary of his faith. Even if he never mention it—which is a pity—yet his life and all his actions are tinged by it, and a silent influence goes out from him, most eloquent in itself. There is all the difference in the world between this man and he who simply *attends* a Unitarian place of worship, because he likes to have his critical palate tickled by a sermon from an educated stand point. The latter is only in the first stage of religious growth, he has been dissatisfied and is looking for something more acceptable; but you can hardly expect that he can exert the power of one who has made a faith his own. It

is so true that the secret that lies at the root of all power and influence is firm faith in your work and in the value of it to mankind. This means enthusiasm, and without it you can neither touch the heart nor the feelings.

THE ROYAL ACADEMY'S EXHIBITION.

We have never yet had great expectations of our countrymen in the realm of the Fine Arts. There is something in our temperament, in the absorption of thought by political and commercial activities, and something, too, in our climate, which seems unfavourable to the enkindlement and sustaining of genius in relation to Art. But though we did not look for eminence we expected improvement, and we are deeply sorry to say that the exhibition of the Academy this year disappoints us grievously. England is great in so many other particulars than Art that we must not be too much humiliated and ashamed to confess our inferiority in that. Still, the time will come, we hope, when we shall add the *dulce* to the *utile* and taste to skill.

The members and associates of the Academy have hitherto been accused of a tendency to monopolise wall-space. They have not sinned in that particular this year. They have even been self-denying in the small number and moderate size of their pictures, and have allowed the outsiders to have the Exhibition chiefly to themselves. There are as usual a great number of portraits, and some of these, in respect of drawing and colour, are the best things on the walls. First among painters of this class we place Mr. W. Oulless. He has four pictures, 23, 122, 446, and 1,498. For manly vigour and decision of touch, for watchfulness of characteristic expression and quick seizure and skilful presentation of it when caught, we know of none that quite equal him, not even Millais; for this latter great artist is more marked by delicacy and refinement than by power. He has, however, three portraits of very superior quality in this exhibition: Sir Henry Thompson (127), the little Princess Marie (353), and Cardinal Newman (1,514). All these three manifest some power of touch, as well as purity of tone. Another painter we could mention as approximating very closely indeed to the excellence of Mr. Oulless is Mr. Frank Holl. Every one of his seven portraits on these walls testify to his great abilities. There is not a trace of hesitation or timidity in a single line. As for the other innumerable portraits by various artists in this exhibition, we have no doubt they are the productions of able and accomplished men, but who on this occasion have not been fortunate enough to make their works interesting. The sitters perhaps were in some degree to blame. The artist would fain have them unconstrained and natural, but he cannot always succeed in dispossessing them of that self-consciousness which tends to all sorts of affectations of pose and expression. Landscapes and sea views are not first-rate this year, and in pictures demanding any height of imagination and depth of feeling there is but little manifestation of those qualities. Mr. Joseph Clarke in such pictures as "Waifs and Strays" (151) shows a fine, generous sympathy with that numerous class of our fellow-beings, the ragged, homeless, neglected poor. His pictures have a pathos and Christian sentiment which strongly incline us, though possessing no knowledge of him personally, to think as highly of his character as we do of his work. We trust he will meet with ample encouragement and rich reward. Mr. T. S. Cooper, R.A., is commonly considered very great in cattle-painting; but we cannot say that we like him this year. His cows have exaggerated glare of colour, and seem to us to be defectively drawn. Having recently seen the pictures of Cuyt and the Flemish painters, whose cattle have natural tone of colour, and something even like grace of form and tranquillity of expression, we are the more struck by the unpleasant contrast in these pictures of Mr. Cooper's. He has done better before, and will doubtless do better again. Sir Frederick Leighton is always elegant, refined and classical, but always peculiar. His thought, imagination and taste go back to the Greek and Oriental world of past ages. His mind is far away—not here in English London. We do not at all like his contribution to the proposed decoration of the dome of St. Paul's. Illustrations

tions taken from the wild and incongruous imagery of the Book of Revelations are out of place at this period of the nineteenth century, when every thoughtful student knows that these wild visions of the old writer had really no prophetic character, no reference to things that are yet to be. There are some pleasant things among the water colours, but nothing very remarkable. We like Mr. Dobson's "Christmas Carols" as well as anything in this room; nor did we turn away with and prudish feeling from the oil painting by the same artist called the "Golden Age" (200). The figure is utterly nude, but perfectly innocent and lovely. No one could ask that child "Who told thee that thou wast naked?" She is utterly unconscious of it in her happy sweetness and purity. There is very great loveliness in a picture called "Dreamers" (407), by A. Moore. These girls, too, are such as might be supposed to live in a golden age.

Eyes better trained than ours may have discerned merits in pictures that made no impression upon us. It is very likely. However that may be in the present exhibition, whether it be rich or poor in works of excellence, the main thing to be striven for is improvement in the future, and that we trust will be realised.

E. A.

DR. WILLIAMS'S TRUST.—XXXI.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

182. JOHN BOUCHER, Esq., M.A. (1847-52).—The eloquent and popular minister of the Gravel Pit Chapel, Hackney, during the years 1846-52, and a member of the Presbyterian Board; but his views having undergone a change he renounced his nonconformity in 1852, and entered St. John's College, Cambridge, with the intention of taking Orders in the Church of England. He was soon, however, overtaken by severe ill-health, from which he never fully recovered. He died at Chesterton, near Cambridge, in March, 1878, in his sixtieth year. In a brief obituary of him in the *Inquirer* it was remarked that so far as was known he never said or wrote a word of bitterness against his former friends and associates.*

183. REV. THOMAS SADLER, Ph.D. (1849-).—Minister of the Rosslyn-hill congregation, Hampstead, since 1847. Author of the "Silent Pastor," "Closet Prayers," &c. Editor of the "Diary, Reminiscences and Correspondence of Henry Crabb Robinson," 3 vols, 1869. A member of the Presbyterian Board (1859-73). On the death of Mr. Towgood Dr. Sadler became "the father of the Trust." He is a member of the Book (or Library) Committee, and of the Schools and Distribution Committees.

184. WILLIAM SMITH, Esq., LL.D. (1851-60).—Editor of the well-known classical dictionaries and other works which bear his name. He was a valuable member of the Glasgow College Committee, taking part regularly in the examination of candidates for scholarships, and his resignation in 1860 was greatly regretted.

185. THOMAS PICKARD WARREN, Esq. (1851-67).—Son of John Warren (No. 103 supra) and nephew of John Raymond Barker (No. 113) and of John Wansley (No. 117), and great nephew of the Rev. Edward Pickard (No. 76), whose sister was married to Francis Warren of London, son of the Rev. John Warren, Minister of the Great Meeting, Coventry. Mr. Warren, who

was born in 1789, was educated by the Rev. Eliezer Cogan (No. 139) at Cheshunt, and afterwards at Walthamstow. On leaving school he entered into business in a branch of the silk trade, from which he retired at a comparatively early age, and thenceforth gave up a considerable portion of his time to the management of various trusts and charities in which he took an interest. He was a member, and for many years the treasurer, of the congregation of Little Carterlane Chapel (where his family had attended from its formation), and one of its representatives at the Presbyterian Board for thirty-two years (1835-67). He was one of the managers of the "Widows' Fund" and the "Aged Ministers' Society," and a member of "The New England Company" from 1833 up to the end of his life. He died Jan. 20, 1867, aged seventy-seven years. Mr. Warren married Wilhelmina, daughter of William Taylor, Esq., of Bocking, Essex, and granddaughter of the Rev. Henry Taylor, A. M., sometime rector of Crawley, and vicar of Portsmouth, author of "Ben Mordecai's Apology for Embracing Christianity," and other controversial works of considerable note in their day. His name is introduced here as a representative of the Arian section of the Anglican clergy of the eighteenth century.

186. RICHARD MARTINEAU, Esq. (1852-65).—Of London and Walsingham-le-Willows, near Ipswich. A magistrate for the county of Suffolk. For the greater part of his life Mr. Martineau was an active member of the well-known firm of Messrs. Whitbread and Co., brewers, of which his father had been a partner before him. He was born in London in 1804, educated by Mr. Cogan (No. 139) at Walthamstow (1811-19), and at York College (1819-22). A member of the Presbyterian Board (1843-65). Treasurer at successive periods of the Gravel Pit Chapel, Hackney, Little Carter-lane, and the Rosslyn-hill Chapel, Hampstead; one of the founders of University Hall, Gordon-square; a supporter of University College and Manchester New College, and a warm friend of the London Domestic Mission; but of all charitable institutions hospitals won his chief sympathy. On Dr. Williams's Trust (the general meetings of which as well as those of the Estates and Audit Committees he attended with regularity) his judgment and counsel were of the highest value. He died on the 14th of August, 1865, in his sixty-first year.

187. REV. THOMAS LETHBRIDGE MARSHALL (1853-).—Educated at the Latin School, Boston, U.S., and at Manchester New College (1841-46), minister at Warwick (1846-53), at Hackney (1853-57), and at Brixton (1862-73). Editor of the *Inquirer* since 1856; a member of the Presbyterian Board since 1853; secretary since 1856. One of the managers of the Widows' Fund and the Aged Ministers' Society.

188. SAMUEL SHARPE, Esq. (1853-57).—A distinguished Egyptologist and Biblical scholar, a munificent friend of higher education, and a zealous promoter of the religious opinions which he held. Author of "History of Egypt" and numerous other works, but his *magnum opus* was his Translation of Griesbach's text of the New Testament, and of the Hebrew Scriptures. His donations to University College, London, are estimated at £20,000; President of Manchester New College (1876-78), and a constant benefactor of the Presbyterian College, Carmarthen. Mr. Sharpe was proud of his descent through the maternal line from the Rev. Philip Henry. See his account of the Life of Samuel Rogers, 1859. On Dr. Williams's Trust he was a most regular attendant, and for many years after his resignation in 1857 acted as one of the honorary examiners of candidates for scholarships. He died 28th July, 1881, in his eighty-third year.

189. REV. JOHN JAMES TAYLER, B.A. 1853-69).—Son of the Rev. James Tayler (No. 123), Minister at Manchester (1820-53), and at Little Portland-street Chapel, London (1859-60). For twenty-nine years (1840-69) Professor at Manchester New College, which was removed to London in 1852; Principal from 1853 until his death. Author of "A Retrospect of the Religious Life in England," 1845; "An Attempt to Ascertain the Character of the Fourth Gospel," 1867, &c. Volume of Discourses, and other works. He died 28th May, 1869.

(To be continued.)

Occasional Notes.

A CLERICAL correspondent of the *Guardian* writing from South Africa, warns the readers of that paper against the employment of clergy who have accepted a license from Bishop Colenso, or have been ordained by him without previously requiring of them distinct proof that they have made their submission and received absolution from the Bishop of Maritzburg—the High Church rival of Bishop Colenso. See how these Churchmen love one another!

The June *Century* prints an unpublished poem by Longfellow, consisting of a single verse, which the editor recognised above a rustic well at Shanklin, Isle of Wight.

O traveller stay thy weary feet,
Drink of this fountain cool and sweet.
It flows for rich and poor the same.
Then go thy way, remembering still,
The way-side well beneath the hill,
The cup of water in his name.

WE cut the following notice from the *Christian Register* of Boston, U.S.:—"Lend-a-hand Chapel, 2169 Washington-street: Sermon every Sunday evening at 7.30 o'clock, by the pastor, Rev. John Williams. Temperance meeting every Thursday evening at 8 o'clock. Visitors cordially invited." "Lend-a-hand Chapel" does not strike us as a very felicitous name, but that is a matter of taste. The Rev. John Williams here mentioned is the late well-known minister of Christchurch, Nottingham.

WE learn from the *New York Independent* that Miss Anne Whitney, of Boston, U.S., has made a very successful statue of Harriet Martineau, if the critics of the conservative old city may be credited, and they are a pretty sound set of critics. The cast has been exhibited, and represents Miss Martineau sitting in a straight-backed garden-chair. She has a manuscript on her lap, upon which her hands are crossed naturally. The expression of the face indicates deep meditation. The statue is said to be a good likeness, though somewhat idealised. It is to be executed in marble, and will cost, when finished, something like 12,000 dollars, all of which has been subscribed by women.

OUR valued friend Miss Humphreys has lately been contributing to *All the Year Round* a series of very interesting and instructive papers on such subjects as "A Leicester October Cheese Fair," "In the Phrase of Queen Anne," a pleasant account of "familiar phrases" in the "methodical French grammar of M. Boyer, of French dictionary celebrity;" and "Buy a Broom," an account of the broom manufacture at Eaton. Miss Humphreys's papers are always characterised by considerable descriptive power, and a pleasant vein of humour.

THE article on "The Poor in our Great Cities" in last week's *Inquirer* contained some mistakes of the press, obvious enough, however, to the reader; but the writer's statement as to the £450,000 estimated to be spent in the East of London for "drink" is open to misconception in so far as regards the cost of education. It is evident that that vast amount would very much more than pay the whole of that cost, even at ninepence per week each scholar. What the writer meant to convey was that the proportion of that sum expended by families having children of school age would, if saved by their self-denial, be amply sufficient to pay the ninepence per week, in other words, would give Mr. Bartley his penny out of each sixpence now expended on drink, to supply the educational wants of the square mile of East London. In any case, no doubt, there would remain a large number of children to provide for, owing to the poverty of their parents.—C. L. C.

SOME of our readers will see with great amusement the following paragraph extracted from Dr. Sexton's "Shield of Faith":—"The officers and faculty of the 'American Anthropological University,' St. Louis, have conferred the degree of 'Doctor of Divinity' upon the Rev. F. R. Young, the assistant editor of this paper. This honour came to our friend per-

* When commencing my studies at the University of Glasgow in 1845 I formed the acquaintance of Mr. Boucher, who was then the Unitarian minister there, and found in him a most genial friend. I called to see him at Hackney in 1851, and well remember a casual remark he made denoting dissatisfaction with the drift of Unitarian thought. "Religion," he said, "is a delicate plant. If you touch it, you kill it. Unitarians dissect it, and expect it to live." I replied that it had happened to me some years previously to be present at a large religious gathering at which the preacher prefaced his prayer by explaining the use of that part of the service; and it struck me at the time (although I was but a youth) that the earnest prayer which followed would have been far better without the introductory "philosophy." Mr. Boucher then related with inimitable humour the laconic advice given him by an ingenious and most excellent friend at Glasgow (whom I knew) on leaving for London: "Energy! my boy, energy! but aye be phoe-lo-so-phical."—W. D. J.

fectly unexpectedly to him, and without any solicitation, direct or indirect, on his part." "Dr." Frederick Rowland Young's religious services at Camden Town, which were so extensively advertised some months ago, have come to an end, and the Rev. Doctor is open to engagements "in any evangelical pulpit," as we hear from the same paper, where also we read:—"Dr. Rowland Young, at the request of the deacons, will conduct the Thursday evening services at the Rev. J. Baldwin Brown's Church, Brixton-road, during the months of June and July. He supplied Mr. Brown's pulpit at that gentleman's personal request, on April 23."

GARIBALDI died with the window of his room wide open, while the sun was setting behind Corsica. Before the last agony began, a bird alighted, twittering on the windowsill. Garibaldi saw it, and stammered, "Quanto e allegro" ("How joyful it is.") These were his last words.

TO-MORROW is Hospital Sunday, when the annual collections will be made in the various churches and chapels of the metropolis in aid of the hospitals and dispensaries. These institutions number about 145, and the income necessary to support them amounts to more than £500,000. The collections have progressively increased since the establishment of the fund, about ten years ago, but not in proportion to the marvellous increase of the population, or the growing number of the sick and the suffering. After making all abatements that may be required by a searching criticism no institutions are on the whole better managed or do a larger amount of good than our hospitals and dispensaries, although we are among that class of social economists who would have less eleemosynary charity and more of the provident and self-helpful spirit. Our institutions "supported by voluntary contributions" are the admiration of all our foreign visitors and the glory of our country, and there is no form of charity which is less open to abuse than our hospitals, or which makes a stronger appeal to universal human sympathies. Our friends will, no doubt, do their duty and respond with accustomed liberality to the appeals which will be made to them to-morrow. The hospital fund is admirably and most impartially administered by a Council comprising representatives of all the religious denominations, including our own, working together with the utmost harmony in the cause of universal charity.

THE Duke of Argyll has introduced into the House of Lords a Bill relating to Parliamentary oaths. The proposal is that, if a peer or a member of Parliament writes that he has a conscientious objection to the form of the oath, or that the taking of an oath would have no binding effect on his conscience, he may make and subscribe a solemn affirmation. This affirmation would be in the form of the present oath, except that the words "solemnly, sincerely, and truly declare and affirm" would be substituted for the word "swear," and the words "So help me God" would be omitted.

THE address of the Moderator, Professor Milligan, at the General Assembly of the Church of Scotland last week, shows that some of the most enlightened divines along the border still cling to that fascinating vision of Comprehension which is given up as hopeless by Liberal thinkers in other parts of the country. Professor Milligan is held in high esteem both outside and inside his own communion as a fair-minded man, and being a philosopher by profession, he does not treat his subject in a one-sided fashion as a partisan controversialist. He admitted frankly that if the State had to face the subject of establishment now for the first time it would not endow any sect in Scotland. But he argued that the Church's patrimony having been formed by the gifts of men who designed them for spiritual purposes, a particular government is no more entitled to apply them to secular uses than it would be entitled to lay its hand on any other trust funds, and apply them to other objects than those for which they were expressly destined. Still, however, the difficulty remained that these bequests were made for the people, and the people are not enjoying them. Well, Professor Milligan pleads,

let us try our hand, in an earnest and large-hearted way, at reconstruction. Are there insuperable difficulties lying in the way of that consummation? He thinks not. Even the Voluntary United Presbyterians accept endowments when coming in the shape of legacies from friends, and why should not they take the benefits of bequests made freely to the Church long ago? As for the Free Church, there was no indisposition to make concessions to it, if it could only be persuaded to return. And as the picture of a re-united communion grew under the hand of the Moderator, he asked, Why should not we even embrace the Scottish Episcopal Church in one great comprehensive confederation?

HINDOOISM, MAHOMEDANISM, AND CHRISTIANITY.—A lecture was delivered on Wednesday week before the University of Oxford, by Professor Monier Williams on the three principal religions now confronting each other in the world. Buddhism, he contended, was not entitled to be called a religion, for it recognised no God and no immortal soul. It was our duty to examine non-Christian systems reverently and impartially, and on their best side as well as on their worst. Christianity was the perfect embodiment of eternal truth, fragments of which were scattered through other systems. There was more common ground between Hindooism and Christianity than between Islam and Christianity. All three religions asserted the unity of God. According to Islam God was absolutely one, and had never become incarnate. According to Hindooism the one God manifested Himself in innumerable incarnations and visible forms. The Koran and the Veda claimed to be the actual words of God. They were objective revelations, and had no subjectivity like the Christian's Sacred Scriptures. The feeling after truth in Hindooism was remarkably displayed in its doctrine of triple manifestations of the Godhead. The Indian's daily prayer from the Rig-veda might be used by Christians, if "Sun of Righteousness" were substituted for "Sun." Hindooism has no one special founder, and Mahomet denied that he was the founder of Islam. His mission was to bring back the people of Asia to the true Monotheistic creed, which he affirmed had existed since Abraham—the first Moslem. Yet Islam certainly centered in Mahomet. His career was divided into two halves. At Mecca he was the earnest religious teacher and enthusiast. At Medina he was far more, he was military leader, statesman, and king. The Koran grew like patchwork, piece after piece, botch after botch; its teaching expanded in response to the needs of the mighty forces set in action by Mahomet. The Talmud and the spurious gospels formed the soil out of which the tangle of later doctrine ramified. The heaviest charge against Mahomet was that he encouraged by precept and example sexual license and a low estimate of women. This was a canker ever eating into Moslem home life and spreading to Moslem national life. It was true that Islam was once the soul of progress, but having reached a certain point it appeared to lapse backwards, whereas the Christian's career was ever onwards. In some parts of India Mahomet and Ali received divine honours, and the lowest classes of Hindoos were occasionally to be found worshipping at Musselman shrines, as Musselmans were at Hindoo shrines. The two religions now co-operated harmoniously. Temples and mosques were reared side by side. Could no treaty of peace be adjusted between Islam and Christianity? The lecturer thought not. A vast chasm separated the two systems. A Trinitarian Christian would have less difficulty in coming to terms with Hindooism, notwithstanding its repulsive idolatry and its doctrine of soul-transmigration, than with Mahomedanism. Christians could never have fellowship with a religion which regarded the doctrine of Christ's association with God the Father as a blasphemous fable, and offered its adherents a paradise more material and carnal than that from which their first parents were expelled.

HOLLOWAY'S PILLS.—Nervous Debility.—No part of the human machine requires more watching than the nervous system—upon it hangs health and life itself. These Pills are the best regulators and strengtheners of the nerves, and the safest general purifiers. Nausea, headache, giddiness, numbness, and mental apathy yield to them. They despatch in a summary manner those distressing dyspeptic symptoms, stomachic pains, fulness at the pit of the stomach, abdominal distension, and overcome both capricious appetites and confined bowels—the commonly accompanying signs of defective or deranged nervous power. Holloway's Pills are particularly recommended to persons of studious and sedentary habits, who gradually sink into a nervous and debilitated state, unless some such restorative be occasionally taken.

Reviews.

Progress. By James Platt. London: Simpkin, Marshall and Co. 1882.

The best parts of this book and of previous books by the same author consist of quotations and borrowings. If there is not much originality shown in such a proceeding there is at any rate, in this volume, judgment and taste. The borrowings are all good, and taken from first-class minds in their respective departments of thought. But though Mr. Platt is chiefly a borrower, he is by no means feeble in thinking power of his own. With fine, healthy, active natural talents he might, with a little care, produce a book of deep and lasting influence, and write like one "having authority," and not as an ordinary scribe, if he would only slacken speed a little, give himself time to reconsider as well as to consider his subject, and to digest inwardly what he has read, marked, and learned. So long as he confines himself to strictly commercial matters the reader of his pages finds that he is dealing with a very competent and experienced man; but, unfortunately, our friend has a didactic habit and a tendency to give advice with the air of one specially called upon to do so, and hence a tendency to go beyond the range of his specialities and to wander a little way into realms of natural and moral philosophy, and even to touch on the border lines of Religion. When he does this he shows the insufficiency of his present amount of knowledge and thought, though that is by no means despicable. There is nothing false and wrong in that which he inculcates and advises; but it has all been said before by other writers with more depth, and with far more pith and concentrateness of expression. Truisms and vague generalities are the characteristics of his writing when he deviates from his proper line. His allusions to religion are slight and brief, and not marked by any hostility to the faiths of other people; but we infer from one or two expressions that he himself has by no means a vivid assurance of life hereafter. He seems to think that human hopes and aspirations in that direction have a somewhat unhealthy tendency to detach thought, energy and desire from the necessary labour and obvious duties of the present life. For our own parts, we have no word of approval for those who force their minds into rapt expectations of heaven, and repudiate the world and its concerns; and we hold it to be a sin in any man to shirk the responsibilities and neglect the duties of the present hours; but at the same time we think that, taking into view the fragmentary, incomplete, and unfinished state of all human endeavours and their results, the finest natures have been irresistibly led to the conclusion that there must be supplement and continuation of life in some higher sphere, where Thought shall grow brighter with light, Affection grow warmer with Love, and Activity become wider in scope and better in aim and issue. And so far from this conviction having a tendency to make men supine in the performance of mundane duties, it has had in innumerable instances just the opposite effect. In general we think it will be found that no men and women have worked more strenuously for the good of humanity in this world than those who have been animated by belief in another.

The Irish Land Act comes in for a large share of our author's denunciations, as it did before, if we remember rightly, in some of his preceding books. We concur in the general principle that it is not well for a State to be too paternal and a people to be governed too much. Contracts and agreements between man and man, whether referring to rent or other things, are, in general, better formed and better carried out without any legislative meddling, and when left to the operation of ordinary human intelligence, human honour, and human perceptions of self-interest and mutual advantage. But it now and then happens that contracts are entered into with all the sagacity and astuteness on one side, and nothing but ignorance, incapacity, and want of foresight on the other. All the axioms of political economy need in practical life and the actual intercourse of men to be brought into union with the moral sentiments, so that the one may impregnate the other. But moral sentiments are things far too

subtle and delicate to be dealt with by Parliaments and Courts of Law. Those agencies are quite unfit for such a work.

Society, however, requires for its peace, order and security, that all the transactions between man and man should be not only "legal" but just, not only formal and exact according to "the bond," but fair, considerate, and humane according to the higher requirements of moral feeling. The subtle and beautiful elements of true justice which Parliaments can never effectually make or control should, in practical life, mingle with those imperfect forms of justice which Parliaments do originate and can control. If this blending and mingling be neglected by society there ensues sooner or later violence and rebellion. The laws of political economy having been left to work without their proper accompaniments of the moral sentiments to modify and meliorate their action, at last lose their natural beneficence; they engender irritation instead of content, and lead to political disorder so serious that the Government itself is obliged to intervene and form courts for the remodelling of contracts upon principles that ought voluntarily to have been adopted in the first instance by those who formed them. Government intervention is bad as a precedent, very sad and regrettable; for Parliaments, however excellent may be their intentions, never possess all the knowledge which is necessary to manage these delicate matters well. If men in their contracts and agreements will of their own accord act considerably and equitably one to another, there will be no need of legislative intervention. The less of it the better. But if men will not so act, and allow discontent to inflame into passion, Government itself is ultimately obliged by political necessity to make an endeavour to force the wanting moral elements into the activity of the legal ones and to do by the awkward and irritating agency of an Act of Parliament that which should have been quietly, privately, and voluntarily done from a feeling of natural equity or Christian duty.

If all the mercantile information and sound advice on business management in this volume could be separated from its other contents it would form one of the most valuable little manuals of the kind we have ever seen; for the writer is a sound free trader, with a clear perception of all protection fallacies, however speciously disguised. He will have nothing to do with special "interests" when they are opposed to the general welfare. He writes like a man of large experience, of well-tested principles and of honourable feeling. There is a good deal in this little volume that is extraneous, unnecessary, and not pleasing; but that is more or less the case with every book, and the reader who is generously intent to pick out from a volume only that which is good may certainly find enough of it here to reward him for his pains.

E. A.

The Contemporary Review. Strahan and Co.
The Nineteenth Century. Kegan Paul and Co.

This month we place the *Contemporary* first in point of both variety and interest.

Ireland occupies the most prominent place in both the Reviews; there are no less than three articles in each bearing on the great question of the day. The *Contemporary* opens with two articles written from the Home Rule point of view, which show that this aspect of the controversy of ages is rapidly coming into the range of what is called "practical politics." The first is "Self-Government for Ireland," by G. B. Finch; the second is "Ireland Under the Legislative Union," by W. J. O'Neill Daunt. Both give a sad picture of English misgovernment and the failure of our statesmen to comprehend the real wants of Ireland, and both declare that the radical disease of Ireland is the want of a domestic legislature in harmony with the national sentiment. What the majority of the people really want is the abolition of landlordism, and that cannot be done without an enormous pecuniary compensation. And as regards a local legislature it seems obviously just that Ireland should be treated as a colony with its own government and its own laws, or made as integral a part of the British Empire as Wales or Yorkshire. The present system only perpetuates memories of past wrongs. There is also an instructive article on "Judicial Rents," by

W. S. Seton-Karr, whose main object it is to show that the relation of Zemindar and Ryot, or landlord and tenant in Bengal, bears a fair analogy to that which is attempted to be set up in Ireland, and that the recovery of Irish rents by judicial process should be fenced and protected by all the safeguards found imperative in India during nearly a century of administration devoted to a thorough examination of the great question of rents, revenue and the ownership of the soil. In the *Nineteenth Century* we have two articles under the common heading "Home Rule," by the Marquis of Blandford and by Justin McCarthy, M.P., and both are designed to break down the prevailing prejudice that Home Rule is a theory which is not even to be allowed a hearing. The Marquis of Blandford maintains that "the landed class in Ireland have been from time immemorial the bane of the country, and have shown themselves incapable of identifying themselves in any way with the Irish people." He is in favour of a far more extended form of local government, and adds that, pending the purchase of their interest, the landlords would do well to consider the present Land Act as the charter of their liberties, instead of characterising it as an act of spoliation. Mr. Justin McCarthy makes it quite clear what the Home Rulers really want, and at the same time points out that the interests of Ireland are not necessarily divided from those of England in the matter of Imperial taxation, or of postal arrangements, or of colonial and foreign policy, or even of tariffs and commercial treaties. There is also a long article on "Ireland," by Earl Grey, who characteristically criticises the policy of both the great parties in the State, and, in accordance with his whig principles and traditions, strongly objects to the Coercion Act, and condemns the policy of punishing men for being suspected. Earl Grey warmly censures the whole Irish policy of the Government, and of Mr. Gladstone in particular, and impartially objects to every proposition from every quarter, without suggesting any policy of his own, except that "the one great need of Ireland at the present moment is to re-establish security and the reign of law." This is a simple platitude, but unfortunately the noble writer does not suggest how it can be carried into effect, so that his paper hardly comes within the range of "practical politics."

The other articles on politics in the *Nineteenth Century* are "Peel and Cobden," a very interesting sketch of two great men of kindred genius, by Professor Goldwin Smith; "The Birmingham Caucus," a not very intelligent denunciation by the renegade Liberal, Mr. W. T. Marriott, M.P., of the admirable local organisation created by Mr. Chamberlain and his friends; "The Allies: A Political Dialogue," written from the Conservative point of view, by H. D. Trail; and "The Friends of the Farmer," in which J. Woulfe Flanagan reviews recent works on the Land Question by Mr. Kay, Mr. Caird, Mr. G. C. Brodick, M. de Lavergne and Arthur Arnold, M.P., defending the existing English system, and reasoning, inconclusively as we think, against peasant ownership, while admitting some of its brilliant triumphs.

Theology is not strongly represented in either Review this month. In the *Contemporary* the principal article is the second part of the valuable treatise on "The Philosophy of Religion," by Dr. A. M. Fairbairn, the president-elect of the Congregational Union, who discusses the religious philosophy of Schelling and Hegel with singular acuteness and learning. Mr. Francis Peck also has an essay on "Science and Revelation," which cannot be regarded as a valuable contribution to the subject, inasmuch as he evidently knows but little of science, and regards Scripture-revelation as an infallible authority. If in any respect it comes into conflict with the ascertained conclusions of science, it is, he says, not the sacred writings but our own views of them that are wrong and have to be modified. This is mere trifling with a momentous subject. The remaining articles in the *Contemporary* are, "The Boundaries of Astronomy," in which Professor Robert S. Ball traces some parts of the boundary line which divides the truths established in astronomy from those parts of the science which must be regarded as more or less hypothetical; "Notes on the Royal Academy Exhibition," written in a somewhat caustic tone by Harry Quilter; "Henri Heine,"

a delightful "family portrait" by Nina H. Kennard, founded on a little work recently published by the poet's grand-niece, the Princess Della Rocca; "Newton and Darwin," in which R. A. Proctor shows that the work of Darwin is akin to that of Newton, in that it extends indefinitely our conception of the range of natural laws; "The Revival of Italian Industry," a gratifying report of material and intellectual progress in the peninsula, by Professor Leoni Levi; and, finally, "Alter Orbis," by Edward A. Freeman, D.C.L. This last article is directed against the Channel Tunnel scheme. Mr. Freeman maintaining that the insular character of Britain is its greatness as a separate world lying outside the world of the Continent. With this article should be read the "Three Sonnets" immediately preceding, by Alfred Austin, "written in mid-channel," which are very spirited and patriotic. The preponderance of intelligent opinion and of more or less reasonable sentiment is certainly against the Channel scheme.

In the *Nineteenth Century* there are but three papers besides those above noticed; "The Tower of London," an historical and architectural sketch by Algernon B. Mitford; "Shakespearean Criticism," one of Walter Prollock's delightful essays; and "Thought-Reading," a joint contribution by Professor Barrett, Edmund Gurney, and F. W. H. Myers, with a postscript by the editor, all which, with all due respect to these accomplished writers, seems to us to be the apotheosis of—humbly.

It will be seen that the *Contemporary* is gaining the start of its powerful rival.

Short Notices.

The Epoch of Reform 1830-1850. By Justin McCarthy, M.P., Author of "A History of Our Own Times." Longmans, 1882.

This is one of the most valuable books of that very instructive series "Epochs of Modern History," because the history of the preceding generation is often less known to the youth of the present age than the history of preceding centuries, which has been more or less closely studied at school and college. The object of the little work, which is written in the attractive style of the author's "History of Our Own Times," is to give a clear and concise account of the changes in our political system, from the introduction of Lord Grey's first Reform Bill to the death of Sir Robert Peel. That epoch of reform encloses a group of constitutional changes so important as to entitle it to a distinct place in the history of England. Lord Grey's Reform Bill established the basis of a popular suffrage, gave representation to the great industrial towns, and abolished many old-standing anomalies and sources of corruption. The tithe system was brought to an end in Ireland. Slavery was banished from our colonies for ever. The working of women and children in mines and factories was placed under wholesome regulation. The foundation of a system of national education was laid. Our penal code was made human and reasonable. The corn laws were repealed. These changes, and others hardly less important, are the birth of that marvellous period of political activity. Moreover, during this epoch of Reform the relations of the Sovereign to Parliament, and of Parliament to the people, were established on a well-defined and satisfactory principle. The manner in which all these changes were brought about is a lesson of the deepest political interest to every student. The author has been especially anxious to show how the policy which opens the way to reform is the true antidote to the spirit of revolution, and how our English Statesmen had learnt the wisdom, then almost unknown on the Continent, of yielding in time to the clear expression of public opinion, even when it ran counter to deeply-rooted class prejudices and strong political convictions. The author has given a clear picture of the leading men on both sides during this stirring epoch of reform. He justly reminds us that the more vivid an impression we can form of the appearance, the bearing and the personal peculiarities of a Statesman, the more likely shall we be to understand the part he has taken in public affairs, and the purposes and principles which inspired him. No period of equal length in English history includes a greater number of remarkable figures than the statesmen, orators, and politicians from Lord Grey, Lord John Russell, and O'Connell, to Sir Robert Peel, Lord Palmerston and Mr. Cobden.

What I Saw in Norway. (Manchester: Johnson and Rawson. 1882.)—We have read with so much interest two former books by the author of this little work, describing his Continental holidays, that we were quite prepared to give a cordial reception to his account of a month's visit to Norway. The holiday traveller is the Rev. W. Harrison, Unitarian minister of Glossop, who gives so pleasant an account of his cheap Norwegian tour last summer that the present writer quite longed to be one of the party. He goes over ground which is still fresher, though it is rapidly losing its novelty, than the ordinary Continental tour, and his little book is really quite a valuable little guide for that portion of Norway he describes. There is a pleasant vein of humour throughout his narrative, and he is evidently one of those model travellers who are disposed to make the best of everything and to look upon the favourable side of the men and customs of other countries. His journey cost him just £25, and for that moderate expenditure he had a month's holiday of almost unalloyed enjoyment.

The Life of Charles Darwin. With British Opinions on Evolution. (London: G. W. Bacon.)—Mr. Bacon, the well-known publisher in the Strand, has published in a pamphlet form the *Times* memoir of Darwin, together with an account of the funeral, and in *Memorial* articles from various papers, metropolitan, provincial, and foreign, making altogether a compendious account of the great naturalist, and the principal features of his scientific teaching. It is remarkable that while Darwin from the first has been known and studied by the cultured few, it was only on occasion of his death that the attention of the great mass of the public was drawn to his great work, and only then that the conviction was brought home to the whole nation that one of the greatest men of this century had been living a quiet student-life in our midst. Our prophets are never duly honoured until they have passed away.

Elements of Morality in Easy Lessons, for Home and School Teaching. By Mrs. Charles Bray. (London, Longmans, Green, and Co. 1882.)—We are able to give this book very high commendation. It is happily free from that confusion of thought as to the true basis of morals which characterises so many attempts of the same kind; and, in a series of thirty-one short lessons, overflowing with bright, sparkling suggestion, it covers well nigh the whole ground of conduct, from the first early impulses of dawning consciousness to a reverent appreciation of our union with the unseen. It must prove exceedingly valuable to both school teachers and parents.

Cookery and Housekeeping; a Manual of Domestic Economy for Large and Small Families.—By Mrs. Henry Reeve.—Longman, 1882.—The writer, who bears a name well-known to most of our readers, has for many years given her attention to those branches of domestic economy which deal with the food of households on a moderate scale, where importance is attached to good cookery and to great variety of dishes. She now gives the results of her long experience to the public in a very attractive form. It is one of the best books of the kind we know for households of the well-to-do class, but is not adapted for families who are obliged to study economy. There are several full page coloured illustrations, and a large number of wood-cuts.

Good Words brings to a close, we are happy to say, Mrs. Oliphant's story "Lady Jane," the feeblest and most ineffective which she has ever written, in which there is not a single character that interests us, the hero being a muf and the heroine a noodle. There are continuations of two far more effective tales, "Kept in the Dark," by Anthony Trollope, with illustrations by Millais, and "The Golden Shaft," by C. Gibbon. There is the second part of Mr. Joseph Thomson's "Adventures on the Rovuma," and of Dr. W. F. Stevenson's "Bible Truths and Eastern Ways." The bold meteorologist Clement L. Wragge gives an interesting illustrated chapter of "Watching the Weather on Ben Nevis," and Miss E. J. Whately has a fine sketch of the pathetic career of "Frederick Chapin," with a life-like portrait of the great musician. Two remaining articles will probably attract more attention than all the others, Bret Harte's personal reminiscences of "Longfellow" in a brief interview twelve years ago; and the first of Professor Robertson Smith's papers on "The Place of the Old Testament in the Christian Church," which seems to be a popular version of the work not long ago reviewed in these columns.

The Day of Rest brings to a conclusion Hesba Stretton's story "The Lord's Pursebearers."

Among other contributions are an interesting account of an expedition "To the North Cape," by the Rev. J. F. Buckler; "An Incident in the Life of John Barker," by Reuben Ashe; and the always charming "Children's Pages," by "Prudentia." There is so little difference between "The Day of Rest" and "The Sunday Magazine" that we are not at all surprised to learn that they are in future to be incorporated in one; and we should be thankful if a good many other magazines could be merged into one another in the same way. Both are doing a good work in supplying healthy literary food for Sunday reading, characterised by a fervent religious spirit, entirely free from bigotry and exclusiveness.

The Journal of the National Indian Association has for its principal feature this month the important lecture on "Female Education in Bengal," by Pundit Shivanalt Shastri, who gives some valuable suggestions in the direction of reform. Other articles are "Snakes and Snake Charmers in India," a review of "Vernacular Scientific Books," and "Female Education in Mysore."

We have received from Messrs. Cassell, in addition to the magazines noticed last week:—

The Family Physician, Part XXIX.

Cassell's Illustrated Universal History, Part IX.

The New Testament Commentary for English Readers, edited by Bishop Ellicott, Part XXVII.

The Bible Educator, edited by Dean Plumptre, Part III.

We have received from Messrs. Longman *Realities of Irish Life*, a cheap reprint in the Sunbeam Series of the graphic work by W. Steuart Trench, which made so strong an impression on its publication many years ago, and has painful interest when read, in connection with the present crisis; and *The New Testament*, Part I., of an exact reproduction of a richly illustrated work which was published many years ago at a very high price and was greatly appreciated for its artistic beauty.

Literary Notes.

MR. J. A. DOYLE, Fellow of All Souls' College, Oxford, is engaged upon a work treating of "The English in America," with special reference to the States of Virginia, Maryland, and the Carolinas.

The Century magazine for June contains an unpublished essay by Cardinal Newman on "The Inspiration of the Bible," together with a portrait of the author for a frontispiece.

An examination for four open scholarships at University College School will be held on July 4 and following days.

The proposed memorial to the late Mr. Darwin is not to be a portrait, but the committee contemplate a bust, or, if possible, a statue.

The Academy says that Emerson has left a large store of unpublished papers: Of these it is understood that his correspondence with Carlyle will be the first published. It covers a period of nearly forty years. A life of Emerson, by Mr. J. Eliot Cabot, who is described by the *Literary World* as his literary executor, may also be expected in due season.

MR. JOHN C. FRANCIS, the sole surviving son of Mr. John Francis, has succeeded his father as publisher of the *Athenaeum* and *Notes and Queries*.

The Athenaeum says that the ancestors of the poet Longfellow were originally settled in Yorkshire. The local papers say that in a sale which has just taken place at Bradford there was an old chest from a farmhouse at Ilkley, which upon its centre panel bore the following inscription:—"Jon Longfellow and Mary Rogers was married ye tenth daye off April, Anno Dm. 1664."

NATURE is publishing from week to week a valuable series of articles on "The Life and Work of Charles Darwin," under the superintendence of Mr. Romanes. It states that a committee has been formed of gentlemen of the highest influence, comprising the leading foreign ministers, the two archbishops, and the best known names in all ranks and professions, for the purpose of establishing a fund associated with Mr. Darwin's name, the proceeds of which will be devoted to the furtherance of biological science.

MR. J. W. MACKAIL, lecturer at Balliol, has printed privately some specimens of his forthcoming prose translation of the "Æneid." Mr. Mackail's object is to produce a readable translation that shall be strictly literal, and it seems likely, judging from the printed specimens, that he may possibly be successful in his difficult undertaking.

A NEW objection to the want of an international

copyright between England and America has been felt by the editors of the "Encyclopædia Britannica," who have lately experienced some difficulty in securing the literary assistance of American authors, owing to the reprinting of that work by a Philadelphia publishing house, who, not content with reproducing the English contributions, have pirated the American articles as well.

THE South London Free Library—the only one in South London—is for a time closed, as a reply to the authorities of Lambeth, who have demanded payment of rates by the library, which, it is contended, is exempt by an Act of Parliament. The Library has been for four years supported chiefly by non-local subscriptions.

MISS MARY ROBINSON has written for *Harper's Magazine* an article on the career of Dante G. Rossetti. Miss Robinson has had the advantage of consulting Dante Rossetti's brother with regard to the biographical facts of which her summary may thus be regarded as an authentic record within the limits of its range.

MR. MONCURE D. CONWAY is engaged on a work embodying recollections of Emerson and his friends at Concord. The volume, which will be entitled "Concordia," and illustrated, relates especially to the time when Thoreau and Hawthorne were living in the village. Mr. Conway will also give the result of his studies of Emerson's works and observations of his influence as a religious teacher on American life and thought.

A LONGFELLOW MEMORIAL ASSOCIATION has been established at Boston, Massachusetts, to erect a public memorial to the poet near his home at Cambridge in the same State. In their appeal to the public the committee state that their aim is to testify to future generations the tender respect in which the pure and gentle life of Longfellow was held by his contemporaries.

AGED MINISTERS' SOCIETY.—The anniversary meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held at 56, Old Bailey, on May 30. The society was formed in 1818, to give assistance to pastors who, when compelled by age and other infirmities to resign their office, are left without adequate means of support. Sixty cases of this kind have been aided during the past year, the grants to which have amounted to £607. More than £27,000 have been thus distributed since the formation of the society. The committee would be glad to extend their efforts where a little additional relief would diffuse more gratitude and joy in many hearts and homes. Philip Cadby, Esq., St. Peter's-square, Hammer-smith, is the treasurer, and the Rev. E. Rogers, of No. 2, The Villas, South Norwood Hill, is the secretary. Among the Presbyterian managers are the Revs. Dr. Sadler and T. L. Marshall, and Messrs F. Nettlefold and John Warren.

NEWNHAM COLLEGE.—The Vice-Principalship of Newnham College, with the charge of the north hall, which will be resigned by Mrs. Henry Sidgwick in October next, has been offered to, and accepted by, Miss Helen Gladstone. The Council of Newnham College will award, on the results of the higher local examination, in June, 1883, three scholarships of £50 for two years, given respectively by the Companies of the Clothworkers, the Drapers, and the Goldsmiths, and the Cobden Scholarship of £50 for two years, given by Mrs. Stephen Winkworth. These scholarships will be continued for a third year to promising students preparing for Tripos examinations. The council will also award one or more scholarships of £35 for one year, open only to candidates who have not commenced residence. Mr. Stephen Winkworth has recently given to Newnham College a scholarship of £50 for three years, which will probably be awarded, in addition to the scholarships already announced for this year.

THE REVISED VERSION OF THE BIBLE IN GERMANY.—The Committee appointed in 1863, at Eisenach, for the revision of Luther's translation of the Bible, has held its last meeting at Halle, and there is every prospect that the Revised Version will soon appear. Out of the thirty original revisers, fourteen only remain, sixteen having died since the work began. No alteration of Luther's translation has been admitted unless sanctioned by two-thirds of the Committee. The next step will be the publication of the text, as now revised, in order to submit it to the judgment of the theological faculties in the Universities, and to the criticisms of scholars, as well as to the public at large. After their remarks have been received and considered, which may take two or three years more, the new version will be published and recommended for adoption to all Protestant churches in Germany.

Our Contemporaries.

MODERN JEWISH LITERATURE.

The *Jewish Chronicle*, referring to "the outburst of Jewish literature among Christian Hebraists that has characterised the past ten years," writes:—

Since the time of Lightfoot, Selden and Spencer, England has never possessed so many men of such acquirements in Rabbinical literature, and the two flourishing epochs may probably be traced to a similar cause. As it was after the preparation for the Authorised Version of 1611 that the earlier school arose, so we may conjecture that the later scholars owe their interest in Hebrew studies to the revision of that version which has now been going on since 1871. It is at any rate to this fact that we can trace the predominant care for Biblical exegesis and Hebrew grammar that has been displayed by the Oxford school. It is, however, to be hoped that the movement will lead, as in the case of Lightfoot and Selden, to a renewed investigation of Jewish law as a development of Biblical legislation. There is one point of difference between the two epochs which marks a great advance since the seventeenth. Saving some acquaintance of Hugh Broughton, the master of Lightfoot, with Jewish Rabbis of the Continent, the earlier school were unconnected with the leading streams of Jewish tradition. Nowadays, on the other hand, we have to trace to the influence of two Jewish scholars the thorough scholarship which characterises the modern English representatives of Jewish learning. Dr. Neubauer, at Oxford, and Dr. Schiller Szmieszy, at Cambridge, have been the motive causes of the new movement, and, if Englishmen of other creeds have shown but little appreciation of the fact, it should be the more heartily recognised by English Jews. We regret that we cannot as yet trace a native school of Jewish Hebraists to the indefatigable exertions of Dr. Friedländer, a worthy third in the triumvirate of Jewish scholarship in England.

OLD TESTAMENT CRITICISM.

The *Athenæum*, reviewing Professor Robertson Smith's new work on the Prophets of Israel, writes:—

The criticism of the Old Testament is at present in a transition state. Unlike that of the New, which is pretty well settled in the opinion of the best scholars, the discussion of the Jewish records has not resulted in conclusions which competent critics can agree in accepting. Possibly a few years may witness a different state of opinion, but that is by no means certain. When we look at the various theories which have been broached—the speculations of Von Bohlen and George respecting the Pentateuch and the counter current set in motion by Tuch and others; the sweeping criticism initiated by Graf, which has been carried forward by eager disciples and is now predominant—it is impossible to believe that opinion has settled down on a permanent basis. There exist in many quarters a craving for new views, a curious search for hidden ideas, a love of microscopic analysis or of fine distinctions, which prompt enthusiastic inquirers to put forth conceptions fresh and startling, though they be crude or untenable. Young German scholars are peculiarly liable to this temptation, and even English ones are apt to yield to it. In the present state of knowledge regarding the books composing the Jewish Bible, their text, their times, their genesis, their editing, their interpretation, a critic is bound to be cautious. The last word about them has not been said. Inquiry is still in progress and may lead to some results contrary to those which are popular. If scholars are divided even at the present time, they may be much more so by-and-by, when new men rise up to dispute the ground on which various critics have confidently posted themselves.

The *Spectator*, in a review of the same work, writes:—

Like revolutions generally, the critical revolution is busily engaged in devouring its own children. Already those who were in the van a dozen years ago are superseded and out of date. Such names as Ewald, Schrader, and Dillman have become the Girondins of a new advance, which has found its Robespierre in Wellhausen. Already there are signs of the advent of a critic who will be to Wellhausen what Wellhausen has been to Ewald.

In concluding his review, the writer thinks he is justified in asking from the critics some

adequate explanation of such astounding literary ability, and such marvellous dramatic power as are shown in the Old Testament writings:—

We venture to tell them that this ought to be their first task. They show a marvellous ignorance of the forces which mould and guide human character, of the laws of human imagination, and of the facts of human life, if they imagine that any amount of literary analysis of the documents of the Old Testament, or any comparison, however minute, of the legislations with the history, will enable them to dispense with this necessary task. The writers of the Old Testament and their representation of the history of Israel will maintain possession of the field, until the critics learn the secret of the marvellous verisimilitude of reality and appearance of historic truth which these writers have been able to impart to the writings of the old Testament. Nor will diligent dissection of documents and minute analysis of the historical books ever lead them into possession of this open secret. They seem to us to be altogether on a false scent, and have followed their microscopic investigations to such minuteness as to be unconscious of the greater difficulties which await their own solution of the problem. One of these we have briefly stated, and space prevents us from naming others. Weighted as the traditional view is with innumerable difficulties, it still makes a less demand on human belief than the view which Dr. Smith regards as demonstrated. The inevitable conclusion is, that the last word on Old Testament criticism is not yet spoken. The final solution, if ever we have a final solution, will probably be as far removed from the view of Dr. Smith as it will be removed from the traditional view. For notwithstanding the ability of its advocates, their acknowledged scholarship, and their undoubted love of truth, we must say that a theory which postulates the existence of unknown writers of the skill, deftness, and power of those of the Exile period, is, on the face of it, incredible.

"THE DECAY OF PREACHING."

The *Chicago Advance* devotes a leader to Mr. Mahaffy's book on "The Decay of Modern Preaching," and says:—"The burden of this Dublin Professor's charge, that the day for preaching has mostly gone by, is stiff and nonsense. Never, since the world began bearing on its bosom beneath the infinitely pitying eye of God its burden of immortal human souls was there ever greater need of, or more inspiring opportunities for, true preaching, by the living voice of the men of God, than there is to-day; and that, too, in poor distracted Ireland as well as in this vast America. Modern society has not outgrown, it is not likely to outgrow, the sacred preacher. Times have changed no doubt; but not so as to leave less necessity for that consecrated personal leadership, instruction, argument, appeal, instant enforcement, the inspiration and propulsion of the many under the oratorical spell of one man whose heart and brain and entire nature shall be set burning with God's own thought, presence, love and communicated power, in the supreme sacrament of true gospel preaching, which transforms truth into character. Say that the preacher's calling is more exacting than ever; granted; but so is [the] popular need of it. The only thing that is true in the book referred to is, that the preaching of the time should be suited to the time. And in demanding this, on the part of our theological seminaries, and then of the ministers themselves, however exactly, there will be no injustice. Only, let it be remembered, the main part of our religious necessities are such as are common to all ages, to all days, and to men in all places."

CREMATION.

The *Pall Mall Gazette*, in an article on this subject, writes:—

The chief objections to cremation are those which are made by those who plead religious principles, and by those who lay stress upon the impossibility of procuring evidence as to poisoning after the victim has been cremated. The first objection is not serious, and in Italy, according to M. Martin, the clergy have already accepted the process, and are now seeking permission to place the funeral urns containing the ashes of the incinerated faithful within the walls of their churches. The difficulty as to poisoning is more important, and it undoubtedly constitutes an objection to the new system. But the cases in which poisoning is discovered by exhumation are few. Only three

cases have occurred in Paris in eight years, and in two of them a close examination of the corpse which would be obligatory before cremation would have led to its detection. Many poisons are undiscoverable by exhumation, and others, such as arsenic, antimony, lead, &c., can be detected in the ashes of the crematory furnace or in the fumes which are given off in the process. At Milan the presence of arsenic in the ashes of poisoned dogs has been repeatedly discovered; but of course in cases where the surviving relative was the guilty party the ashes would not be allowed to remain for any time in the funeral urn. On the whole, notwithstanding the pleas urged by its advocates, cremation can hardly fail to increase to a small degree the chances of a poisoner's escape.

THE REVISED NEW TESTAMENT.

Referring to the pamphlet recently published entitled "The Revisers and the Greek Text of the New Testament," by two members of the New Testament Company, the following occurs in the *Church of England Pulpit and Ecclesiastical Review*:—

What amount of influence has been exerted on the public mind by the articles in the *Quarterly Review* on the Revised Version of the New Testament it is not easy to ascertain; but it is probable that, while their tone and spirit have been widely felt to be offensive and repelling, a not inconsiderable amount of uneasiness and doubt has been created in regard to the merits of the Revisers' work. Strong assertion, unfaltering self-confidence, contemptuous depreciation, an ostentatious display of learning—these are things which, in spite of the sober judgment, are apt to make an impression, and to steal a verdict which ought to have been withheld till sound arguments should have been produced, and critical capacity evinced. The general reader, familiar with the better characteristics of Anglican scholarship, might easily be led to think that articles so blazing with passionate vituperation and scorn could scarcely have been penned by an English Churchman, unless his contention had the strongest grounds in its favour, and from the high character of the periodical which admitted and adopted them, the inference might well be drawn that they must be very much more than tales, "full of sound and fury, signifying nothing." In this way, apart from any real solidity or logical cogency in them, these notorious articles have probably produced a considerable effect on the minds of those who were neither acquainted with the subject, nor initiated in the open secret of their authorship. If any such be among our readers, we recommend them to study the quiet, dignified reply, which in the pamphlet named above, two of the Revisers have given to the world. We can promise then that they will not encounter here anything justly offensive to Christian feeling, or to the honest love of truth. In these pages there is no reckless assertion, no calumnious imputation of evil motives, no insolent pelting with opprobrious epithets, no incandid misrepresentation, no misquoting of authorities, no pretension to infallibility. The Revisers write like scholars, gentlemen, and Christians; patient in collecting, and scrupulously honest in weighing all attainable evidence, and without fear or favour making it their one object to ascertain the truth. And it is not to defend themselves that they write, but to rescue the truth from perversion. As they well say, "Silence is the best reply to flouts and gibes. But the questions which are connected with the text of the Greek Testament are so important and lie so far out of the track of the ordinary reader that we cannot allow the reviewer's observations upon this subject to remain wholly unanswered." How the reviewer fares in their hands, and what a sorry figure he becomes as his rhetorical disguise is stripped off and the reality appears in its naked proportions, how the tempestuous wave of his invective is shattered against the rock of solid fact, and dispersed in harmless froth; how scholarly skill, like an inevitable Nemesis, tracks him down through his fallacies and misstatements—all this may be seen in the pages before us. It is the old story of the practical uselessness of an ill-digested mass of learning, apart from the faculty to use it rightly. So to compare small things with great, have we known fourth-rate preachers and writers, innocent of the very elements of logic and exegesis, go on supporting their private crotchets by fluent quotation and exposition entirely to their own satisfaction, while to the more intelligent spectator it was manifest that they were vainly floundering in interminable quagmires of nonsense.

RELIGION AND SCIENCE.

The *Lancet* states that as a matter of fact it does not think there are many, if any, of the true workers in science who are absolutely unbelievers, or disbelievers, in the Unknown. There is a heroic impulse which leads men to deny what they cannot understand, but at heart they must and do make this reservation, "so far as our present knowledge extends;" and this reservation is the very seed and essence of faith. The scientist draws as largely on fiction for the solution of his difficulty when he affirms that life is an attribute or property of protoplasm, as the non-scientist can do when he accepts and adopts the doctrine that man lives because the Creator breathed into his nostrils the breath of life, and that all life, whether that of plants or animals, came from God. In short, science gains nothing in point of precision by scepticism in matters of religion. The scientist simply draws on conjecture in his own province to compensate him for the lack of that aid which is offered him from the province of Revelation. The professed "Materialist" has no ground for the belief he hugs that he is a stronger-minded and more rational man than his brother who believes in the Bible story of creation; because the scientific hypothesis of life in protoplasm is equally incredible if we come to demonstrable facts, and requires not less "credulity" if we speak of inferences. This is the sum of the whole dispute of Science versus Faith.

MR. MATTHEW ARNOLD AND THE DISSIDENT IDEAL.

In a paper contributed by Mr. Arnold to the *Fortnightly Review* of this month a passing reference occurs to the late Dr. Raleigh, whose memoir was recently reviewed in the *Inquirer*, not altogether favourably, our reviewer in common with Mr. Arnold being struck with the circumscribed religious ideal of the Evangelical Dissenters. Dr. Raleigh is selected in the *Fortnightly Review* article as a typical leader of a class of Christians whose souls are "imprisoned" in a "Judaic conception," and who transfer their ideal from earth to the sky. All this is introductory to a comparison of English schools and forms of civilisation, illustrated by the career of a manly Eton boy. As a set-off against the gloomy life which Mr. Arnold supposes Nonconformity to lead, he gives us in this article in the *Fortnightly* an account of a young officer who fought and died in the Zulu War, who is taken as a mixed product of our wholesome country home life and our public school system. The *Nonconformist*, commenting, unsympathetically, on this comparison, writes:—

What troubles Mr. Arnold, and may well trouble him, is this. He sees what has been accomplished in the strength of that faith which he strives to undermine. He sees it in his Eton boy; he sees it in Dr. Raleigh. After remarking that we are so little like his ideals, he says, "Nevertheless, what a store of virtue there is in the main body of serious people even now, with their minds imprisoned in this Judaic conception; what qualities of character and energy are in such leaders of them as Dr. Raleigh! Nay, what a store of virtue there is even in their civilisation itself, narrow and stunted though it be! We see its faults, we contrast it with our ideal; but our ideal has not yet done as much; and for making itself fact this civilisation has found in its Judaic conceptions the requisite stimulus and guidance, and probably only in conceptions of this kind could it have done so." These are serious facts; we are not sure, however, that Mr. Arnold apprehends them in all their import, for he says that, when he lays down the memoir of Dr. Raleigh, he feels that, crude and faulty as is the type of religion offered by Puritanism, "yet the seriousness, soberness, and devout energy of Puritanism are a prize once won never to be lost; they are a possession to our race for ever." Are they? Then by what title? They came to us through faith, as they are being produced in all parts of the world at this hour in the hearts and lives of men, hitherto strangers to them. The strength and virtue which Mr. Arnold admires have sprung from confidence in God as a Father ever near to defend His child, enabling him to become good and to do good, and guaranteeing him final success in his great conflict with sin and sorrow; and the anxiety of those who teach an abstract autonomous morality is justified by history and experience. As Nonconformists, however, we shall do well to remember that only those Protestants

can give a complete answer to critics like Mr. Matthew Arnold who can show that, in their scheme of thought and life, every healthy and noble human force has or may find a natural home and receive religious sanction.

RALPH WALDO EMERSON.

BY BISHOP F. D. HUNTINGTON, D.D.

Mr. Emerson's withdrawal from the pastorate of the Unitarian Congregational Society in Boston, where he was colleague with the younger Henry Ware, after a ministry of only three years, marked as distinctly as any other event a transition period in what has been called the Liberal Religious Movement in New England. It attracted little attention at the time, and made no profound impression on the public mind. The young preacher, then less than thirty years of age, had not been greatly distinguished in the pulpit, being less fervent and less practical than Dr. Ware, and less commanding in eloquence than Channing or Buckminster, or Dewey or Kirkland. He was known as a young student of retiring habits, good scholarship, and uncommon skill and taste as a writer. Averse to popular notoriety, he made as little parade as possible of his disagreement with his people; and when he went away, instead of being exalted by his heresy, as has sometimes happened, to a more conspicuous theatre, he passed quietly to a small farm in Concord, the country village of his ancestors. Nothing could have looked less like the putting on of armour or the seizing of a trumpet for the tumultuous career of a great reformer. He avowed it as his intention to divide his time between some light agricultural employment and study; but it was not long before he confessed that, in any attempt to combine practical husbandry with success in literature, one or the other must presently succumb. As the world very well knows, however, this hiding of a lofty head in a rural homestead turned out to be only a signal step in a sure ascent to a lofty place among the intellectual masters of his age.

It was characteristic of the man's mind that he broke with his denomination not over any doctrinal system or ecclesiastical law, but over a single ceremony, scarcely belonging, where he found and left it, to any ritual at all, and not significant of any particular theological belief. The general view of the Lord's Supper, taken by the Unitarians of that day, was essentially Zwinglian; certainly not higher than that; but the minister, with his keen perception and honest conscience, saw that the rite meant something to the worshippers which it did not mean to him, and that was enough. Instead of compromising and parleying and twisting about to find new meanings for old religious words, he took his leave. It must be owned that there was a certain moral dignity in the act. It was in wholesome and handsome contrast with those unmanly devices whereby incumbents, here or there, have gained or kept their stations and salaries through the trickery of a double sense. And this quality of candour, this standing squarely at all hazards on the fact, let it be said, was as obvious in the man as any other trait, to the end. This does not require us to conclude, however, that all his reasons for abandoning his profession and quitting his sect were proclaimed.

Up to that time the Unitarians were generally of one mind. Their negations and affirmations were pretty well understood. They denied the generally accepted doctrines of the Trinity, the Incarnation, the Personality of the Holy Spirit, Salvation only by the sufferings of Christ, native depravity, with the absolute need of Regeneration by Divine Grace, and all the Calvinistic points. They preached personal righteousness, the virtues, the Christian graces, the Fatherhood of God, and the Perfect Example of individual holiness in Jesus Christ. As to Christ's nature, they differed widely, their opinions ranging all the way down from high Arianism to the profane theory that the Son of Mary was fallible and peccable. Some were Socinians. Some were Sabellians. A few were Deists. All were Arminians. A Quaker estimate of the Sacraments was not usual, and yet was not altogether unknown. But what will strike those who have observed the Denomination only within the thirty years last past as most remarkable is that, even for some time after Emerson threw off his gown in the vestry of the "Second Church," the Holy Scriptures were constantly appealed to as a final authority in religious faith and practice. There were various theories of inspiration; there were sharp exegetical contests over a dozen or twenty passages in the English Version. The Old Testament was some-

times disparaged in comparison with the New. The Gospels were more highly valued than the Epistles. Nevertheless, in all the controversial war, well fought on both sides, from 1810 to 1840, between the Unitarian and the Trinitarian Congregationalists, it was assumed by both parties that when the meaning of Scripture was found out it was binding upon the Christian mind. The Bible was the rule of belief, "the Religion of Protestants." Worcester and Channing and Whitman and Norton and the Wares held to this just as explicitly as Stuart and Woods and Adams and Beecher and the "Panoplist." Among historical lapses from Orthodoxy there has hardly been an instance of swifter decline than this.

A new Unitarian school appeared in Boston and the neighbourhood just before the death of Dr. Channing, in 1842. It was not precisely identical with the transcendental coterie of that period; but it was largely influenced by it. It was partly a philosophy, partly a scheme of interpretation, and partly a social assertion of the liberty of human thought in matters of religious belief. It was not an organisation. Its spirit was too diffuse, its aims were too indefinite, and on many points its leaders were too inharmonious with one another to admit of that. It sat in parlours and private libraries. It was often found at Concord. It held many an earnest and entertaining symposium at the West End of Boston. Its chiefs were Theodore Parker, George Ripley, Hedge, Francis, Stetson, and Bartol. Parker came into Boston about ten years after Emerson went out. A contest which had no charms to the calm and contemplative scholar was fascinating and inspiring to the sanguine and self-confident iconoclast. In his suburban parish, in West Roxbury, a delighted and credulous reader of the modern German Rationalists of all varieties, Parker had gone much further than his rationalising American brethren. To a large majority of the Unitarian people he seemed little better than an Infidel. So, for a time, his fight was as much with the then surviving Conservatives and Supernaturalists—like Gannett and Norton and the elder Frothingham and Putnam—as with the Puritans. Gradually the lines shifted their place. Rationalism gained; Conservatism and Supernaturalism lost. The appeal to Revelation became indecisive and nugatory. The foundations sank away. At his death, if not before, Parker was recognised as a Unitarian preacher, on the whole, sound enough for the congregations. King's Chapel and a few other cautious sanctuaries were never opened to him, and there are Unitarians to-day who disown most of his irreverent and desperate denials, finding in them neither power nor peace. But the drift has been steadily and rapidly the other way; men of Mr. Parker's opinion stand well in ministerial circles. It has been freely discussed in denominational circles whether Unitarians ought to be required to call Christ Lord and Master; to a considerable extent even the forms of baptism and the Lord's Supper are disused; and Dr. James Freeman Clarke, who has generally been upborne by both wings of the descending body, eulogised Mr. Emerson, at his funeral, the other day, without stint or qualification, as a Christian thinker and teacher.

Had Mr. Emerson anything to do with this extraordinary shifting of the denominational landscape? Very much. Personally and visibly, the enchanter was not much on the scene, with his wand; but he was never far absent, and though to most observers he might seem to be only a reserved, careless, or smiling spectator, his potent spirit was always silently at work, creating or energising these changes, and the incisive strokes of his genius were felt everywhere, smiting the old fabric and cutting to pieces the voluntary compact which had hitherto held the scattered Liberal Flocks together. Without the slightest concern or conscious effort to achieve a revolution, he was really undermining the cause for which he tried to keep up a qualified respect and making its inconsistencies ridiculous. His methods were as unlike those of his friend Mr. Parker as possible; not from policy, but because their mental and moral constitutions, like their faces, were of opposite types. One was a man of solitude, thought, ideas. The other was a man of society, objects, reading, and passions. Emerson served his intuitions. Parker served specific ends and his emotions. Both had a high moral sense and meant to be of use to mankind, especially to the abused and oppressed classes; but Emerson wrought with his brain, Parker with his nerves and blood. Neither really cared much for theology; neither had the theological instinct or talent; but both were fond of dealing in a certain fashion with those subjects which theology handles scientifically.

Emerson used to go to hear Parker preach occasionally. It must have been because he relished his cleverness; because they were both in an attitude of repugnance toward the accepted orthodoxy and were together under suspicion accordingly; and because they were both enemies and assailants of the same great social wrongs, the one as a prophet and the other as a crusader. Mr. Parker used to go to hear Mr. Emerson lecture, because he admired his singular gifts, recognised his elevation, and was thankful for his friendship and support.

It was not long after the Transcendental irruption when those minds in the movement which cared more for philosophy and poetry than for any religious creed or cultus drew gently apart from the Unitarian pulpits and pews and arranged themselves in an informal club. To be sure, they left behind them a great deal that went to modify and disintegrate the former substance of the sect; a great deal that has tended and must tend more and more to unsettle the traditions of a religious movement which, we must acknowledge, in its earlier period produced noble specimens of manhood and womanhood; held up an exalted standard of personal character, and, in fact, was a well-nigh unavoidable reaction from some intolerable dogmatic errors and bigotries which had long held in fee simple the Puritan soil. Transcendentalism in itself, however, divested of all ecclesiastical sympathies, took a course of its own, not destined to be very much prolonged, but picturesque and entertaining while it lasted. Through the wit and culture of a brilliant though slightly sentimental circle, having Concord for its first Delphi, with Emerson and Margaret Fuller for its foremost oracles, it presently grouped a community of hierophants and sibyls at Brook Farm, issued the "Dial," put into it a large number of scholarly and striking articles, but made haste to spoil and kill it by the infusion of much laughable and unintelligible orphic nonsense, of which the responsible conductors were in due time, no doubt, heartily ashamed. Community, "Dial," shrine, and oracle have vanished. Exotics wonderful to see and not without interest to the social and critical botanist, they struck no root, whatever indirect influences they may have shed upon the manifold growth and mixed composition of American life.

MANCHESTER.—The new Sunday-school building connected with the Upper Brook-street Free Church was formally opened last Sunday afternoon by the Rev. Wm. Gaskell. The exercises were simple and brief. The falling rain prevented the attendance of many of the smaller children, but a good number of the friends of the school were present. Mr. Gaskell congratulated the church upon the successful completion of the school, and expressed his conviction that no church can do the work it should without the opportunity of influencing the life of the young which a school affords, and concluded his brief address with a fervent prayer. Through the generosity of Mrs. Seaton and other friends, the school was opened entirely free from debt.

CARDIFF.—The Mayor of Cardiff, accompanied by Sir E. J. Reed, M.P., on Tuesday morning declared the new free library building opened. The cost of erection has been £9,000. Among the recent contributors to the art gallery was the late Mr. Menelaus, whose gifts represent a monetary value of £10,000, and Sir E. J. Reed, M.P., has given a picture worth £1,000.

DUDLEY.—The Rev. Matthew Gibson has intimated his intention of resigning the pastorate of the Old Meeting House, Wolverhampton-street, Dudley, which he will have held for about twenty-one years, in November next.

BLACKFRIARS MISSION.—Religious service on Sunday evenings from seven to eight have been commenced at the Mission Rooms with a fair amount of success.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London." Also makers of Epps' Chocolate Essence for afternoon use.

Correspondence.

THE RESURRECTION OF JESUS.

TO THE EDITOR.

SIR,—Will your correspondent Mr. Haydn Williams excuse me if I characterise his as an easy faith that could, with so much satisfaction, accept the theory of Mr. Hennell, unsustained by one particle of evidence, in place of the testimony of men who perilled their lives unto death in attestation of their truth?

Mr. Hennell's theory is that Joseph of Arimathea—"an honourable councillor," as he is styled by Mark—"a good man and a righteous," as Luke calls him, aided possibly by Nicodemus, another member of the Sanhedrim, but both secret disciples of Jesus, obtained possession of his body, and buried it secretly, and then told Mary Magdalene a lie—that he had risen and gone to Galilee.

With what object did this "good and righteous man" tell the lie? Was it to prevent Mary and the other women who came that morning to the sepulchre from paying the last tribute of affection to the Master in aiding in embalming his remains? It is not supposed that Mary or these other women had the slightest expectation of seeing him again restored to them. Nothing could be more remote from their minds, if there be any truth in the sacred narratives. The statement attributed to Joseph is a quite gratuitous one, and but little consistent with the character attributed to him.

But perhaps Mr. Williams will fall back on Denton's theory, that Joseph, seeing signs of life in Jesus's body, secretly but successfully used means for his recovery, though the result was death, finally, in Joseph's house, and secret burial by his timid host. If such were the case, why was the fact concealed from the rest of the disciples? Nay, why did Joseph, by his silence, render himself a party to the delusion that subsequently arose? He is "an honourable councillor" who sees these men dragged before the Sanhedrim, threatened, and accused of "intending to bring this man's blood upon us." He knows that they are labouring under a misconception. He knows the agitation prevailing in Jerusalem. And yet he and Nicodemus give no sign. They have not the honesty to send for Peter and John privately, to remonstrate with them on thus aggravating the rulers, and to tell them the truth about the disappearance of the body. Even the stoning of the martyr Stephen does not induce them to disclose their secret. Saul gets authority from the chief priests, with their connivance, to hale men and women, thus deluded, and commit them to prison. And Paul himself, when converted, becomes the dupe of these deluded ones. He was told that Jesus was seen of Cephas, of James, then of all the apostles, and even of five hundred brethren at once, "of whom the greater remain unto this present." And yet a word from these men would have dispelled the infatuation; or, if their word did not suffice, they had the embalmed remains to produce in attestation of their truth.

Again, need I say how each of these theories is equally opposed to that lofty idea which even unbelievers have entertained of the character of Jesus. That idea consists not only in the excellence of his public teachings—his moral apothegms and graphic parables; for in these he had been anticipated by many a heathen moralist. Nor yet was it due to his benevolence of character, as evinced by his power of healing, for of this power our anti-supernaturalists would entirely deprive him. But what has endeared him to the heart of our humanity is manifestly his final act of voluntary self-sacrifice, whereby he not only perfected his own obedience to the Father of spirits, but became, in the words of the writer to the Hebrews—"the author of eternal salvation to all who obey him."

What was the object of that sacrifice? Jesus tells us that it was to bring into the flock other sheep that were not of the Jewish fold. At the last supper he symbolises the wine by calling it "the blood of the new covenant which is poured out for you." Paul tells his countrymen that "by him everyone that believeth is justified from all things from which ye could not be justified by the law of Moses." And in his letter to the

Colossians he explains that he had "blotted out the handwriting of ordinances that was against us, that was contrary to us, nailing it to his cross."

But, surely, no act of his could in Jewish estimation abrogate a law which God had instituted, unless followed by some signal recognition of the sacrifice on the part of God himself? Jesus had assumed high pretensions. In his Father's name he had cleansed the temple. In presence of the Sanhedrim he had assumed to be that "king of righteousness" of whom their prophets had foretold. He had accused them of being unfaithful stewards of the Father's vineyard—told them that the kingdom would be taken from them, and that the stone they now despised should become "the head of the corner." And how was all this realised to the minds of anxious disciples? Oh, according to Mr. Hennell, by his body being secreted by Joseph of Arimathea and a lie told to Mary Magdalene! And this is the theory that has given so much comfort to Mr. Williams, and caused him in thankfulness to reprint the work. Verily some minds are easily to be comforted!

But the theme is far too sacred to be thus trifled with. The history of that tree whose leaves under Providence have been given for the hearing of the nations, and whose roots were embedded in the social strata of long preceding generations, is quite too sublime a subject to be treated with contempt. The life of Jesus was far too holy to be ended by a lie. The hopes he kindled in humanity are far too sacred to be quenched in so silly an artifice. If Thomas were the God of this world, it might perhaps be possible to admit the mockery. But verily so long as there is in it a "Power that works for righteousness," so long will "the light shine that lighteth every man," and so long it will be found that "no lie is of the truth."

Clonmel, May 22.

JAMES ORR.

THE IRISH QUESTION.

TO THE EDITOR.

SIR,—The time at my disposal does not permit of my replying to all the correspondents who have addressed you upon the subject of my last letter, and certainly I have no desire whatever to discuss the question with persons who are apparently ashamed to attach their names to their communications. The letter of Mr. R. L. Carpenter, and the article which appeared in your leading columns, however, seem to call for remark, and I crave your permission to deal with the several topics there adverted to. In this letter I will deal with the question of "strong language," and in two subsequent letters, for which I hope you will be able to find room, I will deal with the subjects, "Ireland for the Irish," and "The Land for the People."

In the first place, then, let me say that it is quite a mistake to suppose which I apologise for, or withdraw anything. I admit that in the almost numberless speeches that I have made in different parts of England, Scotland, and Ireland upon the Irish Question, I may have used strong language occasionally, and I do not expect the present generation of discomfited party politicians to excuse it; but I freely own that I might, perhaps, have served the cause I have at heart much more effectually if I had been able to restrain myself somewhat and had been a little more guarded in my speech. Any regret I have, therefore, is occasioned entirely because strong language gives occasion to the enemy, and not at all because the circumstances of the case have not warranted the use of such language. I may be permitted, perhaps, to add while on this subject that all my speeches in the course of this agitation have had the benefit of supervision at the hand of that Chief Susceptor par excellence, Mr. W. E. Forster, and I have never had any reason to suppose that he could find any fault in them. One of my most recent speeches was, according to Mr. Trevelyan, the new Chief Secretary, carefully considered by Earl Spencer. A garbled and misleading report, the work of an enemy, in which I was stated to have said something about making it hot for Lord Cavendish, was diligently circulated through England; but the Lord Lieutenant obtained from a reporter in Belfast a correct report of my observations; and what happened? The Chief Secretary remarked in the House of Commons that the Lord Lieutenant having

carefully considered the evident intention of the language used by me on that occasion did not propose to take any steps in regard to it.

I imagine that it will be very difficult for the Lord Lieutenant to lay his hands upon me, because my constant care is to follow good models, both in writing and speaking. Perhaps you will permit me to adduce some of these models.

For instance, in 1859 or 1860 the *Times* said—

The destiny of a nation ought to be determined, not by the opinions of other nations, but by the opinion of the nation itself. To decide whether they are ill-governed or not, or rather whether the degree of extortion, corruption, and cruelty to which they are subject is sufficient to justify armed resistance, is for those who live under that Government—not for those who, being exempt from its oppression, feel a sentimental or a theological interest in its continuance.

The *Daily News* said—

Europe has over and over again affirmed that one principle... the right of a people to choose its own rulers.

"Verax," who is well known to be Mr. Henry Dunckley, the accomplished editor of the *Manchester Examiner*, said only the other day—

In quiet times an ordinary Irish Bill does not stand the ghost of a chance of becoming law. It can hardly be sure of a hearing... Nothing can be done for Ireland except under the threat of a revolution, and then some great thing will be done.

Again the same writer says—

For any good they (the Irish representatives) are able to do for Ireland they might as well betake themselves to the lakes of Killarney. The cry for Home Rule is an inevitable result of such a state of things, and Home Rule must be granted unless the system can be changed... I cannot pretend to be blind to the conclusion that the union must go unless we can contrive to make it square with the practical concession to Ireland of the rights and advantages of self-government. We must rule Ireland with the consent and with the voluntary co-operation of the people of Ireland, or we must abandon the attempt to rule it from Westminster... As things are now, if I were an Irishman I should probably be a follower of Mr. Parnell.

Now for some model speeches. Lord Ellenborough—

I hope that, stimulated by the insults to Italy which are conveyed in the demands France is about to make in the Congress, they (the Pope's subjects) will rise to vindicate their right to choose their own government, and clutch the arms by which alone it can be secured.

Mr. Gladstone's Midlothian speeches are fresh in everybody's recollection, his intimation that the Clerkenwell explosion called attention to Irish affairs, and afforded him a favourable opportunity, is especially fresh in the public mind.

A passage from one of Mr. Bright's speeches, however, may not be so familiar:—

When law refuses its duty, when Government denies the right of a people, when competition is so fierce for the little land which the monopolists grant to cultivation in Ireland, when, in fact, for a bare potatoe millions are scrambling, these people are driven back from law and the usages of civilisation to that which is termed the law of nature, and, if not the strongest, the law of the vindictive; and in this case the people of Ireland believe, to my certain knowledge, that it is only by these acts of vengeance periodically committed, that they can hold in suspense the arm of the proprietor and the agent—(hear, hear)—who in too many cases, if he dared, would exterminate them. At this moment there is a state of war in Ireland. Don't let us disguise it from ourselves. There is a war between landlord and tenant, a war as fierce and relentless as though it were carried on by force of arms. There is a suspicion, too, between landlord and tenant, which is not known between any class of people in this country, and there is a hatred, too, which I believe, under the present and past system, which has been pursued in Ireland can never be healed or eradicated.

Only one more "model utterance." At a meeting of Unitarian ministers and others in Liverpool the other day, the chairman, Mr. Shaen, referring to certain Acts of Parliament to which he was opposed, said they were of such a character as justified those who were subject to them in offering the utmost possible resistance

to their operation. I ventured to say at that meeting that I was astonished to hear an English gentleman say that subjects of the Queen would be justified in resisting any law which Parliament in its wisdom had enacted; but I took occasion to observe also that in my opinion the chairman, in his subsequent remarks, abundantly justified himself.

Emerson's remark that should John Brown be hanged for his armed attack on slavery, he "would make his gallows glorious like a cross" is ample justification for Mr. Shaen, and, to my mind, ample justification for me also, when I say that if such an enterprise had sufficient probability of success, and no other means of securing the same end were available, the Irish nation would be entitled "to rise to vindicate their right to choose their own government," and "to clutch the arms by which alone it could be secured." So much, then, for strong language.

HAROLD RYLETT.

The Manse, Moneyrea, Belfast, June 5.

[Mr. Rylett is clearly entitled to a reply, but our columns are not a fitting place, nor have we space for a discussion on the Irish Land Question.—ED. INQUIRER.]

GOD AND IMMORTALITY.

TO THE EDITOR.

SIR,—The President of the London District Unitarian Society, in his address at the annual meeting of the society—is reported to have said among other things that "when he saw ministers and missionaries preaching on such topics as the affirmation of God—the probability, possibility, or certainty of an immortal life—it appeared to him that they were throwing away all their chances of success. The more they talked about the possibility of God, the more they were departing from their true work. The existence of God was to be assumed, not proved." I note here that the speaker got his ideas a little mixed, for he spoke of affirmation and proof as if they were convertible terms; but passing by this and other somewhat perplexing portions of this part of the address, I gather that in the speaker's idea it is no part of the duty of a Unitarian minister to affirm or defend a belief in the existence of God or of a life after death; there is no need for it—time used in doing so is time wasted. But surely a man who speaks thus must be profoundly ignorant of the religious condition of very many of our fellow countrymen, and of a marked tendency of modern thought among them.

The speaker and many more of us may not need any reasoning to convince us of the being of God; but are we in our comfortable belief to lose sight of, and care for, the thousands of our fellow men who have put, or are putting, this belief quite away from them? have we no duty to do for them? can we give them no help? Let us turn from such utterances to some words spoken by Dr. Freeman Clarke in the sermon preached on the occasion of the annual meeting of the British and Foreign Unitarian Association:—"We (Unitarians) were now called upon to defend the existence of God, the immortality of the soul, and the existence of things unseen and real."... "These were matters they had to meet at the present time." These were wise and weighty words, and they point to a duty which we must each of us in our own way try to do.

And of this we may be sure—that as there are many thoughtful men everywhere for whom great difficulties do stand in the way of a belief in the being of God, so any effort made by anyone of us honestly to meet, and as far as possible to remove, such difficulties, will be fully appreciated by a large proportion of those on whose behalf it is made.

A UNITARIAN MINISTER.

MR. BRIGHT ON THE LOVE OF BOOKS.

The new Free Library at Birmingham was opened on the first of the month, and very appropriately the two Parliamentary representatives of the borough, Mr. Bright and Mr. Chamberlain, attended. Mr. Bright spoke at some length, and chose for his subject the influence on the formation of character of the love of literature, illustrating his remarks by relating some anecdotes about persons in the lower classes whose lives had been made brighter and

happier by the possession and earnest perusal of a few good books, and by reference to the works of some of the great writers of America.

Mr. Bright began by relating an incident in his own experience, which formed the key-note to his speech. He said that in a conversation he had with the late Sir David Dundas, while that gentleman was on his death-bed, Sir David said: "I have never pretended to be a learned man or a scholar, but God has given me a great love of books." He referred then to the celebrated writings of Lord Bacon, and, taking a quotation from a letter which that eminent man had written to a friend, he turned to me and said, "May God lead you by the hand!" That was one of the passages fixed in his mind from this reading of the works of Lord Bacon.

"That (said Mr. Bright) was a solemn hour with my friend, if I may quote a very expressive and beautiful line from one of Scotland's real but one of her minor poets—from Michael Bruce, "When dim in his breast life's dying taper burned." At that solemn hour, reviewing his past life, reviewing the enjoyment which he had partaken of, he thanked God that He had given him a great love of books. What is a great love of books? It is in point of fact something like a personal introduction to the great and good men of all past times. Books, it is true, are silent as you see them upon their shelves, but, silent as they are, I think—to me it is so—that when I enter a library I feel almost as if the dead were present; and I know that if I put questions to those books they will answer me with all the faithfulness and the fulness that have been left in them by the great men who have left the books to us. On a recent occasion, when a great many persons were assembled at Windsor at a recent marriage, I had the opportunity of spending a quiet hour in the library at Windsor Castle. I have been in other great libraries. I recollect many years ago, at Woburn Abbey, and an occasion not so long ago at Chatsworth, and there are hundreds of libraries throughout the country of the kind that I describe. When you are within the walls, and see on the shelves thousands of volumes, and consider for a moment who they were that wrote them, who had gathered them together, for whom they were intended, how much wisdom they contain, what they will tell to future ages, it is impossible not to feel something of solemnity and tranquillity when you are spending time in rooms like this. And if you go to houses of less note you find libraries that are of great estimation, and which not in a less degree are able to afford mental aliment to those connected with them. And I may say—and I hope if there are some here who have some care for other things they will not blame me—although you may have in houses costly pictures and costly ornaments, and a great variety of decorations, yet, so far as my judgment goes, I would prefer to have one comfortable room well stocked with books to all that you can give me of the decorations which even the highest art can afford. The only subject of lamentation is—and one feels that always, I think, in the presence of a library—that life is too short; and I am afraid I must say, also, that our industry is so far deficient that we seem to have no hope of a full enjoyment of the ample repast that is spread before us. Mr. Bright then went on to say that in the houses of the humble that a little library was a most precious possession. Some twenty years ago, while on a salmon-fishing excursion in Sutherlandshire, he went into a shepherd's cottage, and found there a copy of "Paradise Regained." It seemed to transfigure the cottage.

Mr. Bright then referred at some length to the history of Janet Hamilton, a poor Scotchwoman, who had contrived to read a great many books, and had herself published a volume of poems of striking merit:—

"She said her love for books was her ruling passion, notwithstanding the character of her childhood and the work she had to do. So far as he knew, nothing was neglected, but she suffered from sitting up to read till two o'clock in the morning, for she believed that it had the effect of very much injuring and at last depriving her of her eyesight. This old lady has written poems, of which, if there were time, I would have quoted two or three of them, but certainly there are some of them which, if placed among the poems of Burns in a volume of his, no one would for a moment doubt they were the production of the greatest of all the Scotch poets. That I think is an amazing story. I confess it has surprised me beyond anything I have read for a long time, and I doubt if we have a record of a more remarkable person than my old friend Janet

Hamilton. I am very sorry I never had the opportunity of seeing her, though friends of mine were intimate with her, but I had the pleasure afterwards of giving a little subscription to a fund that was raised for the purpose of putting up a memorial to her in her town, nearly opposite, I believe, to the house in which she lived."

The right hon. gentleman also fully discussed the literature of the United States, and spoke of the writings of Bryant, Longfellow, Wendell Holmes, and Russell Lowell, and pleaded for a better acquaintance with the poets on the other side of the Atlantic.

Religious Intelligence.

UNIVERSITY HALL, LONDON.

A special general meeting of the members of University Hall was held at the hall on Friday, June 2, having been convened for the purpose of considering the scheme for the dissolution of the society, and the creation of a new Trust, which had been prepared in accordance with the instructions agreed upon at the annual general meeting, June, 1881. The following life members were present:

—D. Ainsworth, M.P., the Rev. W. M. Ainsworth, the Rev. R. A. Armstrong, C. Bischoff, W. F. Blake, E. Bromley, W. W. Bruce, H. W. Busk, the Rev. J. E. Carpenter, W. J. Carpenter, Mrs. Case, P. W. Clayden, T. P. Cobb, the Rev. C. C. Coe, W. C. Coupland, the Rev. Dr. Drummond, T. Ely, R. Field, H. W. Gair, the Rev. A. Gordon, H. R. Greg, R. Harrop, C. Hawksley, J. Heywood, F.R.S., the Rev. P. M. Higginson, B. Hill, E. R. Horton, the Rev. E. S. Howse, C. James, W. S. Jevons, F.R.S., the Rev. R. C. Jones, T. G. Lee, P. Lawford, Miss Manning, D. Martineau, R. Martineau, C. J. Murch, H. New, W. B. Odgers, T. S. Osler, C. F. Pearson, the Rev. Dr. Sadler, R. Scott, the Rev. R. Shaen, W. Shaen, W. G. Shaen, W. A. Sharpe, the Rev. H. Solly, R. Swanwick, J. Taylor, W. Thornely, T. C. Watson, the Rev. J. T. Whitehead, the Rev. P. H. Wicksteed, and P. Worsley—holding ninety-eight proxies of life members and four proxies of annual members.

On the motion of Mr. T. P. Cobb, seconded by Mr. David Martineau, Mr. W. Shaen took the chair. He explained the object of the meeting, and the steps which had been taken to ensure a large attendance, the concurrence of one half of the whole number of life members being required in order to effect the dissolution of the society. An informal expression of approval of the scheme had been obtained by circular from three-fourths of the members, and fifty-five were present, fifty-one of whom held two proxies each. The Chairman gave some account of the negotiations which had been going on between the representatives of the Hall and those of Manchester New College since the date of the annual meeting. The final results were embodied in the resolutions which had been sent to every life member, and which would now be submitted to the meeting. Their decision would require confirmation at the annual general meeting.

The following resolutions were then moved by Mr. Harrop:—

"1. That this meeting sees occasion [to] dissolve the society.

"2. That this society shall be dissolved as from the date of the next consecutive general meeting, to be held for the purpose of confirming these resolutions, and thereupon all the property of the society shall be transferred in the manner and for the purposes in the following resolutions directed.

"3. That the property of the society shall upon the dissolution as aforesaid be vested in sixteen trustees, to be held by them and their successors upon trust as in the following resolutions directed.

"4. That eight of the said trustees shall be such persons as shall for that purpose be appointed by the society at its next consecutive general meeting.

"5. That the other eight of the said trustees shall be such persons as shall for that purpose be appointed by Manchester New College by a vote of its Committee of Management.

"6. That the said sixteen trustees when appointed as aforesaid shall have the property of the society vested in them as aforesaid upon the terms of an indenture of assignment and conveyance already prepared, a copy of which marked "A" has been submitted to this meeting.

"7. That the trustees in whom the property of the Society is now vested shall and they are hereby directed to execute the said Indenture of Assignment and Conveyance for the purpose of vesting in the said sixteen trustees the property of the said society

"8. That the said sixteen trustees when appointed as aforesaid shall hold the said property when so vested in them as aforesaid upon the trusts and for the purposes declared and contained in a deed poll of declaration of trust already prepared, and a copy of which marked "B" has been submitted to this meeting.

"9. That the terms and contents of the said two deeds be and are hereby approved, and the appropriation of the said property of the society therein and thereby to be effected upon the dissolution of the society is hereby directed."

In moving these resolutions Mr. Harrop expressed his belief that if they were carried there was every prospect of a new term of usefulness for the Hall, more in accordance with the original aims of the founder than had hitherto been found practicable, and with ample guarantees for the more distant future. He mentioned that it was the intention of the college to reserve a certain number of rooms for the divinity students, and that the rest would be offered at a revised tariff to lay students. Arrangements had been made to place the Hall under the superintendence of one of the most popular of the professors of University Hall, Professor Henry Morley—(applause).

The resolutions were seconded by the Rev. P. H. Wicksteed. He looked upon the step which was now proposed to be taken as evidence, not of failure, but of the triumph of the principles which the Hall was built to commemorate, in the removal of the restrictions against which it was a protest. It would now be enabled to continue the spirit of the same work in other forms.

After observations by the Rev. H. Solly, Mr. T. S. Osler, Mr. T. G. Lee, Mr. C. Hawksley and Mr. E. Bromley, the following words—"Subject to any alterations which may be accepted by Manchester New College and approved at the annual general meeting of the society on the 22nd inst.," were, at the suggestion of the Chairman, added to Resolution 8.

The resolution, as amended, having been put to the meeting, was declared by the Chairman to be carried *mem. con.*

On the motion of Mr. C. Bischoff, seconded by Mr. T. G. Lee, it was resolved "That the cordial thanks of the meeting be given to Mr. W. Shaen for his services as Chairman."

ECCELESIASTICAL AND MORTUARY FEES.

The Select Committee on Ecclesiastical and Mortuary Fees met on Thursday, May 25, Sir ALEXANDER GORDON in the chair.

The Rev. THOMAS E. ESPIN, D.D., Chancellor of the Diocese of Chester, and Chancellor of the Diocese of Liverpool, which was created out of Chester, stated that there are 202 parishes in the diocese of Liverpool, 170 of which are new parishes, for which the Chancellor has statutory power to fix fees, and the table which he had authorised generally gave for burial 2s. to the minister and 1s. to the clerk. Where there was no clerk, the clerk's fee would go to the sexton. Upon application he considered that the Chancellor had also power to approve a table of fees in old parishes. If a man did not pay the fee so ordered, the Ecclesiastical Court might pronounce him contumacious, and upon this being signified to the Court of Chancery, that Court would issue an order for his arrest. For the removal of a body from consecrated ground a faculty was requisite, for which five guineas would have to be paid; one guinea of this would go to the Chancellor, and the rest to the Registrar. For a stone vault or brick grave there was usually a fee of one guinea to be paid to the minister; and for a railing round a tomb, five guineas. In many cases the parish churchyards have been enlarged out of the glebe land, and he therefore thought it quite fair that the parson should have the benefit of the monumental fees paid by parishioners. Of those paid by non-parishioners he thought a portion should go to the churchwardens. He knew of no other case in which, in order to protect the rights of his beneficiaries, a trustee was allowed to put money into his own pocket. He considered that to abolish these fees would be an injury to many of the clergy by reducing their incomes; it would also be an attack upon the property of the patrons of the livings. He knew one living in which there was an income of at least £600 to £700 a year from burial fees. By Mr. Richard: If that living came into the market it would be depreciated by the amount of the fees. By Viscount Folkestone: The fees in the new parishes are charged for the burial of Dissenters equally with the burial of Churchmen, even when

the burial of the Dissenter is conducted by his own minister. By Sir E. Leechmere: I should approve of a general law prohibiting railings. As to mortuary fees the witness said he knew of none existing in either the diocese of Chester or that of Liverpool. Anciently there was a mortuary fee payable to the Bishop of Chester on the death of an incumbent; the Bishop had the right to seize the deceased's horse and gown, some of his books, and a variety of things. Those fees were done away with by Act of Parliament in the time of George II.; the rectory of Wolverton was annexed to the see of Chester in compensation for the mortuary fees.

The Rev. GEORGE COLES, rector of Earl's Croome, Worcestershire, proved that by virtue of an old arrangement he was called upon to pay 16s. per annum to the rector of Ripple for the loss of his mortuary fees; he considered this a hardship, inasmuch as no mortuary fees were now paid in the parish of Earl's Croome. The incumbent's stipend at Earl's Croome was £235; that at Ripple about £1,200 per annum.

Mr. JAMES BURGESS, honorary secretary to the Ratepayers' Protection Association at Trowbridge, gave evidence that, when the Burial Board was started in January, 1856, there was a resolution passed by the ratepayers in the vestry that the then rector should receive £20 per annum in lieu of fees he was entitled to for burials in the churchyard upon the erection of monuments or tablets; there was also a resolution to pay the clerk £20 a year; both incumbent and clerk had died, but the payments were still continued. During the last twenty-six years the majority of burials at Trowbridge have been burials of Nonconformists. During the twenty-six years the Dissenters' fees have amounted to £577 9s., and those of people buried in the consecrated side of the churchyard to only £250 11s. The fees received from monuments amount altogether to about £350, that is about £12 a year; the share for the consecrated side would be about £5 a year; that would give about £175 for the incumbent and clerk during the last twenty-six years, whereas they had received over £1,040. The incumbent receives in addition the fees paid for services rendered. The £40 comes indirectly from the poor-rate, to which Nonconformists and Conformists contribute. The arrangement appeared to be in contravention of 15 and 16 Vic., c. 85, which limited the right of the incumbent and clerk to levy such fees to monuments erected in the consecrated part of the burial-ground.

The committee then adjourned.

Obituary.

JOHN ELLIS MACE, OF TENTERDEN.

The death of one whose interest in religious matters was exceptionally great, and who was never absent but when kept away by illness from the services in the Old Chapel at Tenterden, leaves a blank not easily filled.

Mr. Mace's health had been failing for some time, especially during the last five years, and since January, 1881, he had only attended two services. His last act of public worship was joining in the Lord's Supper on the evening of July 3.

He passed away very quietly on Whit Sunday, having nearly attained the age of eighty-eight. He was born on June 23, 1794, of an old Nonconformist family. The Maces originally settled at Exeter, moving from thence to Cirencester, and early in the eighteenth century to Ashford. The father and grandfather of the late Mr. Mace were both surgeons, the latter having come to Tenterden in 1751. On the mother's side there was a relationship to the Hoopes, one of whom, a great uncle, translated Tasso. Mr. Mace was one of a large family, mostly born in the last century, and of which Mrs. Munn is now the only survivor. He had two sisters, older than himself, the elder of whom, as well as his grandfather, died at the age of eighty-one, and his father at eighty. He received part of his education under Dr. Beasley at Uxbridge, and among his schoolfellows were some of the Chamberlain family. He passed through his medical training at St. Thomas's and one or two other London hospitals, taking certificates from the Royal College of Surgeons in January, and the Society of Apothecaries in June, 1816, soon after the passing of the Act of 55 George III.

He remained in practice over twenty years, retiring in consequence of the ill health of his

first wife, who was a sister of the late Mr. Munn. She died in 1838, and in 1843 he married Miss Grisbrook, who, with one son, survives him. During the last forty years he has taken great interest in agricultural pursuits and in improvement of land, and though the results of much of his labour in this direction were not encouraging, his hopeful nature always led him to look on the bright side. It was well, perhaps, that he did not realise the dark shadow which has gathered over land and agriculture, and the still darker one over the Sister Isle.

He gave his vote in the 1880 election, when the country rose up against the policy of Imperialism, annexation and war, and he was always strong in support of the Liberal cause. In politics, as well as in theology, he moved with the times, never admitting the former days were better than these. He used to take an active part in elections, much against his own inclination, for he disliked the stir and commotion of public life. He was a magistrate for the borough for many years, and filled the office of Mayor in 1856-7, but he retired from the Town Council in 1862, not being in good health at that time. When in London as a student he attended the preaching of Belsham and Aspland, was present at the meetings of the Unitarian Fund previous to 1825, and has been a member of the British and Foreign Unitarian Association from its commencement, frequently attending its meetings, though considerations of health did not allow him to go regularly every year. The last occasion was at the Jubilee in 1875. He was always hopeful of the success of Liberal Christianity, and firm of belief as to the Universal Fatherhood and unchangeable love of God. Only a few days before his death he said the Saviour taught us to say Our Father, and the whole intensity of his feeling was thrown into his repetition of that prayer. He felt deeply the duty of giving, and was often pained at the small sums given for religious and philanthropic objects by those better able to give largely than himself.

Very early in life he took part in the conferences among the young men of the congregation which were held under the presidency of the Rev. L. Holden, minister of the Presbyterian Chapel, Tenderden, from 1772 to 1844, under whom it was that the congregation developed out of Arianism into Unitarianism.

Missionary enterprise was strong in Kent in those days sixty years ago, when Harding and Richard Wright went about the country. And Mr. Mace was one of those who helped by lay preaching at Rolvenden, Benenden, Woodchurch, and other villages in the neighbourhood, one of the last occasions of doing so being at Battle in 1844. Occasionally, too, in later years he conducted service in his own chapel in the absence of Mr. Talbot, and once or twice has read lessons since Mr. Dendy has occupied the pulpit. The Sunday-school, the first of its kind in the town, was started largely under his auspices as early as the year 1820; and he retained his interest in it throughout life, teaching for nearly fifty years. In secular education also he took an important part, being a manager of the British Schools till within the last four or five years. The funeral took place on June 3, and was largely attended by members of the congregation and other friends, as was also the service on the following day, when a sermon was preached by the Rev. R. C. Dendy from the text, "Patient continuance in well doing."

THE REV. BENJAMIN LEPAUD GREEN.—IN MEMORIAM.

A bare announcement has appeared in these pages of the death at Bowden, near Manchester, on the 10th of May last, at the age of thirty-one, of the Rev. Benjamin Lepard Green, late of Evesham; but to those who knew and loved him—and the terms are almost synonymous—the mere announcement does not suffice. So gentle, so modest, so reserved a nature as his was could not be expected to make a name outside his own immediate circle; he was only known by few. The world has not lost a brilliant intellect, nor a strikingly eloquent preacher, but it would be the better for knowing even a little of one whose place is indeed difficult to fill, and who leaves many a heart richer for having for a time numbered him as friend and poorer for his loss. Mr. Green had the greatest disadvantages for doing a great work; he was perpetually weighed

down by physical weakness; indeed, the disease which laid him low in the prime of early manhood had secretly preyed on him for years before he would own himself conquered by it. He was of so sensitive and highly strung a nature that the sins and the sorrows of all humanity oppressed him. He had left the early communion of his youth while unable quite to class himself with the body with whom he cast in his lot as affording him more liberty to speak what he felt to be the nearest truth. Of all men he, who was united to his family by the closest and tenderest affection, most regretted any disagreement with them; but, with all this, no man, whether rich or poor, orthodox or heterodox, ever approached him without a sense of his entire sincerity, devout religion and unbounded charity. He never attempted to proselytise; it was the aim of his life to sympathise with every shade of belief, and to follow in his own life as well as constantly to urge upon others the simple teaching of the gospels. One who differed from him as widely as is possible in mere creed declared him to be the "most Christlike man he ever knew." This is the universal feeling he inspired. No one ever heard him say an unkind word. He went about doing good in secret ways. He was as courteous and as friendly with the poor as the rich. His love of children was the passion of his life. Those who have seen his tall, emaciated figure, with the little ones clinging to him, with his worn, pale face lighted up with playful tenderness as he listened and talked with them as if he were one of them, will never forget the sight. He made them good by sheer love, for the most troublesome never heard any but the gentlest word from him. Those who were intemperate learnt temperance from him, those who were harsh learnt a kinder judgment, those who believed little saw in him a real and living faith which made itself recognised in deeds not words, those who were sorrowful were comforted by an intense sympathy. He was snatched out of the midst of so active and useful a life while his work was absorbingly interesting to him, and doomed first to months of patient endurance, during which he had to relinquish one by one his hopes of recovery, and return to busy life, and he suffered keenly, but he never complained; he thought of others, not of himself; he always had a hopeful word, and the same strong interest in the joys and occupations he had been obliged to lay down. The end was merciful, the pure spirit passed without a struggle, and death was only like sleep. His memory remains in loving hearts, and cannot die.

PERE HYACINTHE'S LECTURES.—On Monday afternoon M. Hyacinthe Loyson delivered in French, at St. James's Hall, the first of three lectures, undertaken for the benefit of the cause of Catholic Reform in France, on "The Duty of Christianity towards Judaism." The chair was taken by Lord Mount-Temple, who, in a few introductory remarks, referred in eulogistic terms to the services of the lecturer in his capacity of a religious reformer, and to his claims to the sympathy of English Protestants. In commencing, M. Loyson spoke of Christians of the present day as being in relation to God and religion descendants of the Jews of old. He also drew a powerful sketch of the social and family life and the monotheism of the ancient Israelites, contrasting these with the inferior social and family life and the polytheism and degrading corruptions of surrounding nations. Having paid this tribute to the remote past of the Jewish nation he turned to their history since the introduction of Christianity, gradually proceeding to modern times. After the destruction of Jerusalem, and with the rise of Christianity, there came, he said, a period of divorce from God, which was foretold in prophecy, and with it was combined a sort of fatalism, the Jews in this state of things enduring at the hands of Christians atrocities that exceeded even those of the present times—atrocities inflicted for imaginary crimes. If Christians wished the Jews to be converted to Christianity they must exhibit towards them the true spirit of Christianity. In the great French Revolution France began the work of emancipating the pariahs of society, the negroes, and the Jews, and England had since carried out that work so far as her power and influence extended. After alluding, in indignant and eloquent terms, to the recent persecutions of the Jews, he cited a statement that there are now two million Jews waiting to return to their own country, and he added that, in accordance with the principle of nationality, the new Eastern question would find its best solution in the presence of large numbers of the

Israelite nation in Palestine, quoting prophecies of Hosea and Zechariah pointing to their ultimate return thither after all their wanderings and sufferings following the last great dispersion. On Thursday afternoon M. Loyson delivered his second lecture, the Dean of Westminster in the chair, and the subject being, "The Revelation of God in the World of To-day." In commencing, M. Loyson entered very elaborately into various aspects of what he termed the universal laws of nature and the question involved in them, and he maintained that the very word "laws," as used by scientific men, necessarily implied a legislator. After speaking of the "unwholesome era" in which we live, he proceeded to give a history of deism from the days of Bolingbroke and his philosophic friends to those of the first French Revolution, when he said results justified Bossuet's saying that deism was only a polished form of atheism. In an eloquent passage he said that while the Convention and its armies could defend the frontiers, overrun kingdoms, and enter foreign capitals, they could not conquer religion. He afterwards compared the God of the Positivist with the God of Christianity, the one a being who was above noticing or caring for humanity, the other one who heard the petitions and soothed the sorrows of all who looked to Him for help; and he declared with great animation that he would rather fall down before the idols of the pagoda than before the god of the Deist. M. Loyson concluded by contending, with the aid of numerous passages in the New Testament, that Jesus Christ must have been the Son of God in a sense quite peculiar to Himself, the alternative being actual misrepresentation in Scripture of His true character.—The final lecture will be delivered next Monday afternoon, the subject of it being "Christian Unity."

Our Calendar.

SUNDAY, JUNE 11.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M., "The Things that Remain," and 7 P.M. "The Parable of the Waves."
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.
Rev. JOHN WRIGHT, B.A., at New Gravel Pit Unitarian Chapel, at 11.15 A.M. and 7 P.M.

THURSDAY, JUNE 15.

Annual Meeting of the Provincial Assembly at Chaw-bent.
Annual Meeting of the Western Unitarian and Free Christian Union at Trowbridge.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Aristotle's Psychology, by E. Wallace, 18/
Chronicle of Joshua the Stylite, by W. Wright, 10/6
Emerson (R. W.) Visits to England, by A. Ireland, 3/6
Forster's (F. E. Arnold) Heralds of the Cross, 7/6
James's (C.) Curiosities of Law and Lawyers, 7/6
Jevons's (W. S.) The State in Relation to Labour, 3/6
Long's (Mrs. W. H. C.) Peace and War in the Transvaal, 3/6
Longfellow (H. W.), a Biographical Sketch, by F. H. Underwood, 3/6
Natural Religion, by Author of "Ecce Homo," 9/
Notes on St. Paul's Epistle to the Galatians, 2/6
Romanes's (G. J.) Animal Intelligence, 5/
Walpole's (C. G.) Short History of the Kingdom of Ireland, 10/6

BIRTHS.

GASKELL—On the 4th inst., at Grantchester, near Cambridge, the wife of Walter H. Gaskell, M.D., of a daughter.
MITCHELL—On the 4th inst., the wife of the Rev. W. Mitchell, Longsight, Manchester, of a son—Leonard Martineau.

MARRIAGES.

MAPPIN—HEWITT—On the 3rd inst., at St. James's, Piccadilly, by the Rev. Lionel Davidson, M.A., Joseph C. Mappin, of Broadfield, Reigate, to Mary Kate, widow of James W. Hewitt, of Stowmarket, and youngest daughter of Henry Clarke, Esq., St. Matthew's Lodge, Ipswich.
WINNER—FRETWELL—On the 5th inst., at Mill-hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., Franklin Winner, of Kegworth, Leicestershire, to Edith Marion, third surviving daughter of the late William Fretwell, of Leeds. No cards.

DEATH.

ALLEN—On the 2nd inst., at Montague Lodge, Ealing, Elizabeth Wilton, the beloved and only daughter of Marianne and the late Benjamin Allen, aged 30.

LONDON.—WEST-CENTRAL TEMPERANCE HOTEL, 97, 99, 101, Southampton-row, Russell-square.—Patronised and highly commended by the Rev. D. S. Govett, M.A., English Chaplain, Gibraltar; Rev. H. M. Holden, M.A., St. Bartholomew's, Bradford, Yorkshire; Rev. Canon French, M.A., Killaloe, Ireland, &c. Central, quiet, exceptionally clean, moderate in charges. Visitors' Drawing Room. Breakfast or Tea, 1s. 3d. Beds from 1s. 6d. Printed Tariff Card on application.

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NOTICE.

NEW GRAVEL PIT UNITARIAN CHAPEL, PARADISE-PLACE, HACKNEY.

The Rev. JOHN WRIGHT, B.A., has kindly consented to preach the Annual School Sermons on SUNDAY, JUNE 11. Collections will be made on behalf of the Day and Sunday Schools. An Anthem will be sung.

WESTERN UNITARIAN AND FREE CHRISTIAN UNION.

The ANNUAL MEETING will be held at TROW-BRIDGE, on June 15. Business Meeting, 3 p.m.; Public Tea, 5 p.m.; Religious Service, 6.30 p.m., will be introduced by the Rev. F. W. STANLEY, of Bath. Preacher: the Rev. A. N. BLATCHFORD, B.A.

BOURNEMOUTH.—Mrs. HOOD will be pleased to receive a few GIRLS to board and educate. Special arrangements made for delicate girls during the winter months.—Address, care of the Rev. ALFRED HOOD, Bournemouth.

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The ANNUAL EXAMINATION will be held in the Hall, on Monday, Tuesday, and Wednesday, the 19th, 20th, and 21st June, 1882.

The Rev. H. W. CROSSKEY, LL.D., will deliver the ADDRESS to the Students on Wednesday, 21st June, at Half-past Four o'clock p.m.

The ANNUAL MEETING of Trustees will be held in the Library, on Thursday, 22nd June, at Eleven o'clock a.m. SPECIAL BUSINESS will be brought forward for Consideration at this Meeting, and the Trustees will receive due notice of this by Circular.

A VALEDICTORY RELIGIOUS SERVICE will be held at Eight p.m., on Thursday, 22nd June, in Little Portland-street Chapel. The FAREWELL, on behalf of the College, will be given by the Principal, the Rev. JAMES MARTINEAU, D.D., LL.D., and the WELCOME into the Ministry by the Rev. S. A. STEINTHAL.

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MANCHESTER NEW COLLEGE.

The ANNUAL DINNER of the Past and Present Students of the College will be held on WEDNESDAY, 21st June, at the INNS OF COURT HOTEL, Lincoln's-inn-fields, at 6 p.m. Friends and Ladies may be invited; and those intending to be present are requested to leave their names with the Senior Student, Manchester New College, University Hall, Gordon-square, not later than the 20th inst.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The following addition should be made to the first Resolution of the Annual Meeting as advertised last week:—

"That this Meeting desires to place on record its affirmation of the principle that the profession of Atheism should not deprive any citizen of his civil rights, including that of representing his fellow citizens in Parliament if duly elected, and directs the Executive Committee to take every fitting opportunity of petitioning both Houses of Legislature in this sense."

HENRY IERSON, Secretary.

BLACKFRIARS MISSION.

Subscriptions towards the CHILDRENS' TRIP gladly received by Miss PHILPOT, 37, Norfolk-street, Strand, and by the Minister, the Rev. Geo. WOOLLES, 21, Great Charlotte-street, Blackfriars-road, S.E.

PROVINCIAL ASSEMBLY OF PRESBYTERIAN AND UNITARIAN MINISTERS AND CONGREGATIONS OF LANCASHIRE AND CHESHIRE.

MEETING for 1882.

The Assembly will meet in CHOWBENT, on THURSDAY, June 15, 1882. The Religious Service will be held in the Chapel at a Quarter to Eleven, the Devotional Part being conducted by the Rev. R. PILCHER, B.A., and the Sermon being preached by the Rev. E. S. HOWES, B.A.

Lunch will be provided in the School-room at Twelve o'clock.

The MEETING for BUSINESS will be held in the Chapel at Half-past One, and will be opened with the delivery of the Minister's Address.

A substantial Tea will be provided in the School-room, at Four o'clock, at a charge of Two Shillings and Sixpence; after which a MEETING will be held at Five o'clock in the Chapel, CALKE WRIGHT, Esq., J.P., in the Chair. Addresses will be delivered by the Revs. R. L. CARPENTER, B.A., J. HARWOOD, B.A., and Cuthbert Grundy, Esq.

WILLIAM GASKELL, President.
H. ENFIELD DOWSON, Secretary.

WEST-RIDING UNITARIAN MISSION SOCIETY.

The SIXTY-SEVENTH ANNUAL MEETING of the above Mission will be held at YORK, on WEDNESDAY, June 21, 1882. Service will be held at St. Saviour-gate Chapel, at 12.30 p.m. Preacher: the Rev. T. W. FRECKENROSE, of London. To be followed by a Luncheon in the Kenrick Hall, Spens-lane, at 1.45 p.m. Tickets 2s. 6d. each.

Afterwards the Annual Meeting will be held, commencing at 3 o'clock p.m., under the Presidency of J. S. MATHERS, Esq., of Leeds.

WILLM. BLAZEBY, B.A., Secretary.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Chongpi.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2086.]

LONDON, SATURDAY, JUNE 17, 1882.

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THE DECEASED WIFE'S SISTER BILL.

THERE is practical wisdom in introducing this Bill into the House of Lords instead of into the House of Commons. If it can be carried in the Lords it is sure of passing through the Commons, where its principle has been repeatedly affirmed by increasing majorities. In the House of Lords last year the introduction of the Bill was made memorable by the marked adhesion of the Prince of WALES and the Duke of EDINBURGH, and partly through their influence the majority against the Bill was diminished to twelve. This year the four Royal brothers gave their votes in favour of the Bill, and the majority was further diminished to four. As several peers, both Conservative and Liberal, were absent from unavoidable causes who were known to be favourable to the measure, it is almost certain that next year the minority will be converted into a majority, and the Bill will be carried through all its stages, if the whole time of the Lower House is not occupied with the question of Home Rule, or some other phase of the many-sided Irish question. The Royal assent is about to be given to a similar measure which has just passed through all the stages of the Dominion Parliament. It will be too great a practical absurdity to legalise these marriages in Canada and Australia and to continue to proscribe them in the mother country with all the attendant civil disabilities and social penalties.

The debate on Monday [was remarkable for its moderation and good sense. Lord DALHOUSIE moved the second reading in a masterly speech, which exhausted the argument in favour of the Bill. He wisely declined to enter upon the Scriptural argument, and dealt chiefly with the social aspect of the question, that is, whether or not it is a measure for the general good of the community. We place our advocacy of the Bill on what we regard as the higher ground,

that where a measure is not wrong in itself and not opposed to the general good of the community there ought to be no prohibitive law. The broad principle is that in the question of marriage freedom ought to be the rule when no moral law is violated. It is not a question as to whether public opinion is in favour of this Bill or otherwise: it is not a question as to whether marriages of the kind which it is proposed to legalise are desirable or not. It is absurd to assert with Mr. MATTHEW ARNOLD and others that every man has the whole world of womankind outside the circle of consanguinity, except his own sister-in-law. If men desire to marry their sisters-in-law, and believe that under certain circumstances such unions are the best they can form, it is a hardship and a wrong that the law should interfere and prohibit marriages which are innocent in themselves, are not opposed to the social well-being, and are sanctioned by the voice of public opinion, excepting that of a prejudiced body of ill-informed religionists. In the absence of any just grounds for legal prohibition, the question of expediency may be left to the consideration of the persons immediately concerned; and, as Lord DALHOUSIE remarked, the experience of our colonies, which one after another are now legalising these marriages, may be regarded as negating the unfavourable prophecies in which the opponents of the measure are prone to indulge.

In the three speeches which followed, the old Scriptural argument, founded on a mistaken interpretation of a well-known passage in the book of Leviticus, was relied upon only by Lord BALFOUR of Burleigh, a Presbyterian Scotch peer, who approached the consideration of the subject with all the narrow theological prejudices of his sect. Lord WATERFORD, who supported the Bill, and the Bishop of PETERBOROUGH, who opposed it, with his usual fervour and eloquence, both expressly repudiated the theological argument, which is coming to be less and less relied upon in the consideration of questions of even weightier moment. In questions of this or any other social and political character a textual argument from the Old Testament, unless it is in harmony with natural law and universal moral obligation, has really no force whatever.

No delusive theory of Scripture infallibility can make that right which is not conformed to the unwritten law of GOD in nature and conscience, or can make that wrong which is in the nature of things innocent or indifferent. This is the voice of the greatest moralists of all ages; and it would be well that the Churches should learn as quickly as possible the primary lesson that even if the disputed text in Leviticus were as strongly against us as we believe it to be strongly in our favour, this modern age is in no wise bound by the Levitical law, which was instituted solely for a peculiar people in

the infancy of religion and of civilisation. It is obvious that even those who appeal to the Levitical code—the wisdom of which for its age and purpose we fully recognise—do so only when it suits their own purpose or their theological prejudices, and entirely reject or disregard other portions of that code which they profess to believe have the same sanction of Divine authority. Our Orthodox friends should at least try to be consistent on this and many other questions of a similar character.

There is but one other argument we need notice, that on which the Bishop of PETERBOROUGH relied in his rhetorical speech, supported by the *Times* and the Conservative press generally. It is asked where are the supporters of the Bill to stop? If the restrictions based upon affinity as distinguished from consanguinity are no longer to be binding, why not legalise the marriage of a woman with a deceased husband's brother, or of a man with a deceased wife's niece? Well, for our own part we have the courage of our convictions, and are prepared to maintain that there is no natural or moral objection to such marriages, and that there ought to be no restrictions of affinity whatever. They may be undesirable, they may be opposed to public sentiment. In that case leave them to the judgment of society and public opinion, but do not multiply artificial and factitious prohibitions. The objection, however, such as it is, has no practical validity. The question of marriage with a deceased wife's sister has to be considered on its own merits above. Other marriages of affinity are not within the sphere of "practical politics." If ever they become general and are sanctioned by public opinion aproposed further alteration of the law will have to be duly considered, and in this case we may remind our Orthodox opponents, the weight of scripture authority and ancient Jewish practice is strongly in favour of the very class of marriages which they regard with so great aversion.

THE CHURCH ATTENDANCE PROBLEM.

III.—MORAL AND SOCIAL OBSTACLES.

THE moral and social obstacles in the way of popular attendance at public worship keep away a much larger number than the intellectual difficulties referred to in a former article. At the Congregational Union meeting the Rev. EDWARD WHITE took up this aspect of the question, and discussed it with commendable plainness of speech. In the front he puts what is, of course, the principal cause—the alienation of mind which great numbers feel from all religion, all religious services, and association. There can be no doubt that this is the chief obstacle, and how to remove it is the great question. Vast multitudes are conscious of a certain unfitness for religious association and worship. They do not feel at home in church or chapel.

The ministrations of religion are unmeaning or distasteful to them. They are more than indifferent—they dislike all religious profession. Their tone of thought, their habits of life, their daily associations and surroundings, the objects and pursuits that interest them all are absolutely foreign to religion. The restraint which religious profession imposes they do not like. The subjects of religious instruction lie altogether beyond their limited range of thought and interest. Can we wonder, then, that they are utter strangers to church or chapel? They have no faith in either, or what is taught therein. Practically they live without God in the world. All this applies to the working-class, especially in our large towns, and to the same class more or less throughout the kingdom.

"Intimately connected with this moral alienation are," says Mr. WHITE, "the domestic habits of excessive drinking and smoking; and the smoking morning, noon, and night of the artisan class has quite as much as the drinking to do with it. Few things indispose a working man to devote a Sunday morning to learning religious truth more than the strong and early dose of tobacco. His real weariness, aided by the effect of the sedative, renders him lazy, and a stroll in the fields or a spell at the weekly newspaper thus offers much greater attraction than the ordinary service. The women regard Sunday as a day for special dressing, special cleaning, and special cooking, and if they get their children ready for school, they think they have done enough in all conscience in the way of religion. It requires a greater revolution in the domestic and personal habits of the million than middle class folks are aware of for them to become regular frequenters of churches and chapels." Every one acquainted with the habits of the working class will know that this is perfectly true. These are some of the social obstacles that interfere with their attendance at public worship. The effort which it requires to break through these social customs, and rise to a simpler, cleaner, healthier life is much greater than many suppose. If, however, the effort were all, there would be some hope. Unfortunately, they are not disposed to make the effort; and where the will is wanting there is, of course, no inducement to try.

Again, Mr. WHITE is of opinion that the people very widely consider church going an expensive luxury, more suitable to the middle and upper classes than to wage-earning folk; and that if all the seats in the churches were free one evening in the month a considerable number of fresh hearers would be attracted to the sanctuary. We think he somewhat over-estimates this difficulty, except in the case where there are high pew rents, which probably would keep many away. But the experience of Methodism goes to show that the financial difficulty can be successfully met. No congregations contain a larger number of the working class, and none raise more money for church, school, and missionary purposes. No chapels have so many collections as Methodist chapels, yet none are so frequented by the humbler class. The contributions separately are small but frequent, and they make up together a truly magnificent total.

Other social aspects of the question before us are referred to by Mr. WHITE in these terms:—

Then the system of public amusements and excursions is not only expensive, but very enticing, very exhilarating and very wearying, and is brought to bear upon the public, especially on Saturdays, thus leaving the people indisposed on Sunday for the exertion and confinement involved in going to meetings to hear discourses, too often dealing

chiefly with an unseen and distant state of being rather than with the kingdom of God here and now. The tone of the Press, too, has something to do with discouraging the visits of the population to the churches and meeting houses. The favourite popular journals are seldom, I fear, written by men who believe earnestly in Christ, more often by those who are glad of any opportunity of representing science and religion as opposing forces. Large numbers of the people are now saturated with the notion that the Bible, as it stands, can no longer be honestly defended as the record of a real divine revelation. The only remedy for this evil is to show that the Bible rightly interpreted—interpreted literally as it stands—is in striking accordance with all the real discoveries of science, and is the only book which meets man's case as a perishing sinner. It is not mere vagueness in doctrinal teaching that we require, but more definiteness. If you persist in telling the people that the Bible contains no definite truth on the nature of God or the destiny of man, you can scarcely expect that the masses will come to church to hear that.

We suppose that our readers like ourselves will find in the above paragraph some things said with which they agree, and some from which they dissent. That the Saturday excursions and amusements of various kinds indispose a great number of persons for attendance at church and chapel, especially to hear long and dreary sermons, is, we think, highly probable. And it is a hindrance not likely to become less in future. The Saturday half holiday, and the numerous excursions absorbing part or the whole of Sunday, cannot fail to have a prejudicial influence on attendance at public worship. With regard to the Bible we differ from Mr. WHITE that when interpreted literally it will always be found in harmony with science. Such a statement, to say the least, is rash and misleading. A clever sceptic would desire nothing better than to take the opening chapters of the Bible and pin him down to this statement. It is precisely this extravagant pretension on behalf of the Bible advanced by its over-zealous defenders that makes it an obstacle in the way of many minds not wanting in reverence, but at the same time earnestly truth-seeking and rational.

Mr. WHITE emphasises with considerable force the view which regards a Christian Church as a spiritual society in virtue of which it becomes "a focus of spiritual light and heat, a school of truth, a temple of true worship, a hospital for wounded souls, a home for God's sons and daughters, a centre of industry for willing workmen, and a foundation of salvation for all their neighbours." He pours contempt on the notion of getting multitudes together in large buildings as seat-holders, and calling that promiscuous assembly a church.

If ever independent churches abandon their fundamental principles and begin a struggle with a corrupt nationalism for the mere possession of the population; when building in brick and timber becomes the most visible aim, and not spiritual edification, in truth-speaking, truth-acting, truth-spreading; when the destruction of rival and erring systems occupies more thought than creative work and self-reforming labour—why, Independency has forgotten its primordial law of being. Its preachers in the determination to win, as seat-holders, the promiscuous crowd, will, under such conditions, lose the divine authority which goes with a heavenly commission, and some of its foremost heroes, in their zealous efforts to please the comedy-loving multitudes, will be in no small danger of converting the pulpit into the stage.

This is plain speaking, but not more than is needed in these days when so much is made of merely building churches and chapels, and "by hook or by crook," getting the multitude into them. Another noteworthy paragraph with which we are quite in accord is the following:—

Whenever the God of whom religion speaks is

not a being whose moral attributes commend themselves to the conscience, that religion offers no support to morality. This is the reason why much church teaching has so little authority in the world. God is falsely represented as doing things in the government of the world, which, if any other moral being did them, we should say he was neither just nor good. That is one reason why I have always maintained that until the medieval notions on God's character are displaced by the teaching of Christ and his apostles, we are working on the surrounding population at an immense disadvantage, and weakening theology and morality both at once. In order to produce intense earnestness in outsiders, we must have something which we ourselves can heartily believe. In order to attract the world of sinners, there must be something of the joyful and pitiful affectionateness which in Christ himself drew the worst sinners around him. Thank God for what advances we have made in right thought; but I grieve to say that one of the chief reasons alleged by skilled workmen for not flocking to the churches is because there is often so little to satisfy a man's understanding, to guide his conscience, or to warm his heart.

And the conclusion to which Mr. WHITE is led is this:—

If we go the right way about it, the people can be reached, reached by teaching what the Bible teaches, and in the method which the Bible teaches. All divine teaching is interesting. In nature God teaches, and we are never weary of learning science and poetry there at his feet. In the Bible God teaches by history, by pungent comment on conduct, by argument, by pathetic appeal, by genuine kindness towards man, and therefore it is we are never weary of the Bible. But if God had dropped out of heaven a volume of sermons like so many now published in Paternoster-row, full of abstractions, and deficient in point and passion, few of us would care to read it a second time. We have a tremendous business before us, to reach the English people with genuine Christianity. We must make that positive work our chief concern, not the destruction of any false system, theological or political.

We have quoted these extracts from Mr. WHITE's paper because they contain much that applies as forcibly to us as to the Orthodox Congregationalists. They describe our work as truly as they do theirs. As we have said again and again, it is not mere negative teaching or destructive criticism that will do, but wise teaching, in harmony with the facts of nature and of human experience, and, as regards the Bible, a teaching discriminating carefully between its transient and its permanent elements, between legend and history, between the fancies of superstition, the misconceptions of ignorance, and the everlasting truths of religion.

SUNDAY SCHOOLS AND BIBLE-TEACHING.

EVERY good intention is followed by more or less of good result; but the impulses of sincere minds are not quite so valuable in their effects as the more thoughtful energy of wise ones. Clear perceptions do not always accompany honourable endeavours. When we have weighed the evidence for and against Sunday-schools as they have hitherto been conducted in general, we have often doubted whether the good in the end was in fair proportion to the labour bestowed upon the means. We have always greatly respected Sunday-school teachers, for they are earnest and self-sacrificing. When we consider how delicately-nurtured young girls and refined young men will often on wintry Sunday afternoons leave the warm fireside of home and the bright family circle to go to church or chapel through wind and rain and frost and snow, and sit down with poor children in a comfortless school-room, there to be wearied and confused by the monotonous murmur of multitudinous voices, and often pained by the outbreak of coarse manners; and all

this Sunday after Sunday, year after year, from a sense of duty to humanity and to God, our sympathies and affections cling to these unselfish young teachers; we thank them from the bottom of our hearts, and regard them as the conservators of that moral sympathy which is so necessary to prevent the rich from disdainful the poor and the poor from distrusting the rich—so necessary to preserve outward order and inward peace in the habits and temper of this busy, struggling world. There is not much harmony and mutual goodwill between class and class even in the present advanced state of civilisation, but there would have been much less probably had it not been for the influence of Sunday-schools in promoting an intercourse between high and low and rich and poor. Well, that is one side of the picture, and a pleasant one; but there is another, somewhat different in aspect. What is the *teaching* of the Sunday-school? What is its intellectual value? In so far as it takes a theological and dogmatic turn we fear that its value must be placed very low indeed, not very far from zero; and when we think of the noble youths and maidens just referred to assuming the function of Scripture expositors, and undertaking the instruction of what are called "Bible classes," we confess we are somewhat amazed that they do not shrink from an office for which, in the great majority of cases, they must necessarily be unprepared. In some Sunday-school classes there is judiciously no attempt at Scripture exposition. A good and entertaining book is read, a sweet hymn is sung, personal cleanliness, temperance, and quiet manners are enforced and illustrated. Restraint is imposed when restraint is needed. Encouragement and cheering words are given when young minds faint in difficulty and weariness. That, in many cases, is all that passes between teacher and pupils. And a very good "all" too, for it is this which keeps open the channels of influence between human heart and human heart, between adults in one position and children in another, and enables the salt of the earth to be strewn in places that need to be salted.

But while we deprecate Bible-teaching from necessarily half-informed and poorly-qualified minds, filled with preconceived notions about Scriptural inspiration, we much wish that thoughtful, intelligent people would study the Bible more than they do. Life in this feverish nineteenth century, which is all noise and excitement, struggle and competition, needs a tranquilising waft of spiritual air from devout minds of old in the contemplative, worshipping, Oriental world. In the midst of all our grinding and weaving, our brewing and distilling, our buying, selling, gambling, racing, feasting, play-going, and other fever-heat activities, it would do us good to hear, at least on one day in the week, a still small voice whispering in the pauses of the whirlwind; to listen to such tones as came from the lips of ISAIAH and other great prophets of Israel; to such pathos, penitence, and joyous gratitude as thrilled through the heart of poor, erring, impulsive DAVID; to such earnestness as enkindled the spirit of the noble PAUL, and to such breathings of beauty and tenderness as came from JESUS of Nazareth. All this is to be found in the Bible, but mixed with so much dross and earthy matter that, until the material has been sifted and strained through good mental colanders, it is hardly to be considered in a state of wholesome efficiency. Very few, indeed, of Sunday-school teachers

understand the Bible sufficiently well to become its expounders to the illiterate and the young.

We sadly want a new edition of the Bible, with its various books arranged in their chronological order as far as that has been ascertained, with the authors' names and approximate dates given at the head of each composition, and a supplementary account, in succinct language, of the political, social, local, and general circumstances of the times and places in which the various writings were produced. As for notes and commentaries on the Bible, we have great abundance of them in rather ponderous dry-as-dust tomes; but as for any really valuable, well-condensed information, historical, archæological, geographical, locally descriptive and explanatory, bound up with the Bible itself, we have never yet seen such a volume.

A great many things may incidentally serve a spiritual and sacred purpose which do not come under the head of what is commonly called religious teaching; and of late some stress has been laid on the refining, spiritualising influence of science and art. And with a view to the diffusion of this influence among the poor and artisan classes pressure is being put upon the Government to obtain the opening on Sundays of all our national museums and picture galleries. It is thought by many that these might subserve the purpose of Sunday-schools in reformation of behaviour, but with wider range of instruction in general things. We know of no harm that could result from such opening, and, therefore, wish well to the endeavour; but we are not particularly sanguine as to any immediate good, for museums do not teach much to the uninitiated unless the curators or their assistants go round to explain; and as to picture galleries, there is at present so much jargon and conventional phrase about Fine Art that simple folks are at a loss to know what it means. A picture ought to be "a thing of beauty and a joy for ever"; and yet there are pictures of the highest degree of technical merit in relation to drawing and colour that are in choice of subject utterly uninteresting and even sometimes repulsive. Humanity needs the exhibition of fine natures more urgently than a show of the fine arts. Every richly-stored, highly-cultivated mind is a sort of museum that should be opened to other minds comparatively empty. Every fine imagination all aglow with the light and colour and grace of beautiful and heavenly things is a picture gallery that should be visited by those whose minds are circumscribed by bare walls or else hung round with coarse and degrading fancies. The best museums and picture galleries are to be found in the bosoms of cultivated men and women. The purest natures will put forth the purest arts. Let these find their way if possible into our Sunday and other schools, not merely by plans and arrangements of an outward technical character (very needful in their way), but chiefly through the agency of minds qualified for the work by a due blending of the needful light with the still more needful love.

We have had few opportunities of late years of observing how Sunday-schools are conducted by Unitarian Churches. We have no doubt they take the lead in things rational and reasonable. We are pretty certain they do not put forth myths and fables as historic facts and incidents; that they do not place Old Testament cosmogony, geology, and biology above the authority of well-conducted scientific inquiry; and that they do not teach the

marvellous as being more important than the true. And yet it has been thought by some observers that the evangelical and orthodox, notwithstanding their narrow dogmas, manage to reach the hearts of their Sunday-school scholars rather better than do the Unitarians. Is it really so? And, if so, why? Some have thought that there is a little too much stateliness and assumption of dignity among our accomplished ladies and gentlemen. When they leave their social pedestals with honest intentions to do some good on their common level of humanity they are apt (some say) to do so in a manner unpleasantly resembling airs of condescension. If that blunder has ever been made it is not likely to be made again, now that it is well known how sensitive the poor are to that tacit though unintentional insult which regards them as inferiors and not as brethren.

Sabbath observances and Sunday-schools are needful for humanity, and, therefore, will not pass away. They are wanted to give a religious bias to the national character, and to make a spiritual purpose work more effectually in the necessary industry of mundane affairs. They are wanted as helps to bring down from on high the calm, the heavenly, the pure, the beautiful, and the sweet, in order that they may temper that selfish, hard-strained vigilance of mind which now, alas! seems one of the requisites for success in the world. The refining, elevating work is not half done yet; but it goes on, very slowly perhaps; still it goes on. Good books and good apparatus of all kinds are being brought into the schools. But no deep, abiding success can be realised by means that are merely outward. It needs in the trainers and teachers of the young a spirit somewhat akin to that which throbbed ages ago in the bosoms of a few poor fishermen of Galilee, of a certain tent maker at Tarsus, and of a gentle carpenter's Son.

MR. FORSYTH'S LETTER—AN EXPLANATION.

In a recent article on "The London Domestic Mission," we spoke of that society as "an essentially undenominational institution, founded for the purpose of promoting the practical Christian life quite apart from any sectarian interests or mere dogmatic purpose." We stated that Mr. Stopford Brooke was invited to preside, as Mr. Picton and his successor, Mr. Forsyth, were invited to attend, on the ground of our "common Christianity, which is paramount to all denominational distinctions." We expressed a hope that at future meetings of this and other of our religious societies we should be honoured more and more "with the presence and co-operation not only of men like Mr. Brooke, who, whether inside or outside of the Established Church, has for years been more or less in conscious sympathy with us, but of men like Mr. Picton and Mr. Forsyth, who still occupy a somewhat outside position, while no doubt owning much in common with a denomination which is aggressive chiefly against sin and ignorance and misery, and dogmatic only in its resolute protest against all dogmatic limitations."

Now, we put it to the candour and common sense of our readers whether in this avowal of a broad and Catholic form of Christianity there is any approach to a desire to make sectarian capital out of the presence of gentlemen whom we are always glad to welcome. Is there anything whatever to justify the charge which Mr. Forsyth has recently made against us—in the most friendly and courteous way—and which our admirable contemporary the *Christian World* has last week endorsed in not quite so friendly a tone, that the "Inquirer is apt to drag into its camp any whom it found straggling for a moment from their own host, and even to detain those who paid a friendly visit to the Unitarian tents"? Or, whether we deserve

implied censure for "this proneness of ours to make too much of some common ground," which it is also alleged is "one of the things that make it so difficult and dangerous to visit our societies."

On one point alone we were mistaken, and we acknowledge our error. Mr. Forsyth, it appears, was not, as his successor Mr. Picton was, an invited visitor at the recent meeting of the London Domestic Mission. It was not a very serious or culpable error, and we hope it has not greatly compromised Mr. Forsyth's reputation for orthodoxy—such as it is. But we must add that it was not an unnatural mistake, in view of the fact that Mr. Forsyth's congregation remains in the cold shade outside the pale of any orthodox association, that several Unitarian ministers have supplied its pulpit, and that it is an "open secret" that not long before Mr. Forsyth's election it was a moot question whether a well-known Unitarian minister would not be invited to occupy the pulpit which he now fills with so much distinction.

Now, let us add as a simple matter of fact that we have not claimed Mr. Forsyth as a Unitarian, any more than we have claimed his friend Mr. John Hunter, the Liberal Congregationalist minister of York, who resented a little too warmly our recent articles pointing out the essential heterodoxy of his valuable theological lectures. We should not think of doing so in either case unless these gentlemen had expressed their adherence as decisively as Mr. Stopford Brooke did at the late meeting of the Domestic Mission. To Mr. Hunter's somewhat acrimonious letter we replied in a former article, and we need only add that in his case we dealt, as we have a perfect right to do, with simple matters of fact. We took his lectures one by one, as reported in the *Christian World*, analysed their contents, and showed in a series of articles entitled "Dissolving Views of Orthodoxy" that on every fundamental question they gave up the old Orthodox dogmas, and stated views essentially in harmony with those of Liberal Christianity. This is simply a matter of fact, and we advanced abundant evidence in proof of our position. Mr. Hunter himself may not choose to acknowledge that there is so much common ground between us; may still hold opinions respecting the Incarnation and the Atonement, which a genuine Orthodox dogmatist of the old school would stigmatise as heretical and rationalistic; but the fact remains just the same, and we only exercised our simple duty as public journalists in drawing attention to so interesting a sign of theological progress. We have done just the same in regard to the late Dean Stanley, Professor Jowett, and other Broad Church thinkers, and have reason to know that these eminent men so far from resenting the imputation, have been gratified to find that there was so much common ground on which we could meet.

We have no desire to enter into any controversy respecting Mr. Forsyth's interesting letter, which we have no doubt most of our friends read with great interest, even when they differed widely from some of its opinions, wherein, however, for our own part we discern much essential truth underneath somewhat ambiguous phraseology. It sufficiently appears from his own explanation that he is "an outsider" in regard to the denomination in which he was educated, that he has been rejected by "official Congregationalism;" and while we have no wish whatever to represent him as holding our own theological views when he expressly repudiates them, or to compromise whatever reputation he may have for Orthodoxy, we cannot but express our regret that our own churches are not gathered together under a sufficiently broad religious designation to include all who profess and call themselves "Liberal Christians" in one religious communion, bound together by common moral and spiritual affinities amid all our diversities of theological opinion. It is because we fondly hope that the Unitarian Churches in the main desire to occupy so broad a position and to repudiate all narrow sectarian limitations that we ventured to speak of Mr. Picton and Mr. Forsyth, and others of the same school, as not altogether outside our religious communion, by no means intending to claim from them any close theological concurrence. And if there are any dogmatic limitations, expressed or implied, which prevent such men

from occupying our free pulpits, and speaking their whole mind, and uniting with us in our unsectarian Domestic Mission work, we can only heartily regret their existence, and express the earnest hope that they may speedily be abolished.

Finally, let us assure our friendly and most liberal-minded contemporary the *Christian World* that there is not the slightest danger of any of the ministers of other denominations being claimed as our own when they courageously venture on a visit to our camp. At the present time a well-known Congregationalist minister is regularly conducting the services at one of our oldest metropolitan chapels, but although he has ventured into the very midst of our camp, he has not been claimed as a Unitarian, nor is there the slightest desire to interfere with the relations he may still desire to retain with the Congregationalist denomination and its various societies. Let our orthodox and semi-orthodox friends learn to be a little more courageous and less nervously apprehensive of being compromised by any show of liberality. Let them continue to pay us friendly visits, and perhaps they will find in time that we have more in common than they have been accustomed to think; and that, notwithstanding theological differences, we may learn much from each other.

THE GENERAL ASSEMBLY OF IRISH PRESBYTERIANS.

(From our own Correspondent.)

Looked at from an impartial standpoint, the meeting of the Irish General Assembly last week cannot be regarded as a great matter. The proceedings were enlivened by the annual debate upon the instrumental music question, but the smallness of the majority against the introduction of instruments—fifteen only—shows that the subject is at last thrashed out. The Sustentation Fund was reported to be in anything but a satisfactory condition, and the statistics generally were far from encouraging. The diminution of members was accounted for by the fact that emigration was still going on, and the deficiency of contributions, both to the Sustentation and other funds, was attributed not to the poverty of the people, but to lack of energy on the part of collectors. It would have been better to acknowledge at once that the real cause is, that the people have as much as they can do to make ends meet, and that collectors know this, and are accordingly loth to undertake the unpleasant duty of asking for money when they know full well that it is a scarce commodity. The Moderator this year is the Rev. Mr. Killen of Belfast. His address makes no contribution at all to the great question of the day. It is a catalogue of deprecations. Men eminent in science, the Broad Church school, the disciples of a pretentious higher criticism, the Revised Version of the New Testament, the departure of the young people to the Episcopal Church, upon each of these points the Moderator uttered deprecatory remarks, but he grappled with none of them. Men eminent in science, it seems, have been endeavouring to shake the foundations of the faith, and explaining the phenomena of nature in such a way as to render a great intelligent First Cause unnecessary. But the rev. gentleman does not specify any man in particular, which is a pity, because then the Moderator's tilt at men of science in general would look less like a general warning to his co-religionists to beware of science—less like a survival of the old spirit of persecution. The Broad Church school, it seems, is emasculating Christianity of its most vital and distinctive doctrines, while it retains the Christian name and nomenclature. The Moderator quotes Dean Stanley as a horrible instance. He has apparently been reading some review of the Dean's "Christian Institutions," and quotes the reviewer to the effect that "all the characteristic and distinguishing elements of the Religion of Jesus Christ are quietly eliminated from the Dean's theology." Our readers will be surprised to learn this; but the announcement of the Moderator is but another illustration of the fact that we must go from home to hear news. The "Pretentious Higher Criticism" which has made its appearance in Scotland, "threatening to pollute and poison the very fountains of theological learning," next

receives attention. The Moderator does not meet it boldly, however. He merely deprecates it. "Its tendency," he says, "is to unsettle our faith in the divine authority of the Holy Scriptures." "In its pride of learning," moreover, "it ventures to cut and carve the Old Testament according to its will." Against all this the Moderator protests, and, if not with the pride of learning at least with Pharisaic complacency, he observes, "our own theological colleges are perfectly free from the taint of this dangerous system." But the rev. gentleman does not tell us in what respect this higher criticism is erroneous, and gives us nothing to assist us to escape the danger. He talks about the forces of error being so powerful that it is necessary that "they" should "gird on their armour and furnish their weapons for the imperial conflict;" but surely a Moderator ought to have his armour always on and his weapons always ready, and ought ever to be prepared to give a reason for the faith that is in him. Instead, he contents himself with bellicose platitudes. "Surely," he says, "when the very foundations of our religion are being assailed and the enemies of Christianity mustering their hosts for an assault upon the citadel, we should not waste our strength in provoking and maintaining internal conflicts, but should close our ranks and combine our energies in a united effort to defend our bulwarks and hurl back the enemy from our battlements."

How this is to be done the Moderator tells us with a charming frankness. "We are bound to study deeply the questions which are agitating thoughtful minds, and master the problems which are causing anxiety. We must be able to grapple with the doubts which perplex the minds of educated young men and women. We must cherish and manifest a genuine sympathy with them in their difficulties. We must keep abreast of the literature of the day and know as much of science as will secure for us the respect of all our hearers. We must make our sermons fresh and instructive. We must have our minds so thoroughly impregnated and fortified with the truth that we shall give forth no uncertain sound in regard to the great verities of our faith. We must seek for ourselves a fresh baptism of the spirit." Later on in his address, dealing with the question as to how to keep their young people from going over to the Episcopal Church, the Moderator adds:—"We must pray well, and preach well, and work well." All most excellent advice, especially the latter part of it; but what if the study on the part of Presbyterian Ministers of these questions that are agitating thoughtful minds leads to the agitation of their own? More, what if, keeping abreast of the literature of the day, they are led to think that the Westminster Confession of Faith is not the be-all and the end-all of the Christian religion; and what if, acquiring as much science as will secure for them the respect of their hearers, they are led to acquire as much as will command the respect of men eminent in science—and what if, then, they are led to hold views not dissimilar from theirs? For all this the Moderator makes no provision. He is satisfied apparently that if Presbyterian Ministers study deeply the questions which are agitating thoughtful minds, they will be able to grapple successfully with the doubts which perplex the minds of educated young men and women. We fear the rev. gentleman does not speak from experience. If he has himself studied deeply these questions, and if he has successfully grappled with the doubts which perplex the minds of educated young men and women, he gives us no hint as to how he has done so. We fear very much that if many Presbyterian ministers do act upon the Moderator's advice, and if they do study the questions which are agitating thoughtful minds, they will share the fate of others before them. If a deep study of these questions must necessarily end, as the Moderator so confidently declares it must end, how is it that bulwark after bulwark yields to the attack of the enemy? The deep study of questions that agitate thoughtful minds, and the grappling with the doubts which perplex the minds of educated young men and women, have been attempted by all the Churches in England and Scotland, with the result that one after another the great fundamental verities have been either distinctly abandoned, or we have had triumphantly presented to us dissolving views of them. Science

increases their students from day to day. Broad Churchism is likewise in the ascendant. The higher criticism practically prevails everywhere but in Ireland. The ministers of all Churches in England and Scotland have tried the plan of keeping abreast of the literature of the day, and of acquiring as much science as would secure them the respect of their hearers—only to find how true it is that a little knowledge is a dangerous thing for orthodox theology; and if they have gone further it has been but to fare worse. Ripe scholarship, generous culture, to say nothing of the genuine Christian spirit, are dead against the maintenance intact of ancient bulwarks and battlements. There never was a time when the Christian ministry was more highly educated than now, and yet there never was a time when the old creeds were held in less regard. In fact, what the Moderator calls the “forces of error” are gathering in strength every day, while the “baptism of the spirit” seems to fall not on those who defend the narrow systems of a bygone time, but rather upon those who hold that God hath some new word to speak to every new generation of the Son of men.

On the whole, therefore, the address of the Moderator of the General Assembly clearly makes it necessary that the Liberal Churches of Ireland should apply themselves more zealously than ever to the task which they have undertaken, and in that they will need all the sympathy and support of their sister churches in England. For they can scarcely expect so much assistance in the work of spreading a more liberal and enlightened religious faith as the English Churches have. The population of Ireland is mainly agricultural, and education makes but slow progress amongst the agricultural classes. In England there are educational forces at work which have practically little operation in Ireland. In England we have a system of compulsory education in operation. In Ireland we have a population so poor that children are taken from school, generally speaking, the moment, they reach the fourth or fifth standard. The large towns of England and Scotland all have free libraries, and there is scarcely a village, and certainly not a small town, in England or Scotland where a library of some sort does not exist. In face of this rapidly extending educational force the old orthodoxy is not able to make a stand worthy of the name. It is giving way at all points, and there is scarcely a Church in either England or Scotland into which heresy has not crept, while in many of them it presents a very bold front. In Ireland, however, we have but little of this force at work, and consequently there are no indications of any disturbance of the orthodox calm—unless these frequent warnings of successive Moderators portend something. For the present, however, it would seem that Ireland can produce nothing better than political heretics. The day will come doubtless when some young minister, following the Moderator's advice, will study deeply the problems which agitate the minds of thoughtful men, and grapple with the problems that perplex the minds of the educated young men and women of the Presbyterian Church, and then the sluggish waters will be stirred, and we shall have a heresy hunt. And we venture to say that when it does come, it will come with a vengeance. It is impossible to believe that amongst the Presbyterian ministers and laymen in Ireland there is not one who entertains doubts about the verities of the faith. But until such a man appears, however, the duty devolves upon the Liberal Churches in Ireland to keep their lamps well trimmed and their vessels well filled with oil, ready for the appearing of the bridegroom. From America, from Germany, from France, the higher criticism has found its way. The Atlantic Ocean, the German Sea, the English Channel hindered it not, and is it not a pretty conceit that the Irish Channel shall be able to say—thus far, but no farther? The new light will dawn on Ireland yet, and before its brilliant blaze the old light which is but darkness will fade and disappear. There will fall upon that country, as upon others, the light of truth—the old creeds will tumble to pieces; men will ask then, who now will show us any good? and it will be the duty of the Liberal Churches to bid them welcome.

OUR CHURCHES AND THE PEOPLE.

II.—PRACTICAL SUGGESTIONS.

By EDWIN ELLIS.

I have said that belief—thorough belief—is essential to missionary work and to personal influence. With it, however defective may be the organisation of his Church or its corporate work, the possessor is a living limb through which blood circulates, muscles move and nerves tremble connecting it with the body. So far so good; but if the Church in its corporate capacity is to influence society, well sustained and organised efforts must be made in the same direction.

Now let us first of all admit that we are novices at missionary work, and that as a rule Unitarians have not succeeded well wherever it has been attempted. The reasons for failure are obvious. Let a Unitarian church or individual attempt to influence outsiders he finds himself engaged in a war of controversy. He is fiercely attacked from all sides, and the energy which was to have helped to build up religious lives is expended in demolishing old mythologies. It is seldom that bitterness of feeling and of expression on one side or the other can be kept down, and even those who are permanently influenced find themselves engaged at once in the hottest of controversies. It is well to recollect this when the failure of Unitarians to influence the masses is spoken of, because it is an experience that no other dissenting bodies get. The Church does not attack them as it does those it delights to term “Socinians.” For them it has no weapon so deadly as the phrase that “They deny the Lord who bought them,” and those of us who have considerable intercourse with members of other communities know how such a phrase as this closes the avenues of intimacy, and how hard it is to get a hearing. You may demur to its truth, you may ask what your friend himself really means, you may try to explain your position, but over and over will come the refrain, “But you don't believe in the Bible! You don't believe in Christ!” And yet you hardly like to admit it.” Now we know this is entirely untrue and unfair, and yet we feel that with nine out of every ten people that we meet with words will be thrown away and arguments lost. Nevertheless we feel bound to put them on the right track, as far as we can, though we may be unable to hold our own in a theological controversy with a clever sophist or an obtuse bigot. After all we generally conclude that the only good result is that we have saved our self-respect and proved to our opponent that we are not ashamed to stand to our guns.

In my opinion our Church should take up a different position. As there is before it a vast field for missionary work it should not waste its strength in controversy. Let it gather its members and its young people as closely together and to itself as possible by emphasising in every conceivable way its beliefs and affirmations. Let there be one service every Sunday which shall be purely and simply devotional, in which not one word is uttered which reflects on other faiths, not one word, if possible, which stimulates the critical faculty at the expense of the devotional. We do not sufficiently consider how one harsh term or judgment from the pulpit jars through many a mind, and how impossible it is to shake it off during the service. Do we consider how many among a congregation have been working and fighting their own or others' battles through the week, how weary seems the world, how hard seems life, how incessant the annoyances and irritations of the week day! Again, there are probably present those suffering from the loss of friends, bitter disappointments, grievous failures, loss of self-respect, the consciousness of error, if not of sin. Every one of these should go away comforted and strengthened by the devotion of the service and the worship of the congregation. If any one such person expressed his feelings on hearing a controversial discourse, or even a Biblical exposition, he would probably say, “I wanted bread and you gave me a stone.”

The same affirmative position should be maintained in general lectures or services which especially appealed to the outside public. I would assume that what we have to say is sure to find its way to the hearts and minds of some of our hearers, and I would rely prin-

cipally on the best tracts I could get to answer the objections of opponents.

Apart altogether from the services of the Church I would have lectures given—if possible in public halls—which should deal with the controversy of the Churches. Every such lecture, whether from chapel or hall, should be well advertised. The public and the members of any especial body alluded to should know exactly what subject was to be discussed, so that they might attend or be represented if they so desired. There is something that savours of unfairness in making an attack on a church or an individual behind its back, or at any rate without due notice given, and I am certain that this course would make a speaker very careful. The position and views of others are often misinterpreted and misrepresented by earnest zealots, however honest.

If it were thought desirable to have a controversial sermon now and then I would have it distinctly understood by the congregation, and notified at the chapel door. If the minister at least a week before could give notice of the subject of his next discourse it would be helpful. I would have it simply announced both at the chapel and in the local papers. It is astonishing how the knowledge that a certain given subject is to be treated of stimulates thought and inquiry in the same direction, and many a “casual” will drop in “just”—as he expresses it—“to hear what he's got to say on that.” Again—when interest has been excited among outsiders in any especial direction, advertise in local papers cheap Unitarian publications bearing on the same subject, affix prices and names of publishers—many a person will send to London for a pamphlet, the title of which attracts him, who will take care not to buy it in his town or inquire for it of local Unitarians.

I have thus far tried to show that among the masses of thinking men we have the opportunity of doing work which no other body can so well perform, and that to do this we must appeal to them and make ourselves known through the Press and by the Platform; but, that to exert our best influences we must keep the two portions of our work, the controversial and the religious, as distinct as possible. We must not allow the ferment of the one to disturb the calmness of the other, but must let the world see that we fight, that we may live and not live to fight.

Let us have lectures, controversies, discussions as many as you please, but keep them out of our religious services. Let our children also (to whom as well as to the aged controversy is wearisome) feel that appeals and stimulants to their higher feelings are the especial province of the Church, and not grow up to swell the ranks of those outside all the churches.

It is sometimes said that we have nothing in our faith by which the drunkard or the profligate may be reclaimed, as also that we do not attack social vices as other religious bodies do. This charge is not altogether unjust. I do not for a moment doubt that we have in our faith every essential for reclaiming the sinner if *we would believe it*. I fear we have come to believe and to persuade ourselves that a coarse phase of religion, which would be utterly repugnant to ourselves, is yet more suitable and more effective on coarse natures. I believe this is utterly wrong. We hear of converted prize-fighters and regenerate blackguards who are brought prominently before the public, and for a few brief days figure as examples of the miracles that may still be wrought by faith, and who, in their own opinion at least, are marvellous instances of regenerate man; but these cases will not bear investigation. Ostentatious virtue and over-weening conceit are far enough removed from the nature just awakened to a sense of sin. Dickens preached an altogether different and a truer gospel. With him it was the pure and simple maiden with love and pity in her heart, who, by her very presence and kindly words, removed the veil from sin and revealed it in its true colours. It was the kind, hearty, honest merchant, who transformed the people he had to do with into noble souls by the force of his goodness of heart alone, and without either cant or claptrap. And yet we have apparently persuaded ourselves, and consequently the world, that we have no message for the outcast; in fact, that our work lies quite in a contrary direction, and we

view with a feeling akin to satisfaction the manner in which the orthodox churches influence the lower strata of society. As a matter of order and police I, too, am glad that some influence shall be exerted restraining the drunkard and the criminal, but only on this ground can I feel satisfaction at the means employed. The result has been accomplished by an appeal to fear, or selfishness, or conceit; the foundation is bad, and the work will have to be redone. Surely we can do some work of a better kind in the same direction. We can have no better guide in this matter than Christ. He steered clear of all degradation of method, and yet it was in *this* direction his work was done. Are we content to leave all the treatment of social evils to others while we walk by on the other side? Many of us do not believe in turning drunkards into slaves by pledges or prohibition, but surely it is incumbent on us to show our better way of dealing with them. Our forefathers rightly saw that their work was agitation against unjust and tyrannical laws—most of them have been repealed—and yet I think we go on laying more stress on what may be done by *law* than on what may be effected by personal contact with sin.

A paper on this question should hardly avoid a reference to Sunday-schools. In some places, and where it is possible to get thoroughly efficient teachers, considerable influence may be exerted by them. A great work was done in the last generation through their instrumentality, but more in the common rudiments of secular education than in any other direction. The position is now altered, and teachers are required of altogether different attainments to speak on religious topics, and to direct children's minds towards religious thoughts. I cannot say that I think the influence of our Churches will be great in this direction. It would, however, be a great gain if we could attach children to a church by a participation in good and generous works. Many efforts to help the needy and to minister to the relief of suffering which are now made privately by individuals or families would be helpful to a church if done by its organisation. Suppose, for instance, you get a benevolent fund in connection with a church vested in the hands of a large working committee, and this committee (ladies and others) investigate and prescribe on all cases of distress brought under their notice by members of the congregation. This would be very helpful, and the young people would be greatly interested in the work. Let us, if we do not imitate the methods of our orthodox brethren, yet take a leaf out of their book by setting every body to work in some direction or other. "Bands of Hope," "Juvenile Templars," and the like attach children to a cause, not so much by their intrinsic merits as by giving occupation and excitement to the children. Are there no means by which we can do this?

The influence of a Church is greatly promoted by the visit and preaching of a well-known or famous man, provided that care is taken thoroughly to advertise his visit. The British and Foreign Unitarian Association would do well to retain the services of two or three first-class preachers for itinerant work. It cheers and encourages both people and their minister to have a little fresh life thus poured in upon them.

It will probably be urged against the various influences I have spoken of that they all mean outlay and expenditure. True. I have in vain tried to conceive of any work possible that does not involve expenditure, either of time or of money. But a Church must have faith that if it really does a lot of work the money with which to pursue the work *is sure to come*. Though not myself a very sanguine man, I should always make calculations on this basis, and those Bible Christians who say that their necessities are always relieved by prayer would soon find how ineffectual this was if they had no works to show.

The question under consideration is, "By what practical means can our churches best enlarge and extend their religious influence?" And the answer that I have tried to suggest through various agencies is this: "Your first work is to impress upon every member of your little body the vital importance and necessity of his work. When you have done this, you have done infinitely more than

this. Churches are not kept together by people who happen to be in accord on various metaphysical problems, and aim simply to get their solution embraced by others. Probably some of the greatest rascals in the universe, for instance, are Monotheists; but churches take root, live, and grow where their adherents have absorbed their principles and found them essential parts of their lives. I would say to every member of a Church, "Put aside all namby-pamby arguments by which men persuade themselves that other people should be left to their own *faiths*. Do not be afraid of being called narrow or bigoted, but work to influence the world you come in contact with, as though you had attained concrete truth, and felt that the day was short, and 'the night cometh when no man can work.'"

THE UNION OF BENEFICES BILL.—On Thursday week, on the motion of Mr. Tomkins, the Court of Common Council unanimously agreed to oppose the Bishop of London's Union of Benefices Bill, which has now passed the House of Lords. The Bill was described as proposing an act of vandalism in destroying objects of so much beauty and historical interest as Sir Christopher Wren's churches. The mover of the resolution also stated that many of the churches outside the City, which had been erected out of the proceeds of the City churches already removed, were worse attended than the old ones they replaced. The resolution was referred to the Tithes Committee, who have instructed the Remembrancer to take the necessary steps to oppose the Bill.

THE LONDON SCHOOL BOARD reassembled on Thursday after the Whitsuntide recess. There were three candidates for the vacancy caused in the representation of the Tower Hamlets by the retirement of Mr. Scrutton. The names of two of them—Mr. Edward Bond, barrister-at-law, and Captain Bedford Pim—were put to a vote. The former gentleman was elected by a large majority. For the nomination of Mr. W. T. Wiseman, the third candidate, there appeared no seconder.

SCARBOROUGH.—The eighth annual meeting of the Unitarian congregation took place on Friday week, and was highly successful, both as regards attendance and general interest. The chair was taken by Mr. Morton. The proceedings having been opened by a hymn, the report and statement of accounts were read and adopted. Mr. Morton then rose and made a humorous speech, in which he made special reference as treasurer to the unsatisfactory financial position of the church, and said that although he had always held that endowments as a rule were unwise, as tending to cripple the active zeal of congregations, yet he could not but think that Scarborough was exceptionally situated in this respect, and what a highly satisfactory condition of things he should feel it to be if they had a good round sum, say even £1,000, lodged in the bank to rely upon, and in conclusion urged upon the visitors the necessity of supporting the church to the best of their ability. Other speakers followed, notably the Rev. D. Agate, B.A. (of Gorton), the late minister, who in a very eloquent address stated his satisfaction at the growing numbers of the church, and hoped that, speaking financially, the church had now passed the low-water mark. Mr. Laycock, of Sheffield, expressed his deep regret at losing the services of Mr. Agate as minister, and congratulated the congregation at having secured such an able man as Mr. Amos as his successor. The ordinary business of the meeting, such as election of committee, thanks to officers, &c., having been transacted, Mr. Amos delivered a closing address, in which he urged the necessity of continued energy on the part of all members of the church, even of the smallest and weakest. The proceedings were concluded with a hymn.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Occasional Notes.

In a recent sermon the Rev. M. J. Savage, of Boston, U.S., said, "When in Chicago I had for a neighbour a brilliant orthodox minister, who was afterwards settled in Brooklyn, and has since died. He confessed to me that he did not believe in the infallibility of the Bible, he did not believe in everlasting punishment, he did not believe in the trinity. Yet he stood day by day on a creed that committed him to all these doctrines, and in a pulpit where he was expected to believe and preach them all. Only a little while ago a minister of a well-known city of New England came to my study, and I had several talks with him. He confessed that he was looking for a Unitarian Church, but, as he did not find one to suit him, and did get a pleasant call from an orthodox church, he is preaching there."

The *Boston Commonwealth* gives us news of an old acquaintance when it writes:—"Attention is being widely drawn to the discourses of James Kay Applebee, at the Parker Memorial, on successive Sundays. Many who listen to him regard him as the ablest preacher since Mr. Parker's day. He is close in logic, eloquent in utterance, with suggestive and informing matter, and great readiness and adaptation to the special topic in hand. The old parishioners who have listened to him have become much interested in him, and the attendance is weekly increasing. His discourse last Sunday, on 'Emerson as Man and Poet,' was a fine tribute to the departed, and won many encomiums. Tomorrow he speaks on 'Emerson as a Thinker'; and we advise those fond of a high order of intellectual discourse, combined with reverence and spirituality, to listen to him. Mr. Applebee was formerly a Unitarian preacher in England."

MR. HENRY DUNCLEY, the well-known "Verax," whose articles on "the Crown and Cabinet" excited so much attention in the latter days of Lord Beaconsfield's Ministry, has been contributing another series of articles to the *Manchester Examiner* on the Irish question. Mr. Duncley sets his face against a Parliament on College-green, believing Home Rule to lead inevitably to independence; but he regards such an issue as unavoidable unless the Irish are reconciled to the Union. In order to attain that reconciliation he insists upon (1) Allowing Irish members to decide Irish questions; (2) appointing none but Irishmen to Irish offices; (3) the introduction of Irish green into the British flag; and (4) an annual visit by the Queen to a Royal residence in Ireland.

THE Hospital Sunday collections in London this year seem likely to exceed the average. The largest collection as yet announced is that at the fashionable church of St. Michael's, Chester-square, £691 16s. 6d. St. Paul's Cathedral raised £298 9s. 10d.; Westminster Abbey, £228 19s. 9d.; St. Andrew's, Well-street, £231 2s. 6d.; St. Jude, South Kensington, £503 12s. 6d. Among the Dissenters the largest collections are Union Chapel, Islington (the Rev. Dr. Allon), £147 16s. 5d.; City Temple (the Rev. Dr. Parker), £120; Metropolitan Tabernacle, £200. Our Unitarian and Free Christian Church collections seem fair considering the proportionate size of the congregations. At Effra-road Chapel, Brixton, the collection was £47 11s. 6d., about double that of any former year; Little Portland-street, £22 2s. 10d.; Free Christian Church, Kentish-town, £22 10s. 1d.; Rosslyn Chapel, Hampstead, £67 4s. 6d.

At the Oxford Commemoration on Wednesday several distinguished candidates for the honorary degrees were presented to the Vice-Chancellor by the Regius Professor of Civil Law. In representing Sir William Muir, he dwelt upon the merits of his civil administration in India and upon his literary success. For Mr. Goldwin Smith he claimed the affection and the honours of the University as for a most eloquent son and most redoubtable patriot in spite of his expatriation. The name of Mr. Robert Browning, whose psychological subtlety and nervous poetry were the professor's theme, was received with enthusiastic greeting and with the display of a

cartoon, bearing a likeness of the poet and the figure of a member of the Browning Society despairingly appealed to him for an elucidation of his obscurities. The laughter rose to a greater height when a red cotton nightcap [not a fool's-cap as some of the morning papers absurdly have it] dangled from the gallery, after resting on the head of the Professor of Divinity, was skilfully transferred to the poet himself before it fell into the hands of a triumphant pro-proctor. The allusion was, of course, to Mr. Browning's poem, "Red Cotton Night Cap." Then came the turn of Dr. Allen Thomson, the distinguished physiologist. Last in order, but not in interest, Mr. Watts came forward to receive the distinction awarded to him at the Encænna of last year—an artist, the professor said, worthy to take rank with the Venetian masters, for whom he claimed a distinction which his pencil had conferred on others. Two distinguished men, Baron Nordenskjöld and M. Pasteur, who had been invited to do honour to the University by accepting honours from it, were prevented by the backwardness of the Hebdomadal Council in forwarding invitations from adding to the lustre of the proceedings by their presence.

MR. A. S. NAPIER, an old Oxford man, who has for some years past acted as teacher of the English language in the University of Berlin, has just been appointed an "extraordinary professor" in the Philosophical Faculty at Göttingen. This is probably the first modern instance of an Englishman achieving such a position in Germany.

THE warders of convict prisons have found a defender in the Rev. Charles Voysey, who, in a letter to the *Times*, contends that the conditions of a warder's life make him "exceptionally tender, sympathising, and emotional." In the exercise of his profession, Mr. Voysey adds, it has often been his painful duty to visit convicts, and he has "never once met with a brutalised warder or seen anything approaching unkindness or levity in the treatment of convicts." This may not be universally applicable, but it is well that we should hear all that can be said on behalf of the existing system of prison discipline as well as all that may be alleged against it.

PROFESSOR PAULI.—We regret to have to announce the death of Reinhold Pauli, Professor of History at Göttingen, which occurred on Saturday week, at Bremen, whither the deceased had gone, apparently in his usual health, to visit some friends. He was scarcely sixty years of age, and therefore his death may be mourned as a premature loss to that science of which he was such a brilliant ornament. Born at Berlin in 1826 he studied and taught successively at the Universities of Bonn, Rostock, Tübingen, Marburg, and Göttingen, at which last place he was appointed to the Chair of History. In his earlier years he acted as private secretary to the Chevalier Bunsen, Prussian Minister at the Court of St. James's; and it was at this time that he formed those connections and made those loving and laborious researches which resulted in the publication of his "Geschichte Englands Seit, 1815," in 1874, and of his "Bilder aus Alt-England" (Pictures from Old England), in 1876. He had also previously written a continuation of Lappenberg's "English History."

PERE HYACINTHE'S LECTURES.—On Monday afternoon M. Loyson delivered at St. James's Hall the last of his series of lectures in aid of the work of Catholic reform in France, the subject of it being "Christian Unity." Canon Farrar, in the unavoidable absence of the Archbishop of Canterbury, occupied the chair. M. Loyson, in treating his subject, reminded his audience that the Church was essentially one all over Christendom—that there could not be a separate Church in London, in Berlin, in Paris, and in Jerusalem, with separate localisations of one eternal truth. Regarding the Church as the one spouse of Christ, he considered the relations in which she stood to the mind of man and to society, and he maintained that the creed which they held in common was what could alone unite Christians of different nationalities. In concluding, he expressed his sense of the value of episcopacy as the guardian of the cardinal doctrines of the Church against eternal assault.—On the motion of the Bishop of Nelson, seconded by Lord Mount Temple, a cordial vote of thanks was given to M. Loyson for his lectures.

Reviews.

Spinoza, a Novel, by Berthold Auerbach. Two Vols. London. Sampson Low and Co.

Baruch Spinoza is the greatest Jew of the last eighteen hundred years, condemned by Christians and Jews as much as Jesus was by Jews alone. His philosophy is once more beginning to demand attention. In recent years a number of eminent authors have expounded and criticised it, and told afresh the story of his life. Mr. Froude, Dr. Willis, Mr. G. H. Lewes, and last of all Mr. F. Pollock, have attempted with more or less sympathy and success to interpret the heretic Jew to modern Englishmen. In France M. Saisset has translated all Spinoza's works, and reprinted the two earliest lives which were written of him. The philosophy has always been a fertile source of strife, and there is no likelihood for many a day yet to come that men will reach unanimity concerning it. But this at least is certain, that, true or false, it is completely religious in its basis, its aim, and its tone of thought and language. No one would dream now of styling it atheistic, as Bayle does over and over again through a score of folio pages of vituperation. The logic may not satisfy us, and we may conclude that in his devotion to the Infinite he practically sweeps the finite realities absolutely away. This, however, so far from denying God, ends in too much of God, and gives us Pantheism but by no means Atheism. Novalis said "The God-intoxicated Spinoza," and this now famous and oft quoted phrase comes much nearer to the truth. Let opinions as to the ultimate drift of the philosophy be what they may, we must always bear in mind that Spinoza did not intend Atheism any more than St. Paul did. "One God, and through Him and to Him are all things," argued the Apostle, and Spinoza aims at the same conclusion. With him, as with the Apostle, Pantheism is on the surface, Atheism is nowhere, and there are frequent and perhaps inconsequential lapses into genuine Theism, both in thought and emotion. The lapses into Theistic language are inevitable in the nature of things.

About the simple beauty and integrity and the practical piety of Spinoza's life there are hardly two opinions. Friends and foes of the philosophy unite to sing the praises of the man. We see him rich enough to satisfy his modest desires on an income smaller than that of a poor Nonconformist parson or a half-starved curate of the wealthy Church of England. We see him content with a scanty portion of daily food—far less than the allowance of a modern pauper or convict, earning it by grinding optical glasses, and his sole amusement watching the conflicts of spiders. We have often regretted that so few details of his life have come down to later times. We are obliged to gather them as well as we can, and that is badly, at the best, from the pages of the early biographies, from his letters, and from the numerous works published with a view of refuting what were considered his pernicious doctrines. If he had been a soldier or a politician we should have known much more about him than we should care to know. As it is we regret that we know so little. Philosophers live outwardly uneventful lives. The great public is contemptuously indifferent as to their good or evil fortunes. And when the philosopher is a Jew and a heretic—Jew to boot, he is fated beforehand to dwell in the shade. So all we know is his descent from a family of Portuguese Jews settled in Amsterdam, his artisan occupation, his expulsion from the synagogue, his few friends, and his books, the most important of which, the "Ethics," was published after his death. And his death occurred at the age of forty-four.

With respect to great men, the more influence they have exercised in the development of the thought of the following centuries, the more we desire to see them in the setting of contemporary circumstances, and especially to see how they grew out of the old state of mind, and emancipated themselves, and became the famous thinkers whom we know in the maturity of their powers. Pictures of this sort are the best pictures of great men that we can have, and it is the business of good biographers to collect

materials for them, and then to paint the pictures. Sometimes we have happy autobiographic sketches, and so can see the upward progress of men's minds step by step from the unreasoning faith of childhood to the reasoned system of the ripe period or life. In this way Cardinal Newman has painted himself, and so has Professor Newman. So, also have Harriet Martineau, Theodore Parker, and partly Goethe and Carlyle. When there is no autobiography, and the actual facts that we know are few, and even when we have many helps in the shape of undoubted historic facts, good service may still be rendered to us by poets and novelists, and they may paint pictures half ideal and half real which express the true natures and experiences of great men more admirably than any bare narrative of facts would do. Lord Lytton has conferred this benefit upon us in the case of Rienzi, and George Eliot has done it in the case of Savonarola. No ordinary historian could reproduce the Rome, or the Florence of the fourteenth century, and the political and religious passions then at work, and show Rienzi and Savonarola in such appropriate settings as has been done for us by these two masters of the imaginative art.

Holland is an unromantic-looking land; Amsterdam is a city unsuggestive of poetry; and Spinoza seems a very unpromising subject for the imagination to deal with and make interesting to the vast community of the readers of light literature. All the greater credit therefore is due to Berthold Auerbach. He has grappled with what at first sight appears an insuperable difficulty, and mastered it. He has presented an idealistic sketch of Spinoza's early days up to the time of his excommunication, which enables us to understand his life, and the mighty transformation which occurred to him when the young Jew threw off the trammels of the synagogue and claimed and exercised the rights of a freeman in the world of philosophy and religion. Auerbach was himself a Jew, and only died at the beginning of the present year. Evidently also he sympathises with Spinoza, which is the best qualification for his self-imposed task that any biographer, real or ideal, can have. Besides this, he is thoroughly familiar with Jewish ideas and ceremonies in their minute Rabbinical and Talmudic details. The consequence is that we get from him a trustworthy historical work of art, and can place ourselves in the midst of the Amsterdam Jews in the seventeenth century, and can see the young Spinoza, first one of them, and afterwards growing out of them. Many of the incidents we know to be true, and all the characters mentioned really played the parts ascribed to them in Spinoza's struggle with his co-religionists. The author has simply arranged the incidents in the light of his knowledge of contemporary circumstances. For Judaism as it was in the days of Spinoza we can imagine no better authority, and for an insight into Spinoza's early conflicts of soul we can imagine no better introduction. The narrative ends with his excommunication. It deals, therefore, only with his abandonment of ceremonialism, and his first breathings of the atmosphere of intellectual liberty, and not with his representative philosophical works, which were produced after his excommunication. But whoever wants a life-like picture of what the youth of Spinoza may have been, and, indeed, almost must have been, may be safely recommended to go to Berthold Auerbach for it.

On a Friday afternoon in April, 1647, Uriel Acosta is buried hurriedly in the Jewish burying ground at Amsterdam. He has been excommunicated for heresy, and the rites are maimed. Baruch Spinoza, a youth of fifteen, already noted for his acquaintance with the law, watches the ceremony, and pities the dead man, for he himself is not so sure as he once was, and unuttered questions slumber in his mind. On the Sabbath he goes to the synagogue. Entering it, he and his father wash their hands, the right hand first. They descend three steps. Every synagogue must be below ground; for it is written, "Out of the depths have I cried unto Thee, O Lord" (Psalm cxxxi.). Three sermons were preached, and at the end of them the dignity of Rabbi was conferred on Spinoza, "Rise, our teacher and master, Rabbi Baruch Ben Benjamin," said the reader of the law. The honour for a youth of fifteen was unprecedented. The contrast between the free speculative mind of Spinoza himself and the mind of the strict

Orthodox young Jew is brought out by Chisdai, a fellow student of Spinoza, who has a keen scent for heresy, and guesses that the seeds of it are springing up in his companion. He tries him on the subject of angels, good and bad, and in Spinoza's young talk we may discover the germs of the future Pantheism:—

"Do you not believe in bad angels?" asked Chisdai.

"Do you believe, and do you believe? You ought to ask what is written, and as far as I know our Bible there is nothing in it about such a Satan or Devil as the Christians believe in. The history of Job, according to the Talmud, is merely a poem. To God everything is good, it is only to us men that many things appear bad, as it stands in our glorious Isaiah (xlv. 6, 7). "I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil!"

"But can there not be bad angels?"

"No, the distinctive mark of an angel is, that he is a mere tool of God without free-will. Satan is said to be a fallen angel, who rebelled against God; but that could never happen if God did not rebel against himself" (vol. I., p. 177).

This is damnable heresy in Chisdai's ears. For the correct Jew liked them to believe in bad angels, and outcast nations so long as the Jews themselves were a peculiar and favoured people of God, even as some Christians now have a selfish delight in dreaming of a heaven of which they are heirs, and are untroubled by the wretched inheritance of hell for the rest of mankind. Spinoza wants to know more than the Bible and Talmud, and so he learns Latin and makes acquaintance with a wide field of learning into which ordinary Jews did not care to enter. He is initiated into the mysteries of the Cabbala, in the hope that they will remove his rising doubts. But they only confirm them. Then he studies with Dr. Van den Ende, who is a Lucianist, laughing at everything religious in private, believing in nothing, yet preserving an aspect of respectable conformity to the Christian world. Baruch, however, is sincerely religious in feeling, notwithstanding his difficulties, and the Lucianist shocks him. Baruch tells him confidentially that he has lost the power to pray, and is laughed at for his pains. To the physician all religions are either ignorance and superstition or impostures. The old Judaism and the new or Christianity, are equally rubbish. He says, "Your Judaism and our Judaism are worth nothing now; your Judaism was a memory long ago, and a puff of air will scatter it in dust; ours, till the beginning of the last century, was pure barbarism; it has imbibed a classic spirit, and this spirit will explode it. Enter the bright halls of classic wisdom, you will there learn to enjoy, to jest, and to be silent." This hypocritical winking at known falsehoods, or what are believed to be falsehoods, seems a horrible labyrinth to Baruch. Indeed, all religion is a mysterious labyrinth; but he is sincere and earnest, and feels that a clue to guide him through it must be found. We know how a friendship that once promised to ripen into love grew up between him and Van den Ende's daughter. At her request he changed his name from Baruch to Benedict, both meaning "blessed;" but Benedict was a tacit document of his Hebrew faith, and a step to liberty, if not to Christianity. His father now called on him, being a Rabbi, to preach and pour forth the living word of the spirit of God for the whole congregation. Alas! the father knew nothing of the son's state of mind. And the son himself was undecided. The preparation for the first sermon, and the attempt to preach are graphically described. The overstrained youth spat blood and broke down in the middle. He and his father went home together, the father sorrowing that his own pious Jewish hopes were blighted, and the son thankful in his sufferings that God, Providence, or Nature, all the same reality under different names, had saved him from following a vocation where in every step he would have been untrue to himself and a secret lie. The end of it is he cannot be a rabbi; and he determines to earn his living as a handicraftsman. Much to the discontent of his father he chooses a craft that is poorest paid, viz., that of grinding optical glasses. In the quiet and retirement of his work, mingled with frequent conversations with two liberal and cultivated thinkers, Meyer and

Oldenbourg, followers of Descartes, he leaves his old Judaism entirely behind, ceases to attend the synagogue, goes beyond Descartes who furnishes him with the starting-point of his speculations, and arrives at Pantheistic conclusions, in which alone he has peace of mind. And now the ecclesiastical authorities took note of his lapse from the synagogue, and his notorious indifference to the ceremonies of his forefathers. He was summoned to attend the synagogue and to live according to the rules of the Jewish Church. He refused, and the lesser excommunication was passed upon him. It banished him from the Church for three months. But as he had already banished himself that did not matter to him. At length he was told he must choose between submission and the extreme penalty of cutting off. The physician Solomon da Silva called and argued in favour of conformity without believing, like an astute modern Broad Churchman. The conversation is worth quoting, and reads remarkably like conversations which might easily take place to-day. But we have not space for it. The opening shows the colour of the talk clearly enough. De Silva says:—"I confess that Judaism contains many abuses and abnormal developments which ought to be got rid of; when I was at your age it used to weigh on my mind too. The impetuosity of youth always wants hastily to cut away what displeases it, but that will not do; men must first win respect and confidence, and not shock people; then, later on, something may be permitted to you, and you can carry out your plans by degrees."

"The Talmud teaches that you should keep no false measures in your house," answered Spinoza; "does not that refer here?"

The sophistical arguments in favour of accommodation are used by De Silva with great force, but they have no effect on a man obstinately honest. De Silva offers on behalf of the congregation a pension of a thousand gulden if Spinoza will only promise not to write against Judaism. In vain. "The proverb says if the people wish to silence a man they must stop his mouth with broth," replied Spinoza. The casuistical reformer departs defeated. The young man's brothers-in-law and sisters beseech him to save the family name. His old nurse comes and cannot believe her pretty babe will desert the faith of Moses. Chajé also comes to weep and curse. All these talks throw a rich and varied light on the Judaism of traditional and Rabbinical orthodoxy.

In 1657 he went to the house of Jacob Synagogue, in Amsterdam, to meet his enemies face to face for the last time. The ten judges sat together, Spinoza stood four paces distant, and the crowded, angry congregation watched the proceedings with vivid interest. The President said: "With the help of God we are here assembled to declare judgment and law on thee Baruch Ben Benjamin Spinoza. Swear to us in the name of the Almighty God that thou wilt neither deny nor conceal anything from us, and that thou wilt submit to the sentence which the Lord shall make known by our mouths."

"Deceit I know not, and lies are far from me," answered Spinoza. "I will submit to your judgment if you judge me according to the divine word, and not according to the inclinations of your own hearts and interpretations of the Rabbins."

After Sabbath-breaking and neglect of the ceremonies had been proved against him, the chief accusation came: "Have you not said that in the Holy Scriptures many imperfect and false ideas of the nature of God are to be found?" He answered:—

I think I honour God more than you by that. Is not God called "great" in the Bible, and is there a "greatness" without limited extension in space? It is true the Bible can only be explained by itself, it carries the ground of its truths in itself, it will not be measured by the laws of intellect, but neither will it over-rule them. The reason God has given us, therefore, is no less divine, and can and must create its ideal of God for itself, and find in itself what is necessary to the leading of a godly life. The Bible itself recognises this sacred right of our reason, in recognising a godly war of life in the men who lived before the revelation on Sinai, while it detracts from the truth in the law-giving of Moses as a merely temporal revelation, by saying: "It is not in heaven that thou shouldest say, who shall

go for us to heaven, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee in thy mouth, and in thy heart, that thou mayest do it." In our reason, on the height of pure religious thought, there is our Sinai. I will faithfully and openly explain to you my views of higher things; if you refute me by reason I will submit to you."

"Reason," cry the Rabbis in scorn, "they will have nothing to do with reason." It is a mere Baal. To Spinoza, on the contrary, Reason is the voice of God in man, the only authentic oracle, which must be obeyed, whithersoever it commands us to go, and whatsoever it commands us to do, and to their scorn of it he replies, "destroy it if you can." Finally their patience and that of the congregation is worn out. They insist on recantation. They will be content with no less. They will allow no liberty. Rabbi Aboab said:—"Will you recant? I ask for the second time. I ask for the third time, will you recant?" Spinoza looked up and answered in a firm voice, "I cannot, but neither can you do otherwise, I curse you not." Then Rabbi Isaah Aboab tore his mantle, and Rabbi Saül Moreira took the Schofar that lay covered before him and blew it three times, so that it echoed on all sides of the dome, the sacred ark was opened, all present arose, and Rabbi Isaah Aboab read from a parchment:—

"In the name of the Lord of Lords
Art thou, Baruch, son of Benjamin,
Laid under the greater ban.
Be thou under the ban of both laws,
Heavenly and earthly:
Be banned by the saints above,
Be banned by the Seraphim,
Be banned by the Ophanim.
Shut out from all communities,
From the great and from the small.
On thee be great and heavy plagues,
Painful and horrible sickness;
Thy house be a dragon's den,
And thy star vanish from above.
Be thou the pest and horror of men,
And thy carcase the food of snakes.
Be thou a sport unto thine enemies,
And the goods that thou mayest possess
Be the portion of strangers.
Before the doors of thine enemies
May thy children wail,
And because of thy life's tortures
Be thy children's children struck with horror.
Be accused by all spirits.

Michael and Gabriel,
Raphael and Meschartel,
Be accursed of the great God.
By the seventy spirits' names,
Subjects to the great King,
By the great seal Zartok,
Go to hell like Korah's band.
And with trembling and quivering
Thy soul go out of thee.
God's terrors slay thee,
Overthrown like Achitophel
In the snares of thy plots.
Gehazi's leprosy be thine,
And from thy fall may'st thou never arise,
Where Israel's graves lie
Be thy grave never dug.
Given away to the stranger
Be thy wife; in thine hour of death
May others defile her.
This ban, and this curse
On Baruch, son of Benjamin.
But on all Israel
And on me rest the peace of God
And his blessing eternally."

On this the Rabbi took the Thora from the sacred ark, unrolled it and read (Deut. xxix. 19, &c.), "And it came to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him; but then the anger of the Lord and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." The Thora was returned to the sacred ark, the Schofar was again blown, and all those present said, turning towards Spinoza,

"Cursed be thy coming in, and cursed be thy going out."

All spat towards him, and recoiled four paces, as

with unbroken firmness he left the synagogue (vol. II., p. 227).

But he left it with a conscience void of offence. He had not condescended to ask pardon by subterfuge and equivocation.

Thus cast out by the Jews, and unable to become a Christian, he was left alone with God and with the consciousness of integrity of purpose before the Infinite and Eternal, whose organ he was. His love cast him off as his co-religionists had done. Her unbelieving but conforming father did not care for an honest man who declined to earn bread and butter by conventional lying. Yet one night Spinoza saw a grand vision, and a voice said to him: "Thou art come to be a Saviour to mankind. Those who are of thy race have rejected thee, they have attempted thy life. Those who are not of thy race have betrayed thee, they have embittered thy sweetest feelings; thou knowest many err, thou rewardest them with truth." Auerbach thus concludes:—"Spinoza went to Rhynsburg, and from thence to Voosburg and the Hague, and wrote the 'Theologico-Political Tractatus' and the 'Ethics.' There, alone and deserted, he ended his days. He died on February 21st, 1677, in his forty-fourth year. No thinker, arisen since Spinoza, has lived so much in the Eternal as he did."

For us undying interest attaches to Spinoza's name, and we can recommend Berthold Auerbach's book as at once a touching, imaginative biography and an admirable introduction to a system of thought which we are all bound to try and understand.

W. B.

Short Notices.

The *Expositor* for June opens with a reply by Canon Farrar to Dr. Abbott's somewhat contemptuous verdict on the pseudonymous "Second Epistle of St. Peter," in the course of which the writer concedes that Dr. Abbott has proved, beyond shadow of doubt, that Josephus and the author of this epistle could not have written independently of each other, while he leans to the view that the plagiarist was the Jewish historian not the Christian writer. As regards the charge of copying the Epistle of Jude, Dr. Farrar's singular defence is that it is done with "consummate skill," and that when he spoiled some of Jude's finest passages he was copying from memory. Dr. Salmon in the next article, on "The Witch of Endor," analyses patristic opinion on this supernatural passage. "Almoni Peloni," who is, we suspect, the editor in disguise, has an excellent homily on "The Self-Standard Deceptive," in reference to the passage in 2 Corinthians x. 12. Next to Canon Farrar's article, however, the two most interesting papers in the present number are, "Doctrinal Effects of the Revised Version," by the editor, and "Some Criticisms on the Translation of the Revised Version," by Canon Evans. The latter is a minute criticism, intelligible only to the learned, designed to show the lack, in numerous instances, of fine scholarship in the Revised Version, especially in the treatment of the word *wa*. In the other article, Dr. Cox acknowledges the great merit of the Revised Version in bringing us, with all its defects, nearer to "the mind of the Spirit." He deprecates the prevailing disposition to minimise the changes that have been made, and to console timid orthodox believers with the delusive idea that they do not affect the doctrines taught in the New Testament. He shows that while they will make no difference to scientific theologians familiar with the Greek Testament, for the large majority who are dependent on the Translation they use, the popular conceptions of the Christian truth will be largely, and in some respects happily, changed. For while it is shown that the New Version gives greater prominence than the Old Version did to the existence and ministry of the devil, it substitutes the words *Hades* and *Gehenna* for hell, and gets rid of the words hell, damnation and everlasting. With such changes as these, Dr. Cox naturally asks, is it credible that the intelligent student of the New Version should hold that doctrinal conception of the future fate of the wicked, which, in the popular mind, has been mainly founded on these words? The writer concludes an excellent article, so far as it goes, with the remark that this question is of the first importance, and gives form and colour to our whole system, not of theology alone, but of ruling principles and practi-

cal beliefs. It radically affects our conceptions of God, of His character and rule. "We can hardly take up the biography of any great writer of our own time without seeing that the dogma of endless torment and punishment has much of the growing scepticism and unbelief of the age to answer for. And so it has come to pass that we have long made our very God the scourge by which we have driven some of the noblest minds among us from all faith in Him, from all communion with Him, and have then consigned them to an interminable torment for lack of the very faith which we ourselves have made impossible to them." And the same may be said of other dogmas, which will gradually disappear before a better knowledge of the New Testament.

Maori Religion and Mythology. By Edward Shortland, M.A., late Native Secretary, New Zealand. (London: Longmans, 1882.)—The information contained in this little volume was collected some years ago from native Maoris, who were either themselves already in possession of it, or could obtain it from the *tohunga*, or wise men of their family, and reduce it to manuscript. The author appears to have been very careful to leave the narrative much in the original form as related by the Maoris—an obvious advantage to the reader. He discovers traces of the very primitive condition of the human race at that remote period when a connection is supposed to have existed between the Aryans and Polynesians, and he says that the religion of both may be traced to the natural veneration of the child for the parent joined to an innate belief in the immortality of the soul. As the book has no philosophical pretensions, we are willing to pass by the author's affirmation of "innate beliefs." He is perhaps no more correct when he claims to interpret the old Aryan myths by "the principles he discovers to guide him" as to the signification of Polynesian mythology. The Maori, we are told, has no tradition of the Creation. He personifies the powers of nature and regards them as his own primitive ancestors. After that, he has a religious worship peculiar to each tribe and to each family, in forms of invocation addressed to the spirits of dead ancestors of their own proper line of descent. Ancestral spirits who had lived in the flesh before the migration to New Zealand would be invoked by all the tribes. The matters of fact as related in the volume are of intense interest, and all the more valuable because they appear to be authentic.

Natural Selection Incompatible with Atheism. A Refutation of some of the Errors of Dr. E. B. Aveling. By John Gibbs. (Chelmsford: J. Dutton.)—As a "refutation," this pamphlet ought to have been severely logical, but unfortunately in this very respect the author fails. He can be sarcastic, and even taunt Dr. Aveling about his youth (pp. 4 and 33), but we do not find that he has established his case against the scientist. The particular work so mercilessly dealt with is Dr. Aveling's "Student's Darwin," a work reviewed in these columns nearly twelve months ago. As our reviewer pointed out at the time, the book contained many inaccuracies, and of these Mr. Gibbs has certainly made the most, but the chief demerit lay in the fact of the introduction by Dr. Aveling of much controversial matter, foreign to the proper scope of the work, and of a kind which must have been exceedingly distasteful to Darwin himself, although he (Mr. Darwin) was very far from being the true believer Mr. Gibbs would make him appear to be. We quite agree with Dr. Aveling as to the use Mr. Darwin made of the old theological phraseology. The pamphlet appears to be the work of one who, while possessing a good popular knowledge of one branch of natural history, and familiar, moreover, with the language of natural selection, has yet failed to grasp its meaning, force, and beauty.

Literary Notes.

THE last literary work in which the late Dr. Hanna was engaged was a popular edition of his "Life of Christ." It is to be issued very shortly by the Religious Tract Society.

THE friends and admirers of the late Mr. Longfellow are to be invited to purchase the field in front of Craigie House, which the poet bought in order to secure his view of Charles River. It is proposed to convert it into a memorial garden, and place a statue of the poet in the centre. The cost is estimated at £20,000.

THE death of Garibaldi is calling forth a number of memoirs of the deceased hero. Mr. Bent is bringing out a new edition of his book, in which

the text has been modified in several places, and the narrative brought down to Garibaldi's death. M. Barbèra, of Florence, has intimated that he will publish in a few days a biography, by Giuseppe Guerzoni, in two volumes. The work has been about three years in preparation.

WE learn that it is in contemplation by the Folklore Society to issue the *Folklore Record* in monthly parts, instead of yearly, as at present.

MESSRS. MACMILLAN AND Co. intend to issue early in the winter season a volume on Dante Gabriel Rossetti and his influence and work in art and literature. Its appearance will probably be contemporaneous with the projected exhibition of the artist's works at Burlington House. It will be written by Mr. William Sharp, who has the advantage of having had the intimate friendship of Rossetti.

THE local lectures organised under the superintendence of a syndicate of Cambridge University continue to be successful, although some towns are being withdrawn from their direct influence by the establishment of local colleges. In twenty centres courses of lectures on science, literature, history, political economy, &c., have been delivered during the past winter, to more than two thousand pupils in the first term and fourteen hundred in the second. The value of these lectures lies especially in the fact of their being systematic.

MISS SARAH TYTLER is writing a life of Marie Antoinette for the New Plutarch Series of biographies.

THE bulk of a collection of about three hundred specimens of inscribed tablets just arrived at the British Museum from the neighbourhood of Babylon are of unbaked clay, and principally belong to that now familiar class of monuments known as contract tablets. One considerable tablet, however, of the age of Cyrus, is a treasure, as giving a fragmentary history of Babylon from the fourteenth to the ninth century B.C., and as being a copy of the original document from which the very valuable synchronous history of Assyria and Babylonia was prepared. The collection is the result of a purchase from a Greek firm at Bagdad, who occasionally collect the antiquities of the surrounding district.

THE fifty-second annual meeting of the British Association will open at Southampton on Wednesday, August 23. At the general meeting on the opening day Sir John Lubbock will resign the chair, and Mr. C. W. Siemens, the president elect, will assume the presidency, and deliver an address. On Friday evening, August 25, Sir W. Thomson will deliver a discourse on the tides, and on Monday evening, August 28, Mr. H. N. Moseley will read a paper on pelagic life.

MESSRS. KEGAN PAUL, TRENCH AND Co. have in the press a new work by Dr. Davidson on Christian Eschatology, or the doctrine of last things, compared with the notions of the Jews and the statements of Church creeds on the same subject.

THE personality of the late Mr. Charles Darwin, who died on the 19th April last, has been sworn under £146,000. The personality of the late Sir Henry Cole, who died on the previous day, has been sworn at £7,000.

LONDON DOMESTIC MISSION.—The Rev. F. Summers, of George's-row, gratefully acknowledges the receipt of five pounds from an anonymous donor, and of one pound from "S. G. O.," for the Convalescent Rooms and School Excursion Funds. We are requested to add that by means of the Convalescent Rooms Fund upwards of 170 adults and children were last year privileged to spend a fortnight each in the country, or at the sea-side, and if this very useful branch of the Mission operations is to be carried on successively, a few additional subscriptions are necessary.

STAMFORD-STREET CHAPEL.—On Friday evening, June 9, a meeting of friends was held at the above place, when it was resolved to form a Unitarian open-air mission. The meetings will be held during the summer months on Sunday evenings, from eight till nine o'clock. Small hymn books will be distributed among the people and then collected again. It is proposed to begin with a hymn and end with a prayer. Mr. Bowie has also formed an active little band of district visitors, and they are already doing a good work among the unchurched masses in the densely populated neighbourhood of Stamford-street. A tract-cover with a brief address and a few particulars about Sunday and week-day meetings has been prepared for the use of the visitors.

Our Contemporaries.

THE LIVERPOOL CONFERENCE.

The English correspondent of the *Index* of Boston, U.S.—organ of the Free Religionists—gives a somewhat caustic account of “The National Conference of English Unitarians and its Significance,” commenting in a hard and unsympathetic tone on the communion service, the sermon, “in which a manly and helpful spirit appeared struggling with a strange and senseless orthodoxy of language,” the various papers and discussions, and Dr. Martineau’s letter, “a welcome advance upon some other of his recent writings.” We subjoin the closing paragraphs on the significance of the Conference:—

The Conference will be seen to have tended toward a strengthening of the purely denominational bonds and an affirming of the doctrines of orthodox Christianity. I cannot even say of Unitarianism; for I do not see how the expressions used by several of the speakers can be brought within the simple doctrine of “God is our Father and all men are brothers,” which is the favourite exoteric definition of Unitarianism. The editorial article which we have already quoted says, “Those who came, we hope, discovered that our churches are not going to give up Christ.” This with the communion service for a key-note is an admirable summary of the results. And those of us who have been hoping that English Unitarianism would extend its boundaries and become the expression of English freethought will have to confess to a feeling of intense disappointment. On every hand, it is admitted that orthodox Christianity is fast losing, if it has not already lost, its hold over the minds of the leaders of thought, on the one hand, and the great mass of people to be led, on the other hand. This is no private opinion, it is no longer open to discussion: it is a perfectly well-known fact. And here we see the only organised body in England deliberately retracing its steps toward the very positions which every day of the past few years has shown to be more and more untenable and inadequate. I say the only organised body, for the secularists—with a few individual exceptions—are an ignorant and prejudiced body of men who give Sunday concerts and cheap lectures. Mr. Conway stands alone; and, admirable as some of his writings are, they represent himself only. The Broad Church stands on a rotten foundation of unconscious insincerity. Mr. Stopford Brooke, who has recently become aware of the fact and has left the body, is just about where many of the backward Unitarians stand. The so-called “Free Christian” churches are mostly struggling with the problem of how to get a thoroughly educated and liberal man to accept a mere pittance. So far from there being any organised body, we hardly know of a single satisfactory congregation representing reverent and cultivated free thought. Such a society as Dr. Adler’s in New York is unknown here. There is, of course, no such organisation as the Free Religious Association. So we repeat that it is intensely disappointing to find the only body which gave any promise of an attempt to acknowledge the thought and meet the needs of the day withdrawing its outposts an turning its face to the weak side of the past. The Unitarian denomination, though small in its numbers, is composed of wealthy and cultivated people, and has exercised a great influence. Now, we find many of its members gradually sliding into the Church of England. The reason given for this is that they cannot “satisfy their souls” in a Unitarian chapel. This is, I am convinced, a most false and delusive statement. The real reason is that having long been accustomed to hear their ministers dallying on the outskirts of Orthodoxy, appearing to be anxious for its doctrines without its beautiful forms, occasionally stealing some of the forms themselves, as the surplice, baptism, confirmation, and the like, they naturally prefer to “go the complete unicorn,” as Mr. Bouncer would say. If the Church really is a divinely organised institution, they naturally wish to belong to the real Church, and not to this mushroom Unitarianism. If Christ really is the only means of approach to God, they naturally prefer a Church which stakes its existence on this fact, and not to listen constantly to people who say in one breath that he is and that he is not. Let the orthodox leaders make all they can of this. They stand in need of all the comfort and assistance they can secure. But deserters seldom make recruits worth having. The Unitarian body—this opinion

must go for what it is worth, as the opinion of one man—strikes its own death-knell by such a step as it has recently taken. Two courses have for some time been open to it: one, to follow its own lead, and its own best impulses in the doctrine that “all men are brothers,” and to seek, through many teachers, one end; the other, to shrink from the logical results of its original idea, and to fall back to rarefied, transcendental Orthodoxy. In the former case, it would have ceased to exist as a Unitarian Church, but just as the chrysalis ceases when it is eaten by the bird. “Our churches are not going to give up Christ.” Who does not recall the bitter words in Lessing’s glorious play?

“You do not know, you will not know the Christians, Christianity, not manhood, is their pride,
E’en that which, from their Founder down, hath spiced
Their superstition with humanity.
‘Tis not for its humanity they love it.
No, but because Christ taught, Christ practised it.
Happy for them he was so good a man!
Happy for them that they can trust his virtue!
His virtue? Not his virtue, but his name,
They say, shall spread abroad, and shall devour
And put to shame the names of all good men.
The name, the name, is all their pride.”

“Call no man master,” said Jesus himself. “Publish my ethics anonymously,” wrote the blessed-Spinoza for his executors; “truth should bear no man’s name.”

Everywhere our fellow men and women are sinning and suffering, are looking up with weary eyes for any saviour, are holding up their hands for any help. To serve them in any way we must first face those causes in our civilisation which have produced this wretchedness. No charity clubs nor soup kitchens, nor prohibitions, nor coffee-houses, can save us from the fight with the gigantic ideas; it is ideas that we have to destroy and replace. The figure of Jesus stands among the noblest figures of men to guide, to inspire us. Why will these people hide him with their opaque cloak of antiquated superstition? We cannot spare a single member of our army of heroes. Men we are, those are men whom we wish to help. When shall we learn to use the reason which from some source or other we have, and which is our glory as men?

In conclusion, compare for a moment this Unitarian Conference at Liverpool with the first meeting of the “Anti-Aggression League,” recently held in London—a handful of men, among them Herbert Spencer, John Morley, Frederic Harrison, coming together to form an alliance for the purpose of bringing a prompt influence to bear, in moments of political excitement, against aggressive measures of foreign policy, when there would be no time to organise meetings or to appeal to the country. How elaborate, how analytic, how self-assertive, and self-congratulatory, the one! How simple, how needful, how modest the other. Yet if we have not failed utterly to understand the need of the time, if we are not wrong altogether in our views of history, of philosophy, of criticism, unless man is something very different from what we think he is, this little meeting of men in the parlour of a London hotel is infinitely more in the direction of human salvation than those crowded Liverpool meetings, with their denominational and sectarian emphasis, their dreadful cant about “rallying round this blessed Son,” and their sacramental key note. Time will show.

CHRISTIANITY AND MIRACLES.

The *Christian World*, in an article on a tract on miracles, recently published by Dr. Cairns, discusses the whole question in a manner which even among Unitarians a few years ago would have been considered “advanced”:—

A practical change of a very important kind has taken place in current ideas on the subject of miracle. Even within a century or two the change has been enormous. School-boys, nay, intelligent children, would now laugh at claims to supernatural power on behalf of witches and wizards which grave judges debated over in the seventeenth century. It is not that the present generation cares for metaphysical arguments against miracle, but that an innumerable multitude of occurrences, which used to be deemed supernatural, have turned out to be explicable by natural law. Dr. Cairns thinks it glaringly absurd to suppose that there should be such a “growing impossibility of belief in miracle as science advances,” or that it is more difficult for Professor Huxley to believe in a miracle than for Hume or Gibbon. But the fact is that, within the last quarter of a century, a revolution in

thought has taken place, a revolution in which Professor Huxley has been a chief actor; and one of its most prominent results has been, not indeed to produce an atom of proof that a miracle is impossible, but so to extend our view of the operation of natural law as to increase very much the persuasion of its improbability. With the great body of scientific men in these days it has become almost an instinct to believe that, if a law of nature seems, or has at any time seemed, to be violated or set aside, the appearance has been illusive, the action of natural law having been, in the particular case, too subtle for human observation.

Not only, however, is the capacity of this generation to believe in violations or suspensions of nature’s laws as on a thousand in comparison with the same capacity in former times, but the idea has diffused itself, and has achieved great influence, that a violation of natural law might be a less impressive manifestation of God’s power and presence than a use of natural means for that purpose. The touch of God’s finger upon the harp of nature—the accentuation of nature’s language by the Divine voice—the subordination, in an emphatic manner, of the natural to the spiritual—such is the theory of miracle which, in our day, is virtually accepted by a great and growing number of minds as that which enables faith and science once more to shake hands. Dr. Cairns remarks that “the defenders of revelation have undertaken too much by speaking as if a line could in all cases be drawn to mark off miracle from nature.” That is a most important admission. It is undeniable also that, though Jesus Christ referred to his works as well as his words as parts of one Gospel mission, he did look with something like contempt on that thirst for signs and wonders which has infected vulgar religionism in all ages, and took it as a higher proof of faith and spirituality to accept him on the evidence of soul than on that of sense. His faithful followers are entitled to treat the record of his miracles as he encouraged his more spiritually-minded hearers to treat them in his own presence. We are convinced, for example, that such reverent yet candid and thorough-going investigation of the miracle of the swine possessed by devils, as has been made by Dr. Abbott, tends to unveil the majesty of Christ as a healer, to deepen the edifying virtue of the narrative, and to relieve Christian apologists of very serious difficulty.

THE DECEASED WIFE’S SISTER BILL.

The *Times* says:—“A vote was taken on Monday by the peers in a very large House upon the Bill for legalising marriage with a deceased wife’s sister. For the second reading there were 128 votes, and against it 132. The Bill was thus lost by the narrow majority of four. In 1880 the adverse majority, in a much smaller House, was eleven. The advocates of the Bill have much to say for their contention that they are making many proselytes. The example of other countries and the persistent efforts of the friends of the Bill may be ultimately crowned with success. They will, however, find a quiet but powerful body of opinion arrayed against them so long as their arguments are confined to the enumeration of imperfect statistics respecting the number of persons who have broken the law and speculations as to the many more who feel it a hardship. A small minority cannot fairly urge the Legislature to tamper with the gravest of social interests on such inadequate grounds.”

The *Standard* believes that “it is pretty certain that the vast majority of women are warmly opposed to any change. It seems probable, we admit, that the advocates of the Bill will shortly succeed; and we can only hope that we may be mistaken in our estimate of its effects. That they are not felt in other countries and in our own colonies may reassure us to some extent. But we are sceptical of arguments of this nature. We fear it will make impossible the cultivation of those ties the existence of which is the chief argument for the change; and abridge the happiness of a thousand families to confer a doubtful benefit on one.”

The *Daily Telegraph* says:—“For the present the deceased wife’s sister must be content with having the argument and the facts of human nature on her side. She is absolutely certain to prevail in the long run, and indications are not wanting that her triumph will come within a period of years that may be counted on the fingers. Therefore she and her supporters must at present rest satisfied with the gradually increasing interest and influence which she is acquiring in the world, and with the steady rising of the tide which will land

her at last in a safe social position. Such a defeat as that of Monday afternoon is almost as good as a victory."

The *Pall Mall Gazette* writes:—"The Bishop of Peterborough is one of the most practically minded men on the bench, or, for that matter, in the House of Lords. Therefore, in opposing the legalisation of marriage with a deceased wife's sister he naturally passed rapidly away from the overstrained Bible arguments on the subject. But he was far from practical in the stress which he laid upon the impossibility of a poor man marrying a second wife within a year of the death of the first. The strain of life among the very poor is a great deal too sharp and pressing to leave room for delicacy of this sort. It is not in the least likely that, if a very poor man thought his sister-in-law would make the best wife for himself and the best mother for his children, he would think it necessary to turn her out of the house for twelve months for the sake of the proprieties. Nor did the bishop face the argument which was the most forcible in Lord Dalhousie's able and well-filled speech—namely, 'the anomaly arising from the fact that in the Australian colonies and Tasmania marriage with a deceased wife's sister was permitted, and within the last few days it had become legal in Canada and in New Zealand.' If these communities felt the necessity for the legality of such marriages, and the United States, too, it is not probable that a change in the law here would instantly destroy what the Bishop of Peterborough justly called one of the most tender and affectionate of human relationships."

THE SALVATION ARMY.

A case of great importance in relation to the Salvation Army and its proceedings was decided on Tuesday by Mr. Justice Field and Mr. Justice Cave. The case arose out of the action of the magistrates of Weston-super-Mare, in arresting some of the leaders of the Army during a parade through the town, on the ground that they had excited a tumult and were holding an unlawful assembly. An appeal was made, and the Judges held that the Salvationists were engaged in a perfectly lawful proceeding, and set aside the order made by the magistrates with costs. The *Times* in an article on the decision writes:—

The Salvation Army may be neither very judicious nor very conciliatory in its operations. The assumption of the title of "Army," with all its grades and ranks, the copious use of military metaphors in describing the objects of its campaign, its independence, and its pugnacious activity are all calculated to provoke opposition and antagonism. But, notwithstanding this, so long as it abides by the law, it is clearly entitled to the protection of the law. To allow the opposition and enmity of a rabble to turn its lawful acts into unlawful ones, and thereby to frustrate its legitimate purposes, would be unwise, intolerant and unjust. Those who molest it in the pursuit of lawful objects must be taught that they act unlawfully in doing so, and that they are liable to penalties in consequence. They certainly cannot be allowed to transfer those penalties to the innocent objects of their spite. Now that the law on the matter is authoritatively laid down it behoves all men to obey it, and magistrates and constables will do well to bear in mind that lawful proceedings, harmless in spirit and intent, cannot be rendered unlawful by the fact that they tend to provoke unlawful acts in others.

THE REV. P. T. FORSYTH'S LETTER.

The *Christian World*, in an article on Mr. Forsyth's recent letter to the *Inquirer*, to which we have referred on another page, writes:—

We will not follow Mr. Forsyth through his remarkably able and thoughtful argument, but express in the simplest way our earnest concurrence and sympathy with him in his objection to the unquestionable Unitarian tendency to make too quick and full a claim upon the adherence of those who treat its ministers and members with honest and liberal Christian courtesy and respect. If it be not possible to attend any of their special meetings and services without running the risk of being set down in a public journal as belonging to their ranks, it may become not more, but far less common than it has been for those who wish to see and hear their eminent leaders to expose themselves to this peril. We know of one instance, that of a highly-respectable, Congregational minister, who earnestly de-

sired to hear Dr. James Freeman Clarke, at Unity Church, Islington, last week, but who was deterred from attending the service owing to the circumstance that such attendance would not alone subject him to a few faint suspicions in his own communion, but to the far more unwise inferences of the Unitarians. Such cases as these are by no means uncommon; and they are to be deplored. It may be urged that they indicate a lamentable want of independence and bravery. We make bold to say that they indicate nothing of the kind. Certain natures, in which there is no lack of courage, are unwilling to give occasion by their actions to the chit-chat of religious parties and the gossip of public journals. It is a decidedly objectionable condition of things when a man cannot attend a religious service in a High Church, or a Unitarian chapel, without being supposed to sympathise with the one or the other. Quiet, but really brave men will more frequently prefer to keep away if such consequences follow. But in Mr. Forsyth's case there is an element of real trouble and grievance which has our cordial sympathy. His words strike us as exquisitely painful:—"Rejected harshly by the official Congregationalism which has killed an Independency that I would gladly, nay fondly, and I think not fruitlessly, serve, I cannot help looking sadly around for some spiritual fellowship and Christian home." The facts of the case are, that Mr. Forsyth is not a member of either the London Congregational Union or of the Congregational Union of England and Wales, and is suffering from what we can call by no milder name than ecclesiastical ostracism. It is time that this should come to an end. There cannot be a doubt that he has a claim to be included in the ranks, at the head of which may be found a religious thinker like Mr. Baldwin Brown. If red tape is to be blamed for keeping him out in the cold, the sooner it be cast into the fire the better. Exclusion and isolation like to that of which this earnest man complains should not be sanctioned for another hour. No amount of princely and powerful organisation, neither chapel debts paid nor hundreds of chapels erected—in short, nothing that we know of would be worth the gain, if one righteous man, and true servant of Jesus Christ, is to be treated as an alien from the commonwealth to satisfy the rigid requirements of a hard-and-fast ecclesiastical system.

Correspondence.

G A R I B A L D I.

TO THE EDITOR.

SIR,—In the interesting article on Garibaldi which appeared in your columns on the 10th inst. there is one sentence which is so singularly inaccurate that I hope you will allow me, as a personal friend of Mazzini, to correct it.

Your contributor says:—"The overwhelming forces of the French under General Oudinot, after the most heroic and exasperating defence, threatened to lay the city in ashes, and the Triumvirs were for capitulating. Even the proud will of Mazzini seemed for the time to be cowed, but Garibaldi was for holding out to the last."

The facts are as follow:—On the 30th June, 1849, the French General being master of all the heights round Rome, formally summoned the city to surrender. The Triumvirs thereupon called a Council of War, at which all the generals, including Garibaldi, agreed that further defence was impossible. Mazzini reported this to the Assembly, and proposed that the Triumvirs, accompanied by the ministers, the Assembly (or if not all of it a numerous delegation), and such of the population as might choose to follow, should issue forth from the city in company with the army, so as to give to its movements authority and prestige in the eyes of the population. His plan was that "leaving Rome behind, they should fling themselves on the Austrian line of operations between Bologna and Ancona, and endeavour by a first victory to raise the Romagna." The French would then occupy Rome, but without having conquered the Republic." The Assembly, instead of accepting this proposal, adopted the following decree:—

"In the name of God and the people, the Roman Constituent Assembly decrees that all defence shall cease, as henceforth impossible, and remains at its post.

"The Triumvirate is charged with the execution of the present decree."

With this decree the Triumvirate received instructions to forward it to the French General, and to treat with him for the maintenance of order, and for personal security in the conquered city.

The Triumvirs all resigned rather than execute this decree, and Mazzini accompanied his resignation with a protest, in which he said he "had been elected Triumvir to defend and not to destroy the Republic." He declared that "the people had not despaired of their country, though the Assembly had done so," and added that "though Monarchies, founded upon the egotism of interest, may yield or capitulate, republics, founded upon faith and duty, neither yield nor capitulate, but die protesting."

The French army entered Rome on the 2nd of July. At noon on the 3rd the Constitution of the Roman Republic was proclaimed from the capital, amid the enthusiastic applause of the people. On the 4th this Assembly was dispersed by a battalion of French infantry, and General Oudinot assumed the supreme government of the city. Mazzini remained in the city for another week organising the Republican Society, which maintained a correspondence between the Romans and the National party in the rest of Italy.

When Garibaldi left Rome he attempted to carry out the plan Mazzini had proposed, but his means were insufficient, and the time was not yet ripe for success.

WM. SHAEN.

THE RESURRECTION OF JESUS.

TO THE EDITOR.

SIR,—Having received a considerable number of letters expressing thanks for my communication to the *Inquirer* published on the 20th ult., I feel I ought to offer a reply to the letter of your venerable correspondent Mr. James Orr, printed in your last issue. It is, however, contrary to human nature for a veteran theologian to relinquish a mental position that has been publicly maintained during a long life. It is to a younger generation the Church must look for the adoption and promulgation of more rational views.

In judging the moral character of Joseph of Arimathea, in the *ruse* that Mr. Hennell conjectured him to have arranged for the disposal of the body of Jesus, we must bear in mind the circumstances of peril and popular excitement in which he probably found himself after the entombment of the body. Many a man, who may be courteously described as honourable, good, and righteous (especially if holding the public office of "Councillor"), would, in similar circumstances, feel justified in practising some amount of deception. Indeed, in diplomatic negotiations, and in the treatment of excited crowds bent on mischief, lunatics, and would-be murderers, deception for a good object is almost universally recognised as not only excusable, but even praiseworthy. Jesus himself (if his words are accurately reported in John vii. 1-10) merely, as it would seem, to secure much-needed quietude and relief from unsympathetic company, practised a *ruse*.

Without taking the harsh view held by Porphyry on this matter, it appears that Jesus, in this instance, adopted an amiable diplomatic stratagem. The time of Jesus and the apostles, and some centuries after, was an age of pious frauds. For example, works were frequently given to the public as having been written by some person already famous, and whose name would be a passport to favour.

It would occupy too much of your valuable space to repeat the arguments of Mr. Hennell in support of his view, but any person sufficiently interested in the matter may have from me, for the asking, a copy of a reprint I shall have ready in a few days, containing both Hennell's and Denton's theories.

The strongest argument I know of against the alleged resurrection of the really dead Nazarene prophet (viewing the case merely as one of documentary evidence) is the very great improbability of the series of acts related to have been performed by him after he rose from the dead. We are asked to believe (not to mention all) that a person who had actually died rose up again with the same body of

"flesh and bones"; glided unobserved through the streets of Jerusalem, and suddenly appeared in a room, the doors being shut for fear of the Jews; partook of broiled fish and honeycomb, and vanished out of their sight; made himself invisible, and did without food and sleeping accommodation for the longer or shorter periods of time between his occasional appearances, for forty days; walked with his disciples to the Mount of Olives, without being recognised by any person beyond the circle of his familiar associates; and then, greatest marvel of all, that body of flesh and bones rose up (Oh! shade of Newton) until a cloud received him out of the sight of his gazing friends. Did that body of flesh and bones remain in the cloud, or ascend still higher? If the latter, what became of it when it reached the limit of the atmosphere necessary for such a body?—If the former, what became of it?—Will Mr. Orr excuse my saying that the faith of a Unitarian who can receive and assimilate all this must have a large and easy digestion, and a plentiful lack of discrimination respecting the quality of his mental pabulum? To accept this series of marvels, and reject the sagacious conjecture of Mr. Hennell, which attributes to Joseph of Arimathea an act in perfect harmony with the laws of human nature, looks very much like straining out a gnat and swallowing a camel.

It seems remarkable that any person can for a moment suppose that the "lofty idea which even unbelievers have entertained of the character of Jesus" is, in the least, compromised by any of the pious frauds of his followers. To hold a person morally responsible for a ruse practised by his friends in the disposal of his *dead body* is a new doctrine in ethics. Murdered persons, according to this doctrine, are accomplices with their murderers in hiding, or otherwise disposing of, their own mangled remains!

In the age in which the Christian documents were drawn up myth and marvel were created on the slightest pretext around the name and memory of every great man. The proofs of this are too numerous to cite, even in the briefest way, and are too well known to the scholarly readers of the *Inquirer* to need citation. If your space permitted, passages may be quoted (to save your readers the trouble of reference) even from Justin Martyr, Tatian, and other early Christian Fathers, presenting a perfect analogy to the resurrection myth of Jesus in the legends respecting Esculapius, the Roman Cæsars, and many others. In the case of Jesus the empty tomb would be quite sufficient to stimulate the imagination of his followers, and furnish the germ of the Resurrection legend, even in the absence of the actual interviews which Jesus may have had with Mary and others during his briefly resuscitated life, as conjectured by Denton.

It would seem that the accumulation of scientific testimony to the absolute reign of law makes it far easier to believe that the disposal of the body of Jesus was contrived by those who had charge of it than that the dead Nazarene rose to life again and went through the series of grotesque performances related in documents produced under the conditions, and subject to the manipulations in vogue during the first three centuries of the Christian era.

To quote a passage from the preface to Mr. Hennell's fine-spirited and noble work, I would express my sincere conviction that "if the progress of inquiry should lead men to carry the pruning-knife nearer to the root than they had at first contemplated, and to consign even the whole of the miraculous relations in the New Testament to the same list as the prodigies of Hindoo or Romish superstition, we may still find enough left in Christianity to maintain its name and power amidst growing knowledge and civilisation. And this will be in that purer moral spirit and those higher views of the nature of man, the progress of which, although naturally coincident with the advancement of the human mind, received so vigorous an impulse from the life of Jesus, that this spirit and these views have come to be indissolubly associated with the idea, and expressed under the name of Christianity. Christianity thus regarded as a system of elevated thought and feeling will not be injured by being freed from those fables, and those views of local or temporary interest which hung about its origin."

Blackpool, June 12. F. HAYDN WILLIAMS.

THE CHURCH AND THE PEOPLE.

TO THE EDITOR.

SIR,—I have been much interested in the papers you have published on "The Duty of our Churches in Relation to the Masses of the People," as well as in the perusal of the leading article you devoted to that subject last week; and as I have had some special opportunities for studying the question I shall be glad if you will find room for the following remarks.

In the first place, the writers of the papers in question have scarcely, if at all, recognised the widely different local conditions under which the people are approached by our ministers; in other words, they have taken little or no account of the varying density of the atmosphere of prejudice in the great centres of population. Where there are old and socially influential congregations, as in Birmingham and Leicester, that density is relatively small; where, on the other hand, there are no such congregations, as in Wolverhampton, it is great, and it reaches its maximum in small country towns like that in which my lot was till recently cast. Mr. Hopps, for instance, has succeeded in reaching the masses here, and he is deserving the utmost credit for the self-sacrificing labours by which he accomplished it. But then, as he told us all upwards of a year ago, he had a small army of workers who heralded his approach in the most thorough-going manner. He had also faithful and, so far as the crowd is concerned, very efficient coadjutors in those who took charge of the musical part of the meetings, to say nothing of those who helped in other ways to make the services a success. And what is much more to the point, he had a liberal religious atmosphere in which to perform his work, that atmosphere in which Mr. Mitchell and Mr. Macdonald had previously drawn large numbers together in the same hall. Neither Mr. Hopps nor the archangel Gabriel could bring as many people together for Unitarian worship or under the auspices of the Unitarian name in a town where there are no leading public men connected with the Liberal cause. Let Wolverhampton, which is a much larger place than Leicester, be tried in proof of this, or for the matter of that, some district of the metropolis.

Another of the mistakes which seem to be made on this subject is the assumption that such of the artisan classes as attend no place of worship are free from the prejudices which have to be overcome in what may be spoken of as the worshipping or religious portion of the community. My experience among the working-classes of Birmingham and elsewhere has shown me that orthodox opinions, when imbibed in childhood, remain latent in the uncultured mind even though the public services of religion may have been abandoned for years. No doubt our Unitarian beliefs are very simple when taught or learnt in childhood, but they are by no means simple when they are placed before half-educated people in real or seeming opposition to what such people have theoretically regarded as sacred. On the other hand, the denial of all religion or its rejection is a very simple affair; it is a short cut to philosophy which the disjointed reading of the artisan enables him to readily take. And in not a few cases he takes it, and, instead of becoming a Unitarian or a Liberal Christian, he becomes a Secularist. Of course there are exceptions; but experience has shown me that this is the normal state of things, and if I am right in the above opinions it is no more than we should be prepared to expect.

Apart, however, from the foregoing considerations, which are referable to the chances of success in any crusade we may enter upon to bring in the masses, I am disposed to ask with "C. L. C." in your last, "Is there that pressing need for new methods, merely because they are new, when plenty of old tried methods remain waiting to be used?" We have hitherto contented ourselves with being to a large extent an invisible force in society. If our numbers have been small, our influence has been great. It has flown on silently through the various, and especially the upper strata of religious organisations, working upon and leavening the best minds as the mighty invisible forces of nature transform in their silent progress the husky seed or the shrivelled bulb into the beautiful plant. We

have cared more for truth than for making comments, and hence tens of thousands have more or less completely adopted our methods and our opinions, and yet do not and will not join our ranks. We have been faithful, and that fidelity has been recognised in Heaven—will be recognised in history.

Now it seems to me we cannot abandon this high ground without something like a denial of our birthright. Our Domestic Missions are noble institutions. In carrying them on we give our best energies our religious consolation and our money. In trying, however, to found self-supporting congregations, we make a denominational investment, which is quite another matter. Whenever this latter course is adopted it should be done, it seems to me, from active centres, otherwise we run the risk of getting no denominational results. Hitherto in our destructive criticism science has been with us, now we have to proclaim, to some extent, in the teeth of science, that the spiritual in man is neither governed by traditional orthodoxy nor capable of being swept away by any flood-tide of negation. Surely this is our mission; surely our work is not that which the Methodists and other popular Churches have done, but to stand between the serried and hostile ranks of superstition and scepticism, and to speak with all the earnestness we can command in the name of those great truths which the former obstructs and the latter denies.

J. MODEN.

Leicester, June 13.

The Liberal Pulpit.

DR. J. FREEMAN CLARKE'S ASSOCIATION SERMON.

Dr. Freeman Clarke's memorable sermon, delivered at the recent annual meeting of the British and Foreign Association, is now published under the title "Work of Unitarians in the Past and the Future," and a more appropriate and effective discourse has probably never been preached on any of our anniversary occasions. We gave a full outline of the discourse at the time, and it now requires not criticism but thoughtful reading. We transcribe the noble passages relating to the work of Martineau, Emerson, and Carlyle, of which only a brief summary was given in our report:—

Is it not evident that those who stand on the Unitarian platform are much better qualified, other things being equal, to meet the difficulties of honest minds and to come to some satisfactory conclusion, than those who enter the field of battle hampered with the *impedimenta* of creeds, articles of faith and fixed rituals? In this new field, who has done as much to clear the air and place religion on solid foundations as your and our Martineau? This is a great work which Unitarians can do for the future, as they have done a noble work in the past. To strip religious faith of all its technicalities, to fall back on first principles, to assume nothing but what can be verified by personal experience in the soul, or by the concurrent testimony of the human race—this is the true method of science, for science means knowledge, and knowledge comes from experience. We know the facts and laws of the outward world by sensible experience; we know the facts and laws of the spiritual world by the experiences of consciousness. The vast realm of Spirit, with which the soul communes by an inward sight, is as substantial and real as that which is revealed through the senses. On this rock of solid inward knowledge will the new church be built, and the gates of Hades shall not prevail against it. Nor shall we assume in the beginning the superiority of Christianity to other religions, and then bring arguments to prove our position; but we shall seek for the best things in all other religions, and compare them honestly with the best in our own, and let the result take care of itself. If we find Christ to be more divine and at the same time more human than any other teacher, it will not be by accumulating texts or appealing to miracles, but by seeing what is the length and breadth and depth and height of his teaching, and by observing how profound his actual influence has been and is on the human mind and heart. In establishing the immortal powers of the soul, we shall fall back on those intuitions which are necessary and universal—which are the same in youth and age—the deep voice which speaks to the mind of the peasant and the philo-

sopher with the same solemn and tender tones. We shall appeal to the noble sense of Freedom, which, amid all the stress of circumstances, habit, organisation, testifies for ever that man is not meant to be their slave, but their master. We shall awaken the awful note of Conscience, that divine chord which reaches from earth to the stars, and whose vibrations echo through all the heavens and hells of the universe. And when we reach the greatest question of all, that which concerns the Supreme essence, the Being of beings, the ineffable Wisdom, the infinite Order, the all-pervading Beauty, the basis in which Nature and Spirit both inhere,—least of all *then* shall we dogmatise. We shall bend low, and put our ear close to the ground, to listen to the murmur of consent which rises from all created beings in aspiration toward the Infinite and the Eternal. If one earnest thinker sees this vast Essence in all the combined and complex forces of nature, we will not deny that this also is a vision of the great Reality. If another finds Him in the waves of intellectual beauty which roll up for ever from the ocean of thought and life, we will endeavour to know what deep truth there is in this statement also. We will not be alarmed by the word Pantheism on the one hand, knowing that the profoundest thinkers, headed by the Apostle Paul, love to think of God as a fulness which fills all in all. Nor will we lose our conviction of the Divine Personality because of the arguments of the sharpest logic. For what are logic and metaphysics worth when opposed to facts? Personality in man is a fact, and the highest fact we know, as well as the most wonderful. The perfect unity of thought and love passing into every act of will, by which all the resources of life, memory, knowledge, imagination, are combined and made effective,—this has given to man the mastery of the world. Man is the lord of all here because he is a spiritual person. All outward things are composed of dissolving atoms, man himself is a unit of permanent force. The Supreme Being cannot be less than this; He must possess some equivalent quality which shall make Him the One in all. Otherwise there can be neither order, nor stability, nor monarchy of law, in the universe. Words and names are nothing; it is no matter with what language you describe that which no language can adequately express. Better perhaps to say it sometimes in one way and sometimes in another, so that we hold fast to those insights, to that knowledge, by means of which old experience may attain some touch of a prophetic strain.

In this direction your Martineau has led the way here, and our Emerson in America. One is the philosopher, the other the seer, of the coming religion. On the soft spring day when Emerson was carried to his rest in the rural cemetery of Concord, a great company of those whom his words had benefited collected, in grateful memory of the help he had given them. If I may apply the words of Goethe at the grave of Schiller, this multitude seemed to thank God for the pure influence of the soul of Emerson, and say:

"He was ours; and may that word of pride
Drown with its lofty tone pain's bitter cry.
With us, youth's struggles over, he could ride
At anchor, in safe harbour, peacefully.
Yet onward did his mighty spirit stride
To Goodness, Beauty, Truth, eternally;
And far behind, in mist dissolved away,
That which confines us all, the Common, lay."

The teaching of Emerson has been of two great truths, self-reliance and God-reliance. "See with your own eyes, think your own thoughts, be yourself"—this was the first main element of his teaching. This made him incapable of compromise, an independent thinker, long standing aloof from party and church, and yet never opposing them. Only a month or two before his death he told Mr. Howard Brown that so far from disliking the Christian name, he thought it a noble designation. He often attended the Unitarian church in his town, and a year or two ago, when the Rev. Rush Shippen, Secretary of the Unitarian Association, preached, on behalf of that body, after the service Mr. Emerson came to him and asked, "To whom shall the faithful offer their contributions?" He described his own state of mind in the poem called "The Problem." He had a taste for the Church and for ministers, but he would not on any account be himself limited to the forms of the clerical profession. Yet he was a great preacher, really one of the greatest of our time—recalling mankind from sense to soul, making nature a symbol of spirit, speaking with the authority of a seer of the reality of things unseen. For as his first

main doctrine was "Self-reliance," his second was "God-reliance." To him God was not a Monarch outside of the world, but an ocean of thought and love in which we are all included as the sea includes its waves. This ever-present life is our strength and joy; this renews our hope, and feeds us with the living bread which comes down from heaven. This faith in the Universal Spirit saved his doctrines of self-reliance from ultimating in Individualism; while his emphasis on self-reliance was the counterpoise which kept his doctrine of God-reliance from dissipating itself into a vague Pantheism. His singularly pure and noble character, without a touch of egotism, vanity, greed, hate, was the lofty tower to support this beacon-light, and he stood thus a Pharos to illuminate our darkness. So he kept up, in our day, faith in God, in the soul, in immortality, and the Divinity which shapes human ends.

And to these two leaders, Martineau and Emerson, let us add, gratefully, the name of Carlyle—Carlyle as he was in his earlier days, when he sounded that trumpet note which rang across two hemispheres, the bugle-call which set the wild echoes flying when we were young who now are grey. He also did us the inestimable service of showing us the real world, full of marvels and wonders, which is around us, and unsealing our eyes to behold the miracle of the universe. He was a voice crying in the wilderness, "Prepare the way of the Lord."

This is the work the age needs. Tired of formalism, of worn-out creeds, of empty phraseology, it demands reality. The tendency to materialism is only the first outcome of this overruling appetite. Outward things at least are real, and so the spirit of the time turns first to them. But we, as teachers of heavenly truth, are to show what deeper realities are below temporal phenomena, and so at last to "o'errule the hard divorce which parts things natural and divine." Be confident of this, that man, the child of God, can never long be contented to live without God in the world.

Religious Intelligence.

LANCASHIRE AND CHESHIRE UNITARIAN CHURCHES.

PROVINCIAL ASSEMBLY.

The annual Provincial Assembly of Presbyterian and Unitarian ministers and congregations of Lancashire and Cheshire was held on Thursday at Chowbent. The proceedings began with a religious service in the Unitarian Chapel, the devotional part being conducted by the Rev. R. Pilcher, and the sermon being preached by the Rev. E. S. Howse. The business meeting was afterwards held in the chapel, the Rev. William Gaskell (president) in the chair. There were sixty-six ministers present, and a large number of delegates. The roll of ministers and delegates was called, and the minutes of the last assembly were read by the secretary (the Rev. H. Enfield Dowson, Gee Cross).

The President's address was then delivered, but we are obliged to defer it until next week.

The TREASURER (Mr. Harry Rawson) submitted the financial statement, which had been audited by Messrs. Marshall, Gibbon, and Co., of Manchester. It showed that the year commenced with a balance in hand of £27 14s. 3d., and that there is a balance in hand of £58 7s. 6d.

The Rev. M. C. FRANKLAND moved that the Rev. William Gaskell be re-elected president for the ensuing year.—This was seconded by Mr. W. MARSHALL (Ashton-under-Lyne), and heartily agreed to. On the motion of Mr. F. W. HOLLAND, seconded by the Rev. D. DAVIS (Lancaster), Mr. Harry Rawson was re-elected treasurer. The committee for the ensuing year was also re-appointed, on the motion of the Rev. C. T. POYNTING, the Rev. H. E. Dowson being again appointed to the office of secretary.

The Rev. E. S. HOWSE (Altrincham) invited the Assembly to hold the next annual meeting at Dunham Chapel, Altrincham. The motion was seconded by the Rev. J. E. ODGERS, successor-designate to Mr. Howse, at Altrincham, and agreed to.

LEGISLATIVE REFORMS.

The SECRETARY read the report of the Special Committee on questions of civil and religious liberty. The Committee stated that they had no new questions to bring before the Assembly, and the two petitions they had drafted were similar to those of last year. The Committee felt they were right in the importance they attached to pressing year after

year the claims of justice in relation to the two matters of the marriage law and the Parliamentary oath. The battle of religious equality could be won only by slow degrees and constant perseverance. The public agitation or the Parliamentary motion continued and repeated year after year at length gained a hearing, and if the cause were just and true the victory was achieved. The present day was one in which the excitement of an urgent political crisis had taken men's thoughts off less burning topics, yet if the great cause of religious equality slept it would spring ere long into newness of life, if its advocates were steadfast. Now was not a fitting time to raise the wide question of disestablishment, for it was in no sense just yet within the range of practical politics, but it was wise and necessary to keep hammering away at the outworks of the stronghold of religious privilege. The distinction still maintained between the clergy of the Establishment and of the Dissenting churches in the conduct of marriages was entirely unwarrantable, and it must be attacked perseveringly until it was overthrown. The members of the Assembly, at all events, were right in advocating year by year the placing of the Nonconformist on an equality with the Established ministry in this matter, and the Committee were as much convinced as they were last year that the wisest and most expedient course was to procure the desired equality by so reforming the law that the presence of the registrar should be required at any marriage impartially. At one and the same time an existing stigma would be removed from the Dissenting ministry, and a new security would be gained for the strict observance of the marriage law wherever and by whomsoever the religious ceremony might be conducted. The other question, that of the Parliamentary oath, had made no progress during the twelve months. It was the duty of the Assembly to repeat its action of last year, and to claim once again for a duly-elected member of Parliament the right of taking his seat whatever his opinions on religious questions. The Committee, in pressing this matter once more, needed hardly to say that they did it not as the advocates of Mr. Bradlaugh's opinions, or of his way of dealing with the Parliamentary oath, they objected to the one as much as to the other, but they did it for the sake of religious liberty, and they held that the true test of the principle was found when its application had to be made to the most objectionable opinion of the most objectionable individuals. Of one thing the committee were assured, that by no conceivable course could a fictitious influence and importance be won for Mr. Bradlaugh's opinions so effectually as by denying him a seat in the people's House, to which he had again and again been duly elected. The committee had drawn up no petition on the Burials Law, but repeated their declaration of last year in favour of a further amendment of it, by which any orderly service shall be admissible in the churchyards of the land; and the Assembly should raise its voice for religious equality for all—whether within or without the fold of Christ.

The Rev. W. MITCHELL (Ardwick) moved that the report be received and entered on the minutes. With regard to the marriage laws, he thought that the proposal contained in the report was not only a step in the right direction but a stroke of strategy, because it was a step towards disestablishment—(laughter), and, at the same time, a mode of helping to raise the Episcopalian minister to the level of the Nonconformist minister. It seemed to him that at present the Episcopalian minister occupied an inferior position altogether, for whilst he was bound by creeds and by a Parliament which if it chose could impose thirty-nine articles in addition to those which he was now compelled to accept, the Nonconformist minister was free civilly and religiously—(applause). With regard to the oaths question, it was a curious anomaly that Parliament should refuse to Mr. Bradlaugh that justice which outside its walls it compelled others to extend to him.

Mr. S. OGDEN (Oldham) seconded the motion, and the report was unanimously adopted.

The Rev. W. C. SQUIER (Stand) moved the adoption of a petition to Parliament, praying that the registrar should be required to attend all marriages, and that the hours during which the marriage ceremony may be performed should be extended to three o'clock in the afternoon.

The Rev. J. FREESTON (Stalybridge) seconded the motion.

An amendment was moved and seconded to the effect that the limitation of hours mentioned in the

petition during which the marriage ceremony may be performed should be omitted.

The amendment was passed, and the petition as amended was adopted.

Mr. HARRY RAWSON moved a petition to Parliament praying that members may be permitted to make an affirmation instead of being called upon to take the oath. He said that by adopting the memorial the Assembly would once more utter a protest against the interposition of any barrier of a theological kind between a man's rights and the untrammelled exercise of them.

The Rev. W. HARRISON (Glossop) seconded the motion, which was carried.

On the motion of Mr. S. ROBINSON (Stockport), seconded by Mr. CALEB WRIGHT, the Special Committee on questions of civil and religious liberty was reappointed.

The remaining business was not of public interest.

In the evening a meeting was held in the same place, Mr. CALEB WRIGHT presiding, at which addresses were given by the Rev. R. L. CARPENTER, the Rev. JAMES HARWOOD, Mr. CUTHBERT GRUNDY (Bury), and others. We shall give a report next week.

M. DE PRESSENSÉ ON THE ORIGIN OF MAN.—On Thursday afternoon M. E. de Pressensé, D.D., of Paris, delivered, at Willis's Rooms, the first of three lectures on this subject. The Duke of Argyll occupied the chair, and among those present were the Bishop of Nelson and the Bishop of Ballarat. His Grace said he thought he did not exaggerate when he declared that the origin of man was an absolute and profound mystery. He believed that the illustrious man who was lately interred in Westminster Abbey, Mr. Darwin, if he had been present on that occasion, would have confessed, as indeed he did confess in his own works, that his theory with respect to the origin of man was entirely and purely speculative. It was right that this speculation should be approached from every point of view, and he thought he might say that so far as physical science was concerned there existed at that moment no clue to the origin of man. Approaching the matter, however, from the point of view of Christian philosophy and Christian speculation, he was sure they would all hear with intense interest what was advanced on that dark and mysterious subject by so eminent a man as M. de Pressensé, who represented the French Protestant Church. M. de Pressensé then proceeded with his introductory lecture, employing his own language, but in such a manner as to be easily understood by persons having only a moderate acquaintance with French speaking. Having begun by intimating that his design in that lecture was to give something like "the bulletin of the battle," which was now being fought on the principles of theism to describe the attack, and also the defence, which he believed would soon prove victorious—he maintained that the progress of the natural sciences did not imperil theism, the sovereignty of science in its proper domain being the establishment of facts. The rapid movement of contemporaneous thought did justice, even to a fault, to error in the systems which succeeded each other. The positivism which interdicted all research into the causes and origin of things was now past; and the question of origin was raised afresh on a more ample field. The question of the origin of man was identical with that of the origin of things in general. Two great schools were face to face—the school of evolution and that of creation—their principal representatives being found especially in France. The lecturer then referred to recent manifestations of materialism and spiritualism, and to the great philosophers attached to no religious body—Virechow, Claude Bernard, and others. There was, he said, a theory of evolution which was not contrary to that of creation, it was that which admitted the intervention in the origin of things of an intelligent and powerful Cause. Darwinism, which was far from being absolutely demonstrated scientifically, was not incompatible with theism, Mr. Wallace being witness. Great services had been rendered by it to science. The laws of evolution laid down by it implied divine intervention. The theory of evolution as formulated by Mr. Herbert Spencer and Herr Haeckel was incompatible with theism. The principal scientific objections to this theory were—1. That it did not explain the progress of beings—their evolution. 2. That it could not cause life, sensation, or mind to proceed from pure mechanism, and demanded of us acts of faith. 3. That it could not furnish an account of the origin of man considered in his physical and his moral

life. On the leading features of man's moral nature and his mental constitution the lecturer dwelt with special emphasis. On the motion of the Bishop of Nelson, seconded by Sir Joseph Fayrer, thanks were voted to the Duke of Argyll and Dr. de Pressensé.

KIDDERMINSTER.—On Sunday last, June 11, the anniversary services in connection with the New Meeting Sunday Schools were held. The sermons were preached by the Rev. W. Carey Walters, minister of the congregation, and in the afternoon a Service of Song was given by the teachers and scholars. At each service there was a large congregation. In the afternoon and evening every available space was occupied. The collections amounted to £44, by far the largest amount ever contributed for Sunday-school purposes by the congregation. The scholars themselves contributed liberally towards this amount. The chancel communion table, font, lectern and pulpit were exquisitely decorated with hot-house flowers, ferns and moss.

STROUD.—The Unitarian congregation of this town were favoured on Sunday, June 11, with a visit from the Rev. R. R. Suffield, of Reading, whose presence in his old Roman Catholic locality was of considerable interest. Mr. Suffield was Prior of the Woodchester Monastery, near Stroud, for some years, and was intimately known and beloved by the Catholics of the neighbourhood, and this was the first occasion he had visited the place since his secession from the Romish Church, nearly thirteen years ago. The congregations were the largest which had ever met in the church at Stroud: in the morning the place was quite full, and in the evening there was not sufficient seating accommodation for the visitors, and chairs had to be placed in the aisle. Mr. Suffield in the morning prefaced his sermon with a few remarks on his visit. He said as twelve years had elapsed since his secession from the Roman Catholic Church, and as our beneficent religious cause was now happily established here, he did not feel that his presence could be misconstrued into an act of hostility or unkindness towards his old friends at Woodchester, as might have been had he acceded to their friendly invitation at an earlier period. The subject of his morning discourse was the New Faith. In eloquent and stirring language he pointed to the fact that the ancient ecclesiastical mythologies, Roman Catholic and Protestant, as well as Brahminical, Buddhist, Mahomedan, &c., were decaying, that it was universally admitted by the ecclesiastical authorities of all these systems that the men of thought and culture were gradually falling away from them, and that the belief in the preternatural and miraculous had now ceased to exist among educated and thoughtful men. In this state of things it was the duty of those who desired to prevent men lapsing into Atheism to provide them with a rational and reasonable faith, and this faith, as contained in the Unitarian Church, he proceeded to expound and develop, closing with a powerful antithesis, in which he contrasted the unreality of dying superstitions with the mental and moral satisfaction of the religion which was in accord with reason and with the highest aspirations of the heart of man. In the evening Mr. Suffield preached on "the Ministry of Reconciliation," taking as a text the words of 2 Corinthians v. 18. Answering the question, reconciliation between whom and what: he said the mythological, and still the prevalent mode of thinking, put the antagonism between God and man, the material and the spiritual, the finite and the infinite, the temporal and the eternal; but Unitarians, guided not by one limited revelation, but by the universal revelation through nature and the human soul, through conscience, reason and experience; they reconciled by extending the realm of the natural till it included all phenomena. They reconciled by declaring, and proving, that there was no gulf between matter and mind, but a connection essential, eternal, and divine; they reconciled this world with the next by filling up the gulf and throwing both into one; they reconciled the human and divine by destroying the barriers that would separate them. The true atonement was to reconcile humanity to life, its shortness, its uncertainty, its toils, its failures, its griefs and its disappointments, and this had to be repeated again and again. They had to reconcile sect with sect, church with church, religion to religion, not by drawing people to profess contrary to their convictions but by aiding the best men and women amongst them to realise that humanity was greater than their sect, and that far above all religious forms and doctrines was the universal aspiration of the human heart and the bond of our common human sympathies. The congregation listened

with rapt attention to the able and eloquent discourses, and expressions of delight and satisfaction were universal, even from those who habitually worship with orthodox denominations. The collections were the largest ever made in the church.

Our Calendar.

SUNDAY, JUNE 18.

LONDON.

Rev. P. H. WICKSTED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

MONDAY.

Manchester New College Examination.
British and Foreign Unitarian Association Council, at 3 P.M.

TUESDAY.

Manchester New College Examination.

WEDNESDAY.

Manchester New College Examination.
Visitor's Address, 4 P.M.
Old Students' Dinner, 6 P.M.
Annual Meeting of the West-Riding Unitarian Mission Society at York.

THURSDAY.

Manchester New College Trustees' Meeting, 11 A.M.
Valedictory Service 8 P.M.

** Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Bancroft's (G.) Constitution of the United States of America, 2 vols., 24/
Carlyle's (T.) Reminiscences of my Irish Journey in 1849, 7/6
Dale's (A. W.) The Synod of Elvira and Christian Life in the Fourth Century, 10/6
Dillon's (W.) The Dismal Science, a Criticism on Modern English Political Economy, 5/
Elliot's (Hon. A.) The State and the Church, 3/6
English Philosophers: Shaftesbury and Hutcheson, by T. Fowler, 3/6
Great Musicians: Sebastian Bach, by R. L. Poole, 3/6
Gray, by E. W. Gosse, 2/6 (English Men of Letters).
Gwatkin's (H. M.) Studies in Arianism, 10/6
Haweis's (Mrs.) Beautiful Houses, 4/
Lacordaire (H. D.), a Biographical Sketch, by W. L. S. Lear, 7/6
Symonds's (J. A.) Animi Figura, 5/

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

DEATHS.

DARBISHIRE—On the 10th inst., Ellen, wife of G. Stanley Darbshire, Riversfield, Eccles, near Manchester, aged 51 years.

HOWORTH—On Monday, the 12th inst., at his residence, Spring-place, Bury, Lancashire, in his 78th year, Franklin Howorth, Minister of the Christian Church, Bury.

LANG—On the 8th inst., at Mancombe, Henbury, aged 74, Sarah Anna, widow of the late Thomas Lang, Esq. Friends will please accept this (the only) intimation.

PHIPSON—On the 14th inst., at 14, Connaught-square, W., Ida, the widow of Thomas Weatherley Phipson, Q. C., aged 72.

HOLLOWAY'S PILLS AND OINTMENT.—During excessive variations of temperature every one is more or less liable to internal congestions and inflammations. Throat, chest, liver, bowels, kidneys, and skin all suffer in some degree, and may be relieved by rubbing in this Ointment, aided by proper doses of the Pills, for administering which full directions accompany each box; in truth, any one who thoroughly masters Holloway's "instructions" will, in remedying disease, exchange the labour of an hour for the profit of a lifetime. All bronchial, pulmonary, and throat disorders require that the Ointment should be thoroughly well rubbed upon the skin twice a-day with great regularity, considerable briskness, and much persistence.

WANTED, early in September, a comfortable HOME for a young Gentleman about to enter a Solicitor's Office in Birmingham. The neighbourhood of Edgbaston preferred.—Address, Mr. W. C. JOLLY, Bath.

WANTED, in August, for the New Gravel Pit Hackney Elementary School for Girls, a CERTIFICATED MISTRESS, capable of managing a school of 75 pupils, with pupil teachers' assistance.—Apply, stating references and salary required, to the Secretary, The Elms, Stamford-hill.

MR. PLATT'S PUBLICATIONS.

JUST PUBLISHED,

PROGRESS, by JAMES PLATT, Author of "Business," "Morality," "Money," "Life," and "Economy."

CONTENTS:—Introduction—Causality—Acquisitiveness—Capital—Free Labour—Employed—Technical Education—Production—Distribution—Progress—Concluding Remarks.

ONE SHILLING.

"**TRUE** progress needs clear perception of things as they are, the power to see and understand what is seen. There can be no progress by people or nations without obedience to the law of healthy development of the best part of our nature; a steady, persistent struggle after 'more light'; the earnest desire for 'truth'; an invincible determination to leave the world better than we found it; an onward and upward progress achieved by a knowledge of the laws that cause success, and faithful observance thereof. The philosophy based upon 'cause and effect' suits all ages, all climes; it satisfies and stimulates. The point which yesterday was invisible is its goal to-day, and will be its starting-point to-morrow. It is a creed that ever urges mankind on, which never rests, which is never attained, which is never perfect. Its aim is 'progress,' for ever and aye progressing. Its belief is, that there is nothing in human affairs that men deem impossible that may not come to pass; nothing that has been done by the *élite* of men but that all men might do; nothing that has once occurred that may not reproduce itself again. It has become essential for the further progress of mankind that they be taught to perceive the regular action of eternal principles, be trained to perceive that 'all effects are due to causes.'"
—(Page 8.)

"**THE** cause and effect theory puts aside the conflict between science and religion, and substitutes a creed in harmony with every new discovery of science and surrounding nature; it is upheld by, and satisfies, our reason, morality, righteousness; it tells men they must strive for healthy bodies and healthy minds; their hands must be clean, their minds pure, if they want peace and happiness. You may say that the idea is not practical, while it may be that the world is not yet ready for it; but year by year the people will grow wiser, and the onward progress of the later thought will be marvellous, the people recognising that it is not a myth, but a fact, that the sins of the fathers are visited upon the children, daily, hourly, inevitably; and that, if a man wishes his descendants to escape punishment—if he has a desire to escape it himself—he must walk circumspectly. It is no use for the drunkard, the improvident, or the profligate to ask for mercy, or to say he repents, on his death-bed; it is then too late to mend: he has sinned, he has broken the laws of health or morality; the effect will follow as certain as the night follows the day; 'as we sow, so shall we reap.' Accept as a truth, that no man or woman can lead an immoral or dishonest life without punishment ensuing. They may be sorry, may repent; the anguish and remorse is part of their punishment; the consequences of their wrong-doing cannot be escaped; some one must be—is punished."—(Pages 9 and 10.)

"**I** AM as anxious for the moral and social amelioration of the condition of mankind as any one, but think the object can only be attained by 'removing the causes that impede and check the development of man's intellectual and moral nature;' and I rely wholly and solely on man's doing for himself what theologians teach men to ask God to do for them. I do not ask men to be 'content,' but to have an abhorrence of the social and moral hideousness that surrounds them. I do not ask men to excuse themselves under the plea of 'being born in sin,' the innate depravity of human nature, man's incapacity to raise himself, the necessity for a 'vicarious sacrifice,' but I unhesitatingly assert that if man be depraved, it is his own fault, that he has the power to rise superior to the temptations that surround him; that he is punished for every sin of commission or omission by the laws of his nature.

"The old belief lowers man and crushes his aspirations, by putting his advancement upwards outside of himself; makes him a mere puppet, a sport for the inscrutable dispensations of Providence. Blind faith is honoured above the sublimest of acts. The new system entirely reverses this; it raises man's self-respect, gives a dignity to his nature, stimulates his desire to observe and think, to progress, by telling him plainly that all advancement rests with himself alone; encourages him, by explaining that, by the inevitable action of God's laws, every effort onwards makes him stronger for still climbing upwards; that obedience to law will slowly but surely remove the ills that have been inherited through the disobedience of his predecessors and his own."—(Pages 10, 11, and 12.)

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"**THE** appeal to the masses to touch property requires the greatest care; and statesmen should remember this fact, that, up to the present moment, a want of respect for, or equality in property, has meant the same thing as savagery, and that respect for, and inequality in property, has always co-existed with what we mean by civilisation; it has always, that is, co-existed with every kind of progress. Do not be misled by those good-hearted but bad advisers who tell you 'men are to be considered before wealth;' therefore free trade, machinery, letting 'a limited class have possession of the land,' &c., is a crime against humanity. It is not true. Free trade, machinery, rent left to the value land fetches in the open market, support more and not fewer inhabitants; all inventions, the removal of any restrictions or monopoly, the sacredness of life, the security of property, the inviolability of contracts, the more a nation recognises its duty in fulfilling all its obligations as a sacred duty—these are all conducive to peace and prosperity, all rouse man's highest faculties, urge him upward. It is not the spendthrift, but the thrifty, that helps forward progress; to acquire, to possess, to increase the national capital, is essential for progress in the arts, for progress in the sciences, for progress in the conquest by mind of matter. Every heritage of thought, or beauty, or legal wisdom that has come down to us from the past, has come down from societies built up by inequality, and divided into rich and poor, privileged and unprivileged. There is not one of the great civilisations of the past but tells with a solemn plainness this hard truth. Babylon and Egypt, Athens and Rome, and modern Europe through all its changes, are all unanimous and unequivocal in their witness to the truth of this law of nations, 'inequality,' and that the steady progress of civilisation has depended upon, as it can only subsist by, the sacredness of life and property by every member of the community."—(Pages 57, 58.)

"**FROM** the earliest period man's courage has been daunted by the perception that, though it might conquer an evil thing, that thing was pretty sure to return. Darkness might vanish before the dawn, but it returned; the storm-cloud cleared away, but it came again; the sickly season might pass, but it came back; the cancer was eradicated only to reappear; the tyrant might be slain, tyranny remained; the struggle seemed hopeless. The doctrine of despair led up to that of 'fate.' The greatest obstacle to 'progress,' in every clime and every age, has been 'superstition,' kept alive by that deadly poison, 'ignorance'—the support of 'dogma and priestcraft,' the cause of 'intolerance,' that plague of the past. Yet mankind marched on, nothing doubting, step after step, without knowing whither: the spirit of humanity keeping alive hope of a better future within them, until, after a long and terrible battle, 'truth' has conquered; liberty, peace, justice, reason, conscience, science, have taken root; and the shoots of the upstart, planted by the hands of dogma and priestcraft in every part of the earth, will soon disappear, when mankind learns 'that nature's laws are eternal, and that her small, still voice, speaking from the inmost heart of us, shall not, under terrible penalties, be disregarded.' Believe, if you like, that Divine love came down to take on itself our sins; in 'life' we find there is no Saviour to do the like for us; we shall individually suffer for our mistakes and weaknesses; and the nation must suffer that, by its politics, 'curbs,' rather than fosters, individual efforts onwards and upwards."—(Pages 182, 183.)

BUSINESS takes up the position that if all men cannot succeed in making a fortune, no one need fail if they understand their business thoroughly, work indefatigably at it, and live thriftily.

MORALITY was written to show that "honesty is the only policy," that there can be no permanent or lasting success for individuals or nations unless they are wise enough to see that "morality," or "doing to others as they would be done by," must be the guiding spirit of their actions.

MONEY was intended to get people to think more of the circulating medium and its action by means of gold, paper money, the value of banks and cheques.

LIFE describes the impression made upon my mind in a busy career amongst all classes of men; and as it has always seemed to me that we suffered enough in this world for our manifold sins and wickedness, my object was to get my readers to try and make the most of this world by learning and reverently obeying the Creator's laws, and dismissing the next world from their minds, feeling assured they might safely leave their future in the hands of their Father in heaven.

PROGRESS has been written to indicate in a brief space the giant strides that have been made in every department of industry, commerce, and science since the last century; but its principal intent is to make men more thoughtful, more observant of what is going on around them.

"**PROGRESS** is written to show that human history is a record of progress. Progress is God's law, which we may hasten or retard, but cannot stop altogether. Every succeeding age starts with a record of accumulated knowledge in the arts of production; of increased wisdom, that enables each generation to get rid of some of the errors of its predecessors. We have, therefore, a continual advancement from a lower to a higher status of intelligence and wellbeing. We do not mark the progress that is going on; the days and years seem to repeat themselves unalterably. In reviewing the past, it seems at first sight as though there were long periods of stagnation, evils quietly endured for generations, to be suddenly and violently overthrown in sudden amelioration. But, like the 'little worms beneath the surface,' nature is steadily pursuing her work in her own quiet but inscrutable way. The stagnation is only apparent; there is being acquired a silent accumulation of forces, whose gathered power will, in Heaven's own time, and by the inevitable operation of nature's laws, remove the barriers to man's progress. For ages it seemed weary work; man seemed helpless against the 'monarch's and the priest's control;' the brain of man was refused the power of thought, except in the 'orthodox' manner. No sooner was 'thought free,' no sooner were the barriers which prevented progress overthrown, than we see in the nineteenth century a progress rapid beyond all precedent; the stream of human development received into its sluggish currents a mighty impulse for the amelioration of the condition of mankind."—(Page 184.)

"**THERE** is a religion that can be taught in all schools, adapted for all men—the religion of progress, the religion of nature, the religion of duty, of right, of good, of love—which explains and prepares men's minds for seeing where their duty lies, of distinguishing good from evil, and why it is good or evil. It is useless merely to root up error, leaving one's soul as dry and barren and useless as sea shingle; take away the falsehoods of life, but replace them with truths. It must be right to improve things in the world, to make it better for man and beast, to do all we can to increase happiness, and refrain from doing anything that will diminish it."—(Page 192.)

"**THE** time has come when mankind must face the question boldly and openly, how the 'Creator governs the world we live in;' does 'progress' depend on the observance of God's law? Is man's religion to be known by his acts, or by his professions of belief? Are we to believe in 'cause and effect,' in 'law'—invariable, inevitable, unerring law; or in destiny, fate, predestination, Divine interposition? I put this question to you plainly, because it seems to me that upon it rests our future."—(Page 200.)

N.B.—Every Tradesman should read the chapter on "Distribution," more especially pages 172 to 178, which explains fully the necessities for the "Parcel Post," and the question of carriage of parcels by Railway Companies.

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The ANNUAL EXAMINATION will be held in the Hall, on Monday, Tuesday, and Wednesday, the 19th, 20th, and 21st June, 1882.

The Rev. H. W. CROSSKEY, LL.D., will deliver the ADDRESS to the Students on Wednesday, 21st June, at Half-past Four o'clock p.m.

The ANNUAL MEETING of Trustees will be held in the Library, on Thursday, 22nd June, at Eleven o'clock a.m. SPECIAL BUSINESS will be brought forward for Consideration at this Meeting, and the Trustees will receive due notice of this by Circular.

A VALEDICTORY RELIGIOUS SERVICE will be held at Eight p.m., on Thursday, 22nd June, in Little Portland-street Chapel. The FAREWELL, on behalf of the College, will be given by the Principal, the Rev. JAMES MARTINEAU, D.D., LL.D., and the WELCOME into the Ministry by the Rev. S. A. STEINTHAL.

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The ANNUAL DINNER of the Past and Present Students of the College will be held on WEDNESDAY, 21st June, at the INNS OF COURT HOTEL, Lincoln's-inn-fields, at 6 p.m. Friends and Ladies may be invited; and those intending to be present are requested to leave their names with the Senior Student, Manchester New College, University Hall, Gordon-square, not later than the 20th inst.

BLACKFRIARS MISSION.

Subscriptions towards the CHILDRENS' TRIP gladly received by Miss PHILPOT, 37, Norfolk-street, Strand, and by the Minister, the Rev. Geo. WOOLLES, 21, Great Charlotte-street, Blackfriars-road, S.E.

JONES'S FUND.—Applications for GRANTS from this Fund must be sent in IMMEDIATELY to the undersigned, from whom forms of application may be procured.

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THE COMMITTEE of the UNITARIAN CHURCH, Sunderland, thankfully acknowledge the following contributions towards the improvements which have recently been effected in their Chapel:—

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British and Foreign Unitarian Association	...	10	0 0
James Watson, Newcastle	...	1	3 0
Mrs. Clarke, Newcastle	...	2	2 0

W. ELLIOTT, Minister.

T. JOHNSTON, Treasurer.

THE ANNUAL MEETING of the MISSIONARY CONFERENCE will be held in the Memorial Hall, Albert-square, Manchester, on Thursday and Friday, the 29th and 30th inst., to commence each morning at 11 o'clock.

Rev. JOSEPH FREESTON, President.
 Rev. NOAH GREEN, Secretary.

WEST-RIDING UNITARIAN MISSION SOCIETY.

The SIXTY-SEVENTH ANNUAL MEETING of the above Mission will be held at YORK, on WEDNESDAY NEXT, June 21, 1882. Service will be held at St. Saviour-gate Chapel, at 12.30 p.m. Preacher: the Rev. T. W. FAREKELTON, of London. To be followed by a Luncheon, in the Kenrick Hall, Spen-lane, at 1.45 p.m. Tickets 2s. 6d. each.

Afterwards the Annual Meeting will be held, commencing at 3 o'clock p.m., under the Presidency of J. S. MATHERS, Esq., of Leeds.

WILLM. BLAZEY, B.A., Secretary.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2087.]

LONDON, SATURDAY, JUNE 24, 1882.

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TRANSFER OF UNIVERSITY HALL TO MANCHESTER NEW COLLEGE.

ON Thursday two meetings were held at the Hall, which passed off very quietly, but the results of which may be very important. In the morning the Trustees of Manchester New College met to confirm the arrangements which their Committee had made in their name with the Council of University Hall, and to discuss certain changes in the rules of the College which such arrangements render necessary. In the afternoon of the same day the members of University Hall met to confirm certain resolutions which they had passed on Friday, June 2, ratifying the arrangements which the Council had made with the College. The combined result of the two meetings is that University Hall, as a Society, has ceased to exist, that all the property of the Society is transferred to sixteen trustees, eight nominated by the Hall and eight by the College; and the first and chief duty of these sixteen trustees will be to permit Manchester New College to occupy and manage the Hall for as long as ever the College thinks fit, on condition only that the fundamental object of the foundation of the Hall be preserved, and that lay students of University College be permitted to reside therein under the control of the new Principal, so long as all the rooms are not required by our divinity students.

Professor HENRY MORLEY, of University College, has accepted the Principalship for three years at least; and a better appointment could not possibly have been made. His great influence in University College is an earnest of what his influence in the Hall will become, and is also fraught with hope that he may attract University College students in large numbers to the Hall. As the Manchester New College students are to reside in the Hall in future, it will be a great advantage to them not to be

shut up by themselves in a Theological Seminary, but to enter into close and friendly relations with lay students of all denominations.

With the view of strengthening the association with University College the Committee propose to expend £100 experimentally for one year upon tuition to be given in the Hall by Professors of University College in their own subjects at stated hours; and it is with the same view that the Committee offer one set of rooms rent free—in case it is vacant—to an Andrew's Scholar of University College. Professor MORLEY is strongly of opinion that the attendance of the Professors at the Hall, and the residence in it of the most distinguished of University College students, will raise the intellectual tone and increase the attractiveness of the Hall.

Residence in the Hall will, in every way, prove far more beneficial to the students of Manchester New College than their present life in scattered and not very commodious lodgings. There is no true college life without collegiate residence; the social ties and the bonds of friendship formed in the common home, between divinity and lay students alike, may be as valuable in after-life as the instruction gained in the class-room. We have again and again been painfully impressed with the enfeebled health and the loss of working power displayed by Manchester New College men both during their college career and for many years after they commenced active pastoral work. No doubt in many cases this is partly, if not principally, due to the sparing manner in which, when students, they allowed themselves to live. From high and self-sacrificing motives they starved themselves to buy books, and they have broken down in consequence. But under the new residential scheme the students will receive board and lodging free. This will remove the chief cause of ill-health, and raise the general physical tone of the students. We wish the scheme every success; we are heartily glad that Manchester New College has thus for a new period taken up its abode in London; and we trust that many parents, whether they design their sons for the ministry or not, will place them under the care of Professor MORLEY at University Hall.

GETTING UP A CRISIS.

READERS of the newspaper placards must by this time have got heartily tired of always seeing one word which is rarely absent from them, and that word is "Crisis." The Eastern Crisis, the Ministerial Crisis, the Irish Crisis, the French Crisis, the Egyptian Crisis, and others in turn make their appearance. To such an extent is its use, and so absurdly inapplicable is the word to what are the real facts of the case, that sensible people have come to distrust it when they see it, and to believe that the crisis, if any,

only exists in the imagination of the speculative newspaper manager, or that these continually recurring crises are affairs got up with the view of some ulterior and not altogether innocent object. Certain it is that quiet men may live through one of these crises and be wholly unconscious that they are in the midst of a history-making epoch. Are our readers aware, for instance, that "we are in the very throes of a crisis" at this present time, "with preponderating threatening signs of a rapid extinction?" Would they believe that "we are hardly living as a pronounced Christian denomination;" that we "are maintaining a spectral existence of vanishing faiths and shadowy confidences at which the general Christendom glances askance and shudders;" that as a Christian denomination we are fast dying of inanition and public indifference? And yet this is what "the minister of the venerable Essex-street Chapel," which he somewhat grandiloquently terms "the mother church of Unitarianism," says is the perilous condition of the Unitarian denomination at the present time.

It will probably be remembered that on the death of Dr. BELLOWES the Rev. J. PANTON HAM took occasion to preach a sermon, the greater part of which found its way into the columns of a contemporary, in which he said much the same kind of thing, and strongly advocated a separation between those Unitarians who are prepared to adopt his standard of thought and those who prefer to follow other methods. We have never believed that this party of schism was a very numerous or a very influential one, and whatever doubts we might have had on this subject were completely dispelled by the tone and spirit of the Conference held at Liverpool shortly after Mr. HAM's deliverance had been made public. The criticism to which we subjected Mr. HAM's sermon and the Liverpool Conference itself have inspired him to write and deliver three discourses, which he has now published in pamphlet form, "with an appendix," under the title "The Unitarian Crisis, or the Dilemma of Christian faith and Church Relationship," and which we believe obtained a certain amount of publicity in their free distribution, on the occasion of the recent Conference at Essex-street Chapel. The editor of the *Christian World* calls it "a grave indictment," and we are not disposed to deny the description, but it is an indictment and nothing more. Naturally one would have supposed that with some very strong statements that are made there would have been some attempt at justifying them, if not in the discourses themselves, at least in the appendix. But this is just what there is not; the indictment stands without a shadow of evidence in support. One of the charges made by Mr. HAM is that "a vacant Agnosticism" has found its way into our denomination, "has its preachers and avowed disciples, and claims the shelter of the Unit-

arian name as its natural and legitimate home." The same thing is said in different words more than once, and there are three references to the Appendix in connection with this, to which we naturally turn in the expectation of finding some proof. The first relates to a speech of M. JULES SIMON made in the French Senate on the "Primary Instruction Bill," and to an article in the *République Française* thereon. The second relates to the "perfect consistency," and the "exemplary courage of their convictions," shown by Mr. CONWAY and Mr. VOYSEY in proclaiming "their complete separation from, and their entire independence on, all existing Christian denominations"; and the third refers to what is termed the "impertinent innuendo" made in our previous article, when we supposed that Mr. HAM made personal references to, and implied personal censure on some of his ministerial brethren. It will be seen that none of these at all bears out the statement in the text as to the presence of Agnosticism in the pulpits of our chapels. We admit that this statement has been made before, but it has either been made anonymously or in such vague and general terms as to prevent specific denial.

Again Mr. HAM says:—"Like IAGO, Unitarianism is nothing if not critical. Doubt as a natural consequence has become the atmosphere, denial the prevailing habit, and disintegration the wide-spread effect, in the experience of the Unitarian churches. Unitarian affirmations are moral and philosophical; its theology is characteristically the theology of negation. The suspension of faith has been succeeded by the mockery of faith as irrational, unscientific, senile, and superstitious." But no proof is attempted to be given for these heated assertions. Further, when Mr. HAM talks of "the extensive ruptures everywhere declaring themselves" among us, and asserts that "the crisis of a catastrophe is upon us, and the time for decision and action is come," that "there is a loud call for separation," we look in vain for the evidence of all this, and surely that would not be far to seek, if it were in existence, because there is nothing to prevent separation if any one wants to separate. On the other hand, it is not quite clear what Mr. HAM means by separation, nor what is the "decisive course of action" urged upon us.

The Liverpool Conference has been regarded as a practical answer to the cry for separation uttered by Mr. HAM, and faintly echoed in other quarters. It is instructive to read what he says on this subject. Referring to some remarks that appeared in these columns, as to what course it was anticipated the Conference would take, namely, that it would be a meeting of men "to discuss their duties in the light of a free access to God, and of inspiration direct from Him, apart from any dogmatic basis or merely sectarian activity," Mr. HAM says that anticipation was not fulfilled, and adds that "the Conference was demonstratively *Christian*, and declaratively *Unitarian*," that the New Unitarianism, which he identifies with a purely Theistic position, "had only a covert and timid expression," and that as "a designed demonstration" of this position it was "a conspicuous failure." Still the New Unitarianism "is as rampant and rooted as ever in our denominational midst," and "its advocates are too numerous and powerful to submit to these defeats." Yet Mr. HAM tells us that "the theism of our Churches was there in considerable representative strength, for it especially, indeed exclusively

[the italics are ours] had been summoned, but it modestly restrained its utterance after the *Christian* key-note had been distinctly struck in the celebration of the distinctive *Christian* rite of the Lord's Supper. . . If the assembly had been polled on the question, whether the Conference should be carried out on the Theistic principle of the programme convening the meeting, or on the specific Christian lines actually adopted, it may be reasonably presumed that the Theistic basis would have been decided on by a considerable majority."

Now, we believe that there is a good deal of truth in this last sentence; but we do not deduce from it quite what Mr. HAM appears to do. Had the Conference been compelled to adopt a test, which while preserving its religious character should yet have been as widely inclusive as possible, that test would no doubt have been a Theistic one pure and simple. There was no need of such a test, and therefore the gathering naturally assumed a Christian tone. That is, we believe, what might have been expected from the Christian Theism which prevails in our churches. Where Christianity in any form is sought to be imposed as a test upon any of our churches, it will be rejected: where no such attempt is made it comes naturally. And the rejection arises, not simply out of a wanton desire for freedom, but because it is felt that to use Christianity as a test is a departure from the spirit of its founder, and that so presented it cannot be a true outcome of the religious spirit. Those who were responsible for calling together the Conference imposed no theological test whatever, and any who felt themselves unable from conscientious considerations to join, either in the Conference or in any of the religious services connected with it, excluded themselves. And with regard to the Communion service, that was a purely voluntary act, unprecedented, so far as extent is concerned, in the history of the denomination. Had it been made a condition of taking part in the proceedings of the Conference, that that service must be attended, we make bold to say that no Conference would have been held. And so long as the profession of faith in Christianity, whether it be called historical or spiritual, or the adoption of some form of ceremony connected with it, is not imposed upon the Free Churches, we believe their character will be essentially Christian. It is the pharisaical assumption that so often accompanies the adoption of the Christian name that repels most of those who are classed as advocates of the New Unitarianism.

Mr. HAM has said that as a Christian denomination we are fast dying of inanition and public indifference. In a passage wherein the confusion of metaphors is as apparent as it is amusing he says:—"And this lamentable state of things has been brought about by what I call a criminal coquetry with the sappers of our Christian foundation, who have coaxed us into a marriage of our Christian liberty with their ultra-rationalistic licentiousness. For years past we have been indulging in a long denominational dalliance with the fascinations of a fastidious and sceptical intellectuality and the meretricious charms of an unbridled liberty." Who the sappers are that have taken the somewhat unusual course of *coaxing* criminal coquettes into marriages it would be hard to say, and Mr. HAM does not help us to find out. We fear that a desire for fine writing has led him to pick out some sentence from a modern novel,—one of his own perhaps—and adapt it to his theme. There is a Ouidaish look about it which scarcely commends it on the score of

taste. As to its being an accurate statement of facts we need say nothing. Our readers are competent to form their opinion without any help from us. Mr. HAM seems to assume that the fate of Cassandra awaits him because he "feels the divine affluat of the old prophetic spirit." His studies of HOMER should remind him of another character in the "Iliad"—

Of all our hosts

The man who acts the least upbraids the most.

We regret that Mr. HAM should return to the attack, which, so far as he is concerned, was utterly unprovoked. As he reminds us, his own personal separation from the Unitarian body has been effected for many years past; why he should now emerge from the solitudes of Essex-street Chapel, where with disinterested fidelity he continues to minister to what remains of a once large congregation, it is difficult to say. No one has called on him to justify his position, and most of us have learned to value at their true worth the attempts he has made of late to work mischief and to manufacture a crisis. We believe that these attempts will prove abortive, and that so far from there being a cry for separation, there never was a time when the spirit of brotherly fellowship and unity was stronger among us.

UNITARIANISM AND ORTHODOX SENTIMENT.

WE return once more to Mr. FORSYTH'S letter, because it is valuable as showing what appear to be the defects of Unitarianism regarded from the point of view of one who belongs to the ranks of Liberal Orthodoxy. Our simple faith is too simple for him; neither his soul nor mind can find satisfaction in it. Unitarian thought, for his needs at least, is "too meagre," and the "refined piety" of Unitarians is "too little of a searching passion or a sweeping power." That is, we presume, it seems to him an inadequate interpretation of the facts of Christianity. It is not essentially wrong, but its great fault is its inadequacy. On this point he has a great deal to say which we need not quote, as our readers have read it for themselves. But this we have to say, it reduces the whole matter to one of individual sentiment and feeling. The interpretation of Christianity, in all ages of the Church, which has been sufficient for some, has not been sufficient for others. These latter have felt the need or *fancied* they felt the need for something more than what sufficed for the wants of the former. But this does not prove by any means that the system which more fully met their wants was truer than the other. Indeed, it may be just the contrary; the more fully developed system may be the farthest removed from the primitive truth. Its greater fulness and variety may be only additions to and corruptions of the original simple faith. This is the view we take of the popular Christianity. The very doctrines and ideas which Mr. FORSYTH emphasises seem to us corruptions of the true Gospel. How did those corruptions originate? Partly, at least, in the same state of feeling as that which Mr. FORSYTH avows. To the fathers of the third and fourth centuries the primitive Unitarianism of the Apostolic Church seemed meagre, inadequate, insufficient as a representation of the facts and doctrines of Christianity. Accordingly they developed the Apostolic doctrine, they made additions to it, they grafted on it pagan notions, and embellished it with pagan rights and ceremonies. And a complex, rich, full, and varied system, they and

their successors in later ages made of the once simple Gospel! No one could say now that it was meagre, or inadequate, or lacking in "dynamic quality." It had mysteries and doctrines and forms enough to satisfy the largest demand for such things. And every one who accepted these novelties might say with Mr. FORSYTH, "I cannot be satisfied with the Unitarian (primitive) idea either of CHRIST or of GOD." They felt the need of more than the Gospel records supplied just as he feels the need of more than Unitarianism supplies. *It is the fancied need of a devout imagination, and nothing more.*

Mr. FORSYTH says he "cannot understand a revelation which does not rest on Incarnation, and Incarnation apart from that of GOD in CHRIST is to him little more than a religious philosopheme." We cannot agree with him here. We cannot see his difficulty. It seems to us that all that a divine revelation assumes is something kindred in the nature of GOD and man. Unless there be some affinity of nature between the human and the divine—some point of contact—some elements in common, there can be no revelation from one to the other. It would be in vain for GOD to make a revelation of his will if man had no moral and spiritual faculties by which it could be apprehended. But what need there is for GOD himself to become man, in order for such a revelation to be made, we cannot see. As for Incarnation apart from that of GOD in CHRIST we suppose all would admit that if Incarnation be a reality at all, it is so in the case of CHRIST. There is a sense in which the doctrine of the Incarnation can be held by Unitarians. GOD in CHRIST, true, but that is only *the highest expression of the truth GOD in man.* The divinity in CHRIST is a divinity common to humanity, but especially shared by the purest, noblest souls of every age and land. What Unitarians protest against is the exclusiveness of the popular doctrine—no incarnation but that of GOD in CHRIST. What they reject is the mythology associated with that doctrine, the gross material form in which it has been held by the popular Churches.

Another defect of Unitarianism in the apprehension of Mr. FORSYTH is that "it fails to deal adequately with the problem of sin." Now the term sin as used by the popular churches has been made to cover much that is utterly unreal—much that is nothing more than a fiction of theology. The doctrine of Original Sin, for example, that all mankind sinned in ADAM, and may be justly punished for his transgression—that is a theological fiction. Again, with the sincere Roman Catholic every Protestant is in mortal sin, because he rejects the authority and teaching of the Church. With many Protestants it is a sin to doubt anything contained in the Bible, it is a sin to travel on a Sunday, it is a sin to play a game at cards, it is a sin to visit a theatre, it is a sin to join in a dance or even to witness one. In fact, there is no word which has been associated more with delusive thought, with groundless fears and idle terrors than the word sin. The result has been an exaggerated idea of human sinfulness against which Unitarians have protested as false and mischievous; but moral wrong, actual vice and wickedness Unitarians have not attempted to palliate. We have distinguished between imaginary sin and real sin, and if our writers and preachers have not dwelt so much as others on human sinfulness and the terrors of future punishment it is "because they have tried to win men by appealing to their better na-

ture, their sense of right and duty, their trust, love, and hope. While Orthodoxy has appealed very much to men's fears and conjured up imaginary terrors, Unitarians have preferred to appeal to their inward sense of what is good and true. This has been one characteristic difference between our preaching and writing and that of the Orthodox. With some their method would probably be the most effectual, with others, ours; but we maintain that ours takes the higher ground, and that as civilisation, education and intelligence advanced, as man becomes able to appreciate the higher appeal, ours will meet most the needs of his case.

"I feel," says Mr. FORSYTH, "that there was gained in the Cross of CHRIST a real, universal, and final victory over the principle of sin throughout existence—a victory which is too objective and complete in its nature to be adequately expressed by the mere measure of his influence on human character." Now this is one of those sweeping extravagant assertions which Unitarians are unable to accept; and which seem to them unwarranted by any facts bearing on the case. If in the cross of CHRIST a real, universal, and final victory was gained over the principle of sin throughout existence, how is it that sin has abounded ever since? Where is the evidence that such a complete victory was obtained? Does the history of the Church with its long and terrible record of crime, strife and bloodshed prove it? Does the present state of the world substantiate the extravagant claim? Did the principle of sin become less active, less potent *after* the death of CHRIST than it was before; did it become less deadly, less destructive? What precise change did it make in this matter? Mr. FORSYTH does not tell us, and until he does, and substantiates it with the evidence which such a stupendous statement requires, we must regard it as another of the many fictions of the popular theology. "*I feel*," says Mr. FORSYTH. True, what may not a man of devout imagination feel when he allows sentiment to lead him? And this is really an answer to the whole of his letter. It is feeling and sentiment with him throughout. Very real to him no doubt, but no evidence of the actual truth of the doctrines and views he is led by sentiment to adopt. The same objections in principle which he urges against Unitarianism—its insufficiency, inadequacy, meagreness and so forth might be advanced against his own system. The Roman Catholic regards all Protestantism as meagre and insufficient, and if one wants a rich, full, varied and complete system of faith and worship he will find it in Roman Catholicism as he will find it nowhere else. There, too, he will find "the problem of sin" dealt with after a very careful and elaborate fashion. The English Churchman regards all Nonconformist faith and worship as poor, and bald, and meagre. The Ritualist especially looks on it in this light. All these would retort upon Mr. FORSYTH the very charge which he brings against Unitarianism. After all, then, it is a matter of individual preference and feeling; and if the richer and fuller a faith and worship are the better, then the advantage rests with the Roman Catholic at last. In writing this we have no wish to drag Mr. FORSYTH into a controversy, but so much it seemed necessary to say, as his letter has been widely published in Orthodox papers.

At the election on Sunday of six members for the Consistory of the Reformed Church of Paris, the Evangelical party obtained a majority of 820 to 580.

OUR MANCHESTER LETTER.

MANCHESTER, June 19.

Chowbent, where the Provincial Assembly held its meeting this year, is an interesting place in the records of Nonsubscribing Dissent. The old church building is as substantial as sound brick and good workmanship could make; and it is well preserved, not at all showing those signs of age which many edifices built in more smoky places long since it was put up do. It has a time-hallowed graveyard in connection with it, and a large school-room which has only been built a few years. Inside the gallery is of solid oak timber, and the pews below, with the old-fashioned straight backs and rigid seats, told us we were in one of the ancient Presbyterian chapels, where were shaped and trained the minds which did such stout fighting for civil and religious liberty in years gone by. "The communion" and pulpit told the same tale. Of black oak the pulpit is a three-decker, one for the clerk, one for the devotional service, and one, the uppermost, for the preacher. Immediately behind the pulpit is a large tablet, visible to the eyes of the whole congregation, with the following inscription upon it: "This tablet is erected and subscribed to the memory of the Rev. James Woods, by whose active exertions this place of worship was founded. He died Feb. 20, 1759, having served this society as a Christian minister with affection and fidelity for more than sixty years." The person whom this tablet commemorates was a remarkable and noted character in his day. He was usually called "General Woods," because when, in 1745, the Pretender marched into Lancashire, he collected upwards of two hundred young men of his district and made stout fight on behalf of Protestantism, which was threatened with overthrow. He was awarded £100 a year pension by the Government for the part he thus took. Part of this pension he distributed among his followers, and a considerable portion more he devoted to the building which now keeps his memory green in the minds of men. Curious anecdotes are told of him, some of which are preserved in Harwick's "History of the Borough of Preston and its Environs in the County of Lancashire." On page 238 we are told that General Woods was the first Dissenter who was allowed to preach in a gown, and to attach a bell to his place of worship—a very remarkable concession for the time. He is said to have been an excellent "beggar" for public purposes. He was in the habit of going for subscriptions to persons of means after this fashion:—"Well, Thomas, I've set thee down for so much (naming the sum), and if tha thinks it too little tha may give as much as tha will." And what was curious he generally had his way. He rode all through the northern counties, and as far as Scotland, on horseback, collecting subscriptions on behalf of his chapel building, and many are the rich stories told of him and his adventures. He and his father were the ministers of this congregation more than one hundred years between them. The present minister, the Rev. M. C. Frankland, has occupied the same office for nearly thirty years. Evidently the Chowbent people are believers in long pastorates. For the benefit of those who have never heard or seen this venerable man, I may say that if they will procure a photograph of Thomas Carlyle in his later time they will get a pretty good idea of his outward presentation. Mr. Frankland is an able man, and the tones of his voice tell those who listen to him that he speaks from his heart, and the heart being a good one, he does those good to whom he speaks.

The tinkling of the bell "allowed" to the parson-general drew a considerable congregation together in the old chapel as the time for the service approached. The devotional part of the service was conducted by the Rev. Richard Pilcher of Warrington, and the sermon was preached by the Rev. E. S. Howse of Altrincham. It was a sermon by a thinker for thinkers; but solid as was its quality, it had many suggestive thoughts that even a popular audience could appreciate, and had the style of delivery been a little bolder and more free it would have told wonderfully on all present. As it was, many a thought, and perhaps some lines of thought started by it, will flow from our Lancashire and Cheshire pulpits for a few weeks to come, to the edification of various congrega-

tions. It was a fine attempt to justify the position of our free churches, Christians among Christians, which so largely influence others in spite of their small numbers. It was suggested to me that our critics are hardly reasonable in their assaults upon us when they point to our small numbers as compared to the vast assemblies of the "orthodox." Pioneers can never be as numerous as a regular army; and it is the work of the few to win positions which they may afterwards occupy. Mr. Howse's justification was a twofold one, the inner one of conscience and conviction, and the outward one of history. If we look back to Christ we are also ever looking forward to new revelations from God through nature and the soul of man; and we need not be anxious as to results; our influence will always be in proportion to our fidelity to our principles.

After an interval for refreshment in the schoolroom close by, the business meeting was held in the chapel. The venerable president, the Rev. William Gaskell, M.A., was as hopeful in his tone in the opening address as ever he had been. Time in vain tries to make a pessimist of him. The youngest member of the assembly could not look forward with a brighter vision, and it did us all good to see him more vigorous in appearance than last year. For the last few years he has sat while giving his address, this year he stood. He spoke with rejoicing of the National Conference held in Liverpool, and referred to the signs of strength and zeal in our free churches present almost everywhere. The speaker touched on many points, and with luminous thought on each. One of the most important, in my estimation, was his appeal to the educated families among us to take part in Sunday-school work. It seems to me that this kind of work would benefit those who did so as much, if not more, than those they taught, as it would tend to develop their sympathy with those of their own flesh and blood, but who have less means at their command, and so raise their spiritual life. This always follows in the case of those who try to do good work on behalf of their fellow-men. But even if Mr. Gaskell's appeal prove successful, and educated ladies and gentlemen flock into our Sunday-school, perhaps even then little good would result unless a more definite teaching was given to the children under their care, said Mr. Gaskell. They were so afraid of indoctrinating them with sectarianism, that they left them without any definite views whatever, and in consequence they were easily drawn away from them by various influences into other religious connections. Yes, and this will become the case more and more as the "orthodox" churches grow more lax in their adherence to the creeds they profess to be bound by. If those churches openly and frankly repudiated those creeds that have bound them in the past, I, for one, should have no objection to this process of drainage from ourselves; nay, I should rejoice not a little over it in fact, for we have no right to separate from the mass of our fellow-men unless at the dictate of conscience. I cannot get rid of a secret liking for the church in which I was brought up, and where so many of my kindred and friends yet remain. But there are far higher considerations than liking to be taken into account, and in spite of the utilitarian, deeper principles than immediate results to be looked to. It is not so much sectarianism that we need to get rid of as uncharitableness and indifference. The appeal to laymen to take a more active part in the work of our churches was a reasonable one; for the church that exercises the deepest influences over its members will, in the long run, be the most successful, and will be the most powerful with the masses outside to win them to spiritual life. The address was a solemn and noble appeal from one who now, after a long life of labour on behalf of a holy cause, stands in the immediate light of eternity, speaking out of the fulness of experience, earnest words that ought to have weight. It is a long time since I felt so touched by an appeal which appeared almost personal to myself.

When the address came to an end the business part of the proceedings began. The Rev. Thomas Carter, of Rochdale, was elected supporter for 1883. Mr. Carter has been doing exceeding good work lately in meeting and answering the objections of Secularists to the faith

which cheers and supports himself in the arduous labours of life, and he deserves the compliment paid him for the courage and the resource he has shown. At the invitation of the preacher of the morning it was determined to hold the next meeting in Altrincham. The report of the special committee in relation to legislative measures was then read by the ever genial and humorous secretary, the Rev. Enfield Dowson. It was a most interesting document, and had reference to the marriage laws and the oath question. It asserted that:—

The distinction still maintained between the clergy of the Establishment and of the Dissenting churches in the conduct of marriages was entirely unwarrantable, and it must be attacked perseveringly until it was overthrown. The members of the Assembly, at all events, were right in advocating year by year the placing of the Nonconformist on an equality with the Established ministry in this matter, and the committee were as much convinced as they were last year that the wisest and most expedient course was to procure the desired equality by so reforming the law that the presence of the registrar should be required at any marriage impartially. At one and the same time an existing stigma would be removed from the Dissenting ministry, and a new security would be gained for the strict observance of the marriage law wherever and by whomsoever the religious ceremony might be conducted.

To the writer these positions seem the right ones to maintain until they become law. Several advantages would follow if they were adopted by the Legislature. First, the registration of marriages would devolve into the hands of responsible men, and it would be a step towards that disestablishment which merely awaits the Episcopalian Church. Its clergy would thereby be rendered in one instance less the servants of the State, and more the ministers of their several congregations, and they would, as one of the speakers remarked, be lifted so far up towards a level with their more free and favoured brethren, the clergy of the Dissenting Churches. The other question related to the Parliamentary oath. As it stands at present it seems an ingenious means of making hypocrites, and of enabling bigots to exclude honest men from their rights. To make the oath optional would be to save these bigots from themselves; for where opportunity offers they seem incapable of resisting the temptation of persecuting those who differ from them. It would save men like Mr. Bradlaugh, too, from the unseemly act of swearing by what they are opposed to in principle and policy. Besides, why should Parliament deny that justice to themselves which they accord to the lower courts? So far as our Courts which administer the law goes it is pretty well settled that conscience shall have the decision in the matter of swearing or not swearing, but in the highest of all where law is made an oath must be sworn or there is no admission. If those members who constitute the present House of Commons will not allow justice to be done, it will have to be made one of the test-questions of the next election. And really it is not a question of oath or no oath, even from the swearer's own point of view, but of compelling men who, whatever their point of view obey Christ's behest and "swear not at all," or of becoming disobedient to the moral law in order to obtain any privilege that of right belongs to them. One would think that men who have faith in the solemn presence of God during the taking of an oath would only be too anxious that it should not be desecrated by being taken falsely. Mr. Harry Rawson, whose presence is always the proclamation that the right and sensible thing is going to be done, moved the adoption of a petition to Parliament praying that members may be permitted to make an affirmation instead of being called upon to take the oath. He expressed his cordial approval of the sensible and statesmanlike proposal on this subject about to be made in the House of Lords by the Duke of Argyll, and said that by adopting the memorial the Assembly would once more utter a protest against the interposition of any barrier of a theological kind between a man's rights and the untrammelled exercise of them. Both the report and the petition were unanimously adopted; as was a further petition in relation to the marriage laws, after an amendment extending the time when marriages might be per-

formed. Between the afternoon and evening meetings time was given to the delegates and ministers for refreshment, part of which was spent in the fields breathing the purest of air in the brightest atmosphere. The evening meeting was presided over by Caleb Wright, Esq., a hearty, genial chairman, who seemed to enjoy the meeting as much as the youngest man present. He took the usual high ground that Unitarians generally take, that is, that no one shall suffer disadvantage in any shape for any opinion he may hold, be it what it may, in relation to theology. And for my own part I do not see how men can possibly be free unless it is so. Being a magistrate of some experience his words with regard to legislation and intemperance had special weight. Everywhere those who have the best means of forming a judgment are coming to the same conclusion. For my own part I have great hopes that as education extends and deepens its influence will raise the people above gross appetites. Indeed, if we are to trust the evidence that presents itself to us the heaven is already working, and sincerely do I hope that the Chancellor of the Exchequer will find that he has over calculated the income from this source in every budget he brings in for the future. I say this not only in the interests of sobriety, but because I believe that a reform in this direction would be the herald of many other reforms.

It is always a pleasure to listen to a Carpenter. The name has a charm for all who have faith in high character and great talent nobly applied. Mr. Russell Carpenter was in his native element when he was recounting the triumphs of reformers for the past fifty years, not for the purpose of persuading to repose, but for stimulating the younger generation of men to exertion. If so much had been gained in unfavourable circumstances what might not be done under better conditions. We are but at the beginning of the greater things yet to be accomplished, and now and then it is well to refresh the will with the noble deeds of the past. As Mr. Carpenter proceeded with his argument, made up of incidents, so quietly that the full force and volume of it required reflection to appreciate, I could not help thinking of a remark that was made to me in a midland town some little time ago. I had been reading the life of the good Dr. Lant Carpenter, and in relation to him and his family I had said what a remarkable family the Carpenters were, showing what a stream of good influences one pious virtuous couple could send down through generations. "O yes! that is true," was the reply, "so much so that you may speak of the Carpenters and the rest of mankind, for they are simply unique."

Mr. Grundy made a useful contribution to the facts and arguments of the evening. Perhaps, if anything, he quoted just a little too much for a speech addressed to a popular gathering. But evidently he was so anxious to do justice to the men he was criticising that he gave their words at such length. He dealt with the relations of the masses of the people to the churches—a subject that was only too tempting to the pen to dwell upon, but recent articles in your columns and space alike forbid my yielding to it.

Mr. Harwood dealt with an important subject. He justly remarked that it was a healthy sign that Unitarians were beginning to extend their efforts beyond their own borders; but he trusted that the new-born zeal would not lead to a neglect of those who were born among them. He asked where were the descendants of many of those who had been representing families among us in the past. They were lost to us, and a constant drain was going on into the State Church. Well, perhaps that is true to some extent, but we only share in this with the rest of the dissenting world. And I should like to ask whether it ever was otherwise since—well, say since 1662? But in spite of it we grow relatively stronger, the Episcopal Church relatively weaker. Other causes were given, but one of the most powerful, at least in these later days, was overlooked. Mr. Carpenter truly remarked that when he was young the cry of Unitarians along with other Protestants was the Bible, and the Bible alone is the religion of Unitarians. But religious free thought has made advance since then, and the revelation of God is looked for in the heavens above, on the earth beneath, in the history of our own country and others, and the

mind of man. Yes, and if the saint is the reflection of His holiness, the scientist reveals His thought. The Bible now shares with a multitude of other channels in giving light from the Father of Lights to the mind, heart, and conscience of men, and in some things has to yield up its superiority to them. In the meantime the Orthodox still retain their old creeds, in some instances like heir looms consigned to the lumber chamber, not to be parted with, and not to be used; among some of their preachers the emphasis of doctrine has entirely changed, while in some others they have dropped out of their discourses altogether. Consequently those who would have been at home with us a generation ago find a more congenial one among the Episcopalians, with whom they mingle in social life every day. An advancing body is sure to leave some of its laggard members behind it, but they are caught up by other bodies who are following more slowly behind. The mind edged with eagerness for truth, the conscience cannot yield anything to outward influences, the thought that is free as God intended it should be, still is with us, and stands wondering why it is that so many good and amiable people desert the side of freedom and progress. But such incidents are inevitable in a world like ours; we must be content to slowly win the world by gradually leavening it with the better principles we believe that we hold for its good. But I must stay my pen; Mr. Harwood's suggestive speech set my thoughts at work, and thoughts and facts press thick and fast upon my mind. He closed with an earnest appeal to those present to look after their children, and see to it that their children were trained in right principles, so that they would not be likely to desert them when they grew up.

And so ended another interesting meeting of the Provincial Assembly. W. M.

GEORGE MACDONALD IN THE PULPIT.

On Sunday morning last a very large congregation assembled in Brixton Independent Church (the Rev. Baldwin Brown's) to hear a discourse by Dr. George Macdonald, the well known novelist, poet, critic, and lecturer. Dr. Macdonald is an unprofessional preacher, declining, it is understood, to accept payment or to allow collections. He is, perhaps by virtue of his poetic nature, an enthusiast in religion, and in the pulpit he has the appearance and manner of a rapt seer and saint, seeming to forget himself in the absorbing interest of his work. His one aim in life is to be a true disciple of Jesus and to lead others to the same discipleship. More than any other men who is still admitted into orthodox circles and pulpits, he has contributed to the spread of a nobler and purer religion amongst Evangelicals, having devoted himself in his earlier days to the destruction of Calvinism and its attendant doctrines, teaching Universalism without reserve; at the same time he is a mystic to whom the higher spiritualism is a constant source of joy.

In his general teaching, his rejection of eternal punishment and all its connected doctrines, he approaches very nearly the ordinary tone of devout Theists, but he distinguishes himself from them by the most enthusiastic worship of Christ. The Deity of Christ is to him the great centre of faith and source of consolation, as he summed it up in his prayer on Sunday morning. "If that Man were thy son then all is well!" He uses the word son in the orthodox sense, and in a subsequent prayer addressed all his invocations to Christ. This attitude of mind was further illustrated by the selection of Conder's hymn—

"Worthy, O Lamb of God art Thou
That every knee to Thee should bow!"

The authority for which is given in the quotation from Philippians ii. 10, "That . . . every knee should bow." The Revised Version, however, has abolished the sanction of this text by returning to the Greek and rendering it "in the name of Jesus," instead of "at the name."

Dr. Macdonald showed some independence in reading the lessons, taking the first from the "Wisdom of Solomon," and it was rather amusing to see the earnestness with which the congregation searched their Bibles for this little known book—we need hardly say that in the

majority of cases they searched in vain. The second lesson he read from St. John, chapter 5, and startled his audience at the end of the third verse by announcing that he did not believe the next verse at all; but considering its authenticity has long been rejected by critics, and that it is left out of the text in the Revised Version, this did not show any very great boldness; it was more characteristic of the preacher that he remarked, if the benefit were to be conferred upon the man who most successfully struggled to reach the pool first it would be setting a premium upon selfishness. His objection to it therefore was not so much critical as moral.

The sermon was on Hebrews xi. 1, which Dr. Macdonald at once avowed he could make no sense of in the authorised translation. He proceeded to give a good interpretation of it, showing that faith was the foundation of hope, that every hope had some faith at the bottom of it, that hope was a blossom, the root of which was faith; by the second part of the verse he understood that faith was the proving or trying of unseen things, relying upon them and putting them to the test. He went on to say that there had been a great deal of nonsense talked about faith, that it had been represented as antithetical to works, and Paul and James were put in opposition, Paul going too far, and James not far enough. As a matter of fact they were identical, faith itself being the greatest work of which man was capable, being nothing less than turning the whole nature, mind, heart and soul toward God, and in its essence it was obedience and trust. It was worse to believe there is a God and disobey or mistrust Him than to doubt if there were a God at all. He then referred to Atheism, and pointed out that though a man denied the existence of God, he could not prove that he himself was not immortal, and as he was born into this world without his own knowledge or consent, so he might awake to consciousness hereafter in another world, and what a dreadful possibility it was that a man might be doomed to immortality in a universe without a God. These points he urged at length, and with much earnestness, though with no striking eloquence or style; for, poet and author as Dr. Macdonald is, in the pulpit he thinks more of persuading his audience than of arranging his thoughts or adorning his discourse.

In spite of the desponding tone of the recent controversy, such a service as that at Brixton seemed to prove that preaching is still a powerful and popular institution, and that crowds will gather to listen to a man who can win them by his sincerity and charm them with his enthusiasm. At the same time, if George Macdonald were not so distinguished in other spheres, it is possible he might have to preach to smaller congregations.

W. L.

THE STUDENT AND THE MINISTER.

[The following address was delivered at University Hall on Wednesday afternoon by the Rev. H. W. Crosskey, LL.D., Visitor of Manchester New College.]

I have the honour to be charged this afternoon with the duty of addressing words of counsel to students for the Christian ministry on the close of another session of collegiate work.

Those who assemble here for the last time as students, and are about to enter upon the practical duties of their chosen calling, will hear to-morrow evening words of farewell on behalf of the college from the lips of the Principal, Dr. Martineau, to whom we all turn with a reverence that is only equalled by our love, and with a love that never slumbers, because it is compelled to keep pace with an ever deepening reverence—and will be welcomed into their new comradeship by one able to speak with the authority given by the confidence of his brethren; and than whom they will find no more trustworthy friend in the ranks they are joining.

The special task devolving upon me is to speak to those among you who have not yet completed the full term of their appointed years of studious discipline.

In one respect it is possible that I may be regarded as remarkably unfitted for the discharge of this duty. I have an almost boundless patience for the faults of young men. I believe that those young men who are most likely to do good service in the world will not always be

found among the most prudent of all possible young men; will not necessarily on every occasion measure their speech with the strictest caution and state their opinions in the most acceptable way; and are not exclusively to be numbered among those pliant conformists to the habits and customs of society who win the most thoroughly respectable reputations.

I was once told by a distinguished naval officer who had command of a gunboat in the Baltic during the Russian War that the admiral summoned him and other young men to his flagship and addressed them to the following effect:—"Now, young men, you will be wanting to run your boats close to those fortifications, and get into danger and distinguish yourselves; if you do, I will cashier every one of you."

Whether or not a naval necessity existed for so prudential a warning it is not for me to decide; but I feel utterly unable to address you in a kindred spirit as I meet you to-day in your voyage among the rocks and shoals and opposing batteries of temptations established in the narrow sea of your college career. I freely admit that the heroic imprudences of young men often prove stepping-stones to mighty achievements. The soul, "by one enthusiast feeling unredeemed," may be betrayed into no mistakes, but it will win no victories.

In making this frank confession without doubt I have an object to serve—an object which it will be better at once to own, since it is too patent to be concealed.

The door of the heart is closed, and the latch pressed down in resistance to the best advice given by a hard, dry, calculating moralist,

One to whose smooth-rubbed soul can cling,
Nor form, nor feeling, great or small;
A reasoning, self-sufficing thing,
An intellectuall All-in-all.

But may I not hope that some heed may be paid to words spoken by an old student, who retains the intensest sympathy with a young student's hopes and prayers; who is emphatically in every fibre of his being, a believer in the fresh young life of the world; yet who stands on the vantage ground of a practical knowledge, given by long experience of the besetting dangers and difficulties of the Ministry which you are preparing yourselves to exercise?

One who is fighting the battle in which you will soon mingle may possibly give some hints, not altogether without value, as to the armour best fitted to protect you against the fiery darts of its fury, and the sword which may prove the most serviceable weapon in cleaving a way through the principalities and powers which will be arrayed against you.

The relation between your present work as students, and your future calling as Christian Ministers, is the subject upon which I wish to speak.

At the very outset, the gravest of difficulties presents itself.

The Christian Ministry is the last of all professions in which scholarship, as scholarship, can reveal the secret of power. You may possess all the learning of the schools; you may honourably distinguish yourselves by taking high degrees; and yet prove unable to awaken a sense of guilt within the sinful, to renew the life of wandering and desolate souls with a Christlike spirit, to give comfort to the broken hearted. Out of the fountains of faith and hope and love alone can living waters flow for the refreshment and redemption of our race. In the great emergencies of your career, mechanical rules of conduct will avail little. You will have to traverse paths along which no mortal man can guide.

If you have any business here at all as students for the Christian ministry, you know what it is to be moved by a spirit, a power, a presence, you cannot resist; and to hear a strange and awful voice, speaking in the innermost chamber of your own sacred manhood, and calling you to the work of the Lord of righteousness.

Upon that Power must be placed your lifelong reliance, and to that voice must be yielded the life-long direction of your toil.

But this, the most solemn of human experiences, may become the source of the most dangerous of temptations.

You may be tempted to feel, if not to think—and our gravest dangers arise from feelings that do not crystallise themselves into definite changes

of thought—that severe scholastic studies have no very practical bearing at all upon your future calling.

The curriculum of the college may appear to stand in somewhat violent contrast with apostolic community. Paul directs those who would be strong in the Lord to wear the breastplate of righteousness; to have their feet shod with the preparation of the Gospel of peace; to take the shield of faith, the helmet of salvation, and the sword of the spirit. The authorities of the college bid you take your degree and concern yourselves with history and criticism; with the Greek and Latin Fathers; with mental, ethical and religious philosophy.

What virtue is there (it may be asked) in history and criticism when hot blood courses through the veins, and the poor victim must know the Gospel of the grace of God, or he is lost? What light do Greek and Latin fathers throw upon the misery, the pauperism, the crime of the nineteenth century? What avails philosophy in dealing with the lust of the flesh, and the lust of the eyes, and the pride of life?

I am here to-day, however, to say, speaking from a not inconsiderable experience, that the more intense your conviction that the end and aim of Christianity is to establish the Kingdom of God upon earth, and the more earnest your resolve to devote yourselves to that divine task, the stronger should be your desire for as thoroughly complete an education as you have talent and opportunity to compass.

The meaning of the scheme of studies through which you have to pass is not merely that it imparts knowledge, but that it trains the man.

A technical education fails even in securing a technical purpose. Unless a curriculum of study embrace subjects not likely to be of practical use in the student's future career, it will not succeed in preparing for that career itself. The making of machinery is one thing; the fashioning of capable man is another. "I call therefore (Milton nobly writes) a complete and generous education that which fits a man to perform justly, skilfully and magnaanimously all the offices both private and public of peace and war."

Believe me, the world's work is very serious, and strong men are needed to undertake it.

Moreover, you will find one strange peculiarity in the profession you are adopting—it will offer some opportunity of using almost every fragment of human knowledge.

One of the great intellectual surprises of my life has been the discovery of the usefulness of apparently useless studies. I have never done an honest piece of work on any subject, however far away from my pressing and immediate duties, that has not ultimately proved of advantage to me.

After all, however—it may be pleaded—we have not to become scholars so much as practical men capable of dealing with the world, its interests and its people.

Let me give on this point my emphatic testimony to the absolute necessity of habits of abstract study to meet the practical requirements of the busiest ministerial life.

Professionally I suppose I am as closely engaged as any doctor or lawyer with an average amount of practise. In my day, I have had as much to do with the affairs of men as any ordinary member of society.

I have found abstract study an absolute necessity of life; and, indeed, I have been a harder student since I left college than at college itself.

It is not merely that no preacher can keep producing sermons and lectures without supplying the waste—any more than water can for ever be poured out of a jug without replenishing it—but that the quietness, and peace, and strength given by study are essential for a busy man if he would keep his head clear, and fresh, and healthful for his daily work.

There is another and a deeper reason.

Not only is it true that there is no inevitable antagonism between scholastic culture and religious fervour, but it is equally true that the more spiritual our Christian faith the greater the need for the strictest training of college life, that we may become its fitting ministers.

What is our position as ministers of him who said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life"?

We have no stock-in-trade of external articles

of faith to keep in our Church as in a shop, and dispense through the community.

We appeal very humbly, very reverently, but very directly to the God who made us, and beseech him to pour out His spirit upon us.

As the light falls from the pure ether of His presence upon the dense medium of our minds, it is certain that through our ignorance it will be bent and broken from its direct course; but how necessary is it that we should solemnly prepare ourselves by the completest culture to distort His light as little as it may prove possible for mortal man to do!

Gazing upwards in the search for His truth, how needful is it to be on our guard lest

We do as little children do

Who lean their faces on the window pane

To sigh the glass dim with their own breath stain,

And shut the sky and landscape from the view.

Had we only a statute book to interpret, we might be satisfied with a less amount of scholarship, grammar and dictionary might do our work. Appealing as we do to the Eternal Spirit to visit our souls, the completest possible culture is the only fitting preparation for His presence.

The spiritual Christianity which at first sight seems best able to dispense with the education of the scholar, thus, in sober truth, marks its absence with the greater shame.

It ill becomes those who seek the inspiration of the living God to hang up a harp with broken strings to be swept by the wind of His power.

Turning from these general considerations, the question arises, what special studies are likely to prove of the largest value to a Christian minister labouring among the Free Churches of England?

The critical study of the Bible appears to me to have a supreme importance for the teacher of spiritual Christianity, and yet it is a study which he is not unnaturally disposed to undervalue.

So long as the Bible was received as an infallible text book of ethics and faith, accurate knowledge of the construction of each sentence, and the import of every phrase was a matter of life and death. Heaven and hell hung in the very balance of critical inquiry. A grammatical blunder might plunge the erring soul into the depths of perdition.

The period of attack upon the theory of Biblical infallibility has been an exciting one. There was the charm of intellectual daring in searching the Bible through and through, while the thunder of theologic wrath was rolling in the sky, and angry lightning was flashing through the darkness of popular superstition.

Hot debates touching signs of human passion in the supposed needs of the great Jehovah; myths and legends inserted among narratives, hitherto most surely believed, and colourings and discolourings of historic fact attributable to the brush of priestly prejudice, flung upon familiar pages the fierce interests of a battle field.

For us, at any rate, the raging conflict has now ceased; the principle of Scriptural interpretation is decided, and our controversies affect details of its application alone. More than this, in quietness of thought many of us have come to see that the mere act of denying the truth of an ancient narrative does not necessarily involve a richer, riper, purer Christian spirit than the mere act of accepting it. The critical and exegetical study of the books of the Old and New Testament is not equivalent to the breathing of a prayer from the depths of our sin to a Lord enthroned in righteousness.

Historical questions must be decided on historical evidence, but a series of historical essays cannot touch the heart either of a sinner in his sin or a saint in his sanctity.

The mere knowledge as to whether the histories of the kingdoms of Israel and Judah be or be not correctly recorded, or whether water were or were not turned into wine at the marriage feast in Cana of Galilee, can neither strengthen nor weaken the soul in its struggles against temptation and its love for the holiness of Christ.

It does not follow, however, that a minister "of the New Testament, not of the letter but of the spirit," can afford to dispense with critical investigations.

On the contrary, the spirit of the Bible will become intelligible as the actual development of the religious history it chronicles is accurately studied. The Bible will help us to give a divine interpretation to the history of England in so

far as we understand the special condition under which its books were written. We cannot separate transient Judaic methods of thought and action from the everlasting laws of God, save as we carefully follow the actual course of Jewish history.

To wield the power of the prophets effectually against modern iniquities we must know why, and how, in their day and generation kings and priests trembled before their words.

The relationship of Jesus Christ to the political and sectarian parties and the social circumstances of his age will give the key to the life which he might be expected to lead in London at this hour.

A teacher of spiritual Christianity is in constant danger of becoming far too abstract in his methods of thought. His besetting temptation is to weave subtle theories in the dim depths of his own self-consciousness, and to deal with men and women as though they were always ready to be influenced by the most rational arguments that he can present for their consideration.

In the actual world in which we live a fathomless ocean of human passion rolls from pole to pole, and when tempestuous winds blow, all our logical syllogisms, sermonisings, appeals to reason, preachments of moral precepts, are tossed like broken timbers of wrecked ships upon the disturbed waves.

The Bible is the book that tells the secrets of our passion-tossed humanity. Sinners read of a sweet singer of Israel whose heart was stained with their guilt. Sceptics read of a king wise above every other in Jerusalem, who shared their doubt and despair. The tried and tempted read of one who would fain have cursed God and died. The timid and fearful read of a disciple who, with cursing and swearing, denied his master.

All the weakness, the strife, the horror, the cruelty, and the agony of human life are there; and above all stands the cross, the witness of triumphant victory.

Although rational investigation be pushed to the uttermost, it remains the first duty of a religious teacher to understand the Bible; and the surgeon might as well plead that he need pay no attention to anatomy because his duty is to restore life; as a minister, that he need not concern himself with Biblical criticism because he would fain preach the gospel of the spirit.

In your future career it seems to me increasingly certain that you will have to deal with a nation in which science will occupy a throne of supreme authority and in which truth will be sought through scientific methods. The study of science I would therefore strenuously urge upon you as of the largest practical importance for your proper ministerial preparation.

The recognition of science which now characterises so large a class of our most cultivated Englishmen will, I believe, most certainly spread rapidly through the great mass of our population. I have reason for holding this belief. Where scientific demonstrations have already been introduced into public elementary schools their effect has been marvellous. I have had the opportunity of closely watching the results of thorough scientific instruction, systematically given in some elementary schools situated in the poorest districts of a large town. It has been received by even the roughest children as a revelation; and has without a doubt opened to them a new world of unexpected delight. Moreover, it has been proved by the experience already gained that a remarkable scientific faculty exists among the working classes of society. Lads, living in daily contact with hard physical realities, prove themselves peculiarly capable of receiving physical ideas.

As an evidence of this let me quote from a report lately made to the Birmingham School Board by Professor Poynting upon the results of an examination in science of scholars attending public elementary schools:—"Hardly any of the questions in my paper could be answered without independent thought on the part of the candidates; and I had very few answers showing a want of such thought. The boys showed that they had seen and understood the experiments which they described, that they had been taught to reason for themselves upon them, and they were not merely using forms of words which they had learnt without attaching physical ideas to them."

You will not be long in the Ministry, gentlemen, without hearing much discussion on the duties of our churches in relation to the masses of the people; let me remind you that lads such as these will grow into the men whom you will have to address. The season in which Christian Ministers were called upon to administer milk to babes—if it ever existed—is hopelessly gone. If you are to sustain faith in God among the great mass of our people you will have to meet them upon their own intellectual grounds and to follow the paths along which their own native genius guides their thoughts.

If the day of faith is again to dawn—again, as of old, the chariot of its sun must break through the golden portals of the mystic sky. Again as of old must the strange sequence of the changeful seasons, the growth of the seed and the ripening of the harvest, the welling of fountains, the flow of rivers and the rolling of seas, the rushing of the wind, the coming and going of the stars in their courses be recognised as witnesses of the life beyond all life.

We must come back to Nature—from whose bosom our forefathers drew the sweet sustenance of their infant hopes touching things eternal; and in our manhood humbly ask whether her gracious hand will not again lead her children to the solemn temple hidden in the deep woods of her benignant peace; and whether her voice will not again whisper into listening ears the secrets of the Kingdom of God.

The glory of the heaven and the earth may yet avail to win from the proud and scornful and rebellious heart the cry of Job when the Lord had answered him out of the whirlwind. "I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes."

Souls outwearied with theological debates may yet yield to the charm of those lilies of the field which Christ so tenderly loved.

Doubts and despairs which defy the logic of the schools may yet vanish before simple confidence in the order of a universe in which not a sparrow falleth to the ground unheeded and unwatched.

In a hard-working world, developing to the utmost the mechanical agencies by which its comforts and luxuries can be increased, science may awaken that sense of the Infinite, that solemn awe, that conviction of the unutterable majesty of all created things which will constitute the very soil in which Christian faith can take root and grow. If we would convince men that no measurable physical force can explain the endurance of martyrs, that no chemical combination is an equivalent of the action of the will, that no variations among species occupying the same plane of being and acting for and by themselves, can bring into existence a living soul dowered with a sense of duty, a capacity for boundless love, and an immortal hope, we must know the range and limits of scientific methods.

Those who attempt to defend faith against science, without having themselves received any training in the methods of scientific research, will easily be smitten to the ground by the rudest flint implement of an argument wielded by the more skilful hands of men accustomed to deal with physical ideas and physical realities.

The history of the religious life of England, and especially the history of that group of Free Churches which this college represents, ought, I think, to receive the especial attention of students for our ministry.

To treat the various sects that divide among themselves the power of England merely as assemblies of men attached to certain doctrines is to misread their meaning, to underrate their influence, and to ignore their piety.

Every English sect represents some element of a divine life which has charmed English hearts and swayed English history.

Each Church existing amongst us as the product of our national history has a Holy of Holies, and whoever has not passed through the outer court and penetrated behind its veil has not seen the secret of its life. Earnest and devout men are not members of the Church of England, Baptists, Independents, Wesleyans, simply because they are logically convinced of the truth of certain systems of theology severally covered by the names they bear, but because of the type of character they esteem as the most

Christ-like; the dreams and visions they cherish of a kingdom of God upon earth; the special temptations besetting them the most keenly; the channels through which they practically feel that tidings of the divine mercy are most quickly and most abundantly poured within their longing and thirsty souls.

If we address the various sects by which we are surrounded as though they were the mushroom growth of a night, merely representing the crop of theological opinions which has sprung up in our own day and generation, we might as well preach to the plants in our gardens so far as any chance of touching the heart of the religious life of England is concerned.

You, gentlemen, have the ideal of a Christian Church, handed down to you from faithful forefathers, and committed to your guardian care. The Church of Christ you will have in charge that the fire upon its altar may be kept burning, is the Church in which a life akin in spirit to that led by the great Master is esteemed the one thing needful in which Reason and Conscience are trusted as the gifts of God to reveal his Righteousness and his Truth, and in which the chiefest sacraments are human services.

You will not be sent forth as dogmatists to enforce a confession of faith, but as quickeners of the spirit to awaken penitence, aspiration, hope, and love.

It is not that you will be charged with the duty of holding no opinions whatever; and professing no particular convictions. God forbid!

Mere vagueness of thought is no virtue. Let each student among you learn to think clearly, and to speak as clearly as he thinks.

Should it so happen that the world christens your individual opinions Unitarian, so be it; let them bear the name by which they are best understood.

Be afraid of no heresy. Stand, if need be, on the loneliest heights of unfriended thoughts.

"There is no danger now of knowing aught
Which ought not to be known."

but learn to value infinitely more highly than either heresy or orthodoxy those sanctities of the kingdom of God which are the common profession of all his beloved.

Because, indeed, of the very spirituality of the work required of you, the greater is the necessity that you should be wise with the wisdom of the great company of his saints gathered from the north and the south, and the east and the west; and know well the myriad links that bind the minds and hearts of living men to the dwellers in the unseen land.

Your words will be increased twofold in power if you do not speak as solitary pilgrims journeying through a country of which you barely understand the language, and have neither taken the trouble to trace the history nor grasp the genius, but as men moving among brethren, brought up in the same household, using the one mother tongue, and accompanied by a cloud of witnesses who can testify what the Lord has done in times past for the souls of those who have pleaded against the demands of hierarchies for the rights of reason and of conscience; and have fearlessly trusted their destiny alike in time and in eternity to the tenderness of His mercy and the largeness of His love.

Gentlemen, do not underrate during this period of preparation for active duty the strength of the moral and spiritual forces against which you will have to contend. The work before you will stak your uttermost energies, your profoundest patience, your most glowing enthusiasm.

Many a time in the stress of inevitable struggles you will look back with a sigh upon these quiet college days, and wish that you had more carefully buckled on your armour and more surely tempered your weapons.

In the fervour and gladness of young self-consecration, I know well how readily it is believed that the truth has but to be spoken for all the world to listen; that the blast of God's message has but to be sounded for the towers of superstition to fall in ruins at our feet. I, for one, however, do not believe that all England is thirsting for our simple Christianity. I see on every hand the rallying of hosts we have fondly deemed long ago put to flight. I hear on every side the tramp of armed men, ready

to renew the contest we have vainly fancied almost ended, on behalf of ancient ceremonies and creeds.

It is quite as likely as not—to my mind more likely than otherwise—that the vast crowds of our people who are notoriously indifferent to religion, in their first awakening will seize strong hold of fantastic and extravagant forms of superstition.

The easiest part of your work, however, will be this conflict with theological dogmas, troublesome and full of anxiety as it may prove. Your higher and more difficult task will be the reverent cherishing of a type of Christian holiness within the Church, of rational thought as beautiful, as pure, as lovable, and as self-devoted as that which has for centuries been clothed with other intellectual raiments than those which you can honestly employ.

Your fitting preparation for *this* task does not rest with your professors and advisers. It depends upon the faithfulness with which you keep your hearts "unspotted from the world," the prayerfulness with which you carry on your severest scholastic studies, and the reverence with which you daily seek the protecting and guiding spirit of your God.

SWEDENBORG SOCIETY.—The seventy-second annual meeting of the society was held at 36, Bloomsbury-street, London, W.C., on Tuesday, June 20. The chair was taken at seven o'clock by Dr. J. J. G. Wilkinson. The report of the committee stated that of the English translations of Swedenborg's theological works, 2,389 volumes had been sold and 926 volumes presented. The works had been widely advertised during the year, especially by the distribution of 20,000 annotated catalogues which had been sent to ministers of the various denominations, completing the distribution begun last year, when 10,000 were posted. An anonymous friend had enabled the committee to carry out this far-reaching operation by placing £200 at their disposal. During the evening the Rev. Dr. Bayley, who has lately returned from the East, gave an interesting address on the religious condition of the countries he has visited.

DARWIN'S WILL.—The will (dated September 27, 1881) of Mr. Charles Robert Darwin, late of Down, near Beckenham, who died on April 19 last, was proved on the 6th inst. by William Erasmus Darwin and George Howard Darwin, the sons, the executors, the value of the personal estate amounting to upwards of £146,000. The testator leaves to his son William Erasmus the family portraits and papers, all medals, the silver candlesticks presented to him by the Royal Society, his manuscript of the voyage of the Beagle, and his manuscript autobiography; to his son Francis his scientific library; to his wife, Mrs. Emma Darwin, £500, all his furniture, plate, books, effects, horses and carriages, and his residence at Down for life; and to his friends Sir Joseph Dalton Hooker and Thomas Henry Huxley £1,000 each, free of legacy duty. The residue of his real and personal estate is to be held upon trust for his wife for life, and at her death as to twelve seventy-fourth parts for each of his five sons, and as to seven seventy-fourth parts for each of his two daughters; certain advances made to his children are to be brought into account on the division.

The late Mr. Asa Lees, of the Solih Iron Works, Oldham, has left bequests to public institutions amounting to more than £40,000. These include £10,000 each to Owens College, Manchester, to the Royal Albert Asylum, to the Independent College; and to the Oldham Infirmary. Mr. Lees was founder of the great machine establishment of Asa Lees and Co., employing about 2,000 hands.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in packets labelled—"JAMES EPPS & Co. Homoeopathic Chemists, London." Also makers of Epps's Chocolate Essence for afternoon use.

Occasional Notes.

THE Rev. G. W. Cooke, author of the excellent book on "R. W. Emerson: his Life, Writings, and Philosophy," reviewed some time ago in the *Inquirer*, gives some interesting additional information in an article contributed to the *New York Independent*. Emerson, he says, continued to preach for some time after quitting his Boston pulpit. After his return from Europe he preached for some months in the Unitarian Church New Bedford, and received a call to settle there. He offered to do so, providing the prayer in the public services could be made optional with himself to omit or to use, according as the spirit moved him to utterance; but this was not agreed to. In 1836 he preached three months in Concord, and two years (1836-1838) he preached in East Lexington. He was, therefore, occupying a Unitarian pulpit at the time of his famous Divinity School address of 1838. The opposition to him, made as the result of that address, caused him to finally abandon the pulpit and give himself entirely to the platform and literature.

In regard to the charge of scepticism, Mr. Cooke writes:—

The whole spirit of Emerson's religious teachings would be missed by ranking him as a sceptic. He was one of those men who are coming in all ages of the world, who believe more, rather than less, and who reject what most hold dear, for the sake of a higher and truer assertion of the inward experiences and realities of religion. Like Tauler, like Fox, he would throw aside all forms, and the very letter of religion, because he believed God speaks within, giving us all knowledge. How he can be called a "pagan," as some have done since his death, I am quite at a loss to understand. Certainly he does not at all resemble even the greatest of the pagans in his religious views; rather is he like the most Christian of all the Christians. There is but little resemblance in his religion to that of Socrates, Seneca, or Marcus Aurelius; but there is very much which is exceedingly like a Kempis, Fevelon, Tauler, and Fox. The central doctrine in his religion, as in his philosophy, was that of grace. In his essay on "Experience," he says, "nothing is of us or our works. All is of God." On the same page he says, "All writing comes by the grace of God, and all doing and having." This is not the Pauline doctrine of grace; not the true form of the Christian view of that doctrine. It is, however, much in accordance with that form of it held by all Antinomians and Mystics. Emerson was not a Christian in this, that he did not believe that grace came through Christ—no Christian was ever a firmer believer in this doctrine than he; but he regarded it as being universal, of no especial religion, and as coming to all moral and godly souls who keep open the inward ear.

Mr. COOKE subjoins an interesting incident which Miss Elizabeth Peabody, the friend and correspondent of Dr. Channing, and for many years one of Emerson's intimate friends, had from her sister, Mrs. Nathaniel Hawthorne. One day, when Emerson and Hawthorne were walking on the hills about Concord, Emerson said to his companion, in a conversation which turned on religious subjects: "We must get rid of Christ," Hawthorne replied: "No, Mr. Emerson; we cannot do without Christ." Mr. Cooke adds:—

Such a declaration as this undoubtedly expressed Emerson's real sentiments, understanding the word "Christ" in its theological sense. He admired the man, Jesus, regarding him as the greatest of all the prophets and one worthy of the deepest reverence. It was Jesus as a *Lord*, as one commanding men, that he rejected, believing that grace is free to all, that every soul may come to God. He believed in no *spiritual* masters, finding in intuition the possibility of each soul receiving all revelations. To him grace, or the moral sentiment, takes the place of Christ and becomes the mediating agent of the Divine. He believed that God goes forth, in all the power and attraction of his Being, to uplift and draw to Himself, through grace, every child born into the world. He was one who was much more than sensitive in his distrust of all religious definitions, and shrank, largely because of his modesty of nature, from everything like a declaration of his own beliefs; yet it seems to me clear

enough that he believed in a personal God and a personal immortality. He was a great believer, deeply anchored in his faith in spiritual things. The future will not find in him a sceptic; but, overlooking his attitude toward religious forms and names, will accept him as one of the most helpful of the religious teachers of our century.

MR. KRISTOPHER JANSON, the Norse poet, novelist, and preacher, who has settled at Minneapolis, in Minnesota, is engaged on a series of novels illustrating the life and surroundings of his Norwegian fellow countrymen in America. The first of these will be published in the course of the present summer at Copenhagen. Mr. Janson is employed as a Missionary to his Scandinavian fellow countrymen by the American Unitarian Association.

SINCE our note last week the largest sum received in the Hospital Sunday collection was that from Christ Church, Lancaster-gate (Canon Boyd Carpenter's), £627. At Bedford Chapel (the Rev. Stopford A. Brooke's) the collection was £80, and at the Unitarian Chapel, Nottingham, £26. At Mr. Voysey's Church the collection was £35.

A CONFERENCE of clergy and laity, promoted by the National Church Reform Union, was held on Tuesday evening at Sion College, under the presidency of Mr. Albert Grey, M.P., at which a resolution was carried to the effect that no measure for the reform of church patronage would be satisfactory which did not give the parishioners a voice in the selection of the incumbent, to which a rider was added, insisting upon the total abolition of the purchase and sale of livings. It seems a very small measure of church reform, and will hardly stave off the threatened disestablishment.

In connection with the recent offering of prayers in the United States House of Representatives, a correspondent of the *Jewish Chronicle* reminds us that the Jewish minister who first opened the proceedings of that American legislative body with prayer was the Rev. Dr. Raphall, formerly minister of the Birmingham congregation, and a well-known author.

THE Rede Lecture was delivered last week in the Senate-house, Cambridge, by Mr. Matthew Arnold, the subject being "Literature and Science." There was a large attendance of members of the Senate and their friends, and a number of ladies were present. The undergraduates' galleries were well filled. The lecture attracted more than usual interest, and the reception given to Mr. Arnold was most hearty. The lecture lasted about an hour, and was devoted to a defence of the claims of literature to a prominent position in education, and more particularly was intended as a reply to Professor Huxley's vigorous appeal on behalf of physical science. Mr. Arnold stated that ten years ago an attempt had been made to deprive letters of their proper position in education, and the crusade of physical science commenced. He had then pleaded on behalf of literature with the friends of physical science, but he was afraid the position of men of letters had not mended. The establishment of Sir Josiah Mason's college was a striking proof of the progress made in the attempt to eliminate literature as an important factor in education, and to prefer the exact study of physical science. He agreed with Bishop Thirlwall that a most thorough knowledge of all modern languages would not compensate for a want of knowledge of Latin and Greek, and he endeavoured to show by the arguments adduced in his lecture that as all teaching was scientific, if systematically laid out and followed to its original sources, it was a great mistake on the part of those who set up a knowledge of things as against a knowledge of words to suppose that an extended acquaintance of facts provable by demonstration would compensate us for the neglect of a study which was less monotonous, and, if properly pursued, was as beneficial. All would admit that a habit of dealing with facts was most valuable, but he protested against giving to natural knowledge the chief place in education. The great mediæval universities were not brought into existence for this end. He maintained that *literæ humaniores* and poetry possessed the power to engage the

emotions and exercised it. Their attractions were inevitable. They would be studied more rationally, but they would not be displaced by physical science. If they lost their pre-eminence for a time, they would surely regain it. If the instinct for beauty is served by a study of Greek literature as it is served by no other literature, then the study of Greek will survive, it will be studied more rationally, and he augured from the fair hosts of Amazons engirdling the University that it was studied rationally and for its beauty.

VICTOR HUGO has issued an eloquent manifesto on behalf of the persecuted Russian Jews, in which, repudiating all antiquated creeds and dogmas, he says, "To seek God is philosophy; to see him is religion." One of the journals characterises this as "Victor Hugo's grandiose manner." To us it appears a remarkably simple statement of an elementary principle—viz., that it is the function of philosophy to search after God, if haply it may find Him, while the voice of religion, "the pure in heart, see Him."

WE notice with great interest that Cambridge University on Thursday week presented the honorary degree of Doctor of Law on Josiah Parsons Cooke, Professor of Chemistry, Harvard College, Cambridge, U.S.A. In presenting Mr. Cooke, the Public Orator, Mr. Sandys, welcomed him as a distinguished representative of a seat of learning founded two and a-half centuries ago by a Cambridge man, at a place which, a year after the founding of Harvard College, changed its name of Newtown into that of Cambridge, the university of its founder, John Harvard, of Emmanuel. The Orator also referred to the volume entitled "The New Chemistry," which had been contributed by Professor Cooke to the International Scientific series, as well as to his various chemical and mineralogical researches, and in particular to his proposed classification of the elements of nature and to his determination of the atomic weight of antimony. The Orator concluded by remarking that minute and elaborate researches such as those he had enumerated were enough to prove that while of the laws of man it was proverbially said *de minimis non curant*, the laws of nature could not be investigated without regard to the *minima* as well as the *maxima*, Nature herself being not only *in magnis magna*, but also *in minimis maxima*.

A CHARACTERISTIC anecdote of Emerson has been revived in Mr. Ireland's "In Memoriam, Recollections." He had been delivering an address to a literary society, and at its close the president called upon a minister to pray. The prayer delivered from the pulpit which Emerson had just vacated was remarkable throughout, and among other curious utterances was this sentence, "We beseech Thee, O Lord, to deliver us from hearing any more such transcendental nonsense as we have just listened to from this sacred desk." After the benediction Emerson asked his neighbour the name of the officiating minister, and when flatteringly answered, remarked with gentle simplicity, "He seemed a very conscientious plain-spoken man," and went on his peaceful way. The anecdote is delightful, a fine revelation of the character of the man.

THE Swiss "Reformtag" will be held this year on the 3rd and 4th of July in the city of Zürich. The "Reformtag" of the Swiss corresponds to the "Protestantentag" of the Germans. It is the annual conference of the Liberal theologians and their adherents, the Broad Church party in the Established Evangelical Churches of the German cantons. Their party organisation bears the name of "The Swiss Association for Free Christianity." The proceedings begin on the first day with a sermon in St. Peter's Church, Zürich, by Pfarrer Beyring, of Trogen, in Appenzel. The principal theme for discussion, "Our Relation to Christ," will be introduced by Professor Biedermann, of the University of Zürich, and Professor Langhans, of Berne. The circular of invitation speaks somewhat glowingly of the present relation between the two parties—or the two directions, as they are usually called—in the Evangelical Church in Switzerland. The Positive, or strict Evangelical direction, it states, has at last arrived at the perception that the Free or Rationalist

direction is not merely to be tolerated, but, in a certain sense, is even to be justified in its claim to a share in the ministry and membership of the common Evangelical Church. In the presence of a common foe, the Orthodox no longer refuse the name of Christian to their brethren in office. This circumstance led to the choice of subject. "We are determined to prove," say the convening clergy, "that we have as full a right as our brethren of the traditional party to call ourselves Christians. We, too, have something positive to assert; we are not of that spirit which continually denies, but never affirms. We wish to be faithful fellow-labourers with all who are striving to build up the temple of God's Kingdom in this earth."

A LOCAL church mission army has been established in two of the thickly-populated districts of Bristol, for the purpose of reaching, on behalf of the Church of England, those to whom the "Salvation Army" now appeals. The "army" consists of communicant members of the Church, and each "soldier" is to wear a scarlet badge of membership. They will use all lawful means to draw people to their services, the work being conducted by the working-classes, under the guidance of the clergy.

FULL choral services, with "surprised boys and scarlet-chabused girls," are amongst the latest Ritualistic novelties reported. It is suggested that among the objects of the "Catholic League" shall be the restoration of the celibacy of the clergy.

MR. LEWIS BEARD, B.A., Cambridge, son of the Rev. Charles Beard, was on Wednesday called to the Bar by the Society of the Inner Temple, and Mr. F. A. Channing, M.A., Oxford, son of the Rev. W. H. Channing, was on the same day called to the Bar by the Society of Lincoln's Inn. Mr. Leves Crosskey, B.A., Cambridge, son of the Rev. H. W. Crosskey, of Birmingham, was called to the Bar not long ago. It is pleasing to find the names of our most respected ministers represented in this honourable profession.

POOLE.—The Sunday-school anniversary and flower services were held here on Sunday last, that in the morning being conducted by the Rev. A. Hood, of Bournemouth, who gave a suitable and most interesting address, containing excellent advice to both teachers and children. In the evening a service of song, "Elijah," was given, the musical portions by the scholars, with some assistance from the choir, and the connective readings by the minister, the Rev. F. T. Reed. The evening congregation was the largest that has assembled here since the opening of the organ by the late Dr. Wesley, and a collection was made on behalf of the school expenses. The church was tastefully decorated by the ladies of the congregation with choice flowers, ferns, &c., a line from one of the hymns being placed conspicuously above the pulpit,

"We thank, thee, Father, for the flowers."

PADIHAM.—Since Sunday, the 11th inst., the Gospel Temperance Mission and Blue Ribbon Union has been conducting a vigorous campaign in Padiham. Small as the town is, over 1,600 persons have signed the pledge for the first time, and nearly 2,000 donned the Blue Ribbon in consequence of the movement. The most interesting feature to us, however, is the exemplary spirit of Christian fellowship manifested in the united action of the various denominations. The meetings have been held in Wesleyan, Unitarian, Church, and Baptist school-rooms. The first service was conducted in a Wesleyan school chapel by our minister, the Rev. C. J. Street, M.A., who afterwards presided at the meeting. In the Unitarian schoolroom Wesleyans have presided, in the Wesleyan and Baptist schools Unitarians have presided. Speakers of various denominations have been on all the platforms. Independently of the great temperance work done, this Blue Ribbon movement has brought about a state of Christian charity and brotherly respect unknown in the district before. In Padiham at least the Unitarians cannot complain of being shut out from religious fellowship and co-operation with the other Churches.

THE death is announced of Mr. W. Bodham Donne, for some years librarian to the London Library, and examiner of plays in the Lord Chamberlain's office. Mr. Donne was in his seventy-fifth year.

Reviews.

Old Faiths in New Light. By the Rev. Newman Smyth, D.D. London: Unwin, Holborn Viaduct. 1882.

This book belongs to a class which is rapidly increasing, and the frequent appearance of which constitutes an important sign of the times. It is an attempt to re-state the essential doctrines of the old faith in the light of modern thought and knowledge. It is an American book, reprinted in England, and commended in a brief preface by the Rev. A. B. Bruce, D.D., of Glasgow, whose somewhat similar work on "The Chief End of Revelation" was reviewed a short time since in these columns. Dr. Bruce had met with it when he was in America, and, having found much pleasure in its perusal, took occasion to refer to it and quote it in his own recently published work. He expresses his satisfaction at the publication of an English edition, and says he confidently expects that British readers will find it at once attractive and helpful. Dr. Newman Smyth did not bring an untried hand to his important task. He was already known as the author of "The Religious Feeling" and "The Orthodox Theology of To-day"—works anticipating in some respect the book now before us.

The work consists of eight chapters, which discuss the subject in the following order:—1. The Idea of Development and the New Questions about Old Faiths; 2. The Historical Growth of the Bible; 3. The Course of Moral Education and Progress of Revelation; 4. The Advance of Knowledge and the Scientific Tendency of the Bible; 5. The Culmination in the Christ; The Uniqueness of Jesus; 6. The Naturalness of Christ; 7. The Unfinished World and its Completion; 8. The Process of Resurrection and the End. A very full analytical index, and a list of authors and other persons referred to, are given at the close, and form a valuable appendix to the work. In justification of his attempt the author, in his first chapter, says:—

The history of doctrine shows that one work which is required every generation or two of Christian thought is to rearrange its faiths in new lights; and many signs indicate a growing and present need of some resetting of the so-called Christian evidences. This work also needs to be popularised, as science nowadays is popularised. Our age comes speaking new tongues which our fathers knew not of. We, who have inherited their faiths as our birthright, have tried also to learn these strange tongues, and we find to our joy that we can still prophesy in them; that in some of the very words which at first we feared were without God, and without hope in the world, we begin to discover the best words the human reason has ever found in which to declare the ways of the Spirit.

Accordingly, this is precisely the work which our author has undertaken. He has endeavoured to re-arrange the old faiths in a new light, in order to meet the growing and present need of some re-setting of the so-called Christian evidences. And it must be admitted both by those who agree with him, and by those who dissent from his conclusions, that he has brought to his task considerable abilities, and has acquitted himself in a manner to deserve the attention of all who are interested in the subject he discusses. We think he has said the best that can be said on behalf of the Bible and of Christianity. If his position cannot be maintained, then all special grounds in support of the Bible and its teaching must be abandoned. His fundamental idea is that the Bible is a historical growth illustrating a Divine purpose throughout—a purpose dimly seen in the earlier books, becoming clearer in the later ones, and reaching its perfect manifestation in the life and teaching of Christ. This theory of development in the thought and teaching of the Bible is no new idea. It is one for which Unitarians have contended in their endeavours to establish the merits of the Bible on just grounds. It represents the middle ground between the old theory of Biblical infallibility and the extreme rationalism of the destructive school of criticism. Very fully and ably does the author present this view of Scripture as a historical growth, a progressive divine revelation. Thus, in the chapter on "The Course of Moral Education," he says:—

The Bible is a living book. There is movement and life in it. Ideas grow in it. Truths blossom out and come to their maturity in it. The purpose of love ripens and bears at last its perfect fruit in this sacred history. The Bible is not a mere repository of the words of God, a receptacle of doctrines like an apothecary's shop stored with the essences and abstractions of the products of nature all labelled and ready for use, according to some favourite prescription. The Bible is not an abstract of useful doctrines to be administered by rule; it is rather like nature, full of mystery, full of life. We can follow, as it were, the whole course of the seasons through it—the spring time, the early days of promise, the time of sowing and the times of waiting; the days when the growth seemed checked, when the tares an enemy hath sown multiply; the dark days and the stormy, the hours of hurricane and desolation, as well as the days of blossoming and song; and through all its changes, through the long succession of its ages, are to be discovered the steady advance and working out of one purpose, and the sure coming of the harvest. And, like the growth of nature, this progressive course of revelation, the gradual unfolding of its seed-truths, and the final and glorious fulfilment of its promise, are phenomena which imply the operation of higher laws and greater forces than the acts or the thoughts of the labourers who ploughed in hope and scattered the seed, and looked forward with prophetic expectation to the harvest at the end of time.

In estimating this argument of the orderly development of religious thought in the Bible, the progressive character of its revelation, there are two important points to be borne in mind. First, the order of the Biblical books as they stand in our Bible to-day is not the order in which they were written. The Pentateuch though placed first belongs to the later books of the Old Testament. Other books and portions of books written long before it are placed after it. The book of Psalms consists of a number of poetical effusions thrown together without any attention to date or authorship. They probably cover a long period, and the first might be written last, and the last first for anything we know. Dr. Newman Smyth argues as if the first words of Genesis "In the beginning God created the heavens and the earth," were the first words of the Bible ever written—as if it were the starting point in actual date of the whole Biblical record. His argument to be thoroughly sound requires that the order in which the books are placed should be that in which they were written. As this is not the case, there is a strong point against his argument which he has not noticed.

Each book of the Old Testament contains evidence for us about the opinions and the ideas entertained by its author and the men of his day. If, then, we are to become acquainted with the manner in which the religious ideas of the Israelites grew up one after another, we must first find out when each of the books was written, then, by comparing these same books together, we shall be able to show how the Israelites advanced from one way of thinking to another. If we could not do this, we might at once give up the idea of any history at all in the proper sense of the word, and we should wander about at random without discovering any process of development. . . . It is only within the last hundred years that men have devoted themselves earnestly to the investigation of the age of these books. Before that time people did not pay enough attention to it. They simply accepted whatever tradition had handed down about the age of the writers; and if only a book had once had some name attached to it they relied on it without a second thought. The consequence was that people got a totally wrong conception of Israel's religion, and ascribed to ideas of comparatively recent date a much higher antiquity.—Religion of Israel.

Again, it is evident that the Biblical books have been edited and re-edited since they were first written. What alterations or additions have been made to them in this process of revision and reconstruction we do not know. From internal evidence we see that fragments—written when? or by whom?—have been pieced together and made up into one book. Are these fragments even as they were originally written, or have they been adapted to later stages of Hebrew thought? One book—Isaiah—is made up, the critics tell us, of the writings of two authors at least, separated by a wide interval of time.

Some others are so fragmentary or obscure that it is difficult to extract from them a coherent religious lesson. How can we talk of orderly progressive development in connection with books like these? Does not their composite character, the blending together of fragments of uncertain date, weaken the argument as to progressive development? And does not the editing and re-editing of the several books, involving alterations unknown to us, greatly lessen if it does not destroy their value as original witnesses? These considerations, it seems to us, lie at the very threshold of the discussion which Dr. Newman Smyth pursues in this volume. The circumstance that he has omitted to notice them militates, we think, against the value of his book. He would say, no doubt, that he relies on the broad features of the Bible literature, but those very features are made up of details which are open to question. How can we be sure that the older books have not been accommodated to the ideas and sentiments—the Messianic hopes and expectations for example—which grew up in the Hebrew mind in later ages? Take for instance the account of Abraham, of which Dr. Smyth makes a great deal. When was it written? Did the promise that in his seed all the families of the earth should be blest, form part of the original tradition? Was that promise the source of the Messianic expectation, descending direct from Abraham's day to "the fulness of time?" Or did the Messianic expectation, when ages afterwards it had grown up, give birth to the alleged promise? Take the Bible as it is, and the theory of development seems to be borne out by it; but scientific criticism tells us that it is not the way the Bible literature grew up. And of course the true order of its growth is, after all, the only sound basis of a just conclusion regarding it.

Having conducted his argument to "the culmination in the Christ," Dr. Smyth devotes the last two chapters of his work to interesting speculations regarding the future of the world and of mankind:—

The first broad sign upon the very face of things of something still to come is the manifest incompleteness of the present world. We live broken lives in an unfinished world. Our earth, it is true, is in some respects already completed. Nature in some directions seems to have come to an end of her progress. As a world fit for the abode of human life the earth is finished and pronounced good. The ages which consolidated the crust of the earth laid up vast beds of coal; fixed the bounds of the sea; determined an equable temperature; produced fruit-bearing trees; made the earth ready for the grass and the flowers; and cleared the air of heavy vapours for the breath of life and the songs of the birds; those creative ages finished their work of preparation when men at last awoke in an earthly paradise. The world as a stage for the great drama of human life, its comedy and tragedy, is done. The human body likewise seems to mark the end of one long course of nature. The goal of a slow, toil-some physical ascent is reached in its perfection. Nature has made, so far as we can see, the best use of her best materials in the organisation of the human body. In this direction the creative process has come to a pause; the earthly elements in their combinations within the human brain seem to have been brought to their last conceivable refinement of organisation. Another step would be a step beyond existing nature. Some gate, now closed, must be opened before organisation can be carried farther than the present physical life of man.

In discussing this subject our author confines himself to two main questions:—"Are there evidences, growing rather than diminishing with the advance of knowledge, that this present visible system of nature is not the only order, or final form of the creation? and, secondly, are there evidences, gaining or losing in force with the advance of science that our present embodiment is not our final mode of existence, but that it is to be made perfect in some process of resurrection?" A careful discussion of these points through the next eighty pages of the book brings this interesting and able work to a close. We can confidently recommend it as an exceedingly suggestive volume, filled with high and earnest thoughts expressed in a clear and attractive style.

C. F. B.

The Design Argument Vindicated. A Lecture to Atheists. By George St. Clair.

This is an article which appeared in last month's *Modern Thought*, reprinted for the Birmingham Christian Evidence Society. The successor of George Dawson essays to put Mr. Herbert Spencer right on the subject of teleology, and to demolish the objections of Atheists and Agnostics against the reasoning of Archdeacon Paley. We think it exceedingly unfortunate that well-meaning vindicators of Theism should still rely upon this ground—ground which every "Atheist or Agnostic," worthy of the name, knows very well to have been completely undermined by recent science. We demur altogether to Mr. St. Clair's statement that "the main truths of theology may be arrived at by the use of reason, just as astronomers arrive at the truths of the solar system." If this were so, there would not remain an honest and intelligent Agnostic a day longer, and we think it a great pity that Christian Evidence Societies should persist in perpetuating such confusion of thought upon a matter which is susceptible of more philosophical treatment. Mr. St. Clair displays a lamentable ignorance of the position of modern Agnosticism when he speaks as though its whole fabric could be brought down *per saltum* by a mere restatement of the exploded arguments of Paley. We confess to considerable respect for his "Natural Theology;" the work served a good purpose in its time, but we should as much think of making some of the older treatises in logic our text books in the science as uphold the argument from "Design" in favour of our belief in a Supreme cause. Some of the passages in the pamphlet are very eloquent and picturesque. Similar strains may have their desired effect upon the author's Sunday hearers, but we fancy they will hardly convert Mr. Herbert Spencer or Mr. Huxley to acceptance of Paley's philosophy. Mr. St. Clair speaks with an assurance of the conclusiveness and plainness of his argument, which seems to imply that if these and others of their way of thinking were disposed to believe, they must do so. This is but too palpable throughout the paper. From the presiding genius of the Church of the Saviour pulpit we looked, too, for more refined language when appealing to Spencer, Huxley, Haeckel, &c., than the passage dealing with the levator muscle, where he says, "the upper lid hangs down over the eye and must be *shoved up by the hand*." The agnostic band is not composed exclusively of a rabble to whom such language would be adapted; indeed, if it were, it could not hold together so long. We object as strongly to the author saying, "*Helmholtz may not like it*," but we may feel confident that all attempts to imitate and supersede the living eye will fare as badly as the attempts to accomplish perpetual motion." Sir Charles Bell's remark is quoted that the sensibility of the surface of the eye, resulting in its constant washing by the eyelid, is a fact which at once answers the querist who asks why we suffer pain. But the intelligent agnostic would suggest whether this is not jumping to an unwarranted conclusion. Mr. St. Clair confesses himself a believer in Evolution, and yet he would maintain that cats possess claws because they are "intended" to catch mice, rather than that they catch mice because they have acquired claws! The application of this principle to pain and the eye is obvious. He rejoices that Darwin makes frequent use of such expressions as "contrivance," "arrangements," "purpose," &c., seemingly oblivious of the fact that these words are but the conventional terms for ideas of which the late lamented scientist was the able exponent. A worse piece of sophistry is where he quotes John Stuart Mill as saying that "the design argument is of a really scientific character." When Mill said that, he meant, as the context clearly shows, that the argument "claims to be judged by the established canons of induction." He was not expressing a conviction of its soundness, but only distinguishing it from certain other arguments with which he had been dealing, which did not pretend to be of a scientific character. He adds, moreover, that "it amounts only to the inferior kind of inductive evidence called analogy," and that "its force is very generally overrated." This pamphlet shows how little qualified Mr. St. Clair is to deal with

the vital questions which are to-day agitating the thinking world, and we wonder the Christian Evidence Society, for which it has been issued, does not see the danger of confusing the mind of the public as to the real issues.

Literary Notes.

A LITERARY treasure of singular appositeness, says the *Athenæum*, has just turned up in the form of a preface, written by Thackeray for the second edition of his "Irish Sketch Book," but suppressed by the publishers as being too out-spoken. This preface, which forms a long essay on the political situation in Ireland, will shortly be printed in the *Century Magazine*. In it Thackeray strongly supports not merely the disestablishment of the Established Church, which, he says, "will no more grow in Ireland than a palm tree in St. Paul's Churchyard," but even the repeal of the Union. He goes so far as to venture on a prophecy that the latter concession will be eventually wrung from Sir Robert Peel. The paper is said to be written in Thackeray's most vivacious and most characteristic style, and will form a curious contrast to those acid comments by Carlyle on Irish affairs which are now also appearing in the *Century Magazine*.

MESSRS. GEORGE ROUTLEDGE AND SONS are about to publish a posthumous volume of poems by Mr. Longfellow, entitled "In the Harbour."

MESSRS. RICHARD AND GEORGE TANGYE, of Birmingham, propose to fit up a room in the New Free Library of that town, to be called the "John Bright Room," and to stock it with books on history and political economy, and also to provide means of keeping up a supply of works on these subjects. They also propose to vest in the Birmingham Corporation a sum of money for the provision of prizes for students of history and political economy.

THE seventieth birthday of Miss Elizabeth Peabody, of Concord, was celebrated by the Woman's Club of Boston, U.S., May 17. Miss Peabody, a sister of the late Mrs. Hawthorne, was prominent in the old transcendentalist movement, and edited the "*Æsthetic Papers*," which contained a valuable essay by Emerson on "War" not found in any of his volumes. She also contributed to the *Dial*. Her latest work is "*Reminiscences of William Ellery Channing*." Miss Peabody was present at the celebration in Boston, and stated that her grandfather informed her that he had been present at the first meeting held to consider the question of the separation of the American colonies from Great Britain. It assembled in the drawing-room of a private house in Dedham, Massachusetts.

MR. WILKIE COLLINS is engaged in writing a new serial story, the publication of which will begin next month. In this work the question of vivisection is placed in a new point of view by tracing the effect of the habitual practice of cruelty on human character.

MR. ANTHONY TROLLOPE, who has been making a rather lengthy sojourn in Ireland, has just returned to London. We understand that a new work in connection with Ireland may shortly be expected from his pen.

BEFORE very long Captain Burton will publish, in pursuance of his project of translating the whole works of Camoens, his version of the sonnets of the Portuguese poet. It is complete in manuscript.

ACCORDING to the *Academy*, M. Renan, having completed an elaborate index to the seven volumes of his "*Histoire des Origines du Christianisme*," has now begun to work upon a new undertaking—a History of Israel before the birth of Jesus. It is hardly necessary to state that his "*Marc-Aurèle*," the last of the former series, was promptly placed in the Index.

A RARE volume, printed at Boston by B. Green in 1720, entitled "*The Indian Primer, and Milk for Babies*," was sold at Messrs. Puttick and Simpson's, on Thursday, for £50.

HOLLOWAY'S PILLS.—The Hour of Danger.—Disease commonly comes on with slight symptoms, which, if neglected, increase in severity, and thus become dangerous—a condition which betrays the grossest remissness—when these Pills, taken in accordance with their accompanying directions, would not only have checked, but conquered the incipient disorder. Patients daily forward details of the most remarkable and instructive cases in which timely attention to Holloway's advice has undoubtedly saved them from severe illness. These Pills act primarily on the digestive organs, which they stimulate when slow and imperfect; and, secondly, upon the blood, which is thoroughly purified by them, whence is derived the general tone they impart, and their power of subjugating hypochondriacism, dyspepsia, and nervous complaints.

Religious Intelligence.

MANCHESTER NEW COLLEGE.

The Annual Examination was held in University Hall on Monday, Tuesday, and Wednesday. The following is the programme of the proceedings:—

MONDAY.

Junior Hebrew.
History of Doctrines (Junior).
Latin.
Sermon (Mr. Tarrant), John xx. 11-14, "The Risen Lord."
Sermon (Mr. Gow), Luke iv. 4, "Bread of Life."
Junior Mental Philosophy.
Sermon (Mr. Anthony), Is. lvi. 7, "The House of Prayer."
Reading in Philo.
Sermon (Mr. Whitehead), Psalm xvi. 6, "Self Sacrifice."

TUESDAY.

Middle Hebrew.
Introduction to Theology.
Sermon (Mr. Herford), Psalm c. 2, "The Religious Life."
Senior Greek.
Sermon (Mr. Robinson), Psalm xlii. 5 "Rest in God."
Sermon (Mr. Taylor), Rev. ii. 10, "Faithful till death."
Introduction to Comparative Religion.
New Testament (Gospels).
Sermon (Mr. Moore), "The Fatherhood of God."

WEDNESDAY.

Senior Hebrew.
Mental Philosophy.
Ecclesiastical History.
Sermon (Mr. Theophilus), Luke x. "Parable of the Good Samaritan."
History of Doctrines (Senior).
Ethics.
Sermon (Mr. Waid), Psalm xlvii. 10, "Repose in God."

The Rev. H. W. CROSSKEY, LL.D., delivered the Address to the Students on Wednesday, at the conclusion of the Examination, when several ladies were added to the audience.

Among those present during the examination were Joseph Lupton, Esq., President; D. Ainsworth, Esq., M.P., Treasurer; Rev. H. E. Dowson, B.A., and Mr. R. D. Darbishire, B.A., Secretaries; the Rev. H. W. Crosskey, LL.D., Visitor; and the Rev. Dr. Martineau, Principal; the Revs. Professor Carpenter, M.A., J. Drummond, LL.D., C. B. Upton, B.A., B.Sc.; the Revs. Dr. Sadler, T. L. Marshall, H. Solly, H. S. Solly, R. Shaen, Dr. Freeman Clarke (Boston, U.S.), W. H. Channing, J. E. Odgers, A. W. Worthington, J. Worthington, W. M. Ainsworth, D. Agate, S. A. Steinthal, C. J. Street, P. M. Higginson, C. T. Poynting, R. A. Armstrong, P. H. Wicksteed, J. T. Whitehead, C. C. Coe, E. S. Howse, H. Ierson, C. H. Dall (Calcutta); and Messrs. R. Greg, B. Heape, Professor Poynting (Mason College, Birmingham), Rupert Potter, T. Ashton, J. Wellings, Herbert New, I. M. Wade, H. Jeffery, A. Higginson.

TRUSTEES' MEETING.

The annual meeting of trustees was held in University Hall on Thursday morning. The President, JOSEPH LUPTON, Esq., took the chair, and forty-one trustees were present.

The SECRETARY (Mr. R. D. Darbishire) read an abstract of the minutes of the last annual meeting on the 19th January, and the subsequent minutes of committee, which were confirmed on the motion of Mr. HEAPE, seconded by the Rev. T. L. MARSHALL.

The PRINCIPAL (Dr. Martineau) read the report respecting the students. It referred to the death of Mr. Sydney Oliver, B.A., during the latter part of the session, leaving a young widow. It was also stated that one of the outgoing students, Mr. D. Theophilus, M.A., had given up the intention at present of entering the ministry.

The Rev. R. A. ARMSTRONG moved a resolution expressing the grateful appreciation of the trustees of the labours of the professors, and their thanks to the Rev. H. W. Crosskey, LL.D., for his valuable address, which he was requested to allow to be printed. He spoke of the freshness of the address, and the new point of view it represented, which made it as interesting to the old students as to the new.

Mr. I. M. WADE seconded the resolution, which was carried unanimously, and was acknowledged by the President on behalf of Dr. Crosskey, who was

unable to be present, on account of pressing engagements at home.

The customary college certificates were granted to Mr. Waid and Mr. Theophilus on the completion of their course.

The Rev. C. T. POYNTING, B.A., read a report on the Local Theological Examinations, the results of which have already been announced in these columns. It was stated that these examinations would be held this year, but that unless there were a greater number of candidates in future, the number having fallen from fifty-nine in 1877 to only twelve this year, they would be discontinued.

The customary certificates were granted to the candidates who had passed this examination.

The Rev. P. H. WICKSTEED moved and Mr. RUSSELL MARTINEAU seconded, that Mr. Poynting's report be received, which was carried.

Professor CARPENTER reported that his prize of £5 offered for the best essay on Comparative Religion was divided between Mr. Tarrant and Mr. Travers Herford.

SPECIAL REPORT.

Mr. R. D. DARBISHIRE then brought up the special report of the Committee, relating, first, to the transfer of University Hall to the College, and, secondly, to the new regulations respecting the admission of students. Mr. Darbishire moved that the draft trust deeds, laid before the Trustees relating to the transfer, be approved.

Mr. W. SHAEN seconded the motion, and entered into detail respecting the proceedings which had been taken so far by the Trustees of the Hall.

The resolution was carried unanimously. The Rev. H. E. Dowson, on behalf of the Committee, next moved "That the new regulations relating to the students be adopted, to come into force from the commencement of the Session 1882-3."

The Rev. C. T. POYNTING seconded the resolution. A discussion followed, on purely academical matters, in which Professor Carpenter, the Rev. J. E. Odgers, Mr. Russell Martineau, and Professor J. H. Poynting took part.

Mr. Dowson then moved a resolution respecting the exhibitions to students in the Hall and residing in London, and for undergraduates who pursue their studies elsewhere than at University College, London. He entered at some length into an explanation of the regulations which have been laid before the trustees in a special report. Reference was especially made to the appointment of Professor Henry Morley as Principal, and the valuable suggestions he had made in framing the new regulations.

Mr. B. HEAPE seconded the resolution.

Mr. WADE raised a question respecting the constitution of the College as an institution for the advancement of theological learning.

Dr. MARTINEAU pointed out that Mr. Wade's proposition was beyond discussion at this meeting, as they had received the College under this constitution, and he wished to know whether Mr. Wade would propose a creed to be imposed on the professors and students, and suggested that he should go to the annual meetings at Manchester and raise this question.

The Rev. S. A. STEINTHAL then moved certain amendments to the general scheme, of which he had given notice, the principal drift of which was to oppose the scheme of compulsory residence in the Hall imposed upon the students.

Mr. R. D. DARBISHIRE seconded the amendments as one of the trustees and not as secretary, differing from the majority of the committee on the point of compulsory residence.

The Rev. J. T. WHITEHEAD supported the amendments, the Rev. J. E. ODGERS gave his general adhesion to the general scheme of the committee, the Rev. J. WRIGHT also generally supported Mr. STEINTHAL's views, but the Rev. Dr. MARTINEAU thought it too late to alter the plan of the Committee as the whole basis of the transfer of the Hall was that the Manchester New College students would reside in the Hall. Under the present circumstances he thought it desirable to make residence compulsory. After some further discussion, and some modifications made in the original resolutions, Mr. Steinthal withdrew his amendments and the resolutions proposed on behalf of the Committee were carried with only one dissentient. The most important points in the resolutions were carried in the following form:—"Every Divinity student will be required to reside in the Hall unless exemption be granted in particular cases by the Committee," and that "Such students as reside in London, but not in the Hall, may attend the Hall as day boarders on the Hall terms."

The students who had not completed their course were readmitted.

Applications were received from J. W. Myers, of Durham, for the first theological year; Mr. Tarrant to be allowed another year's free admission to classes; Mr. Felix Taylor, Mr. Emmanuel Thomas, who have matriculated at London University; Mr. J. D. Strong, of the Home Missionary Board, subject to his matriculating in January next; Mr. Arthur Smith, son of the Rev. E. Smith, of Nottingham, who matriculated with honours at London University; Mr. Murray Blair, of Belfast, who has also matriculated in honours. The Rev. W. Lazenby, of Newchurch, was admitted free to lectures.

A vote of thanks to the President, on the motion of Dr. MARTINEAU, seconded by the Rev. H. IERSON, brought the proceedings to a close.

THE STUDENTS' DINNER.

This annual festive meeting of the past and present students of the College was held on Wednesday evening, at the Inns of Court Hotel. About seventy dined together, under the genial presidency of the Rev. JOHN WRIGHT, B.A., the oldest student present. Several ladies and friends of the College joined the company. Among the sentiments spoken to after the usual loyal toast were, "The House of Commons," responded to by the Vice-Chairman, Mr. D. AINSWORTH, M.P., Treasurer of the College; "Manchester New College," responded to by Professor ESTLIN CARPENTER; "The Old Students," proposed by Mr. LUPTON, President of the College, and responded to by the Rev. T. L. MARSHALL; "The Present Students," to which Mr. WAID, the senior student, responded; "The Chairman," proposed by the Rev. R. A. ARMSTRONG, and "The Visitors," proposed by Mr. J. S. AINSWORTH, and responded to by Mr. HERBERT NEW.

DEDICATION SERVICE.

On Thursday evening a Dedication Service was held at Little Portland-street Chapel, to welcome into the ministry the senior student, Mr. Waid. Mr. D. Theophilus, the only other student who has completed his course, is not at present about to enter the ministry, but was present on the occasion, as also were all the other students. There were a large and deeply-interested congregation. The Rev. Professor DRUMMOND, LL.D., opened the service by giving out hymn 506, and reading a portion of St. Luke xii., after which he offered up the dedicatory prayer. Hymn 308 was then sung.

Dr. MARTINEAU, the Principal of the College, then delivered an address, dedicating the senior student, Mr. Waid, to the work of the ministry, to which that gentleman made a suitable reply.

The Rev. S. A. STEINTHAL then welcomed Mr. Waid into the ministry, offering the right hand of fellowship.

This very interesting service was brought to a close with Hymn 212, and prayer and benediction.

The hymns were taken from "Hymns for the Christian Church and Home."

UNIVERSITY HALL.

ANNUAL MEETING.

The annual general meeting of proprietors was held on Thursday afternoon. Present: Mr. WILLIAM SHAEN, M.A., in the chair, and the Revs. Dr. Sadler, P. M. Wicksteed, J. Estlin Carpenter, E. S. Howse, T. L. Marshall, Henry Solly, Dendy Agate, W. M. Ainsworth, J. E. Odgers, R. A. Armstrong, J. T. Whitehead, R. Crompton Jones, R. Shaen, P. M. Higginson, H. Enfield Dowson; Messrs. W. L. Carpenter, C. J. Murch, W. A. Sharpe, Russell Scott, T. Smith Osler, H. R. Greg, R. Harrop, P. Lawford, W. Blake Odgers, Talfourd Ely, W. F. Blake, H. W. Gair, J. Thornely, W. Thornely, D. Martineau, David Ainsworth, M.P., W. P. Price and E. A. Wurtzburg, Secretary.

The minutes of the special general meeting held on the 2nd June were read, confirmed, and signed by the chairman. The annual report of the council of the 7th inst. was then read. The audited statement of accounts and the auditors' report were read and adopted.

The CHAIRMAN read the resolution passed that day at a meeting of the Trustees of Manchester New College. The resolutions effecting the transfer of the Hall to the College were then moved by Mr. ROBERT HARROP, seconded by the Rev. PHILIP WICKSTEED and carried unanimously.

A vote of thanks to the Council of the past two years and the Transfer Committee was then carried,

as also a vote of thanks to the chairman, moved by Mr. D. MARTINEAU, seconded by Mr. T. S. OSLER.

The Rev. R. C. JONES moved:—"That the cordial thanks of the meeting be given to Professor Beesly for his zealous and generous devotion to the interests of the Hall during the last twenty-five years, and that the meeting regret that the time has now arrived at which their connection with him must cease." The motion was seconded by the Rev. J. E. ODGERS, and supported by the Rev. H. ENFIELD DOWSON, and all these gentlemen as old students of the Hall bore testimony to the high moral and intellectual standard the Principal had maintained, and the great value of his services.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The first Council Meeting for the current session was held at the offices of the Association on Monday. D. MARTINEAU, Esq., one of the Vice-Presidents, in the chair. There were also present the Revs. R. SPEARS, T. L. MARSHALL, R. SHAEN, W. C. BOWIE, W. J. ODGERS, W. H. CHANNING, J. WORTHINGTON, E. M. GELDART, Dr. CARPENTER, F.R.S., C.B.; Messrs. JEFFERY, J. T. PRESTON, F. COLLIER, B. K. SPENCER (Southampton), W. BARROW, F. NETTLEFOLD, W. SHAEN, T. C. CLARKE, I. M. WADE, and the Secretary (Rev. H. IERSON).

The minutes of the last meeting were read by the Secretary; and also the following report of the Executive Committee to the Council. On the motion of the Chairman, seconded by Mr. JEFFERY, the report was received

REPORT.

The Committee congratulate the Council and the Association upon the many hopeful auspices with which the work of the New Year is begun. They notice especially the sign of increased interest in the marked improvement in the amount of the annual collection, and they enter upon their duties with encouragement in the pleasant recollection of the large attendances and the cordial and united feeling manifested at all the recent meetings.

In accordance with the wish expressed by the members present at the late annual meeting a message of fraternal greeting was sent by telegraph to the meeting of the Protestantverein of Germany, which was being held on the same day at Goslar.

The addition agreed upon to the first resolution, passed at the annual meeting, affirming the principle that the profession of Atheism should not deprive any citizen of his civil rights, including that of representing his fellow-citizens in Parliament if duly elected, and directing the Committee to take every fitting opportunity to petition both Houses of Legislature in that sense, has been duly entered on the minutes and ordered to be published in the record of proceedings to be issued with the annual report. Among the sub-committees which have been appointed for particular objects is one specially concerned with questions of civil rights, whose first duty will be to consider in what manner the resolution of the annual meeting will best be carried out.

The Committee would recommend to the Council to authorise the taking of the necessary steps to amend the rules respecting nominations to the Council and the Executive Committee. They are of opinion that in regard to both, the entire list of nominations ought to be laid before the Council at its last meeting before the Annual Meeting, so that they may be duly considered in the drawing up of the lists to be nominated at the Annual Meeting in the name of the Council. It is obviously desirable that the vice-presidents and home correspondents should be nominated on some principle well understood as recognised by the Council itself, and one that shall at least contribute to render the Council as nearly as possible representative of the entire constituency of the Association.

The Committee fully recognise the importance of the resolution which was adopted at the last Council meeting on the motion of Mr. Edwin Ellis, that they should be asked to consider and report on "the practicability of an organised effort for giving services in some of the centres of trade, especially in London, and as to the desirability of raising a special fund for the support of such effort." They have accordingly taken the matter into consideration, and have invited the co-operation of the London District Society in the inquiry. A delegation from that Society has been appointed to meet them in a special Conference which will shortly be held on this subject.

The Committee are happy to report that three gentlemen, members of the Council, have intimated their intention to visit the United States and to be present at Saratoga in September, at the meetings of the National American Conference. They suggest to the Council the formal appointment of these gentlemen to represent the Association on that occasion.

The Annual Report is usually posted to our subscribers only; it is intended to send it for the present year to the much larger circle of known liberal friends

with an appeal for new annual subscriptions in aid of the Association.

The Resolution having been adopted at the Annual Meeting that Dr. James Freeman Clarke should be requested to allow his admirable sermon to be published, the Committee were happily enabled with Dr. Clarke's kind consent to place it at once in the hands of the printers. It was therefore issued without delay and at the singularly low price of one penny, a large edition having been ordered. The Committee trust that it will be generally seen that a discourse so well adapted to enlighten the public mind as to the true aims and spirit of Unitarianism ought to be largely subscribed for by all our congregations for giving away on a wide scale throughout the country, and that advantage will be immediately taken of their liberal offer to forward carriage free fifty copies for three shillings and a hundred for five shillings.

The Committee have ordered the issue of a cheap edition of Dr. Smith's "Texts and Margins of the Revised New Testament bearing upon points of Doctrine." It is now to be obtained post free, in a neat paper cover, at threepence per copy. They have also ordered to be sold in the Rooms and placed in the catalogue a work upon the same subject by the Rev. Alexander Gordon, M.A., entitled "Christian Doctrine in the Light of New Testament Revision," price one shilling.

A grant has been made to the Rev. J. Davies, of Alltplace, in consideration of services conducted by him at Cwmawrdu. A grant of books has been sent to Mr. Winman to assist him in his lay services at Cheadle, and to Mr. Wallace of Keady, co. Armagh, Ireland, for the library of a small society of inquirers which has recently been formed in that place. Tracts have been sent to Rev. W. C. Bowie, of Stamford-street, and to Rev. W. R. Shanks, for use in house to house visitation at Blackfriars and King's Lynn, to Rev. T. Pipe for his services at Lye Waste, and to Mr. J. H. Cliff, of Torquay, and Rev. A. Webster, of Glasgow, for distribution at open air services. Books have been sent also to inquirers at Sierra Leone, and in Canada, to Ontario and to St. John's College, Winnipeg, Manitoba.

AMENDMENT OF RULES.

Mr. SHAEN proposed the following resolution, which was seconded by Mr. CLARKE and carried unanimously, "That it is desirable to amend Rules 10 and 19 so as to provide that all nominations for membership of the Council shall be made in time to be laid before the Council at its last meeting, and that the Committee be requested to report thereon to the next meeting of the Council."

THE AMERICAN NATIONAL CONFERENCE.

On the motion of Mr. PRESTON, seconded by the Rev. W. H. CHANNING, it was resolved unanimously that the Council is gratified to learn that three of its members, Dr. W. B. CARPENTER, the Rev. J. PAGE HOPPS and the Rev. A. CHALMERS, are about to visit the United States, and will be present at the meeting of the American National Conference of the Unitarian and other Christian Churches in Saratoga in September next, and hereby request them to express to the Conference as representatives of the Association its cordial good wishes.

DR. DEWEY'S WORKS.

The Rev. T. L. MARSHALL moved, and the Rev. W. H. CHANNING seconded, "That the Executive Committee be instructed to open communications with the Committee of the American Association respecting a possible cheap reprint of the whole or a portion of the works of the late Orville Dewey, D.D., including unpublished works." After some remarks in support of the motion by Messrs. SPEARS, BOWIE, and WORTHINGTON, the motion was carried unanimously.

The dates of the next three Council meetings for the year were fixed as follows: October 25, January 17, and April 11.

The Secretary read a communication from the Rev. E. TURLAND, of Mossley, respecting the Unitarians or "Truthseekers" of Sweden, whose forthcoming meetings in September he purposed attending. On the motion of the Rev. J. WORTHINGTON, seconded by the Rev. R. SPEARS, it was agreed that a message of sympathy with the Swedish Unitarians be conveyed to them through Mr. TURLAND.

Mr. SPEARS after a brief explanatory statement of the movement initiated by the Committee of the London District Unitarian Society to form an evening congregation and Sunday-school at the General Baptist Chapel, Deptford, suggested that the question of providing a minister be referred to the Executive Committee. This was seconded by Mr. BOWIE, and carried.

The Rev. R. SHAEN drew attention to the large bequest of £5,000 to the Scottish Unitarian Association, and the favourable opportunity created thereby for renewed missionary effort. A discussion took place, in which the Revs. R. SPEARS, W. C. BOWIE, T. L. MARSHALL and Dr. CARPENTER took part, the

latter gentleman giving an interesting account of the state of theological parties in Scotland, and stating that he looked with more hope to the progress of liberal views in the Established Church as indicated by "Scotch Sermons" than to the propagation of Unitarian views as such. The Scotch public is drifting away from Calvinism. Even in the Free Church and other communions there was remarkable progress of opinion. They were indisposed to revise the "standards," because they were afraid their congregations would throw them on one side and drift into unbelief. Mr. JEFFERY confirmed Dr. CARPENTER's views from his own personal experience as a lecturer in connection with Owenism in Scotland forty years ago, but was of opinion that the large class, especially of Scottish artisans who had given up all interest in the churches, presented an important field for Unitarian missionary effort. On the motion of the Rev. R. SHAEN, seconded by Mr. BOWIE, it was resolved:—"That the Executive Committee be instructed to consider the present position of Unitarianism in Scotland, with the view of promoting increased missionary action throughout the country."

THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

Last week we gave an account of the business meeting of the Assembly, which met at Chelworth on Thursday, the 15th inst. We were obliged to postpone, however, the address delivered by the venerable president, the Rev. William Gaskell, M.A., which we now subjoin.

THE PRESIDENT'S ADDRESS.

The President said that one great object, he took it, of their annual assembly was to exchange brotherly sympathies and strengthen each other's hands for the high and holy work in which they were engaged. And good reason they had, it seemed to him, to bid one another to be of good courage and "bate not a jot of heart or hope," but steer right onward in the course they had been pursuing.

THE NATIONAL CONFERENCE.

A short time ago a Dampton lecturer who, treating of Unitarianism, spoke of it in a more candid spirit than was usually done, remarked that he believed it was generally acknowledged to be a fading body; and more recently a writer in one of the religious periodicals declared that as a sect they were evidently dying out. If those onlookers could have been present at the National Conference of Free Church in Liverpool he thought they would have felt constrained to admit that they had arrived at a somewhat false conclusion—(applause). It was undoubtedly the largest and most successful gathering of Liberal Christians ever held in the United Kingdom, and such as only a few years ago could not possibly have been obtained. The tone and spirit of the meeting on all three days was everything that could be desired, and well fitted to make them thank God and take courage. They incontestably showed that, so far from being in a state of decline, their churches were slowly but surely growing in strength, and preparing to exert a much greater influence on behalf of free thought and rational religion than they had ever exerted before. A subject of no little importance was brought under consideration by Mr. Rawson in his able and telling paper, showing the need which existed for a ministers' sustentation fund. A good beginning of this was made by a few generous laymen who were present, and there was every reason to hope that such a sum would be raised by the committee which was appointed as would afford means of lessening the cares and anxieties of a number of excellent men, whose inadequate salaries could not but to some extent interfere with the full and satisfactory discharge of their duties—(applause). Although a large portion of the subjects discussed were—perhaps necessarily so—like the one which he had just alluded to, of a denominational character, one gratifying feature of the conference was that there should have been an orthodox minister such as Mr. Wood, of Leicester, willing to take part in its proceedings. This was one indication among others of the change which was taking place in the feelings entertained towards them as Liberal Christians, and that they were coming to be no longer regarded as such desperate heretics as they had been. Another similar indication they had in the half yearly meetings of the Fraternal Union in Manchester, at which Independent and Baptist ministers, and heterodox ones like himself, who was appointed president, freely interchanged opinions

upon subjects of theological and general interest. Such things as these surely might lead them to hope the time was not far distant when the odious assumptions of superiority in which religious professors had too generally indulged, as if they had a monopoly of the truth and the guardianship of the heavens, would cease, and all who called themselves Christ's should treat one another as fellow-labourers in the same vineyard, and rejoice in the success of each other's work—(applause).

DR. ALLON'S ADDRESS.

In October last, at the jubilee meeting of the Congregational Union in Manchester, Dr. Allon delivered an address on "The Church of the Future," in which he gave considerable attention to what he called rational theology; by which he evidently meant their (Unitarian) liberal faith. Several of the representations which Dr. Allon made of this serve to show how necessary it still was, notwithstanding all that they had done in this direction, to make known what their views really were and what was their position in the Christian world. Thus, for instance, in characterising this rationalistic theology, Dr. Allon said: "It wins only the suffrages of the speculative. Men who seek for working power in religious life turn away from it. The multitude, in their practical religious needs, almost instinctively recoil from its barren metaphysics. We never find the records in its history, 'The common people heard it gladly.' Intellectual power and acquirement are with it; oratory is with it. Why cannot it establish itself in permanent form? It has the anomalous and fatal defect of popular powerlessness, popular incongruity." If any refutation of this charge were needed, it would be sufficient to refer to their various working-class congregations, such as those of Miles Platting and Ardwick, which showed signs of true religious life, and which, having outgrown their present *habitats*, there was every reason to expect would, before next assembly, have been transferred to handsome and spacious churches, where they might carry on their work even more successfully than they had hitherto done—(applause).

SCHOOLS AND A CONFIRMATION SERVICE.

Whilst touching on building, he must not omit to mention, as a subject for congratulation, that since the last assembly excellent schools had been erected at Denton, Dukinfield, and Upper Brook-street, Manchester, and opened, he was happy to say, free from debt—(applause). It was greatly to be desired that their more educated and intellectual young men and women should take an active interest in the work of the Sunday-school, and make it what it ought to be, the porch of the Church. A Manchester clergyman a few days ago observed that "if they wanted to know the primary reason why so many of their scholars fell away in after years they would find it in the vague and indefinite teaching which prevails in too many of their Sunday-schools." The same, he (Mr. Gaskell) was inclined to think, might be said of most of their own schools too. He held that those of every denomination were justified in teaching what seemed to them Christian doctrines and principles. Churchmen were entitled to recommend the views and discipline of the Establishment; Wesleyans were justified in enforcing the tenets and practices of Methodism; and so in like manner he claimed for themselves the right to inculcate what they believed to be Christian truth and duty. From this not being done hundreds passed through their schools who never became in any way whatever attached to their churches. They were so afraid of indoctrinating them with sectarianism, that they left them without any definite views whatever, and in consequence they were easily drawn away from them by various influences into other religious connections. Feeling this nine years ago he ventured to suggest that it might be of advantage if they were to introduce into their churches something in the form of confirmation services for the young. It appeared to him that, without making it at all like a narrow creed, a short catechism might be drawn up, setting forth simply and clearly the leading points of their faith, which might be used in preparing the young for such a service as he had in view. Four years later—they always moved slowly—he had the pleasure of taking part at Park-lane in a service of the kind which he contemplated, to which he thought the sturdiest Nonconformist minister among them could not have objected. Last April he gladly acceded to Mr. Fox's request that he would again join with him in conducting a similar service, and most gratifying was it to learn how satisfactory were the results of that in which he had taken part

five years before. At the National Conference a feeling was manifested in favour of such a service as he alluded to, and he could not but think that if it were generally adopted by their churches it would help in binding their young people to them, and bringing them to recognise their obligations as those who had pledged their allegiance to Christ.

CONGREGATIONAL CENSUS.

Five years ago he threw out a suggestion which still seemed to him worth considering; namely, that the societies connected with the Assembly should be induced, if possible, to send to it each year a short report of their position, of the state of their schools and other institutions, and what they were doing for the furtherance of the cause which they were formed to promote. He knew that the return of numbers might not be a just criterion of their spiritual condition, and that there were results which could not be tabulated in figures; but still such reports as he contemplated would afford some means of comparing the state of each society from year to year, and seeing wherein it had succeeded and wherein it had failed, and help in keeping it up to its proper work. It would be a means, too, he thought, of calling out a common interest in the wellbeing and well-doing of their scattered congregations, and giving to them more of that unity which they needed; it would also add, he was persuaded, no little to their support. He asked them, therefore, again to take the subject into their consideration.

THE PRESENT DUTY.

With regard to their position among the churches, he thought there could be no doubt in the mind of anyone who knew what was taking place in the religious world that the views they (the Unitarians) had long held were gaining ground in other bodies, that they exerted an influence quite out of proportion to their numerical strength. But this should not be a reason with them to do less for the promotion of those views, but an encouragement to do more. They had never yet done full justice to them—never yet had the courage of their convictions. Everywhere there were signs of dissatisfaction with the cold, hard, cruel creeds which were framed in days of monkish darkness. Many openly and more secretly were renouncing those creeds and sighing for a faith more simple and rational, more tender and loving, more honourable to God, and more in harmony with the nature which He had given them. Such a faith they (the Unitarians) believed they had to offer—one that deserved to be called Gospel, good news. Where was their Christian love if they were at no pains to make known their faith? There had been too much amongst them of what he once ventured to call a morbid dread of sectarianism—they had been scared by the word. Surely if they loved truth as they ought they must do their best to put error out of the way. If they had a faith which they considered important enough to separate them from other Christian communities, and to lead them to form district churches, there was a clear call upon them to communicate it to others. If they had a gospel which they held to be peculiarly conducive to human liberty, progress, and welfare, they failed in their duty if they did not seek to diffuse it as far and wide as they could. This they might do without any bitter sectarian spirit. They need not to be narrow because they were truthful. They might be jealous in the advocacy of their own faith, and at the same time respectful to that of others. He confessed he often felt at a loss to know in what way it was that members among them justified themselves for the utter want of interest which they displayed in efforts that were made for the promotion of what they held to be Christian truth. They believed that they possessed a purer faith than the majority of those around them, yet they never exerted themselves in any way to extend it. They knew the effect which Orthodoxy often had in burdening the minds of its professors with gloomy fears, and narrowing their sympathies and contracting their hearts; but they never moved one of their fingers to set them free from its influences. They knew that numbers, especially among the more intelligent artisans, were lost to Christianity and its elevating influences, from the unreasonable form in which it had been presented to them; yet they never did anything to set it before them in a form that would be more satisfactory to their minds and more winning to their hearts. It was not for him to judge such, but, he repeated, he wondered in what way they justified to themselves [their indifference. As it seemed to him, if they believed they had a truth of any importance it was at their option to give or to

withhold it. If they had a light, they were not perforce to hide it under a bushel; if they had a talent they must not keep it laid up in a napkin. Oh, that all felt as they should the real nobleness of the work which was given them to do! How much more earnestly and zealously would they devote themselves to it! In other bodies, more especially in the Establishment, the laity were beginning to take a more active part in religious matters than they had ever done before; and greatly was it to be desired that the laymen of their own congregations would do the same. It was impossible to think that in these days, with the constant demand of every kind which were made upon him, a minister could do all that ought to be done in connection with them for the promotion of truth and righteousness. If he could it would not be well that he should. It was good for the spiritual life of everyone that he should share in this work—nay, the probability was that if he was not trying to extend his religion to others, it was dying out in himself. The Methodists in the earlier and better periods of their history set a good example in this respect—they acted on the principle, unquestionably a just one, that every member of a Church, be his place or position what it might, had some influence which he was bound to use for the spiritual benefit of others. The result was that their cause rapidly triumphed over the indifference and hostility of society, and they became a great religious power in the world. Why should not those who approved the broad and liberal views which they (Unitarians) held adopt the same course? Their work lay plainly before them, and he hoped the result of their assembling might be to make them gird themselves up for it afresh, and send every one of them, whether ministers or laymen, back to their several spheres of labour filled with a holier zeal to do what they could for the promotion of God's truth and the advancement of man's highest good. "Let our light so shine before men that they, seeing our good works, may be led with us to glorify our Father who is in heaven."

WESTERN UNITARIAN AND FREE CHRISTIAN UNION.

The annual meeting of the above Union was held at Trowbridge, in the Congregational Church, on Thursday, June 15. Among those present were the Revs. A. N. Blatchford, B.A., Bristol; F. W. Stanley, Bath; J. Davies, M.A., Bridport; W. Robinson, Crewkerne; H. Austin, Cirencester; the Treasurer, Mr. W. Butcher, Bristol; the Secretary, Mr. C. Jecks, Clevedon; John Worsley, Esq., Bristol; and others. The business meeting was held in the Congregational Church at 3 P.M., Mr. F. Brown in the chair. After a short prayer by the Rev. W. Robinson the Secretary was requested to read his report, which contained a statement of the position of several of the churches in the Union; after which the Treasurer presented his financial statement, which showed a balance in hand of £103 9s. 2d. It was then moved by John Worsley, Esq., and seconded by the Rev. J. Davies, that the reports as read be adopted, which was carried. The reappointment of the committee and officers of last year, with the addition of the names of the Rev. T. Hincks, B.A., F.R.S., of Clifton, and Mr. W. C. Watkins, of Bristol, was moved by Mr. H. E. Bunn and seconded by Mr. C. Burgess. This being carried, the Secretary moved the adoption of certain resolutions prepared by him under the sanction of the Committee, which was seconded by the Rev. F. W. Stanley, supported by the Rev. A. N. Blatchford, and carried.

A general discussion then took place as to the best means of extending the action of the Union and obtaining an increase in the funds. The Rev. W. Robinson was of opinion that they should excite the interest of the young people in the work, urging the importance of small subscriptions. Mr. Jecks followed in a similar strain. The Rev. J. Davies urged the necessity of greater faithfulness on the part of Unitarians to their opinions. The Rev. H. Austin described the work of the Association and the position of Unitarians generally to the church and the world. He said that the Union was a missionary society, and desired to do missionary work.

The doings of the Salvation Army showed that the people needed religion, and it was most desirable for Unitarians to use every effort to bring the masses to a knowledge of their views and principles.

At five o'clock a tea meeting, which was well attended, was held in the school-room, the appearance of which was rendered unusually attractive by

the manner in which it was decorated for the occasion. The tables were adorned with a splendid assortment of flowers, kindly provided by Messrs. Graham, Muspratt and others, the work of decoration being most ably and tastefully carried out by Mrs. Richmond, Messrs. Brown, Purnell, Norris, &c. In the evening a religious service, ably introduced by the Rev. F. W. Stanley, of Bath, was held in the Conigre Church, and an admirable and most effective sermon was preached by the Rev. A. N. Blatchford of Bristol. The meeting was altogether fairly well attended and of a most enjoyable character.

HOLBECK, NEAR LEEDS.

NEW UNITARIAN CHAPEL AND SCHOOLS.

On Saturday last the foundation-stones of a Unitarian Chapel, and of schools adjoining, were laid at Holbeck, Leeds. Some thirty-seven years ago a mission on Dr. Tuckerman's principle was commenced in that part of the borough. At first worship was held in a weaving-shed at the top of a high building at Holbeck Bridge, and a Sunday-school and night classes were conducted at the same place. By the aid of friends attending Mill Hill Chapel, Park-row, the congregation were enabled in 1852 to erect a new chapel and schools in Mann's-field, Holbeck. Ten years afterwards it was found necessary to enlarge the chapel. The schools were made a part of it, and a new school was built. At the close of another decade further accommodation for worship was required, and a gallery was then added to the chapel. Three new class-rooms were also provided, and the schoolroom was considerably enlarged. Up to 1878 those who formed the congregation were only occasionally visited by the missionary, but in consequence of the many other missionary agencies which had in the meantime been started in the district, and of the requirements of the congregation, it was then arranged that the management of both chapel and schools should be handed over to the latter, and that the missionary should become their minister. Up to 1862 almost every expense connected with the mission had been borne by the Mill-hill friends; but from then the Holbeck congregation, by degrees, took upon themselves the expenses, which have amounted to about £200 a year, and have for some years contributed £40 towards the minister's salary, in addition to defraying the cost of special efforts. It has for some time past been apparent that further changes were requisite. The chapel was uncomfortable, and had a not very attractive appearance; more school and class-room accommodation was needed; and it was the intention of the congregation to become entirely independent. After due consideration it was decided to convert the chapel, with certain additions, into a school and class-rooms, and to build a new chapel. This work is now in progress, and Saturday was fixed upon as the day for the performance of the ceremonies above mentioned. The cost of the new buildings is estimated at £4,000. The congregation, which is chiefly composed of working people, have promised to raise £2,000 of this amount during the next five years, and the friends at Mill-hill will contribute the remainder.

We understand there is to be a bazaar in November next to assist the Holbeck congregation in raising their moiety of the expense and paying for a piece of land they have been obliged to purchase at a cost somewhat over £300.

The buildings, when finished, will be very complete, comprising every requisite for the social and religious work connected with a modern church and schools. The church will provide accommodation for 500 persons, 400 of whom will be on the ground floor and 100 in the gallery at the end. It will also have spacious vestibule, vestry, and organ chamber. The school premises will include a schoolroom about 90ft. by 42ft., eight class-rooms of various sizes, and conveniences for preparing teas, &c. The design of the church and school is in the early decorated period of Gothic. Externally the principal features will be a double-arched entrance to both the church and schools, a group of two traceried windows in the front gable of the church, and a life-size statue of the famous Dr. Priestley, the discoverer of oxygen, and once minister of Mill-hill Chapel. The school portion of the premises internally will be very plain; but the church will be thoroughly ecclesiastical in its appearance. It will have a wide nave, separated by moulded stone arches from transepts and from a short chancel. The whole will be roofed over by a pitch-pine open-timbered roof. The buildings have been designed by Mr. J. W. Connon, F.R.I.B.A., of Leeds, who is carrying out the work in conjunction with Mr. C. F.

Wilkinson, also of Leeds. The contractors are Mr. Chas. Myers, mason; Mr. J. Hall Thorp, joiner; Mr. J. Lindley, plumber; Mr. James Season, slater; Mr. J. Ripley, plasterer; and Messrs. Jackson and Co., painters, all of Leeds.

The foundation stones were laid in the presence of a large number of spectators, including many of the members of the congregation and friends from Mill Hill. The ceremony in connection with the new chapel was performed by Mr. James Kitson. The proceedings, which were conducted by the minister, the Rev. Iden Payne, were commenced with the singing of a hymn, and by prayer offered by the Rev. Charles Hargrove, M.A., of Mill Hill Chapel. Mr. Payne then briefly addressed the Assembly. He expressed his gratification that the work had been begun, and his hope that it would be brought to a successful conclusion. He earnestly prayed that when the chapel was erected they might be enabled to build up within its walls a living church, full of holy aspiration and beneficent deeds, and worthy of the zeal and sacrifices of those who began the work as a domestic mission many years ago. He trusted it would remain a missionary church, and that as years went on it might, through the blessing of God, be more and more conducive to the welfare of His children, and so tend to His glory. He called upon Mr. Joseph Winpenny, one of the deacons, who, on behalf of the Chapel Committee, presented to Mr. Kitson a silver trowel and a beautiful mallet as mementoes of the ceremony about to be performed.

Mr. WINPENNY remarked that there was no doubt about the efficacy of Unitarianism; he had seen it displayed in life, and in the closing scenes of life. With reference to Mr. Kitson, he said he looked forward to a not very distant day when they would see him occupy a much higher position as a public man in the town than he did now. When that time arrived, he hoped Holbeck would be prepared to do its duty.

Mr. KITSON, having duly laid the stone, using for the purpose the trowel and mallet presented to him, said he was surprised when he was asked to perform the ceremony, because he felt that there were those who had been working in the cause from the foundation of the institution, and who were more entitled to the honour. He was proud to be entrusted with the duty, however. In the first place, his friend Mr. Joseph Lupton introduced him to public life when he (the speaker) was comparatively a boy, by making him the treasurer of the Holbeck Domestic Mission. That was the first public duty offered to him, and he took it with great pride. It was a good work, and in undertaking it he followed men like Mr. Lupton, who had laboured assiduously, and to whom some rest was due. He was glad to lay the stone for another reason. The old school there recalled scenes the memory of which was very dear to him; and he knew that those he loved would wish that work to continue and prosper. He would refer to Mr. Cliff, who was an earnest friend of that chapel and congregation, and who undoubtedly would have been there that day if it had pleased God to spare his life. As they were aware, the chapel and schools were the outcome of an anxious desire on the part of the congregation at Mill-hill to do something for their poorer and (at the time the mission was instituted) neglected brethren. Forty years ago, if one desired to see a lost and forlorn district, he was invited to come down to Holbeck. The sanitary condition of Holbeck had been materially improved through their domestic missionaries calling the attention of the authorities to it. As to the change in the condition of the people he need say nothing. One had only to look around in order to see that there were in that district the elements of an intelligent, industrious, self-supporting congregation. The success of the chapel had not been exclusively confined to its religious services. The active workers in connection with it had effected a great social improvement. By the evening classes and schools, and by weekly entertainments, the young people acquired an affection for and interest in the place which they would not have had had it been simply a Sunday meeting-place. The congregation was now putting forth an effort to make their church entirely self-supporting, and if they were successful, he believed they would have solved one of the great questions of the day—how to bring the working classes to public worship. He trusted that all the hopes cherished in regard to the chapel and schools would be abundantly realised.

The foundation-stone of the school was afterwards laid by Mr. Joseph Lupton, to whom a silver trowel and mallet were presented for the purpose by Mr. Joshua Dixon, one of the school superintendents. Mr. LUPTON, in his address to the assembly, pointed

to the great utility of the schools in connection with the chapel, and said he anticipated that they would prove in the future, as they had done in the past, a blessing to the district. He believed that Sunday-school work was entering upon quite a new phase. The work formerly done in the way of teaching reading, writing, &c., was now done in the week-day schools, and it now became the duty of the Sunday-school to pay more attention to the distinctively religious education of the young. He urged upon those connected with that school to labour on in the spirit of Jesus Christ; to manifest that spirit in their own lives; so that by their example they might make the school a constant feeder to the church. He had great pleasure in taking part in the proceedings of that day. He had taken a lively interest in the cause at Holbeck from its very commencement. He had great reason to congratulate them on the progress they had already made, and he trusted, not only that the work that day commenced might be brought to a successful conclusion, but that with the new buildings the congregation might enter upon a much larger sphere of success and usefulness.

After the ceremony the company adjourned to Zion School, where about 250 sat down to tea; after which a public meeting was held under the presidency of the Rev. Iden Payne. After singing a hymn and a few introductory remarks by the Chairman, Mr. H. HECKERMAN proposed "That the thanks of this meeting be given to James Kitson, junr., Esq., J.P., and Joseph Lupton, Esq., J.P., for their kindness in laying the foundation stones this afternoon. This was seconded by Mr. SUNDERLAND, and carried with great enthusiasm.

Mr. KITSON and Mr. LUPTON replied with such thoughtful and stirring addresses as will long be remembered by those who had the privilege of listening to them. The Rev. C. HARGROVE, M.A., followed, and in an eloquent speech proposed a resolution congratulating the friends at Holbeck on the commencement of the great work that day, and expressing the hope that it would be brought to a successful termination. Mr. Alderman GARRB, heartily seconded the resolution. He was intimately connected with the mission in its earliest days, and his interest in the cause at Holbeck remained unabated.

Mr. JOSEPH DIXON replied on behalf of the Holbeck Congregation.

Mr. J. A. CONNON proposed, "That this meeting recognises the valuable assistance of the ladies connected with the sewing meeting at Holbeck, and learns with pleasure that the ladies of the Mill Hill Congregation are co-operating with them in preparing for the bazaar to be held in November next, and tenders to them its warmest thanks." In the course of his interesting speech he observed that he had a double interest in the work they had just begun. He had a great interest in the work they had just begun. He had a great interest in it as being the architect, and also as being a Unitarian. Referring to the statue of Dr. Priestley, with which the church is to be adorned, he spoke of the work done by that great and good man, both as a theologian and a philosopher, and he was glad that the new church and school would in a sense be considered a memorial of him. He suggested that the building should be called by some name which would serve to perpetuate his memory for future generations.

The resolution was seconded by Mr. J. SPENCE.

The Revs. E. W. HOPKINSON and M. S. DUNBAR, M.A., Messrs. JOSEPH CRAYEN and P. HALL also addressed the meeting, which, after the usual votes of thanks, was concluded by singing and prayer.

UNIVERSITY HALL.—We have much pleasure in announcing that Mr. Henry Foster Morley, M.A., B.Sc., son of Professor Henry Morley, has been appointed Dean of University Hall. This removes an objection raised at the recent meeting of the Trustees of Manchester New College, arising from the fact that Professor Morley could not pledge himself constantly to reside in the Hall.

THE LONDON SCHOOL BOARD at their meeting on Thursday discussed at considerable length the question of the recovery of arrears of school fees. The Bye Laws Committee presented a scheme having reference to the question, which they recommended should be tried as an experiment in lieu of the existing scheme. The principal proposition in connection with the scheme was that no child should under any circumstances be refused admission or be turned out of school for non-payment of fees. By large majorities this and other motions arising out of the scheme were approved.

Correspondence.

THE RESURRECTION OF JESUS.

TO THE EDITOR.

SIR,—If Mr. Hadyn Williams has found help in the curious theories of C. C. Hennell and William Denton there may be others to whom they will bring welcome light, and one can have nothing but respect for Mr. Williams in his eagerness to serve the cause of truth.

But with regard to these two particular theories I must say that they appear to me only worthy to be placed in a museum along with other interesting products of a crude rationalism. I have sufficient interest in Joseph of Arimathea to be glad that it is not necessary to cast the slur on his character which Mr. Hennell's theory implies. It is a relief also not to be obliged to think that the belief of the disciples in their risen Master depended on any such doubtful transaction.

I should be sorry for this correspondence to close without some suggestion that there is another position quite tenable, besides those of Mr. Orr and Mr. Williams, a position which I think is perfectly reasonable, and justified both by the records of that time which have come down to us and the experience of our own life.

Mr. Williams says he felt convinced "that something had happened to account for the empty sepulchre." But is it so certain that the empty sepulchre is an historical fact? I am not aware that Paul, the earliest witness at first hand, mentions it. It is true that he says of Christ "that he was buried; and that he hath been raised on the third day according to the Scriptures, and that he appeared to Cephas," &c., but there is nothing to show that Paul regarded this appearance as in any way different from the later appearance to himself, which took place (if it must be harmonised with the later tradition) after the ascension into heaven. There is nothing to show either that Paul ever cared to ask, or that those about him knew, what became of the body of Jesus when it was taken down from the cross. The only record of the empty sepulchre is in the concluding chapters of the gospels, which by their very minuteness of detail and their contradictions combined are stamped as later legends.

It seems to me perfectly clear that it is not the fact (?) of the empty sepulchre that has to be accounted for, but, as Mr. Orr says in his letter, the fact of the belief in a risen Jesus. The belief in the risen body and all other material details, which must go along with it, would naturally follow among a people of vivid imagination, of unscientific habits of thought, eager to impress the minds of the unspiritual. So I should agree with Mr. Hopps that what became of the body of Jesus is a matter of no consequence, especially as we can know nothing whatever about it.

The real question then is, how the first revolution of feeling was effected in the disciples from despair to an assured confidence and triumphant hope, how they came to believe in the risen Christ.

It would be presumptuous to claim to give a complete answer to this question. And I am the less troubled by this incapacity, because, explained or unexplained, the belief stands as a fact, and our belief not only in the risen Christ, but in the life after death for all the sons of men rests on no single tradition of the past, but, if it is to be made the object of critical thought at all, on the right understanding of the constitution of our human nature, illuminated as it is by our faith in God.

I wish merely to indicate a few thoughts which appear to me to lead to the most satisfactory position in regard to this question.

And in the first place, those who dwell on the miracle of the Resurrection of Jesus as of such vital consequence in establishing our faith in the future life always appear to me to give far too little weight to the fact that Jesus himself believed in immortality, and often spoke to his disciples of the life after death. The belief in the other mansions of the Father's house was very real to him, and are we to suppose that he made no impression on his hearers? When he was no longer with them, would not these words of his come back to them in vivid memory

and bring with them irresistible conviction of their truth?

If any of the near disciples stood by the cross and watched that mortal struggle, I cannot but think that in that hour, when the silence came and the agony was passed, their faith awaken in new power. It is the experience of very many that faith in the abiding life of the spirit is never so strong as by the death-bed of a dear friend. Then we understand what the life is, and how this silent form was only its habitation for a time. And so would not the disciples, remembering all their master had suffered, and seeing that now the world had done its worst, turn round with triumph to preach the gospel of the risen Lord. The poor body was broken on the cross, but the truth remained, the kingdom was to come, the master had gone, as he had told them, to the Father.

I cannot see that more is needed to account for the faith of the disciples. We do not know that there was any sudden paroxysm in their mental condition, such as would have to be accounted for by a material fact, like an empty grave where they knew a body had been laid, or the reappearance of the living body, which had expired on the cross. The fresh conviction may very well have come gradually like the dawning of new light, or the reawakening after sleep, and have been none the less strong and effective for that.

What the exact course of their experience was I do not think we shall ever be able to say, but it seems to me most probable that something of what I have indicated was present in their thought.

And then in the triumph of their faith, realising so vividly the fact that Jesus was not dead, it is no wonder that they had visions of Him in that form they had loved to look upon, and that they sometimes thought they heard Him speaking to them once more.

Then how easily would grow up the stories of the re-appearance, with all the minute details of the later legends added by degrees, and be accepted without offence the more readily from the state of thought at that time.

But these things I hold were the product of the initial faith, and not *vice versa*.

I ought to apologise for sending you so imperfect a representation of this view, but I was anxious that it should find some expression, and could not do better at the time.

D. HOFFMAN.

CONVALESCENT HOMES.

TO THE EDITOR.

SIR,—I ask you permission to invite the attention of your readers favourable to the promotion and maintenance of convalescent homes to the needs of those connected with our Spicer-street Domestic Mission. These were about the first of the kind when founded more than twenty-seven years ago, first at Stoke Newington, next at Hampstead; and they have been well maintained until recently, when, no doubt, similar homes have fairly won the sympathy and help of subscribers and donors, and have drawn to their support some portion of the funds previously supplied to maintain our Spicer-street enterprise. In common with the other branch of the Mission we have enjoyed the use of the cottages so kindly provided for our people and their children at Eastbourne. This very use, however, has drawn considerably on our funds, the railway expenses being heavy. It will surely add to the rest of the many who are about to take their long holiday in the country or abroad, if they will remember the many poor to whom a few weeks in the suburbs or at Eastbourne is an almost priceless boon. A few annual donations or subscriptions, in lieu of those lost to us by death or otherwise, would place my friend and successor, Mr. Pope, and myself in a position free from anxiety as to the funds needed efficiently to meet the annual expenditure. May I add that the people at Spicer-street have contributed annually their fair proportion to meet this expenditure, and not a few have borne the larger share of their own expenses.

CHARLES L. CORKRAN, Treasurer, 28,
Colvestone-crescent, E.

In November Mr. T. H. S. Escott will succeed Mr. John Morley as editor of the *Fortnightly Review*.

ROBERT ADAMS, OF ABERDEEN.—One of the veterans of Scotch Unitarianism has recently passed away, and will be greatly missed in that city, where he had laboured during a long and active life. Robert Adams, after an illness of nine or ten weeks, died on Tuesday, June 13. He had been connected with the Unitarian Church for about half a century, during which time he had been a steady and zealous supporter of our cause. He had frequently conducted the services when no one else could be found for the duty. His gentle and peaceful life has done much to soften religious animosity in the midst of Calvinism. At the time of his death he was chairman of the Church Committee. From his early years he took an active interest in public affairs. He was connected with the Chartist movement, and had some part in the drafting of an education Bill long before the scheme was adopted in Parliament. Recently he has been a steady supporter of the Liberal party, and was a familiar figure upon many a platform. He was also an earnest Temperance Reformer; for ten years being worthy chief of the Bon-Accord Lodge, and more recently a vice-president of the Aberdeen Temperance Society. He was a singularly kind man; always ready to assist others to the full extent of his power. His leisure hours were devoted to the poor and needy, and to those who were enslaved by drink. The funeral took place on Saturday, June 17, in the city churchyard. The Good Templars walked first, in procession, and the coach was followed by a large number of members of the Unitarian Church, and also by many members of the Temperance Society. At the churchyard there were many more assembled to say a last farewell to a good and noble man. On Sunday morning the Rev. George T. Walters delivered a memorial discourse in the Unitarian Church from the words, "Friend, go up higher" (Luke xiv. 10).

THE Prince of Wales on Saturday evening unveiled the bronze statue which has been erected at the south-east corner of the Royal Exchange in memory of Sir Rowland Hill. There were present the Lord Mayor and the Sheriffs, the Postmaster-General, and a numerous gathering of ladies and gentlemen.

Our Calendar.

SUNDAY, JUNE 25.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

TUESDAY.

Annual Public Examination of the Students of the University Home Missionary Board, at the Memorial Hall, Manchester, at 10 A.M.

WEDNESDAY.

Continuation of above.

THURSDAY.

Annual Meeting of the Missionary Conference at the Memorial Hall, Manchester, at 11 A.M.

FRIDAY.

Continuation of above.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Fawcett's (H.) Art in Everything, 2/6
Healy's (T. M.) Land Law (Ireland) Act, 1881, 8/6
Kemble's (Frances A.) Records of Later Life, 32/4
Laurie's (S. S.) Training of Teachers, and other Educational Papers, 7/6
Molesworth's (W. N.) History of the Church of England from 1660, 7/6
Newman's (F. W.) Libyan Vocabulary, 10/6
Samuelson's (J.) Roumania, Past and Present, 16/
Shorland's (B.) Maori Religion and Mythology, 3/
Trismegistus's (Hermes) Theological and Philosophical Works, trans., with Notes, by J. D. Chambers, 6/

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post office Order, payable at the East Strand Post-office.

BIRTHS.

GLADSTONE.—On the 17th inst., at 35, Calthorpe-road, Edgbaston, the wife of T. W. Gladstone, of a daughter.

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NOTICE TO SUBSCRIBERS.

Subscribers, who prepay half-yearly, are respectfully reminded that their Subscriptions are now due, and that the same should be remitted to Mr. WALTER MAWER, 37, Norfolk-street, Strand, W.C.

A VISIT TO THE SALVATION ARMY.

On a recent Friday evening we found ourselves at Hampstead, not far from the large hall in the Vale of Health, which the Salvation Army now rent for their meetings, and we determined to see what an evening performance was like. The hour for commencing was eight o'clock, and the wintry weather had so far improved that it was a pleasant walking time, although a thin mist was lying like a delicate web on the lowest grassland, and the smoke of burning weeds on the allotment gardens hung about in white masses like cotton wool. Without some strong attraction few would have abandoned the Heath for a big dingy room, and it did not seem surprising that the proceedings began with a small audience. A few persons occupied a large raised platform. In front were a couple of dozen neatly-dressed girls sitting together, and scattered amongst the benches a few grown-up women of respectable appearance, and some boys. At short intervals hymns were sung to lively tunes, and books of the words, called "The Salvation Army's Songs," were on sale at a penny each. The *War Cry* and the *Little Soldier* were also purchasable at a halfpenny a piece. The affair did not look successful, but presently a loud tramp was heard, and the sounds of a marching tune. Up the stairs, and down the hall up to the platform, came Captain NEWTON and his troop, and after them a considerable crowd. Several hundreds were soon assembled, comprising steady-looking

girls from the Hampstead shops, some working men of the rougher sort, but well behaved, and boys of a similar description. The Captain, who looked and spoke like a working man, gave out hymns, reading a verse at a time in a loud voice and with animated gesticulation. Between the verses he added short exhortations, only occupying a minute or two, and he stimulated the zeal of the leading singers and of the audience by vigorous movements of arms, legs, and body, in keeping with the time. It was quite a "free and easy"—a term which the Salvationists themselves employ—everybody sang as loud as he or she liked; beat time with the foot, or marked it with waving arms, and all vehemently declared they "loved Jesus," and would fight for him all their days. All the tunes were lively, with strongly-marked time, and melody of a catching sort, easy for everybody to sing. The Sultan Polka, played vigorously, will give those who may not know the popular music-hall songs a notion of the kind of thing that gave great delight. The object of the Captain and his lieutenants was to work the people up to rollicking jollity in favour of accepting Jesus's offer to save them from hell and give them crowns in heaven. After a good deal of merry singing, two young men started up and in succession delivered in a platform-speaking tone a couple of prayers of a simple character, everybody being at liberty to shout "amen" or "allelujah" as often as he pleased. At another time a young man read a chapter out of the New Testament, and the Captain gave frequent short addresses, accompanied with dramatic action, urging all to come and be saved. The performance was varied by a big, black-browed, burly workman getting up to declare that "he had been washed in the blood of the Lamb, and was now white as snow." He urged his hearers to undergo a similar cleaning, and, by way of parenthesis, informed them that after his washing he had "prayed the Lord to make him hate bacey, and the Lord did it for him at once."

The Salvation Army plan differs from other attempts to popularise the lower kinds of Evangelicism by its admixture of what seems genuine religious earnestness with great secular jollification. There was no appearance in the Hampstead gathering of anything like cant, and scarcely any moral exhortation, but a firm faith that good would be accomplished by energetic reiteration in prose and rhyme that God loves all men, and that Jesus died to save them from hell fire. Little use was made of the terrors of the orthodox mythology, but great stress was laid upon CHRIST's love, and the duty and pleasure of loving him in return. Allusions to going to heaven were sung with the rude vigour of

We are all going to Epping
To spend a happy day,

which school children in vans have made

familiar to all Londoners, and when the audience was most excited they can best be described as out on a religious spree. "Such horrid stuff is not religion at all," some of our readers may be in haste to say; but here arises the deep and difficult question of what religion is, what its lowest manifestations are like.

If, instead of visiting a Salvation Army gathering, a Calvinistic chapel, with a minister of fair education, had been entered, the manner would have been different, but the substance of the teaching the same. In such places the schemes of damnation and salvation are set forth with the mechanical precision that would be appropriate in explaining a steam-engine or a knife-cleaner, and even the better forms of Puritanism are destitute of that sense of spiritual mystery which constitutes the charm of a higher faith. MILTON himself failed in the effort to idealise it, and the grandeur of "Paradise Lost" appears only when he ceased to be doctrinal, and prompted Pope's sarcasm that he made "God the Father talk like school divine." When the prosaic treatment of orthodox dogma is carried a little further than what is common amongst the least cultured Evangelicals, all spiritual elements disappear. If the Salvation Army did nothing more than reach this consummation its enterprise would have failed as soon as it started. But it is now in its seventeenth year, and making rapid growth. It is thus worth studying as a by no means unimportant episode in English history.

It is quite clear that the condition of thought and feeling with regard to religion must vary enormously with different characters in different states of culture. The Salvationists say they intend to convert and reclaim "the blackguards" and roughs, and if they can succeed, even to a small extent, they will render a service to society, which would so far justify their means. They try to make what they consider religion as exciting and as amusing as the lower sorts of pothouse recreations are to the neglected classes. No organisation before theirs has attempted to make religion—we must use the phrase—sufficiently jolly to compete with worse kinds of excitation. If they acted chiefly upon the lowest classes they would probably be able to establish their claim to a balance of good as the result of their operations. Sometimes their audiences may be chiefly composed of persons not capable of being lifted up higher than their means permit. At Hampstead, on the occasion of our visit, there seemed few of whom this could be probably affirmed. The majority certainly ought to be trained to something better, and would find any possibility of arriving at a spiritual conception of religion hindered, if not totally destroyed, by frequenting the well-meant but rowdy sort of services. What must, however, be admitted was that the whole audience took the thing

as the Captain and his assistants meant it. Although they sang music-hall tunes in a right merry way, they all looked earnest, and without the slightest trace of the frivolity, or fun, which the same tunes would have excited with the music-hall words and surroundings. There was an air of serious purpose combined with the jollification, and what would seem burlesque to the more cultured was quite otherwise to them.

The most obviously objectionable part of the teaching is the prominence given to the doctrines of instantaneous conversion and getting saved. It is disgusting to find little children taught to boast that at a certain hour and minute the Devil left them; CHRIST washed them in his blood, and so forth. Still, the absurdities and defects of the movement are not the whole of it, and as it is in vigorous action all over the country its actual results should be carefully watched.

The *War Cry* which we purchased contained an announcement of "The Biggest all Night of Prayer," to come off at the National Congress Hall last Thursday. The admission was to be by penny tickets; "no looker on or otherwise disorderly person" was to be present. At 11.30 P.M. the doors were to be closed, and no one permitted to enter or go out until 4.30 on Friday morning. "No report of this meeting to be sent to any newspaper without our permission." So ended the advertisement. Our readers can, perhaps, imagine what this night of "pious orgies" was like.

THE MODERN MISSION OF THE PROPHET.

TIME was when religious people regarded the ancient prophets of Israel as men preternaturally gifted with a knowledge of future events, and their "thus saith the Lord" was supposed to be the seal and stamp of a supernatural communication. The exercise, however, of mature thought and critical inquiry has shown, at least the more reflective portion of the religious world, that the prophet was not a sort of divinely-commissioned soothsayer, but a man who stood forth from amidst the prevailing sins and follies of his age to announce such truths as had forcibly impressed themselves upon his own soul. Now, it follows from this new and more reasonable view of the ancient prophetic office that the seer or prophet is not of one age merely but of all ages; not the special product of one people, but at least the possible teacher of great truths in all nations. His message is not some truth of local and circumscribed application, addressed merely to ancient Israel, but truth of a universal kind—truth that is adapted for the needs of the human heart in all the possible conditions of life. It is not the abnormal but the normal, not the local or the limited, but the illimitable and the universal which constitutes the prophet's message wherever he has spoken in the name of the Lord.

PILATE jestingly asked, What is truth? as BACON remarks, and would not stay for an answer. Many have asked the same question, if not in as frivolous yet in as unphilosophical a manner; and in not a few cases they have framed an answer in accordance with their own theories and opinions. Putting aside any attempt at definition, in an exhaustive sense, truth may certainly be spoken of as the most vital food of humanity. It is for the lack of it that nations have decayed, civilisa-

tions perished, and individuals been brought to moral ruin. Truth of the kind the prophet has to communicate is not this, that, or the other relation of one or more of the forces or nature, like the law of gravitation or that of organic evolution. It is not physical nor is it metaphysical; it is neither biological nor chemical; neither mechanical nor mathematical. No; but it is the relation of the soul itself to the principles which condition and nourish spiritual existence; it is neither more nor less than the harmonious adaptation of human life to its pre-ordained divine conditions. Truth of this order is the very breath of moral being, and, just as a physical organism decays when insufficiently nourished, and as life itself departs when a poisonous atmosphere enters into the circulation, so the soul grows feeble when moral truth is ignored, and dies not only to high and holy effort, but to justice and love, when it tries to sustain itself upon sophistry and lies. For man cannot truly live apart from the principles which find an eternal response in the depths of his nature.

Now it need hardly be said that this moral, this human, this universal order of truth is often wholly overlooked. Men speak of physical discoveries, logical inductions, and mathematical relations as if these were not only the highest but also the only truths. That there are certain truths that lie behind all our actions, either as violated or acted upon, and beneath all our systems which endure, and thus serve the place of moral axioms, is entirely forgotten, and in some cases denied. And yet the pages of universal history as well as the experience of every brave and living soul assuredly teach that there are direct, primordial truths which are independent of demonstration and incapable of speculative analysis. It is abundantly evident also that truth of an ethical or spiritual kind does not depend upon the progress of the intellect or upon the nature and extent of the discoveries made by the scientist. Virtue is not a question of theory; it is a question of moral life. The youth, for instance, who toils early and late and subjects himself to personal privation in order to support a sick or aged mother, though it be in a dingy court or a tumble-down hovel, is living a moral truth which the greatest philosopher, with all his knowledge of ethical principles, may be far enough from embodying in his own experience. HOMER sang of the highest domestic and social virtues ages before SOCRATES came to enforce them; and the glory of Roman virtue had departed when CICERO wrote his treatise on individual and civil duties. Nor was it otherwise with ancient Israel. The high moral tone which had inspired the people at the time of the judges and culminated in the glory of SOLOMON had declined when the prophets arose to speak in the name of the Lord for the enforcement of the principles of eternal righteousness.

It is clear, therefore, that the world needs teachers other than those whose work it is to communicate knowledge. It requires those who possess the spiritual insight to see and feel the power of the human and universal truths we have just referred to and those who are brave enough to say what they think and feel. Here, then, is the work of the prophet who is a great factor in the moral progress of the world, and one of the sustaining and purifying forces of the best life of society. His fellows may denounce him for the very light he sheds on their path, and they often do this. For when men require the voice of

the prophet they always love darkness rather than light, as they did in Jerusalem eighteen and a half centuries ago. Still, the genuine prophet, either of ancient or of modern days, is possessed of truths which he knows from experience are able to save a multitude of other souls, not in their dogmatic but in their practical acceptance, and he feels he must proclaim them though this may result in persecution or obloquy, though it may lead even to the dungeon or the cross. Such were the prophets of ancient Israel who sought to avert the national ruin which was too surely approaching as the result of national sins and follies; such was the Prophet of Nazareth who in the divine order of the world was sent to proclaim the principle of moral love, the duty of forgiveness, and the true nature of religion, at a time when the best life of his own race was gone, and when the instinctive pride and haughty ambition of Imperial Rome had crushed the life out of many nations; such, too, was LUTHER, whose mission was to proclaim the inherent rights of reason and conscience at a time when a corrupt Catholicism had enslaved the one and was stifling the other. Nor was ROUSSEAU, in spite of much personal vanity and weakness, other than a prophet of the same genuine stamp, whose eloquent voice was required to protest against the abuse of the feudal and aristocratic principle in his age and country, and to bring men back to the simplicity of nature and a sense of equality. No one who has reflected upon the origin and influence of the French Revolution at the close of last century can doubt the truth of this last statement.

But, coming to our own age and race, may we not speak of EMERSON and CARLYLE, and, in a great measure, of RUSKIN, as modern prophets? Their mission has been a divine one; their common purpose has been to bring society back to the great and soul-sustaining principles of life. They have not proclaimed speculative truths like STUART MILL or HERBERT SPENCER, and they have not made great discoveries or pushed forward the car of physical truth like DARWIN, FARADAY, HUXLEY, TYNDALL, or LYELL. No; but they have, each in his own way, sought to enforce those great practical truths upon which men live, both as individuals and as nations. It has not been the establishment of a system of thought but the spread of universal truth and the irradiation of the divine light felt within themselves for which they have lived and laboured among us. The apostle represents a special cause and advocates some particular remedy for the woes and evils of society, and if he is a man of little knowledge, narrow charity, and a blind pertinacity of purpose, he is liable to be despised as a mere fanatic. Mr. MATTHEW ARNOLD, "the apostle of sweetness and light," is one of the best modern representatives of this order of the world's workers. Not of that class, however, either in its higher or its lower manifestations, were the men to whom we have alluded. They have been prophets proclaiming in the wilderness of the modern world the broadest and most universal truths, and not the apostles of a single system, special to each or common to them all. EMERSON, for instance, had no system of philosophy in the proper sense of that word; he was simply a great man, possessed of marvellous spiritual insight and power, who spent his life in giving utterance to the truth that was glowing in his own soul, with the firm and inspiring belief that it would kindle a regenerating flame in other

hearts and lives. And though there are those who have lost faith in the life and work of CARLYLE, just of late, his influence for good upon his age cannot be denied. It may be well to recall here the estimate EMERSON formed of that influence as shown by some of the letters in Mr. ALEXANDER IRELAND's recently-published "In Memoriam" of the sage of Concord. "I find as ever in your books," he writes to CARLYLE, "that one man has deserved well of mankind for restoring the scholar's profession to its highest use and dignity. . . . I found joy and pride in it (a volume of the History of Friedrich), and discovered a golden chain of continuity not often seen in the works of men, apprising me that one good head and great heart remained in England immovable—superior to his own eccentricities and perversities—nay, wearing these, I can well believe, as a jaunty coat or a red cockade to defy or mislead idlers, for the better securing his own peace and the very ends which the idlers fancy he resists. England's lease of power is good during his day."

Now, making all allowance for the warm feelings of friendship here, no one can fail to see in it a prophet's recognition of a prophet. It is like revealed to like—the highest if not the only form of revelation. Nor is it less clear that one of the truest characteristics of the prophet is that he should remain immovable, firmly stationed upon the rock of eternal justice and truth, no matter whether he wields the pen or the sword, as did the great Italian who has just passed away, and whose life's work was to a large extent that of the prophet. So far as the modern mission of the prophet is concerned, we live in days when men do not make golden calves and set them up to worship as graven images. To-day they do not trouble to shape their gold into the form of a god; but they worship it none the less fervently on that account, and one of the great functions of the prophet in this our money-making, money-loving England is to show men there is something better than gold or anything it can purchase. Many among us need to be told, too, that though they call themselves Christians their crushing class prejudices are at antipodes to Christianity. Who but the faithful prophet can teach this truth in a way that shall command the attention of the numberless un-CHRIST like Christians of the day? Then, again, in the spread of luxury and in the blind tendency towards a mere material civilisation, which is widely prevalent and which men like the Bishop of Manchester have again and again condemned, there is work for a mightier prophet than has yet appeared in this century. Yes, and there are not a few who in the midst of much intellectual activity, and with the flood-tide of outward prosperity, are, nevertheless, spiritually "sick unto death." The spirit of the world has in their case banished the spirit of God; or a superficial knowledge of modern science and thought has darkened their souls with the shadow of God-less isolation. Such men need the inspiring voice of the prophet to remind them of the abiding reality and power of spiritual things and of the inner glory of being which shines forth so resplendently for those whose eyes are pure enough to behold it.

THE Society for the Promotion of Hellenic Studies has given its support to a proposal to reproduce by photography the celebrated Lauretitan Codex of Sophocles at Florence. It is hoped to obtain one hundred subscribers, among private individuals and public libraries, at £6 each.

THE PUBLIC WORSHIP PROBLEM.

[The following paper was read at the Missionary Conference, Memorial Hall, Manchester, June 30, 1882, by the Rev. Henry Woods Parris, of Norwich.]

When we have gone round and round the walls of our little Zion, and noted, with more or less complacency, the strength of our theological bulwarks, and the beauty of the thought palaces we and our fore-elders have built for reverence to dwell in, we are still apt to fall into a mood of despondency, and half suspect that our denominational life is not worth living, because the count of heads at our ordinary assemblies for worship is so small. The comforting suggestion that we have a clear advantage over other churches in the matter of *quality* hardly reconciles us to our lot; for, in the first place, that is not always so obvious as easy-going optimists amongst us assume; and, in the second, we are made increasingly aware, by the strenuous drift of cultured thought and sentiment in the direction of our religious philosophy (as set forth by our great thinkers and writers), that we *ought* to be found worthy to guide the Christian consciousness of our time into quiet resting-places, and to exhibit a model of worshipful association, more really and more widely than we do. It is hardly to be denied that we fail as conspicuously as our orthodox rivals in attaching the more intelligent and independent class to our congregations, and in making provision for their harmonious spiritual development. It is better to face this fact boldly than to hide it up with care, especially as doleful scribes parade it now and then, and it becomes an occasion of stumbling to weak brethren.

Now, what do small congregations imply? Has any strange temptation happened to us? Who shall lay his finger on the weak places in our polity, and say, "Thou ailest here, and here?" Is there any balm in Gilead?

You will not charge me with more than ordinary Unitarian assurance if I venture to reopen this Pandora's box, trusting that hope may still be found nestling there. After all, we are practical men, engaged in a work of practical good. We can only help one another by strong, clear words, it seems; but great is the power of truthful speech. We are here for counsel; I do but indicate a few lines along which we may usefully discuss the situation.

We quite commonly meet with disappointed people—men and women who expected better things when they came amongst us. Then again, some of our leading workers who have been born and bred in the connection keep on telling us that the whole head is sick and the whole heart faint—until, at last, we half believe them to be right. A kind of morbid irritability seems to be spreading, and threatens to sunder those cordial relations upon which successful effort so largely depends. A calm survey of the facts with which we all—ministry and laity alike—have to reckon, would moderate feeling, and clear perception just where it is most apt to be clouded. Recrimination can only increase our difficulties; there is room for a charity as wide as the Master's, and for the wisdom that is "first pure, then peaceable, gentle, easy to be entreated, without partiality, and without hypocrisy."

What are the elements of our "Public Worship Problem," then, which specially call for allowance or for emphasis—according as we are engaged in well-timed apology, or in plain speaking amongst ourselves with a view to remedial effort? Can we wisely and kindly touch our common trouble, and so help on in ever so small a degree the day of more life and fuller in our midst?

Unitarianism is not a brand-new product of nineteenth century thought and life. It is an inheritance, and not seldom a mortgaged one. It is a shoot from an old tree which has grown long and slowly like the Oxford elms and limes, in which M. Taine discerns an emblem of "that English good sense which has accomplished revolutions without committing ravages," and "to which it is owing that this alone amongst the nations is in the enjoyment not only of the present but of the past."

The initial circumstance, only too patent to the classes we most wish to reach and comprehend, is that many of our churches are stricken with age, and yet they do not exemplify that

mystic charm which age at its best has for the hale and youthful. We are characteristically sharp upon orthodox decrepitude; do we at all adequately realise its depressing effect in our own circle?

Nearly half a century ago the now venerable John Hamilton Thom laid bare this fatal disability. "The reputation of our whole body suffers from a hereditary weakness. . . . Chapels have descended from a remote ancestry, with a constitution exhausted of all its vigour, neither warmed by the old spirit, nor sympathising with the new. . . . These languid societies have been taken for types by outside observers; they have also chilled ardent workers within. We have had to contend with the worst parts of the spirit of antiquity; its prejudices, its feebleness, its effeteness, without its venerableness. Without any living associations (for the historical ones cannot be expected to be popularly efficient) derived from the old faith, we have had the unrelieved burden of its disadvantages, its leanings, or rather bendings, to the past; its aversion to change; its cold-hearted moderation; its inability to find satisfaction anywhere; its grudging and sulky sympathy with the free, bold spirit of the new theology; its want of strong interest in anything; the absence of intensity in the religious life. . . . The nobler and more ardent spirit has often had to moderate itself down to the tameness that awakes no sympathy and stirs no faith, or it has struggled under a sense of opposition and cold discouragement."

That was a veritable diagnosis of the old Presbyterian case in 1838; alas! that it should describe so much of our trouble to-day. There is nothing for it but repeated challenge; so false and unworthy an ideal must not be allowed to pass. It is *Laissez-faire* in its most questionable shape. No vain thing is this protest; our very life moves us to bear no shrinking testimony against such travesties of our mission. When they descend to the tomb that awaits useless and moribund things, no far-seeing soul can feel surprise or regret. Doles of artificial sustenance cannot save them. Foolish virgins are they that will not go and buy oil for themselves. To discuss "the why and wherefore" of their failure to beget public interest and attract hearers and worshippers were surely a waste of time. The prophet who visits them can only cry in agony, "Can these dry bones live?" and his question returns upon him, for there is only One who knows.

Other communities there are, traditionally known as Unitarian, which have not sunk so low, but yet have no expansive energy left. Enforced isolation has exposed them to serious evils. They have grown self-sufficient. They cultivate separation as one of the fine arts. A hard and narrow provincialism characterises them; their affectation of superior wisdom repels inquirers; a fossilised procedure leaves them a prey to dullness. Should an unwonted tide of interest flow through the ancient portal the spirit of youth rejoices, work in church and school puts on a healthy complexion, a new kind of solemnity overspreads the worship, and the folk forget to slumber in the quaint old pews. A new birth seems to have happened. Now is the accepted time. . . . Will they know the day of their visitation?

After all, we have a considerable proportion of *live* churches. The average difficulty under which we labour in appealing to the general population is rather germane to our ultra-rational temper, I think, than to anything else. We plan out our services and missionary efforts as though we stood for "reason in religion" in the driest and most restricted sense. We say truly enough that certain dogmas are dead; then why should we hold adjourned inquests so perseveringly on their lifeless remains? The age needs to be won more and more to the positive method of search. The Oneness of Truth is our grand watchword, and if we are straitened it is in ourselves. Never had the disciple of the Spirit such a glorious opportunity to vindicate his faith! History comes freshly laden with contributions towards a satisfying religious philosophy. Science is making the hard material world diaphanous to our gaze; we walk nowadays in a crystal palace which makes wonder the truest wisdom, love and praise the most natural air for men and women to breathe. Our *savants* now condescend

to talk in the vulgar tongue, and teach line upon line. Current literature distributes intellectual wealth very widely. Art is ceasing to be the heritage of a favoured few, and is slowly but surely refining the common taste. Even the successes of fanaticism are shorn of the more repulsive features they once wore, and may teach us that with adequate earnestness, and consecration of means to ends, results of greater magnitude and finer character than we have been wont to chronicle may very surely be ours.

What we have to see to above all else is that we do not repeat the great commonplace about our cause being bound up with progress, till it loses all meaning on our lips—like the parrot-cries of belief we criticise. Even freedom and progress, sacred as they are, may be idolised into pernicious catchwords of conservatism. When the heaven of bright thought and earnest feeling encounters a dead inert mass of habit there is risk of piteous failure, and the sting of disappointment is sharper because better than ordinary success seemed so near. If our churches are to be religious homes for—I will not say “the people,” but even for the inquiring section of the middle class, upper, and lower—Brahminism will have to disappear from amongst us, a true Christian democracy in which best and wisest serve as rulers and teachers will have to prevail, and the equal brotherhood of those who kneel together in the Great Father's presence be embodied in all worthy and useful forms. The bricks and mortar we inherit must be held visibly in trust for the aliens as well as for our own commonwealth of Israel; the religious and charitable funds we have in custody must be administered on the broadest principles,—or else the hardening contempt with which our Pharisaic selfishness will be viewed by the very class to whom our “gospel” makes its most effective abstract appeal will neutralise our congregational influence gradually but surely. “I thought Unitarians were above and beyond priggish exclusiveness,—that they went in for liberal and enlightened ideas,”—said a surprised acolyte to me one day. “Well, they do,” I pleaded, “but the old Adam still clings to them as he does to us all.” “Don't you think they had better moderate their claim to superior enlightenment?” said he; and just then I remembered that silence was golden!

The public worship problem can be most intelligently approached, I conceive, from this side. Not our pet heresies; not our theological sins of omission and commission; not our unadorned naturalness in the matter of creed; not even the seediness of our antique chapels, and our rather stately ways of tendering and accepting social attention; no, nor the unfathomableness of our learning and the consequent profundity of our reasoned thought in matters pertaining to religion,—not all these united constitute the main hindrance to our denominational advance. The spare appreciation of our services which we lament chiefly arises from the want of quick sympathy with needs which have been generated in these days of rapid mental and moral growth. A sentimental regard for whatever is customary gets itself honoured in “The Church” by law established; no effective rivalry is possible to us, if it were ethically defensible, on that line. “Why leave the cathedral or parish church to worship through equally obsolete forms, and in a more hum-drum manner, in old Presbyterian style?” The recent discussion about the duty of Agnostics (and remember how wide the application of this term is just now!) in the matter of church-going has at least shown that the elevating drift of a public service, and the spirit of devotion to the ideal which it fosters, count for more to pure but unsettled minds than studied correctness of definition where these are not to be had. Is it not your experience that the growing number of thinkers in all ranks but the lowest who shrink from giving names and attributes to the Eternal, while anxiously awaiting further light, will gravitate to any centre of high spiritual influence, but turn wearily away from dense atmospheres of association which retard their growth, and commit them to narrow ruts of conventional observance? And is not this just the correlative of that high eclectic spirit which rules in the intellectual sphere,—deep calling to deep in the pages of Carlyle and Ruskin, of Emerson and George Eliot; while the system-mongers, with their cut-and-dried methods of

parcelling out the infinite, are discounted everywhere; even Herbert Spencer, the clearest-headed of them all, only sharpening his readers' hunger for real knowledge?

The problem, then, is not simply how to get men and women differently trained to venture into our chapels, but how to naturalise them amongst us. That done, they would attend our services about as often as would be good for them. It seems imperative that our ministry should be specially gifted, and prepared by experience as well as by the finest academical processes, for a thoughtful and sympathetic treatment of the questions that chiefly bear on life and conduct—on the evolution of character in the individual, in the family, and in society. Would God we were all prophets—“bards of the Holy Ghost,” skilled to touch the chords of sacred feeling, and range through the whole scale of aspiration, so that power from on high might rest upon the people and set their life in tune with the everlasting laws! Our mission would then stand in need of no vindication; there would be a shaking in our valley, and the Time-spirit would rejuvenate many out-worn things.

Certainly, we only share the common solicitude in regard to this problem of public worship. It seems that thirty per cent., or thereabouts, of the community, instead of double that proportion, habitually attend church or chapel. The “lapsed masses,” being interrogated, are apt to display amazing shrewdness and versatility in their account of the “reason why.” The Great Supper, so variously spread, served, and commended, still finds many pre-occupied hearts in town and country—still goes a-begging in vain to buyer and seller, bridegroom and politician. “Many men, many minds” (the cynic would add, “Many women, many fancies;” but I don't quote him as an authority). Some want spicier sermons, some more heaven-storming prayers, other some would be satisfied with easier seats and briefer times and more agreeable music. When other articles of the faith have been discredited, men and women hold on nobly to the one which good Dr. Watts formulated in words that have earned him the gratitude of three generations:—

“Religion never was designed
To make our pleasures less.”

Alas! all tastes cannot be simultaneously gratified; and yet there is a residuum of suggestive complaint in the talk about wearisome services, which may well move us all, preachers and professors of the religion of the divine man of Nazareth, to amend our ways, to cut out fresh channels for the spiritual forces, and to face the uttermost need of this striving and crying, slaving and sorrowing, yearning and repenting nineteenth century life of ours.

We can in no wise admit that overwhelming numbers and frequent attendances constitute the only decisive test of success in worship and ministry; for, indeed, in those respects the Figians compare very favourably with the best chapel-going folk in this country, though they only renounced “boiled missionary,” as it were, the other day. And still we must take shame to ourselves that, with so much to say that is worth the hearing, we cannot attract any fair proportion of the people who, if they do not all read the magazines and discuss Darwin, are fairly ready for a higher religious explanation of nature and life.

Let us suppose that generous provision has been made for the physical comfort of parson and hearers (and nowhere does the connection between bountiful sowing and bountiful reaping reveal itself more obviously and surely), and that a bright uplifting service of song occupies its rightful place in the worship; what further conditions are requisite for a true success?

Clearly, and almost by universal consent, we ministers become responsible for the result. And where no inhospitable neglect or jealous exclusiveness bars the approach of a timid public, the blame of failure to grow outwardly as well as inwardly must needs be borne by us with what meekness we can attain to. We have to shepherd the flock all the time, and much depends upon our efficiency; but it is, after all, as public teachers that we exercise our most potent and far-reaching influence. Every part of the service confesses its dependence upon us. The slovenly announcement of a hymn

may mar a sensitive hearer's peace. We have to read so that the obsolete formal authority of the Book shall fade out of view, and its spiritual and moral significance come out into relief, like invisible writing when set in the sunlight. We have to make our fellow-worshippers feel that our religion is “the most mutable of all things,” because the most vital. The personal factor is supremely important, however, in prayer. If the hesitancy of self-conscious souls is to be overcome in our assemblies, if the dull and unimaginative are to be surprised into devotion; if communion with the Holiest is to be helped by “imperfect offices” which translate themselves through a more or less flexible and sympathetic voice, we must go very wisely and solemnly, and yet joyously and whole-heartedly, about our work. Inability to pray, I suspect, usually means inability to fall into the track of another's devotional expression; as inability to believe is nearly always discontent with current definitions. Less artifice and more art is a crying need in the churches all round. We curb the intensity of conviction, and assume a *pulpit manner* which sits more awkwardly on “the average preacher” amongst us than elsewhere. The freedom of our faith ought to be reflected in elastic methods of teaching. A stilted mode of delivery, or even an academical tone, prejudices many excellent sermons and prayers. Let us cultivate a holy horror of Dr. Dimsoul Darkman, and all his works and ways:—

“So learned, he can quite dispense,
With visions and intelligence;
He hath a creed, he hath a tongue,
He had a heart when he was young;
But—very melancholy fact!
'Tis like a bell which time hath crackt,
Which by this certain sign is known,
His speech is clatter without tone.”

Some of the grumblers in the press have evidently smarted under this penance. Pulpit-drill robs services of their spontaneity. Weariness of flesh and spirit are not conducive to grateful piety. The best we can say of some platitudinarian homilies is that they don't poison the spiritual life. They save souls after a negative fashion, like the pins in the little boy's essay. “Pins save many lives,” he wrote. “How?” asked the examiner. “Along o' the folks not swallowin' of 'em,” said he.

Perhaps it is inevitable that we should prefer the “dry-light” to study our modern questions in; yet “the religious sentiment roots itself in the emotional nature of man,” as our Tyndalls and Huxleys avow. “To yield this sentiment reasonable satisfaction is the problem of problems” they and we alike profess. *How* is it to be done?

If we are to disprove Mr. Gladstone's dictum that Unitarianism is “dry abstract, unattractive, without a way to the general heart,” it must be done by audible aspiration and preaching of a finer and stronger quality than ordinary. Well said Dr. Channing, “Human nature will never be satisfied with a system which does not awaken sentiment and emotion.” And again, “I wish to see among Unitarians a development of imagination and poetical enthusiasm, as well as of the rational and critical power.” This is the very cry of the Great Master, who asked the Father to send his comforting Spirit to vivify all things; and unless we win it, we shall still have to mourn the general neglect of our assemblies, and look with feelings akin to envy on the crowds that surge into certain tabernacles, or the Sunday pilgrims who carry their orisons to nature's shrine, while the lark sings at heaven's gate, and enjoy sermons not made with hands.

But have not some of our ministers solved this public worship problem? Hardly. What they have done is to confess the failure of our chapel machinery to do the larger work the time invites us to. Finding that the masses would not come to us, some of us have, with fair success, gone to the masses.

But I doubt our call to save the people in masses. Our strong point is our individualism, if only we can give as well as take—if we can respect the brother-soul in fustian, and share our privileges right heartily with those whose ears the time has opened. By all means let those of us who have the power address the crowd wherever we can—not alone on Sunday, but in the places of public concourse, from

every friendly platform, as lovers of our fellow-men and helpers of every good cause. Those whose hearts we touch will follow us to the sanctuary of our highest love and thought.

What we want is to make these churches of ours centres of inspiration to the weary and heavy-laden, homes for the thoughtfully-religious who are self-exiled, places where the loftiest Christian ideal of family life may be cultivated, where the youth of our towns may learn to dare the climb which we are well assured leads to sun-lit peaks of duty, and life is most noble, and freshest airs combine with fairest prospects to turn being into joy.

Ah! how much depends upon our consecration and preparedness for service both varied and intense. Our churches are awfully dependent upon "a one man ministry." Never mind the causes now—the fact is stark and unavoidable. We think we have toiled anxiously, achieved somewhat, agonised to enter the strait gate of pastoral self-denial. But the future promises no relaxation of effort; rather does it call us to work more arduous and thorough, to aspiration more pure and ecstatic, to enthusiasm less flickering and liable to suffer from the damps of non-appreciation. A strange combination of society and solitude is this life of ours. We are to be students, men of affairs, teachers, writers, good company, and inspiring preachers, all in one. An artist, calling one day on Grisi, found her upon the sofa. She apologised for not rising to greet him. He praised her buoyancy and joyous abandon on the stage. "Ah!" said she, "I save myself for that. I store my strength all day that I may do my work excellently at night." We cannot so store ourselves for pulpit duty. Yet our various calls to action ought to widen our sympathies, to give point and pathos to our appeals, to enrich our experience, and so impart a perennial life and interest to our sermons. Only we must not allow our preternaturally active friends to rob us of our birthright of inward and outward calm; else we shall be shorn of our power. Our most discerning critics, after all, are they who challenge our chronic irritability.

"But we, brought forth and reared in hours
Of change, alarm, surprise—
What shelter to grow ripe is ours?
What leisure to grow wise?"

I weary you with these by no-means novel thoughts, but venture to conclude with two or three practical hints derived from my own experience. Make a real distinction between your morning and evening gatherings on Sunday. I rarely deviate myself from the settled order of enlarged family-worship and spiritual meditation on themes scripturally-suggested, at the former service—following, as that does, the instruction of Sunday-school and vestry-classes. At the later service I adopt a more flexible method (*permissu superiorum*), and embrace a wide range of topics. I read briefly from the Bible, but also introduce my hearers to great religious authors, whose words may fitly elucidate or illustrate the subject of discourse. It is worth the extra labour and preparation to fling spiritual force into a reading from some old mystic or church father, some puritan lecturer or modern transcendentalist—into Wordsworth's "Ode to Duty," Arnold's "Saint Brandan," Dinah Morris's sermon in "Adam Bede," Ruskin's "Mirror of the Soul," Tennyson's "Two Voices," or Whittier's "My Soul and I." Of course there are difficulties, but they are, it may be, chiefly in ourselves. To be profitable, this kind of ministry must be tenderly and truly undertaken.

Sunday-evening topics? They abound yet more and more. Skill in selection and treatment finds ample scope. I have more faith in orderly courses of studies than in fragmentary appeals to the public curiosity. The line between decorous dulness and sensationalism is hard to hit, but we are bound to hit it if the wanderers are to be attracted. Chiefly, the great moral and social questions of our time want to be touched with discernment and true sympathy. Unless we have a gospel of reconciliation to preach to high and low, wise and simple; one, too, with which our whole life and activity are in accord, we shall seem but as sounding brass and tinkling cymbal to our hearers. Our appeals must chime

"With the pulse of manly hearts,
With the voice of orators,
With the din of city arts,
With the cannonade of wars,
With the marches of the brave,
And prayers of might from martyrs' cave."

Some of us have found grand biographies the finest vehicle for moral appeal. Also, the great epochs of Christian history need to be freshly brought to view. The non-Christian faiths are getting their full share of attention among us now.

As to the mode of sermonising—we may, if specially gifted and trained, find extempore delivery a source of influence with the people—not otherwise. But it imposes extra labour in preparation; a mere flux of talk will not do. Our Brights and Gladstones have toiled long and terribly before they—even they—learned "to speak with authority, and not as the scribes."

I heard Cardinal Manning the other day. The mass moved me little—hardly did it seem to move him. But when he preached from the altar-steps—the thin voice and worn figure recalling W. H. Channing somewhat—I felt that power was abroad. As he pleaded the catholicity of his Church, and vindicated her perpetual functions for the guidance of states and families; while admitting sadly that other channels were filling, that secular forms of service were supplanting those which he deemed exclusively sacred; as he dilated (not, indeed, with Newman's genius, but with much lightly-worn knowledge and in chaste and yet forcible English) on the taking up of humanity into deity, and the development of heavenly graces through the discipline of common life, I felt newly-pledged to my high vocation as a preacher of the Liberal Faith. A new longing to doubt men's doubts away, and help them by pure and passionate speech, as well as by living the new life, to feel at home in God's great world like the children of His eternal love and care, stole over me; and I came away thanking heaven that I was as other men, that my heart was fashioned in the general mould, that it was not dead or callous to their claims; that a more virile faith than the Cardinal's was mine—a nobler catholicity, a more opulent life, a moral salubrity that Rome could not boast—that the dear child of God, long since outgrown his mediæval swaddling-clothes, stood in the midst of an innumerable host, beckoning me—even me—to co-operate with the Eternal Providence in the banishment of sin and sorrow, and the uprearing of the City of God.

For still the living loving word is mighty, and unclean lips may be touched to high issues with the purifying fire. What need we, indeed, save the faith, the zeal, the pure devotion that works the greater marvels of the world? Our ideals must be lifted higher yet. I know, you know, that Thoreau was right when he said, "If one advances confidently in the direction of his dreams, and endeavours to live the life he has imagined, he will meet with a success unexpected in common hours. . . . If you have built castles in the air, your work need not be lost; that is where they should be. Now put foundations under them." No! we are not straitened in God, nor in truth, nor in our history, nor in a present providence that rules us out of the victorious advance,—we are only straitened in ourselves.

"Day by day the labouring earth
Whirls on—glad mysteries of birth,
Sad death-throes, sorrow, mirth.

Youth's flower just bursting into bloom,
Wan age, a sun which sets in gloom,
The cradle, and the tomb;

These are around us—hope and fear,
Not fables, but alive and near,
Fresh smile and scarce-dried tear.

God is, Truth lives, and overhead!
Behold a visible glory spread;
Only the past is dead.

Awake, arise, for to the bold
The seeming desert comes to hold
Blossoms of white and gold."

THE Council of the Royal Historical Society have elected the Rev. David Maginnis, of Stourbridge, as a Fellow of their society.

THE SCIENCE OF ETHICS.

In an early volume of the *Nineteenth Century* appeared a symposium on "Religion and Morality." That symposium, in which Dr. Martineau took part, abundantly confirmed our opinion that a perfect morality can exist side by side with a complete absence of that which commonly goes by the name of religion. Indeed, we have before expressed the conviction that the popular notions respecting the basis of morals belong to a class of beliefs which, as a class, are quickly becoming extinct. Yet ever and anon, as if to show the need of deeply-thought-out works like Mr. Leslie Stephen's new book, "The Science of Ethics," we read in religious and other newspapers that truth and straightforwardness do not mean the same to Christians as to other honest people; that it is not possible to live a good life without believing certain things which the writers themselves believe; and, in short, that absence of faith in what we know to be false, must inevitably result in immoral conduct. We can only deplore this benighted state of mind. We cannot hope to change it by reasoning with it. Like other phases of human thought, which, not yielding to controversy, waited for their quiet end in the slow educational advance of mankind, this one of which we speak must sooner or later obey the inevitable law, and the leaders of the van have already almost forgotten it.

It is interesting to watch these matters and to observe how things turn round. A while ago, and it was immoral in men not to regard moral obligations as imposed directly from an authority outside their own body social; now we look upon it as immoral, or at least not the highest morality, to frame our conduct with regard to the supposed consequences hereafter of obeying or disobeying somewhat, rather than with regard to what the best that is in us prompts us to do as right. From believing in moral law as imposed from without, rather than as arising from necessity from within the body social, to that higher and, as we think, worthier system of ethics which Mr. Leslie Stephen has elaborated, there are, of course, amongst men all gradations. We are sometimes told that such as continually listen to the voice of conscience and habitually act up to its dictates cannot go astray from a virtuous course. But this is only relatively true. To pretend to say that it is absolute is as much as to affirm that those people who honestly seek the proper solution of an intellectual problem—people whose sole desire is truth, invariably arrive at the right conclusion. As there are many stages of intellectual development, so there are of moral development. We ought no more to stigmatise a person as immoral whose moral perception does not prove to be quite as keen as our own, but whose conduct, nevertheless, is in agreement with such sense of right as he possesses, than we should be justified in regarding one as a lunatic because he does not agree with ourselves in some matter of mere intellectual opinion. Thus while some who unreservedly condemn the gambling transactions of the racecourse can follow the business of the Stock Exchange, perhaps from long habit, without the least compunction, some who would feel degraded by the speculation of the Exchange, unconsciously commit acts, say of literary unfairness, which startle others.

To return, however, to the assumption that without certain religious beliefs an upright life is difficult or impossible, we cannot but perceive in this position a deplorable Pharisaism. Not that we censure those who depend upon creed for so doing; we rather commiserate them for that. What we do find fault with is the sweeping condemnation these people do not hesitate to pass upon such as think they see a higher and better meaning in morality. We have often heard it said that the religion of these detractors is immoral. While not going quite so far as to say this ourselves, we certainly think it is not the highest morality.

The old ideas of right and wrong in human conduct, still so persistently held to by the uneducated masses of orthodox religions, and even urged spasmodically in quarters where they are curiously out of place with associated teachings, have no grounds to dignify them as hypotheses; they rest on bare statement. Further examina-

tion of the work before us will prove how strong an obligation we are under to give to the new teachings upon Ethical science a very careful consideration, for it may appear that we have here not simply the only explanation of the grounds and principles of human conduct which is worthy of being treated as a hypothesis, but on the whole a very satisfying and complete treatment of the subject, in every way consistent with the facts of evolution. M.

AMERICAN CORRESPONDENCE.

Boston, June 2, 1882.

Our anniversaries closed last evening with the Festival at Music Hall, but meetings of a devotional character were continued an hour every morning during the week. Death during the past year has made serious gaps in our ranks, both among distinguished laymen and ministers. This of course gave a more serious tone to our meetings. We also missed Messrs. Hale and Freeman Clarke, but in this case our loss was your gain. More of the younger men in consequence came to the front, and brought with them a fresh outlook. On Monday, by way of introduction, we had an elaborate paper from the Rev. M. J. Savage, on the "Scientific Method in Religion." Mr. Savage was at his best. By such contributions as this and others he is doing a very important work, and has a marked influence on a certain class of persons whom the ordinary preacher fails to reach. He believes that religious truth is capable of demonstration, and rests his faith on this scientific basis; thus his faith becomes to his mind knowledge.

As the younger men have come forward more this year, it may interest your readers to know of them. Professor Francis G. Peabody is one of our most promising. He is the son of the Rev. Dr. Ephraim Peabody, and, for his years, is one of the best prepared and ripest scholars we have. For a short time he was settled over our parish at Cambridge, but his health gave out, and, to the grief of his parishioners, he was obliged to resign; but, recruited by rest and travel, he now fills one of the professorships at Divinity School, Cambridge, and is eminently fitted for his place. His influence over the young men is of the very highest character. In him faith and reason so combine that we have a teacher who both knows and believes much. With the fullest appreciation of the importance of intellectual culture he joins that apprehension of spiritual truth which makes religion a living experience. He has that rare quality which enables him both to instruct and inspire young men.

A newer voice even than Mr. Peabody was that of the author of "Ecce Spiritus," a book which has made its place on its own merits. It first appeared as anonymous, but soon arrested attention. It has been reviewed in your columns. "Who is the author?" was the oft repeated question. Almost every young and promising man among our ministers had the credit of its authorship until the reporter of a Providence newspaper went mousing at Fall River and caught the secret, and thus the pastor of our Unitarian Church of that large factory town soon found his name in all the papers.

The Rev. Mr. Hornbrook is another of our rising young men. He was formerly a Methodist, but, seized by the modern spirit, he was borne on the current of progress and drifted into our fold. He is now minister over one of our most flourishing suburban parishes at Newton. A few weeks since the society dedicated a new church edifice, and has a very promising future under the ministrations of their young pastor.

Then there were those in the prime of life well known among our churches, but many of whose names are not so familiar in England. Mr. Batchelor needs no introduction to our English friends, because his sermons and speeches, especially his bright and exhaustive sketch of the origin and history of our National Conference, which he gave during his last year's visit, will be remembered by most of you. He made a good speech at the annual meeting of the American Unitarian Association. The Rev. George Thayer, who is now Secretary of the National Conference, was also among the speakers. He has just accepted a call to settle over the Unitarian Society at Cincinnati, much to the regret of his old parishioners at South

Boston, where he has done a good work. He is a man of personal force and organising power, and will have a marked influence in the great Ohio valley. The Rev. Charles G. Ames is known in England as the late editor of the *Christian Register*. He is one of our most promising men, and in the best sense is growing. His name is fresh, and teems with suggestive thoughts. He is a man of the people, self-made, and every fibre of his being pulsates with human sympathies. He holds a first rank as a preacher, and is now engaged in the work of establishing a new church in Philadelphia, which promises to be a success.

Still many well-known voices were heard. The author of the "Autocrat of the Breakfast Table" was greeted, when he rose to speak at the festival, by a storm of applause, such as must have been gratifying. It proved how deep a hold Dr. Holmes has on the hearts of the people. His portraiture of Emerson is one of the finest and best sketches among the long list of addresses called forth by the death of the "Concord Seer." But perhaps the best thing of the week was the address of the Rev. Dr. Hedge on Dr. Bellows. It had all the high intellectual merits which belong to his gifted mind. I hope it will be printed in full in your columns; so also the address of the Rev. Dr. Briggs on Dr. Dewey, as well as the one by the Rev. Dr. Morison. Both of these spoke from personal experience of the power of Dr. Dewey as a preacher. The Rev. Mr. Wilson, of Salem, read a charming paper before the Berry-street Conference. This, as most of your readers know, is associated with the history of Unitarianism. This year Mr. Wilson's address was in the nature of a reminiscence, in which we had a sketch of the various phases which have marked the struggles of the last forty years.

Among the novelties of popular interest was the appearance of a new man, Kristofer Jansen, the well-known Norwegian, who is now engaged in missionary work among his countrymen settled in the new states of the North-West. He has a fine spirit, and his noble consecration to the work in which he is engaged gives him the halo of moral heroism.

There are a few general thoughts suggested by the meetings. Though they lacked that fierce intensity which marked the period of the anti-slavery struggle and the great debate during the controversy as to the authority and inspiration of the Bible and the Miracles, it is still very clear that there is no danger from stagnation. Every cause has its champion, and every phase of opinion its advocate. The conviction was often expressed that we have conquered our position. When Mr. Emerson gave his address before the Divinity School in Cambridge, and Theodore Parker his famous South Boston ordination sermon, they were regarded as heretics even by conservative Unitarians. Now both are classed as members of the fold in full fellowship. Then, too, Unitarians were not recognised by others. Now even Emerson is spoken of in Evangelical pulpits as a Christian. The broader and deeper questions involving the very foundations of religion put into the shade the doctrines about the Trinity and Atonement. Whether God exists in a three-fold form is of little importance compared to the question whether there is any God. Hence the old theological doctrines fall away in the presence of deeper issues.

Moreover, the growth of the free spirit among the Orthodox is modifying opinions among them. The recent controversy about the choice of Professor Smythe at Andover is only one symptom of the prevailing disease. At the banquet of the Orthodox Congregationalists during anniversary week—a Baptist, Methodist, Episcopalian and Unitarian were the prominent speakers, and the drift of their thought was towards a deeper unity of the spirit. While they recognised the need and uses of denominations they all emphasised the worth of a more comprehensive fellowship. Governor Long, the President of the Unitarian Club, recently organised in Boston, was our representative at the Orthodox banquet. All this shows that sectarian lines are getting very elastic and now easily stretch.

Another fact which shows the strong droift of Liberalism is this. All the speakers at the evening meeting of the American Unitarian Association with a single exception were men who

had been trained under other than Unitarian influences. Most of them had been ministers of other denominations. In fact, our Year-book shows that a very large proportion of the ministers of our Established Churches came to us from other pulpits; Savage, Carpenter, Dole, Robert Collyer, and a long list of our most prominent preachers are recruits from other folds.

The general tone of the meetings was in the same direction as your National Conference at Liverpool. The conviction was often expressed that while we could see the results of the past and could note progress our work was not done. New growth comes from the rising not the setting sun, therefore we must set our faces to the future and enter upon a broader and still nobler work. We must let the dead bury the dead, and go forth to establish on earth the kingdom of God—the reign of truth, righteousness and love as the basis of human society and personal life. S. W. B.

DR. DE PRESSENSÉ'S LECTURES.—On June 17, Dr. de Pressensé delivered, under the auspices of the Christian Evidence Society, his second lecture on "The Origin of Man," at Willis's Rooms, the Archbishop of Canterbury presiding.—The special division of the subject treated being "Man and the Animals," the lecturer began by saying that it was a tendency of the evolution schools to identify man and the animals. There were, he went on to remark, great resemblances between them, and we could not admit the absolute opposition contended for by Descartes; but the resemblances did not prevent essential differences. In the first place, the physiological resemblances between man and the animals left a great interval between them. Everything in the human body was so disposed as to render it the expression and the instrument of the mental life. Here the lecturer alluded to the sphere of beauty in connection with his theme. Secondly, he said, the indisputable correlation between physical life and spiritual life was not an equation. Thought was not measured by the weight of the brain; liberty of action was not summed up in motion. Thirdly, from the point of view of spiritual life the animals and man had in common that instinct which was not even admitted by the schools of materialism. Irrefragable proofs of the existence of instinct were supplied by zoology. The animal never went beyond instinctive life, although it could not be denied that there was combined with this a certain amount of intelligence, which was always dominated by sensation, and did not rise to conscious life. Conscious life was found in man through the will, which played a considerable part in his intellectual and his moral life. Animals did not rise above signs; man alone possessed language. In speaking on this point, the lecturer alluded to the origin of language and to its importance in connection with the intellectual and the moral life of man. Societies of animals were, he said, ruled and dominated by a life of pure sensation; man alone gave a free and moral character to society, as seen in the family, in the State, in humanity. The animal only required the satisfaction of the senses. Man was never satisfied; he wanted to get beyond the world—he was tormented with the ideal. The Archbishop of Canterbury said he thought the Christian Evidence Society deserved the gratitude of all present for having introduced M. de Pressensé to English audiences as the representative of French Protestantism, and at the same time the exponent of Christian views of modern science held by a man who had a thorough acquaintance with his subject, and who was determined not to give way to any false fears lest physical science should prove antagonistic to religion.

On Sunday a statue of Savonarola was unveiled before a large audience in the hall of the Five Hundred at Florence.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jububes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS, LONDON." A letter received:—"Gentlemen.—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jububes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Our Contemporaries.

THE DECEASED WIFE'S SISTER.

The *Jewish Chronicle* writes:—

The Bill for allowing Marriage with a Deceased Wife's Sister has come within sight of the goal of being passed by the obdurate House of Lords. It was defeated this time by only four votes, and it is tolerably certain that such a majority cannot last. We are glad to observe that less and less stress is being laid on the Biblical argument, which was once the main support of the opponents of the Bill. The Biblical argument, if it deserves that name, is founded on an utter misconception, and even this can only be reached by wresting the passage from the context. The Bible, in fact, implicitly allows such marriages, by declaring that a man shall not take his wife's sister in marriage during his wife's lifetime. The command would have been unconditional unless Holy Writ had intended to grant permission after the wife's death. The question is of some importance for Jews and Jewesses, since such marriages are distinctly legal according to Jewish law, and the offspring of any such alliances would be legitimate from a religious, and illegitimate from a legal point of view.

THE BISHOP OF MANCHESTER.

The *Figaro*, in a sketch of the Bishop, writes:—

What is the general verdict as to this bishop who dislikes a palace, who rarely enters the House of Lords, who is seldom a guest at a London dinner table, who works as hard as if his income had not been secured to him for life? Even among those whom he is least known there prevails the belief that Mr. Gladstone never did a better day's work than when he offered Dr. Fraser a seat on the episcopal bench. Whatever mistakes may have been attributed to the bishop, no one has called in question his energy, his ability, his sincerity. Those who are acquainted with the manner in which he discharges his duties can speak more positively. It has been intimated that his presence in a London pulpit is invariably hailed with pleasure, but his measure can only be accurately taken by the men and women among whom he lives, and for whom he labours. There are bigots who censure him because he will not allow Canon Knox Little to be prosecuted, and he has been calumniated because he perpetrated, as we think, the blunder of permitting the proceedings which led to the imprisonment of Mr. Green. But we venture to assert that the feeling in Manchester and in Lancashire is altogether one of pride in the Bishop of Cottonopolis. An eminent and distinguished scholar, a vigorous and original preacher, a steadfast champion of toleration and charity, a man of indomitable courage and independence, Dr. Fraser is yet more beloved by the poor and illiterate than by the wealthy and the learned of his diocese, and this not because he preaches politics. When he besought the residents of Belgravia to make themselves practically acquainted with the actual condition of the poor, he only asked them to emulate his own example. Whatever honours may, or may not, await him while he lives, his name will go down to posterity as that of a prelate who was never weary of seeking to advance the welfare of mankind.

WEST OF ENGLAND PRESBYTERIAN DIVINES.—The 227th annual assembly of this body took place at George's Meeting, Exeter, on Wednesday last. The religious service was conducted by the Revs. W. E. Mallone, of Devonport, and W. Sharman, of Plymouth, the latter preaching the sermon from Psalm xxxiii. 5. The usual business was then transacted, and the funds distributed; it was also resolved to petition Parliament in favour of the Oaths Bill. Mr. W. S. Mortimer was elected Treasurer in the room of his late father, and the following resolution was with much feeling passed unanimously:—"That this assembly desire to record their deep sense of their loss through the death of their esteemed and highly-honoured Treasurer, Mr. W. Mortimer, and their vivid and affectionate remembrance of his bright talents, his keen and noble enthusiasm, his warmth and generosity of heart, his devotion to their interests as an assembly, and his devotion to reason and freedom in religion, his refusal by word or deed to contradict the clear convictions of his mind." Some conversation arose as to the means to be used for rendering the assembly more useful in the future.

Correspondence.

THE AGGREGATE MEETING OF THE LONDON AUXILIARY SUNDAY-SCHOOLS.

TO THE EDITOR.

SIR,—As many of our friends are making inquiries as to when these schools are to meet, and others are expressing much disappointment that, instead of gathering in one place as heretofore, the schools are this year to muster in three divisions, will you kindly permit me to say that the reasons which weighed with the committee in making this arrangement are, first, that none of our London chapels are large enough to hold event half the children that now attend the schools; and, second, that as there is still a possibility that summer may begin to set in and the sun commenced shining about the middle of July, the schools might in that case be glad to have a shorter march to the rendezvous.

The committee, after due consideration, have therefore fixed Sunday, July 16, at three o'clock in the afternoon, for a simultaneous gathering of the schools in three groups or centres. The northern schools will meet at Roslyn Hill Chapel, Hampstead; the southern at Essex-street; and the eastern either at, or some hall near, College Chapel, Stepney-green.

Until sufficient accommodation for these and other large gatherings in connection with our Church life can be obtained, I fear we must forego the pleasure of witnessing another aggregate gathering of all our London schools, or even a respectable contingent of them, inspiring and successful as they have hitherto always been.

I. M. WADE.

ENGLISH UNITARIANISM.

TO THE EDITOR.

SIR,—In the article on the Liverpool Conference, copied from the *Index* into the *Inquirer* of 17th inst., with which in the main I agree, there is one statement that seems to me to need some qualification. The writer, lamenting some supposed reactionary tendencies in English Unitarianism, says—"Mr. Conway stands alone, and, admirable as some of his writings are, they represent himself only." This is, I rejoice to know, far from being strictly correct. There are many of our ministers, and many more of our laity, who are in hearty sympathy with some of Mr. Conway's opinions, and are admirers of his writings, and of the free, reverent, and earnest spirit in which he carries on his isolated ministerial work. Many of these do not share his objection to the Christian name, and regret that this conscientious objection on his part prevents his being more closely identified with the Unitarian body; but, notwithstanding this nominal obstacle, Mr. Conway has on several occasions occupied our pulpits, and within the last few months has conducted the services in at least two Unitarian chapels, and would, as I happen to know, be warmly welcomed in others did his engagements permit him more frequently to accept the invitations of our ministers and congregations. On several occasions also eminent Unitarian and other Dissenting ministers have supplied for Mr. Conway at South-place; and these facts combine to show that he does not "stand alone," as the writer in the *Index* supposes, but is regarded with respect and esteem, and desired as a friend and fellow-worker, by many Unitarians, as well as by other liberal thinkers in all parts of the country, who, in common with us, recognise in South-place Chapel a congenial home of rational and reverent religion, and in its minister a worthy successor of that distinguished and eloquent Unitarian—William Johnson Fox.

Preston, June 25.

G. B. DALBY.

THE DESIGN ARGUMENT.

TO THE EDITOR.

SIR,—Your review of my lecture on "The Design Argument Vindicated" will give great satisfaction to the Atheists of Birmingham, to whom the lecture was originally delivered. It might have been written by their own chief. It is, however, on the face of it, written by an Agnostic who, of course, could not think any

theistic argument sound. May I suggest that if it is impossible to find a reviewer whose mind is unbiassed on these questions, the fair method would be to insert two notices, from reviewers who take opposite sides; either that, or else allow me to reply to my critic. If the *Inquirer* is henceforth to be the organ of Agnosticism, this suggestion will not commend itself to you; but in that case we shall know that the *Inquirer* condemns all Theistic arguments beforehand, just as the *National Reformer* does.

Birmingham.

GEORGE ST. CLAIR.

[Mr. St. Clair is entirely mistaken. The *Inquirer* does not accept the Agnostic position. Our reviewer simply showed the weakness of Mr. St. Clair's particular presentation of the Design argument.—Ed. of *Inq.*]

THE RESURRECTION OF CHRIST.

TO THE EDITOR.

SIR,—In reply to numerous inquiries, will you be so obliging as to allow me to state in your columns that the tract I have had printed, containing the rational views of Hennell and of Denton on the disappearance of the body of Jesus and the origin of the dogma of his resurrection, I can supply at the cost price of sevenpence per dozen, including postage? Single copies I send free to any address.

The view advocated in the letter signed "D. Hoffman," in your last issue, is burdened with the necessity of attributing a fraudulent conspiracy to a considerable number of men and women, who repeatedly asseverated that they had seen the empty tomb, and that some of their number had touched and felt the risen Jesus; whereas the views of Hennell and of Denton merely suppose a stratagem, executed by two or three persons only, the manager of the business being the man who obtained the body of Jesus for interment, and who, with his assistants, appears to have maintained the most perfect reticence on the matter. I will not undertake to say which of these views may be most appropriately described as "crude rationalism," nor can I see the necessity of shielding the character of Joseph of Arimathea (who, so far as we know, said nothing on the subject) at the expense of stigmatising a large number of persons who said a good deal about it, and acted as perfectly honest men and women would.

As the result of my first letter to you on this matter I have had some very interesting private correspondence, and have formed one very valuable friendship; but, on the other hand, I have had to bear the consequences of "wearing my heart upon my sleeve for daws to peck at." My experience of many very "evangelical" people, during the fifteen years of my ministerial labours, has been that, in their zeal for their favourite dogmas, they can be very disingenuous, can easily forget the common amenities of friendly controversy, and can jibe and scold when they cannot reason. This is very much to be regretted.

F. HAYDN WILLIAMS.

33, Park-road, Blackpool, June 26.

[This correspondence is now closed. Ed. of *Inq.*]

OUR ICELAND PASTOR.

TO THE EDITOR.

Annexed is an extract of a letter to hand yesterday from the faithful pastor in far-off Iceland, Matthew Jochumsson. It cannot fail to be of interest to our many readers, who will, I am sure, be glad to extend a hearty welcome to him on his arrival in England.

Liverpool, June 19.

GEO. EYRE EVANS.

Oddi, near Mount Hecla, Iceland,
May 24, 1882.

My hearty congratulations regarding the noble Sunday-school works, the most beneficial and Christ-like work next after preaching of the pure Gospel executed by the modern world. As I hope to visit your great country in the next coming July, I postpone now to give you here any description of my poor endeavours in spreading the views and principles of Dr. Channing and other great men of your noble denomination. I am, however, sorry to say that here with us there neither are nor can be established any Sunday-schools, with exception in a few places, owing simply to the long distances between the farms, and also to our rough climate.

But we are labouring with all all might in erecting such schools and institutions that are practicable to our people, schools giving information in writing, calculating, geography, history, and little physics, &c.; these rising miniature institutions are all from the latest years (since we got our Home Rule in 1874), and most of them are very poor as yet, although some ten, or about the half of them, get some grant from our Government; besides, most of them are as yet to be termed as children schools. Two schools for girls are also recently established. Of colleges or latin schools Iceland has but one, with seven or eight professors and about one hundred scholars. As to Church matters we vegetate by an old exhausted Orthodoxy, and as to morals traditional and very imperfect Christian conventionalism is the chief rule and guide to our people in general. We hope, however, much good, much progress from the political, and even industrial and social change caused by the Home Rule.

You will, perhaps, notice in the chief papers of London and Liverpool a descriptive letter I send for publication, giving news of the great storm which has recently destroyed a great portion of the Hecla district. And that misery is the motive of my intended going to England. I have written of the disaster to my best friends abroad and hope for some subscription, especially if I succeed in making my personal appearance.

MATTHEW JOCHUMSSON.

UNITARIAN HOME MISSIONARY BOARD.—The public examination in connection with the Unitarian Home Missionary Board was completed on Wednesday at the Memorial Hall. The subjects of examination were senior Greek, ethics, rhetoric, and grammar, the work of the ministry, lessons on health, Roman history, and theology. At five o'clock the Rev. W. Gaskell, the principal, took the chair, and stated that Mr. W. G. Tarrant, Tate scholar, and Mr. W. J. Davies, Gaskell scholar, matriculated at the London University, June, 1881; and Mr. Felix Taylor and Mr. E. H. L. Thomas matriculated January, 1882, all in the first division. In December, 1881, Mr. J. E. Stronge matriculated at the Royal University of Ireland. The Gaskell Scholarship had been obtained by Mr. S. S. Brettell, and the Owens Scholarship by Mr. J. C. Pollard. Mr. F. Taylor obtained the political economy prize and the Cobden Prize at Owens College; and Mr. Thomas was bracketed with Mr. Schneider, a German, for the German prize in the higher senior German class. Mr. Davies, the retiring Gaskell scholar, in the examinations at Owens College secured the second place in the first class in the lower French, and the fourth place in the second class in mathematics. He was sure they were all pleased with this report of the distinction gained by present or former students. During the session the students had done their work well. The Rev. J. E. Odgers said that the first Sharp prize had been awarded to Mr. F. Taylor, and the second to Mr. Stronge. The certificates and prizes were then distributed by the Chairman. The Rev. A. Gordon, one of the visitors, delivered the address to the students, and the proceedings closed with prayer.

DARWIN MEMORIAL.—A circular has been issued by a committee which has been formed for the purpose of raising funds with a view to establish a memorial of the late Mr. Darwin. It is proposed to erect a statue in a public place, and to establish a fund associated with his name, the proceeds of which will be devoted, in some way hereafter to be determined, to the furtherance of biological science. The general committee comprises a large number of the most eminent names of the time, including Prince Leopold and the Archbishops of Canterbury and York.

We regret to learn that the publication of Thackeray's supposed preface to his "Irish Sketch-Book" is indefinitely postponed.

HOLLOWAY'S PILLS.—Indigestion, Stomach, and Liver Complaints.—Persons suffering from any derangements of the liver, stomach, or the organs of digestion, should have recourse to Holloway's Pills, as there is no medicine known that acts on these particular complaints with such certain success. Its peculiar properties purify and regulate the circulation, strengthen the stomach, increase the appetite, and rouse the sluggish liver. It is invaluable to dyspeptic, restoring the patient to the soundest health and strength. These preparations may be used at all times and in all climates by persons affected by biliousness, flatulency, colic, nausea, or disordered liver; for heartburn, water-pangs and sick-headaches they are specifics. Indeed, no ailment of the digestive organs can long resist their purifying and corrective powers.

Religious Intelligence.

UNIVERSITY HALL, LONDON.

ANNUAL REPORT.

The following report was read at the annual meeting of the members last week:—

In presenting their thirty-fifth annual report on the affairs of the Society the Council have to congratulate the members on the close of the protracted negotiations with the Committee of Manchester New College, which have during the past two years occupied so much of their attention, and which will result, as they trust, in securing for the Hall, and for the endowment which it represents, an increased and permanent usefulness.

As was inevitable in a year of transition, in which the future of the Hall was altogether uncertain, the number of resident students this session has been small. Fourteen sets of rooms have been occupied. Of these ten were taken by students of University College, the remaining four were occupied by Manchester New College students—one of them a Hibbert scholar—under the agreement of March, 1881, by which, in consideration of a larger payment for the year, ten sets of rooms were placed at the disposal of the College rent free. Had the Hall been dependent on the receipts from its ordinary inmates, the Council would have incurred a loss on working expenses of between £300 and £400. But this loss has been largely reduced, though not entirely covered, by the increased contribution from the College.

At the annual class examinations held at University College in June last four Hall students obtained certificates and other distinctions; and in no previous year has it been occupied by a more steady and orderly set of inmates. The Council have to regret the loss by death of four life members of the Society—Thos. Watson Bagehot, Esq., S. W. Browne, Esq., W. R. Greg, Esq., and C. F. Tagart, Esq. One life member, Mr. O. C. Whitehouse, has resigned. In other respects the affairs of the Society call for no special remark. The attention of the Council has during the past session been almost entirely directed towards completing, under legal advice and in correspondence with the authorities of Manchester New College, the details of the proposed transfer and virtual amalgamation of the Hall with the College, the principle of which was determined at the general meeting last year.

The detailed scheme in the words finally adopted on the 14th of December last has already been submitted to the formal decision of the life members. But it may be interesting for the Council in this their final report to state in more general terms what are the immediate prospects of the Hall under its new management, and what guarantees they have secured for preserving in the future the permanent aims of their foundation. The existing Society being dissolved, its members, or such of them as desire it, will obtain as life trustees of Manchester New College a determining voice in its future counsels; and the property now vested in trustees on their behalf will be transferred to a new body, endowed with larger powers and responsibilities, and appointed in equal numbers by the two institutions, the objects and resources of which will be thus combined. It will be held on practically two trusts. In the first place, to allow Manchester New College by its executive committee to "occupy and manage the Hall" as a collegiate residence, open to lay and divinity students without distinction of creed, and having the declared objects set forth and defined in the second article of constitution of the Hall. This was the first condition of the proposed transfer as originally framed at the Conference of March, 1881; and it is understood to be the intention of the college authorities, as it is undoubtedly their interest, to spare no effort on their part in making this enterprise successful. During the ensuing vacation most of the students' rooms will be refurnished on a new and uniform plan. The scale of charges will be revised, and the domestic arrangements entirely remodelled. Under the advice of a competent architect the building will be put into complete repair; and a considerable sum will be expended by the Crabb Robinson trustees on its ornamentation. It is proposed by the college to reserve a certain number of rooms for the occupation of its divinity students. But the remainder and larger part of the hall will be offered on precisely the same open conditions as at present to the ordinary lay students of University College. And with a view of discharging as efficiently as possible their obligations under this

part of the new Trust, and of maintaining those close and friendly relations with University College which are necessary to secure any large measure of public support, it is the intention of the committee to place the internal affairs of the hall under the superintendence of one of the most distinguished of the college professors, Mr. Henry Morley, who, in his earnest desire for the success of an experiment which he has long had greatly at heart, has cordially undertaken at their request the duties of Principal. Under Professor Morley's advice, and with the personal co-operation of the general body of his colleagues at University College, new tutorial arrangements are contemplated which will add greatly to the efficiency and advantages of the hall as a collegiate residence.

In the event of the paramount interests of Manchester New College requiring its removal to another locality, and the first of these Trusts thus coming to a close, it was the desire of the Council to provide that the Hall itself should pass on easy terms into the hands of University College, to be made available for its general academical purposes freed from onerous restrictions, and that the permanent objects of the Hall foundation, which are in some degree at variance with those of University College, should govern the action of the trustees in applying, whether in connection with Manchester New College or otherwise, the fund to be derived from its sale. It is hoped that the scheme as finally settled will tend to secure both these ends. Power is given to the Trustees to accept any reasonable offer on behalf of University College for the purchase of the Hall building. At the same time the duty is thrown upon them of seeing that the Hall endowment, raised by its Founders to commemorate the passing of the Dissenters' Chapel Act, as in their own words "the first legislative recognition of unlimited religious liberty" shall continue to advance, under its new conditions, the cause of religious freedom, and the free exercise of the individual judgment in religious matters. Subject to this prevailing consideration, there is a Trust in favour of the purposes and operations of Manchester New College, which the sixteen Trustees may exercise at their discretion in the three different ways specifically defined in the detailed scheme. But to meet the possible contingency of a failure of this Trust, power is reserved to the Trustees in this case to dispose of the fund and the income generally, and devote it to other objects more calculated in their judgment to preserve its spirit or maintain its usefulness. And this ultimate power is drawn in the widest terms.

Such are the provisions for the future destination of University Hall, which at the special general meeting held on June 2 received without a single dissenting voice the sanction of the assembled Life Members, and the approval, personally or by proxy, of three-fourths of the whole registered members. The terms of the constitution require that the resolutions then adopted shall be formally confirmed at a second general meeting, which is summoned for Thursday, June 22. But the Council cannot anticipate that a decision so deliberately taken, so wise in itself, and so largely supported, will be lightly reversed. In finally withdrawing from the responsible management of the Hall, which has now been conducted by their predecessors and themselves with varying fortune for more than thirty years, while they cannot regard without pain the parting from old associations, and the final dissolution of a society which numbered amongst its founders so many honoured names, they recognise in the changed conditions which make this step necessary the practical fulfilment of one of its main objects, and believe that in thus devoting their endowment to widening the aims and extending the resources of a kindred institution they are promoting in the most effectual manner the essential principles of their Trust.

University Hall, June 7, 1882.

THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

In our last number we gave the President's address at the meeting of this venerable assembly at Chowbent on Thursday, the 15th inst., but were compelled to postpone the report of the evening meeting, which we now subjoin.

THE EVENING MEETING

was held in the chapel, Mr. CALDER WRIGHT presiding.

The CHAIRMAN said the Chowbent congregation had long been connected with that Association, and he was glad they had been honoured by the meeting

Occasional Notes.

AN American journal is responsible for the following:—"Like all eminent public men Mr. Spurgeon has the misfortune to be pestered with bores. But he manages them with much good sense and shrewdness. One of these came to him and said, 'Mr. Spurgeon, you and I are one; I think the same things that you do, and wish the same things that you wish.' Mr. Spurgeon said, 'Is that so? Do you wish what I wish?' 'Yes.' 'Well, I was wishing that you would go away,' and (said Mr. Spurgeon to the writer in relating the incident) he had sense enough left to go away." This reminds us of the reply made by Douglas Jerrold to a well-known occupier of other people's time. He was walking along one day when this bore stopped him with, "Hallo! Jerrold. Well, what's going on?" "I am," said Jerrold, and quickly disappeared, leaving his would-be tormentor gazing vacantly after him.

THE results of the Christian Evidence Society's Examinations for 1882 have been published. We notice that in the second division, wherein the text books were Mozley's "Lectures on Miracles" and Warrington's "Can we believe in Miracles?" no prizes were awarded, but only two second-class certificates. We are not surprised at this. The evidence in support of miracles does not get stronger, while the difficulties in the way of believing them increase every year.

SOME little time ago the Rev. Dr. G. E. Ellis, of Boston, U.S., made an excellent speech full of pleasant reminiscences, in the course of which he said:—"What do we read of in the Bible—the women of Israel or the ladies of Israel? There is only one lady mentioned (in the Book of Revelation), and I believe there was something wrong about her." The Rev. Alex. Gordon, of Belfast, writing to the *Christian Register* to correct the good doctor, says, "The 'something wrong' is with somebody's memory, for there is no 'lady' in that sad page of the Apocalypse. But on a brighter leaf we do read of 'the elect lady and her children, whom I love in the truth'; and there are 'wise ladies' in the Old Testament. Six times the word comes in in the great Book; and a good word it is, with an honourable etymology. Would that all our women lived up to it."

THE Bishop of Peterborough cannot help saying good things both in and out of the pulpit—especially out of it. The other night a rich, benevolent, but somewhat brainless millionaire was boasting after dinner that he gave away £2,000 to the poor regularly every year. He said, "I think it's right, you know; a sort of duty in my position. I can't say what becomes of it, but it's given away in charity, that's all I know, and that's all I care about. £2,000 every year!" "What! said the bishop, "do you really mean to say you pay away £2,000 to the poor every year as a religious duty?" "I assure you, my lord, that is so," replied the wealthy man with careless complacency. "Well," said the witty bishop, "that's the largest insurance against fire I ever heard of." *Truth* having told this story, a correspondent wrote stating it was not original, for about ten years ago, when Mr. Baird, of Gartsherrie, gave half a million to the Free Church of Scotland, he well remembered hearing the late Mr. James Merry wind up some caustic remarks about the declaration that "he was d—d if it was not the largest fire insurance he had ever heard of." The saying went all round Scotland, and was appreciated by no class more than by the "Ministers and Elders" of the sect towards which Mr. Baird had displayed such unexampled liberality.

It is not often that we find ourselves in accord with Lord Shaftesbury, but we confess to a considerable amount of sympathy with some of his remarks reported in last Monday's papers anent the Salvation Army. He said that he could not endorse the name given to the Army, and called it downright blasphemy. The excesses of the "Army" were producing great irreverence of thought, of expression, of action, turning religion into a play, and making it grotesque and familiar. He had seen in the

War Cry that a meeting was to finish with the "Hallelujah Galop;" that was not the way to carry on the work of the Gospel. We have never had any sympathy with those who attempted to put down this army by force, but apart from all questions of theology, we have always regarded the movement as calculated in the long run to lead to more harm than good. What, for instance, is likely to be the result when meetings are begun at midnight and carried on till the small hours of the morning? Last week there was to be held "The Biggest All-Night of Prayer Ever Held" conducted by the General. The doors were to be closed at 11.30, and none were to be able either to enter or leave the hall from that time till 4.30 A.M. Such refreshment as might be needed during the night was to be taken with them. There was to be no admission "for any purpose but that of worship," and unknown friends must be recommended by an officer of the Army or by their minister as true worshippers of God. No report of the meeting was to be sent to any paper without the permission of the General. When we remember the fact that many of these worshippers are young girls, and that they will be in a great state of excitement, it is not difficult to imagine that this kind of thing will lead to mischief. Next Monday there is to be a Grand United Holiness Demonstration, and among the attractions advertised are a Grand March Round the Racecourse, an Indian Expedition in Native Uniform on an Elephant, an Exhibition of Trophies, a Great Assault on the Enemy, and a Mammoth Musical Thanksgiving. Well may Lord Shaftesbury express his disgust at this kind of thing. By the way, we observe that one of the recently exhibited "trophies"—the octogenarian convert who had been convicted two hundred and fifty times for drunkenness—has relapsed.

THE Free Religious Association of America received only 1,700 dols. last year but found occasion to spend less than half of it, or 809. The report of the Executive Committee gives an account of their efforts to obtain information from various states regarding legal restrictions on religious liberty, sectarian influences in education, social conditions as affecting free thought, and condition of liberal organisations. Correspondents were appointed for twenty-one states and reports more or less complete were received from sixteen states. A summary of results is given. The Committee say, on the first point, that it is the intention of State constitutions generally to guard religious liberty. They assert the rights of individual conscience in all matters of religion; but the statute books show a conspicuous violation of the assertion, and in the constitutions themselves it is common, in immediate connection with the assertion of the rights of private opinion and conscience, to find positive theological affirmations, which discriminate in favour of the opinions of one portion of the citizens against those of another. The Connecticut Constitution, for example, says:—

It being the duty of all men to worship the Supreme Being, the Great Creator and Preserver of the Universe, and their right to render that worship in the mode most consistent with the dictates of their consciences, no person shall by law be compelled to join or support or be classed with or associated to any congregation, church, or religious association.

The report continues:—

This is a sample of the inconsistency between the evident intent of the state constitutions in general in respect to religious liberty and the manner in which the intent is carried into execution. In some of the recently organised states freedom of conscience is better guarded in form, as well as substance; but in most of the states, while it is meant to secure the equal rights of opinion and conscience, there are sections of the constitutions and laws that do discriminate unfairly against these rights in some classes of citizens. These laws in many cases have been outgrown by public opinion and are not enforced; but they are on the statute books and may be and sometimes are re-suscitated in a way that works gross practical injustice.

On the second point the correspondents generally say that "Sectarianism is weakening," but there is still not a little of its spirit and power

manifest in the management of public schools. On the third point the Committee says:—

In general, the reports are favourable to attempts of some kind toward a more systematic organisation of the liberal sentiment of the country, without, however, indicating the methods for effecting this. In a few of the states the conditions are represented as thoroughly ripe for an organising movement, and all that is wanted is a few leaders, to point the way and rally the people, who are all ready to supply the material of the new societies. The states where the conditions are reported as most ready for organisation are, in the East, Maine, Massachusetts, and the western portion of New York; and in the West, Michigan and Kansas. In the two latter states there appears to be a special receptivity to liberal religious ideas, and a good deal of activity is already awakened in the direction of local organisation; in Michigan, largely under the auspices of a very liberal form of Unitarianism, and in Kansas, under an association recently formed, called the Liberal Union, which is an attempt to solve the problem of uniting in local work and fellowship all the different phases of Liberalism.

STOURBRIDGE PRESBYTERIAN CHAPEL SUNDAY SCHOOL.—At their quarterly meeting, held at the Wollaston-road School on Sunday afternoon last, the Sunday-school presented the Superintendent, Mr. A. Gordon Maginnis, on the occasion of his removing to London on a business engagement, with a handsome Gladstone bag, nicely fitted up, as a token of affectionate respect and good wishes. The children of the first-class presented him with a beautiful silver pencil case, &c.

KING'S LYNN.—Assisted by the fund for advertising week-evening lectures on Unitarianism, the Rev. W. R. Shanks gave the first of a course in the chapel here last Sunday. A number of strangers were present, and fresh interest has been created, which promises to lead to permanent results. The scholars and friends of the Sunday-school had an enjoyable trip to Hunstanton on Thursday, June 22.

CROYDON.—We have much pleasure in directing the attention of our readers to the advertisement issued by the congregation at Croydon, which appears in another part of our columns, and to the drawing of the church which accompanies the present issue. The building promises to be a credit to our body, and an ornament to the town, and we heartily wish them success.

LIVERPOOL.—At a meeting of the Lancashire and Cheshire Entomological Society, held on Monday evening at the Free Library, Liverpool, a paper was read by the Rev. S. Fletcher Williams on "Darwin and Darwinism." The *Liverpool Mercury* gives a lengthy summary of the paper. It was decided that the paper should be published by the Council of the society. The Council of the Literary and Philosophical Society of Liverpool have just issued a paper read by Mr. Williams before the Society in January last on "Some Popular Misconceptions of Darwinism."

UNITARIAN CHURCH, SOUTH SAINT MUNGO STREET, GLASGOW.—A series of Sunday morning conferences on religious and theological subjects was commenced in the beginning of April, and have been continued up to the end of June. The attendance has been fair, and several members have, by this means, been added to the Church. Papers were read by the Rev. Alexander Webster and others, and discussion was allowed at the end of each paper. The conferences will begin again in September. Mr. Webster has also held a series of open-air meetings on Glasgow Green, attended by over 600 people each Sunday evening, who have listened very attentively and seemed deeply impressed by Mr. Webster's earnest and eloquent addresses, which were specially adapted for those holding orthodox views in religion. Large numbers of tracts have been distributed, and the doctrine of Unitarianism thus made known to great numbers who never heard them expounded before. Mr. Webster also delivered recently two discourses, in reply to a sermon of the Rev. Alexander Oliver, B.A., attacking the Unitarian faith. Great numbers of strangers attended on these occasions. Mr. Webster's refutation of Mr. Oliver's positions was most conclusive. On Sunday, June 18, a floral service was held, attended by the teachers and Sunday-school children of St. Vincent-street congregation along with our own, when the Rev. F. W. Walters preached. The church was very tastefully decorated on the occasion.

Reviews.

Christian Doctrine in the Light of New Testament Revision. By Alexander Gordon, M.A.

The title of this pamphlet expresses very happily the character of its contents. Its purpose is to give an account of the effect of the changes made in the English New Testament by the recent revision, in their bearing upon the more important theological doctrines usually held among Christians. This design is fulfilled in clear, concise and telling language; and in such a way that the impression left upon the mind of any reader capable of judging candidly and intelligently respecting the points discussed must, we imagine, be a very decided one, and one that will be anything but favourable to the claims of the various established orthodoxies.

Mr. Gordon has executed his task with a two-fold avowal of much interest. First he observes in effect (pp. 14, 15), that the Bible is no common book. It has a special character of its own, one, too, it must be added, not usually so distinctly acknowledged by Unitarian writers, at least in the way in which Mr. Gordon has here expressed himself:—"The position (he writes) here assumed . . . is that of a firm belief in the Divine Revelation of the Scriptures, in the inspiration of the men who composed them, and of the books which they composed. Their doctrine is, or ought to be, the sovereign rule of every Christian faith; their counsel is the holy word given as the inspired guidance for every Christian life." If this be a little vague, it is not necessary for us to examine it, or even to ask, what is meant by "Revelation," or by the word "Inspiration" as here employed. These points may be passed over, as indeed the author himself refrains from stating "the grounds" of his "conviction." We content ourselves, therefore, with the remark that this high estimate of the Scriptures is accompanied, by a correspondingly careful treatment, on the writer's part, of the various matters brought up for notice, and with the delicate discrimination of one thing from another which would seem to be required in dealing with such a book. This is no doubt perfectly right; while yet it is difficult to understand what is meant by a very pointed denial of the assertion, "that the Bible must be judged and read exactly like any other book" (p. 15). Properly understood, this is surely quite true. The Bible must be read, like every other book, in the sense which the author intended to express;—not in some artificial or non-natural, or non-historical sense, accommodated to the theological tastes or speculations of modern schools of whatever name, but in the sense originally intended by the writers themselves. The several questions which Mr. Gordon has appended to the words just quoted would seem therefore to be altogether beside the mark, and to have no suitability to the nature of the case:—"Is there to be one uniform standard of judgment for all books? And will the same principles of study apply to them indiscriminately? To the sixth book of 'Paradise Lost,' and the sixth book of 'Euclid'? To a library of romances and a code of laws? To Darwin on Earthworms, and George Fox's Journal?" To such inquiries, so far as they are susceptible of an answer at all, only one and the same affirmative reply can be given. All books must be read in the sense which their own authors intended to express, and in no other; and it is the duty of a translator, or expositor, to use every means in his power to find out and render that original and natural sense, to adhere to that, and to reject every other.

In the second place, Mr. Gordon avows that he has pursued his inquiry with distinctly Unitarian convictions. On this point he very justly and frankly observes:—

If, in the prosecution of this inquiry, the espousal of a particular theology has been undisguised, it is because, all through the Revised New Testament, the main features of that theology are vindicated and cleared; while the language relied upon by its opponents appears more and more to be the outcome of modern invention. In the argument of Unitarian apologists, from the time of Christopher Sand, or even earlier, the "Concessions of Trinitarians" have always formed a distinctive feature. A work bearing this title, from the pen of the late John Wilson, formerly of Belfast, has collected with laborious care the admissions, frank or reluctant,

afforded by Trinitarians in all Churches to the truth of the Unitarian exegesis of Scripture, passage by passage. The Revised Version, though never intended to produce such a result, may not unfairly be appealed to, as constituting in the main a new volume of Trinitarian concessions.—P. 47.

This is well and truly said. Of its correctness this little work is itself the best and most sufficient witness. Nothing can be more forcible than the way in which it is here shown that the gains to Unitarian doctrine in the new English text are everywhere conspicuous and important. Wherever changes involving controversial points have been made at all, this will be found to hold true. Even where new renderings admitted into the text seem to tell in favour of established theology, the Revisers have in their margin conceded another interpretation, which speaks on the other side. In so doing, they have in reality simply revealed their own strong bias, which has certainly led them to disturb the old text in cases where there was no just occasion to deviate from it (Tit. ii. 13; 2 Pet. i. 1). Such considerations as these fully justify the conclusion of Mr. Gordon as to the Unitarian character of the Revised text. He observes:—

One denomination of Christians there is in particular whose sturdy advocates are not called upon to mourn the loss of a single proof-text on which they have been accustomed to rely in support of their special theology. The Unitarians are in this exceptional position. . . . Without a solitary exception it may be decisively asserted that every text, formerly adduced by Unitarians in their own favour from the Old Version, will also be found in the New. There are no lapsed verses in their case. Their old proof texts have not lost any clearness; nay, many of them speak, in their new dress, with an added force of testimony.—P. 24.

In illustration of this position we quote the following interesting passage:—

Let us come to some particulars in vindication of this strong statement. At a recent meeting of the Convocation of Canterbury, Archdeacon Allen presented a *gravamen*, in which he stated that "the true doctrine of the Trinity cannot receive support from the words of the Authorised Version, 1 John v. 7." The grapes are sour. Strictly speaking, this famous verse lends no support to any doctrine whatsoever, seeing that it no longer exists as a part of Holy Scripture. But it still holds its place in Archdeacon Allen's Prayerbook (Epistle for 1st Sunday after Easter), from which even a *reformandum* will not avail to dislodge it. It is still quoted, first and foremost, among the proof-texts for the Trinity, in every edition of the Confession of Faith of the Larger and Shorter Catechisms which contain the Scripture proofs. Evidently, then, some weight has been attached to its testimony in times past. "The Bible has taught me," said Dr. Cooke, in the Synod at Newry, in 1822, while opposing the election of an Arian Professor of Hebrew and Greek, "that the Father, the Word, and the Holy Ghost are one God." (*Life and Times*, 1871, p. 65.) Dean Bagot, in the controversy already alluded to, would not admit that the verse is an interpolation (p. 131, 142). He had, in fact, initiated the controversy by publishing an Abstract of the argument for the Deity of the Word, headed by this very text. Slowly, indeed, has the Trinitarian argument consented to dispense with it. It is even inserted in the ably reconstructed arrangement of the Shorter Catechism, edited by Professor Murphy, of Belfast. Bishop Oxenden parts with it, in honest fidelity to truth, yet in unconcealed regret, holding that "it contains a most important statement of the doctrine of the Holy Trinity" (*Christian Opinion*, No. 13, p. 292). How are we to listen to those who tell us now that "its excision makes, and will make, no difference to Christian doctrine? Certainly it will make this difference."—pp. 25, 26.

The above is one of many passages containing historical allusions and statements which give to Mr. Gordon's tract a special character and add greatly to its interest. Yet we must qualify our general commendation by one remark. We miss, in various cases, explanations, which might have been expected, of the reasons for adopting one form of text and rejecting another.

The author is content to point to the fact that the Revisers have spoken their *ipse dixit*, whether in text or margin, and to assume that this will be accepted as sufficient; whereas many

readers would have been glad to have had some discussion from his own pen of such texts, for example, as Titus ii. 13, and to know from him why the one form should be taken and the other rejected. The course thus followed has no doubt simplified the treatment of the subject, and for the majority of readers it will be sufficient. But still, while this omission is noted, it will probably be admitted that, within the compass of fifty pages, it was scarcely possible to compress a greater amount of strong and clear statement on the numerous topics treated of in these pages, and we heartily commend them to the attention of our readers. Equally with Dr. Vance Smith's unpretending little book, "Texts and Margins of the Revised New Testament"—which condenses into a still smaller space several portions of the subject which are but slightly touched by Mr. Gordon—it tends directly and clearly to show how groundless is the assertion, not unfrequently met with, that the Revision has had no effect upon the character of the dogmatic teaching of the New Testament. Such a statement is directly contrary to the facts of the case. So far as the ordinary dogmatic teaching is founded upon the New Testament the effect of the Revision is in truth deep and searching in a very unexpected and startling degree.

Literary Notes.

It may interest some readers of Carlyle's "Diary of his Irish Tour," which Messrs. Sampson Low and Co. have just published, to know that there remains in manuscript a diary of a visit he made to Paris after the Revolution of 1848, which contains sketches of several of the notable statesmen of that time.

An extract from a letter published by the *Athenæum*, written by Mr. Browning to Mr. W. G. Kingsland in 1868 on the charge of obscurity may interest our readers:—"I can have little doubt that my writing has been in the main too hard for many I should have been pleased to communicate with; but I never designedly tried to puzzle people, as some of my critics have supposed. On the other hand, I never pretended to offer such literature as should be a substitute for a cigar or a game of dominoes to an idle man. So, perhaps, on the whole, I get my deserts and something over—not a crowd, but a few I value more."

Dr. W. B. CARPENTER is about to visit the United States and Canada. He will deliver the next Lowell Lectures in Boston.

THE third divisional volume of the "Encyclopædia Dictionary," by Mr. Robert Hunter, will be published by Messrs. Cassell in July.

MADemoiselle DOSNE has found a portfolio containing a number of notes in M. Thiers's handwriting forming a history of his time. They include memoranda of conversations, ideas that occurred to him, anecdotes, and sketches of celebrated men with whom he was personally acquainted. There are portraits of Louis Philippe, Sir Robert Peel, Jacques Laffitte, Lord Normanby, and Louis Napoleon, written after the *coup d'état*. Mademoiselle Dosne recoils from publishing these notes, but the literary executors of M. Thiers urge her to bring them out or to deposit them in a sealed packet at the National Library, with directions for them to be printed hereafter.

THE REV. N. W. GIBSON, Senior Canon and Sub-Dean of Manchester Cathedral, died on Sunday week, aged eighty. He was born at Newcastle-upon-Tyne, and his collegiate course began in the Manchester New College, York. Removing from the Moravian School at Fulneck, near Leeds, he entered that institution as a lay student in 1816, and left in the year 1818. It is probable (says the *Manchester Guardian*) that the liberal spirit of both the Moravian School and the Presbyterian College exercised a beneficial influence on his character and career, and that the instructions of Mr. Wellbeloved may have prepared him for the distinction he afterwards obtained at Cambridge. He was a moderate High Churchman of the old school, with a sober creed, and discharged his duties in a thorough and exemplary fashion. He was one of the life governors of Owens College under the Owens College Act of July, 1870. In 1878, in commemoration of his having been fifty years in the parish, Mr. Gibson caused a clerestory window on the south of the chancel to be filled with stained glass.

being held there. The Provincial Assembly was always looked forward to, and it was always a pleasure to see their venerable President (the Rev. W. Gaskell), and hear his address. They were always interested in the questions brought before the meeting, and were led to notice the changes in religious, social, and political affairs, changes which they could scarcely realise without looking back and considering the social position of the people and the aspect of religion at the close of the last century, and the beginning of the present. Dissenters had not now to make many sacrifices for conscience sake. They could worship in their own churches without the fear of being disturbed by a lawless "church and king" mob, and they lived in happy times, compared to the times of Priestley and Wesley, which were a period of persecution, ignorance, bigotry, and spiritual darkness, the people without education or moral training. There was now a different state of things. They had a national system of education, free public libraries, cheap books, newspapers, and other agencies at work, all tending to raise the social and moral condition of the people. With reference to religious freedom, many victories had been gained in the past, but judging from what had taken place in the House of Commons during the present session, there was much work to be done before their civil rights were secured. As Unitarians, they held that no man should suffer in his civil rights on account of the opinions he professed, nor should a constituency be disfranchised as was Northampton. The present generation had been greatly benefited by the men who had laboured and suffered in the cause of civil and religious liberty in the past. Let them then cherish those principles and protest on all suitable occasions against any infringement of them. With reference to the recent papers on the development of religious life in our churches, he did not see any allusion to the great evil of intemperance, which, in his opinion, was one of the greatest obstacles to the development of religious life—(applause). This evil, in his opinion, demanded the serious attention of those who were labouring anxiously for the development of religious life in our churches, and he hoped their sympathies would be given to the movement which had for its object the promotion of temperance. So he believed they would do much to advance the cause of religion—(applause).

The Rev. R. L. CARPENTER said he had had no theme given to him, but at those meetings one was always expected to say something on civil and religious liberty. He had been pleased with the position that their denomination had taken, and likewise the Liberation Society (comprising as it did a great number of orthodox dissenters, on the question of Mr. Bradlaugh, or rather on the question of the oath. He (the speaker) was always brought up to think that they were not to consider whether they were in sympathy with those whose rights they desired to maintain but simply whether they had those rights. The Roman Catholics were as much opposed to his views as the Atheists, and although certainly there had been times when Atheists had been very intolerant, as in France, it was unquestionable that the Roman Catholics had been the great foes of religious liberty through the centuries. Notwithstanding that, he had always been brought up to be as earnest for Catholic Emancipation as he was for the Repeal of the Test and Corporation Acts—(applause). In America, too, they must remember that Dr. Channing, that eminent Christian minister, was the one to come forward to oppose the persecution of Abner Kneeland, an Atheist. Fifty years had now passed since the Reform Bill received the Royal assent, and it made him feel quite an old man to see how little notice had been taken of that event that stirred their blood and excited such intense enthusiasm half a century ago. When he was a youth they were taught to glory in the revolution of 1688, when William III. had come to the throne as a Parliamentary King, and an end was put to the doctrine of divine right. But although he was the Parliamentary King, and Parliament assumed great power, what was Parliament? There was a House of Lords and House of Commons, but the House of Commons was not what it had been in the remembrance of the present generation. Only about one third consisted of independent members. There were ever so many rotten boroughs which were sold, just as individual voters sold their votes now, and those who sold boroughs were called "borough mongers" in his (the speaker's) day. At that time it was rather remarkable that the counties were the independent constituencies, the voters there being the

forty-shillings, freeholders and they could be generally relied upon in any national emergency. As to the boroughs in Scotland, out of about forty boroughs, upwards of thirty-five could be carried by Lord Melville, the Dictator of Scotland. The constituencies had also been enlarged. Take Carlisle and Bath for instance, which has now thousands of voters. At that time the constituency was under forty in each place, so it was not simply that new members were given by the Reform Bill to such places as Birmingham, Leeds, and Manchester, but the constituencies of the older boroughs were much extended. Sir Robert Walpole once said that every man had his price, and it was no wonder if members bought their seats that voters sold their votes. The fundamental principle brought under notice by the American revolution "no taxation without representation" had been attempted to be carried out since. Pitt brought forward a Reform Bill but the House did not care to entertain it, and soon after came the French Revolution, and a time of panic and a state of things which in the present days they could scarcely imagine. Dr. Priestley was mobbed, and according to the Life of Theophilus Lindsey in 1792, Fyfe Palmer, one of their ministers in Scotland, for simply advocating Parliamentary Reform in a peaceful way was convicted as a felon and transported to Botany Bay for seven years. His health was entirely broken, and he never returned to this country. There was also the trial of Thelwall and Horne Tooke; and Sir Francis Burdett, who was one of the heroes of their youth, the father of the Baroness Burdett Coutts, was committed to the Tower for not being quite respectful enough to the House of Commons. Lancashire men would remember Peterloo. Those were serious times, and when they were a little dissatisfied with things as they were to-day, they should look on things as they used to be, and when they saw the dark cloud they would appreciate the sunshine a little more. The great French Revolution stopped liberty a long time, but the second one, 1830, which comparatively speaking was peaceful, excited the feeling of liberty everywhere. England had a new King, and people began to think there ought to be a change. The Duke of Wellington, who had consented to Catholic emancipation and the repeal of the Test and Corporation Act as necessities, put his foot down firmly against reform, like Mrs. Partington trying to stop the waves of the Atlantic with her mop, but he had to make room for Lord John Russell. Younger men perhaps knew him as "Rest and be thankful," but there was a time when he did not rest, and they were thankful. A Reform Bill was brought in much better than they expected. Rotten boroughs, some like Old Sarum without an inhabitant, were swept away. The constituencies were enlarged by including the £10 householder, which was thought a very great step. He remembered in the old times the people got drunk and used to be breaking windows for about a fortnight during the continuance of an election, the poll being kept open so long as a certain number of voters had not recorded their votes. Now there was a great change, with a proper system of registration and the early close of the polls. Mr. Carpenter then gave a detailed account of the struggles and agitation which led to the passing of the Reform Bill, and mentioned a great mass meeting in Birmingham on the site of the present Newhall Hill Chapel, on which occasion the Rev. Hugh Hutton (Unitarian) offered up prayer before the assembled thousands, and it was quite a thing to pray for, because it was a great blessing and it was a thing to be thought of solemnly and earnestly. There were great disturbances, and lawless men took advantage of a lawful agitation. He further described the fires in Bristol, mentioning that when the mob attacked the Chapter House of the Cathedral, three Dissenters got into the building, a Unitarian, a Quaker, and a Papist, and threw out the flaming brands as fast as they were thrown in, thereby saving the church. The watchwords in those days of fifty years ago were Peace, Retrenchment, and Reform. Reform had certainly progressed, but as to Retrenchment the least said the sooner mended, and as to Peace they had since had some terrible wars. They had since had the great measure, Negro Emancipation, though he must remark they paid the wrong persons, viz., the slave owners, instead of recompensing the slaves for the injury they had sustained. It had, however, produced an important effect in America and the world, and England took up a position from which he hoped it would never swerve. The old men had had their battles, the young men in the future would have their struggles too, in taking the part of

the weak and the oppressed, for they must not forget that the slave trade was still rampant in Africa. There had been another measure passed—Municipal Reform—and when they saw the great works which municipal bodies had done it showed what a thriving energetic community could do. The rotten old corporations had often large charities which were grossly misapplied. The Charity Commission of to-day, however, had put all such sums to good uses. All these things resulted from the Reform Act of 1832. Many measures had been carried for removing obstacles. In his early days their light was limited by the window toll, but that had long been swept away, as also the excise upon glass, soap, paper, and other necessities; and those of the present generation could hardly imagine such a state of things as formerly existed. In former days he could not get a Bristol letter at York College without paying elevenpence for it. If people had occasionally to pay twopence now they wondered what the world was coming to—(laughter). The people had now votes and the public good was therefore considered. Another measure of practical importance was the registration of births, deaths, and marriages, not only for legal but sanitary and other purposes. Religious and civil liberty were nearly connected. Before the Reform Bill there were three or four Unitarians in Parliament. There was Mr. Bright, M.P. for Bristol, Mr. Marshall, M.P. for Yorkshire, Mr. Wm. Smith, M.P. for Norwich—(applause). He was a noble man, and lived to be almost the father of the house. He it was who made their worship legal, because until 1813 any person who advocated Unitarian opinions was liable to pains and penalties. With those few exceptions Dissenters were not represented in Parliament because the Lords and other borough-mongers did not care to have Dissenters in, and orthodox Dissenters had got into the habit of not thinking much about politics before the Reform Bill. Mark Philips and George Wm. Wood and W. Briggs, the first member for Halifax, with Richard Potter for Wigan, and others, appeared after 1832, and now not only had the Unitarian body above their share of members, as they always had had in proportion to their numbers, but the orthodox Dissenters had also a great many, and there was a feeling in the House of Commons that Dissenters' grievances had to be attended to. After a brief reference to the time of the Chartist agitation, when people rather believed in physical force, the speaker agreed that if they of the present time found the Irish a little too violent, in fact rather more than a little, they must remember that their friends in the neighbourhood resorted to force in those Chartist days. They were not so selfish as they used to be. There was a time when they did not take a sufficient interest in the great work of humanity. They now felt that they as a country had no right to go on encroaching and subduing other nations. They who loved liberty themselves honoured and respected those who loved liberty in Africa, Asia, and other parts of the world, and he hoped they would continue firm in that matter. As to the religious opinions, the opinions of his childhood were not those of that assembly. They no longer tied themselves to what they could find in the Bible. They he hoped read the wider book and strove to look with unclouded eyes on the truths God set before them. But whatever their speculative opinions they did feel they had the great principles of civil and religious liberty to maintain. He thought they had been steadfast to them, and he hoped they would be. One of the former ministers of that chapel had turned out with some of their ancestors with such weapons as they could find to withstand the progress of the Pretender. Those brave old ancestors had to fight their battle, and they, their successors of to-day had to fight theirs, but their weapons were not carnal, and he trusted with the same spirit of independence they had perhaps a greater spirit of charity and love—(applause).

Mr. CUTHBERT C. GRUNDY (Bury) then gave an address on Theology and the People. He had made use of the word theology rather than religion, for he was not inclined to think that the moral and spiritual life of the working classes was in a state of decline, or that they were the only people whose spiritual life was dark. He supposed they were all agreed that religion was natural to man, but that it, like the intellectual powers, required culture. The germ was there, but it required developing, and on how that was done to a great extent depended the character of the man. Here, then, was the use of theology. Every one ought to have a clear theological belief. He need not be a sectarian or bind himself to a particular Church, but he ought to

have a well founded belief in theological matters to know what he believed and why he believed it. The best theology was that which most fully developed the individual's religious life, and although it might be of comparatively little importance what a man believed so that he lived a good life, yet it was certain that what a man believed had a great influence on the kind of life he led, and therefore the theology of those they called the masses was a matter of no little consequence. The complaint was that the bulk of the people did not care about theology, did not attend church or chapel, and did not take interest in religious matters. Mr. Grundy then referred at some length to a recent pamphlet by a Church of England clergyman "On the Causes that Public Worship is neglected by the People, and can they be removed?" and also to a recent paper by Mr. Edwin Ellis in the *Inquirer*. He suggested, as remedies for the state of things complained of, and as a means which would be helpful towards gaining the alliance of the higher class working men, 1. A simple, reasonable theology that should bear upon every day experience, and that should be found to be in harmony with intellectual progress. 2. That this reasonable theology should be presented in an interesting manner, devoid of unmeaning ceremonial. 3. That a welcome be given and an interest shown in those who already attend our chapels. 4. That the minister and his flock should evidence in their lives the good effect of their religious beliefs. What had been the secret of the success of the services for the people at Leicester, at Nottingham, at Kidderminster? A reasonable, cheerful attractive service, a plain, practical hearty address, but above and beyond this was it not that people felt, nay that they knew that the services were instituted with a strong desire for the people's well doing, and not to add numbers to the roll of church membership? The minister and his helpers took a real, personal, affectionate interest in the welfare and elevation of those whom they invited. In that matter, as in Sunday-school work, they must not strive for their own success, or for the success of their church, but for the higher success of winning men to the side of God. To do this they must make evident by their own goodness the goodness of their Father. As the little leaves waving in the air reflected the colour of the sky, so must their little lives reflect some heavenly rays. Let them have a reasonable enthusiasm for other's good, and with that unselfish, impersonal, Christ-like motive power, success was certain, or he would almost doubt that human nature had in it the spark divine—(applause).

The Rev. JAMES HARWOOD said he had a special interest in the relation of their young people to the church. He had, of course, the fullest sympathy with the discussions which had taken place at the Liverpool Conference and in the British and Foreign Unitarian Association with regard to the extension of their principles upon those beyond their own borders, and he thought it one of the healthiest signs of life in their churches that that interest should be aroused, and not only so, but also that some response should be given to the efforts which had been made. They had the pleasure of welcoming amongst them, both as ministers and laity, those who had been brought up in other churches, and felt that their true home as religious men and women was in the free churches. He joined as heartily as any one could do in extending a welcome to those who thus came, but at the same time he felt they were failing in an important half of their work if they were not able to retain those who had been born and brought up amongst them; and to himself it was a painful thing to go into their chapels, especially the older ones, to see walls adorned by tablets and memorials of the departed, and then when one asked where the representatives of those people were now, to be told that although they might be in the neighbourhood they were not true to the professions of their fathers. He might be treading on delicate ground, for that chapel in which they were assembled possessed numerous monuments, but he had no ground for supposing that the representatives of those men were at all unworthy of their predecessors. The experience of many present would confirm his own, that this falling off was frequently the case, and he maintained they were bound in duty to ask themselves how it was? No doubt a certain proportion went away from sincere conviction. Theological progress was not always in the direction of a straight line, and there were such things as reversions as well as progressions. It might well be in a denomination which itself was not stationary. He used the word

denomination simply as a convenience and not in the narrow sense of the word. Their view, on theology and religion were being developed and some must go faster than others. It was therefore perfectly natural that some might revert to the more orthodox churches, and one must respect their honesty to their own convictions and wish them well. But the difficulty was rather with those who slipped away from indifference, some because, perhaps, the spark of religion in their own nature had not been developed and stimulated as it ought to have been, others from still less worthy motives, from social influences and what not. It was with such that they had to be concerned, and he could not feel they got rid of the matter or that they ought to rid themselves of the feeling of responsibility, by simply saying that such people were indifferent or had gone away from unworthy feelings. Such people had been brought up in their churches, and speaking in the name of the parents, ministers, and all the general influences of their churches, they at all events had had opportunities of retaining and influencing those people which no one else had had, and therefore if there was indifference, how was it, and what was the remedy? He did not know how the responsibility was to be divided between the ministers and the parents. No doubt there was something to be said on both sides. The indifference and carelessness which were often shown by parents in regard to instructing their children in the religious principles which they themselves held was almost appalling. Too often the home influence in purely religious matters was of the slightest kind possible. When the children grew a little older they were sent to a boarding-school, without much consideration as to the influences to which they would be exposed. There might not be a chapel in the locality, or if there was and it was at all inconvenient or the slightest objection was raised by the teachers to the children attending such chapel, no trouble was taken in the matter. On the other hand, the children with whom they were thrown in contact came from orthodox homes with parents of strong convictions, who had given them very definite religious instruction—he did not mean doctrinal instruction only,—whose whole religious nature had been cultivated and whose religious emotions had certainly not been starved out in the way they too often were amongst our own churches. It was therefore only a natural consequence that children exposed to such influences formed their friendships almost exclusively out of the circle of their own church, and when the time came that they were allowed to choose their own course and the parental influence, such as it was, grew weaker and weaker in that particular respect, it need not be a matter of surprise that so many of them should drift away from the church of their fathers. They who were grown up ought not to allow themselves to look with indifference upon that matter. Reference had been made as to the reception of strangers, but on the minister's side of the question he thought ministers of experience would say that although a friendly word was very often very valuable it required a considerable knowledge and caution where and when that friendly word should be bestowed. The principal thing with which he was concerned was as to dealing with the younger members of what he might call their middle class families. He did not like to make those class distinctions, but as a matter of fact it was the rich people whom he had in his mind, the people whom in the interests of their cause they should be able to retain and not let them drift away to anything inferior to that under which they had been brought up. Mr. Harwood then referred at some length in the way of approval to the confirmation service mentioned in the morning by the President, and advocated some scheme by which the ministers and laity could be educated together as in the old days of York College. He hoped with increasing opportunities the laity would be alive to them and would take advantage of them, and then he was perfectly sure their churches would go on increasing in influence and power, and that the gains over which they rejoiced so much would not be counterbalanced by the losses which often caused so much grief and disappointment. Retaining those who lawfully and truly belonged to them, and gaining those who came to them by the natural gravitation of their own opinions, and the progress of enlightenment, the Free Churches of England would be stronger in the future than they had been in the past, and their influence would go on increasing not only in volume, but also being nobler, in kind.—(applause.)

The Rev. G. H. WELLS proposed "That the warmest thanks of the meeting be given to the mi-

nister and congregation of the Chowbent Chapel for the hospitable reception of the Assembly." He said he came there with feelings of no ordinary kind, for he had preached in that pulpit in his student days fifty-one years ago. Their venerated President, were he present, would state that the first sermon he ever preached was also in that pulpit. The Rev. Charles Beard told him a few days ago that he also preached his first sermon in that pulpit, and that it was extempore, and his mother and some other friends admonished him not to go on preaching in that sort of extemporaneous way. It would, therefore, be seen that the Chowbent Chapel had associations in the minds of some of the elder ministers that their younger brethren could not at present say they felt. Mr. Wells then gave an account of the manner in which a former minister of the chapel, the Rev. James Wood, often called "General Wood," collected two hundred young men and joined the royal troops against the forces of the young Pretender at the battle of Preston. He hoped Mr. Frankland would always be as well supported in his day as was "General Wood." Mr. Frankland had entered into the arrangements for the Assembly in the most hearty and zealous manner—(applause)—had been most diligent in his correspondence in ascertaining from those from whom he thought he could get it information as to the best mode of carrying to a successful issue the meeting of that day—(applause).

Mr. SMITH GOLLAND having seconded the resolution, it was carried with acclamation.

The Rev. M. C. FRANKLAND said they were most heartily welcome. The Chowbent congregation in that instance were the "country cousins," and were very glad to see their friends from the larger places. It was not often they had an opportunity of seeing their friends from a distance, but they often thought of them. Sometimes small country congregations were reminded they were a small body, but when they remembered that in the larger towns there were great men, and great efforts were being made, they in the country had no doubt the cause they had at heart was fully maintained, and making good ground—(applause). Mr. Frankland, then, standing almost on the top of the pulpit, gave a most interesting and instructive narrative of the monumental tablets which adorn the walls of this ancient chapel, and the worthies in whose memory they were erected, commencing with the Rev. Dr. John Taylor, of Norwich, and concluding with the late clerk, who for sixteen years officiated in the lowest "deck" of the pulpit, and who with his grandfather, his predecessor, brought the term of office to over a century.

The usual vote of thanks to the Chairman closed the proceedings of a most successful meeting of the Assembly.

WEST RIDING UNITARIAN MISSION SOCIETY.

The sixty-seventh annual meeting of this society was held on Wednesday, the 21st ult., at York. The proceedings commenced with service in St. Saviourgate Chapel, the preacher being the Rev. T. W. Freckleton, of London, who delivered an able discourse on the receptive and distributive nature of the religious faculty in man. At the close of the service luncheon was provided in the Kenrick Hall, to which one hundred and fifty ladies and gentlemen sat down. The room was tastefully decorated with bannerettes and choice flowers, and over the platform was the motto "Ring out the false, ring in the true." The annual meeting was subsequently held, presided over by Mr. J. S. MATHERS, of Leeds. Amongst those present were the Revs. Chas. Hargrove, M.A., M. S. Dunbar, M.A., [Iden Payne, Mr. John Lupton, Mr. James Kitson, J.P., Mr. G. Talbot, Mr. J. Connon, all of Leeds; Mr. John Armitage, Mr. C. Woollen, the Revs. Eli Fay and C. H. Osler, of Sheffield; Mr. Councillor Walker, Mr. Councillor Legge, the Rev. William Blazely, B.A., of Rotherham; Mr. Councillor Richards, the Rev. C. D. Badland, M.A., of Dewsbury; Mr. Padley, the Rev. D. Amos, of Scarborough; the Rev. F. E. Millson, Halifax; the Rev. J. M. Pilkington, Selby; the Rev. Alex. Ashworth, Doncaster; the Rev. A. Chalmers, Wakefield; Mr. G. C. Lee, of York; Mr. and Miss Swains, York, &c.

The annual report gave interesting particulars of the mission stations and congregations associated with the society at Dewsbury, Pepperhill, Pudsey, Elland, Lydgate, Doncaster, Thorne, and Selby. Speaking of Doncaster, the report stated that the congregation was assisted by grants both from this society and the British and Foreign Unitarian Association. For some

years the cause had laboured under difficulties. The present minister, the Rev. Alex. Ashworth, had devoted his best energies to the work with gradually improving results. He had re-constituted the congregation. A Sunday class was maintained, chiefly attended by the children of members of the chapel. At Thorne the Sunday services were maintained by local friends. During the past quarter, by means of a small grant from the British and Foreign Unitarian Association, the Rev. A. Ashworth, the Doncaster minister, had been able to conduct at Thorne chapel alternate Sunday afternoon services. The old cause at Selby was advantageously assisted by the Mission. The minister, the Rev. J. M. Pilkington, conducted Sunday services, taught in the Sunday-school, carried on a good day school, and took oversight of an hospital for aged women. He was thus very usefully engaged, though the congregation and schools were but small. In conclusion, the report stated:—"Your committee would encourage increased support to be given to this Mission Society. Both Dewsbury and Elland present important claims for special consideration. A special resolution, appealing for larger support, will accordingly be submitted to the meeting by the committee. Your committee now represents twenty congregations, and is composed of forty lay representatives and twelve ministers. During the past year the society has suffered serious losses in the deaths of Mr. Passavant of Leeds, Mrs. Stevenson of Sheffield, Miss and Miss H. Copeland, and Miss Thompson, of Rotherham, and our hope and prayer must be that the devotion and liberality of the departed to the Mission will be worthily emulated by our younger members, and that in all our congregations fresh supporters will offer themselves, both to sustain and extend the operations of this society.

The Treasurer's account for the year, read by Mr. Grosvenor Talbot, of Burley, showed that the year commenced with a balance in hand of £4 17s. 4d.; Leeds had contributed £141 4s. 6d.; Dewsbury, £56 1s. 6d.; Pudsey, £19 15s. 3d.; Wakefield, £20; Sheffield, £15; Bradford, £19 4s. 6d.; Halifax, £14 2s. 1d.; and smaller amounts from Huddersfield, York, Lydgate, Rotherham, Selby, Elland, Pepperhill, and Doncaster. The British and Foreign Unitarian Association had contributed £30.

The total receipts for the year were £383 6s. 3d. The following grants had been made:—Pudsey, £150; Lydgate, £25; Doncaster, £45; Selby, £20; Thorne, £5; and there remained a balance due to the treasurer of £59 14s. 6d.

THE CHAIRMAN'S ADDRESS.

Mr. J. S. MATTHEWS delivered the opening address. He said that those who took any interest whatever in political, social, educational, and religious movements and problems must at times feel overwhelmed with the difficulties and work which now lay before them, and disheartened when they reckoned up the sum of their labours. At the same time there was a feeling on the committee that the society should attempt something more. The society had been known by various names. It was originally denominated "A Society of Protestant Dissenters in the West Riding of Yorkshire for promoting, by the distribution of tracts, the knowledge of the Christian religion and the practice of piety and righteousness." The word "Unitarian" was not found in the rules. In 1824, however, the Leeds branch called it the "Unitarian Tract Society," and as such it had been generally known, till the Mission was established in 1851, and the name was altered to "The West Riding Unitarian Tract and Village Mission Society." The proposed change in our constitution involved a further change of name. It was moved in your committee, that it be henceforth "The West Riding Unitarian Society." It would thus embrace those objects which, from time to time, have seemed, or may seem, most conducive to the diffusion of Christianity, as held by Unitarians, and may with propriety be regarded as the same society which originated in 1815. It seemed to the majority, however, that it was desirable to make the title more definite, and the name proposed to you is The West Riding Unitarian Mission Society. The word village is omitted, as our operations already include the corporate town of Dewsbury, and we hope in time to extend them to other large centres of population. The original idea of tract distribution was an excellent one, and he was sorry that it was ever dropped out of its aims. Strange as it might seem, the first impulse of a missionary nature which possessed the society was the conversion of the learned Brahmin Rammohun Roy from idolatry to simple theism. A plan for extensive missionary operations in India resulted. In 1824 there was the first notice of the dawn of missionary work in this society in the Riding. The report for that year mentioned "a small institution established amongst the Divinity students at the Manchester College, York, which perhaps we may be allowed to call a

Missionary Society. It has now existed upwards of twelve months, and it has been attended with all the success which could be reasonably expected. Stations have been established at Malton, Selby, Bilton, near Wetherby, and Welburn, and two or three villages near to it, and the average congregations may be estimated at sixty regular attendants." At Welburn they had a Sunday-school of seventy scholars. Our Sheffield friends, who seemed not to have joined the society, wished in 1856 to do so. New blood must have soon made itself felt, for in the following year an alteration in the constitution of the society took place. It was in 1859 that the missionary zeal of the society seemed to take root. Attention was then turned to Dewsbury, Mirfield, Batley, Heckmondwike, &c., and successful mission work was there carried on. Many and brave were the men and women who upheld the Unitarian banner at that time. Again, the society had occasionally moved resolutions and sent petitions to the House of Commons on some question of theological disability. In 1861 a petition was forwarded to Parliament "praying that those who will not profess belief in future punishments may not be disqualified from giving legal evidence." In 1864 the Tract Society became the "West Riding Unitarian Tract and Village Mission Society." In 1856 the society had no chapels erected. In 1866 there were Pudsey, Pepperhill, Dewsbury, and Elland. In 1871 and 1872 a great stride was made. The ministers' stipends at Pudsey and Dewsbury were increased, and power given to the congregations of appointing their own minister. In the same years (1871 and 1872) there was a growing feeling inside and outside of the committee to break new ground, at Keighley, Bingley, Barnsley, Brighouse, Heckmondwike, &c. He believed that the general feeling of the committee in recent years was more in the direction of sustaining and improving their old congregations, and establishing new causes only in the centres of great populations. The desire to do good was so intense that they were apt to over-estimate their powers, and while under-rating the forces against them, they were prone to fall into the mistake that they had done little or no good. They then lost heart, and ran into the common error that organisation was just what was wanted to accomplish what they had individually failed to achieve. But he would give a warning word: Organisation could not of itself produce high principles. It could not give healthy religious life, nor impart unwavering convictions of duty. But where high principles, healthy religious life, and unwavering convictions of duty did exist, organisation could direct, strengthen, and encourage. Hence it was to the health and the purpose of the individual congregations connected with the society that they must look for true and abiding success. The first step in this success must be unity of purpose. What was wanted was earnest but serious and thoughtful enthusiasm. It was that which had accomplished all that had been worth accomplishing in the world. In conclusion, the CHAIRMAN spoke of the interesting question of church-going amongst the masses. He was not willing to accept as having been proved that according to numbers they were worse than other classes in attendance at worship. On the contrary, he maintained that they would compare favourably with any class above them. Nor was he willing to admit that they were spiritually darker than other classes. Nearly every reform, even religious, had sprung from the masses. If they had not always led they had supplied the motive power. Custom, habit, and interest induced a vast number to attend church. The real causes of non-attendance were indolence and indifference. If indolence and indifference came of varied causes, so must the means to meet them be varied also. The motive power would be found in earnestness and devotion. The Unitarians might dissent from the theology of Wesleyanism, or the millinery and adornments of the service of the Ritualists, or what some aesthetically religious souls called the vagaries of the Salvationists, but the success of all was to be found in the earnestness and devotion of both minister and people. At the same time let them remember that it would never be in the pulpit that the greatest good would be exercised; but in personal contact—at meetings, on the platform, in the schools, social converse, and in the homes of the people. The pitying eye, the silent grip of the hand, some thoughtful attention or gentle sympathising word, would do more real good than all the dogmas of all the churches put together. The chairman then moved:—

"That the reports of the committee and treasurer

be adopted and printed; that the thanks of this meeting be given to the retiring officers; and that the committee for the ensuing year shall consist of lay representatives from all congregations associated with this society (each congregation having power to appoint three or fewer such representatives), together with the ministers of the congregations unaided by the Mission Fund and the hon. officers, Mr. Grosvenor Talbot, treasurer; and Rev. Wm. Blazebury B.A., secretary."

Mr. PADLEY, Scarborough, seconded the resolution.

The Rev. CHARLES HARGROVE, M.A., of Leeds, proposed that the following addition be made to the resolution, viz.:—"That the committee be and are hereby instructed to prepare and present to the annual meeting of the society a report giving a history of the society from its first foundation, and showing the progress of the work, and the amount of subscriptions for periods of five or ten years from the commencement; and, moreover, to draw up, if deemed practicable and desirable, a scheme whereby the constitution of the society might be so altered that, without abandoning the mission work so perseveringly carried on up to the present, it should be a main object of the society to effect a union of the Free Churches of Yorkshire for mutual encouragement and support." Mr. Hargrove deplored the fact that the large number of Unitarians in the West Riding only contributed £400 a year to the society. He wished its basis to be extended to include all the Free Churches of Yorkshire, for it was the only society which brought the Unitarians of a wide district of the county together.

The Rev. F. MILLSON seconded the motion.

The Rev. A. AMOS, Scarborough suggested that Whitby, Malton, and Scarborough, might be taken into the association, or formed into a separate union.

The Rev. F. S. MORRIS, York, supported the rider, and thought it would be beneficial if York and the other towns mentioned were included in the society.

The resolution and the addition were then put, and carried.

The Rev. F. S. MORRIS moved, and Mr. J. CONNOR, Leeds, seconded a vote of thanks to the Rev. T. W. Freckelton, of London, for his able and eloquent sermon.

The Rev. A. CHALMERS, of Wakefield, proposed:—"That this meeting expresses its earnest interest in the work of the mission stations and congregations associated with the society and their ministers, and returns its grateful thanks to the various ministers and lay preachers who have rendered their valuable services in mission work during the past year."

Mr. Councillor WALKER, of Rotherham, in complimentary terms, seconded the motion, which was carried and responded to by the Rev. C. D. BADLAND, and Mr. Joseph Wain, of York.

Mr. GROSVENOR TALBOT, of Leeds, moved, and Mr. CHARLES WOOLLEN, of Sheffield, seconded:—"That this meeting earnestly urges upon all the congregations of the district the importance and necessity of raising larger funds for adequately meeting the increasing requirements of the mission."

The resolution was carried unanimously, as was also the following special motion, which was proposed by the CHAIRMAN, and seconded by Mr. J. ARMYTAGE, Sheffield:—"That this meeting, while fully alive to the many difficulties besetting her Majesty's Government by the arrears of legislation, would still most earnestly press upon them the necessity of introducing, at the earliest possible date, a measure which will extend the privilege of Affirmation in Parliament and Courts of Justice, now accorded to the Friends, Moravians, and others, to all her Majesty's subjects."

Mr. C. M. MELTZER, of Dewsbury, proposed, and the Rev. J. BRAITHWAITE, of Idle, seconded, that hearty thanks be given to the York friends for their hospitable reception of the society.

On the proposition of Mr. Councillor RICHARDS, of Dewsbury, seconded by Mr. G. C. LEE, of York, a vote of thanks was given to the chairman for presiding.

The proceedings then terminated.

THE REMONSTRANT SYNOD OF ULSTER.

On Tuesday, June 20, at twelve o'clock, the annual meeting of the Remonstrant Synod of Ulster met in the First Presbyterian Church, Rosemary-street.

The OUTGOING MODERATOR (the Rev. John Dick-

son, Moira) occupied the chair, and at the opening of the meeting preached from Psalm lxi. 2:—"From out of the earth will I cry unto thee when my heart is overwhelmed; lead me to the Rock that is higher than I." Having then constituted the court with prayer, he delivered his outgoing address, in the course of which he said:—"To be a minister of a Church which, by the Divine blessing, has been the means of producing results so plain as to be capable of being 'known and read of all men' is a high distinction. But to be called to preside over this Synod as Moderator is, by me, considered a very high honour, which I shall ever cherish with grateful recollections."

The Rev. THOS. DUNKERLEY, Comber, was called to the chair as Moderator, and thanked the Synod for the honour conferred upon him.

The usual preliminary formalities were then gone through. The Rev. Moore Getty, Ballycarry, and the Rev. T. H. M. Scott, Dunmurry, were continued as clerk and assistant clerk respectively. It was resolved to hold the next meeting in the same place on the third Tuesday in June, 1883. A cordial vote of thanks was passed to the congregation of the First Presbyterian Church for its kindness in giving the Synod the use of the church for the purposes of the annual meeting. The following were invited to sit and deliberate:—The Revs. S. C. Nelson, Downpatrick; David Gordon, Downpatrick; J. C. Street, Belfast; R. E. Dunne, James Cooper, H. M. Macgownan, J. Miskimmon, and C. J. McAlester. The invitations were accepted with thanks by the brethren named.

REPORTS OF PRESBYTERIES.

TEMPLEPATRICK.—This Presbytery reported that their Moderator for the year is the Rev. James Caldwell. The congregation of Ballymena had been under the care of the Presbytery since last meeting. The only annuitant on the Widows' Fund is Mrs. Hall, Cairncastle. Three meetings were held during the year. The Templepatrick congregation continues under the care of the Presbytery.

BANGOR.—The report of the Bangor Presbytery stated that the Rev. John McCaw, Killinchy, is their Moderator for the year. The various congregations in connection with the Presbytery had been regularly supplied with properly qualified ministers. The only student in the ministry under care of the Presbytery is Mr. T. S. Mulligan. Three meetings were held during the year.

ARMAGH.—The Presbytery of Armagh reported that the Rev. David Thompson, Dromore, is their Moderator for the year. The annuitants on the Widows' Fund were Mrs. Alexander, Bray, and the family of the Rev. John Jennings.

The Rev. James Caldwell, Glenarm, applied to the Synod to relieve him of the responsibility and work of the ministry, on account of failing health.

On the motion of the Rev. MOORE GETTY, seconded by the Rev. F. McCAMMOND (Banbridge), and supported by the Rev. J. McCaw, the following resolution was agreed to:—"That this Synod, while deeply regretting the reason of Mr. Caldwell's wish to retire from the active duties of the congregation of Glenarm, feels constrained by the statement that Mr. Caldwell has made regarding his health and by the medical certificates to grant permission to the congregation of Glenarm to choose an assistant and successor."

It was resolved:—"That the financial condition of the Church is not satisfactory; that an improvement in the arrangement connected with the collection and payment of stipend is desirable; that the recommendation of the Synod of 1873, in favour of a printed annual statement of accounts, be generally carried out; and that this question be remitted to the presbyteries, with instruction that, by sermons preached in the congregations within their bounds, and other instrumentalities, they should do their utmost to promote congregational liberality, and to effect other improvements referred to in this resolution."

REPORT OF THE FINANCIAL COMMITTEE.

The Rev. D. THOMPSON (convenor) read the report of the Financial Committee. Regret was expressed at the removal by death of Mr. J. Lindsay, J.P., Tullyhenan, who had been most regular in his attendance at the meetings of the committee, and who, as trustee, and in other respects, showed a very warm interest in the Sustentation Fund. The address on behalf of the Sustentation Fund, by Mr. J. Smyth, jun., read at the last meeting, was circulated by the committee, who regarded it as certainly a very interesting and valuable sketch of the history of the fund, and also facts which they re-

commended to the careful consideration of the congregations. The committee regretted that the congregations of Ballymena and Moira had failed to comply with the requirements of the Sustentation Fund, and therefore lost their claims on that fund. A difference of opinion arose in the committee regarding the claims of the congregation of Rademon on the Sustentation Fund. It appeared that the congregation enjoyed the benefits of commutation effected by the Rev. J. Kennedy, a former minister, and, that being so, some members of the Finance Committee thought the congregation was not entitled to the usual dividends of the Sustentation Fund. It was agreed by the sub-committee appointed to consider the question to take the opinion of counsel. The opinion thus obtained was submitted to a *pro re nata* meeting of Synod held on April 15 last, and the Synod by resolution empowered the trustees to pay the annual dividend to the Rademon congregation. The sole remaining trustee of the Sustentation Fund, Mr. J. Miller, J.P., Comber, nominated the following:—The Rev. J. A. Crozier, the Rev. D. Thompson, Dr. J. Lindsay, jun., J. Smyth, jun., W. Davidson, J.P., H. J. McCance, Thos. Andrews, Comber. The last-named gentleman was not able to act owing to other duties, a circumstance which the committee regretted to report. A sum of £100 from the Dunbar Fund has been allotted to Comber, Baloo, Cairncastle, Warrenpoint, £25 each.

The report was adopted; and a resolution appointing the Committee of Finance was agreed to.

In the absence of Mr. J. Smyth, Banbridge,

The Rev. D. THOMPSON read the report on the Sustentation Fund. The report stated that the same six congregations which were receiving help from the fund last year were still receiving aid. There were now ten congregations in connection with the fund. The income from the congregations was £21 less this year than it was last year, the result of a withdrawal of the annual contributions of Moira and Ballymena, and to the circumstance that part of the contribution of Banbridge was paid the previous year. In the other congregations there were some slight differences in the payments, which, on the whole amounted to a small increase on the revenue. The deficiency now in this source of income was £9 16s. The investments were £22 5s. 1d. more than in the previous year, and that was the result of an increase in the capital from £5,646 to £5,965. In addition to the investments mentioned in last report a £100 share in the Dublin and Kingstown Railway stock had been purchased. The balance now in the hands of the trustees of this fund in the Ulster Bank is £53 12s. 4d.

The report was adopted, and a vote of thanks was passed to the auditors, Mr. Hunter, Knock, and Mr. T. Andrews, Comber, for the way in which they had audited the accounts. Mr. Andrews, at his own request, was not asked to continue in the office of auditor; and Mr. J. M. Dickson was appointed as a substitute, on the motion of the Rev. J. A. Crozier, seconded by the Rev. D. THOMPSON.

It was resolved to renew the following resolution passed at previous meeting:—"That we adhere to our former system of paying every minister who receives aid from the Sustentation Fund the sum of £50 for the present year."

The subjoined resolution was also agreed to:—"That the wealthier members of the congregation in connection with the Synod be recommended to increase, by donations and legacies, the Sustentation Fund, and that exchange of pulpits be organised in order to carry out that object."

THE BALLYMENA CONGREGATION.

The Rev. DAVID MATTS (Ballymoney) reported the position of affairs in connection with the Ballymena congregation. Last year it was agreed that the Hallelujah Army, which had possession of the meeting-house in Ballymena, should be forthwith required to give up possession. It was also agreed last year that the Rev. J. McCaw, the Rev. D. Thompson, and the Rev. J. A. Crozier should make arrangements with the view to having a minister settled in this congregation. Mr. McCaw and Mr. Thompson reported the results of their efforts. The interviews which they had held with the congregation resulted in a most unsatisfactory issue. The deputation urged the necessity of an immediate withdrawal of the Hallelujah Army, but that has not yet taken place. The Rev. R. CLELAND reported the receipt of a letter from Lord Waveney on the subject. His Lordship was desirous to see the congregation of the Synod continued. It was agreed to put the Ballymena congregation in charge of a committee.

The MODERATOR pronounced the benediction, and the meeting concluded.

[Owing to the pressure on our space we are unavoidably compelled to hold over the "Association of Irish Non-Subscribing Presbyterians and other Free Christians" meeting till next week.]

AMERICAN UNITARIAN ASSOCIATION

ANNUAL MEETING.

The annual meeting of the American Unitarian Association was held in Hollis-street Church, Boston, Tuesday, May 30, at 9.30 a.m., the Hon. Charles Allen, Vice-President, in the chair. Prayer was offered by the Rev. William O. White. The records were read by the secretary, the Rev. Grindall Reynolds, and the Board of Directors for the ensuing year were elected. The Secretary then read the annual report, which showed that 193 congregations responded to the call for contributions, which amounted to £7,000, a steady gain over preceding years. The report stated that during the past year the feeble societies in New England had been sustained; the work in college towns has been maintained and increased; the number of missionaries in new States and territories has been enlarged; while never has there been a freer distribution of our tracts and books. Meanwhile, some special works of immediate necessity have claimed attention, and demanded a large expenditure of money. The saving of the old societies in New Orleans and Evansville, the aiding of the Spring-garden Society in Philadelphia to purchase a church building, the establishment of the interesting mission to the Scandinavians of the North-west under the charge of Kristofer Janson, are instanced as enterprises which have been attended with gratifying success.

The report then considered in detail the most prominent features [of the work of the year, and closed with the following resolutions:—

"That the experience of the past has shown that the varied work of the Association cannot be satisfactorily performed with any sum less than 50,000 dollars, and that it is a duty which our churches owe to the truth for which they stand to furnish every year that sum."

"That, in view of the great opportunities for successful missionary efforts which are now opening, it is the duty of the Association to engage in fresh and broader work, and that our churches should recognise that it is their privilege to sustain the Association in so doing."

"That we owe a deep debt of gratitude to Mr. J. H. Wade for his offer to endow a Theological School at Cleveland, and that our people should give immediate and serious consideration to the question, whether our body can co-operate with him in the establishment of such a school as he desires."

THE EVENING MEETING.

The evening meeting of the Association was held in the Music Hall, on Tuesday, May 30. The Hon. CHARLES ALLEN presided. A delightful organ voluntary by Mr. B. J. Lang, and excellent singing by the quartette of the South Congregational Church, opened the exercises. Prayer was offered by the Rev. F. Frothingham.

The Rev. F. B. HORN BROOKE was the first speaker. He thought that there is much in the signs of the times to comfort and to encourage. The way to victory was never better paved. A vantage ground is ours which did not belong to our fathers, or even to those who struggled for the liberal cause twenty years ago. At that time a systematic theology was set up against progress. To-day Calvinism is disintegrating, and all that holds orthodox societies together is the sentiment associated with the past victories that were won by those systems. Liberal Christianity can now stand up and say to those systems of Protestant theology: "We are as certain of our ground, we are more consistent in our position than are you. At any rate, we thoroughly believe what we do believe, and do not pretend to subscribe that which we do not believe." That is in our favour. Again, the things for which we contend are larger and nobler; for, instead of contending for a certain interpretation of Scripture, we are striving to understand what Christianity really means.

The Rev. C. G. AMES gave a brief history of the new Spring Garden Society of Philadelphia. Mr. Ames then passed to speak of the importance of creating and multiplying *live churches*, taking for his text some words made in the last report by Dr. Bellows to the National Conference: "Nothing but churches—organised and perpetual schools in this

art of faith and life—ought to satisfy our zeal or to guide our policy." "You know what you have done when you have created a church where there was none before!" "If every local Conference aimed to increase its numbers by one new church every year; if every church of vigour and means would create a daughter church every two years; if every minister of commanding powers would constitute himself a missionary on his off Sundays, and instead of scattering his fire would found a new church and nourish it into self-support—then we should be following the primitive and apostolic way; we should give our churches something to do besides maintaining a service every Sunday, and we should again buzz and hum with busy and charming life instead of growing sleepy and lame and rusty, and then talking about the decay, or tendency to ruin, of the Unitarian cause"—words worth repeating once a year in this assembly.

The Rev. F. HOSMER spoke warmly on behalf of the proposed Theological School at Cleveland.

The Rev. T. R. SLICER made a very brief address, in which he drew attention to the relation of Unitarianism to the spirit of religious unrest and theological discontent prevalent in the orthodox churches. The mission of Unitarianism is to show that the Bible is not a book, but books; and that when we differentiate between book and books we do not question them as repositories of religious experience. We own Christ to be the supreme flower of humanity. The test of inspiration of the Scriptures is the end and effect. The mission of Unitarianism is that it is able to accept the word of its Master and to touch human nature on every side as he did, and to harmonise the great essentials of restraint and inspiration.

The Rev. KRISTOFER JANSON was the last speaker, and was received with marked attention. The singing of the doxology closed the exercises of the evening.

THE FESTIVAL.

The "festival" for the clergy and their wives and lay friends, corresponding with what we call "The Collation," took place on the next day at the Music-hall, which was filled with a large assembly. The Hon. John Lowell presided, and we observe that the Rev. C. H. A. Dall, Unitarian missionary at Calcutta, who was in London last week, returned thanks. The Hon. R. S. Rantoul, of Salem, welcomed the guests, on behalf of whom the Rev. F. TIFFANY responded.

Dr. O. W. HOLMES, the "Autocrat of the Breakfast Table," read the following poem he had written for the occasion:—

The waves unbuild the wasting shore;
Where mountains towered the billows sweep,
Yet still their borrowed spoils restore
And raise new empires from the deep.
So, while the floods of thought lay waste
The old domain of chartered creeds,
Its heaven-appointed tides will haste
To shape new homes for human needs.

Be ours to mark with hearts unchilled
The change an outworn age deplores;
The legend sinks, but Faith shall build
A fairer throne on new-found shores.
The star shall glow in Western skies
That shone o'er Bethlehem's hallowed shrine,
And once again the temple rise
That crowned the rock of Palestine.

Not when the wondering shepherds bowed
Did angels sing their latest song,
Nor yet to Israel's kneeling crowd
Did Heaven's one sacred dome belong,—
Let priest and prophet have their dues,
The Levite counts but half a man,
Whose proud "salvation of the Jews"
Shuts out the good Samaritan!
Though scattered far the flock may stray,
His own the shepherd still shall claim,—
The saints who never learned to pray,—
The friends who never spoke his name.
Dear Master, while we hear thy voice
That says, "The truth shall make you free,"
Thy servants still, by loving choice,
O keep us faithful unto thee!

Other addresses were made by various speakers; the Rev. C. G. AMES speaking most seriously of the great field ready for the earnest workers in all churches, especially in the liberal church, and the Rev. J. H. MORRISON, D.D., brought to mind the memories, both glad and sorrowful, of Dr. Dewey and Dr. Bellows. Mr. A. P. ALLEN, from London, late of Lynn, expressed gratitude for what American Unitarianism had wrought of good to him and to his nation. The Rev. H. W. FOOT spoke of the value of traditions, and the Rev. J. S. THOMPSON on the strength of Unitarianism.

A unique feature of the evening was a tale from the Norse, recited by Rev. Kristofer Janson. The noble sentiment it embodied was, it is stated, as pure and fresh as the breezes of his native fjords.

The *Christian Register*, in an article on the Anniversaries, writes:—"The decline of the 'missionary spirit,' so called, is marked in all quarters; but the work set for Unitarianism to do will not therefore suffer. A new perception of the meaning of our commission is evident. To be one of the forces shaping the civilisation of the American nation, to bring to the moral sentiment motive and stimulus, to assist in giving influence to the best ideas in public and social affairs, may well become the sources of inspiration to us, apart from our special ideas. In shaping the social and national fortunes of this people, the Unitarian Church is called to a work peculiarly suited to its genius. Many were the indications that, with new energy and enlightened interest, it will begin to devote itself to the work of making pure morality and pure religion manifest forces in the future life of our nation. To this end, we must have schools, colleges, churches, books, money, and men; and, when once we see what form our work is to take, we prophesy an awaking of interest and a steady increase of resources, which will make the triumphs of the past insignificant.

METROPOLITAN BOARD SCHOOLS.—A return showing the number of children on the roll of each standard in the Board schools of the metropolis gives as the total number of boys, girls, and infants, 291,711. Of these the boys number 93,454; girls, 86,246; mixed (boys and girls), 13,233; infants, 98,760. These children are arranged in eight divisions—namely, six standards, some below any standard, and some above all the standards. The highest rate of percentage—that of 27.9—is for children below even Standard I.; the next highest percentage, 21.7, is in Standard I.; and each higher standard carries a lower ratio of percentage, necessarily on account of the higher demands made upon the children. Those beyond the sixth standard reach only .6 per cent.

Our Calendar.

SUNDAY, JULY 2.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Blunt's (Rev. J. H.) Reformation of the Church of England, Vol. 2, A.D. 1547-1662, 18/
Erskine (Hon. H.), Lord Advocate for Scotland, with Notices of certain of his Kinsfolk and of his Time, by Lieut.-Col. A. Fergusson, 31/6
Garibaldi (Giuseppe), Life of, Italian Hero and Patriot, by H. Blackett, 3/6
Lethbridge's (R.) High Education in India, 5/
Saint-Amand (Imbert de): Marie-Antoinette et l'Agonie de la Royauté, 3fr. 50.
Smyth's (Rev. N.) The Religious Feeling a Study for Faith, 2/

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MARRIAGE.

CARLISLE—HOLLAND—On the 20th ult., at Little Portland-street Chapel, London, by the Rev. Stopford A. Brooke, M.A., John, second son of John Carlisle, Esq., M.A., of Belfast, to Lucy, daughter of the late Charles Holland, Esq., of Liscard Vale, Cheshire.

DEATH.

BURROWS—On the 18th ult., at High Barnet, of diphtheria, Marguerite Caroline (Daisy), youngest and dearly loved child of Herbert and Mary Burrows, aged 8 years.

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SUITABLE AND UNSUITABLE TOPICS OF PREACHING.

THE address of Sir JAMES LAWRENCE at the recent annual meeting of the London District Unitarian Society and the letter by a Unitarian Minister which appeared in our columns a week or two afterwards, commenting on that address, open up a subject of considerable importance to our ministers, namely this—whether arguments on the existence of God and the immortality of the soul are suitable subjects for ordinary preaching. The President of the London District Society takes very decidedly one view, and our correspondent quite as decidedly the opposite view. There is something to be said on both sides of the question. We cannot go altogether with Sir JAMES LAWRENCE; still we are very much in agreement with him. An ordinary Unitarian congregation consists of persons who already believe in God and the immortality of man. These are the fundamental doctrines which unite them as an assembly of religious worshippers. The very fact of their meeting together week by week for the express purpose of uniting in prayer and praise, and engaging a minister to conduct their worship, shows that the belief in God and the duty of worshipping Him are assumed by them. They are not open questions, but accepted settled beliefs. They are matters upon which it may be fairly assumed that the members of every ordinary congregation have made up their minds, and do not wish or need to have their faith called in question. Does it seem consistent for a congregation after engaging in solemn prayer to God and lifting their voices unitedly in his praise then to have to listen to a discourse arguing the question whether such a Being exists at all? First pray to God, then have their minds thrown into an attitude of doubt and uncertainty whether any God exists! Is not such a proceeding the very height of inconsistency, to use no harsher term? Is it not calculated to pain and distress the devout heart which has just been

pouring forth its sentiments of thankfulness and adoration to the Great Supreme? We are convinced that such argumentative disquisitions, delivered under these circumstances, have been listened to with pain by many a devout hearer.

What is the object of preaching? Surely it is not to prove the existence of God, or the immortality of the soul. It is not as members of a debating society that we meet in the house of prayer. The object of preaching is to quicken devout feeling, to awaken religious emotion, to deepen religious impression, to bring home to the heart and conscience convictions already accepted by the mind, but needing to be made more vital and operative. It is taken for granted that certain beliefs exist, and on the ground of these the preacher appeals to the religious nature and seeks to invigorate, to strengthen and inspire it. He might say with the writer of the Epistle to the Hebrews, "Leaving the principles of the doctrine of CHRIST, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward GOD." The preacher who is continually digging about the old foundation is like a child pulling up to-day what it planted yesterday, to see if it had taken root. We are very much, then, of the same opinion as Sir JAMES LAWRENCE, that ministers and missionaries preaching on such topics as the affirmation of GOD,—the probability, possibility, or certainty of an immortal life are departing from their true work; and that those simple propositions lie at the root of all preaching, whether by Unitarians or others.

It is worth while to inquire, have we not been too much bent on arguing and proving in our preaching? Instead of simple appeals to the heart and conscience our sermons have been disquisitions on difficult and controverted questions—instead of religion itself our topic has been the philosophy of religion; instead of winning the heart, have not some of us too frequently only puzzled the mind? And is it not to be feared that sometimes our hearers have gone away empty and unsatisfied, instead of having their hearts warmed by the discourse of an earnest religious spirit? Some ministers, whatever the topic they handle, must begin at the very beginning, as if nothing must be taken for granted, however familiar the theme. We are reminded here of a passage in the memoir of the late Mr. SAMUEL GREG, in that excellent book "A Layman's Legacy." Writing to a minister who had requested his opinion of a sermon he had heard him preach, Mr. GREG says:—"I could not understand why you thought it necessary to prove that man has a soul, in order to convince your hearers that for the soul to be without knowledge is not good. And yet I suppose this was the point on which you intended your former argument to bear. . . Was not the suggestion of the doubt more likely to give it entrance into their minds than the

arguments which followed, or any that possibly could have followed, were likely to remove it? Was it not putting a question in order to answer it? Starting a difficulty in order to explain it? And is there no danger in an unnecessary discussion on such a subject, of sometimes unconsciously leaving the strength of the argument on the wrong side of the question?"

We are assured that this is no imaginary danger, and that it is always incurred by the inconsiderate treatment of difficult and doubtful questions. Such unseasonable ill-advised discussions are answerable for a large amount of the crude, popular unbelief of the day.

Do we object, then, to such topics as the existence of GOD and the immortal life being discussed? By no means. We only object to them when obtruded as part of the ordinary ministrations of the pulpit. Let them be discussed in courses of lectures previously announced, so that those who come may know what they are going to listen to; and even then there needs to be great care on the part of the lecturer, for the subjects named above are of such a character that the discussion of them, unless it be judicious, does more harm than good. It creates more doubts than it removes, or excites doubt where, perhaps, none before existed. It has been said that "Butler's Analogy" made more doubters than believers. Works, too, on the Christian Evidences not unfrequently expose the weakness of the cause they are intended to defend. If Theism or Christianity is to be successfully defended in this age, it can only be by a union, far from common, of prudence and ability. An able man needs to think twice before he undertakes the task. We do not write this in order to discourage the discussion of these subjects when the suitable conditions are present, but only when they are not present, as we conceive they are not in ordinary Sunday preaching. In fact, it seems to us that arguments on the existence of GOD, the future life, or any other difficult question, are best read quietly over, and pondered by the inquirer with an able treatise before him. His attention then is not distracted by any disturbing element, as the voice and manner of a popular lecturer. He can read leisurely, pause when needful as he goes along, and so follow BACON'S advice to read, not to contradict or confute, not to believe and take for granted, but to weigh and consider. We do not go, then, with Sir JAMES LAWRENCE, who seems to object to such discussions altogether, but we do say, let them be discussed under such conditions as will be calculated to promote—not injure—the cause of truth.

RELIGION IN MODERN ROME.

ROME is the mother of the nations and churches of Europe. From her we derive our laws, civilisation, and, largely, our languages and modes of thought. Very early her idea of Christianity became supreme,

and her missionaries spread far and wide the notion of the faith of CHRIST which was vouched for by the successors of ST. PETER. The great schoolmen dressed it in the garb of philosophy. DANTE put its mythology of the next world into picturesque poetry. A long succession of painters, from CIMABUE and GIOTTO to RAPHAEL and MICHAEL ANGELO, familiarised the popular eye with its legends, and instructed the imagination through the most intellectual of the senses. The great founders of the religious orders, Benedictines, Dominicans, Franciscans, &c., and their followers won the sympathies of the people by self-devotion and the power of faith. European history down to the fifteenth century is a chapter of the history of the Church of Rome, and politics, science, literature, and art all moved obedient to her bidding.

No doubt heretics appeared now and then, but they were soon got rid of. Nations also, England among the rest, struggled for some control over their own ecclesiastical affairs, but they fought a losing battle against the authority that held the keys of heaven and hell, and opened and shut the gates as it pleased. In a fortunate hour LUTHER guided to victory the forces that were too weak to conquer under JOHN HUSS and JEROME of Prague, and here at home HENRY VIII. was triumphant where WICKLIFFE had failed. Contemporary with LUTHER and the Protestant Reformers arose IGNATIUS LOYOLA and the Jesuits, and these latter imparted new life to what seemed a dying superstition. In the course of less than one hundred years Protestantism gained the bulk of the Teutonic nations, but vainly dashed itself against the solid ramparts of faith which protected people of the Latin race. And since the first conquest, won in its vigorous youth, Protestantism of the primitive type has barely held its own. It has taken possession of no country which resisted successfully its first onslaughts. LUTHER could shake the old Church; he was not able to subdue it.

Italy in particular remained next to invulnerable. Not by any means that there was there a disinclination to speculative free thinking. On the contrary, the men of the Renaissance epoch boldly grappled with problems that reformers in Germany and England were afraid to look in the face. But Protestantism seemed to content itself with half measures, and put the infallibility of the Bible in the place of the infallibility of the Church, and so lost the logical attraction for the Italian mind which it might otherwise have had. And then also Italy got the benefit of whatever pomp and power belonged to the Church of Rome as a holy city. And both reason and old association combined to keep Italy clear of the Protestant current that swept over the rest of Europe. There were abundant doubts concerning the claims of the Papacy, but these doubts, if they made action necessary, would not permit the doubters to stop where LUTHER and CALVIN set up their motto of *finis*. After the first rude blusterings of the storm, then, had blown over, Italy settled down contentedly to believe in the old watchwords, and Rome continued the centre of Orthodoxy. Critical investigations of the Scriptures produced no effect there, for the Church was master of the Scriptures. Science, especially astronomy and geology, made untenable a whole host of dogmas, but never disturbed the peace of mind of the Vatican. Books contrary to the faith were quietly put into the *Index Expurgatorius*, and then they were done with. Foreign settlers were permitted to erect Protestant churches for

themselves in Italy, but they made no converts among the natives. In Rome they were only permitted to erect these churches outside the walls, the worship was conducted in a foreign tongue, and the Romans paid no more attention to what went on there than if the proceedings took place in Timbuctoo.

During the last twenty years an intellectual religious revolution has been going on in Italy, and during the last ten years even Rome also has felt the influence that was everywhere abroad. When the Italians made Rome their capital, and first PIUS IX. and now LEO XIII. determined to be a self-confined prisoner in the Vatican, Rome was suddenly emancipated. The withdrawal of the Pope was the second birth of the city. Posts that were formerly held by priests were now filled by laymen. Education was encouraged, religious liberty was guaranteed by law, the grass ceased to grow in the streets, the air of picturesque decay vanished in the presence of new life, and in ten years Rome has added 100,000 to its population. Now that religious thought and speech are as free in Italy as in England we can judge of the relative strength of religious ideas much better than we could do when the Pope was absolute. We have, therefore, tried to form a judgment on the facts of the case as we have seen them in Venice, and Florence, and Naples, and other cities, and more especially and last in Rome itself.

When we first entered the Eternal City our imagination was filled with Paganism and Catholicism. The Paganism is merely a recollection now. Its monuments are splendid ruins. Its gods are dead, alive only in marble. Catholicism, however, is a present reality. In St. Peter's and the other churches we find the people in crowds still worshipping in the old fashion. Apparently the self-imposed isolation of the Pope does not much trouble their religious sensibilities. They are learning to do without him, and he is inflicting a fatal wound on himself. A Pope who is never seen will soon cease to be indispensable, and if LEO XIII. really possesses the discretion with which he is credited he will make peace with Italy, and save the prestige of the Church while there is yet time. But if the Pope be absent in person, still the dogmas of the Church are prominent enough, and the priests are legion and their ceremonies as gorgeously celebrated. In Rome the Virgin Mary takes precedence of all other divinities. The mother of CHRIST eclipses her Son. She who is paradoxically, though with sound Protestant as well as Catholic logic, styled the mother of God, throws God himself into the shade. The Virgin and saints are devoutly believed in by the masses of the people. On Sundays and saints' days the churches, numerous as they are, are crowded, and one notices with intense satisfaction a phenomenon universal in Catholic places of worship though not common in Protestant ones, the rich and poor kneeling side by side, and forgetting their differences of rank in the presence of the Infinite and Eternal.

A casual observer in Rome would see no outward signs of the decay of Catholicism, and least of all would he be inclined to augur favourably of the future of the popular Protestantism from what he sees. But when we look below the surface, or study the literature, or enter into conversation with intelligent residents, we discover that the Roman system of thought is gradually losing hold. It survives in the masses, it is dying out of the minds of the more cultivated persons. Popular Protestantism

in Rome pursues the methods with which we are familiar here. It preaches Biblical infallibility, and interprets doctrines from an Evangelical standpoint akin to that of Messrs. MOODY and SANKEY and the Salvation Army. The Church of England and the Presbyterians provide worship in English for English residents in Rome. They, therefore, do not touch the natives, and the sermons preached are such as we may hear at home—plain, practical, and orthodox, with an occasional allusion to the Man of Sin, whose headquarters are so close.

In addition, however, to providing for the religious wants of their own countrymen, English, Scotch, and American religionists have instituted missionary enterprises among the Italians themselves, with native preachers. They have established what is called a "Free Italian Church," and its strength is the measure of the influence which is exercised by popular Protestantism. And this seems to be very small. Among the educated classes it may be reckoned nil. So, although the "Free Italian Church" has congregations in many cities, there is not one single self-supporting native Protestant congregation in all Italy. We do not wonder at this, and we hardly regret it. For the report of the Church reveals a melancholy condition of things. The theology is benighted in the extreme. The advance from Catholicism, if advance it can be called, is summed up in rejecting the Pope, the Virgin and the saints, and in each individual becoming a smaller Pope himself, and more dogmatic as he is more ignorant. We know no organised Protestant Church at home where the tone is so poor and low as the tone of this Free Italian Church is. Possibly it may be the beginning of spiritual growth. At any rate it means some degree of independent inquiry, and this must lead to some good results at last. Let us hope so.

It is not at all surprising that this narrow and dogmatic Protestantism has no charms for educated Italians. If they are discontented with what Rome teaches they are not likely to seek refuge here. And discontent is now very widely spread. The young men of the better classes are free thinkers. They have read the French and German authors. At Naples the favourite philosopher at the University is HEGEL. And the complaint of the Protestants is that they cannot get hold of the educated young men. They have given up their belief in Catholicism, but the popular Protestantism pipes its tunes to deaf ears. Italy may cease to be Roman Catholic. It will never become Protestant in the sense of the Thirty-nine Articles or the Westminster Confession. It may wander in the wilderness of doubt for a long time, but when finally it finds its way again to the genial atmosphere of faith, the faith will be large and liberal, and in advance of the cut-and-dried dogmatism that the popular Protestantism offers in exchange for Roman Catholicism. Here and there already we find men of light and leading who look sympathetically on Unitarianism, or on Theism interpreted in a Christian spirit. This seems to satisfy the logical demands of the intellect, and at the same time to do full justice to the emotions and to the laws of historical development.

And this is the goal to which Protestantism has always pointed, so far as it has understood its own significance. The protest against Rome made by LUTHER involved a protest against the authority of any Church, book, or man. It left the personal conscience to deal with God only. Not human creeds, and not the Bible, not the

Pope, and not JESUS CHRIST, but creeds, and Bibles, and Popes, and Christs as schoolmasters to the spirit of man, educating us for the glorious liberty of the children of God, and making us followers of the true light that enlighteneth every man coming into the world—that was the energy which gave birth to Protestantism, which the Reformers dimly understood, and were only partially faithful to; and that is the inspiration of religion to-day. The Roman Catholic holds the pregnant idea of development. The popular Protestantism holds a closed and completed revelation. The future of religion in Italy and everywhere else belongs to development, as the whole past has done. Rome has tried to limit development; the popular Protestantism has denied it. We want now the germ of truth in both systems, the free spirit rejoicing in the ever-brightening day.

W. B.

OUR MANCHESTER LETTER.

MANCHESTER, July 1, 1882.

One is sometimes set thinking whatever we in this city would do were we suddenly deprived of the Memorial Hall. As the Free Trade Hall is the rallying place of political Liberalism, so is the Memorial Hall the rallying place of religious Liberalism. I have often heard expressions of a justifiable pride in its possession, and of gratitude to the earnest and able men who achieved the task of building it, and making it a possession of Liberalism for ever. But often these expressions have been qualified with the statement that the Hall would be vastly improved if the ventilation were better. A headache is not a pleasant gift, and as far as I am concerned I can see no good in a needless martyrdom. Indeed, a martyrdom without the merit of vindicating some principle is a waste of spiritual energy. Whatever the cause may have been the number of visitors to the examinations of the students of the Home Missionary Board has been much less this year than usual, and from what I have heard at different times the bad ventilation of the Hall has been one of the reasons. The trustees of the property should look into the matter and try whether they cannot find some remedy. Never did the students of this institution appear to greater advantage in their examinations than on Tuesday and Wednesday last. The tutors have done their work thoroughly during the year that is now passed. Taking the whole of the courses through, a thoroughness was manifested that promises well for the future of our churches. And yet the students who have received their certificates this year have elected to prolong their preparation for the life-work to which they have devoted themselves. One of them has won the Gaskell scholarship, another the Owens scholarship, and they will remain at their studies in Owens College for another year. The other three are going to London to share in the inestimable privilege of personal discipleship to Dr. Martineau, and the other advantages which Manchester New College offers to the studious youth preparing for the sacred calling of the Christian ministry. This prolonged study under varied influences will conduce to thoroughness of mental development, and as a minister of religion in our day cannot have too many resources it is well when such a choice is made.

At the close of the examinations an address was given by the Rev. Alex. Gordon, of Belfast. Never before did I hear Mr. Gordon to such advantage. His address had wit and wisdom, pathos and learning mingled in equal degrees. His appeals went straight to the hearts and consciences of his hearers; his propositions took captive their reason, and his elevated thoughts lifted their minds to a lofty level. I was told by a friend who sat near me that his use of Latin and Greek quotations had an amusing effect on the reporters, who stopped the pens they held and gazed up aghast at his fluency in these tongues. I did not note this myself—I was so absorbed in the fine strain of the speech that I had eyes and ears for nothing else. I would commend to your readers the careful perusal of this fine address.

With the ending of the examinations other labours began. Next morning (Thursday) the Missionary Conference began its proceedings by partaking of the Lord's Supper, the President (the Rev. Joseph Freeston) and the Secretary (the Rev. Noah Green) conducting the service. The Report did not reveal any very extensive amount of work as having been done; but of its two missions, Douglas in the Isle of Man was spoken of hopefully, while Droydsden is in a sufficiently developed state to be handed over to the Manchester Unitarian Association. A long and earnest discussion arose on the suggestion (by letter) of the Rev. Henry Williamson that Carlisle should be made a missionary station, and that an attempt should be made to resuscitate Barrow. The Rev. Mr. Shanks urged the claims of Wisbeach, where an old chapel, unused for years, exists. These suggestions having been thoroughly talked over in a business-like manner of question and answer principally, all the information obtained was commended to the managing committee, and the decision of what should be done left with them. I may as well explain that the position which the conference assumes towards missionary enterprise is that of a pioneer. It seeks out a likely place to operate upon, and having found out its capabilities it begins operations, fosters its growth until its success seems assured, and then hands it over to the nearest local association, or what is better still, until it becomes a self-supporting church. In this way Blackpool and Scarborough have had free churches established in them, while Barrow, for various reasons, had to be given up.

The chairman's address was an earnest appeal for more zeal in missionary enterprise, which he reinforced by reference to that prince of Unitarian missionaries, Richard Wright, and others, who in their time have done good work. It was a useful address, calculated to strengthen the determination to work in all who heard it. The first day was closed by a lively discussion on the *offertory*, introduced by the Rev. William Mitchell, who exposed what he believed to be the evils and weaknesses of this system. It was defended as earnestly as it was assailed; but the prevailing sympathy of the ministers present seemed to be with a mixed system, which avoided dependence on any one alone. The introducer was about the only one present who expressed any belief in the system of renting and appropriating seats, though he confessed that much depended on local circumstances as to what was really best. The fact seems to me, on reflection, that almost any system of finance will work with the right man in the right place, while a man without ability or earnestness will be unable to make any system successful; still of course there are better and worse systems. We may insist on the right principle that men ought to attend the church for the purpose of worshipping God before and beyond all other purposes; but the fact remains all the same, that even those who do so prefer to worship where a man who can inspire and instruct occupies the pulpit. Men have intellects as well as hearts and souls, and the majority of them insist on having those intellects fairly dealt with. And, moreover, it happens in most cases that the big heart and the great soul kindles the intellect into a clear flame, so that one almost always means the other. Perhaps, then, it is a matter of securing the right men rather than a question about systems of finance.

The Rev. Mr. Slater, of Middleton, was elected president for the year 1882-3. Mr. Slater well deserves the honour he thus received; for years he was the hard-working and efficient secretary of the Conference, and in many ways he has done good service for the advancement of our liberal principles, and as he is full of zeal we may look for much more good work from him.

The second day's proceedings of the Conference were very interesting. After a little preliminary business had been done, the Rev. H. W. Perris, of Norwich, read a paper on "The Public Worship Problem." As the *Inquirer* has published it in full, I need but to say that it is a paper full of lines of suggestive thought; that it throws light on different points of this important question; and that in spite of the subject having been well threshed out for months and years, there was considerable freshness in the treatment; and a lively discussion fol-

lowed, in which the speakers each contributed his own quota to the clearing of the problem. Why the attendance at our free churches is not larger than it is? Two of the speakers dwelt on an aspect of the question which seemed to me to throw real light upon it. They insisted that the Unitarian Church is engaged in such a serious work as it never before was engaged in but once—that was by Jesus and his Apostles. It is, and has been, engaged in working an entire change in the religious ideas of Christendom; that it leaves no point of moral life untouched, and consequently such a work must necessarily be a slow one. This is the plain fact, and as the whole fauna and flora, say of Australia, cannot be replaced by those from Europe only by slow degrees, so it is with ideas of the human mind, and the habit of looking at spiritual matters in a certain way. Another fact, too, ought to be taken into consideration. While our churches have produced some of the greatest thinkers of each generation since they originated, no man of great organising genius has risen among us; indeed, the very spirit of our faith is opposed to such a mind appearing among us. John Wesley himself, could he be restored to our country, and come to Unitarian conclusions, would find it impossible to enclose the free soul in the iron bands in which he bound his followers. Liberty of conscience is incompatible with bonds of any kind other than those which the spirit lays on the individual. Rigid rules are impossible to those whose faith is a progressive one. We shall have to submit to the place assigned to us by Providence, and slowly win the world to our nobler faith. A dinner and post-prandial speeches, where much good sense and sound advice came to the front, as well as not a little mirthful wit, which helped to make things pleasant, and cheer the minds of those present, closed the meeting of the week. I may say, in conclusion, that though I have been at many of those meetings in past years, I never was at one where there was better speaking, or where more profitable things were uttered, and all in that good spirit which is so needful where earnest men differ so widely from another.

I may add, for the information of your readers, that every preparation having been made in respect to the new church buildings in Ardwick-Longsight and Miles Platting, in the first-named place the actual work will begin at once. It is time that this was so, though an impatient public has not known all the difficulties that had to be overcome before this could be.

W. M.

FRANKLIN HOWORTH.

This "beloved disciple," who nearly thirty years ago left our ministry and founded a Free Christian Church, unconnected with any Denomination, was born at Audenshaw, near Manchester, Nov. 24, 1804. His family were "English Presbyterians." When about six years old he went to the Moravian school at Fairfield, and having from an early age desired to devote himself to the ministry, he entered Manchester College, York, in 1821. The "Roll of Students" informs us that seven other divinity students entered in that year, among whom was "John Smale," who soon turned his attention to the Bar, and (as Sir John Smale) is the honoured Chief Justice of Hong Kong. The Revs. E. Kell, Dr. Beard, Dr. Wreford, and E. Tagart were one year his seniors; and in the following year we find the late Revs. R. B. Aspland, E. Talbot, A. T. Clout, and Dr. Martineau and the venerable E. Whitfield who survive him. This was a time when there was much Unitarian zeal. In 1825 the Welburn Chapel was built, which was supplied by the students; and in 1823-24 Mr. Wellbeloved, the learned theological tutor, was vindicating Unitarianism against the assaults of Archdeacon Wrangham; but he was always true to the unsectarian character of the college. Mr. Howorth testified that "in the course of theological study, when translating passages from the original languages of the Bible, the students were informed what were the opinions and views of learned men of different and opposite parties, and left to form their own judgment."

On leaving college, in 1826, he became minister of the Blackwater-street congregation at Rochdale, with whom he lived "in harmony

and love" for ix years. He married Miss M. Milne, of Rochdale, who died young; their only daughter is the wife of the Rev. S. A. Steinthal, of Manchester. Mr. Howarth's second wife, who survives him, was a sister of the late Sir Henry Holland, Bart. In 1832 he accepted a unanimous invitation to Bank-street, Bury. The old meeting-house, erected in 1719, soon proved too small to accommodate the congregation which he attracted to it, and, after he had been in Bury about three years, it was resolved to build a new chapel, with a school-room, which was opened in 1837. A private letter of that date recounts the zealous contributions of the congregation, and adds:—"Two gentlemen, not of our faith, subscribed each £50 as an additional testimony to the worth of our minister; in fact, such is his mildness, energy, and activity—such is his truly Christian character—that he commands the respect of all parties. Not the least valuable of his good qualities is the affectionate and attentive manner in which he discharges his pastoral duties—too much neglected among Unitarian ministers. . . . His labours in the Temperance Society, in conjunction with others, are producing some of the best results of Christianity. . . . When reformed drunkards bring with them no preconceived notions or prejudices, the simple truths of the gospel, preached in Mr. Howarth's plain but beautiful and affectionate manner, fix their attention, and take hold of their hearts. As one of them said last Sunday, with all the earnestness of his soul, 'There is not a man in England can preach such sermons as Mr. Howarth does, let the other come from where he will.'" He embodied Cowper's ideal:—

"Simple, grave, sincere;

In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

His "advanced views" of practical Christianity, which were distasteful to some of his elder brethren, had the ardent sympathy of some younger men, among whom were the late Francis Bishop, Philip P. Carpenter and Travers Madge. Forty years ago Father Mathew was in the height of his popularity, and his fellow labourers in England were inspired with hopes of the change which temperance might effect. The Teetotal Society at Bury was conspicuous for its zeal, and for the valuable information conveyed in its reports. Mr. Edmund Grundy presided at some of its crowded meetings. At one of these Mr. Howarth delivered an excellent lecture, entitled, "Popular Objections to Total Abstinence Calmly Examined," of which several thousand copies were printed, and which had a deep and wide influence over many who were repelled by more vehement appeals. The Peace Movement then excited attention. The war-fever in the country had long abated; but the physical force Chartists, and the attempt of the Government to make service in the Militia compulsory, awakened the zeal of those who saw "a more excellent way," while Free Trade was promising a golden age—a peaceful community of nations. Joseph Barker was then protesting against sectarian divisions, and wakening an ardour for primitive Christianity. Franklin Howarth, and those who felt with him, were kindled with an enthusiasm for humanity, and also with a warm devotional spirit. They found most encouragement among the young, and strove to make the Sunday-schools nurseries of faith and good works. F. Howarth was the first to preach the Good Friday sermon at the meeting of teachers of "The Province," which has become such a valuable institution. In 1843 he preached before "The Provincial Meeting of Presbyterian Ministers of Lancashire and Cheshire" in Paradise-street Chapel, Liverpool, on "The Constraining Love of Christ." The theme was most characteristic of him, and he dwelt on it faithfully. With earnestness and singleness of heart he applied it to his brethren:—

What has been the characteristic of our denomination? Has it been a constraining love of Christ and of souls? We, I fear, have been so much engaged in controverting some opinions, and defend-

ing others, respecting the person and dignity of Christ, and so jealously on our guard lest the love we give him should be so much transferred from the Father to a rival claimant, that we have not yielded our hearts to the full constraining influence of the love of Christ. Let us, however, no longer give way to the freezing influence of cold controversial calculation; but by our fervent and unceasing labours for the spiritual improvement of the masses of the people evince our deep heartfelt interest in their present and everlasting welfare. . . . A Christian community can only exist in health as it lives in active labour for the promotion of the great object of Christ's life and death—the winning of souls from sin to holiness, from devotion to self and the world to devotion to Christ and to God. Now, is our body engaged with ardour and energy in this work? What are we doing? &c.

He does not hesitate to criticise the assembly he addressed:—

In what way may the meeting of twenty or thirty of our ministers, and a number of members from our congregations, be turned to the best account? Our arrangements for many years have provided for the preaching of a sermon in the morning, and the spending the rest of the day in social and convivial intercourse, for such as could afford the means. Is this, permit us respectfully to ask, the most profitable way of bringing our varied talent and Christian zeal to bear on the great interests of the Gospel among us? Where is left the hallowed influence of so many men of education, and of the ministry, after the day thus spent? Might not arrangements be made for an evening meeting, at which the poor of our own or of other societies might be admitted at a very small, or at no cost; and the interests of domestic missions, Sunday-schools, private, family, and public worship, tract societies, village preaching, and other kindred objects be pleaded by stirring practical addresses?

We think it to the credit of the meeting that it requested the publication of this candid discourse.

For ten years more F. Howarth remained with his attached congregation, declining overtures that were made to him to settle elsewhere. He and Samuel Martin, of Trowbridge, were alike conspicuous, as those whom the common people heard gladly and loved heartily. At Bury, however, there were influential men, some of whom cordially sympathised with his work, but others increasingly felt a desire for preaching of another sort. The opportunity presented itself, when, owing to the construction of a railroad, it was desirable to take down the plain chapel of 1837, which had witnessed so much useful work: and the present handsome edifice was erected in 1852. The trustees arranged a course of doctrinal lectures in the new chapel by Unitarian ministers, and when at their close he announced a lecture on "The Influence of the Temperance Movement on the Intellectual and Moral Interests of Society," he received a resolution from the trustees which he regarded as a veto on its delivery. This seemed entirely at variance with the freedom which he had enjoyed from the commencement of his ministry, and as the trustees would not alter their resolution, he resigned. The Congregational Meeting urged him to withdraw his resignation; but since there was no change as regards his ground for it, he could not consent. He had given the ordinary three months' notice; but the trustees expressed their wish that he should not again preach to the congregation. It may be supposed that he might have resisted the encroachments on his ministerial rights with greater firmness, but it was no want of courage that led him to retire. It has been well said in a poem published on his death:—

In conscious rectitude, unwavering, strong,
Bold as a lion to oppose all wrong,
Dauntless he stood where many weakly yield,
A faithful warrior on truth's battlefield;
Yet meek and gentle as a lamb or dove,
Binding men's hearts to his by cords of love.

He would do and say the most daring things, in the calmest way, when principle so required. But he did not feel bound to minister where painful obstructions would be placed in his way; and among his principles was this—To study the things that make for peace. He protested against the Russian war, for which the nation was then wild; and he would not do battle, nor suffer others to contend through any personal

wrong. So he wrote to his people (July 31, 1853):—

"One thing let me especially entreat of you, that while firm to principle in adherence to what is right and just, we all maintain the spirit of peace. . . . My very dear friends and brethren, we have lived in peace, let us part in peace, as becomes the followers of the Prince of Peace. If you attach any value to the most earnest desire of my heart—to my parting wish and blessing—let faithfulness be swayed by love, and let all bitterness, and wrath, and anger, and evil speaking be far from you."

The meeting in tendering him "its most grateful thanks" for his ministry (of nearly twenty-two years), assured him of "the undiminished respect and affection" of the congregation, collectively and individually."

On leaving Bank-street, he engaged a room, in which he and a number of his friends met for Sunday work and worship as a Free Christian Church.

The circumstances attending his resignation were reported in two numbers of the *Inquirer*, and aroused much painful feeling. The trustees had shown that they did not wish to be regarded as opponents of temperance; for they selected as his successor a minister who was then a zealous teetotaler; but many who did not sympathise with F. Howarth's opinions regarded the action of the trustees as setting a precedent quite as dangerous to the rights of congregations as to the freedom of ministers; and felt that some notice should be taken of it, at the next Provincial Meeting. Others, however, thought that it would be very undesirable to raise a discussion, which would necessarily be imperfect, on an occasion usually marked by friendly unanimity. The meeting was held in June, 1854, at Warrington: and a resolution was moved by the Rev. J. Martineau, and seconded by the Rev. W. Gaskell (F. Howarth's fellow-students), offering him the right hand of fellowship as pastor of a Free Christian Church, which intrusted its minister "with the duty of studying without creed, and teaching without reserve, the principles of Christian faith and morals." Several gentlemen from Bury were present, who protested against a resolution which (however it might be worded) would be understood as reflecting on their proceedings; and as the secretary had retained F. Howarth's name on the list of ministers of the Assembly, which he had read, it was voted that "any resolution welcoming his return to it is uncalled for." The discussion was warm, and had a valuable and unlooked-for result; for, at the meeting at Liverpool the following year, a committee of ministers and laymen was appointed, on Mr. Martineau's motion, to decide as to the right of voting; and a system of lay representation was adopted, which has greatly increased the attendance at the meetings.* The dinner has given place to a collation, at which ladies are present, and the topics which F. Howarth suggested in 1843 receive their share of attention. Though he declined to remain a member of the Assembly, he did not withdraw from "The Widows' Fund," and when the annual meeting was held at Bury, in 1875, he attended the breakfast, where he received a most cordial welcome. The last meeting was held at Chowbent, on the day of his funeral, and the President had the sympathy of the forty ministers present in departing from the usage of the society by moving, in feeling terms, a vote of respect for the character of their oldest member (he joined in 1827).

About a year and a half after F. Howarth had founded his Free Christian Church he printed a pamphlet announcing his renunciation of Unitarianism "as defective and erroneous, neither true to scripture nor to man's nature; and as a spiritual agency for the regeneration and sanctification of man as a sinner, as altogether a failure. While it may be suited for the respectable moralities and amenities of an easy passage through life, it does not meet the fearful wants of a convulsed moral nature." At the same time he says that "it is adorned with many of the most amiable and honourable of persons, among whom are some

* Instead of "twenty or thirty" ministers there were about sixty-three ministers, and fifty-eight lay-delegates at the last meeting at Chowbent, in spite of a wet morning.

of the tenderest and dearest connections that have and do shed the most delightful and touching love over my feeble path of life." The results of his ministry, while he was holding Unitarianism as the doctrine of the Gospel, seem to us to contradict his censure; and members of our household of faith have been noted for their success in reforming criminals; but his sermon, in 1843, showed that he was discouraged by the want of manifestation of spiritual life in a large section of our denomination. His friend Travers Madge had just come to a similar conclusion. F. Howorth was much disturbed by the assaults now made on the credibility of the Gospels. He cherished a scriptural religion, though in our opinion he misjudged the doctrinal import of Scripture. We are not aware that he ever embraced the scholastic doctrine of the Trinity; and while he valued the Bible as his fathers had done, he also retained their objection to creeds. He maintained his Christian freedom, and refused to be "in bondage" to any Denomination.

In 1860 a chapel was erected for his congregation. On entering it he took the opportunity to say that if, in the separation, seven years before, "he or his friends did or said anything not consistent with Christian meekness and forbearance, he hopes for forgiveness, as he from the heart extends the same to all." He also expressed his gratitude to the congregations that had lent him their chapels for the Sunday-school anniversaries. In a worldly point of view he had made a great sacrifice. He had left a large and influential congregation which could minister to his support to preach to poor people who could give him little or nothing. He refused to be welcomed and honoured as a convert by any Church, and felt for a while deprived of the sympathy of many valued friends. The pecuniary sacrifice but little affected him. "He was always more anxious to give his energies and spiritual advice than to receive a salary." He remained a "Total Abstinence," and "he lived much more plainly than many of those whom he assisted out of his slender means. It was to many persons a perpetual surprise how he contrived to do so much good with the means at his command, but he did it mainly by self-denial, and the careful husbanding of his resources."

During his later, as in his earlier ministry "he went about doing good." It would be impossible to recount the various benevolent enterprises which he aided—still less his private charities; but we must not omit his care for the blind in Bury. "He employed a visitor to impart to them spiritual and other instruction, also providing them with books in the raised type in which they were enabled to read. He also brought them together annually for several years past, for a pleasant reunion, which was a source of considerable enjoyment to them." (In the list of those who formed part of the funeral procession, we note "The Blind.") In his good works he was greatly aided by his wife.

The light which cheered his days did not fade at the eventide; for it was the light of love which never faileth. While making new friends he cherished the remembrance of the old. The Rev. W. Roseman (Congregationalist) says:—"One name towered above the rest, next to that of his dear tutor Wellbeloved; and that was the name of the venerable Dr. Martineau, whose works were very dear to him, even to his dying day. Frequently has he, again and again, with a smile playing on his countenance, read to me a passage from the works of that distinguished writer, and turning and looking at me he would say, 'And who is it, that has thus written and spoken?'"

When he had reached his seventy-third year, he proposed to resign his pastoral charge; but his congregation begged him to retain it, and provided him with a colleague. In 1880, he had a paralytic seizure, from which he partially recovered. He had a second seizure in the same year; and a third stroke peacefully ended his mortal life on the 12th of June. Marked respect was paid to his memory. The *Bury Times* of June 17 devotes half a page to a biographical notice (from which we have quoted) and to the funeral services, and last Saturday reported the funeral sermons at his Free Church, at Bank-street Chapel and elsewhere; at Trinity Church and St. John's Church tributes were paid to this faithful Nonconformist. After the Rev.

D. Walsmsley's excellent discourse the congregation at Bank-street, in reverent silence, passed a resolution "recognising the high moral worth and Christian spirit of their friend and former minister."

The funeral was attended by ministers of all Denominations, and by delegations from the different institutions in which he was interested, as well as by his congregation and other friends. Along the route, from his church to the cemetery in Manchester-road, the places of business were closed, and the windows darkened. With one or two exceptions, this was even the case with the public-houses, and at one large brewery, where the blinds were drawn down, the men stood outside, reverently watching the sad procession. The thousands of mourners who crowded the streets testified that it was no common man who had been taken from them. No wealth, or station, or talent could call forth the loving respect which was felt for him. The Rev. W. Roseman, who delivered the funeral address, spoke from an acquaintance of forty-three years, which had ripened into brotherly affection. He said:—

Of few men could it be more truthfully said than of our dear brother—no master but Christ, no creed but the Holy Scriptures. His watchword was forbearance, as the basis of all true Christian unity, and his motto through life was Love. His beautiful, simple, devout life was well-known to his brethren. He was one of the most benevolent of men. . . . He had a strong objection to any title to his name. . . . As Franklin Howorth, minister of the Gospel, he was known in life, and as such he desired to be remembered after death. . . . His humility was a most striking trait in his character. I thought he never did himself justice, considering his culture and scholastic attainments. He always seemed to act as if he esteemed all others better than himself. His spirit was most loving and lovable. . . . His life was noble, useful, honourable, and his faith and love of Christ unwavering. "Mark the perfect man and behold the upright, for the end of that man is peace." R. L. C.

DR. WILLIAMS'S TRUST.—XXXII.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

190. WILLIAM ARTHUR CASE, ESQ., M.A. (1855-72).—For nearly twenty years one of the Masters of University College School, Gower-street. On his retirement from the Vice-Mastership a testimonial was presented to him at the college in Feb., 1867, consisting of a handsome ewer and stand in silver, a purse of 220 guineas, and an address from past and present pupils, expressive of their respect and admiration. On Dr. Williams's Trust Mr. Case rendered valuable services as a Member of the Glasgow College Committee, always taking his share of work at the examination of candidates for scholarships. He died 24th of June, 1872, aged fifty-four years. He was the son of the Unitarian Minister at Shrewsbury who was lately referred to in connection with the late Mr. Charles Darwin, and whom he baptised, whose father attended the Unitarian chapel in that town.

191. WALTER D. JEREMY, ESQ., M.A. (1856-58).—Barrister-at-Law of Gray's-inn. Author of a "Digest of the Proceedings in Chancery of Dr. Williams's Trust since its Foundation in 1715"—the Trust having been administered under the direction of the Court *uninterruptedly* until 1851, and *occasionally* since. A member of the Estates and Audit Committees (1856-58), and of the Glasgow College Committee during the same period; afterwards honorary Examiner of Candidates for Scholarships for fourteen years (1858-72); Treasurer of the Presbyterian Board; * a Manager of the

* The Presbyterian Fund is probably the oldest Nonconformist Trust in England, having been founded immediately after the passing of the Act of Toleration (1 Will. and Mary, c. 18). Its chief objects are the assistance and encouragement of ministers and congregations in the country, and the education of students for the ministry. One of its founders was Dr. Daniel Williams, and it has been appropriately administered at his library since that institution was first opened in 1727. The Managers of the Fund, collectively called the *Presbyterian Board*, are the Governors of the College at Carmarthen, which was founded by the Rev. Samuel Jones, M.A., Fellow of Jesus College,

"Widows' Fund;" and one of the Governors of Dr. Williams's Endowed School for Girls at Dolgelley. As a member of the Presbyterian Board he was enabled to render a signal service to Dr. Williams's Trust by opposing, and ultimately defeating, what is known as Mr. Field's scheme. Eldest son of the late Rev. John Jeremy, Minister of the Ancient Presbyterian Congregation of Caeronsen, Cardiganshire, and son-in-law of the late Rev. Richard Evans, sometime Unitarian Minister at Devonport, but for many years resident at Swansea.

192. REV. GEORGE VANCE SMITH, B.A., Ph.D., D.D. (1855-58).—Sometime Principal of Manchester New College, and one of its Professors from 1846 to 1857; Minister of St. Saviour's Gate Chapel, York (1858-75), and of the Upper Chapel at Sheffield (1875-76). Since 1876 Principal of the Presbyterian College, Carmarthen, one of the Company for the Revision of the New Testament, and author of various theological works.

193. ALGERNON SYDNEY ASPLAND, ESQ. (1857-65).—Barrister-at-Law of the Middle Temple (1848-71), having previously, for twelve years, practised as a Special Pleader. A careful and accurate lawyer, whose opinions were greatly esteemed, and who had the ear of the Courts of Common Law. As a member of the Northern Circuit he gained considerable reputation and practice, and was greatly esteemed in the profession and by his friends. His health having broken down just when he ought to have taken silk, he spent the last seven years of his life in retirement, residing chiefly at Durdham Down, near Bristol, where he died 26th of July, 1870, aged sixty-one years. He was the third son of the Rev. Robert Aspland, and was for some years Treasurer of the British and Foreign Unitarian Association.

194. EDWARD ENFIELD, ESQ. (1857-80).—Third son of the late Mr. Henry Enfield, Town Clerk of Nottingham, and grandson of Dr. Enfield of Norwich, compiler of the now almost forgotten "Speaker." For some time a student at Manchester New College, York (1826-27); for a short period "Moneyer" at the Mint, but on the abolition of the office in 1851 he retired on a handsome pension, which he lived to enjoy for twenty-nine years. The whole of that long period he devoted with assiduity to works of benevolence and public usefulness. His name will long be remembered in connection with the London Domestic Mission, in which he took so deep an interest, and at University College Hospital, Gower-street, of which he was the Treasurer. He was an active member of the Council and Committee of University College, and a member of the Council of University Hall. At the time of his death he was President of Manchester New College. On Dr. Williams's Trust he was an active member, taking a foremost part in any special matter requiring time and trouble, and a most constant and valuable member of the Estates and Audit Committees.

195. REV. JAMES MARTINEAU, D.D., LL.D.

Oxford, one of the ejected ministers of 1662, and which is now conducted by a Unitarian and two Independent Ministers. About thirty students, chiefly Congregationalists, but sometimes including Baptists and Calvinistic Methodists, and generally some Unitarians, are educated there, both tutors and students living together in perfect harmony. Under Dr. Williams's will £10 per annum is payable by his trustees to the college for the support of Welsh students. At the suggestion, and through the long-continued efforts of the writer of these notes, the grant has lately been increased to £100 a year, offered in the form of competitive exhibitions. The Berman Trustees, under the inspiration of their senior member, Thomas Field Gibson, Esq., formerly the Treasurer of the Presbyterian Board, also give £50 a year to the college in similar scholarships. In the last century many young men were ordained by the Bishop of St. David's direct from the Presbyterian College, where they were received and educated as private pupils preparing for the Established Church. One of these by his will left two silver cups to the then bishop for his life, and after his death to the tutors for the time being of the Presbyterian College, to be handed down by them as heirlooms to their successors. One of these cups is now in the possession of Dr. Vance Smith, and the other in the hands of Professor Morgan. These particulars serve to show the broad sympathies and unsectarian practice inherited by, and which are the distinctive features of, the Presbyterian Board as well as Dr. Williams's Trust.

(1858-68).—Minister at Eustace-street, Dublin (1822-27); of Paradise-street and Hope-street Chapels, Liverpool (1832-57); and of Little Portland-street Chapel, London (1859-72); Professor at Manchester New College since 1840, and Principal since 1869. Author of numerous works.

(To be continued.)

KIDDERMINSTER: CONFIRMATION SERVICE.—On Sunday week the annual confirmation service was held at the New Meeting House. The first of these services was conducted by the Rev. W. Gaskell, M.A., in 1878, when twenty-three candidates were confirmed. No service was held in 1879, but in 1880 twenty-three young people again joined in the service, which was conducted by the Rev. Charles Wicksteed, B.A. In 1881 the Rev. Dr. Drummond confirmed twenty-one; and last Sunday thirty-four—nineteen females and fifteen males—received the rite from the hands of the Rev. Dr. Sadler, of Hampstead. These candidates, with three others who were unavoidably absent, had been under instruction in doctrine and practice from the Rev. W. Carey Walters for some time, and had attended most regularly the preparatory classes. A large congregation gathered to take part in the service, and a bright sunny morning helped to give an air of gladness to the day. The whole of the chancel was exquisitely decorated with ferns and flowers, and on the communion table, standing out from a background of moss, and surmounted by a wreath of hot-house flowers, stood a cross of white everlastings. The pulpit, lectern and font were appropriately adorned. Everything spoke in silent language of the joy which should accompany the first avowed entrance into the Christian service. The first part of the service was conducted by the Rev. W. Carey Walters, and after the singing of the hymn "Life nor Death shall us Dissever," the Rev. Dr. Sadler entered the pulpit and delivered a most impressive and earnest address to the candidates, which will be found in another column. At the close of the address the minister of the congregation and the Rev. Dr. Sadler stood one on each side of the communion table, and the female candidates ascended the chancel steps and, standing in front of the table, answered the question which is to be found in the Order of Confirmation in the Ten Services, and then, reverently kneeling, Dr. Sadler, with outstretched hand, repeated the collect "Defend, O Lord, these Thy children with Thy most gracious favour," &c., and the candidates rising went back into their seats. The male candidates followed, and the same service was repeated. The remainder of the Order of Confirmation followed, and then after the offertory and the singing of the hymn "O Lord Thy heavenly grace impart," the non-communicants left. All the candidates, and about a hundred other members of the congregation, remained to join in the communion service, at which an address was delivered by Dr. Sadler, and a welcome into the spiritual fellowship of the Church was given by the Rev. W. Carey Walters to the newly-confirmed. In anticipation of the service the candidates were on the preceding Thursday evening admitted into the membership of the guild, which is a brotherhood and sisterhood formed for the promotion of Christian fellowship and work, and into which all who have been confirmed, and all of the younger members of the congregation who were communicants before the introduction of the confirmation service, are admitted. The guild numbers 101 members, of whom seven are non-resident, and meets monthly before each communion Sunday. It combines all classes of society in the congregation, and aims to promote Christian unity and earnestness among the younger members. Only two of those who have joined this guild are not now in fellowship with the Church, and among those are a large number of very devoted workers in Church and school. Further particulars in relation to its working will be gladly given by the Rev. W. Carey Walters to any who, roused to an interest by the report of this service, or by the Rev. J. E. Millson's interesting paper in *Teachers' Notes* for July, may desire to know more particulars.

THE Rev. Samuel Longfellow, brother of the poet, has resigned the Germantown congregation. He intends to return to his home in Cambridge.

A GOLDEN WEDDING.—The fiftieth anniversary of the wedding day of a fine old Protestant couple has just been celebrated at the Oratoire, in Paris; and after Pastour Dide had addressed the venerable pair, he baptized a great-grandchild and married three of their grandchildren.

Occasional Notes.

THE short debate in the House of Lords on Tuesday last, of which a miserably meagre account appeared in the *Daily News*, reminds us that a constituency is still deprived of its rights by the illegal action of a majority of the House of Commons. The Duke of Argyll moved the second reading of the Parliamentary Oaths Act (1866) Amendment Bill, having for its object to substitute an affirmation for an oath on the occasion of a member taking his seat. This, it will be remembered, is just the measure that several persons have pressed the Government to bring in, and its reception in the House of Lords fully justifies the Government in their declining to deal with the question, especially as they contend that the law is enough as it stands. Lord Redesdale's Bill, which had the merit of logically carrying out the views of his party, met with no better fate than was accorded to the Duke of Argyll's. Lord Carnarvon's amendment to the effect "that nothing has arisen in the proceedings of this House which makes it expedient at this time to propose a change in the existing Parliamentary oath," unquestionably affirmed a fact, and admirably embodied the Conservative principles that predominate in the House of Lords. In the debate of course the broad ground of constitutional liberty was lost sight of, and the question narrowed down to the personal one of Mr. Bradlaugh's offences. It was a Bradlaugh Relief Bill, and there was no need to relieve him. Such was the burden of Lord Carnarvon's and the Archbishop of Canterbury's arguments, and by a majority of more than two to one the House endorsed them. We do not suppose that the Duke expected the result to be otherwise, though there can be no doubt that his well meant attempt will sooner or later find its place on the Statute Book. We should not be surprised if at the next election there may be others returned who will refuse to take the oaths, and that the Archbishop of Canterbury's expectation will not be fulfilled.

FROM the Italian Census of the 31st of December, 1881, it appears that in twenty-three out of twenty-four provincial chief towns the number of persons knowing how to read and write has greatly increased since 1871. In ten years the citizens of Udine had increased in such knowledge at the rate of 9 per cent.; in Como, 6.50 per cent. Brescia made a strange exception; in 1871 there were 2,899 persons ignorant of reading and writing, and in 1881 this number was increased to 3,120 persons; data are wanted to explain this fact. In the twenty-four capitals of provinces the average result is that a little more than 50 per cent. of the inhabitants know how to read and write.

AT a meeting of the executive committee of the Darwin Memorial Fund, held last week, at the Royal Society's Rooms, Burlington House, it was announced that the total subscriptions already promised or received amounted to £2,487 13s. It was decided that the memorial should take the form of a marble statue; and a sub-committee was appointed to make the necessary arrangements. It was agreed to ask the trustees of the British Museum for permission to place the statue in the large hall of the British Museum (Natural History), South Kensington. The sub-committee consists of the following:—Mr. W. Bowman, Sir J. D. Hooker, Professor Huxley, Mr. C. T. Newton, and Sir F. Pollock, with the chairman, Mr. W. Spottiswoode, Pres. R.S.; the treasurer, Mr. John Evans, treas. R.S.; and the hon. secretaries, Professor Bonney and Mr. P. Edward Dove.

RECENTLY a statement has been going the round of the Press to the effect that Mrs. Sarah Flower Adams, the writer of the exquisite hymn "Nearer my God to Thee," was a Baptist, and that her body lies buried in the cemetery of the Baptist church at Harlow, Essex. Wishing to get the exact facts, the editor of the *Christian at Work*—an Evangelical publication in America—addressed a note to the present pastor of the church, and received the following interesting reply:—

Mrs. Adams was the daughter of Mr. Benjamin

Flower, the editor and proprietor of the Cambridge *Independent Press*. Politically, he was in advance of his times, and was imprisoned for articles which in our day would hardly be called radical. He belonged to the Baptists of Cambridge, and I think there is no doubt that he became a Unitarian about the same time as his pastor, Robert Robinson. He removed from Cambridge to Harlow, where the fact of his Unitarianism is still remembered. I have no doubt that his nonconformity was stronger than his Unitarianism. He found a large congregation of Baptists here, and he worshiped with them. He carried on his business of printer here, and issued Robert Robinson's works, as well as others, while here. He and his wife before him were both buried in our burial-ground. His daughters, Eliza and Sarah, removed to London after his death, but were brought here for burial. They were buried by a Unitarian minister. That fact seems decisive of the position they took religiously. They conducted for some time the musical part of the service at South-place, Finsbury, where Fox preached. A gentleman assured me that he had known Sarah from his boyhood, and that he was confident she was not a Unitarian. The evidence, however, is the other way. For many years there was a monument over her grave without an inscription upon it. I had written an appeal which I intended to publish, pleading for funds to restore the monument and put an inscription upon it. Before I sent it the widow of Mr. Adams, who had married a friend of his former wife, called upon me and asked permission to do the work herself. This has since been done. I give you below a copy of the entry of death and the inscriptions over Mrs. Adams, in which you may be interested.

Extract from the book of Foster-street burial-ground, belonging to the Baptist church, Harlow, Essex:—

August 21, 1848. Buried in this ground, Sarah Flower Adams, daughter of the late Benjamin and Eliza Flower, who died in London, August 14.

J. P. MALLISON, A.B.

Copy of inscription upon Mrs. Adams:—

"NEARER, MY GOD, TO THEE."

Sarah Flower Adams,

Second and youngest daughter of Eliza and Benjamin Flower, the wife of William B. Adams. She wrote many noble, sacred poems, but her life was the noblest and the best. Worthy of her parents and her sister, she joined them on the 4th of August, 1848, aged 43. They were lovely and pleasant in their lives, and in their deaths they were not divided.

"Part in peace! Christ promise gave,
Of a life beyond the grave
Where all mortal partings cease:
Part in peace."

I have corrected many biographical notices of her, as a strange mystery seems to have beclouded her memory. In one record I read an account of her funeral, which is said to have taken place in a village in America, and at which the children of the Sunday-school sang one of her hymns over her grave. I believe that one of her hymns was sung over her sister's grave by professional singers from London. I refer to the one, "An angel sat beside the tomb." Yours faithfully,
T. EDWARDS.

MESSRS. ROUTLEDGE AND SONS have just issued "In the Arbour," which contains all of Longfellow's unprinted poems that will be given to the public, save two sonnets reserved for his biography, and "Michael Angelo," a dramatic poem, which will be published later. This little volume contains "The Poet's Calendar," being verses on each of the months. We quote that on July, which is indeed exquisite:—

My emblem is the Lion, and I breathe
The breath of Lybian deserts o'er the land;
My sickle as a sabre I unsheathe,
And bent before me the pale harvests stand.
The lakes and rivers shrink at my command,
And there is thirst and fever in the air;
The sky is changed to brass, the earth to sand;
I am the Emperor whose name I bear.

RECENT American papers contain full reports of a remarkable garden party to Mrs. Beecher Stowe on the occasion of her 70th birthday. Most of the literary celebrities of America were present. It is stated that Dr. Wendell Holmes's verses were thought to be the most apt of all the poetic tributes to the lady of seventy years. He begins by enumerating the various tongues into which "Uncle Tom's Cabin" was trans-

lated, and the reason of the power which the story exercised, and closes thus:—

All through the conflict, up and down
Marched Uncle Tom and Old John Brown,
One ghost, one form ideal.
And which was false and which was true,
And which was mightier of the two,
The wisest sibyl never knew,
For both alike were real.

Sister, the holy maid does well
Who counts her beads in convent cell,
Where pale devotion lingers;
But she who serves the sufferer's needs,
Whose prayers are spelt in loving deeds,
May trust the Lord will count her beads
As well as human fingers.

When truth herself was Slavery's slave
Thy hand the prisoned suppliant gave
The rainbow wings of fiction.
And Truth who soared descends to-day
Bearing an angel's wreath away,
Its lilies at thy feet to lay
With Heaven's own benediction.

The following appears in the *Christian Register* of Boston, U.S.

"The Rev. Edward D. Towle, who has been a minister in the Methodist Episcopal Church, having applied to the Committee on Fellowship 'appointed by the National Conference of Unitarian and other Christian Churches,' to be recognised as a Unitarian minister, and his application having been approved by this Committee, I recommend him, in its behalf, to the churches and to the fellowship of the ministry of the Unitarian faith.

"C. C. EVERETT, Chairman.

"Harvard Divinity School, June 12, 1882."

This "Committee of Fellowship" was appointed at one of the National Conferences in order to investigate the character and claims of ministers joining us from other denominations. We are inclined to think that something of the same kind would be very desirable in this country. At present the needful inquiries are made in an unofficial and hap-hazard way, and the result is that we do not always "entertain angels unawares."

LONDON DOMESTIC MISSION SOCIETY.—We understand that in accordance with the resolution passed at the last annual meeting of this society the committee are taking steps to establish a new Mission Station. The Rev. Joseph Pollard, of Belfast, has accepted the invitation of the committee to conduct it.

DOMESTIC MISSION, SPICER-STREET, CONVALESCENT HOMES.—Mr. Corkran thankfully acknowledges the following donations:—W. Thornley, Esq., £3; Mrs. J. Potter, £1; Miss M. C. Martineau, £1; Miss Worsley, 10s.; Mr. D. B. Squire, Mrs. Squire, and Mr. H. Squire, 10s. 6d. each (£1 10s. 6d.).

THE DESERT OF THE WANDERINGS.—Between Akabah, the ancient Elath, the port from which Solomon's fleets sailed for Ophir, and the Sinaitic peninsula, there is a small region of country which is at present unexplored. Professor E. H. Palmer, the author of "The Desert of the Exodus," has undertaken for the Committee of the Palestine Exploration Fund to pay a visit to this district with the endeavour to complete the map of the scene of the "Wanderings of Israel." Among the places which he proposes to examine may be mentioned the site of Kadesh Barnea, originally discovered by the Rev. J. Rowlands, and more recently visited by Mr. Clay Trumbull, of Philadelphia. Should time allow, Professor Palmer proposes also to revisit the very interesting city of El Barid, north of Petra, which he discovered in 1870 during his journey with Mr. C. F. Tyrwhitt Drake.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPE & CO. Homoeopathic Chemists, London." Also makers of Epps's Chocolate Essence for afternoon use.

Reviews.

Ueber das Teleologische Fundamentalprinzip der Allgemeinen Pädagogik (On the Fundamental Aim of General Education). Von Erhard Schultz. Mülhausen im Elsass Buchlebsche Hofbuchhandlung, 1882.

This is a treatise, preliminary to a larger work, on the fundamental principle of a liberal education by one of the most eloquent and earnest of free-thinking German clergymen; a prominent member of the Protestantverein, who has been hunted from pillar to post by the dominant Orthodoxy, but who appears for the nonce to have found a refuge in Jena.

His present *brochure* is a timely and, we think, a successful attempt to define the true end of education. His introduction consists in a large measure of a trenchant criticism of his predecessors. James Mill and Alexander Bain come badly off in the ordeal to which he subjects them, and however wounding his shafts of satire may be to our national pride, it is hard to deny that there is justice in his animadversions. Bain he especially condemns for talking wisely about methods and means of training the mind, without ever so much as telling us what the end of this training is to be. It is true that Bain speaks of "developing the whole man," of drawing "out all the faculties," and much more in the same sapient fashion; but where is the good of this unless we understand what manner of man it should be our aim to develop, and to what end, or in what direction the faculties are to be drawn out? It is the ideal of humanity sought to be realised which our author misses in current schemes of education. James Mill again speaks of education as imparting the knowledge of the way to attain the greatest happiness of the greatest number, but he does not tell us wherein this happiness consists. Bain finally rouses the ire of Herr Schultz by relegating all questions as to the ultimate end of education to "other departments" of inquiry than *pædagogik* itself, and setting up the dogma that, in regard to subjects of instruction, the educationist must confine himself to those things on which general agreement prevails, while in respect to method he remarks, "from this point of view the main question in the art of education is, How is the memory to be strengthened?"

After using a very strong expression of indignant scorn, which we are wholly unable to translate into adequate English (*Das ist also des Pudels Kern!*) Herr Schultz proceeds to comment on this axiom of Bain as follows:—"The main question in the art of education would be, accordingly, in other words: How may the business of coaching and cramming be most successfully performed?" Here, we think, he does Bain some slight injustice, but there can be little doubt that the Scotch philosopher, in common with other writers, English and foreign, on education, have confounded to a great extent the mere imparting of instruction with the far more important task of a true training of the whole nature.

Herr Schultz having exposed the absence in his predecessors of the recognition of any guiding principle in their theories of education, proceeds to unfold his own, which, as he points out, was already indicated by Kant, and which he calls for shortness the "principle of humanity" (*das menschliche Princip*). It is, indeed, no other than the golden rule, "Do unto others as ye would that others should do unto you." The leading aim of all education, the end to which all else should be made subsidiary, according to Herr Schultz, is the development in the consciousness of the pupil that he is part of the whole of humanity; that the life of a man (as distinguished from that of an anchorite or cast-away) consists in intercourse (*Verkehr*), and that this intercourse is impossible without mutual respect (*Rücksichtnahme*). While recognising that the germs of this principle are to be found, and should be sedulously cherished in the domestic life, Herr Schultz regards it as imperative that the conception should be extended by successive stages to larger and ever larger relations, and insists upon the dictum already laid down by Kant that all education should be not merely domestic or national, but even cosmopolitan in its tendency. Children should be trained not for the world as it now is, but for the better

world of the future: not as members only of the body politic, but as sons and daughters of one great human family. Simple and obvious as all this sounds, yet how utterly is it disregarded amongst us! In how many elementary schools do we find the favourite song of "Rule Britannia" saturating the infant mind with Jingoism from earliest days! How is all history by judicious (?) manipulation made to illustrate the dogma that one Englishman is as good as three Frenchmen, and rather better than four Russians! So, too, in the domain of religion, though sectarian formulas are supposed to be forbidden, yet our children are taught in their geography books that the "subjects of the Turkish Empire are mostly followers of the false prophet Mohammed," and that the Eastern Church is "a very corrupt form of Christianity," and much more to the like effect." In respect to the relation of religion to education Herr Schultz is, as might be expected, at once a radical reformer and a thorough-going Erastian. Education for him must be essentially religious. He will not hear of any separation between secular and religious training; and above all things, religious teaching must not be left to the Churches. Cavour's maxim of a "free Church in a free State" he denounces in no measured terms. As for theological training in schools it should consist of an impartial survey of existing religions, and the setting forth of their respective degrees of approximation to the true ideal of universal religion, a sense of dependence on that order of nature of which the moral aspect is the brotherhood of man. We have left to the close a reference to one of the most interesting portions of the pamphlet, a dissertation on the question of the freedom of the will. Strangely inverting the strange paradox of Kant that the will is phenomenally determined but "intelligible," i.e., transcendently free, Herr Schultz maintains, on the contrary, that the will is apparently free, but a deeper insight reveals it as determined partly by outer circumstances, partly by the character of the man. But this somewhat unqualified declaration of determinism is subsequently modified by the consideration that all the three currents of spiritual activity, viz., thought, feeling, and will, are ultimately referable to a hidden source or back-ground of existence whose nature we are unable to investigate. The door (a kind of back entrance) seems thus left open for bringing in again the old Kantian doctrine of a possible "intelligible" (though the plain Englishman would rather say "unintelligible") freedom of the will. To do Herr Schultz justice, we should observe that he is anything but dogmatic in his utterances on this subject, and especially guards them with the proviso, "The propositions set down have, of course, only validity in relation to the present state of knowledge." Altogether, it is long since we have come across a book so stimulating and suggestive as this educational treatise. It runs directly counter to some of our most cherished British liberal (?) prepossessions, and is none the less valuable on that account.

E. M. G.

AVONDALE ROAD CHAPEL, PECKHAM.—Mr. Hahnemann Epps, as secretary, was enabled at the congregational meeting on Sunday last to present a most encouraging report, from which it appeared that there had been a material increase during the past quarter both in the church membership and Sunday-school attendance. Among the agencies reported are a tract-distribution society, an open-air mission, and a "sympathy fund" for the immediate relief of urgent cases of distress. The new chapel will be ready for occupation, it is expected, in November, when it is hoped that the amount requisite for opening free of debt will have been obtained. It was agreed that the organ to be presented by Henry Tate, Esq., should not be placed in the new building till the spring of next year. At the close of the meeting Mr. Carter, accompanied by a few friends, proceeded to Peckham Rye Common, where he delivered the second of a series of addresses on the principles of Unitarianism, which was listened to by a large and evidently sympathetic audience.

ROTHERHAM.—The Sunday-school anniversary sermons were preached in the Church of Our Father, on the 2nd inst., by the Rev. J. M. Dixon, of Hull, to large congregations.

Correspondence.

ENGLISH UNITARIANISM.

TO THE EDITOR.

SIR,—Under the above heading, in your last week's paper, Mr. G. B. Dalby demurs to a passage you recently quoted from the *Index* as to Mr. Moncreux Conway's isolated position. He tells us that within the last few months Mr. Conway has conducted the services in at least two Unitarian chapels, and would possibly be asked to do so in others if his engagements permitted. Will Mr. Dalby be so good as to inform us whether, on either of the occasions referred to, Mr. Conway engaged in prayer or any act of worship recognising the existence of God? If he did not, is it not very misleading to say that he conducted Unitarian service?

London, July 3.

HENRY JEFFERY.

THE REVISED NEW TESTAMENT.

TO THE EDITOR.

SIR,—Permit me to say, in reference to the very kindly notice of my pamphlet, that while I reject the proposition "the Bible must be judged and read exactly like any other book," I am so far from rejecting my reviewer's proposition "all books must be read in the sense [or senses] which their own authors intended," that I welcome this second proposition as simply conveying, in another form, the identical view on which I myself lay especial stress. From my reviewer I should diverge, if at all, only as regards the principles to be adopted for arriving at the author's meaning in particular cases. I, for one, should decline to prejudge the process of study by assuming that every author's ultimate meaning must always be that which lies on the surface, and is contained within the "natural," or first suggested force of his words; and I think my reviewer would probably agree with me if it were a question of interpreting, say, Rabelais, or Cowley, or Browning. Of course, the Bible may be, throughout, the work of men who intended themselves to be taken *au pied de la lettre*; but, even if so, this proves my point, for certainly there are books in existence which cannot be, and were never meant to be so taken. Hence the rejecter of a so-called "artificial" sense cannot say that he is dealing with the Bible as he would deal with "every other book;" but simply that he puts all the various authors of the Bible in the same class with such plain writers as, say, Cowper or Benjamin Franklin. In that case the interpretation of Scripture should be much easier work than it has generally been found.

This consideration applies not only to the mode of communicating thought (and the Bible contains nearly every variety of literary mode), but to the subject-matter. And here the questions are, whether the subject-matter of the Bible, or of any of its parts, is such as to place it or them in a distinct class; and again, whether the books of the Bible, or some of them, or parts of some, are the sole occupants of this class, and, if not, which are the other books entitled to rank with them. It is quite possible that my reviewer and I might return somewhat divergent replies to these questions; but it seems necessary to remember that these are the questions which require answer before we can fairly say of *any* (not to speak of *all*) "other books," that the Bible is to be judged and read exactly like them.

Permit me to add that, in two particulars, my reviewer seems to me to stretch the Unitarian case, as based on the revision, a little too far.

1. I can hardly endorse the sweeping statement that "wherever changes involving controversial points have been made at all," these changes are Unitarian gains. For there are a few changes (with no marginal alternative) which are not gains to, though they may be reconcilable with the Unitarian position. Such, among others, are Matt. v. 11, Heb. ii. 17, Rev. xxii. 14.

2. It would certainly add greatly to the moral impressiveness of their concessions if the Revisers, as a body, could be convicted of an exhibition of "strong bias" in the direction of Trinitarianism. But the evidence for this seems

to me singularly deficient. In a few cases, where no change is made, theological conservatism may perhaps be alleged. Of these the most important occurs in John viii. 58. Yet I confess that the more closely I examine their work, the more inclined I am to judge it in particulars by the prevailing spirit of general fairness and superiority to bias.

ALX: GORDON.

9, Upper-crescent, Belfast, July 3.

THE WELSH UNITARIAN ASSOCIATION.—The annual meeting of this Society was held at Pantydefaid, Llandyssul, on Wednesday and Thursday last week, when there was a large muster of ministers present. Among these were the Rev. Jenkin Lloyd Jones, of Chicago; Secretary of the Western Unitarian Association, U.S.A., and editor of *Unity*. Service was held on Wednesday evening at 6.30, when the Rev. John Evans, of Gellioeen, conducted the devotional service, and the Rev. W. Carsy and W. Rees preached, and on Thursday at 10.30 A.M., the Rev. J. Davies conducted the devotional service and the Rev. J. Ll. Jones preached in English. Mr. Jones rather took the audience by surprise by first reading out a Welsh hymn—a paraphrase of "The Lord is my shepherd"—which he did as well as any native, and the surprise became a very pleasant one to the bulk of those present when he went on to declare in the vernacular his great indebtedness to this particular congregation, of which his father was a zealous member thirty-eight years ago, before going to America. He (Mr. Jones) was then a child in his mother's arms, and only nine months old; but though so young when his father and mother emigrated with their family, all the young children grew up as familiar with the name of Pantydefaid, and those of the old ministers as if they had remained in the country, the father's religion and the father's language became their own. Mr. Jones took as his text Paul's words "not yours but you." The motto of the Society of which he is secretary is "freedom, fellowship, character." Character is going to be the great word of the future and it will carry the marks of (1) integrity; (2) courage, (3) action. The great obstacles to the realisation of this grand idea, are (1) bigotry; (2) formality; (3) substitution. The Welsh sermon was preached by Mr. Jones, of Aberdare, who took for his text the words of the prophet "Watchman, what of the night." The Conference which followed was devoted to the subject of "the Sunday-school and how to improve it." The Rev. J. Thomas was appointed to the chair, and the subject was introduced by a paper read by the Rev. J. H. Davies. The Rev. Jenkin L. Jones followed, again in Welsh, and gave his own experience, telling how he went to an orthodox Sunday-school as a boy, and how his father catechised him as to what he had been taught there and then corrected whatever he thought amiss. The Revs. R. C. Jones, W. Rees, J. Evans, and Mr. D. Jones Castell also took part in the discussion. It was proposed that the paper be printed in the *Yr Ymfynydd*. After that the chairman formally introduced Mr. Lloyd Jones to the meeting as a delegate, bearing a very warm greeting from the Western Association to the association in Wales. The meetings were brought to a close with two more discourses preached by the Rev. J. Evans and Edward Lloyd. The attendances at all these meetings were very large, and on Thursday scores were unable to get inside the chapel. The next annual meeting is to be held at Allt-y-placa, the Rev. W. James to preach, and the next quarterly meeting at Cwrtnewy (opening service of new chapel), the Rev. R. J. Jones to preach.

WALMSLEY.—On the last Sunday in June the annual sermons were preached by the Rev. Jeffery Worthington, of Brixton, and the scholars' service was conducted by the Rev. Robert Wilkinson, of Ainsworth. In the evening Bank-street Chapel, Bolton, was closed, so that the congregation could come to hear their old minister. They came in great force, and the collections amounted to £58 1s. 6d. On the following Saturday the teachers and scholars had their annual field day, when many members of the congregation joined them, and headed by the Egerton brass band all marched through the village and through the gardens of C. Ashworth, Esq., and John Heywood, Esq., M.A. Heavy rain coming on the usual halts for singing were dispensed with, but after tea the rain ceased, and young and old enjoyed themselves with games and dancing in a field kindly lent by Mr. John Mayoh.

Religious Intelligence.

THE HOME MISSIONARY BOARD.

VISITOR'S ADDRESS.

The following is the address delivered by the Rev. ALX: GORDON, M.A., at the close of the examination held last week:—

MR. GORDON said:—It is related, Mr. Principal, that an advocate of teetotalism, who was anxious to gain a convert, made a promise to the person whom he was addressing that this regimen would have the effect of lengthening his days. The man replied, "I believe it, I tried the system myself for about a couple of days, and I found they were the longest days I ever spent in my life"—(laughter). Some such feeling as this, I may suppose, has been present to the minds of some of those who have been examining and examined, during the two days which are now about to close. At any rate I can testify that the feeling has not been altogether absent from the mind of one of the visitors; I can sympathise with, though I must not commend, the ingenious student whom I observed to be dallying with the pleasing pages of an old book catalogue by way of varying the monotony of one of the examinations. He was in search, I presume, of the proper classification of Müller's "Symbolism"—(laughter). With regard to the general scope of this institution, and what can be said for the main programme of its studies, I have already expressed on a former occasion when I had the honour of delivering an address as visitor what it seems to me necessary to say. Indeed, I may adopt the words of a sacred writer, presented to us yesterday morning, which may be freely rendered, "my former discourse went over the whole of the ground." However, while that applies to the general programme of studies, we have had brought before us in these examinations three subjects which, while none of them exactly new, have been placed this year in greater prominence than before—the Latin, the History of Dogma—and the lectures on Health. In reference to these lectures on health, we found from our researches into Roman history this afternoon that the augurs discovered long ago "it was a bad omen when the chickens would not eat"—(laughter). Such was a primitive effect of ancient physiological investigation. But the students of this institution have been drawn further than these first principles, and have received most valuable instruction in regard to matters of bodily regimen, which I do hope may be useful, not only to themselves, but to their future congregations. In reference to the examination in Latin I would observe that, in the Senior Latin class, there was distinct promise of scholarship. In reference to the examination on the History of Dogma, I would remark that it was plain that the young men who had attended the lectures in that department, entered with appreciation into the views of doctrine presented to them as representing the minds of very different schools of Christian theology. They expressed their own criticism of those views, with frankness, and occasionally with an independence of thinking which scorned the trammels of the professorial lectures. In all that, I see indications of a state of mind which fits its possessors to grapple not only with the obsolete and partly extinct problems of the past, but with the far more pressingly important problems of theology, in its relation to the human mind and human life which are rising up around us in the living day in which we move and have our being. Appended to the lectures on the History of Dogma was a supplementary course, in itself interesting and suggestive in no ordinary degree, in its bearing upon the theology of our own land, I mean the course with reference to the English Deists. Of the answers submitted in that examination we had, through pressure of time, only specimens offered to us; but those specimens were typical. There was, first, the beautiful spirit of Herbert of Cherbury, of whom I would say, speaking from the standpoint of one somewhat conservative in theology—with his devoutness may I be devout, and with his charity may I be charitable—(applause). We had also a glimpse at the massive intellect of Thomas Hobbes, who has frequently been animadverted upon in that he has laid it down as a principle that the state

of rude nature is a state of war, but in whose favour it has not perhaps been so often remembered but he lays it down that the first law of nature is "Seek peace and ensue it." Theology is presented in this institution largely in its historical aspects; less as an abstract speculation, somewhere in the clouds, and more as an actual force which has entered largely into the minds of men, the habits of men, the history of men, the moral and political dealings of men, and as largely conditioned by, and intertwined with, the varied phases of human thinking and being. And in this connection we may re-echo the opening strain of that grand chorus of the Antigone, so well translated this morning, "There are many things that excite wonder, not unmixed with awe, but among them all there is nothing more wonderful, more awful than man." I was glad to observe indications in the examinations not only of the diligent care of the constant student, passing his mind with average fairness over the whole compass of the subject presented in the lectures—and this, I think I may say, I noticed universally—but also, and in one point of view this is even more important, of the aptitude to get hold of a special bit of study and make it the student's own, to dig into it, round it, and thus to enjoy in some degree the beginnings of that highest of all intellectual pleasures, the joy and glory of original research—(applause). The indulgence of this pleasure is at the same time the most profitable and instructive of intellectual pursuits. Take, for example, one of those problems which we had before us yesterday, the problem presented by the reading *monogenes theos* (God only begotten): or, again, that disputed reading "feed the Church of God." I think that if a student were to enter into a question of that kind, a question interesting in itself, and in these days of New Testament revision, somewhat exciting in its interest, and go thoroughly into it, it might be of immense benefit to him. He would view it not only as a dry piece of Biblical criticism, a judgment upon a reading, to be determined on principles of pure critical science. He would estimate the theology which underlies the right reading and the theology which gave birth to the wrong one; he would watch the effect in succeeding centuries of the forms of thought by or nourished by the accepted text; he would see what influence these have had on the development of the estrangement of churches. Thus he has secured an available standpoint from which to survey a very wide and important field at once of Biblical criticism, of Christian theology, and of ecclesiastical history. It has been said in regard to some of these questions, apparently so minute in themselves, yet on which so much often hangs, it has been said, and said very truly, from one point of view, that it is often a case of "You pay your money and you take your choice." Yes, that is quite true. But, remember you must first pay and down the full coin, full weight, of diligence and thoughtful care, of research as complete and as original as you can make it. Not until then are you in a position to make a choice at all, but then you are entitled to take your own choice. Having made that preliminary payment, the choice is not simply an honest one, but it is the only choice which is open for you as an intelligent being. You may not be right, in the sense in which the All-seeing Eye, the All-knowing Mind understands right, but you are right in so far as you have been true to all the available methods and opportunities open to you for attaining a correct result—(applause). Now I would say in regard to the whole of theology in every department, the laborious department of Biblical criticism, the fascinating department of Church History, the constructive department of Christian theology, let your theology be purely scientific, as far as you can make it so. Divest it as absolutely as you can from the personal element of your own controlling prejudices, even of your own aspirations and fancies. Consult and make the best use you can of every source by which the mind of God makes its approach to the mind of man; and remember that in this department you are not dealing with a subject which is under the control of your wish and will, that you are interpreting actual realities, matter about which there is a truth and a falsity. It is your duty to come as near to the pure, clear line of this majestic truth as God may give you

grace and strength wherewith to approach it—(applause). But, on the other hand, let your religion be purely practical, absolutely personal. I was rejoiced to hear the personal tone, the frankness, the freshness, even, I may say, the originality of the grasp of religion as brought before us in the examination upon Homiletics. I was comforted in the thought that the young men educated here are looking at the problem of present religion with the actual eyes and feeling, and feeling the force of religion with the living hearts of those who will have to animate the religion of to-day and preach the religion of days to come. But while I say theology should be scientific and religion personal, I do not forget that, as indeed we may have been reminded by a passage in Xenophon to-day, *sophia* (wisdom) is not altogether, either etymologically or practically, distinct from *sôphrosynê* (self-control). Character plays an important part in our scientific as well as in our practical life. It is the real root from which all the intellectual as well as the moral activities of the man must spring. He who in his own personal self is lax of life and idle of habit, who gives way to the temptations of the lower nature, can never bring that pure quality of intellect to bear upon the noblest problems, which the industrious, the devout, the pure can bring; in such strength as it has been bestowed by the Almighty, and with that strength unimpaired by any vices of his own—(applause). The other day the mortal frame of the greatest man in the world of physical science in our time was laid in the grave within England's noble Abbey. We look upon this as a triumph of science; I think we may appeal to it also as a triumph of character—(applause). In the Grammar School of Shrewsbury Charles Darwin's first preceptor was a clergyman to whom also fell the honour of becoming, at a later day, the tutor of George Eliot. About the time of the publication of the "Origin of Species through Natural Development" his old master was in a company where some one spoke of Darwin as an infidel. This old man replied in a moment—"No, sir! he is not an infidel. He was a good boy at school. He could put puzzling questions then, he can put puzzling questions now; but he is not an infidel"—(applause). I am quite sure that my dear old schoolmaster's feeling in this matter had nothing whatever to do with the contents of a book which, I imagine, he never read. But he relied upon the man, because he had proved the mettle and the morale of the boy. And in the same way, gentlemen, you who are going out to preach the gospel, you who are going out to make an influence of your own, and to speak such truths as you know, must ever remember this, that the world will judge you far more, very far more, by what you are, than by what you say—(applause). If they can rely upon the man, then they will be led to make large allowance for what they may deem errors in the presentation of opinion, and they will be led to feel that the impression you are producing is an impression which is salutary and helpful to their religious lives—(applause). There is, indeed, an important addition to the programme of studies in the case of some of our students. Those studies are to be protracted, though no longer in this place. To-day there is a departure from the usual custom of closing the labours of the session, in that there is no valedictory service. No, we don't propose to say "farewell" to those of our students who are going either to Owens College or to Manchester New College to continue their preparation for the ministry. I believe, gentlemen, you will not forget your first *alma mater*—(applause from the students)—and in the corridors at University Hall, and under the instruction of Manchester New College, you will be both mindful of, and grateful for, the influences and the information received within these walls. Here is another thing, which I believe and hope that you will not forget, and that is, the pledge of self-dedication to the ministry which you took on entering this institution, a solemn pledge "to preach and extend the Gospel of our Lord Jesus Christ, especially among the less educated classes." These are not unmeaning words. It may be difficult to say which, in the theology, are "the less educated classes," at the present day—(applause)—and may become increasingly difficult as time runs on, if the popular information keeps its present rate, not

to speak of enhancing its rapidity. But there can be no doubt in the minds of any as to which are "the less educated classes" in point of Christian religion. It is to bring the light of Christian religion to the darkened and sinful heart and home; to uplift the minds that have been debased in their self-indulgence and in the misery which it entails; to make the glory of the Christian religion to shine in our day as we are told it shone in the first ages, when martyrs died and confessors appealed—it is for this great end, young men, that you solemnly dedicate yourselves. The strength of this institution rests not in the erudition of its professors, not in the information at the command of its alumni, but in the devout and consistent self-dedication of the young spirits who come hither, that they may receive some little help for the maturing of their powers, to fit them for the great work, of which God Himself, our Father, has kindled the desire and the spirit in their hearts, as He awoke it at the first in the soul of His own Son.

Mr. S. S. Brettell has obtained the "Gaskell," and Mr. J. C. Pollard the "Owens" Scholarship in connection with the Home Missionary Board.

THE HOME MISSIONARY CONFERENCE.

The annual meeting of this Conference was held on Thursday week, in the Memorial Hall, Manchester. According to usual custom the proceedings were commenced with the Lord's Supper.

The following members were present:—The Revs. W. G. Cadman, H. Eachus, W. Fielding, J. Freeston, N. Green, T. Leyland, D. Matts, J. T. Marriott, W. Mitchell, J. McDowell, R. Pilcher, J. Pollard, H. W. Perris, G. Ride, W. R. Shanks, J. G. Slater, W. S. Smith, W. R. Smyth, E. Turland, J. J. Wright, F. M. Blair, and Mr. J. Phillips.

The Committee's report and the accounts were adopted. On the motion of the Rev. W. G. CADMAN, seconded by the Rev. J. G. SLATER, the balance of £8 1s. 4d. due to the treasurer of the Droylsden Mission was ordered to be paid out of the general fund.

The Rev. F. HAYDN WILLIAMS, on the motion of the SECRETARY, was elected a member of the Conference.

The roll was then called by the Secretary (the Rev. Noah Green), and the minutes of the last annual meeting having been read and confirmed, the annual report, which had been printed, was taken as read.

The report congratulated the Conference on its having attained its majority, and that the work of the past year had shown that the Society had satisfactorily used the experience and strength gathered while passing through its minority. Attention had been principally directed to the working of the missions at Droylsden and Douglas. At Droylsden the attendance of the past year had been a little under that of the previous year, which may be accounted for by the fact that the preaching room is not a good one, and in the winter is subject to currents of cold air which come in at the ceiling and other parts of the building, and very much affect the comfort and health of the congregation. In the Sunday-school there has been a slight falling off in numbers, both of scholars and teachers. There are on the books thirty-three scholars, as against thirty-nine last year, and six teachers, as against ten. Droylsden is a populous village, and there is no doubt of establishing a much larger congregation than the present one, when a comfortable chapel is erected, which there is a strong probability will be done at no very distant date. During the year the desirability of transferring the Droylsden Mission to the Manchester District Unitarian Association had been suggested, and after due consideration a resolution was passed recommending the Droylsden congregation to apply to the Association to be taken into their charge. The President and the Rev. J. G. Slater were appointed to take council with the congregation concerning the transfer, and it is suggested, we understand, by the Association to put up an iron church when a suitable site is found. Coming to Douglas the work there has gone steadily on, and the Mission has met with a fair measure of success. The summer services were recommenced on Whit-Sunday and continued to the beginning of October. The attendance was larger than it had been the previous season, and the

offertory had increased. As the summer season was closing the feeling arose with the residents to carry on the work in winter. In the meanwhile the little band of worshippers carried on the services under the ministry of M. De Maine Brown, a resident, whose thoughtful discourses have delighted and edified hearers. This gentleman deserves special commendation for the valuable assistance given in this way to the Mission. It is gratifying to record that when the census of the attendances at the various churches and chapels in Douglas was taken, the infant mission numbered forty-one. As it was only opened in July, 1880, these numbers were very encouraging. The average attendance at the services at the close of the year was about twenty-five, which increased as the winter advanced to about 30. A Sunday-school has lately been started with seventeen scholars and four teachers. An invitation was given to the Committee to send representatives to the National Conference which was held last April in Liverpool. The invitation having been accepted, the President and Secretary were appointed to attend the gathering on behalf of the Missionary Conference. It gives the Committee much pleasure to say that not only have old friends repeated their kindness in contributing to the funds of the Missions, carried on by the Conference, but new ones have responded to appeals. The British and Foreign Unitarian Association have increased their grant from £10 to £20. James Hopgood, Esq., has repeated his donation of £5, the Memorial Hall Trustees have subscribed £10, the Liverpool Fellowship Fund £5; the Rev. Joseph Freeston 10s. 6d.; the Rev. S. F. Williams 5s.

The Rev. W. G. CADMAN submitted his financial statement, and it appeared that on the general fund account £28 14s. 9d. had been expended, and there was a balance in hand of £6 5s. 1d. On the Droylsden Mission account the balance due to the Treasurer was £3 1s. 4d., while on the Douglas account there was a balance in hand of £8 6s. 6d. On the whole the Conference had £6 10s. 3d. in hand.

The Rev. JOSEPH FREESTON then delivered an excellent president's address on home missionary work.

On the motion of the Rev. W. R. SHANKS, who expressed a wish that something should be done at Wisbech, where there is a closed chapel requiring £30 of an expenditure, a vote of thanks, seconded by the Rev. H. EACHUS, was passed to Mr. Freeston for his address. Mr. FREESTON briefly replied, urging that the Conference should do more work.

The following officers for next year were then appointed, viz.:—President, the Rev. J. G. Slater; Treasurer, the Rev. W. G. Cadman; Secretary, the Rev. N. Green; Auditor, Mr. John Phillips; Committee, the Revs. J. Black, M.A., J. McDowell, W. Mitchell, J. T. Marriot, and R. Pilcher, B.A.

On the following day the Conference assembled again, when an address on "The Public Worship Problem" was delivered by the Rev. H. WOODS PERRIS, late of Norwich, and was followed by a discussion. The address was published in full in our last number.

PRESBYTERIAN COLLEGE, CARMARTHEN.

The annual examination of this College was conducted last week by the Rev. J. T. Whitehead, the Rev. T. L. Marshall and Mr. S. S. Taylor, deputation from the Presbyterian Board, assisted by the Rev. J. E. Manning, M.A., of Swansea, and the Rev. William James, B.A., of Llandysul. The written examination in mathematics and natural philosophy was conducted by Mr. James a few days before the visit of the deputation. The public portion of the examination commenced on Tuesday, June 27, and was brought to a close by the distribution of prizes on the following Thursday afternoon.

On this occasion Mr. S. S. Taylor presided, and there were also present, in addition to the gentlemen already named, the Principal Professor of the College, the ministers of the town and neighbourhood, and several ladies. Our American friends, the Revs. J. Lloyd Jones, of Chicago, and G. W. Hosmer, of Cleveland, were also deeply interested auditors.

The CHAIRMAN said there was a time when the Christian ministers had to do all the intellectual education as well as the spiritual education of their flocks, but now all that was altered, and they had to do their best to lift themselves head and shoulders above their neighbours, that they might see that

they fitted themselves for carrying out their work. Representing the Presbyterian Board on that occasion he felt that their thanks were due to those of their friends who had come together on an occasion of that kind, those gentlemen who were ministers in different parts of the country, and the ladies and others who came to help to make the gathering pleasant and agreeable, and to give their sympathy. He felt that the thanks of the Board were also due to the Professors who worked steadily but quietly and with so much painstaking and so much real earnestness. He also thought that the thanks of the Board were due to the bulk of the students for earnestly and conscientiously trying to make use of the opportunities there afforded to them. Offering a word of counsel as one who had seen something of the world, he advised them to make the best of their time whilst they had it. The course was only four years. Time went on rapidly, and it behooved them to make the best use of every opportunity afforded them, by diligence, usefulness, exactness and feeling. Real culture was what they all aimed at, because culture meant excellence, and as one of those present had remarked in the course of his sermon, the highest spiritual condition meant the highest cultivated condition that human nature could attain. That culture meant exactness, and whether in study of one kind or another, the real aim should be to do the thing in a manner most complete, therefore, most exact, most just, and most true. He trusted that was the aim of all present; that they did everything in the best, purest, and most noble form. After urging the students to be actuated by this feeling he suggested that they should also be generous, because that was what they were noted for. Their character was generosity and kindness—(applause). It was one of the pleasantest things when looking back upon their college life to feel that they had acted kindly and nobly to those with whom they had worked. The greater ability they possessed, the more easy their studies would be to them, and the more careful and conscientious they should be in setting a good example. He did not believe in their trying to help fellow students to pass through their studies easily. He was of opinion that every good thing had to be attained by labour, and if they helped a man, if they did another man's labour for him instead of leaving him to do it himself, they would not do the man any good, but would rather demoralise him, and take from him the opportunity which he should have made use of to improve himself. If, before he sat down, he said one or two words to those who had completed their course, he thought he ought to convey to them the best wishes of the Presbyterian Board for their prosperity in the future. They had taken the advantage of the small opportunities, whatever they may have been, that were afforded them at College, and were now about to go out into the difficult—he might almost say dangerous—service of Christian work. They had to fight against sin and wickedness, and those obstacles which beset Christian work. It was their duty to try and erase these evils. They would have a great and difficult task in many of these things, but the careful pursuance of their studies now would be most useful to them and would help them much in the work they would have to do. He would now call upon the Secretary to the Presbyterian Board, who was no stranger to those present.

The Rev. T. L. MARSHALL said most of those who were students there and the visitors too would know that that was one of the oldest Academic institutions amongst Nonconformists, whether in Wales or in England—(applause). The Presbyterian Board of which he had the honour of being secretary, was the oldest of Nonconformist institutions, having been founded at the end of the seventeenth century, when the liberties of Englishmen were saved on the accession of William III. The position of Nonconformists then led them to form the Presbyterian Board, and afterwards the Independent Board, in order to consolidate and strengthen the churches in different parts of the country connected with those denominations. That college had a very honourable history, and it depended upon the students of the present and of the future to maintain the noble traditions which were so closely associated with it. He had an advantage in some respects over his colleagues and over the professors in being able to compare the present with the past. He could say that the college had greatly improved during the last few years—(loud applause). Partly owing to the more systematic way of examining candidates, they had a better set of students,—students who were better prepared to receive the advantages

offered than was the case when he (the rev. speaker) came down to the college first, which was more than a quarter of a century ago. Some of the improvements were in a great measure due to the earnest labours of the principal, who had introduced new life into the working of the institution, and both he and his colleagues commanded the confidence and respect of the Board. He had been a little surprised when taking up some of the local journals to read the controversies which occasionally took place, and had been considerably amused by a statement made by a gentleman who appeared to have some local reputation. He was surprised to see a letter published in one of the Carmarthen papers stating that "dissent, by its very name, implies disagreement and disaffection, and fosters a discordant opinion." The writer had, of course, a right to his own opinions, but it was very obvious that he differed from them, and therefore he was a dissenter, inasmuch as he differed from other people—(applause). Many people, and especially those in the Church of England, seemed to imagine that all those who differed from them must necessarily be in the wrong, reminding him of a rather sarcastic statement made by Archbishop Whately, in reference to his own church, that he did not claim that it was infallible like the Church of Rome; still, it was never in the wrong—(laughter and applause). He left his hearers to discern the difference between these statements. When he saw all that was said in the controversy referred to with reference to Professor Morgan—whose absence he very much regretted—he must say that if they had not known him well and had not thoroughly understood his character and its great merit, they would be inclined to think that they had a very suspicious character in their midst. He was spoken of as being of a "meddlesome and quarrelsome disposition." He (the rev. speaker) had known Professor Morgan for more than a quarter of a century, and he was the last person in the world of whom this could justly be said. The writer of the letter to which he referred went on to say, "I charitably hope that Professor Morgan was not under the influence of the evil one when he penned his letter"—(loud laughter). That was an expression which was meant to imply that he was very decidedly under the influence of the evil one—(laughter). He was sorry to see that coming from a churchman and clergyman, because Professor Morgan was well known and respected by those who had known him longer and more intimately than the gentleman to whom he (the speaker) now referred. But Professor Morgan needed no vindication of his character at their hands. The late and ever-to-be lamented Bishop Thirlwall in a little friendly controversy he had with Professor Morgan some years ago had spoken of the courtesy and ability which Professor Morgan had displayed, and for their part they would rather accept the testimony of Bishop Thirlwall than that of the gentleman in question. Mr. Marshall then referred to the great loss which Wales had sustained in the death of their post-preacher, the Rev. Thomas Jones, of Swansea. He had had no personal knowledge of Mr. Jones, but from what he had read and heard, he thought they had lost one of the foremost men of Wales, who had reflected great honour upon the ministry, and had attained that high standard of the ministry which their lay friend in the chair had so well described—(cheers). Eighteen candidates had applied for admission that year, and seventeen had come up for examination, of whom nine would be recommended for admission. Besides, there were two English candidates from the north of England who would be examined with the same papers in their own neighbourhood.

The Rev. J. T. WHITEHEAD, of London, expressed a most favourable opinion of the examination, with hardly any qualification whatever.

The Rev. J. E. MANNING, M.A., of Swansea, said he was very well satisfied with the examination. Some men had lagged behind, but the majority had done well—some of them exceptionally well.

The prizes awarded in the examination were then distributed by the chairman, as follows:—

PRIZE LIST.

FOURTH YEAR.—First prize, J. D. Jones, L. W. Poans, *squales*, £2 each; second prize, Wm. Joseph, George Phillips, *squales*, £1 each.

THIRD YEAR.—First prize, John Morgan, £2 10s. No second prize.

SECOND YEAR.—First prize, T. Lloyd, £2; second prize, W. R. Bowen, W. Roberts, B. C. Davies, £1 10s. each.

FIRST YEAR.—First prize, E. K. Evans, £2; second prize, James Jones, R. H. Lambley £1 10s. each. To all other students presents of books.

The PRINCIPAL (Dr. Vance Smith) referred in feeling terms to the late Mr. Sharpe, and the great beneficence of the deceased gentleman to that college and other colleges, and the course of education generally. Mr. Sharpe's two daughters were anxious to continue their father's work, and it was their gift which he had to distribute that day—(applause). The Sharpe prizes had been divided into seven portions, and awarded as follows:—Two firsts of £2 each, William Joseph and Lewis W. Evans; two seconds of 30s. each, John Morgan and George Phillips; three thirds of £1 each, J. D. Jones, Lewis Morgan, and D. G. Davies.

The CHAIRMAN gave "Hearty welcome to two visitors from the other side of the Atlantic," the Rev. Lloyd Jones and the Rev. Mr. Hosmer, the former of whom had his birthplace in that neighbourhood.

The Rev. LLOYD JONES said that England was sending millions of her unwashed unregenerate children to America, and she ought to send along some missionaries to deal with them. They would find plenty of difficulties over there, although they knew nothing of conformity—(applause).

The Rev. Mr. HOSMER also replied.

The Rev. J. R. KILSEY JONES, of Llanwrtyd, as the oldest student of the college present, thanked Mr. Marshall for his handsome reference to the late Rev. Mr. Jones, of Swansea. Mr. Jones had been admitted to be one of the most natural speakers in Wales or England. Once last summer he asked Mr. Jones if natural speaking was an easy thing, and Mr. Jones said it was most difficult. One of the first lectures their late friend delivered he wrote out six times, till he could not make it more perfect, and then he read it every day (except Sundays) for six weeks. He wanted to know whether students had the pluck and perseverance to do that sort of thing. It was very kind of Mr. Marshall to defend Professor Morgan, but that defence was a superfluity. A tailor might as well attempt to upset a pyramid with his needle as any man to upset Mr. Morgan's reputation—(laughter and applause). He well understood the references which had been made to the services which Nonconformity had rendered to Wales. He never felt prouder than he then did of being a Nonconformist. That Carmarthen College had contributed its share to the happy and peaceful condition of the Principality. Did not Wales compare favourably with Ireland? The judges came round, and when they found nothing to do they complimented the grand juries, and said that it was the activity of their magistrates and their intelligent interference had brought about the favourable state of the country. He often wished he could whisper a few correcting sentences in the ears of the judges. These magistrates! There were tyrants in Wales—he could name them, but he would not. They had tyrants, but their palaces were never set on fire, their corn barns were never set in flames, and no one lurked behind hedges waiting for them. These tyrants might leave their doors open and their silver and gold vessels unprotected, and they would be quite safe unless some vagabond of a stranger from across the borders should come along—(laughter and applause). Churchmen call their chapels "gospel-shops," and these "gospel-shops" were found on every hill-side at the farther end of the most tortuous glens and in every vale. It was the unpaid police of the principality—the Sunday-school teachers and local preachers, who had not had the advantage of a course at that or any other college, who had brought the Principality into its present condition—(cheers).

The proceedings were closed with prayer by the Rev. J. E. K. JONES.

[A full and admirable report of the proceedings appear in the *Welshman* of this week, and the *South Wales Daily News* give an excellent summary.]

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS AND OTHER FREE CHRISTIANS.

On Tuesday evening, June 20, the annual meeting of the Association was opened in the First Presbyterian Church. There was a large attendance. The outgoing President, the Rev. T. H. M. SCOTT, M.A. (Dunmurry), preached from Col. iii. 24 (last clause).

The Hon. SECRETARY (the Rev. Alex. Gordon, M.A., Belfast) read the roll.

The Rev. J. A. Crozier, B.A., was elected president, on the motion of the Rev. C. J. M'ALESTER, seconded by the Rev. S. C. NELSON. Mr. Crozier then took the chair, and thanked the Association for the honour conferred upon him. In the course of his address he said:—They could not remain

lifeless in the present fearful condition of their unhappy country. They could not but feel that it was their duty to sympathise with her woes, and deprecate the outrage and crime that were being perpetrated over the land. He hoped it would be the happy record of his presidency that it was coincident with the dawn of a brighter day for this country, and that the crimes that had so deeply afflicted her, and that had made her name a reproach among the nations of the earth, shall cease. In regard to the work with which the Association was more immediately engaged, he saw many indications of more prosperous times amongst them. On every side they saw amongst other Churches, whether Presbyterian or Episcopalian, the spread of the spirit of co-operation, and a greater energy in Christian work.

The benediction was pronounced, and the proceedings concluded.

WEDNESDAY.

The business of the Association was proceeded with on Wednesday, June 21, the President, the Rev. J. A. Crozier, B.A., in the chair. After devotional exercises,

The Hon. SECRETARY (the Rev. Alex. Gordon, M.A.) called the roll of elders. There was a considerable attendance of ministers and elders. Mr. Gordon then read the minutes of the previous annual meeting, which were confirmed; and

On the motion of the Rev. HUGH MOORE, M.A. (Newtownards), seconded by the Rev. S. C. NELSON, M.A. (Downpatrick), the Rev. A. Gordon was requested to continue as secretary, and he was thanked for the manner in which he had discharged the duties of the office of the past.

The Rev. T. H. M. SCOTT gave notice of the following motion:—"That it be an instruction to the General Purposes Committee to prepare and send forward for presentation in Parliament a petition protesting against the continuance on the part of the Government of England in the fatal and demoralising opium trade in the East, and asking that a Christian nation may be considered free from a traffic which was a crime against humanity."

The following resolution was moved by Rev. ALEX. GORDON, and adopted:—"That a memorial be forwarded from this meeting to the Chief Secretary, urging the claims of our religious community in reference to the Crown vacancy on the senatus of the Royal University."

THE REPORT OF THE THEOLOGICAL COMMITTEE.

The Rev. C. J. M'ALESTER submitted the report of the Theological Education Committee. It stated that the instruction of the students during the past session had been entrusted to the Rev. Alex. Gordon, expressed it as the opinion of the majority of the committee that a theological institute should be established in connection with the Association, and that the education of the students for the ministry should be carried on within their own ecclesiastical bounds. It further stated that the examinations at the close of the year afforded the most gratifying evidence of the value of Mr. Gordon's instructions. No effort had yet been made to revive the Ministerial Education Fund. In moving the adoption of the report, he might observe that he remembered, though somewhat vaguely, a debate taking place many years ago in connection with the question of the education of their students in the then General Synod of Ulster, and he supposed in the Associated Synod. Previously their students had been educated in Glasgow, but subsequently provision was made for theological training, as well as the undergraduate course for their students, in the Belfast Institution, afterwards the Royal Academical Institution. He had a vivid impression of the importance then attached to home education on the part of the older ministers of the Synod of Ulster. He was sure the very feelings which actuated them were those which now prompt him to advocate strongly the education of their students within their own bounds. All would be ready to admit that they had received most important aid from their brethren educated in England, and some of them Englishmen. He should be very glad that the same kindly feelings should still subsist between them as hitherto, but at the same time he felt the importance of having the education of their students for the ministry conducted at home in this country. He believed that the opinions which he now expressed on this subject were also the opinions entertained by the great majority of the members of the Theological Committee. They all remembered distinctly the great advantage which their denomination possessed in having men like the Revs. John Scott Porter and

Dr. Montgomery at the head of the theological instructions of their students, and he was glad to say that, as a successor to the Rev. J. S. Porter, they had one who was eminently qualified to be the head of such a theological institute. While education was of the first importance, he regarded other matters as even more desirable—he meant a mind and heart in the work of the ministry. There were in the present day many occupations which young men of ability and culture could follow with much more advantage, in point of compensation for labour, than they could receive in the ministry. There was no profession so imperfectly remunerated as that of the ministry, and yet there was no portion [of the community so uncompensated]. The truth was, that all that ministers could reasonably look for was a sufficient competence for the support of themselves and their families. In entering the ministry, however, the candidate should have higher objects before him than making money. He was not so foolish as to say that they should not think of that subject; for it was right that men in the ministry should be respectably supported; but they should aim at something more than earning money beyond what was requisite for the purpose stated. The ministers in every Church meet with discouragements and annoyances; but he did not believe there was any Church in Christendom in which ministers, labouring earnestly, were subjected to more discouragement and annoyances than were the ministers of that Church.

The Rev. S. C. NELSON (Downpatrick) moved an amendment. He desired to express his satisfaction with the manner in which Mr. Gordon conducted the education of the students under his charge. They never had a professor more thoroughly competent to give instructions to the youth of their Church than Mr. Gordon was. But he (Mr. Nelson) did feel that it was a very heartless task for a professor to have to deliver lectures to so few as two students, or, as had happened, to not more than one, and he regarded it as equally heartless for the students to be engaged in that solitary work. He believed that it would be a great advantage to the students in preparing themselves for the ministry if they had an opportunity of meeting with other students, and be inspired by that energy as they would be for the studies which they were attending to. Such advantages they could secure only by attendance at the Manchester New College, London, or the Home Missionary Board, both of which institutes were equipped with excellent professors. His amendment was in these words—"That the report of the Theological Committee be received and entered on the minutes; that we approve of the arrangements made and carried out last year for the instruction of the undergraduate students; that we express our thanks to the Rev. Alexander Gordon for his very valuable services, and request his acceptance of £50 for his trouble, which sum we direct the committee to pay out of the interest of the Professorial Fund. That our students, after graduation, attend for such time as we may hereafter arrange for, in each case at Manchester New College or at the Home Missionary Board, for such additional instructions and exercises as may qualify and prepare them for the efficient discharge of the duties of the Christian ministry. That, in order to encourage and assist them, we allocate from the interest of the Professorial Fund a bursary of £30 per annum for a student attending the Manchester New College, and £20 per annum to a student attending the Home Missionary Board. That the Theological Committee be now dissolved; and that the General Purposes Committee be henceforth entrusted with the carrying out of the above-mentioned arrangements."

The Rev. DAVID THOMPSON (Dromore) seconded the amendment.

The Rev. W. S. SMITH (Antrim) said they were not sure that the students, even if they presented themselves at the Home Missionary Board, would be elected.

The Rev. F. M'CAMMOND (Banbridge) remarked that a student of theirs who had been three years at the Queen's College failed to pass the entrance examination of the Home Missionary Board.

The Rev. W. NAPIER (Clough) thought they should have regard to their powers regarding the money before they allotted it. He was not one who had much respect for the professorial character, and he was prepared to adopt the view put forward in the Association some years ago by the Rev. James Orr, of Clonmel, in a very sensible speech, in which he said that lectures were to a large extent a humbug. He (Mr. Napier) thought that whenever they had

students to attend to they could surely find amongst them a minister to train them in theology, and a certain remuneration could be given for the trouble. He believed that it was better for a student to study a good text-book, and be examined afterwards, than to be listening to lectures. He quite concurred with Mr. Nelson's idea of the importance of contact with other minds, but he did not think that object could be attained to a greater extent in the colleges named in the amendment than at home here, because when he was at college in England, in one of the institutes referred to, there was only another student with him to engage the attention of four professors—(laughter).

The Rev. T. DUNKERLEY (Comber) reminded Mr. Napier that the students of Manchester New College were classed together according to subjects, and that in that way there were as many as nine or twelve students in some of the classes.

The Rev. Mr. NAPIER said it was not so in his year, but at any rate the value of lectures was overestimated. He might also add that a number of their congregations were not flourishing, and perhaps it would be a wiser way to use their funds to pay an accomplished minister with a small stipend £50 to train students for the ministry. He did not think, however, that they were in a position to finally decide the matter this year. They were not an exceedingly rich body, and their people were not exceedingly liberal in donations for religious or educational purposes, so that it would be more prudent, perhaps, for the Association to husband its funds. He thought they should not create any new life interests in these funds.

The Rev. A. GORDON thanked Mr. M'Alester and Mr. Nelson for the kind terms in which they referred to him. He endorsed Mr. Napier's view: that to create new life interests in these funds would probably involve them in difficulties similar to those from which they had recently escaped. He agreed with the opinion that to educate students under one man would be a great mistake. He believed that they could, from time to time, with the moneys at their disposal, make arrangements for the education of such students as would come forward. He confessed to considerable disappointment in the working of the Theological Committee. He felt inclined to move an amendment proposing to drop all the words at the beginning of Mr. Nelson's proposal, and substituting these words—"That the Theological Committee be now dissolved, and that the General Purposes Committee be entrusted with the arrangements for the education of our theological students." Regarding the proposal to establish bursaries for their students at Manchester New College, and at the Home Missionary Board, it should be remembered that these institutions would deduct the amount of the bursary from their foundation exhibitions; and the association could not expect to be able to support a young man in London for £30 a session, and pay in addition to that the professors' fees. Besides, in order to have their students put on the foundation, it was necessary that the students should pass a very stiff examination, and if the student was put on the foundation as an immediate divinity student he must have his degree, and there was no fund at their disposal for doing that.

The Rev. J. McCaw (Killinchy) seconded Mr. Gordon's proposal.

The Rev. THOMAS DUNKERLEY said it was true that they could not support a student in London for less than £30 a session; but, if they could not be put on the foundation, the students in that case would not be able to do that association credit, and, therefore, would not be worthy of aid. He thought there should be a stimulus for students to exert themselves and take a high position, so that the status of their ministry might be kept up. He did not at all agree with Mr. Napier's idea of placing studies by a student on a level with lectures; at the same time, he admitted with Mr. Nelson that it was a most heartless thing for a student to be studying in a class so small as to be composed of two or three persons. It must be, indeed, an extraordinary nature that could tolerate such a form of training, and they could not expect always to have extraordinary natures amongst them. He thought that the number of students that had been trained since the establishment of the Ministerial Fund was so small that they should feel called on to adopt a new mode of attending to their students for the ministry.

The Rev. J. HALL (Ballyclare) thought that it was hardly worth their while to have a staff of professors to teach two students only. It was a well-known fact that a great number of their young

men went to England for education, and also that a great number of their congregations chose clergymen from England, and who were educated in England; and the Association did not prevent either of these things being done. He would be glad, indeed, if they had, like the General Assembly, such a large number of congregations that they would be justified in expenditure for colleges and professors. The greater number of their present ministers were educated in England. He agreed with Mr. Nelson that the students, having obtained their degrees, should proceed to the Manchester New College, or to the Home Missionary Board. But he was not prepared to support the proposal in reference to a theological institute for the Association. He agreed with Mr. Napier that they were not in a position to settle the question now, and he thought it should be referred to a committee to consider. He had no doubt in that way a right conclusion would be arrived at.

The Rev. J. J. WRIGHT (Mountpottinger) said that the only argument he had heard yet in favour of establishing a theological institute was that they should endeavour to keep their funds in this country. But, surely, if the students received a better education in England than here, the money should be expended where they got the better education. As a matter of fact, whatever advantages existed in Ireland in reference to education, the young men for the ministry, while aware of those advantages, passed them by, preferring to be educated in the English colleges. The numbers of students in the colleges in England at present from the North of Ireland proved what he said, and indicated something of the way in which the money for educational purposes should be used.

The Rev. J. A. KELLY (Rademon) thought the subject should be allowed to lie over till they received information as to how their students could be entered in the colleges he alluded to.

The Rev. J. MISKIMMIN (Greyabbey) heartily agreed with the spirit of Mr. Nelson's proposal, but he thought they were not yet in a position to give effect to it. He also agreed with Mr. Napier that a good text-book when studied was better than a professor's lecture.

The Rev. J. KENNEDY (Larne) thought that they should require the committee, if they passed Mr. Gordon's amendment, to report to the Association.

The Rev. R. ORR said he could not vote for the amendment.

The PRESIDENT suggested the propriety of taking advantage of the opportunities for theological training and degrees which the Dublin University had placed within their reach.

The amendment of Mr. Gordon was adopted, and the report was received.

On the motion of the Rev. Mr. NAPIER, it was resolved that the General Purposes Committee have power to draw upon the Professorial Fund for the purposes specified in the preceding resolution.

ADDRESS TO THE LORD LIEUTENANT.

The Rev. A. GORDON moved, and the Rev. J. KENNEDY seconded:—"That a deputation be appointed to wait upon the lord lieutenant with an address of congratulation on his appointment to office."

THE PRESENT CRISIS.

The Rev. C. J. M'ALESTER moved:—"That a committee be now appointed to draw up a circular, to be immediately issued with the signature of the President, recommending special prayer in our congregations suitable to the present crisis in the affairs of our nation." He introduced that motion with sorrow and pain, but with a feeling that it was right to bring it forward. If they were overtaken by trouble as individuals, or if sorrow came into their homes as Christians, they brought their trials before their Heavenly Father. Sad calamities had befallen their country, and great afflictions had come into certain neighbourhoods. As for instance, since his settlement in Holywood, they were visited twice with cholera, and on these occasions all the Christian Churches exerted themselves as best they could to alleviate the suffering consequent upon that plague. At present in our country, in one portion of it, there was much unsettledness. He did not want to drag party politics into their association, but this was not a question of party politics. It was a question affecting the best interests of their nation, and affecting not one party, but all parties. They found that law and order had been set at naught; that the authorities seemed unable to cope with the difficulties that surrounded them; and that outrages most terrible were committed, and murders most fiendish and cold-blooded, while the perpetrators of those crimes

uniformly escape with impunity. There was evidently on the part of many in this country sympathy with those who committed such outrages, and there was, on the part of a large portion of the community, terror so great that they feared to give information. There was emphatically in three-fourths of the country a reign of terror. It was true that for a length of time the agricultural portion of the community were subjected to great hardships and difficulties. Those difficulties did not come on at once, and could not be at once removed. Those who now held the reins of Government had exerted themselves as far as they could, and, he should say, had even gone beyond the limits of strict justice in order that in that way they might remove the hardships under which the farming community had been labouring. All those efforts, noble and generous as they were, seemed to have been useless. The Government appealed, and he thought wisely, to the generosity of the nation; but they had appealed in vain. But a fact lay behind all the agitation in connection with the Land League; it was not simply reform of the land laws they looked for. He who was looked upon as the leader—although not the most extreme man in a certain party—early in this agitation stated, in words that were to this effect, that if it was only to reform the land laws and relieve those who were ill-treated in consequence of those laws they were to work, he would not take off his coat. He aimed at something more. He aimed at the disintegration of the kingdom, and the separation of Ireland from the sister island. He felt that if that were accomplished a great calamity would fall upon this country, and on none more than the members of that association. For if there was one denomination in the country specially attached to the principles of civil and religious liberty, it was that one of theirs. They had been for centuries the consistent advocates of civil and religious liberty. And if the plans of a certain party could be carried out, their civil and religious liberty would not be safe for a day. He thought with sorrow and with terror on the terrible suffering which have been brought into so many homes by the fearful outrages that have been committed, and he felt that those who may have had most influence with a large mass of the population of this island had not from the beginning, and had not yet, spoken out as they ought to have done, whether they be priests or laymen, denouncing those fearful outrages against the laws of religion and against the laws of humanity. He felt that at this crisis of their country's history it became them to bring their sorrows and trials and anxieties to the Throne of Grace, and to go, as children, and ask His blessing and guidance on those to whom He had entrusted the government of this country; and put up an earnest prayer that in a little time those dark clouds may pass away, and by and by all the inhabitants of this country shall be living in peace with one another and loyal to the Government—(applause).

The Rev. T. H. M. SCOTT had such deep and earnest sympathy with the resolution proposed and and so ably spoken to by Mr. M'Alester that he had no hesitation in seconding it.

The Rev. JOHN MISKIMMIN felt as strongly as anyone regret at seeing the unhappy state of this country. He believed no language was too strong to express their abhorrence of the terrible deeds that had been committed in this island. But he thought the resolution was without precedent, and he thought, too, that it was unnecessary. Their ministers had all given expression already to their horror at the outrages which had been committed in Ireland. Besides, the prayer to be offered under such circumstances should rather be the spontaneous effort of individuals than a compliance with such a circular as the resolution contemplated. He moved the previous question.

The Rev. HUGH MOORE seconded the amendment.

The Rev. ALEXANDER GORDON said Mr. Miskimmin was right in saying that there was no precedent for the resolution; but there was no precedent for the present state of this country. He fell in heartily with the resolution.

The Rev. J. F. KENNARD supported the motion. No one felt more paralysed than he did when he heard of the outrages which had been committed in the Phoenix Park and other places.

The Rev. DAVID GORDON was very glad that Mr. M'Alester had afforded them an opportunity of speaking out on this question. They were a loyal people, and they were the advocates of civil and religious liberty, and the opponents of those who would attempt to exercise tyranny in the land, or to crush the rights of the people. The man who

would say to him "You must not pay rent" he would regard as one who interfered with his civil rights. The Unitarians were a loyal and law-abiding people, and they sought to support—no matter who he was who headed the Government—the man who endeavoured to uphold the civil and religious rights of the people. This great excitement, which they all deeply deplored, was the result of the action of a party in America, who were quite distinct from the Americans, and to whom the Americans gave the cold shoulder. It was by that class that the dangerous associations were formed, and they were enriched by the money of the native Irish, who were but too credulous, and these associations sent to Ireland the men who were wicked enough to perform those horrible crimes. The members of the Non-Subscribing Association rejoiced to have an opportunity of testifying to their abhorrence of the crimes perpetrated, and their utter alienation from everyone who had tried to perpetrate or encourage the commission of those outrages. They were loyal to her Majesty; they were the advocates of civil and religious liberty; they were the friends of the Union, and by it they would stand, and they would put their foot on the system or on the men who attempted to crush them in their position as the upholders of law and order. The resolution enabled them to express their adherence to the great principles that joined them to the larger and better land, whose people were the greatest friends of liberty on God's earth—(applause).

The Rev. R. J. ORR proposed that, instead of issuing a circular as stated in the resolution, they should, at their conference that evening, unite in prayer for the objects contemplated by Mr. M'ALESTER.

The Rev. F. THOMAS seconded Mr. Orr's proposal.

Mr. WM. SPACKMAN thought that Mr. Orr's proposal and Mr. M'ALESTER's might both be adopted and carried out.

The previous question was then put, and lost by a majority of 14 to 8, and the original motion was then agreed to.

The report of the Theological Library Committee and the report of the Committee on Temperance were also disposed of.

CONFERENCE.

The Association met in the evening at eight o'clock, when a conference was held, the subject for consideration being "The Religious Needs of our Congregations." This was introduced in a paper read by the Rev. T. DUNKERLEY, of Comber. In the course of his address, he said that Non-Subscribing congregations occupied a peculiar position at the present time. In the intelligence and moral character of their members they were confessedly high, and it might well be supposed that, owing to the wider growth of enlightenment, which was leading men to break away from the old creed-bound Churches, and to seek a freer and more rational faith, the time of their Church had come. But they looked in vain for a progress adequate to reasonable expectation. The elder Churches exhibited signs of decay, some were even sensibly crumbling, yet their own Church did little more than hold its ground—men whose faith was too large to be confined in orthodox trammels, and whose souls longed for the free air of heaven, do not throng into their gates as into a refuge of peace and freedom. Why was this? The answer to the inquiry might enable them to put their house in order and await with confidence a more fruitful time. The first need was to make their worship productive of good to the member, and the chief aim to produce most good. To attain this high worship and its accompanying blessings there was need that a most earnest and most devout spirit on the part of pastor and people should be brought to their weekly gatherings. They could not shame or whip their souls into devotion; they must wait for the descent of the Spirit; but there was an attitude that repelled as well as one that drew. By co-operation, earnestness, and faithfulness, high results would be won.

The Rev. C. J. M'ALESTER also spoke on the subject.

The Rev. H. M. SCOTT suggested that they should introduce a liturgy into the worship of the Church.

The Rev. D. GORDON believed that a great work lay before Unitarians. They had to establish in the world an idea of God—that they should not approach Him with that sycophantic fear with which the heathen approached their gods, and which promoted in their souls more fear than love. If they wished to be a missionary Church their first object should be to stir up the zeal of their own congrega-

tions. He did not like this thing called liturgy. Why should they be the followers of fashion? and this seemed like following fashion.

Mr. WILLIAM SPACKMAN said that for fifty years he had been a Unitarian, and he knew that Unitarianism was making progress. If Unitarians were true to themselves, and did their duty to themselves, they would make more progress. He did not think the question of liturgy should trouble them at all, and he, for his part, could worship just as well without it. He believed it would be the greatest advantage possible that family worship should be extensively established, and he would be glad to see their clergymen introducing this matter whenever they could.

The Rev. A. GORDON also spoke.

The MODERATOR, in closing the conference, said that the desire underlying the discussion was that there should be greater zeal both on the part of lay and clerical members of the Church for the spiritual welfare of others.

After devotional exercise, the conference closed.

THURSDAY.

In connection with their annual meeting, the Association met at a public breakfast on Thursday in the Lombard Hall, for the purpose of a conference on temperance. The guests included several ladies. After breakfast, the chair was taken by Mr. JOHN SMYTH, M.A., of Banbridge, and the meeting was addressed by the Chairman, the Revs. C. J. M'ALESTER, J. POLLARD, J. MISKIMMON, A. M'KINLEY, J. A. CROZIER, D. THOMPSON, J. F. KENNARD; Mr. W. SPACKMAN, and Mr. JOHN PATON, lecturer for the United Kingdom Alliance.

THE ANNUAL MEETING.

The members of the Association reassembled in the first Presbyterian Meeting-house, Rosemary-street, shortly after the conference on temperance, and resumed the business of the annual meeting. The President, the Rev. J. A. CROZIER (Newry), occupied the chair.

REPORT OF THE SUNDAY-SCHOOL COMMITTEE.

The Rev. T. H. M. SCOTT (convener) read and moved the adoption of the Sunday-school Committee, which was a very interesting statement of the Sunday-school operations carried on during the year. The report was adopted, and a committee appointed to look after the Sunday-school work for the ensuing year.

THE SALVATION ARMY.

The Rev. D. THOMPSON read the report of the Missionary Committee.

The Rev. T. H. M. SCOTT, speaking to the report, urged the importance of missionary preaching to the people. He had refrained from introducing doctrinal points in his discourses, and had endeavoured to present the work as he found it in Christ. He rejoiced to see the progress which the Salvation Army was making, and he was glad to know that the leading Churches of the country had been giving the exponents of the Salvation Army their countenance and encouragement. Some persons might sneer at the Salvation Army, but he thought if the Non-Subscribing Association of Ministers threw themselves into the work, something after the manner of the Salvation Army, perhaps different and better results would be observable in their own Church.

The Rev. Mr. KELLY said they should rather make known the doctrines by which they themselves were prepared to stand, and should not be forbidden to use the name Unitarian, which they all held dear. He thought it would be a good thing if they had printed and ready for distribution leaflets of their position theologically, and then have them circulated as their orthodox friends did.

The Rev. JAMES KENNEDY said the people of Larne had amongst them a detachment of that class of fanatics which Mr. Scott had been commending, and during their stay in Larne it was a common thing to have the little boys and girls of the town using in the most irreverent manner names which the members of that association held most sacred. If the Salvation Army tactics were to be approved of he expected to find in the future generations a growth of the theories of religion and liberty such as those which were expressed in the French Revolution. He hoped he would never see the gymnastics of the Salvation Army made an example for the members of the Association to follow.

Mr. WM. SPACKMAN narrated his recent experiences of a Salvation Army meeting in London. He saw there a number of people, old and young, rising up in the hall where the proceedings took

place and admitting that under the influence of the Army they had been converted and led to the adoption of a new life. He was of opinion that there could be no objection to such a movement as long as it did good. He thought the association should make some effort to provide services on Sundays for their people who were staying at Bangor during the season. He thought arrangements might be made for acquiring the use of the Orange Hall in Bangor on Sundays for the purpose of conducting services. It was desirable that their people should not have an excuse for going to other places of worship; there was a danger in allowing people to fall into such habits. As to the use of the word Unitarianism in their missionary teaching, it was not necessary to use it. It was a term used to distinguish them from Trinitarians; and, besides, as long as the teacher taught the truths of the Gospel, he must be teaching Unitarian principles.

The PRESIDENT thought it should not be forgotten that they were not there as a Unitarian Church; they were there as a Non-Subscribing Presbyterian Church. He remembered on one occasion they refused a congregation that came to them with a letter of application in which they stated that they were to be considered as belonging to the Unitarian Church. Consequently the missionaries should preach Non-Subscribing principles.

Mr. J. SMYTH (Banbridge) said that they should not consider the objectionable parts of the Salvation Army, but have regard to the good it was able to effect. The better the movement, the more liable it was to be troubled with unworthy persons. He thought that as long as the Salvation Army people proved themselves able to reclaim people from lives of sin they should not turn their back upon them. He thought the laymen were not sufficiently active in this missionary work, and he also thought that that was partly the result of the fact that the clergymen did not encourage them.

The Rev. A. GORDON (hon. secretary) said that remarks had been made implying that they did not recognise a harmony between their position as Non-Subscribers and their position as Unitarians. Standing on the basis of accepted truths, as Non-Subscribers they were free to arrive at any results through the avenues by which God's truth comes to the human intelligence. They were Non-Subscribers in principle and Unitarian in fact. While there was nothing to prevent any Non-Subscriber from being a Trinitarian, at the same time there was nothing to prevent a Non-Subscriber as such throwing his whole heart into the work and the progress of any theology in which he believed. He approved highly of Mr. Kelly's suggestion in favour of circulating leaflets on which their principles were stated. They could state their foundation principles—that was their Non-Subscribing Presbyterian principles—and then they set forth the results at which they arrived from those principles.

The report was adopted, and a committee appointed to take charge of missionary work.

ADDRESS TO THE QUEEN.

The Rev. T. H. M. SCOTT moved:—"That an address be presented to the Queen expressing our loyalty and attachment to the Throne and the British constitution." If ever there was a time when that association required to stand forward resolutely and plainly and declare its attachment to the Throne it was the present time. If the country was not on the eve of a civil war it was not far removed from it. Their country seemed to be plunged in a dark abyss by hands that were trying to carry out their ends, not for the good of the country, but to further their own selfish purposes. They were all the more called on to present an address to the Queen because of one person who claimed to bear the name of Unitarian, and who had taken a prominent part in the revolutionary movement of this country. It was important that they should separate themselves from all connection with any person or persons who would promote any of the movements which showed disloyalty to the Throne of England. They had every reason to be highly satisfied with the present occupant of the Throne. Queen Victoria and her Court were pure, and her Majesty and her Court were in remarkably favourable contrast with former sovereigns and former royal courts.

The motion was seconded by Mr. J. SMYTH, and adopted.

THE OPIUM TRAFFIC.

On the motion of the Rev. T. M. SCOTT, seconded by the Rev. J. F. KENNARD, a resolution agreeing to petition the Government against the continuance of the opium trade in the East was adopted.

On the motion of the Rev. W. S. SMITH (Antrim),

the following resolution was unanimously adopted:—"That the Synod of Munster, the several presbyteries, and the other Free Christian congregations shall have power each to nominate one of the ministers on the roll to fill the presidential chair. The names of only the persons thus nominated to be submitted for election, and all such nominations to be handed in in writing to the Secretary of the Association not later than the first Tuesday of June preceeding the election. The nominations to be circulated with the draft report."

It was resolved, on the motion of Mr. SMYTH, Banbridge, seconded by the Rev. D. THOMPSON—"That presbyteries be instructed to bring the matters contained in the reports on Sunday-schools, missionary work, and temperance before their congregations, and the General Purposes Committee are empowered to send forward reprints of the reports if they consider it practicable."

Resolutions thanking the minister and congregation for their allowing the use of the church to the association, and to the choir for the excellent rendering of music at the opening proceedings and the Conference on Wednesday night, were passed.

The President congratulated the association on having so admirable a secretary as Mr. Gordon was.

The annual meeting concluded with the benediction.

STANNINGTON.—On Tuesday last special meetings were held at Underbank Chapel, in connection with the local Sunday School Union, and a public welcome to the recently settled minister. The proceedings commenced at four o'clock, under the presidency of the Rev. R. Cowley Smith, when a paper was read by Mrs. Eli Fay, on "The Sunday School in Light of a Teacher's Experience." The paper contained some most admirable advice to teachers, and was listened to with marked attention. Warm eulogies were passed upon the completeness and ability displayed by the Revs. W. Blazebly and C. H. Osler among many other speakers, and a cordial vote of thanks was passed by acclamation to Mrs. Fay, to which the Rev. Eli Fay responded. An adjournment having been made for tea, which was provided in the school-room, the proceedings were resumed in the chapel, the evening meeting being presided over by Michael Hunter, Esq., (junr., Mayor of Sheffield), who expressed the pleasure it gave him to preside, not as Mayor of Sheffield, but as the acting trustee of that dear old chapel. The congregation, he said, had unfortunately had many changes lately, but he now trusted it would be the last time he would be called upon to preside at the induction of a minister—he would be glad to feel that the connection made between Mr. Smith and them should last his natural life.—Mr. Jonathan Revitt, in offering a welcome on behalf of the congregation, agreed with the chairman in the hope that they would not again for many years to come be called upon to welcome another minister. The Rev. Wm. Blazebly, B.A., on behalf of the ministers of the district, offered the right hand of fellowship, and alluded to the satisfaction generally felt at the settlement of Mr. Smith. It was, he thought, fortunate for such a congregation as that, requiring a double experience of country and town, that their minister came to them fitted by his past life to officiate as their pastor, and also to assist in any work he might be brought into contact with in the great town of Sheffield. Mr. Councillor Bramley joined in the expression of pleasure indulged in, and was glad of an opportunity as a trustee to join in the welcome to Mr. and Mrs. Smith. Mr. John Armitage, of Sheffield, referred to his previous acquaintance with Mr. Smith when the latter was employed in his office, and bore testimony to his excellent qualities. The Rev. R. Cowley Smith on rising to respond was received with hearty applause; labouring under strong emotion, he expressed his thanks to them. He could not look upon that meeting in any other light than of the most solemn description. He felt the grave responsibility of the charge he had accepted, and though the chairman and other speakers had all expressed themselves in such kindly terms, he was recalled to a sense of his position by the unexpected, but very touching allusion to the past by his friend Mr. Armitage. He could assure them he intended to settle down earnestly among them, he trusted, for years to come, and from what he had seen, the members of the congregation were desirous to help him in any good work. They had gone with him into the open air and assisted him in the proclamation of their glorious but simple religion. He could assure them he was determined, to the best of his ability, to extend the usefulness

of their congregational life and carry outside the principles of their faith. The Rev. C. H. Osler gave the induction prayer, after which the charge of the congregation was delivered by the Rev. Eli Fay, who, in the course of an eloquent and impressive address, urged the congregation earnestly to remember that while their minister was expected to perform certain duties, there was implied also a conditional responsibility on their part, the first and most important of which was punctual and regular attendance at the services. He was glad to learn that the congregation were ready to listen to any suggestions of their minister, and if practicable assist him by carrying them out. The spirit of co-operation was necessary for the success of their cause, nor must they think the minister could do everything. The speaker concluded by expressing his good wishes, and earnestly imploring them to become living examples of their religious belief. On the motion of Mr. Jonathan Revitt, seconded by the Rev. R. C. Smith, thanks were given to the Mayor for presiding, and a most successful meeting was brought to a close. On Sunday evening a series of open air services was commenced, the first being held in a picturesque part of the neighbourhood; the subject chosen was "Why I believe in Unitarian Christianity." A number of strangers were present and at the close Mr. Smith was asked to repeat the discourse next Sunday evening in Woodlands-road.

WEST RIDING DISTRICT SUNDAY SCHOOL ASSOCIATION.—The fifteenth annual meeting of this Association was held on Saturday, June 24, at Lydgate, near Huddersfield. In addition to teachers and friends from Leeds, York, Dewsbury, Bradford, Halifax and Wakefield, there were present the Revs. Charles Hargrove, M.A., of Leeds; F. E. Millson, Halifax; Iden Payne, Holbeck; Andrew Chalmers, Wakefield; Benjamin Glover, Lydgate; and C. D. Badland, M.A.; J. S. Mathers, Esq., President; Darnton Lupton, Esq., Hon. Treasurer; the Rev. J. M. Pilkington, Secretary. After partaking of tea in the schoolroom the company adjourned to the chapel, where a public meeting was held, the President, J. S. Mathers, Esq., in the chair. The Committee reported that much good work had been quietly done in connection with the affiliated schools, though during the year some had been placed in very trying circumstances, more especially the school at Morton, which had lost an earnest worker by the death of the minister, the Rev. J. Wilson. There was a marked improvement in the examination papers sent in this year.—Darnton Lupton, Esq., the Hon. Treasurer, read his financial statement, which showed that more regularity was wanted in transmitting the amounts owing by the various schools for *Teacher's Notes*.—The Chairman said he considered the time had arrived when we should more closely examine our work as Sunday-school teachers than we had done in the past, so as to ascertain whether we were doing all that could or ought to be done. He said that unless we were really in earnest about our work it would certainly languish. He felt that our young people must be drawn to our schools by the bonds of affection rather than compelled to attend. The teachers, too, must endeavour to impart to the children the actual belief which they as Unitarians hold (not in a dogmatic spirit, but with loving earnestness), for if this were not done, others outside our ranks would cultivate the soil we had neglected, and the young people would either drift away from us, or, if remaining, would be unable to give a ready answer to those doctrinal questions which were sure to be put to them at one time or another. Mr. Mathers further said that seeing we were social beings it was necessary that the natural instincts of the young people should be carefully watched, so that when leading them in an unhealthy direction they might be guided by the teachers into their proper channel.—The Rev. Charles Hargrove, M.A., said he saw evidences of the commencement of a new epoch for their society since the stirring words of their President had shown them the necessity for improvement. Self-satisfaction too largely developed was always detrimental to improvement. In reference to the examination this year, as one of the examiners he was glad to bear testimony to the improvement in the papers sent in to him, and no doubt the other examiners could say the same.—The appointment of officers for the ensuing year was made, and it was decided that the next annual meeting be held at Dewsbury.—The Rev. Andrew Chalmers, of Wakefield, moved: "That a cordial welcome be given to Mr. John Reynolds, the representative of the Manchester District Sunday School Association, also to Mr. Flint, of Sheffield, who re-

presented the North Midland Association."—Mr. John Reynolds, in acknowledging the kind reception given to the representatives, said he always felt such meetings to be a great encouragement to us as labourers in a common cause to work unitedly with hand and heart.—Mr. Flint said he came rather as a learner, so that he might take some information back with him. He might, however, just mention that their Association were contemplating the adoption of a Liturgical Service for the use of the schools, and would be glad of the co-operation of other Associations in the matter. He begged to thank them for their kind reception.—Darnton Lupton, Esq., moved: "That an Examination Committee be added to the General Committee," which was agreed to.—The Chairman called on the Rev. F. E. Millson to read his paper on "The Guild System, Adopted in many Church of England Schools, Worth Considering by our Schools." The July part of *Teachers' Notes* contains several of Mr. Millson's arguments, which are well worth the attention of both teachers and scholars. Mr. Millson's paper was listened to with great attention, and at the close a hearty vote of thanks was passed to him for his suggestive and interesting paper. A vote of thanks to the ladies for providing the tea having been passed the meeting terminated.

NEWCASTLE-ON-TYNE.—On Sunday, June 25, the Annual Sunday-school Flower Services were held in the Church of the Divine Unity, and proved in every way a greater success than ever before. The church was very beautifully decorated with choice greenhouse plants, ferns and cut flowers, the whole of the communion space being occupied with a very tasteful arrangement thereof. The children were placed in the galleries behind and on each side of the pulpit, and sang a well-prepared selection of hymns of a suitable character, to the great pleasure and gratification of the very large congregations which assembled for the worship. The preacher on the occasion was the Rev. Alfred Payne (Pastor of the Church), who spoke in the morning on "Jacob's prayer for the sons of Joseph," and in the evening on "The Lessons of the Flowers." On Wednesday, June 28, on the occasion of the North of England Temperance Demonstration, a Free Tea (with entertainments) was given to between 1,000 and 1,100 of the newspaper children and street Arabs of Newcastle by the following members of the Church of the Divine Unity: Mrs. Clark, Councillors Barker-Ellis and Joseph Ellis, and Messrs. Faber, Laidler and Tom Southern. This large undertaking had required considerable preparation, which had been conducted by the Pastor, a committee of ladies and gentlemen belonging to the church, and about fifty of the young people of both sexes, who acted as "helpers." The result was satisfactory in every point. At one o'clock the children assembled in the Corn Market, where they were marshalled four abreast, and a medal was hung round the neck of each, bearing an inscription and the names of the donors; thence, preceded by the band of the "Abbot Memorial [Schools]" and a banner prepared specially for the occasion by Mr. Laidler, the whole company went in procession to the Town Moor, where an enclosure, intended for a new public park, had been kindly lent by the Mayor and Corporation of the Town, in which had been erected two large marquees. Assembled in one of these the children were addressed by Rev. Alfred Payne, and Mrs. Joseph Ellis, and were presented with a bun and orange cake. Various games of competition were then indulged in, for which about 500 prizes had been provided, which continued till tea time, when each child received a pint of tea and an eight ounce cake. After these had been consumed, the games were continued till seven o'clock, when a final distribution of buns took place and the children were dismissed. The day was exceedingly fine, and the event will be doubtless long remembered by the poor children, whose thin faces and eager eyes told plainly of the hard lot to which they are subject, but whose happy smiles and mirthful doings showed that for that day at least a ray of sunshine had fallen upon their dreary lives.

HOLLOWAY'S PILLS.—Weakening weather.—The sultry summer days strain the nerves of the feeble and decrepit, and disease may eventuate unless some restorative, such as these purifying Pills, be found to correct the disordering tendency. Holloway's medicine gives potency to the nervous system, which is the source of all vital movements, and presides over every action which maintains the growth and well-being of the body. No one can over-estimate the necessity of keeping the nerves well strung, or the ease with which these Pills accomplish that end. They are the most unfailing antidotes to indigestion, irregular circulation, palpitation, sick headache, and costiveness, and have therefore attained the largest sale and highest reputation.

The Liberal Pulpit.

CONFIRMATION ADDRESS.

At the confirmation service held at Kidderminster on Sunday, the 25th ult., the following address was delivered by the Rev. Dr. Sadler, following his sermon from John viii. 20 on "Test Hours":—

My young friends, who are about to be confirmed, it seemed to me that in no better way could I exemplify the nature and importance of the step you are taking than by directing your thoughts to those test hours, which will surely come to you all, and which will show what your life has been—what your preparation, what your endeavours. Not from a sudden impulse, but after serious thought with the counsel and instruction of your minister you are, in this service of consecration, about to make a beginning which, I need hardly say to you, has my heartfelt sympathy.

For reasons, into which I need not enter, I have latterly confined my ministrations almost entirely to my own congregation, but my warm interest in this service has led me to break through my rule on the present occasion. It seems to me a most desirable thing that when our young people are opening into manhood and womanhood they should be led to consider more than they usually do what should be their great aim in life, and by what means they may hope to attain it. This is a matter in which I think they should not leave themselves or be left to drift whithersoever they may. And by this service you express your conviction that by allegiance to Christ you will, with the Divine blessing, be best enabled to live the life of a true child of God, and not be found wanting when your hour shall come.

The apostolic practice of baptism was doubtless symbolic of the desire to offer a pure soul to the influence of the Father of our spirits. The observance, confined at first to those who were old enough to make a profession of their own, became after a time divided into two. The heads of Christian homes wished for a service in which, as each fresh spirit was given them to nurture for immortality, they might express their thankfulness for so precious a charge, and seek the consecrating touch of special prayer in the fulfilment of their parental duties. And when the child reached an age at which he could feel his own responsibility, he confirmed for himself the desire which his father and mother had testified in so solemn a manner in regard to him when he was too young to understand what they were doing.

It is, then, my young friends, to this service of confirmation that I rejoice to welcome you to-day.

But in addition to what has been said of your discipleship to him, who is the Revealer of the Christian faith and our pattern from the heavens, you may reasonably expect that I should say something as to the aids by which, to borrow the words of Chrysostom, there may be in you "a due proportion between the interior source of virtue and the external practice of it."

That you may be inwardly renewed from day to day, you will require suitable opportunities—seasons of quiet. They need not be long, but you cannot dispense with them. However busy you may be in your worldly occupation, however much there may be going on around you, let nothing prevent your being sometimes for a little while and at not unfrequent intervals apart alone, with a view to feeding your spirits.

A chief object of such seasons is communion with the Infinite Fountain of light and life to whom the Master leads us as his Father and our Father. You will seek God that you may have more of his spirit. You will let your wants and your cares, your weaknesses and your faults, your past and your future, your whole life, your inmost thoughts and feelings, your joys and sorrows, your hopes and fears and aspirations lie for a little while each day in the light of his countenance. This is prayer. Like little children go to your heavenly Father and commit yourselves into his hands, and ask him to teach you his will, and to help you in doing it.

Another object of these quiet seasons will be to become acquainted with the best that has been said or written to guide and strengthen you, and especially in that richest book of spiritual wisdom and devoutness, which for what it has done for mankind is well entitled "*The Bible*," *The Book*. You will, further, seek the companionship of those who for their deeds and character, and for the virtue that comes out of them, may worthily be enrolled in your "*Calendar of Saints*." In the contemplation of embodied goodness and piety, the affections

are called forth, the spirit is touched, and the beauty of holiness is realised as they cannot be by any mere precepts.

And, I would say, hang not loosely to your church, but be living members of it, taking real part in it. Be in your places on the Sunday with those with whom you may keep holy-day, that while having the divine side of life brought before you in prayer and sermon, you may have with others the support and kindling joy of sympathy and fellowship. Cherish all your better moments, whether they come to you by such means as I have pointed out, or in ways less under your own control; do not regard the high hopes and aspirations which come to you in such moments as beautiful dreams, they really represent your true self, they are a heavenly vision of what God intended you to be. I have spoken of these things as necessary to us to keep our aims pure and lofty, and for the worth we shall find in them when our hour comes, but if we enter into them in a right spirit they will be attractive to us for their own sake, for what can be so delightful as converse with higher beings, to breathe the atmosphere which they breathe, and to look forth from their glorious and inspiring point of view!

On the other hand, however, be not discouraged if there should be times when your devotional feelings seem to lose their sweetness and their force, and the life within you seems to be without any elasticity. It was, if I recollect aright, Thomas à Kempis who said that he never knew any man so holy and devout as not to have had experience of such times. Meanwhile go on steadily with your duties, be particularly on your guard that you fail not in any good work, and wait patiently till the fresh gales of the spirit blow on you again, as they surely will.

And this leads me to the only other point on which I have a few words to offer. I have no faith in any efforts for improvement which do not improve the welfare of others, and the ability to be of service to them. It is one of the characteristic teachings of the Master, that the greatest in the kingdom of heaven are those which are most devoted to the service of others. To live, for mere self-culture, though it be of an elevated kind, is not to live in accordance with the religion of love to God, and love to man. Of nothing am I more certain than that no life can be satisfactory or healthy the central spring of which is in self. Think, my young friends, not only how you may yourselves become better, but also what you can do for others, and begin to do something at once according to your ability.

And now "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Amen.

UNIVERSITY COLLEGE, LONDON.—On Saturday last the following awards were signified as the decision of the several Examiners for the Session of 1882. Andrews Entrance Prizes of £20 each.—English and other languages: H. R. Norris, London. Science: Charles Platts, London. Andrews Prizes, First Year's Students.—£30, Charles Platts, London; £30, H. R. Norris, London; £20, F. W. Oliver, of Kew. Jews' Commemoration Scholarship, £15 per annum for two years, Charles Platts, London. It will thus be seen that two young students took first and second prizes in all the above, but in addition to this Mr. Charles Platts is awarded first prize in Latin, and divides the second honours in Greek. The competition between him and Mr. H. R. Norris, who was formerly a pupil of University College School, was exceedingly keen. The Rothschild Exhibition in Mathematics of £60 was awarded to C. M. Jessop, of Cheshunt. The Tuffnell Scholarship, General Chemistry, £100 per annum for two years.—W. P. May, of Blackheath. Gilchrist Scholarship, £80. C. H. Lawson, formerly a pupil of University College School, Ricardo Scholarship in Political Economy, £20 per annum for three years.—D. S. MacColl, London. Slade Fine Art Scholarship, £50 per annum for three years: Sara C. Harrison, London—Harrington Manor, London.—These were the principal money prizes awarded, but it was a noticeable fact that whenever lady competitors appeared they took rather more than their share of the prizes. In the examination on Philosophy of Mind and Logic, before Professor G. Croome Robertson, M.A. (Dean of Science), Mary L. G. Petrie, London, took first prize, and the second was divided equally between Edith M. Thompson, Edith B. Williams, of London, and P. Mukerji, of Dacca;

whilst four other ladies were highly commended. The ladies were also first and second in composition examinations.

DEAN CLOSE died on Sunday, in his eighty-fifth year. The Dean, who was well known through his strong ecclesiastical opinions, resigned the Deanery of Carlisle about a year ago, and retired to Malvern, whence he went to Penzance.

Our Calendar.

SUNDAY, JULY 9.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.
Rev. A. P. PEABODY, at the Free Christian Church, Clarence-road, Kentish-town, in the Morning. The Rev. P. W. CLAYDEN in the Evening.

** Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Adams's (C. K.) Manual of Historical Literature, 12/6
Dickens's (C.) Plays and Poems, with a few Miscellanies in Prose now first Collected, edited, &c., by R. H. Shepherd, 2 vols. 21/
Kuenen's (A.) National Religions and Universal Religions, 10/6
Leech's (T.) Life's Pathway, and other Poems, 4/6
Longfellow (H. W.), Home Life of, by Blanche R. Tucker Macchetta, 7/6
Saint (A.) among Saints, a Sketch of the Life of St. Emmelia, by S. M.S., 3/6
Shelley's (P. B.) Poetical Works, edited by H. B. Forman, 2 vols. 16/
Swinburne's (A. C.) Tristram of Lyonesse, and other Poems, 9/

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGES.

BROCKLEHURST—WEBB—On the 29th ult., at Upton Church, Berks, by the Rev. Canon Cornish, Rector, and brother of the bride, assisted by the Rev. R. B. Somerset, of Cambridge, Charles Brocklehurst, of the Fence, Macclesfield, to Frances Catherine, widow of John Webb, of Castletown, Loehe, Ireland.

MITCHELL—FROANE—On the 6th inst., at Portland-street Church, Southport, by the Rev. T. Holland, B.A., William Mitchell, Carlton Hill, St. John's Wood, London, to Jessie, third daughter of W. Froane, Beach House, Birkdale, Southport.

VERSCHOYLE—WILLIAMS—On the 6th inst., at St. John's Church, Hampstead, by the Rev. Prebendary Richard Verschoyle, Rector of Derryvallen, Co. Fermanagh (father of the bridegroom), assisted by the Rev. Sherrard Beaumont Burnaby, Rector of the parish, John Hamilton Verschoyle, 2nd Batt. Duke of Cornwall's Lt. Infantry, to Florence Lyla, only daughter of Thomas Williams, Esq., Yarth House, Hampstead.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2090.]

LONDON, SATURDAY, JULY 15, 1882.

[PRICE 5D.]

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RELIGION AND RECREATION.

THE method of the Salvation Army is to present what its leaders consider religion in the exciting and amusing way which we described in a former article. The plan is based upon two suppositions, each of which is separately true. The classes the Salvationists desire to act upon want, in the sense of being deficient in, both religion and amusement. But because two things are lacking, it does not follow that the best mode of supplying them is in the state of mixture. No one who appreciates the spiritual character of the higher forms of religion could consent to administer such a compound of coarse mythology and secular jollification as the Salvationists prepare. The unfortunate people who are in a very low condition of intellectual and moral development cannot, we may admit, be attracted by any proceedings that are not powerfully exciting, and past attempts to rouse the masses by theological revivals have been associated with doctrines and practices that could neither be sanctioned by intelligence nor tolerated by good taste. Strong excitement is necessary to move multitudes, and the history of religions shows that while there are times in which amusement is altogether discarded there are others in which it is in vigorous demand. Great struggles of world-wide significance like that of LUTHER, or of the Puritans, which are full of danger, summon forth a stern feeling that will tolerate no recreation; whoso feels merry can then express his emotion by singing psalms, but in quieter times religious festivals bear the character of secular rejoicings. It was so with the old Greeks and Romans, and is still so with the Roman and with the Eastern Church. In the Middle Ages there were no scruples against amusing the masses by proceedings which the Papal authorities would

not now tolerate, although they still go beyond the line Protestants draw. The spirit of the old practice in the "Ages of Faith" is well-displayed in the specimens of miracle play and preaching LONG-FELLOW has introduced in his "Golden Legend." They show the religion of the time mixed up with humour and coarse fun, which the Salvation Army would shrink from imitating. Later on the famous Autos Sacramentales of CALDERON presented the theology of the Romish Church in dramas of so high a poetical merit that their popularity can only be accounted for by crediting the Spaniards of the seventeenth century with no small amount of literary culture. The association of intellectual recreation with religious teaching reached its culmination in these plays. Protestantism has never attempted to interest the people in its theology by such a combination of plot, character and poetry, though a few oratorios are dramatic in parts. Taking the word amusement to mean something lower than recreation, it is quite impossible for any one impressed with the deeper thoughts of feelings of religion to attempt to make it amusing for the sake of attracting converts, but judicious selections of oratorio music performed gratuitously appear from recent experiments to be more readily appreciated by the uncultivated than most folks supposed. There is also no sound reason why the oratorio should not become more dramatic, and the chief incidents of what is called sacred history can be made generally interesting, and therefore recreative, if presented as properly belonging to human history, and not as standing apart and requiring to be treated in a dull way. But on the side of the Salvationists it is said that masses of people will accept religion as they present it, or not at all. If this be so, there comes the question of whether the effort to raise them should not first consist in preparing them for religious instruction, rather than in offering them the Evangelical theology spiced with the amusement condiment. The rich folks who contribute their thousands for this religion made jolly act upon the notion that the eternal weal or woe depends upon the acceptance of the scheme of salvation, and if this were true, no kind of instruction or cultivation could compare in importance with teaching it, and the saving dogma should be compounded to suit all tastes and degrees of barbarism. The rich men who do not share these opinions seldom give their money for wiser experiments. If a neighbourhood plainly lacks innocent amusement, and on that account mischievous kinds are resorted to, why not try to supply the need? The temperance music-hall experiment is good in its way, but it is not exciting enough. Why not try cheap theatres with good plays, beginning and ending at hours convenient for the working class? Of course such a plan must be carried on at a considerable expen-

diture, with no prospect of money return. In that respect it would be like the "Salvation Army" proceedings. The working classes of the higher grade would thoroughly enjoy good plays at small prices; the rougher sort would applaud those which made stirring incidents contribute to a good moral catastrophe. It is only the fashionable world that wants its jaded appetite tickled with theatrical suggestions of vice.

Enlightened Protestants might, without compromise of principle or offence to taste, make some of their services more lively and recreative. Many topics ancillary to religion, but not specially theological, would not dishonour any church or chapel, and hymns need not always be confined to dogma in rhyme, or direct expressions of worship. Moral aspiration rhythmically expressed is not discordant with any reasonable theology, and the recent practice of rejecting flowing melody for stiff tunes might be advantageously discarded. Let the thirst for amusement be gratified by things that can properly be made amusing, and, while placing religion upon much higher ground, let numerous points of contact with topics that admit of recreative treatment, in the sense in which we use the term, not be lost sight of.

There is much to be learnt from the Salvation Army and its success. It calls strong attention to wants and needs that will be met somehow, and though an orgy of degraded theology is better than a drunken revel, the two things should not be regarded as necessary alternatives. It would be absurd to expect the cultured and the uncultured, refined natures and coarse ones to think and feel alike upon religion, or upon any other matter; but we cannot conceive it to be other than a grave error when religion is lowered to suit the meanest capacity, instead of being held aloft as the highest to which man aspires.

LAW PHYSICAL AND MORAL.

THE Bishop of CARLISLE contributes an article to the current number of the *Contemporary* on this subject, or rather under this heading, for he concerns himself much more with the distinction between what he terms objective and subjective law than with a discussion of law in its physical and moral aspects. Those who know anything of Dr. GOODWIN'S philosophical power will hardly need to be told that the article is a very able one, being candid in tone and comprehensive and subtle in thought. No one, indeed, capable of appreciating and entering into the spirit of such an argument can do other than conclude that the article will be of great service as a set-off against many of the shallow utterances which are quite the order of the day among would be thinkers and philosophers of the modern school. Even though the reader may gain no new views of truth he will hardly fail to be strengthened

and exhilarated in spirit by the masterly power displayed in this essay.

The Bishop begins with a quotation from the Duke of ARGYLL'S "Reign of Law," to the effect that words which should be the servants of thought are too often its masters, and that there are very few words which are used more ambiguously and therefore more injuriously than the word "law." He then proceeds to state the five different senses in which, according to the author in question, the word law is used, the first and the only one that enters largely into the discussion being—"Law as applied simply to an observed Order of facts." With this he contrasts the conception of law to which HOOKER gives expression in the following passage, which occurs at the beginning of his great work on Ecclesiastical Polity: "All things that are have some operation not violent or casual. Neither doth anything ever begin to exercise the same without some pre-conceived end for which it worketh. And the end which it worketh for is not obtained unless the work be also fit to obtain it by. For unto every end every operation will not serve. That which doth assign unto each thing the kind, that which doth appoint the form and measure of working the same we call a law." Now it will be readily seen, as our author remarks, that the conception of law which presented itself to HOOKER was not so much the order of sequence in any series of events as that which causes the order—"That which doth appoint the form and measure of working," it having been already assumed that all things possess some such relation as that expressed by the word law when it stands for an observed order of facts. Taking into consideration these opposite senses of the word the Bishop tells his readers that "the man who observes the order, and the man who discovers the cause of the order may equally claim the discovery of a law, and the two only need a definition of the term used to prevent them from quarrelling over their spoils." In illustration of the possibility of misunderstanding here he refers to the well-known quarrel between NEWTON and FLAMSTEED. The latter had made a series of observations on the moon, which the former wished to borrow to confirm his theory of that body. FLAMSTEED taking, we are told, the word "theory" to stand for an "observed order of facts," instead of as the "cause which appointed the form and measure of its working," the sense in which NEWTON used it, grudged the use of his observations, and declared them worthless for the purpose in question, which led to the difference between the two philosophers.

To avoid the possibility of mistakes of a similar kind at the present day the Bishop suggests the desirability of distinguishing between objective and subjective law. This distinction, he says, would be analogous to that which is recognised between Plane and Physical Astronomy or between Geometrical and Physical Optics. "In the one case we are concerned with orders of facts, in the other with that which lies beneath such orders." These subjective laws "may be indefinitely numerous, one law depending upon that immediately below it and upon another still lower, and so on, indefinitely like geological strata." A rather rough illustration of this truth is drawn from a supposed similarity of design elevation and the like in the houses of a town or district which may be considered as traceable first to the builder's contract, then to the instructions of the architect, and lastly to the will of the owner of the land upon which the whole is built. The Bishop tells us, however,

that there are two distinct orders of facts with which science makes us familiar; the mathematical and the physical. The former, unlike the facts of observed science, rest upon no subjective laws, but are complete in themselves. Thus all the relations of space and number are objective laws and nothing else. In the law of right-angled triangles for instance, or in the fact that the difference between the squares of two numbers is divisible by either their sum or their difference, we come "to axiom not volition, to what must be true and cannot be otherwise, not to something which is because a will has ordained that so it shall be." Hence, whenever a law can be reduced to an axiom we get rid of volition, we remain in the sphere of necessity which is always the case in space and number, where there is no volitional or free activity. When physical laws, however, are brought under our notice we find ourselves in a new region. Here after an objective law has presented itself and been accepted as established, the mind seeks the subjective law upon which the former depends.

The fundamental difference between these two conceptions is well illustrated by a reference to KEPLER'S three laws, which, though not accurately true in or with the actual constitution of the solar system, "would be accurately true if a single planet, regarded as a particle, moved round the sun, regarded as fixed." These laws, which are probably familiar to our readers, were to KEPLER himself, says our author, simply objective, and, so far as he was concerned, might have remained so. It was in the hands of NEWTON they ceased to be objective, and that the subjective causes beneath them revealed themselves. KEPLER never even proposed to himself the problem which NEWTON propounded and solved; he was satisfied with the discovery of facts. All three laws, continues the Bishop, involve the condition of a central force, but the second differs from the first and third in this respect, that it involves this condition and nothing more—the law according to which the force works in describing areas proportional to the time required to describe them, admitting of either attraction or repulsion of action either regularly, discontinuously, or by jerks. Laws one and three, on the other hand, which refer to the elliptical orbits of the planets, and the fact that the squares of the periodic times of revolution are proportional to the cubes of the mean distances, also involve a central force, but one of a particular kind—it must be attraction, and must vary inversely as the square of the distance of the planet from the sun's centre. Thus KEPLER'S three laws are merely the expression of an "observed order of facts" which rest upon three subjective laws which NEWTON discovered: that the sun acts upon the planets, having for its direction a line joining each planet with the sun's centre; that this force is attraction; and that the intensity of the force varies inversely as the square of the distance. A further generalisation has shown, we are rightly told, that an attractive force of the kind is inherent in every part of the material universe, that the attraction is not solar, but universal gravitation—"a law which appears to belong to matter as matter in every form and under all conditions."

When, however, this ultimate physical conception is reached it is natural to ask: "Can we push our law further still? What is the meaning of those laws being inherent in matter? Do the laws express something which like the laws of space and number could not have been otherwise? Do they carry us to the expression of a Supreme Will?

Our author's answer is, that if future investigation should even show that these astronomical laws are of a necessary order like those of mathematics, we shall still have the force itself. "The laws according to which it acts may be proved to be necessary laws, that is to say, if there is to be force at all, it is conceivable that it must be such a force as that which exists. But need force exist? Does the existence of matter imply the existence of force among its particles? If so, we have pushed back force to the existence of matter; but is that existence necessary? If so, it must be necessary, in consequence of the existence of some other law, the nature of which it puzzles the mind even to imagine." It will be seen that the Bishop is not an idealist, that he does not regard matter with JOHN STUART MILL merely as "a permanent possibility of sensation," and that he does not accept the doctrine promulgated by BOSCOVICH, and at least partially adopted by FARADAY, that matter is resolvable into centres of force. Anyhow, we cordially agree with him that "the result is to point to a Supreme Will as the mainspring of all," and that the human mind imperatively demands the existence of such a will as the original source of the laws which are manifested in the material world.

A curious instance of the obscure relation between objective and subjective laws is adduced by the Bishop in the occurrence of Easter-day, and the varying length of the Epiphany season. He gives a diagram to illustrate his meaning in each case. That referring to Easter-day extends from 1854 to 1884, and the dots marking the occurrence of the day range from the 23rd of March to the 24th of April. No one studying this diagram, he says, could detect any law behind the facts, for though there is a tendency of the dots to run in straight lines and at equal distances, any inference from this seeming relation would be "absolutely fallacious." So unrelated are the occurrences of the day, he continues, that "it would be safe to wager almost any odds" (we hope the Bishop is not a betting man, or Sir WILFRID LAWSON must feel specially scandalised), that after a complete study of the diagram the most ingenious person could not predict the date of Easter-day in 1885. And yet the subjective law giving rise to the occurrence of the day admits of the simplest enunciation; "Easter-day is the first Sunday after the full moon which happens upon or next after the 21st day of March, and if the full moon happens upon a Sunday Easter-day is the Sunday after." This should show us, we are told, how complex an order of facts may flow from a simple law; how an order of facts may be connected with a formal law, itself the expression of a law-giving will; how difficult it is to detect the subjective law which underlies an order of facts of a complex kind; that supposing the laws of nature to be the outcome of an infinite mind and will they may be conceived in that mind in what may be described as a simple manner, though extremely complex when exhibited in an order of natural phenomena; and that a law laid down by original volition may admit of subsequent change without any break of continuity in the action of that law, since the Reform of the Calendar by POPE GREGORY XIII. is seen not to have interfered with the occurrence of Easter-day. The inference drawn from this last fact is that on the Theistic theory of the Universe it would be rash to predicate absolute uniformity in the laws of nature from eternity to eternity. The tendency to confound orderly sequence with its cause is justly rebuked by our author, who endeavours

to show by a series of algebraic symbols how science is able to trace two or three links in the chain of causation, and discover a few interacting subjective laws, in some cases, but never reaches the ultimate law upon which all the others rest. This can only be found by the mind in divine volition.

It is to be noted that the Bishop draws a clear line of distinction between the action of law in the material and moral worlds. "In Physics," he says, "consequences follow laws; in Morals they *ought* to follow them," but do not always do so because of the free volition of man. In morals the purpose, plan and law or laws are the known quantities, while the resulting order of facts are unknown. In Physics it is will or purpose which is obscure or scientifically undiscoverable; there is no doubt often about the facts or of a series of links in the chain of causation. Still, says the Right Rev. Prelate, with a candour and moderation his philosophical opponents should admire, "It would seem to be the reverse of unphilosophical to conclude that the basis of physical and moral law is the same, and to resolve both the one and the other into the ultimate conception of an eternal and all-powerful will." A reference to HOOKER'S death-bed meditation, in which he spoke of angels as bound by the chain of necessity on the one hand and saw in them the potentiality of the disobedience which belongs to rational creatures, brings this able and suggestive paper to a close. According to the author of the "Ecclesiastical Polity," the higher beings whom we speak of under the generic term of angels are a complete realisation of what law ought to be—"law the expression of the Supreme Will followed by a complete voluntary submission to that will is right and good." The thought is a beautiful one, in the light of it the poor struggling and tempted child of earth is able to picture to himself how the denizens of heaven may have risen by successive moral conquests, as he is called upon to do, till at length they could live the prayer "Thy will be done," and thus enjoy eternal felicity.

THE LATEST AMERICAN HERETIC.

We have called attention to the heresy case of Dr. Newman Smyth, the *proscrit* of the Andover School of Theology in America, and not long ago we reviewed his book, "Old Faiths in a New Light," which has been republished in this country. The current number of the *Contemporary Review* refers to his case at some length in an article entitled "The War of Creeds in America," by "A Non-resident American." It is so clear and valuable an account of a controversy which has excited much attention on both sides of the Atlantic that a summary of it will no doubt interest most of our readers.

It was remarked with surprise at the Pan-Presbyterian Conference, held not long ago in Philadelphia, that the American delegates were far more orthodox than the Scotch. It is generally true, says this writer, of the Churches of America that they adhere more closely to the old standards than those of Europe. "All forms of belief and unbelief are represented there in and out of the churches, and the opponents of Orthodoxy manage to attract no little attention, but they have excited no such influence as in England." The changes that have taken place have thus far, we are told, been rather negative than positive. "There have been no changes of creed, no new standards adopted by the Churches, but ministers have ceased preaching many of the distinctive doctrines of Calvinism. Their preaching has become more practical and less doctrinal. There has undoubtedly been a more or less general feeling that, when men were attacking the very foundations of religion, it was more important to prove that Christianity was a living power which could redeem the race than it was to prove the superiority of this or that Sectarian creed."

A conflict on the question of creeds has been threatening for several years in the Congregational Churches of New England and the West, which more than any other represent the old Puritan faith and tradition of the Pilgrim Fathers, and demand the acceptance of an elaborate creed as a condition of membership. We hear with surprise that even children are required to subscribe to it, and that it is kept always before the minds of the laity as well as the clergy. But creeds, however carefully framed and jealously guarded, are no security against the invasion of heresy, and the movements of free and progressive thought. In spite of all precautions, a conflict has recently broken out where it was least expected, at the Theological School of Andover, next to Yale, the most famous connected with the Congregationalists of America.

Andover is a small country town about twenty miles from Boston, and is chiefly famous for its theological school. Some of its professors, Drs. Words, Moses Stuart, Park, Shedd, and others are known far beyond their own country, from their valuable contributions to Biblical learning and Homiletics, and their tone has never been ultra-conservative, or opposed to progress. Some of these divines are well known in connection with the Unitarian controversy which agitated the Churches of New England sixty years ago. Andover is still regarded as the fountain-head of Orthodoxy in New England. Its professors are required when appointed to subscribe to a creed established by the founders, and to repeat this subscription at stated intervals. On the resignation of Professor Park, the trustees, with the full approval of the faculty or whole body of professors, unanimously elected Dr. Newman Smyth to the vacant professorship. Like his namesake in Scotland, he is a young man, and is pastor of a large Presbyterian church in the State of Illinois. He has published several works on theological subjects, notably, in addition to the work above mentioned, a course of popular lectures on "The Orthodox Theology of To-day." The leading congregational paper of New England, true to the instincts of Orthodoxy, sounded the alarm, raised the cry of heresy, and denounced the appointment. A violent controversy ensued, the result of which is that the nomination of Dr. Smyth was finally vetoed by the Board of Visitors representing the original founders of the school. They ingeniously, and possibly ingenuously, declare that their action is not based upon any doubt as to his orthodoxy or personal character, but solely upon "the illogical and poetical character of his mind, which must unfit him to teach dogmatic theology." But it is an obvious remark that as the public discussion has all turned upon the question of orthodoxy, it will be difficult to persuade the Churches that "an illogical and poetical mind" is not after all a euphemism for heresy.

The old question of creed-subscription is of course the main principle involved in this controversy. The discussion in the press and pulpit waxed hot over the question whether Dr. Smyth, whose belief unquestionably differs from that of the founders of the Andover School, could honestly subscribe to a creed every article of which the founders declare "shall for ever remain entirely and identically the same, without the least alteration, addition, or diminution;" whether he had the "right to interpret this creed in a sense unknown to them." The faculty of the school defend his right to subscribe, on the ground that "the founders could never have intended to prevent progress in theology and the development of larger views—of a more free but not less reverent and Christian spirit." They especially repudiate the idea that "the school is anchored immovably to a particular phase of orthodoxy in the past, so that it cannot participate in the general progress of orthodox theology." They claim that great progress has already been made, and an interesting catalogue of repudiated dogmas comprising most of the five points of Calvinism. They claim that "Dr. Smyth's position is a natural development of principles which the New England theology has especially cultivated—the Universality of the Atonement, and the necessity of personal choice in order to the existence of either guilt or virtue." These doctrines, it will be seen, sap the very foundations of orthodoxy, and are, as the writer says, "surprising revelations, which must have an impor-

tant influence upon the faith of the Congregational Churches of America." He adds that "the faculty of this old orthodox school appear to hold that a man may subscribe to a creed when he does not believe what it says nor what it intended to say, provided he thinks that his belief is an historical outgrowth from this creed, and the result of additional light thrown upon it by the progress of human thought, or the further study of the Scriptures."

The general influence of the whole controversy will be to discredit all elaborate creeds. Dr. Newman Smyth, of Andover, like Dr. Robertson Smith, of Aberdeen, is no sceptic or Materialist. He has a Christian faith which he holds dearer than life. But he also believes in progressive theology. He believes that "it has made progress in its idea of God and the relation of the natural to the supernatural; in its conception of the person and work of Christ and its view of the future life; in its methods and in its language." He believes in God's universal love, which has always been the light of the world; that Christ was Love's own atonement for the sin of the world, and that salvation is not dependent upon belief in intellectual creeds, but upon a going out of the heart and life toward the love of God. He believes that there is to be a final triumph of good over evil in the universe, an end of sin, although he rejects the theories of annihilation and restoration. He believes that every soul will have a full probation somewhere, and on these doctrines of the last things generally he follows in the main the teaching of Dr. Dörner. These are not new or strange doctrines to our readers, but they are certainly very different from the hard, mechanical dogmas of the old orthodox theology.

The writer, to whom we are indebted for a very clear account of a most interesting and important controversy, sums up in a few pregnant words, to which nothing need be added:—"The controversy over Dr. Smyth will not be a vain one if it teaches the churches the nature and necessity of progress in the comprehension and the methods of the presentation of divine truth. It is far more important to gain this knowledge than it is to decide whether a certain presentation of the doctrine of the Atonement is logical or nebulous and poetical. In fact, the whole history of Christianity is a history of progress in theology. We may at least learn that where there is life there will be progress. Spiritual life and progress in theology go together."

Are there not some of our own friends who need this lesson? And even in our own Free Churches are we never to learn the uselessness of creeds in securing uniformity of thought, and their mischievousness as a barrier to theological progress?

THE SCIENCE OF ETHICS.—II.

"The history of ethical speculation," says Mr. Leslie Stephen*, "confronts us with a fact which, were it not so familiar, might appear to be anomalous." The fact to which he alludes in thus opening up his valuable inquiry is that whereas while moralists are almost unanimous in pronouncing certain classes of conduct to be right and the opposite wrong, when they come to ask, what is the essence of right and wrong? how do we know right from wrong? why should we seek the right and eschew the wrong?—we are presented with the most contradictory answers. This is a phenomenon which requires to be taken into serious account. Broadly speaking, the world of thinkers is divided on the subject into two principal schools, corresponding very closely with the two great schools of metaphysicians commonly known as the Common Sense or Common Consciousness School, and the Sensational School. By the one party it is contended that morality is a set of laws prescribed for mankind by an authority external to the race, and by the other that it is a code which has had not only its development but also its origin within the great social body. It is needless to say here that the latter opinion is the only one which is consistent with the system of philosophy that, born twenty-five years ago, has already radically changed the course of every department of thought. Mr. Stephen points out that it is not sufficient to refute an opponent; we are also bound to explain him. He

* Science of Ethics. Smith, Elder and Co. 1882.

recognises as a criterion of successful speculation that it should explain not only the phenomena considered, but the illusions due to a partial view of the phenomena. "The fact that the Ptolemaic system of astronomy can be fitted into the Copernican system as representing an imperfect view of the facts, whilst the relation cannot be reversed, is itself part of the evidence on behalf of the more comprehensive system." Is this true of the new moral science—that which proceeds upon the lines of Evolution? Does it find an element of truth in the older teachings which it can assimilate? and is it able to explain the rest? We shall see. There is this distinction, however, between Mr. Stephen's exposition of the subject and that of Mr. Herbert Spencer. Mr. Spencer has worked out an encyclopædic system, of which ethics is the crown and completion; Mr. Stephen has started from the old ethical theories and "tried to bring them into harmony with the scientific principles which he takes for granted," he surveys the province from within. He is not so presumptuous as to suppose that he has arrived at a final settlement of ethical inquiry—he has no doubt that ethical problems will be debated long after he is dead and forgotten, and he believes our hopes of a perfect conciliation between moralists must be adjourned till that infinitely distant millennium when all metaphysical problems will have been solved, for "ethical controversies spring from the ultimate problems of all thought." But he asks if we may not discover propositions about the relations of men to each other and the internal relations of the individual human being which will be independent of metaphysical disputes? The geometrician proceeds without troubling himself about such argumentations. It is fortunate, Mr. Stephen says, that this is possible, for otherwise we should have no knowledge until we had reached the ultimate goal of knowledge. "The follower of Hegel means in all probability the same thing as the followers of Hume when he says that a mother loves her child; though when they come to reflect upon certain ulterior imports of the phrases used, they may come to opposite conclusions."

Mr. Stephen declines to enter upon a controversy concerning Free Will. It is to him only relevant so far as it affects the universal postulate, because "unless we assume that identical inferences can be made from identical facts we are simply unable to reason at all; the alternative to making the assumption is not to admit some other possibility, but to cease to think." If two men act differently there must be some corresponding difference in the character or circumstances, as if two bodies produce different reactions there must be some corresponding difference in their chemical composition. If free will be inconsistent with this theory, Mr. Stephen rejects it; if it be consistent, he has nothing more to say about it at this juncture.

The existence of a moral science does not imply a contradiction in terms, notwithstanding that perfection in it be unattainable, for all science is similarly situated. "We can be sure of an experiment in the laboratory, but our knowledge in regard to any series of events not voluntarily prepared is limited by the constant possibility of the interference of conditions which we have not foreseen, or are unable to appreciate." Will Caesar cross the Rubicon? The problem is as determinate as the problem Will a projectile fall on the hither or further bank? The problem of human conduct is a very difficult one, no doubt; for "character" is "the name of an undecipherable mass of sensibilities, inherited and acquired habits of reasoning and feeling, changing from day to day, baffling all calculations, and deluding the shrewdest observer." It is impossible to say whether Caesar will or will not cross the Rubicon. It may be possible to say that most men would or would not cross; or, again, to say that Caesar will cross under certain conditions, which again may correspond to the conditions most commonly fulfilled, and which may therefore give a certain degree of very useful knowledge. The difficulty is further increased by the fact that men do not always act from conscious motives. In a large part of our lives we are mere automata. "A man would act in one way if the results of action were present to his mind, but he acts in another way, simply because it is easiest for him to act to-day as he happened to act yesterday."

We are therefore unable to infer conduct from character unless we know what are those accidental chains by which it is bound. "A man gives money, or says his prayers, not because he is charitable or devout, but because he has been brought up to do so." The conduct of a man is dependent upon his moral and mental organisation as much as the various reactions of a body upon its chemical composition, hence a tenable psychology is needed; but the psychological armoury is scantily provided. Passing, then, to sociology, do we find there more effective weapons? "I need not say how short-sighted are the ablest statesmen, and how constantly that which happens is precisely the one thing which nobody foresaw, but which, after the event, appears to be just what every one should have foreseen."

These are some of the difficulties of a science of ethics; but do we not in fact possess a considerable degree of knowledge of our fellow creatures? "A confidence that our neighbours will act in accordance with certain anticipations is essential to almost every part of our conduct." Though the shrewdest of statesmen, courtiers, solicitors, or confessors, is liable to innumerable blunders, the very capacity of reasoning upon such matters implies that there is some such knowledge. This knowledge does not differ in kind from scientific knowledge. There is, in truth, only one kind of knowledge; and knowledge gradually passes into the scientific state as it becomes more definite and articulate. "My certainty that a boat into which I am about to step will support my weight is not greater than my certainty that a mother will try to save her child from drowning." Yet there are such things as "unnatural" mothers, and "we cannot say what innate sensibilities or what subsequent culture are required in order to develop the more normal intensity of feeling." For many practical purposes the conclusion that "most" mothers love their children is amply sufficient, and for its logical justification the author refers to works upon the theory of induction. In any case it represents one of those beliefs upon which we are in daily and hourly reliance. And our provisions as to human conduct are not simply statements of averages; for while the statistical method only proves what in this work is all along taken for granted, viz.: the doctrine of the uniformity of nature, and not that a given proportion is always observed, whatever the social condition in other respects; the fatalistic theory fails also because it is not asserted that the number, say, of murders is constant, whatever the social state. The social body is no more liable to arbitrary changes than the individual body, and whilst this is so there will be an approximately constant number of persons in the same bodily and mental state.

Society is not a mere aggregate, but an organism; hence there must be discoverable laws of social growth which are essentially relevant to this investigation, but which previous methods of inquiry have tended to ignore. "Vast importance has been given to many apparently trifling facts by the theory of evolution, as applied to all the sciences which have to do with organised beings. What was formerly set down as a freak of nature, or dismissed from the sphere of the explicable by some verbal reference to a special creation, turns out to be an important link in the chain of evidence as to past conditions of organic life. . . . I am now enabled to see that a statement which seemed only to describe the average mode of behaviour of independent beings has really a vast significance when considered as describing a quality of a persistent organism." The difficulty in the problem before us—to discover the scientific form of morality—was the apparently arbitrary and fluctuating nature of all human instinct. But when we consider human beings to be the product of a long series of processes of adaptation or adjustment, acting either upon the individual or the social organism, we may hope to discern that any given set of instincts corresponds to certain permanent conditions, and how one part of the organism implies another, or how the whole being given, the relation between its facts follows, and thus how the general system hangs together. Thus the variation in moral beliefs must be a part of the problem to be solved. "The evolution of opinion is part of the whole evolution." In following

chapters the author gives precision to these remarks, deferring the consideration of "those moral principles which are, or profess to be deduced from transcendental considerations or from pure logic independent of any particular fact." He has to do in the first place with facts of observation. M.

WESTGATE CHAPEL, WAKEFIELD.—The memorial stone of the new building intended to be used as a vestry and committee-room was laid on Saturday last by Miss Marriott, of Sandal Grange. This annexe is situated behind the chapel, facing the chapel-keeper's house and the garden in front of the school. It comprises a large cellar for heating purposes and other requirements, a vestry large enough to accommodate week evening meetings or Bible classes, and a small room to be fitted up as a lavatory. From the vestibule a door leads conveniently into the chapel, close to the foot of the pulpit stair. The old building now undergoing extensive alterations was cleared out for the preliminary proceedings, as the weather was unsettled, and at four o'clock about a hundred and fifty people had gathered to witness the ceremony. An opening hymn, announced by the Rev. A. Chalmers, having been sung, and prayer offered by the Rev. Charles Hargrove, of Leeds, the architect, Mr. J. W. Connon, presented Miss Marriott with a beautiful silver trowel, with ivory handle, and bearing a suitable inscription. Mr. Chalmers then presented her with a mallet, made of old oak from the chapel gallery, and bearing the monogram, and the inscription, "A memorial of Westgate Chapel restoration, 1882," on a silver plate. Thus equipped, she proceeded to lay the memorial block, which forms the apex of the west gable of the new building. On the company reassembling in the chapel, a cordial vote of thanks to Miss Marriott was proposed by Mr. Backshell and seconded by Mr. Sam. Wood, two of the trustees, and enthusiastically carried. A similar vote to the architect, who has taken a very warm interest in the work, was proposed by Mr. Theedam, seconded by Mr. Shawcross, and carried by acclamation. The following resolution was then proposed by Mr. Walter Wood, seconded by Councillor Sharpley, and carried amid much applause:—"That we express our gratitude to W. T. Marriott, Esq., J.P., for his munificent help in the restoration of the chapel, and for his careful supervision of the work, and also congratulate him on his recent enrolment among the West Riding magistrates, and rejoice that his personal worth and public spirit are so highly appreciated." In responding, Mr. Marriott proposed a vote of thanks to his son-in-law, Mr. Chalmers, for his assistance in promoting and carrying out the restoration scheme. After a closing hymn and prayer, nearly all present adjourned to the school, when tea was served by the members of the Ladies' Sewing Society. The alteration of the chapel has been in progress a little over two months, but as there is still much to do, it is scarcely expected to be ready for re-opening before the beginning of October.

DUDLEY.—The annual examinations of Parsons' Boys' and Girls' Schools, connected with the Unitarian church, were conducted by the Rev. M. Gibson on Wednesday and Thursday, the 5th and 6th inst., occupying just under seven hours, and the result in both schools was in every respect most satisfactory. Forty-six class prizes were given at the close of the examination on Thursday to the boys and girls, and seventy-one perfect attendance prizes to those, out of the 155 in the schools, who had not been absent for twelve months either morning or afternoon. The average attendance had been extraordinarily good; in the girls' school ninety-nine out of one hundred; and in the boys' fifty-four out of fifty-five. Mr. Gibson congratulated Mr. and Mrs. Lewis, the master and mistress, on the great success of their most earnest, conscientious and persevering labours; and remarked upon the excellent discipline of the schools, and the good behaviour of the children. All were present on the occasion, and about sixty visitors, many of whom showed special interest in the sewing and knitting of the girls, which were considered particularly good. At the present time there are on the list of applicants for admission in the boys' school ninety-four, and in the girls' 144. Nothing can show more impressively how greatly these schools are appreciated. A full report of the proceedings, with a list of those who obtained prizes, was given in both the Dudley newspapers last week.

Open Council.

CREEDS—THEIR USES AND ABUSES.

Dr. Newman Smyth, in his "Orthodox Theology of To-day," acknowledges that ignorant, impetuous, and superstitious adherence to creeds has often fettered the pre-action of Churches and proved the parent of error. He sees that creeds must be modified to suit the exigencies of time and race, and that the to-day of a thousand years ago is not and cannot be our to-day. He makes his protest against dead creeds by coining the word *Orthodoxism*—an attitude of mind which he condemns. "Orthodoxism is an orthodoxy which has ceased to grow. . . . It offers a crust to dogma left over from another century. It fails to receive the daily bread for which we are told this day to pray." It might be thought therefore that he would go a step further, and give his assent to that which is frequently urged now-a-days, that creeds are a stumbling-block in the way of Christianity. Far from it; he thinks that a Church without a creed is a Church without a mission. Christianity has never "come to its kingdom in any one of them." And, indeed, it would seem paradoxical to assert that a proselytising Church without a creed could make much mark in its generation.

But to the writer it appears to be not so much a question between a creed or no creed, as between a formal or an informal creed. No doubt if the question was between a creed or no creed, in such unhappy case he would stand up for creed, even the stiffest—anything short of the Athanasian Creed. But his contention is, that though Christianity is impossible (or, indeed, any religion) without a creed, yet that an informal creed is, at least in these days, better than a formal creed, and that that man is wisest who takes his stand upon, and gives his adhesion to the "unwritten law" of his Church. Practically, none of the "Orthodox Dissenters" have a hard and fast creed. Though I was born and bred a Dissenter, I am ignorant whether a creed be preserved in the archives of dissenting literature. Certainly, none was ever taught dogmatically. When, as a young man, I was baptised, no questions that could be called ecclesiastical or dogmatic were asked me. It was a question of life, of emotion, of desire, of purpose, of God's grace. Though it be true, therefore, that no religion is possible without a creed, it is also true that churches may live and flourish—when each individual member of a Church if set down to formulate the creed of his Church would express it with different propositions and in different words. If an average Orthodox Dissenter, fairly thoughtful, were set down for the first time before the Prayer-book of the Church of England, and asked whether he could give his assent to the Apostles' or the Nicene Creed, he would answer impatiently—"Of course, of course! What is there to deny? The Trinity, God Almighty, and so on. It goes without saying. But what is the use of it? Of what object is it for me to repeat that Jesus is the son of the Virgin Mary, that he rose the third day, that he was crucified under Pontius Pilate? You have left out all the important points. Justification by faith. The doctrine of substitution. The whole scheme of salvation as developed by Paul. And what have we in the place of these? A few historical facts, which nobody doubts, instead of the life-giving words of the New Testament. Truly this is the show of wisdom without the power!"

I certainly do not mean here to assert that the Dissenter would be right. I do not mean to assert that he might not be more wilful and imperious, more self-sufficient, more prejudiced, more narrow than the Church of England man. Nor do I mean that he would be indifferent to error, and that he would not say that he clung to "the truth, the whole truth, and nothing but the truth." But the history of Dissent proves that a deep, strong, religious, corporate life may exist without being supported by a formal creed.

Let us take a case from analogy. Men are built upon the foundation of a backbone. Thereupon they work, and move. Thereby they are able to direct their energies. The backbone is not seen, but it is none the less the governor of all their actions. It may be diseased, and then the man is deformed. But without a backbone

the life of man is impossible. There is a lower order of life—that of the crustacea. In this order, the skeleton is outside, and the life goes on within. In a healthy condition, when the animal gets too large for its shell, it casts it, and builds itself a more commodious one. But sometimes the vital conditions are not favourable to the formation of a fresh shell, or are not sufficiently vigorous to enable the animal to cast its old one. Then the animal dies.

A creed is to a Church as such a support is to an animal. In animals the lower and earlier condition is that of the crustacea, the higher development is that of the vertebrata. As in the churches, in earlier times, the internal creed was the necessary condition of religious life, the out-worn creed being replaced in the healthy church by a new one better adapted to the then conditions of life. This is exemplified in the history of the Coptic Greek, Roman and English Churches. But in times of higher development arose other Churches in which life was as vigorous, and where the creed informed the Church from within. No doubt protests are and will continue to be heard from the older and well established Churches. But they will be in vain.

It would be a grievous error to assert that the writer and others like him are running a tilt against creeds. Nothing is further from the truth. The contention is not to do away with creed, but with the formal expression of obsolete creed. The contention is that the internal creed is a lower development of life. The contention is that unseen things (as seed in the ground) grow best. In George Ebu's "Emperor," Nadrian is made to exclaim: "Day is the present merely, and the future is evolved out of darkness; the corn grows from the clouds of the field; the rain falls from the distant clouds; a new generation is born from the mother's womb; the limbs recover their vigour in sleep." Again, the contention is that life working within the creed (instead of the creed within the life) may become dwarfed and stagnant, and rest content with that which was once its support, and now has become its prison. The contention is that the life within, perceiving the crushing and benumbing influence of the internal creed, may fear to cast away old associations, may fear to creep away in nakedness and darkness while awaiting the growth of the new dogma; may not have the courage and tenacity of purpose requisite to create a new condition of things. It is well to "nail one's colours to the mast." Yes! But what if, in the ignorance and darkness of the night, the captain nails the colours of the enemy to the mast? H. CANDLER.

LEICESTER.—At a meeting of the Committee of the Leicester Domestic Mission, held July 7, the following resolution was unanimously and heartily passed:—"That Mr. Russell's resignation of his office as missionary be regretfully accepted, and that while thanking him for his faithful services in connection with the mission, the committee on behalf of the subscribers wish him all success in his new work."

UNIVERSITY EDUCATION FOR WOMEN.—The Vice-Chancellor's certificate of the University of Cambridge has just been gained by five lady students in the Crystal Palace School of Art, Science, and Literature, viz., Miss Edith Banbury, Mrs. Alice Howse, Miss M. A. Lyle, Miss Alice Lisle Manley, and Miss Mary Sheffield. These certificates testify not only to success in examination, but to three years' study under the Professors appointed by the University at the Palace School, and that the students have passed through a course of study approved by the Syndicate. This is, we are informed, the only University-teaching centre near London where the Vice-Chancellor's certificate can be worked for.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of speaking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Occasional Notes.

DENOMINATIONALISM may be a very excellent thing in its way, but it may be carried too far. In the United States it is said that the leading religious denominations support their own hospitals, and that the Methodists are to have one in Brooklyn at a cost of £100,000. Are the doctors and other attendants in these hospitals compelled to submit to some *theological* test of *medical* fitness before their appointment? What becomes, too, of the unfortunate men and women who belong to no denomination? Is the Baptist hospital an hydropathic establishment? Is confirmation a requisite before a patient can be attended to in an Episcopalian hospital? Have the Jumpers an establishment, and would they regard a man with a broken leg as an incurable case? These questions come naturally to an inquiring mind, especially when the advantage of this sort of denominationalism is not quite apparent.

A NEW sect is reported to have been formed in New York, called the Unsectarian Church of Divine Gifts. Dr. Monck, the pastor, claims to cure disease by the laying on of hands. Was not there a person of that name, who, hailing from the other side of the Atlantic, got into trouble of a "spiritualistic" nature here, and had to have hands laid on him—the hands of the law we mean?

THE last words of Longfellow—that is, the last written words, the last of his messages to the world that loves poetry, and believes it to be the melodious wedding of beautiful thoughts and beautiful words—are probably in a poem, "The Bells of San Blas," written so shortly before his death as the 15th of last March. In it he says:—

Out of the shadows of night
The world rolls into light.
It is daybreak everywhere.

AFTER reading "Cosmic Philosophy," Darwin wrote to the author, John Fiske, as follows:—"You must allow me to thank you for the great interest with which I have slowly read the whole of your work. I have long wished to read something about the views of the many great men whose doctrines you give. I never in my life read so lucid an expositor (and therefore thinker) as you are; and I think I understand nearly the whole, though perhaps less clearly about cosmic theism and causation than other parts. It is hopeless, out of so much, to specify what has interested me most; and probably you would not care to hear. It pleased me to find here and there I had arrived, from my own crude thoughts, at some of the same conclusions with you, though I could seldom or never have given my reasons for such conclusions."

THE medical officer of the State Board of Health of San Francisco, who, we suppose, speaks with authority on the subject, in a recent report on the sanitary condition of that city, says of the much reviled Chinese: "They eat to live, and do not live to eat. They are clean in their habits, and they drink no whisky. I have never seen a drunken Chinaman in my life; they keep themselves and their clothes clean. The death rate is greater with adult white people than with adult Chinese."

SOME weeks ago one of our London ministers, the Rev. P. H. Wicksteed, M.A., feeling deeply the reality of the want of devotional fervour with which the freer forms of religious faith are charged, called together a number of his brethren to consult on the best means for securing improvement. After due deliberation they decided to summon a conference of ministers and laymen to devise some practical scheme of action. This conference was held in due course, and was numerously attended by persons who represented nearly all the congregations of the metropolis, and resulted in the formation of a committee to carry out the scheme which was decided upon. This committee has met several times, and is arranging for three meetings to be held in different chapels in London during the next season, the first of which will take place in Little Portland-street Chapel on October 26

These meetings are to be conducted somewhat after the plan adopted at the devotional meeting held during the sittings of the Liverpool Conference. It is hoped that they will help to foster the religious life of our people, and will serve as a means of mutual religious fellowship to the different congregations. Also, that they will help to induce and encourage our laymen to take more part in public worship, and will awaken in the separate congregations more desire for such meetings as an integral part of congregational life. And it is hoped that our churches in the provinces, if they see that these meetings are useful and pleasant to the London churches, may be led to adopt some similar plan, that we may all be comforted and helped together by our mutual faith.

Those of our readers who wish to have a clear and full historical account of Sir Thomas Bodley and the Bodleian Library should read the four admirable papers on that subject, just contributed to *All The Year Round* by our friend Miss Janett Humphreys. There has never been a detailed account of Bodley's life before, and the labour of collecting facts has been very great, involving diligent search and study at Oxford, in the Library of Lambeth Palace, and in the Public Record Office and the British Museum. We hope that these articles, with some other of Miss Humphrey's contributions, will be reprinted in a permanent form.

WE learn that, in addition to a number of legacies to relatives and friends, the late Mr. W. G. H. Ord, of Manchester, has made the following additional bequests for public objects:—The Dispensary at Alnwick, £1,000; The National Lifeboat Association, £250; The Society for the Prevention of Cruelty to Animals, £250; The British and Foreign Unitarian Association, £1,000; the trustees of the Unitarian Chapel, Hale, £500; the trustees of the Unitarian Chapel, Altrincham, £250. In the two latter cases the interest accruing is to be devoted to the augmentation of the salaries of the ministers. The bequest to the Alnwick Dispensary is a memento of Mr. Ord's early connection with Alnwick, where he resided during his youth and early manhood.

AN octogenarian minister writes to us that our correspondent of last week, Mr. T. Edwards, was not correct in his statement respecting the religious opinions of Mr. Benjamin Flower and his two accomplished daughters, Eliza Flower and Mrs. Sarah Flower Adams. "When Mr. Flower resided in London he was an avowed Unitarian, and his daughters regularly attended Unitarian places of worship, generally at the Gravel-pit Chapel, Hackney. Their father was warmly interested in Mr. W. J. Fox's lectures, and when the new chapel at South-place was erected, his daughters were regular attendants on his ministry, and were regarded by all who conversed with them as advanced Unitarians. They never joined the Baptists, nor even attended their ministry. Their father was never baptised, but attended the worship of the General Baptists because they were Anti-Trinitarian."

ON Sunday last the venerable Rev. Dr. Peabody occupied Mr. Clayden's pulpit at the Free Christian Church, Kentish-town, and to-morrow the Rev. Dr. Edward Everett Hale will preach in the same place in the morning. Dr. Peabody's discourse was a vigorous statement of the doctrine of Forgiveness. We hope our friends who are able to do so will avail themselves of the opportunity, probably the only one, of hearing Dr. Hale. It may interest some of our readers to know that his daughter is an exhibitor in this year's Academy, and that she has a portrait "on the line" in the principal room.

THE Roman Catholics of this country are agitating for being relieved from paying the School Board rates. They argue that School Boards and Roman Catholics stand much in the same relation to each other as Church rates and Dissenters formerly did. Dr. Vaughan, the Bishop of Salford, preaching at Liverpool last Sunday, took this view, adding that Dissenters thought it a great hardship that they should have to contribute to a Church which they did not use; yet we had now a

system—established principally by the action of Dissenters—by which Catholics, who did not use board-schools, but maintained their own, had to pay for both. The argument is more specious than sound. It may be a very good one for justifying Catholics in withholding support from their own schools, but it does not justify them in being relieved from supporting the schools of the nation. The Church was not a national one; the people had no voice in its management; it had exclusive privileges, and only persons of one creed had rights within it. The case is different in the schools; all forms of belief are capable of being represented, Catholics as well as Protestants.

A RECENT convert to Unitarianism in the United States, a Mr. Wilson, has been preaching a sermon in which he called Paul "the Barnum of Christianity." For this the *Christian Register* very properly takes him to task, and expresses a wish that "converts from Orthodoxy would take a thorough course at Cambridge or Meadville, and thus become well acquainted with the Unitarian method before taking positions in Unitarian pulpits." We cordially echo this desire, and believe that for minister and congregation much bitterness of feeling and misunderstanding might be avoided if, in this country, congregations would make it a *sine qua non* that their ministers should have had some previous training in Unitarian thought and culture before election to the responsible duties cast upon them. It is a matter which rests entirely with the congregations. In many cases the desire to be broad and liberal leads them into mistakes, the results of which are not easily set right.

IN "Natural Religion" the author of "Ecce Homo" tells a story to the effect "that the theophilanthropist, Larevellerè-Lepeaux, once confided to Talleyrand his disappointment at the ill-success of his attempt to bring into vogue a sort of improved Christianity, a benevolent rationalism which he had invented to meet the wants of a sceptical age. "His propaganda made no way," he said. "What was he to do?" he asked. The ex-bishop politely condescended with him, feared it was a difficult task to found a new religion, more difficult than could be imagined, so difficult that he hardly knew what to advise! "Still"—so he went on after a moment's reflection—"there is one plan which you might at least try; I should recommend you to be crucified and to rise again the third day."

TO-MORROW there is to be held what used to be called the aggregate meeting of the London Sunday-schools. Instead, however, of the gathering being in one place it is to be held in three different centres, Hampstead, Essex-street, and Stepney. This is a great pity. The main object and purpose of these meetings was to bring together into one focus all the London schools, so as to give the encouragement that meeting en masse naturally excites. A tripartite gathering is not the same thing at all. It is said that there is not one of our chapels large enough to hold all the children; that may be a reason for not taking all the little ones, but not for division. We have heard it said that a suggestion that the gathering should take place at a central chapel or institute, in which on former occasions very large gatherings have been held, was declared against on the ground that the weekly services usually conducted there do not meet with the approval of some Unitarians. If this be so, we can only say that such an objection is the quintessence of silliness, to use no stronger term. The information comes to us on good authority, but we hope that far more utilitarian considerations prevailed when the decision was made. In any event we wish the day may be a fine one for those who attend what we fear must now be called the Disintegrated Meeting of Sunday Schools.

THE Bishop of Lincoln, writing to the Mayor of Grimsby on the temperance question, says the temperance pledge is not Scriptural. "It undermines the Godhead of Christ, and he who takes the pledge and breaks it weakens the bands of society. Tender consciences fear to break it, thus often sacrificing their health and entailing

a burden upon others. The pledge is both unscriptural and heretical, and it is a deadly sin to sign it." It is not always easy to understand what a Bishop means by his oracular Episcopal utterances. The temperance pledge is "not scriptural." Well, railways and steamboats and the electric telegraph are not scriptural, but we presume that the good bishop occasionally avails himself of these and other advantages of modern civilisation. "Tender consciences fear to break the pledge," and so often sacrifice their health, and entail a burden upon others—we presume in the shape of doctors' bills and the other expenses of the imaginary illnesses occasioned, as the bishop seems to imply, by a scrupulous observance of the laws of temperance. It would have been more to the purpose if the Bishop had dwelt upon the fearful misery and ruin brought not only upon individuals, but upon families and society by the demon of intemperance; but dealing with the argument on its own ground, the bishop seems to have forgotten that the Temperance pledge is not an irrevocable vow, and that under medical advice alcohol may be taken as a powerful medicine, if not as food. We were at a loss to understand at first how the pledge can undermine the godhead of Christ, and be "heretical" as well as unscriptural. On further reflection we remember that the Bishop is a High Churchman of the most pronounced character. The bread and wine administered in the Eucharistical sacrifice are to him veritably and in deed the body and blood of the incarnate God. Those who object to receiving the wine are therefore "denying the Lord who bought them." It is clear as the light of noon-day; the Temperance pledge not only "weakens the bands of society," but "undermines the godhead of Christ." It must be so, because a bishop says so; but then, on the other hand, what says the Bishop of Exeter, who is a pledged abstainer? While the Licensed Victuallers pass a vote of thanks to the Bishop of Lincoln for his encouraging protest, we beg leave to suggest that if there is any "deadly sin" in the matter it is not in signing the pledge, but in opposing a movement which is conferring so great a benefit on every class of society.

University Intelligence.

UNIVERSITY OF LONDON.

The following are the list of Candidates who have passed the recent Examinations:—

M.A. EXAMINATION.

BRANCH I.—Classics.

- Wallis, J. E. P. (Gold Medal).—St. Cuthbert's College, Ushaw.
- Adler, E. N.—University College.
- Dixon, H. N.—Christ's College, Cambridge.
- Walker, S. S.—Corpus Christi, Cambridge, and Private study.

BRANCH III.—Mental and Moral Science, Political Philosophy, History of Philosophy, and Political Economy.

- Evans, D. T.—New and University Colleges.
- Le Tall, B. B.—University College.
- Todhunter, W. A.—University College and Private study.
- Shakespeare, J. H.—University and Regent's Park Colleges.
- Stephenson, J.—Richmond College and Private study.
- Brown, F. H.—University College.
- Heather, W.—Cheshunt and University Colleges.
- Rawlings, H.—University College.

D.Sc. EXAMINATION.

BRANCH V.—Organic Chemistry.

- Rennie, E. H.—M.A. Sydney, Royal College of Chemistry and Private study.
- Thresh, J. C.—Private study.

BRANCH VI.—Electricity.

- Treated Experimentally.
- Barfield, S. G. H.—Private study.

BRANCH X.—Comparative Anatomy.

- Tovey, A. E.—University College.

BRANCH XIII.—Systematic Botany.

- Hartog, M. M.—University College, London, and Trinity College, Cambridge.

INTERMEDIATE LITERATURE EXAMINATION.

- Nicolle, W., M.A.—New College and Private study.

N.B.—The bracket denotes equality of merit.

Reviews.

The Doctrine of the Cross. By the Rev. E. S. Scrymgeour. London: George Bell and Sons. 1882.

After reading a chapter or two of this book we found that he who would understand it must possess metaphysical tastes, habits, attitudes and endowments almost equal to those of the writer, which are very considerable; and feeling ourselves very inferior to him in these particulars we hesitated to go on lest we should misapprehend him in some points or other. We think it very likely that we have unwittingly done so; for in addition to the inherent difficulties of the subject matter there are the difficulties of the author's style, which is a little pedantic and fashioned with a view to elegance rather than clearness. His sentences are not long and twisted, and his grammar (if one supplies a few wanting commas) is not confused. There is a condensation and compactness in his aphoristic expressions which make them look round and neat; but they are as hard as stones, and sometimes almost as opaque. It would be a relief to the reader to have a little of the common earth of language mixed with this granite. Now and then, however, it must be confessed that the granite sparkles with beauty; wisdom shines out of the obscurity. The title of the book "Doctrine of the Cross" is applicable to only a small portion of it near the end. More than half the volume contains no reference whatever to Christianity or the Cross. It is an elaborate subtle metaphysical inquiry into the immanence, controlling and creative power of ideas, purpose, law, organic adaptation, conflict of ideas, community of consciousness, ascent to the idea of a Creator, &c.; and it is not until we get beyond the one hundredth page into the fifth chapter that we have any mention of Christ and Christianity at all. To us it seems that the doctrine of the Cross, which is only a symbol of sorrow and suffering in general, inflicted and endured for a holy and generous purpose, is not so very mysterious a matter as to require to be preceded by all this elaborate metaphysical inquiry into the origin and function of ideas.

Our author, if we understand him rightly, is emphatically an Idealist, and not a Materialist. He seems to accept evolution so far as relates to outward changes effected by transforming law; but higher than evolution he places development, which affects inwardly what the other affects outwardly. There must be a movement of idea before there can be a change of form. This, in some respects, is not unlike the philosophy of Hegel, who resolved everything into a process of thought, and considered ideas as much concrete realities as anything else; and in the last chapters of the book which represent Christ as the highest standard of reference there is some little resemblance to Schleiermacher. If the real in nature be studied with the full energy of the whole mind, it will, we think, ere long, suggest the ideal. The natural will lead in time to the recognition of the spiritual or supernatural. The merit of the Baconian method is not in its completeness and sufficiency, but in its beginning in adaptation to human capacity at the right end. It advances from the little to the great, from the near to the remote, from the seen and temporal to the unseen and eternal. In the Creator's method we suppose that ideas preceded facts or concrete forms and were not generated out of them; but in all human inquiries as to the divine methods it is safer, we think, to begin with the facts and outward forms; to probe and analyse them and to find out if possible the divine ideas behind them. For ourselves, though believing in the priority and superiority of ideas over substance—of spirit over matter; we do not quite approve of matter being regarded as unreal and spirit as alone real. Why not regard both as real, assigning, however, the higher rank to spirit, and the subordinate rank to matter? Could not a perfect heavenly reality create a less perfect earthly reality? an eternal reality a temporary one? a changeless reality an evanescent one? Are not our frail bodies in which our souls work realities in their kind and degree? And does not the mysterious and awful discipline of human life consist as much in the pressure and influence of the lower realities on the higher as

of the higher on the lower? Do not our bodies in their varying conditions of health and disease largely contribute to the formation of character for good or for evil? The spirit is not only often "subdued by what it works in," but sometimes turned aside in the direction of its activities, and made to fall downward for a while instead of rising up. In this struggle victory at last will remain with the higher realities, but meanwhile the lower have their dangerous work to do. Action and reaction, give and take, blow for blow, influence for influence—such is the struggle of human life—such the means by which we are disciplined for life in a higher world. Shall we say that the nobler elements in this conflict are real and the meaner elements unreal? Are they not both real?

In his apparent tendency of mind to regard all souls as parts of an ultimate one and destined to realise what he calls a "community of consciousness," which we suppose means a mingling of all the waves of life in one sea, our author seems to doubt (if we understand him rightly) whether there can be a plurality of separable beings in the spiritual world. But why not? All souls are nourished, educated, expanded, uplifted, beautified by one great Spirit who is over all supreme. He is perfect; but all other spirits may possibly retain their differences and distinctions and remain perhaps through all eternity progressive and happy though incomplete and unfinished in endowments and power. To our thinking it seems necessary for harmony in the spiritual world that one star should differ from another star in glory, though all may be glorious. In the Father's house are many mansions and probably not all alike. On earth we find that people with very close similarities of capacity, taste and temperament, do not coalesce into the happiest and most permanent friendships. They do not refresh each other by variety. But in the after-abode of our spirits, if there is to be a real "communion of saints" there must be a variety of them. Truth and beauty, however, must characterise them every one.

The main purpose of the metaphysical and philosophical part of this book is, as we understand it, to show that thought is really distinct from the outward world of life, and that thought is the common property of humanity and the ruling power of all outward things. But in the ideal world as in the natural and material, there is, according to this writer, strife and conflict, no one idea, as we apprehend it, thoroughly harmonising in all respects with other ideas. To transcend this antagonism one must ascend from the bondage of the temporal to the freedom of the Eternal. We must reach to views of such breadth and altitude that they shall embrace all smaller views. We must recognise a common over-ruling spiritual purpose in all the variations of life. This central dominant authority is the Ethical Idea. Its purpose is to maintain the unity of spiritual life, to establish the universal and to recognise the sympathetic action and reaction between all living things—a general elementary consciousness. In this view it would seem that everything is conscious, all nature is conscious. This idea, then, of spiritual community is supposed to be the calming, moderating power over the conflict which we observe when standing on less elevated regions of thought. Having reached this all-embracing idea of unity we come into communion with God the Father of spirits, and escape the limitation of lower ideas.

The conception of God the Father leads the mind of the writer to Jesus Christ, whom he regards, in common with many others, as the first and only being in human form who held such close communion with God as to enable him to perceive an essential unity, and to say, "I and my Father are one." We have not a word of objection to all or any of the terms of honour, reverence, gratitude, and love bestowed on Jesus of Nazareth. He deserves them all. We only say that, in our view, the author substitutes imagination for proof when he asserts that this one glorious and beautiful specimen of a holy man, dedicated to heavenly things, was the first and the last and only one that ever revealed the love of God in a divine message to this erring world, and brought life and immortality to light. There have been many Christs in the history of humanity—a few conspicuous,

many obscure. They have not all been equal in purity and elevation of character, or extent of influence, or amount of endowment, but all have helped, under God, to spiritualise mankind in some degree, and to diminish the sins of the world. The redeeming influence of spirituality and holiness came into the world thousands of years before Christ, and will come through various media thousands of years after. It is a "rain that raineth every day." We do not see any necessary logical connection between these two chapters about Christ and the previous metaphysical reasonings of this volume. The expression of Jesus, "I and my Father are one," may indeed be made to harmonise with that idea of "community of consciousness" about which the author has been arguing; but beyond this single phrase, we do not see one word of necessary connection between the Christianity of the last chapters and the philosophy of the preceding ones. At the same time, there is no antagonism.

We hope some of our readers will procure and study this volume. They will have very hard work; but we think there will be found something in the end to make it worth while. The author is a vigorous, earnest thinker, and a highly cultivated scholar. The "dust of the schools" unfortunately hangs about his style, but by-and-by, probably, this will be brushed away, and we shall then have from his capable pen something clear as well as profound.

E. A.

A New Commentary on the Gospel According to Matthew. By Edward Byron Nicholson, M.A. London: C. Kegan Paul. 1881.

Writers on theological subjects are very much given to declaring that their works are "written in the interest of no particular sect or party," but so far as we know it has been reserved for Mr. Nicholson to urge it as a recommendation to a commentary on part of the Bible that it is characterised by "the strictest avoidance of all expression or implication of any theological opinion." As Mr. Nicholson evidently regards the main questions of the higher criticism as matter of theological opinion, it is obvious that the limitation by which he seeks to make his book "deserving of acceptance to students of the most diverse views" requires that he should expound a book without "expressing or implying" any opinion as to the mode or purpose of its composition, the relation in which it stands to history, the truth of its several statements, or the meaning of its most important and characteristic passages. Within the limits he has thus imposed upon himself Mr. Nicholson has done some careful and useful work. Readers who have not access to Lightfoot, Schoettgen, &c., will find a fair amount of illustrative matter from Jewish sources collected in Mr. Nicholson's notes, and his practice of inserting the approximate date of every Rabbi to whose sayings he refers cannot be too highly commended. Simple and obvious as this duty is, it has hitherto (for traditional reasons which explain but do not justify the fact) been almost universally neglected. Disputed readings are discussed with care; and a fairly successful attempt is made to lay the main principles of textual criticism clearly before the mind of the unlearned reader.

The merits of the work, however, are necessarily overbalanced by the defects of its initial conception; and in the passages we have consulted we have found no such exceptional master within the narrowed field to which the author has confined himself as would be needed to secure a permanent place to his work amongst the popular aids to the study of the Bible.

P. H. W.

The Modern Review. James Clarke and Co.

The July number of this valuable Quarterly well keeps up the reputation it has gained. The articles are written by men of high reputation in their respective departments, only one of whom is connected with the body of Liberal Nonconformists, by whom the Review is mainly supported.

Dr. Reginald Lane Poole opens with a critical paper on "The Book of Wisdom," the most valuable and interesting of apocryphal books, all of which have been unduly neglected by Protestant narrowness. This particular book is

especially valuable as illustrating the growth of the logos idea and the subsequent personification of the Word.

Tennyson's "Despair" is the subject of a fine essay by the Rev. Charles Shakespeare, a well-known Broad Churchman, who points out that two extreme types of belief are presented in this "dramatic monologue," Calvinism and Agnosticism, extremes which "exist in their naked horror, although the true character of each, and of Calvinism in particular, is veiled in these latter days." The Essayist well points out that the Calvinistic dogma predisposes men to welcome any philosophy which clears it out of the way, and that men like Hume and the two Mills, like the late Professor Clifford, and even so calm a thinker as Herbert Spencer, betray the repellent influence of those misconceptions of God and of Christ which have rendered their attitude towards religious faith studiously neutral, when not overtly hostile.

M. Ernest Fontané, the eminent liberal pastor of Havre, in a long and able article on "The Religious Situation of France," shows that that situation is a threatening one. "A deadly struggle has been entered into between Catholicism on the one hand, which has gone bodily over to Ultramontanism, and the most thorough-going free thought on the other." M. Fontané allows what we have more than once remarked, that the Protestant Church in France has not exercised any powerful attraction on that part of the public which Catholicism has repelled. The French mind has no sympathy with Bibliolatry or Puritanism. It needs more colour, life and warmth than Protestantism, and for our own part we do not hesitate to avow the conviction that if the natives of the South generally are to be saved from a desolating unbelief, it will be by a reformed Catholicism, retaining all the elements of artistic beauty and universality in the old religion and worship, and not by any of the ordinary forms of Protestantism. Liberal Christianity, were it not for its unfortunate traditional connection in France with the Huguenots, and in England with the Puritans and Dissenters, might have supplied all that the higher spiritual thought and intelligence of the age are vaguely longing for.

"Charles Darwin, his Life and Work," is a most interesting summary of the great naturalist's remarkable career, by Dr. W. B. Carpenter, who writes from intimate personal knowledge, and, of course, entire scientific sympathy with the now accepted doctrine of Development. Referring to the atheistic character which "Orthodox" theologians were fond of attributing to Darwin's views, Dr. Carpenter reminds us that the outcry they raised "afforded another proof of the narrowing and perverting influence of any dogmatic systems which men pledge themselves to uphold," and he adds that "the melancholy story of the slanderous attacks which were made on the greatest interpreter of the 'Order of Organic Nature' who has ever stood between its Author and Man, ought to be remembered as a lesson to the Theologians for the future. No one has now ventured to throw a stone at Darwin's grave; since for any one to do so would bring down upon him general condemnation. The revolution in the public feeling of this country, which has been silently and almost insensibly going on, but of which his departure from among us has brought out the manifestation, has been a surprise no less to his friends than it must have been to his former opponents." Referring to his personal character, Dr. Carpenter says:—"Those who knew Charles Darwin most intimately are unanimous in their appreciation of the unsurpassed nobility and beauty of his whole character. In him there was no 'other side.' Not only was he the Philosopher who has wrought a greater revolution in human thought within a quarter of a century than any man of our time—or perhaps of any time—and has given what is proving the death-blow to Theological systems which had been clinging yet more tenaciously about men's shoulders because of the efforts made to shake them off; but as a Man he exemplified in his own life that true religion which is deeper, wider, and loftier than any Theology."

We must pass rapidly over the remaining articles. Wordsworth's "Two Styles" is a fine piece of literary criticism, by Mr. R. H. Hutton, who points out, and illustrates his thesis by copious quotations, that "Wordsworth had two

distinct styles, the style of his youth and the style of his age. The elastic style of fresh energy, born of his long devotion to Nature's own rhythms, and the style of gracious and stately feeling, born of his benignity, of his deep-set, calm sympathy with human feeling—the style of 'The Solitary Reaper,' and the style of 'Devotional Incitements.'" Mr. H. Schütz Wilson brings to a conclusion his charming sketch in the bye-ways of history of "Elizabeth Stuart, Queen of Bohemia," the greatest of whose many misfortunes was that she was born of the worthless Stuart family, and that her brother, the *sainted martyr*, Charles I., was as incapable as his father of clear and noble action. The romance of history still regards with interest the melancholy story of the lives and misfortunes of Elizabeth and her weaker husband, Frederick, the Elector Palatine. Dr. E. A. Abbott follows with the first part of an elaborate dissertation on "Justin's Use of the Fourth Gospel," which maintains, in reply to the general conclusion of Orthodox Theologians, that there is not only no evidence that Justin regarded the Fourth Gospel as on the same level with the Synoptic Gospels, but that there is ample evidence that he placed it on a lower level, and did not accept it as authoritative and apostolical. It is interesting to observe that Dr. Abbott makes considerable use of treatises on the Fourth Gospel by Professor James Drummond, of Manchester New College, and Ezra Abbott, of Harvard College, and also of Norton's "Genuineness of the Gospels." Finally we have a fine but too long poem by the Hon. Roden Noel on "The Temple of Sorrow," suggested by the recent disaster in the Ring Theatre, Vienna; and "Notes and Discussions," comprising valuable essays on "The Law of Parsimony and the Argument of Design," by the Rev. C. C. Coe, in reply to an article in *Nature* by Dr. Romanes, and "The Origin of the Name Jehovah," by the Rev. T. Tyler. The "Notices of Books," always a full and valuable feature, are by the Revs. T. Tyler, Estlin Carpenter, C. B. Upton, E. M. Geldart, H. Shaen Solly, P. H. Wicksteed, R. B. Drummond, J. E. Odgers, Mr. H. M. Baynes, and the Editor.

The Nineteenth Century. Kegan Paul and Co. *The Contemporary Review.* Strahan and Co.

The two monthlies between them have five articles bearing on the question of Home Rule in its various aspects, a fact which shows that, whether we like it or not, this question will have to be taken into account in the practical politics of the near future. In the *Nineteenth Century* Professor Goldwin Smith strongly denounces the "Home Rule Fallacy," and exposes what he regards as a mischievous interpretation of the example of the Canadian Confederation. The Earl of Belmore, in an article entitled "Fair Play to Landlords," does not make out a very strong case on behalf of that suffering class who have had their inns for several centuries, and have been the main cause of all the evils with which Ireland is afflicted, ruling her in the spirit of a dominant caste seeking their own selfish advantage only, and as a necessary consequence, losing the very thing which they sought. "With the Emigrants" is a graphic and often pathetic account by Mr. J. H. Tuke of the benevolent labours he has undertaken in Connemara as the administrator of a fund raised by an influential committee in London. It is noteworthy that his article, although written without any partisan purpose, indirectly shows that most of the calamities he describes are traceable to the dominant landlordism in the form in which it has hitherto existed. In the *Contemporary* we have "Home Rule From an English Point of View," by Albert V. Dicey, the object of which is to show, in reply to Mr. Justin McCarthy, that any system of Home Rule or Federalism is at least as much opposed to the interests of Great Britain as would be the natural independence of Ireland; and "The Financial Aspect of Home Rule," a pithy article by the economist, Mr. M. G. Mulhall, who shows in a formidable array of figures that if we grant the Irish people Home Rule it will not cost us more than a penny in the income-tax, and that the incidence of taxation in Ireland is double what it is in Great Britain, and must be lightened. The other

political articles in the *Nineteenth Century* are, "the Caucus and its Critics," a vigorous reply by Mr. F. Schnadhorst to Mr. Marriott's unwise article in the previous number, "Theory of Political Epithets," a characteristic paper by Mr. G. J. Holyoake, bearing upon Parliamentary manners of the present day as well as upon the ethics of controversy generally; and "Civil Service Examinations," by Mr. W. B. Scoones, relating rather to the machinery of political Government than to party politics. In the *Contemporary* we find no other political article, unless the paper on "South Africa," by Sir D. Wedderburn, M.P., can be classed under that head. It is an interesting sketch of scenery, travel, and social life, and only incidentally bears upon vexed questions of politics.

Theology is not strongly represented in either number. In the *Nineteenth Century* the chief article is the very valuable paper by Professor Monier Williams on "Muhammad and His Teaching," which in a brief space gives a great amount of most interesting information, and is characterised by a liberal spirit towards the greatest of the non-Christian religions. The writer comes to the conclusion that "a vast moral chasm must ever separate Muhammadanism and Christianity—an impassable gulf which is never likely to be bridged over." Singularly enough, he adds that "a strict Trinitarian Christian would at the present time have less difficulty in coming to terms with Hinduism than with the religion of Muhammad." The reason is obvious. Notwithstanding "the monstrosities of Hinduism" and "its hideous idolatry," he "might find under its broad, all-receptive roof doctrines not out of harmony with his own fundamental dogmas of a Trinity in Unity and of divine Incarnation and Atonement." There is no reason to suppose that the learned Oxford professor is indulging in sarcasm at the expense of the most sacred dogmas of his Church, but it looks very much like it. The curious "Apologue" by J. H. Shorthouse, founded upon the chances of a game of cards, is a little difficult of comprehension, but its apparent object is to show that there is a power above the world by which Law is abrogated, and the apparent cause of its iron necessity is changed; but that it is after all an insoluble problem "whether Law is the result of Intellect, or Intellect of Law. In the *Contemporary* the Bishop of Carlisle contributes an elaborate paper on "Law, Physical and Moral," which we have analysed elsewhere. Professor Blackie discusses "The Greek Article in the Revised Version," maintaining that the translation is "largely disfigured by want of sense and want of taste," while it has done good service by bringing prominently before the public some dozen passages which were either liable to be misunderstood or whose force was weakened and obscured in the Authorised Version. In the article on "The War of Creeds in America," a non-resident American gives a rapid sketch of the controversy created by the appointment of Dr. Newman Smyth—the Robertson Smith of America—to the vacant theological chair of the eminently orthodox school of Andover. The American controversy, like the Scotch, as the writer well reminds us, "will not be a vain one if it teaches the churches the nature and necessity of progress in the comprehension and the methods of the presentation of divine truths," and he adds:—"It is far more important to gain this knowledge than it is to decide whether a certain presentation of the doctrine of the Atonement is logical or nebulous and poetical." Under the same heading we may group "The Pilgrimage to Kevlaar," a graceful poem by Emily Pfeiffer, suggested by an incident related by Heine; and, on account of its moral and social bearings, the useful paper by Ellice Hopkins on "The Industrial Training of Pauper and Neglected Girls." The remaining articles in the *Contemporary* are "Æsthetic Poetry—Dante Gabriel Rossetti," an appreciative criticism of the recent poet-painter, by Principal Shairp; "On the Conservation and Dissipation of Energy," a scientific essay by Professor Balfour Stewart; "The Turning Point of the Middle Ages," the first part of an historical essay by W. S. Lilly; and "Contemporary Life and Thought in France," by G. Monod, who holds in a tolerably even balance the pessimist and the optimist views.

The remaining articles in the *Nineteenth Cen-*

ture are "The Proposed University of Music," a brief paper by Sir Julius Benedict, who begins with the gratifying observation that "there is no reason why, with certain favourable conditions, and a proper amount of energy, England should not become the first musical, as it is the first political, country in the world;" "The Climate of Town and Country," by Professor Frankland, who commands our entire sympathy in the warfare he is waging against the twin Smoke and Fog fiends; "Electric Light and Force," a scientific essay by Viscount Bury, who reports in a very striking way the latest achievements of the marvellous science of electricity; and finally, "A Note on Thought Reading," by Professor Donkin, an article which in comparison with the others seems to us but shallow trifling with a subject which has not even the merit of being amusing, and borders closely on the confines of mischievous folly.

Both the Reviews this month seem to be of very equal interest and value.

Short Notices.

The Entire Evidence of Evangelists and Apostles on Future Punishment and Immortal Life; with Critical Notices of Purgatory. Those who Sleep in Jesus, Gospel for the Dead, and Universal Restoration. By W. Griffith. (Eliot Stock, 1882).—This is the lengthy title of the second edition of a book not at all of the scholarly kind, the chief merit of which is that it strongly opposes the old dogma of Eternal Punishment, while advocating the theory of Conditional Immortality, and annihilation of the impenitent with which the names of the Rev. Edward White, R. W. Dale, S. Minton, and many other once orthodox divines are now associated. The second edition is greatly enlarged, and based on the Revised Version of the New Testament.

Beauties and Frights. By Sarah Tytler. (London: T. Fisher Unwin).—This is a second edition of a book of sketches of girls' lives, which we have already favourably noticed in these columns.

Bonnes Bouches; a Collection of Recipes of Choice Dishes of various Nationalities. By One who has Tasted Them. (London: Remington and Co., 1882).—This is a collection of receipts, collected in many countries, for the preparation of dishes, &c., of rather more recherché character than found in ordinary "cookery books. A clever cook could glean much from it, and, with ample material, could not fail to please the most fastidious. Perhaps the most useful portion of the book is a chapter on nursing, with special recipes adapted to the preparation of food, &c., for invalids.

The Magazines.

Frazer's Magazine continues the capital story of adventure on the sea, entitled "The Lady Maud." Principal Shairp brings to a conclusion his valuable historical sketch of St. Andrew's, under the title of "The Earliest Scottish University." There is a pleasant story of Italian life, entitled "Goneril;" and the veteran poet, R. H. Horne, contributes a long and powerful poem, entitled "Soliloquium Fratrís Rogeri Baconis." "Apollo the Fiddler" is a delightful paper, by Vernon Lee, on artistic anachronism *apropos* to Raphael's well-known picture. "Athenston; a Northern Sketch," is a pleasant description of rural life and scenery of the class made so popular by Mr. Richard Jefferies. The only remaining papers, which are of a graver character, are "The Lord of the World," a description of the Juggernaut worship, by Mr. W. Simpson, with illustrations of the hideous idol; and "The Irish Difficulty," by a foreign Liberal, who reasons strongly against repeal of the Union.

The *Sunday Magazine* has for its frontispiece, under the heading "Our Principal Contributors," a fine photograph of the Rev. J. G. Wood, the well-known naturalist and popular lecturer and essayist. George Macdonald continues his popular story "Weighed and Wanting," and Sarah Doudney begins a new story, entitled "What's in a Name?" which looks attractive. Among other contributions are "A Thieves' Supper," a striking account by Hesba Stretton of a recent meeting in Drury-lane; "Dr. John Brown," a pleasant sketch of the genial author of "Rab and his Friends," by the Rev. W. Dorling; and the always interesting "Sunday Evenings with the Children," by the Revs. Dr. A. MacLeod and B. Waugh.

The *Magazine of Art* has for its frontispiece "Prince Charlie's Parliament," the striking picture by Mr. W. B. Hole, A.R.S.A., exhibited at the Royal Scottish Academy this year. "The English Claude" is an illustrated sketch with a fine portrait of Richard Wilson, with two engravings. Among the other articles, all of which are exceedingly well illustrated, are "Canterbury Cathedral," by the Rev. Professor Bonney; "The Portraits of Francis I.," by Richard Heath; "An Ancient Picture Gallery," by A. S. Murray, who gives illustrations from vases, gems, and frescoes; "The Thames and its Poetry," by Andrew Lang; "Byways of Book Illustration: Jacob Oats," by Austin Dobson; and "Current Art," with engravings of some of the principal works in the Academy this year.

Good Words continues the two serial stories, "The Golden Shaft," by Charles Gibbon—a tale of Scotch life—and "Kept in the Dark," one of Anthony Trollope's wire-drawn love stories. Dr. Walter C. Smith gives a delightful sketch of "Dr. John Brown," with a good portrait. Mr. A. J. C. Hare continues his pleasant sketches of travel under the heading "Sicilian Days," describing Palermo and its neighbourhood. "Social Plagues" is an almost too life-like sketch by Professor Nichol of the multifarious correspondents who worry a busy man of letters. Among the remaining articles are two on different branches of popular science, "Recent Advances in Photography," and "Raindrops, Hailstones, Snowflakes," by Professor Osborne Reynolds. The recent numbers of this excellent periodical are hardly quite equal to the average.

Journal of the National Indian Association is noteworthy for the contributions from native writers. In the present number we have interesting and valuable articles entitled "An Explanatory View of Hindoo Customs," by J. N. Mitra; "The Spoilt Boy," a tale of Indian life by Tekchand Thakur; "A Legend of a Learned Hindoo Lady," translated from the Bengali; and "The Chandrat, or the New Moon Evening," by Rustum Ranina.

The *Field Naturalist and Scientific Student*. July. Manchester: Abel Heywood.—This is the second number of yet another addition to the now numerous magazines devoted to natural history, and one likely to compete excellently with those already in the field. On the whole, its contents are attractive to young naturalists, but the editor will do well to guard against occupying his space with dry-as-dust matter. The articles on pages 28-29 suggest the caution. We notice that the Rev. E. M. Geldart has contributed sparkling little bits to this and the first numbers.

Cassell's Family Magazine continues the two serial tales "No Proof," and "Was it Wise to Change?" Among other papers, all readable and instructive, are "The Englishman at Home in Paris," by a late resident; "Collecting Butterflies and Moths;" "Rowing for Girls," which is strongly recommended; "How to Pronounce Welsh Names," which gives a useful lesson for tourists in Wales on the apparently unpronounceable; "Vegetables as Health Preservatives," by the Family Doctor; "A Summer Camp Meeting in America," by Catherine Owen; and "An Egyptian Watering-place," by M. L. Whately, who cannot persuade us to go there just at present.

We have also received from Messrs. Cassell:—*The Bible Educator*, edited by Dean Plumptre, Part IV.

The New Testament Commentary for English Readers, edited by Bishop Ellicott, Part XXVIII. *Cassell's Illustrated Universal History*, Part X. *The Family Physician*, Part XXX.; and *Foxe's Book of Martyrs*, Part I. of a reissue of the handsome illustrated edition of an unhistorical and sectarian work.

Literary Notes.

A POLITICAL journal in the Arabic language has been started in Paris. Its title is *Kubek-el Cherg* (the Morning Star).

Dr. W. G. WARD, formerly of Oxford University, and the author of the "Ideal of a Christian Church," died on Thursday week at Hampstead.

ARRANGEMENTS have recently been made by the Holy Synod of the Russian Church for the translation of the whole Bible and of several service-books into the Lettish and Esthonian languages by competent scholars.

THE death is announced of Dr. Ernst Anton Max Haas, Assistant in the Department of Printed Books at the British Museum. Dr. Haas, who was only

in his forty-eighth year, was Professor of Sanskrit at University College.

We learn from the *Unitarian Chronicle and Index* of Belfast that a gratifying tribute has been paid to a minister of our body, the Rev. George Hill, late Librarian of the Queen's College, editor of the "Montgomery Manuscripts," and author of "The MacDonnells of Antrim" and "The Plantation of Ulster." Mr. Gladstone, in recognition of his literary services, has requested, in the most flattering terms, his acceptance of £200 from the Royal Bounty Fund. The communication is esteemed by the reverend and learned gentleman as conferring a higher honour, owing to the gracious manner in which it was made than the intrinsic value of the gift, unexpected as it was.

MESSRS. TRUBNER have just issued a new edition of Professor F. W. Newman's "The Soul: its Sorrows and its Aspirations," which first appeared in 1849.

An exhibition is now opened at Buda-Pesth, in the Academy of Science, of ancient Hungarian books and MSS. Here is to be seen the oldest known specimen of Hungarian writing, a "prayer for the dead," preserved in a Latin codex of the thirteenth century. Among the books are sixty-three from the celebrated library of Matthias Corvinus, including those restored by the late Sultan.

MR. PAUL TULANE, of Princetown, New Jersey, who made a fortune in business at New Orleans, has given £400,000 for the erection and endowment of a college in that city for teaching languages, literature, science, and art. Its benefits are to be confined to the white race.

PROFESSOR MONIER WILLIAMS has been elected an honorary member of the American Oriental Society.

MR. WALTER BESANT is stated to be the author of the clever novel, "The Revolt of Man," which was published some short time ago.

MR. SWINBURNE's new volume poem, "Tristram of Lyonesse, and other Poems," has just been published. The *Academy* says that it is dedicated, in a very touching sonnet, to Mr. Theodore Watts, written on the third anniversary of the day when the two went to live together at Putney. In his Songs to and about Children the poet strikes a new note which will, we venture to say, win back to him those early admirers who have not been able to follow him in all his later work.

DR. FORCHHAMMER, the son of the celebrated German Orientalist, has in the press at Rangoon a work on the old Talaing inscriptions. This work will be an important contribution to the history of the writings and spread of civilisation in ultra-India.

THE Parkes Museum is about to be removed from University College to premises more suited for the purposes of display and instruction.

OUR friend Miss Janet Humphreys is contributing a series of four interesting papers to *All the Year Round* on Thomas Bodley and the Bodleian Library.

BIRMINGHAM.—Mr. E. T. Russell, at present minister to the Leicester Domestic Mission, has been appointed to the post of Minister of the Church of the Messiah Mission to the Poor, Lawrence-street, in this town, vacated by the death of the Rev. John Wilson.

SUNDERLAND.—On Sunday, July 2, the annual sermons were preached by the Rev. W. H. Channing, B.A., who attracted large audiences to hear him, the chapel being well filled both morning and evening. Many were present from other churches in the town, and readily gave expression to the delight with which they had listened to the inspiring discourses. On Monday the annual tea and sale of work were held in the Mart, when a much larger company than was expected sat down to tea. At seven o'clock a public meeting was held in the chapel, but the attendance was discouragingly small. Mr. Channing was unable to remain for this meeting, but an excellent address was delivered by Mr. G. Lucas, of Darlington, on the works and influence of Dr. Channing. Resolutions of thanks to the preacher on the occasion, to visitors, to the ladies for their valuable services in connection with the tea and sale of work, to the choir, led by Miss Hemsley, and to Mr. Elliott, the chairman, were spoken to by Messrs. Councillor T. Johnston, J. Fothergill, G. S. Stirling, J. Street, J. Metcalf, James Watson, W. Potts, F. Brown and W. Hemsley. The certain result of these meetings will be to soften or remove prejudices against Unitarianism and to relieve the congregation from all debt.

Our Contemporaries.

THE SALVATION ARMY.

The *Spectator*, referring to the discussion in the Canterbury Diocesan Conference last week as to the possibility of co-operating with the "Salvation Army," writes:

Nothing seems to us more dangerous, or dubious in its moral character, than the attempt artificially to adapt the religious convictions and modes of expression which are most natural and appropriate to our own minds and natures, to the supposed, or even to the real, needs of multitudes in a very different state of mind. Where reserve is natural and fitting, the resolve to break through that reserve deliberately in order to become more useful, is far too apt to end in artificial mannerisms and even in insincere melodrama. May not the question what can it profit a man to gain the whole world and lose his own life, be appropriately so inverted in relation to this subject as to put it thus,—Whether it be possible for a man who loses in any degree the sincerity and simplicity of his own religious life, to gain either the whole world, or any substantial part of the world, to true religion, by that sacrifice of sincerity and simplicity? Can a man whose nature revolts against rant and religious parade, as something altogether incompatible with what is most spiritual, force himself, even for the good of others, to organise rant and religious parade, to really good effect? Is not the sacrifice of instinctive delicacy in these matters fatal to the genuine religious influence of those who do force themselves to sacrifice it? Must not ostentatious sensationalism in religion be left to those to whom it is, in some sense, really natural,—in whom it involves no sacrifice of instinctive delicacy? The false key-note soon makes itself audible, even to the multitude.

THE LORDS AND THE OATH.

Alluding to the debate in the House of Lords on the Duke of Argyll's Bill, the *Times* says that unbelievers—not, perhaps, of the aggressive type to which Mr. Bradlaugh belongs, but of that which is mildly called "agnostic," are not by any means so rare as the Archbishop of Canterbury seems to believe. If any such should be returned to a future Parliament they are not at all unlikely to make it a point of honour or of conscience to raise the question which the House of Lords has now done its best to force to a decisive issue. If the matter had been allowed to rest, they might have been content to take the oath in their own sense and say nothing about it, so long as no questions were asked. But now that they are told, on the authority of the House of Lords, that the oath is meant to exclude them, they will almost feel bound to protest against it. The constituencies, indeed, will probably force them to do so, not, of course, because the constituencies have any love for infidels as such, but because, as Lord Shaftesbury frankly said in the debate on Lord Redesdale's Bill, they have a growing dislike for tests and for all authority in matters of opinion. Thus the whole question is a good deal wider and more important than anything which merely concerns Mr. Bradlaugh. But even if it concerned Mr. Bradlaugh alone it would not be one to be lightly treated. It cannot be left in its present state. It is at least as inconvenient that the law should exclude a particular individual—which is all that it does or can do at present—as that it should be altered in order to admit a particular individual. No constituency will be deterred from electing an infidel for its representative by the fact that Mr. Bradlaugh is not allowed to take his seat. What the House of Lords has really done, therefore, is to demonstrate the futility of any attempt to remove by legislation the difficulty created by Mr. Bradlaugh.

NATURAL RELIGION.

The *Literary World*, reviewing the new work by the author of "Ecce Homo," writes:—

Science—this is the drift of the book before us—has disproved the supernatural. Existing creeds, therefore, and the Bible itself, have become "archaic in form." They remain true only in "substance or as presenting grand outlines of truth." But science might be reconciled to them if the necessary modification were made in the mode of their acceptance.

"Both the Old Testament and the New," says the author, "lose that appearance of obsolescence which ecclesiastical formalism has given them, and stand out as true sacred books and classics of mankind, so soon as in the former Nature is written for God, and in the latter Humanity for Christ." We are hardly entitled to say that the author for himself, and as an expression of his own belief, would substitute Nature for Jehovah, and Mr. Harrison's elaborately extolled Humanity for Christ. On this point we decline to pronounce. What admits of no dispute is that he believes science to insist upon such concessions, and that he thinks them not too high a price to be paid to induce men of science to co-operate in establishing the Church of Civilization. Here, then, we take our stand. The obstacle at which we have arrived is formidable enough to defeat the whole scheme. Not only the clergy of all denominations, but the entire body of those who worship God in England, would shrink with positive horror from the alterations proposed. They do not worship nature, but God; they do not worship humanity, but Christ. If it were conceivable that such a Church as this author dreams of should be set up in our island, the first result would be an exodus therefrom of every religious man, woman, and child in England. How many Comtists and men of science would remain in it we shall not undertake to say, but our firm persuasion is that they could cross the Channel in a very small ship. The whole project melts away like the fabric of a vision.

But many of the suggestions contained in this volume may be of use to religious persons, and especially to the ministers of our various denominations, as enabling them to realise the position in which they stand to men of scientific culture, and to apprehend what it is in the knowledge and experience of the age that may be advantageously combined with the religion they preach. The author insists much upon what we acknowledge to be a highly important truth—namely, that religion is not an inorganic thing, crystallised or congealed once for all, and henceforward immutable, but a living thing and a growing thing. "If the Eternal revealed Himself," he says, "between Moses and Christ, surely He has not ceased to reveal Himself since the time of Christ." Certainly not. The Christianity of the present day ought to be wider than the Christianity of the early ages. But we maintain that Christianity and religion can never develop, can never genuinely grow, into a denial that God is alive, into a belief that Christ has passed into annihilation. Such a development is like that of very old and dying trees. They put forth a few green leaves, they have bark that seems to cover solid trunks; but they are hollow, they have no pith; when the wind blows strongly, they fall and reveal the deception.

WILLIAM GEORGE WARD.

The *Spectator* writes:—

On Thursday, July 6, there died at Hampstead one of the most notable of the Anglican seceders who followed Dr. Newman to Rome,—one who was degraded by the University of Oxford for his Romanising views, and whose book, on "The Ideal of a Christian Church," was formally condemned there. "Ideal Ward" was, consequently, his Oxford nickname; "Squire Ward" was his title in the Isle of Wight, where he had estates; "Dr. Ward" was the description by which he was best known to the Catholic theologians; while his friends knew him simply as Mr. Ward. Oddly enough, each of the names applied to him by comparative strangers represented something really characteristic in him, and something also that was almost the very antithesis of that characteristic. There was an ideal element in him, but much more that was in the strongest sense real, not to say realistic. There was something in him of the bluff and sturdy manner of the English Squire, and yet nothing was more alien to him than hunters, hounds, partridges, and stubble fields. There was a good deal in him of the theologian and the doctor, but yet any one expecting to find the rarified atmosphere of philosophical and theological subtlety would have been astonished to find how substantial, not to say solid, theological and philosophical propositions became in his hands.

For many of the latter years of his life Mr. Ward had the opportunity of comparing his own deepest convictions with the convictions, or no-convictions, of many of the ablest doubters of the age. He was one of the founders of the now deceased Metaphysical Society, where he met Anglican Bishops,

Unitarians, sceptics, physicists, journalists, all sorts of thinkers, on perfectly equal terms; and probably no one among them knew what he thought so well, and made it so distinct to his brother metaphysicians, as Mr. Ward. There, indeed, he was "Dr." Ward, and his position as a Doctor of Theology, with a degree conferred by Pio Nino, gave him a position hardly inferior in professional weight as an authoritative Catholic divine to that of Cardinal Manning himself. And no man in the Society was more universally liked. The clearness, force, and candour of his argument made his papers welcome to all,—for in that Society nebulosity was almost the rule, weakness chronic, and inability to understand an opponent's position, rather than want of candour, exceedingly common. The present writer well remembers the dismay Dr. Ward caused amongst the Experience School of philosophy by a paper on "Memory," in which he maintained that unless you had at least one intuitive faculty, unless you had an absolutely intuitive certainty that the absolute asseverations of memory were indisputably true asseverations, not only the experimental philosophy, but all philosophy, all coherent thought, becomes impossible at once:—"You are hearing at this moment," he said, "the last word of the sentence, but how do you know the other words of which it is composed? Simply by remembering them." "Unless you assume that memory is to be trusted, you cannot understand the meaning of a single sentence which is uttered; nay, you cannot so much as apprehend its external, bodily sound." That fell like a bombshell among the antagonists of intuitive certainty. And yet no one took more pains to understand the school of Mr. John Stuart Mill, or received more full recognition from that school, as meeting their philosophy fairly, and face to face, than Mr. Ward. From the time, indeed, that he ceased to become a regular attendant at the Metaphysical Society, the Metaphysical Society began to lose its interest, and to drop into decay. Such was the attractive power of at least one strong and definite philosophical creed.

It is well known that Mr. Ward, though an ardent disciple of Dr. Newman's, did not in his later years belong to the same school of ecclesiastical thought. Indeed, he was amongst the strongest of the so-called Vaticanists, as it was natural he should be; while Cardinal Newman belonged to the school which dreaded premature definition, not to say even over-definition. But it would be a great mistake to suppose that Mr. Ward did not up to the last cherish the deepest admiration for his old leader, which, whether in public or in private, he hardly found enough opportunity to express. His mind, indeed, was one of the most modest, as well as of the most grateful to those from whom he had learned anything, with which the present writer ever came in contact; and to Cardinal Newman Mr. Ward always seemed to feel that he owed his intellectual life. To represent him as in any sense estranged in spirit from his old master by his ecclesiastical differences of opinion, is one of the greatest blunders which have ever been current in the theological world. His friendships were unusually deep and tender, and the tenderness of his love for Dr. Newman is a matter of which all his friends had the fullest and the most absolute knowledge. To not a few in various communions his friendship will be a very great and keenly-felt loss. For ourselves, we cannot but wonder whether Mr. Ward's theological beliefs are more or less definite now than they were a few days ago. We suspect less definite.

THE HIBBERT LECTURES.

The *Jewish Chronicle* writes:—

The publication last week of Professor Kuenen's Hibbert Lectures may be almost said to mark a development in the general religious tone of educated society in England. The Professor, as our readers will remember, presides over the theological faculty of Leyden University, and represents a school of students who apply to religion and its history the rigid laws of scientific criticism. The subject selected for the course that has just been published was the development of Judaism, with an introductory lecture on Islam, and concluding ones on Christianity and Buddhism. The scientific temper of the volume, although it may not prove satisfactory to the orthodox, will in itself be no matter for surprise to any person acquainted with the progress made of late years by Continental professors of theology. Another fact to which attention is called on the title-page of the new book must, however, have been regarded with astonishment by many of our readers when it was first

brought to their notice some months ago. The lectures were delivered for the first time not in London, but at Oxford, where, in spite of some scattered evidence to the contrary, religious orthodoxy still maintains its ancient hold. The singular fact admits of but one inference. It shows that a truce, which may perhaps be the preliminary of a permanent peace, has for the time been made in that ancient seminary of learning between the representatives of science and religion. And the lesson thus taught ought not to be lost upon us. Whoever amongst us takes the cowardly view that religion is really endangered by scientific investigation must admit that Judaism, together with Christianity, is placed just now in a perilous position. But the truly pious can never take such a view. They know that science is incapable of weakening their faith, and to offer her resistance when she claims to subject religion to her scrutiny is to endow her with the fictitious strength that constant opposition is sure to evoke in even the weakest foe. Oxford is determined not to fall a victim to any craven fears, and has thus evinced a wisdom which we should feel satisfied to see followed universally.

THE FREE RELIGIOUS ASSOCIATION.

Some time ago we recorded the withdrawal of the Rev. O. B. Frothingham from the presidency of this American association. The *Christian Register* now mentions the withdrawal of his successor in the following terms:—

The withdrawal of Dr. Felix Adler from the presidency of the Free Religious Association, and the reasons assigned for it, were not surprising to those who know Dr. Adler's enthusiasm for practical ethical work. He has outgrown his interest in an association which exists rather for the discussion of theoretical problems than for the settlement of practical ones. It is interesting to observe the different angles at which Mr. Frothingham and Dr. Adler took their departure from this organisation. Mr. Frothingham was profoundly engrossed by the religious questions, and, while he maintained his presidency, emphasised the religious aspect of the association's work. Professor Adler, on the other hand, sought to lay the emphasis entirely on the ethical basis—a position which we judge would not wholly have satisfied Mr. Frothingham. And now Dr. Adler withdraws, because he finds no answer to the question, "What living thing has emanated from the Free Religious ranks of this city for the past twenty years?" "Our religion," continues Dr. Adler, "must be a religion of life, and not of death. It must enter on some great work of benevolence, to show the spirit of religion." Dr. Adler's requirement is a very reasonable one. While we may differ from him concerning the value of religious discussion and religious ideas, we believe the test he has proposed is one which may well be applied to all religious organisations, Christian or non-Christian—not as the measure of their absolute value, but as the best practical criterion of their success. It is a test which was applied at the very beginning of Christianity, and which it has accepted with more or less fidelity ever since. Whenever it has departed from this philanthropic ideal, it has laid itself open to merited reproach. It is a healthful sign of the direction which religious development is taking in our time that unprofitable dogmatic tests are yielding to those which are spiritual and practical. It is demanded to-day that every church shall be good for something. A hearty union in working for the elevation of humanity is the broadest plank in that platform of fellowship which is independent of all creeds. While we feel confident that no philanthropic work which rests on a purely ethical basis can be as helpful as that which is united to an inspiring religious faith, we cannot fail to recognise the excellent practical work which Dr. Adler's society is doing in New York—a work which should provoke every languid, selfish Christian society unto similar good deeds.

"NATURAL RELIGION."

The *Spectator*, in an article suggested by the new work on "Natural Religion," by the author of "Ecce Homo," writes:—

The object of his new effort is to show that, apart from what he means by "supernatural religion," apart from all emotions excited by the belief in a God above and beyond Nature, apart from the emotions with which those who accept it regard miracle, apart from the emotions with which an immortal life for the individual after death is contemplated by the believer in that life, there exists a

large class of constraining religious emotions which may be so powerfully excited by purely natural objects as to exert a very potent influence on life—a class of emotions, indeed, on the recognition and careful discipline of which the well-being of the human race practically depends. Nay, the author of "Ecce Homo" goes beyond this. He holds that there is something which may be properly called natural Christianity, as distinguished from the supernatural Christianity of the disciples of Christ; and he means by natural Christianity, the emotions with which men regard an ideal humanity, when they shape themselves, and endeavour to make their brother-men shape themselves, to a human ideal that is far above the rules and standards of any external law. The author of "Ecce Homo" is deeply convinced that not only do we throw away a very great reserve of power by branding as Atheists all those who do not confess a personal God communicating with men and hearing their prayers, but that we waste power by not admitting as distinctively Christian those who are always eager to enlarge and elevate the human ideal of character, and to judge human action rather by the sympathy of genius than by the cut-and-dried code of authoritative custom. It will be seen, then, that there is much in common between this able writer's position, so far as he expounds it in his new essay, and that of Mr. Frederic Harrison and the Positivists, who appear to mean very much the same by the religion of humanity as the author of "Ecce Homo" means by "natural religion" and "natural Christianity." Only, of course, to a writer who still asserts for himself the right to believe in a God beyond Nature, and in a life beyond this life, and in a Christ who, so far as this essay goes, may really be believed by its author to have risen from the dead, "natural religion" and "natural Christianity" represent only a minimum of belief which he may hope and expect to see growing into something larger, whereas the Positivists place it before us as the most of a faith which human nature can possibly attain, and quite as much as it ought to desire. Now, the author of the book on natural religion does not follow them in this. He evidently realises to the full how wide is the difference between natural and supernatural religion, and so far as we can judge, recognises to the full the superiority of the latter, though he thinks that it often falls into grave errors to which the former is not liable. Still, so far as the Positivist goes, the author of "Ecce Homo" goes with the Positivist. With the Positivist, he maintains that there is something which amply deserves the name of a religion in the emotions which may be excited, and ought to be excited, by the spectacle of the universe around us, even as viewed by one who finds in it no excuse for passing on through Nature to One higher than Nature, or for passing on through mortal life to an immortal life behind the veil, or for passing on through humanity to a realised ideal of humanity. The author of "Ecce Homo" seems to us content to find a natural religion in that which is neither natural nor religious—not natural, because, in spite of the paradox, it is in the highest sense natural to man to lean on something beyond Nature; not religious, because religion means something which is binding, something which we cannot in our hearts defy; and we can in our hearts defy any power which only threatens us with extinction, and does not threaten us with inextinguishable remorse.

WEST OF ENGLAND PRESBYTERIAN DIVINES (1665).—The 227th annual assembly of this body took place at George's Meeting, Exeter, on Wednesday week. The religious service was conducted by the Revs. W. E. Mellone, of Devonport, and W. Sharman, of Plymouth; the latter preaching the sermon from Ps. cccxxv. The usual business was then transacted and the funds distributed. It was also resolved to petition Parliament in favour of the "Oaths Bill." Mr. W. S. Mortimer was elected treasurer in the room of his late father, and the following resolution was, with much feeling, passed unanimously:—"That this assembly desire to record their deep sense of their loss through the death of their esteemed and highly honoured treasurer, Mr. W. Mortimer, and their vivid and affectionate remembrance of his bright talents, his keen and noble enthusiasm, his warmth and generosity of heart, his devotion to their interests as an assembly, and his devotion to reason and freedom in religion, his refusal by word or deed to contradict the clear conviction of his mind." Some conversation arose as to the means to be used for rendering the assembly more useful in future.

Correspondence.

THE THEOLOGISCHER JAHRESBERICHT.

TO THE EDITOR.

SIR,—Will you permit me, through your columns, to call the attention of our liberal theologians to what promises to be a useful undertaking, which has just been commenced here in their service? I refer to the *Theologischer Jahresbericht*, the first number of which has just appeared, edited by Professor Pünjer, of this University. The work is intended to supply a complete annual survey of all the principle theological works that have anywhere appeared during each year. In the *Bericht* before me for 1881 the whole of the literature reviewed has been divided into eleven sections, and each section has been assigned to a distinguished expert in his department. The names of a few of these reviewers sufficiently indicate the value of their notices, as well as supply a guarantee of the thorough independence of their position. Professor Siegfried reviews the Old Testament literature of the year, Professor Lipsius the dogmatic literature, and Professor Pünjer the philosophical literature connected with Theology, all three Jena professors, and men who have a name and fame in their respective departments. The literature of the New Testament is treated by Professor Holtzmann, and Church history has been divided into three periods, the first period having been allotted by Professor Paul Böhringer, the second to Professor Benrath, and the third to Dr. August Werner. Each expert not only gives a general account of the principal books he notices, but indicates the precise service to his branch of theological study which, in his opinion, it has or has not rendered. This is the special value of such an annual survey, by Fachmänner, which the student of Theology will be particularly thankful for. Of course, English theological works find their place in the Review, but as the undertaking is new there are naturally many omissions, which will, however, be filled up in future numbers. I have been glad to meet with a richly deserved incidental commendation of our friend Alexander Gordon's "excellent articles on the Socini in the *Theological Review* for 1879," by Professor Benrath. I may add that the price of the Review (pp. 389) is eight shillings.

J. FRED. SMITH.

Jena, July 4.

AGNOSTICISM.

TO THE EDITOR.

SIR,—Mr. Jeffery's letter in reference to Mr. Moncreu Conway conducting services appears totally irrelevant to Mr. Dalby's remarks.

Mr. Conway conducts services in the interest of humanity, and does not pretend, with the self-sufficiency of some who preach and write on such subjects, to know all about the unseen, nor does he make pretence of influencing a power supposed to be all good; to obtain fine weather for the harvest, good health for those who neglect Nature's laws, or moral strength for those who will not use the powers entrusted to them. Mr. Jeffery places great confidence in the efficacy of prayer; but is he aware that the average of life with sovereigns who are continually prayed for is of less duration than any other class of people? and the clergy who are constantly praying, and are supposed to lead holy and healthy life, do not appear to be—from statistics—specially protected.

When will men recognise true religion in the life rather than in words, and aspiration for purer thoughts far more valuable than any petition for extraneous aid?

July 10.

AN AGNOSTIC.

TO THE EDITOR.

SIR,—I was glad to see Mr. Jeffery's letter last week. If I did not mistake the drift of Mr. Dalby's letter, or what might certainly be taken to be the drift of it, it appeared to be quite right that his letter should be challenged. The question is none of charity or courtesy, but one of simple fact; and it would be altogether misleading to pretend to ignore the difference between Mr. Conway's position and our own. The

Index writer saw this, and rightly noted it as a fact. We "call no man master," not even Dr. Martineau; but I have been recently re-reading the work, "Hours of Thought," vol. ii., which, whilst it is one of the latest, appears to me at any rate to be also one of the ripest in wisdom, of the writings coming from that gifted mind; and I have been again impressed by what I must regard as its pronounced conservatism. Especially would I, in regard to the matter in hand, refer to the discourses, "Christ the Divine Word," and "The Prayer of Faith:" the last so peculiarly valuable in an age of scientific dogmatism like this. And this volume might, I presume, be taken as somewhat representative of the general faith of the Unitarian Church. There is simply a great gulf separating the writer of it from the agnostic. Whilst recognising that we have an advanced party, it is, on the other hand, impossible not to recognise, as it appears to me the late Dr. Raleigh did recognise, the growing sympathy between at least a section of us and the more liberal wing of the Evangelical Churches. The *Index* writer got unreasonably angry, but he at least accepted facts as such.

Hastings, July 12.

TO THE EDITOR.

SIR,—My letter to the *Inquirer*, to which Mr. Jeffery refers, was merely a statement of facts tending to show that Mr. Conway is admired, esteemed, and sought as a co-worker by many Unitarians in this country. These facts Mr. Jeffery does not dispute, and I fail to perceive the relevancy of the theoretical questions which they appear to have suggested to him. However, as the questions are put to me, I can only say in reply, that as Mr. Conway has conducted religious services in several Unitarian chapels in the provinces, and I have only heard him in one, I am not in a position to say what the general character of those services was. On that one occasion the service was similar to that which Mr. Conway conducts in South-place Chapel, and which Mr. Jeffery, who resides in London, has an opportunity (which many provincial Unitarians envy him) of attending any Sunday morning. On the few occasions when I have attended that service I have not observed any substantial difference between it and the services conducted in the same chapel by Mr. W. J. Fox thirty or forty years ago; and the soundness of that gentleman's Unitarianism is attested by the Rev. Robert Spears, whose interesting "Record of Unitarian Worthies" contains a highly eulogistic notice of Mr. Fox, a short extract from which may gratify some of your readers. It is not more appreciative than other parts of the article, but is chosen as having some bearing on the questions under consideration. The author of the "Record" says of Mr. Fox:—"The language of hope and aspiration—which neither hatred nor slander could stifle—was always on his lips. In his chapel public spirit and every manly aspiration were associated with religious duty, and taught us part of its principles. The down-trodden found in him a man who cared nothing for power or wealth, or *church etiquette* (the italics are mine)—but only that wrong-doing should be boldly confronted and justice done. To the anxious inquirer after truth he spoke no word of bitterness, but bade him be of good cheer and live manfully."

I beg to commend to Mr. Jeffery's attention the biographical sketch from which these words are taken, and the impartial testimony which it affords to the excellences of that phase of Unitarianism formerly represented by Mr. Fox and now by Mr. Conway.

G. B. DALBY.

July 10.

SOPHIA AND SOPHROSYNE.

TO THE EDITOR.

SIR,—While fully in accord with the spirit of my friend Mr. Gordon's excellent address to the students of the Home Missionary Board, I can hardly agree with him if he is correctly reported as saying that "*sophia* (wisdom) is not altogether either, etymologically or practically, distinct from *sophrosynē* (self-control). Practically, no doubt, there is a close connection and mutual dependence between them, but etymologically, *sōphron*, of which *sōphrosynē* is the substantive,

is compounded of the elements *sao* (whence *soōs* for *saoos* safe, *sōzō*, I save, &c.), kin to the *sou* of sound the *sa* of *sanus*, &c., and *phron*, the form assumed in composition by *phren* the midriff, and hence by association, the mind. *Sōphrosynē* therefore means "soundness of mind." *Sophia* and *sophos* on the other hand are kin to the Latin *sapiens*, and lead us to the root *sap*, of which the primitive meaning appears to have been "taste or 'relish.'" I do not see how the two meanings are to be brought together, nor are the former sufficiently close to tempt one to identify them. I cannot help thinking Mr. Gordon must have been inaccurately reported, for his personal accuracy on minutest points of scholarship is proverbial.

E. M. Geldart.

3, Denbigh-villas, Lower Addiscombe-road, Croydon, July 12.

CARDINAL NEWMAN AT HOME.

(From the Article in the *Century* by Mr. Kegan Paul.)

Above the dingy streets of Birmingham, and within short distance of the open, still wild and beautiful country, spread the broad roads of Edgbaston, with their wide gardens and villas, their shrubberies which sift the smoke, and in spring, at least, are bright with lilac and laburnum. The Oratory fronting one of these roads, within sight of thickets and sound of singing birds, is an imposing brick building, with spacious corridors and well-proportioned rooms within. Each Father has his own comfortable room, library, and bedroom in one, the bed within a screen, the crucifix above, and the prized personal little fittings on the walls. The library is full of valuable books, many of them once the private property of Dr. Newman, now forming the nucleus of a stately collection for the use of the community. The quiet men who share this home come and go about their several businesses—the care of the school, whose buildings join, but are separate from the Oratory proper, the work in the church, in hearing confessions, saying Masses, and preaching. In the house the long *soutane* and *biretta* are worn; to go abroad they wear the usual dress of the clergy in England. Perhaps it is the dinner hour, and the silent figures pass along the galleries to the refectory, a lofty room with many small tables, and a pulpit at one end opposite the tables. At one of these sits the superior alone, clad like the rest, save the red lines of his *biretta*, which mark his Cardinal's rank. But among his children, and in his home, he is still more the superior and the father than a prince of the Church. At a table near him may perhaps be a guest, and at others the members of the community, two and two. The meal is served by two of the Fathers, who take this office in turn, and it is only of late that Dr. Newman has himself ceased to take his part in this brotherly service, owing to his advanced years. During the meal a novice reads from the pulpit a chapter of the Bible, then a short passage from the life of St. Philip Neri, and then from some book, religious or secular, of general interest. The silence is otherwise unbroken save for the words needful in serving the meal. Toward the end, one of the Fathers proposes two questions for discussion, or rather for utterance of opinion. On one day there was a point of Biblical criticism proposed, and one of ecclesiastical etiquette (if the word may be allowed), whether, if a priest called in haste to administer extreme unction did so inadvertently with the sacred oil set apart for another purpose instead of that for Unction, the act were gravely irregular. Each gave his opinion on one or other of these questions, the Cardinal on the first, gravely, and in well chosen words. Yet it seemed to the observer that while he no doubt recognised that such a point must be decided and might have its importance, there was a certain impatience in the manner in which he passed by the ritual question and fastened on that proposed from Scripture. After this short religious exercise the company passed into another room for a frugal dessert and glass of wine, since the day chanced to be a feast, and there was much to remind an Oxford man of an Oxford common room, the excellent talk sometimes to be heard there, and the dignified unbending for a while from serious thought.

Dr. Newman once took great delight in the violin, which he played with considerable skill. Even now the Fathers hear occasionally the tones awakened by the old man's hand ring down the long gallery near his room, and know that he has not lost the art he loved, while he calms a mind excited from without, or rests from strenuous

labour in the creation of sweet sound. He is still a very early riser, punctual as the sun, still preaches often with what may be best described in words he has applied to St. Philip, "thy deep simplicity."

The Cardinal has of late been engaged on a careful revision, in the light of modern researches, of his translation of St. Athanasius, with notes of some treatises of St. Athanasius against the Arians. He regards this as the end of his life's work—a life which is now appreciated and honoured not only by his spiritual sons, but by all fair-minded men of English speech.

May he long remain in the possession of bodily ease and intellectual vigour! Long may it be before any life of him has to be written! Till that day comes, when his loving friends shall gather such private letters and memoranda as he may have desired should be given to the world, he who would speak of Cardinal Newman is bound, whatever his sources of information, to trench but little on any but published matter. One paper, however, may be given which has not yet seen the light. The following memorandum was written in answer to an inquirer, who wished to know the Catholic view on certain subjects, not in themselves the most important, but which were at the time of interest to him, and each of which answered incidentally several other questions of the same sort. With these few words of explanation the following paper explains itself:—

"Very little has been formally determined by the Church on the subject of the authority of Scripture further than this, that it is one of the two channels given to us by which the *salutaris veritas* and the *morum disciplina* (in the words of the Council of Trent), which our Lord and His Apostles taught, are carried down from age to age to the end of the world. In this sense Scripture is the 'Word of God'—i.e., the written Word.

"There has been no formal definition on the part of the Church that Scripture is inspired.

"It is defined that Almighty God is *auctor utriusque Testamenti*. I do not know of any definition that He is *auctor omnium librorum* which belong to each Testament.

"But it is not to be supposed that, because there is no definition on the part of the Church that Scripture is inspired, therefore we are at liberty at once to deny it.

"1. First, St. Paul's words cannot be passed over *omnis scriptura divinitus inspirata*.

"2. Next, the very strong opinion on the subject of the early Fathers must be taken into account.

"3. Thirdly, the universal feeling, or *φρόνημα*, of the Church in every age down to the present time.

"4. The consent of all divines, which, whatever their differences on the subject in detail, is clear so far as this—viz., that Scripture is true. This, when analysed, I consider to signify this, viz.—'Truth in the sense in which the inspired writer, or, at least, the Holy Ghost, meant it, and means to convey it to us.'

"Thus, though it be not proposed to 'us by the Church *de fide* that we should accept the doctrine of the inspiration of Scripture, only that we must accept all the Church teaches us to be in Scripture and teaches us out of Scripture, yet it is a matter of duty, for the first reasons I have given, not to encourage, to spread, or to defend doubts about its inspiration.

"As to the extent of its inspiration, I do not see that the Council of Trent speaks of it as the authoritative channel of doctrine in other matters than faith and morals; but here, besides the four considerations above set down, I would observe that it is often a most hazardous process to attempt to enunciate faith and morals out of the sacred text which contains them. It is not a work for individuals. At last it has been felt and understood that faith and morals are not involved in a doctrine which Scripture seems to teach, that the earth is fixed and the sun moves over it. The time was necessary to ascertain the fact—viz., that the earth *does* move, and therefore that the Divine Spirit did not dictate these expressions of Scripture which imply that it does not, rather that He did not mean to convey that notion by these expressions.

"As to the questions you put to me, I do not see anything in the text of Scripture which obliges us, or even leads us, to consider the six days of Genesis i. to be literal days.

"The literal accuracy of the history of Jonah, or that of Elisha, rests upon a different principle—viz., whether miracles are possible, and to be expected. I see no difficulty in believing that iron, on a particular occasion, had the lightness of wood, if it is the will of God in any case to work miracles

—i.e., to do something contrary to general experience. And while I say the same of Jonah and the whale, I feel the additional grave and awful hazard how to attempt to deny the history without irreverence toward the express teaching of the incarnate God."

It would ill become me to dare to pronounce a critical judgment on Dr. Newman, except so far as such judgment is involved in any account of the man and his works. The scales of comparison at the disposal of the writer are too small to weigh and judge so great an intellect, such deep learning, such subtle literary skill, as is possessed by Cardinal Newman. I can only say that during the last few months I have re-read a very large part of what he has written, always with fresh admiration, and even wonder.

One word, however, may be permitted of Cardinal Newman, considered as a poet, in addition to what comes out incidentally in the foregoing sketch. If I have said nothing hitherto of his poetry, it is not that I am not unmindful of it. Who can forget that the lyric "Lead, Kindly Light," has found its way into almost every hymnal? Who can ignore the wonderful "Dream of Gerontius," in which the peaceful and beautiful side of the doctrine of purgatory is presented to all who can receive it? His poetry, however, is to be found chiefly in the beautiful thoughts scattered through his prose rather than in the form of verses. These have been the lighter flowers of his literature, and, graceful as they are, are not those by which he is to be judged.

We suspect, however, that few who know the gravity and greatness of such a mind would have been prepared for the flower of religious fancy which broke forth in his "Valentine to a Little Girl":—

"Little maiden, dost thou pine
For a faithful Valentine?
Art thou scanning timidly
Every face that meets thine eye?
Art thou fancying there may be
Fairer face than thou dost see?
Little maiden, scholar mine,
Wouldst thou have a Valentine?

Go and ask, my little child,
Ask the Mother undefiled:
Ask, for she will draw thee near,
And will whisper in thine ear:
'Valentine! the name is good;
For it comes of lineage high,
And a famous family:
And it tells of gentle blood,
Noble blood,—and nobler still,
For its owner freely poured
Every drop there was to spill
In the quarrel of his Lord.
Valentine! I know the name;
Many martyrs bear the same,
And they stand in glittering ring
Round their warrior God and King,—
Who before and for them bled,—
With their robes of ruby red
And their swords with cherub flame.'

Yes! there is plenty there,
Knights without reproach or fear,—
Such St. Denys, such St. George,
Martin, Maurice, Theodore,
And a hundred thousand more,
Guerdon gained and warfare o'er
By that sea without a surge.

And beneath the eternal sky,
And the beauteous Sun
In Jerusalem above,
Valentine is every one;
Choose from out that company
Whom to serve, and whom to love."

THE pulpit of the Stockton-on-Tees Chapel will be vacant at the end of September, the Rev. Hubert Clarke having resigned.

HOLLOWAY'S PILLS.—Weary of life. Derangement of the liver is one of the most efficient causes of dangerous diseases and the most prolific of those melancholy forebodings which are worse than death itself. A few doses of these noted Pills act magically in dispelling low spirits and repelling the covert attacks made on the nerves by excessive heat, impure atmospheres, over-indulgence, or exhausting excitement. The most shattered constitution may derive benefit from Holloway's Pills, which will regulate disordered action, brace the nerves, increase the energy of the intellectual faculties, and revive the failing memory. By attentively studying the instructions for taking these Pills, and obediently putting them in practice, the most dependent will soon feel confident of a perfect recovery.

Religious Intelligence.

PRESBYTERY OF MUNSTER.

The annual meeting of the United Presbytery (or Synod) of Munster was held on the 5th inst., at Stephen's-green, Dublin. The religious service was introduced by the Rev. D. D. JEREMY, M.A., and the sermon was preached by the Rev. W. WHITELEGGE, M.A., of Cork, from John iv. 24, "God is a Spirit, &c." The concluding portion of the sermon, having an historical reference, may be interesting to our readers, and which we therefore subjoin:—

This, then, I take to be in religion the one thing needful to worship God *the Spirit in Spirit*, and this, too, I claim to be, and to have been for generations, the leading feature of our Non-subscribing Churches. True it is we have not in this our little group of congregations been in the popular sense successful. We now number far fewer members than we did two or three generations ago, and so far as statistical tables can prove it we have gone down and our glory is departed. But there are some facts impervious to statistics and of infinitely deeper moment than arithmetic can reach. What these are I need not recapitulate after having dwelt so long on the subject of my text. Who can number the hearts which the spirit has touched and kindled into flame with a live coal from the altar? And who can number the hearts which, though outwardly belonging to the Church, the Spirit of God has failed effectually to reach, and which remain as cold and hard—as worldly, and as narrow in their sympathies and antipathies—as remote from the spirit as mere formalists and lip-worshippers can possibly be? No man can! And therefore the value, the vitality, the real success of a church cannot be gauged in the figures of arithmetic—they cannot be estimated by mortal man—they can be known only to Him who searcheth the heart, and from whom no secret is hidden. The influences, too, flowing from our Free Churches in this land must be looked for not exclusively within the walls or the immediate locality of those buildings. If we should seek to form an estimate of our free teaching of Christianity—which I repeat defies arithmetic—we should take into our calculation the vast numbers, who, in the course of successive generations, having been spiritually trained in our little communities, emigrated in early manhood to remote quarters of the globe—bearing with them the precious seed of the word and sowing beside many waters. This we all know to have been frequently the fact in our own day and in our own congregations.

What it has been in the generations gone by may be inferred from the following little episode—long familiar to myself—of which I was reminded a few weeks ago by the gifted representative of American Unitarianism—the Rev. Dr. James Freeman Clarke. In the introduction to his sermon, preached before the British and Foreign Unitarian Association in London, he said:—"When I was a boy I had the range of an old library in a country house near Boston, in the United States. . . . The library belonged to my grandfather, James Freeman, the first openly avowed Unitarian minister in the United States. He was an unordained reader in the King's Chapel, Boston, the first Episcopal church established in New England. He was converted to Unitarianism chiefly by intercourse with Mr. Haslitt, an English Unitarian minister who paid a visit to the United States, bringing with him a bright eyed boy, afterwards so well known as the essayist. James Freeman announced his new convictions to the proprietors of King's Chapel, of whom the most orthodox, being Tories, had left the country during the Revolution, and those who remained agreed to reform their Liturgy by leaving out all allusion to the Trinity. Thus the first Episcopal church in New England became the first Unitarian church in the United States, and it has continued to be Unitarian down to this day.

Now, to apply this interesting statement and to show its relation to my subject—the Mr. Hazlitt described by Dr. Clarke as an English Unitarian Minister was, more accurately speaking, an Irish Non-Subscribing Presbyterian Minister, born at Shronehill, co. Tipperary, in the year 1737. He graduated in arts at the University of Glasgow, and after some years' ministry in England settled at Bandon, co. Cork, in 1780, and became a member of the Presbytery of Munster. During his stay at Bandon he exerted himself on behalf of some American prisoners confined in the neighbouring town of Kinsale, and his manly and vigorous remonstrance

against the cruelties exercised towards them by the English soldiers produced a marked improvement in their condition. His own condition meanwhile among the rampant Tories of Bandon was rendered extremely unpleasant. The consequence was that at the close of the war he emigrated to New York. His humanity had preceded him, and he was received with enthusiasm. The Assembly of the States General sent a deputation to invite him to preach before them. He stayed at Philadelphia fifteen months, and delivered a course of lectures on the "Evidences of Christianity" in the college. His heterodox opinions prevented his settlement at Boston as a minister, but in a short time he was instrumental in forming the First Unitarian Church in that town. During his stay of four or five years he published various tracts in support of Unitarian principles, and prepared the way for the shortly subsequent exertions of the banished patriot, Dr. Joseph Priestley.

Now, here we have exemplified, in a very noteworthy instance, the influence put forth by our small body, the Presbytery of Munster. As clearly as cause and effect can be traced in the physical world—as clearly as any historical consequent can be evoked to its antecedent—so undoubtedly can the Presbytery of Munster lay claim to have been, in the person of William Hazlitt, the Tipperary boy, the Bandon minister, the Missionary Church to America, a century ago. And when we contemplate the results of that first planting of Unitarianism in the United States—when we call to mind the splendid galaxy of preachers, poets, philosophers and philanthropists bearing the Unitarian name—when we recall the names of Freeman, Ware, Tuckerman, Channing, Dewey, Bellows, Parker and Freeman Clarke, of Longfellow and Whittier, of Lowell, Everett and Emerson—we may be allowed to thank God and take courage, feeling that we are allied in historical as well as in doctrinal fraternity with a vast and growing Unitarian Church, whose roots are now deeply bedded in the free and fertile soil of America, and whose branches spread far and wide through all the English-speaking regions of the world.

LEIPZIG UNIVERSITY.

BY BISHOP JOHN F. HURST.

Within the last ten years Leipzig has gone well to the front again. As recently as 1860 it was in the far background. It was the central hearthstone of the highest and driest Lutheranism. But, through some strange force, it began, in the seventies, to enlarge its scope, to draw away strong minds from other universities, to throw off its rigid confessionalism, and to establish itself on the broad basis of general theological culture. So today it is, in theology, far ahead of Heidelberg and Tübingen, in the south. It throws Erlangen into the provincial ranks. It eclipses its nearest neighbour—dark, muddy, crooked, cobble-paved Halle; and, now that the elder giants of Berlin are gone, it is in advance of even that youngest and proudest of the great German schools. Three years ago, when the summer semester was drawing to a close, it was my opportunity to linger awhile about the precincts of the quaint main building and to drop in as a guest at now one and then another lecture-room, and spend an enchanted hour in listening to some of the newer men, who are making Leipzig the great thing it now is. One could not fail, however, to hear Kahnis, Luthardt, and some of the other men who stuck firmly to the old school before its transfusion of new life, and who themselves have been blessed with fresh youth by the touch of the latest men.

The old quadrangle is a busy place in the fifteen minutes' interval between the lectures. Every lecture begins a quarter of an hour after the even hours and continues three-quarters of an hour. So, when the clock strikes ten, or eleven, or any even hour, the doors fly open; the students and professors crowd out, pass each other rapidly, and spend the time, each in his own way, until the clock strikes the ended quarter hour, and then begins the lecturing of one hundred and sixty professors to the three thousand students. You cannot well resist the impulse to go up to the roster and see the last announcement. One is to this effect: "Herr Studiosus Friedrich Muth will deliver a lecture on *Mark Twain*. Place: the university cellar, Ritterstrasse, 43, I. Guests are welcome and need no introduction." Close by is a lunch stall—steaming coffee, many a link of literary sausage, beer in abundance, sandwiches, fruit, and whatever else can be caught up and eaten or drunk

n a few hasty minutes. Even those sprightly swallows and sparrows come out of their little hiding-places in the nooks of the gables, and fly about in multitudes, as if no place on this broad earth were so dear to them as the gargoyles about those dusky Kreuzgänge of the old Leipzig University. I cannot think of their cheerful chatter and fickle wings without applying to them the words of the sad Jane Carlyle to a "Swallow Building Under our Eaves," now first brought out of her portfolio by Froude, and a picture withal of her long martyrdom:

Thou too hast travelled, little fluttering thing—
Hast seen the world, and now thy weary wing
Thou too must rest.

But much, my little bird, could'st thou but tell,
I'd give to know why here thou lik'st so well
To build thy nest.

For thou hast passed fair places in thy flight;
A world lay all beneath thee where to light;
And strange thy taste.

Of all the varied scenes that met thine eye—
Of all the spots for building 'neath the sky—
To choose this waste.

God speed thee, pretty bird; may thy small nest
With little ones all in good time be blest,
I love thee much;

For well thou manag'st that life of thine,
While I, oh! ask not what I do with mine!
Would I were such!

Fricke is reading on the Epistle to the Hebrews. He is lean and small, with bald head, thin, pale fingers, soft and gentle voice, and a certain monastic calm, as if he might have just emerged from a copying cell in one of Charlemagne's schools palatine. If I had not written this last sentence I should say there was something about him that reminded you at once of our Dr. Era Abbott, him of the "Bibliography of the Future Life," of the New Version, of Harvard, and of the wholescholarly world. You soon forget this slight man in the fervour of his speech. He does not spend his whole time (as Messner, of Berlin, would do) in philological trifles; but makes his text the framework for doctrinal statement. His real theme is original sin, with Paul's Hebrews as his means of illustration. Was Israel an unmitigated sinner? No. That people must be judged by its environments. There was a firm religious groundwork, and the formative force which came from it to Christianity will never lose its place of worth and power in our civilisation. A sense of historical injustice to the Jew seems to animate Fricke just here, and in the fire of the moment he raises his hands and brings them down again with a vehemence which makes one think of Luther, in his flight with Eck, in this same Leipzig, and in this same month of June, three hundred and sixty years ago. The hour strikes. No speech can hold the students. They screw up their inkhorns and soon are out of the room and the master's presence.

Leehler reads in the history of doctrine. He sits during the lecture, as, indeed, the most of the professors do. He has scant hair, an earnest manner, a clear voice, and a knotty, lumpy face. He wears a stiff white cravat, of the Old School latitude. His period is mediæval, and his work is a statement of the nature and validity of the sacraments. He traces with exquisite skill the [rise of the wretched view, away back in those days, that the sacrament can save, apart from any faith, love, and general religious sentiment of the participant and recipient. For a thorough handling of the schoolman's view of the saving efficacy of the sacraments it would be difficult to find a treatment of more grasp and strength than by Leehler. He just comes down upon it as if calmly pounding it into fine dust. He makes but little reference to the continuation of the fallacy in our days, but believes what he says concerning the Middle Age men. One cannot help reading between the lines the glance of his rapier towards the Oxford theology of the Newman time.

Luthardt is busy with ethics. He is something of a rhetorician, and still stands well at the outpost as a champion of advanced orthodoxy. His last ten years have been wearing on him; but he has still the same magnetic speech, enthusiasm, and hold upon his students. What is prayer? he asks. He who prays must keep his prayers together. It is often well to use the words of others; but, whether those or your own, the soul must bear the business in hand. He who prays in public must have the prayers of Scripture at command, and now and then use the words which have been his friends for years. Prayer is going to God, and then talking with him. It is selfish to go to him on set occasions only.

We must have stated times, when no just pressure is upon us; and then, when the occasion is grave, we go as to a familiar friend. Men ought to pray three times a day: in the morning, because of the new and uncertain day; at noon, when the heavy burden is on us; and then at night, when the hours are past and we need to thank God for helping us through all. Prayer is both conditional and unconditional. For some things we know our need, and that God wishes to give them; for others there must be the recognition of his good pleasure. Can we pray for the dead? Not strictly, for the relation to God is decided in this life. But why not? asks Luthardt. We give the body to the ground, and is it not natural that we commit the soul to God? Suppose we do consider the life as all over, is God displeased that we ask his blessing on the soul still? It may be hypothetical and problematical; but it is just one of those things in which we err on the safe side when we pray over our beloved dead. Very telling is Luthardt's way of showing that the Moravian conception of prayer is a mistake, in that it brings Christ so near as to leave the Father away; while that of the rationalist is just as far wrong, as it reverses the order. The whole Trinity must be invoked, at one and the same time, as equally near and operative in response to prayer.

When Luthardt finishes, you feel that you have been looking at a picture. He holds you from the first syllable to the last. He gives you time to think as he moves on and appeals to the heart as fully as to the understanding. The beautiful deep red rose which he held in his hand when he began his lecture has not once been laid down. It threatened to break or fall or lose some of its leaves now and then, in the fervour of the speaker; but it has escaped all accident and, now that the lecture is over, he carried it out with him.

Delitzsch the elder is getting aged. His hair is white and his voice weak. He reads closely and looks out of the window at intervals, as if to rest himself. His lecture is a picture of Jerusalem in the ancient times and its relation to the world. As a specimen of scholarly word painting his whole *Vortrag* is rich in the extreme. He seems to forget the new-and-old Leipzig where he is, and to be away back in the early days, when Jerusalem first lifted its head above the average Jewish village and began to gather to itself the spiritual forces which have made it what it is, or, rather, what it was. He is at home in its winding streets, describes the progress of the first temple and then the next, shows you the panorama of its tragic life, and introduces you, one by one, to the men who have ruled it by the sceptre of the sword or their thought.

The good and now declining Delitzsch has the rare fortune of seeing his son coming to take his place. Here he is, Friederich by name, in one of the smaller rooms, a brusque and plodding young man, working his way patiently toward the front. In style he is of the new generation, not clad in the traditional black, but in light grey, with hair parted in the middle of his round, full head, and cheeks aglow with burning health and enthusiasm. He is somewhat in his father's line of work, only more purely philological. His theme is Assyriology. He has his full manuscript before him, some *terra cotta* images and figures spread upon his table, and some old parchment sheets, full of inscriptions. These latter are for the students to look at and gather inspiration from, as object lessons by which to take hold of his text. Now and then he leaves his seat, and writes in the Assyrian characters on the blackboard, and as his students answer his searching questions. Only eight students constitute his audience; but then this is the way in which every German professor begins his work. He has only a voluntary group first, in some remote little room, and, if he does well and his company increases, he gets trusted more and more, and in time ascends to recognition and a regular appointment as Herr Professor Ordinarius. These years of discipline are a severe test. I have known of men who have grown grey as *privatdozenten* and never become anything else. Some are ground fine between the millstones of more popular workers; but others come out safely from the ordeal and have a life-long position of security and honour.

BIRMINGHAM.—A new organ of large size and excellent quality, built by Messrs. W. Hill and Sons, of London, was opened in the Church of the Messiah (the Rev. Dr. Crosskey's) lately.

A MODERN HINDU REFORMER.

(From the *Atlantic Monthly*.)

"Ten years ago the most influential religious teacher in India was Keshub Chunder Sen," said an officer in the English civil service to me, as we were crossing the Indian Ocean, and were waiting for our first glimpse of Bombay. Religious influence in India means as much as in Scotland. From the Himalayas to Cape Comorin religion of some sort holds undisputed sway. The power of England is not comparable to it. It was the mere suspicion, so it is generally believed, that their faith was about to be tampered with that aroused both Hindu and Mahomedan into such a frenzy of hate against the English that the mutiny of 1857 failed only through lack of leadership from becoming a successful revolution. The people of India are naturally religious. They have always been ready either to fight or die for their faith. The Ganges has been reddened as often as the Rhine with bloodshed in religious wars. On the great plains of India battles as cruel as Germany saw in her thirty years of War have been repeatedly fought. To-day, if there were no strong-handed Government to hold them apart, Hindu and Mahomedan would rush upon each other in the madness of religious hate, or burying their animosities for a moment in an intenser hatred, they would combine against their common enemy, the Christian.

For a teacher of religion, under thirty-five, to attain in such a country to a position of such marked prominence is a phenomenon. It is still more remarkable that this position was reached not by a leader of any of the old powerful religious parties, whether Hindu, Mahomedan, or Christian, but by the founder, or at least the acknowledged interpreter of a new religion, in a position more or less marked to each of these three parties. Keshub Chunder Sen is a disciple neither of Moses, nor Buddha, nor Zoroaster, nor Mahomed, nor Christ. He calls himself by none of these names. He is an apostle of the New Dispensation. He is the bringer in—so he believes—of a new epoch to India and humanity. Why may it not be? All the ancient religions were once new. They were all born in the Orient. India herself was the first to hear the infant cries of Sakya Muni, the first to heed his teaching, the first, too, to forget it. Why may she not even in the last half of the nineteenth century have given birth to another as great as the great Buddha himself? The hour is ripe. The old is passing away. Buddha is dead. Brahma and Mahomed are not revered as they once were. The Hindu laughs heartily with you over the hideous puerility of the idol worship from which he has just come, and to which he will probably tomorrow return. India has need of a new dispensation, and some fifty years ago a few of her leading spirits began to organise a reform, which has resulted at least in the establishment of a new church,—the Brahmo Somaj.

"At first," says Chunder Sen, "this Brahmo Somaj to which I belong was simply a church for the worship of the one true God, according to the doctrines and ritual inculcated in the earliest Hindu Scriptures." For the time the members of this Church held to the infallibility of the Vedas; "but," continues Sen, "the Brahmo Somaj, because it was the work of God, could not but break with the Vedas as soon as they were found to contain errors." The Brahmo Somaj, released from the nature worship and absurdities of the Vedas, became a pure theistic church, "the centre," says Sen, "of a moral, social and religious reformation." "In the Brahmo Somaj," he adds, "we see concentrated all those great, urgent and pressing reforms which India needs at the present moment. Is it the amelioration of the condition of women that India wants? Look at the Brahmo Somaj, and you see already are gathered in some of its chapels ladies who have discarded idolatry, superstition and caste altogether; who have learned to pray in their own houses unto the one true God, and have set their faces boldly against every form of polytheism and idol worship; and some of whom have published most beautiful theistic verses and hymns. Is it the distinctions of caste that are to be levelled? You see among the Brahmos a good number of valiant and brave men, who not only dine with men of all classes, irrespective of the distinctions of colour, caste and creed, but who have promoted inter-marriages between members of different castes. The high-caste Brahman has accepted as his wife a low-caste Sudra, and vice versa."

This monotheism is certainly immensely superior to the idolatrous worship which one may still see

"Before the flag of the new dispensation," cries this broadest of broad churchmen, "bow ye nations,

BIRTHS.

BLAKE—On May 19th, at Stanley, Falkland Islands,
the wife of Robert Blake, Esq., of a daughter.

LAWFORD—On the 10th inst., at 80, Lansdowne-road, Notting-hill, the wife of Percy Lawford, of a son.

MARRIAGES.

PONDER—BROGDEN—On the 6th inst., at Christ Church, Highbury, by the Rev. E. A. Stuart, M.A., Vicar of St. James', Holloway, J. Edwin Ponder, of Brixton, to Harriet Frances, daughter of John Brogden, Esq., of Aubert-park, Highbury.

SMITH—WARREN—On the 5th inst., at Nottingham, by the Rev. R. A. Armstrong, B.A., R. H. Smith, Professor of Engineering, Mason College, Birmingham, to Maria Crosby, daughter of J. Warren, Esq., Surveyor of the General Post Office for the North of Scotland, The Park, Nottingham.

DEATH.

PLIMPTON—On the 6th inst., at 23, Lansdowne-road, Clapham-road, Martha Plimpton, eldest daughter of the late Alexander Plimpton, of South Lambeth-road, S.W.

Our Calendar.

SUNDAY, JULY 16.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel,
at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Laugham-hall, 43, Great Portland-
street. 11.15 A.M.
Rev. ED. EVERETT HALE, at the Free Christian Church,
Clarence-road, Kentish-town, at 11 A.M. and 7 P.M.

Annual Gathering of the Sunday Schools at Essex-street Chapel; Rosslyn-hill Chapel, Hampstead; and College Chapel, Stepney, at 3 p.m.

TUESDAY.

Annual Flower Show of the Window Gardening Society
at the London Domestic Mission, George's-row,
Lever-street, St. Luke's, at 3 P.M.

* * Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Arnold's (T.) History of the Later Roman Common-
wealth, 2 vols., 24/
Cook's (F. C.) Revised Version of the First Three
Gospels considered in its Bearings upon the Records
of our Lord's Words, &c., 9/
Didon's (H.) Science without God, trans. by R. Corder,
5/
Elphinstone (Hon. G. K.), Memoir of, by A. Allardyce,
21/
Ewald's (Dr. G. H. A. von) Commentary on the Book
of Job, trans. by J. F. Smith, 10/6
Schiller's Mary Stuart, a Tragedy, trans. by L. White,
6/
Three-Cornered Essays, by a Middle-Aged-Englishman,
6/

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LONDON AUXILIARY SUNDAY SCHOOL ASSOCIATION.

The ANNUAL GATHERING of the Schools will take place on SUNDAY NEXT, July 16, at Three o'clock p.m., in three Groups, as follows:—

At ESSEX-STREET CHAPEL:—George's-row, Stamford-street, Blackfriars' Mission, Notting-hill, Avondale-road, and East Surrey-grove, Peckham.

At ROSSLYN-HILL CHAPEL, Hampstead:—Kentish-town, Islington, and Newington-green.

At COLLEGE CHAPEL, Stepney:—Hackney, Spicer-street, Stratford, and Deptford.

LONDON DOMESTIC MISSION,
GEORGE'S-ROW, LEVER-ST., ST. LUKE'S, E.C.

The Window Gardening Society will hold its ANNUAL FLOWER SHOW on TUESDAY, July 18. Doors open at 3 p.m. Admission, from 3 to 6 p.m., Sixpence; from 6 to 8.30 p.m., Twopence.

A Meeting for the Distribution of Prizes will be held at 8.30 p.m. Admission free.

T. CHATFIELD CLARKE, Esq., in the Chair.

FREE CHRISTIAN CHURCH,
CLARENCE-ROAD, KENTISH-TOWN.

The Rev. ED. EVERETT HALE, of Boston, U.S., will Preach in the above Church next Sunday Morning, July 16. Service: Morning, 11 A.M.; Evening, 7 p.m.

CROYDON FREE CHRISTIAN CHURCH.

The members of this Congregation having determined to rebuild their church in accordance with the design issued with the INQUIRER of the 1st of July, desire to invite the contributions of former members and well-wishers residing at a distance.

Subscriptions will be gratefully received by the Hon. Treasurer, JAMES FAGE, Esq., of Addiscombe Lodge, Croydon, Surrey.

Amounts already received from members of the Congregation:—

	£	s.	d.
Five subscribers at £300 each	1500	0	0
Three " " £150 " "	450	0	0
Three " " £100 " "	300	0	0
Other amounts	150	0	0
Total	3810	0	0

WESTERN SUNDAY SCHOOL ASSOCIATION.

The SECOND ANNUAL MEETING will be held at Gloucester, on THURSDAY, July 27. Proceedings to commence at Three o'clock with an Open Committee Meeting, to which all friends are invited.

JOHN BIRKS, Secretary.

HEATH BROW SCHOOL FOR YOUNG BOYS AND GIRLS.

Principal, Mrs. CASE.

Teachers for the Session 1882-83:—The Misses CASE and Miss E. F. SQUIRE; J. G. PRABER, B.A., Lond. (Classics and English); JOHN BRIDGE, M.A., Lond. (Mathematics); Mr. ARCH. BALLANTYNE (History and Literature); — (French); Mr. JOHN GUPPY (Chemistry); Mr. W. H. FISK (Drawing); Miss C. SQUIRE, R.A.M. (Music); Mr. WINTERBOTTOM (Gymnastics); Miss MARY BIRCH (Dancing).

THE NEXT TERM begins SEPTEMBER 20.

Heath Brow, Hampstead, London.

BOURNEMOUTH.—Mrs. HOOD will be pleased to receive a few GIRLS to board and educate. Special arrangements made for delicate girls during the winter months.—Address, care of the Rev. ALFRED HOOD, Bournemouth.

HIGH SCHOOL, STOKE GREEN, NEAR COVENTRY, established (1865) by the Rev. G. HEAVISIDE, B.A., of University and Manchester New Colleges, London, promotes a Liberal Education at a moderate cost.

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Principal ... MRS. F. SHAWCROSS,
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The NEXT TERM begins MONDAY, May 8.
For prospectus, apply to the Principal.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

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LONDON, SATURDAY, JULY 22, 1882.

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THE MINISTRY OF THE BEAUTIFUL.

OUR hard logical Rationalism has not always, we fear, duly appreciated the ministry of the Beautiful in Art and Nature, in worship and in life. It has discountenanced appeals to the emotional nature, until it has almost forgotten that man is not a mere reasoning machine, but has deep and divinely implanted sentiments and emotions which touch him at the deepest springs of his being. It has asked in the spirit of a narrow and perverted form of Utilitarianism, "What is the use of Art? What is *proved* by poetry? What is the practical result of this much-lauded culture of the Beautiful?" And no doubt the extravagancies of some of the prevailing forms of æstheticism create a reaction on the part of sound taste and robust common sense, which on its side also has to be guarded against the "falsehood of extremes."

Yet the fact is not a little significant that it is in the most philosophical and sceptical book in the Old Testament, amidst utterances of almost hopeless despair and blank pessimism, we find that pregnant sentence, "He hath made everything beautiful in its time; also He hath set the world in their heart." There are evidences everywhere in the world of nature that the mysterious and beneficent power which is behind all its phenomena Himself delights in Beauty. He has spread out the heavens in such glorious array that even those who know but little of the astronomical laws of the universe are filled with reverent adoration at the wondrous sight, and see countless forms of beauty in everchanging clouds by day, and the spangled firmament by night. He has covered the earth with verdure of exquisite hue and texture, and both in the wild and majestic scenes of nature as well as in its softer and lovelier forms, constantly surrounds our path with richest materials of

beauty if only we have the eye to discern and the heart to feel. The things that pass away and often seem of least use, material things, are themselves bound with silver cords and are made to be beautiful in their appointed time, and for their fitting function. Everywhere in this fair outward universe there are shapes and forms, and colours and sounds which are delightful and beautiful, and give us pleasure deep and strange, which can be accounted for on no utilitarian maxims; and the Spirit of GOD moving within us now as of olden times speaks to us as it did in the inspiring words of the Psalmist: "These fair scenes of nature please thee: do they not also please Him who made them? He that formed the ear, shall He not hear the song of birds? He that made the eye, shall He not see the colour of flowers? He that made us to rejoice in the beauty of the earth, shall He not rejoice in the beauty of His own works?" Yes, the Author of Nature, we may well believe, delights in His own works, in all the elements of beauty and magnificence, as well as of material use and bounty. He has spread in rich profusion over the earth, just as the painter delights in the pictures which he has drawn, as the gardener delights in the flowers he has planted, as a cunning workman delights in the curious machine he has invented.

Much more are things conformed to the same divine law of beauty when we ascend from the material universe to the moral and spiritual world. Here also do we not feel how essential it is that goodness should have an underlying grace and manifest loveliness as well as the deeper ethical qualities? There is infinite significance in the saying of the Psalmist, "worship GOD in the *beauty* of holiness," and for want of this element of character the Christian world has often failed to exercise the highest influence, and the peculiarly Evangelical virtues, as they are called, have not gained the love and reverence of many who are powerfully impressed by real goodness of life and character. There is a kind of awful severity in goodness of the ordinary ecclesiastical and sectarian type which repels instead of attracting people of the world. There are those who make their very virtues and charities unattractive, so devoid are they of the essential *grace* of goodness, while conscientiously desiring to do right. All that they need is to superadd to their excellent qualities the sentiment of the beautiful in life. Goodness ought to be a service of grace and gladness, possessed of a charm which shall attract even those who do not yield the unreserved homage of their hearts, because it is the service of One who Himself delights in beauty. A good and pure soul is always a beautiful soul, and the highest conception of beauty is not merely in outward and material form, but in the loveliness and grace of a complete, well-rounded and perfectly harmonious character.

We cannot travel along the path which is made luminous by the feet of CHRIST in this world, without being made to feel that Christianity and Art have been intimately blended and associated through all the victorious career of the Church. One effect of Christianity in the world has been the higher development of the beautiful in every direction—the beautiful not only in character and life, which is its highest form, but in Art and Poetry, Music and Painting, Architecture and Sculpture. Some of the noblest works of genius are those which have been produced through the inspiration of the religious sentiment. At first, in the earliest struggle of the Gospel with a seductive and all-encompassing idolatry, there was a strong and not unnatural reaction against Art. Poetry and Music, Painting and Sculpture had been closely associated with the corrupt forms of a fascinating polytheism, and in the light of a new and divine faith which inculcated reverence for absolute truth and goodness before all outward shows and attractive symbols, there was a natural tendency to discountenance Art, especially in connection with Religion. The early Christians in the outburst of new enthusiasm could not discriminate between the contents of the vase and the vase itself, and the result was that a rude iconoclasm took the place of loving recognition. Yet in spite of such a tendency, no sooner did the Christian religion become an established power in the world than it began to stimulate in its disciples the Art-tendency which is the love and recognition of the beautiful in outward form as well as in its inward essence. From that time forward the worship of Beauty more and more took possession of the Christian world, until the highest points which Art has ever reached are to be found in the Madonnas and Holy Families of the early mediæval ages, which our greatest painters are now repeating in still more spiritual form; in the stately churches and cathedrals, which we seem to have lost the art of building, in that magnificent Catholic worship which is mere show and mummery to the unsympathising Protestant or unbelieving observer, simply because he fails to comprehend the deep underlying facts and principles, or comprehending them, repudiates the faith they grandly symbolise. We cannot go back to the most sacred memorials of our faith without being made familiar with the various developments of Christian Art. And those influences will continue to act upon the Christian Church in a higher form even than in the past. The great minds that wrought out their sublime conceptions in form and colour are still working for us through the influence, on the imagination of their grandest works. Art culture, all the glorious tendencies towards the development of the Beautiful in its various forms are among the most prominent features of our age, and they rank high among its civilising and elevating forces. Art is beginning to recognise its grand reli-

gious mission, not to aristocratic and sacerdotal castes as in its earlier ages, but to the great common people. It recognises that it is to produce its noblest works, not for the palace or the temple alone, but for the homes of even the humblest toilers. Art is rightly aiming to elevate and adorn the household. Its tendency in these modern days is in the strictest sense of the word *democratic*. The progress of discovery and the cheapness of our manufactures are combining to bring rarest forms of grace and beauty within the reach of every ordinary household. We cannot too highly express our approbation of the laudable efforts of the Kyrle Society to encourage the love of the beautiful in the dimmest alleys of our great towns, and to promote the marked desire which is manifested even among the humblest to embellish their homes. It is happily within the power of everyone to have correct and beautiful copies of the master works of all ages. We need scarcely allude to so obvious a topic as the refining influence of the love of flowers—a culture of the beautiful which is within the reach of those who can hardly afford to adorn their humble homes even with cheap engravings of the master pieces of art. The little window gardens which are now so frequently to be seen in the lowliest localities of our large towns are almost pathetic indications of the popular love of beautiful flowers, and delight in their fragrant scent and delicate colours. We can hardly conceive of a more salutary and elevating recreation than the promotion of flower-shows in our Sunday-schools and Domestic Missions, and we are glad to notice that flower services also are becoming more frequent, and invariably arouse a considerable amount of public interest.

If then, there is, as we have maintained, a moral function in the beautiful, we shall do well to accept it in all its relations to the individual and the home, the church and the community at large. Let it be developed harmoniously in all fitting directions. Hitherto we have cultivated the beautiful partially; one denies it in one form, another denies it in another direction, and each is apt to despise or neglect that development of it with which he has no particular sympathy. One thing is clear, that the world is not made upon the ascetic or Puritan principle, any more than it is upon the narrow form of Utilitarianism which like Mr. GRADGRIND in the story, cares for nothing but the stoniest of facts, despises all the elements of beauty and grace in life, and makes even religion itself repulsive by the hard, unamiable form it assumes.

For our part we hold that it was a wise and healthy instinct which has led the vast majority of the Christian world to cultivate the beautiful in their religion worship. It is right and good that the house of GOD should be beautiful; that the music should be tasteful and inspiring; that the hymns and prayers should express in fitting words the highest sentiments and aspirations of the soul; that everything belonging to the services of the Church should be characterised by a quiet dignity and graceful propriety. It is not the love of beauty in too great measure that leads to perversion, but it is the partial and one-sided culture of it which produces all the corruptions against which the old Puritanism was the inevitable protest. We Liberal Christians, with our too exclusively rationalistic tendencies, are among the last that need be afraid of Art and Music and Liturgies, and all the attractions of a stately Church service as the fitting outward manifestation of the beautiful re-

ligious faith we profess. "He hath made everything beautiful in its time." Those significant words of the ancient sage contain the essence of the whole argument.

ENGLAND AND EGYPT.

THE recent course of events in Egypt is of a character to be deplored by every humane and thoughtful mind. The destruction of the city of Alexandria all political parties must regard as a deplorable event. Who is to be held responsible for this great crime? This is a question which must be answered, and answered, too, in no vague or evasive manner. The plain facts of the case, we think, show conclusively that the responsibility rests largely with the English Government. The action of the Government in ordering the British fleet, armed with the most deadly weapons of destruction, to take up its position outside of Alexandria was the first provocation to all the crimes that followed. It was in itself distinctly an act of aggression; almost as bad as landing an armed force. Suppose disorder and confusion, even riot, to break forth in London, would that be any justification of a foreign Power sending a fleet up the Thames? How should we endure the presence of a foreign fleet in English waters? It is when we thus bring the matter home to ourselves, and place ourselves in the same position that we have placed others in, that we are enabled to see the essential injustice of the whole business. The fleet, we are told by the *Times*—the constant apologist of all English misdoing—was sent to be a check upon the prevailing anarchy. Did it fulfil this purpose? Notoriously it did not. Did it preserve peace? Did it maintain order? Did it protect the lives and property of the people? It did nothing of the kind, but it led to results of a directly contrary character. The appearance of the fleet in Egyptian waters was the signal for renewed outbreak, and for massacre which had not occurred before. But it is said that the bombardment was a work of self-defence—that it was demanded for the safety of the fleet, that the forts were a menace to it and placed it in danger. The excuse utterly fails to justify the course pursued. The fleet was not obliged to remain within reach of the guns on the Egyptian forts. As Sir GEORGE BOWYER very justly remarks in his letter to the *Standard*, it was the fleet that went to the forts, the forts did not come to the fleet. The true work of self defence was that which ARABI attempted when he raised the forts and manned them to the best of his ability. This was a perfectly legitimate response to the threatening attitude of the monster vessels of war anchored in the harbour. It was the natural reply to our own action, and just the one that would be taken by a minister of war, as ARABI was then. Indeed, the raising and arming of the forts was only accepting the challenge which England had offered—taking up the gauntlet England had thrown down. The menace, the insult came from England, not from Egypt. What the fleet said in effect was this:—"We are here to overawe you, and if you do not remove the fortifications which you have put up in self defence, we, taking advantage of our superior power—of our heavier guns, shall knock them down, regardless what loss of life we may inflict, or what further horrors may ensue." So much for the pretence that the bombardment was begun and carried out in self defence.

But then it is also said that our interests

were imperilled. This is the ready excuse always at hand when we need to defend an act of public injustice and aggression. Whenever we are engaged in a military enterprise threatening the liberties and independence of a foreign country, our interests are pleaded as the justification for our interference. It was so in the Afghan war, the Zulu war, the war between Russia and Turkey, and it is so in this war. Egypt is on the way to India. We are deeply interested in the Suez Canal. We have important trading connections with Egypt itself, and besides all this, a number of English speculators have invested large sums in Egyptian bonds, and the English Government in conjunction with the French has undertaken to protect the "interests" of these bondholders. It is true Egypt is on the way to India. But are we called on to interfere in the affairs of every country so situated? If we are, then we should have to meddle with the affairs of half Europe. The temporary disturbance of our trading connections is no sufficient justification of our intervention with an armed force, still less are we justified in doing this to protect the interests of a parcel of bondholders. This is a purely private and personal concern; it is no matter of national importance at all. Neither the honour nor the duty of this country is pledged to uphold the interests of speculators in foreign bonds. What investments they made they made for their own selfish gain and advantage, and at their own risk, and the consequences, whether favourable or unfavourable, whether loss or gain, were purely personal to themselves. This is a point which cannot be too earnestly insisted on. Once the precedent of Egypt were allowed, what troubles might we not get into with foreign countries? We should become more entangled with foreign intervention than ever. As regards the protection of the Suez Canal, that is another matter. It is the only solid ground for our interference in this Egyptian business. There, it may be allowed, we were within our rights. The Canal is partly ours; England, wisely or unwisely, has invested four millions of money in it. It is not only the nearest route to India, but has become a great highway for the commerce of the world. Every consideration leads to the conclusion that it should be preserved intact—that on no account should any interference be allowed with this means of communication between the West and East. But the bombardment of Alexandria was not necessary to secure this result. It only imperilled the Canal by arousing the vindictive passions of the people. We contend, then, that not a single justifiable plea can be advanced for the violent course of action which England has pursued in this most unfortunate affair.

It is especially to be deplored that all this has happened under a Liberal ministry—a ministry pledged to peace, retrenchment and reform. What different results were looked for when the present Government took office! What anticipations of social amelioration and political advancement were indulged in! And how have all those hopes been frustrated by one cause and another. We do not hold the Government directly responsible for all this; but the fact remains that a Government is held responsible for the use it makes of its opportunities, and for the public, national doings that transpire under its rule, and we are assured that the present ministry will not be allowed to plead any exception in this respect. A day of reckoning is fast approaching; when that day comes the constituencies will not be put off with empty or vain excuses.

C. F. B.

DR. WILLIAMS'S TRUST.—XXXIII.

[CONTRIBUTED BY W. D. JEREMY, ESQ.]

196. REV. ROBERT BROOK ASPLAND, M.A. (1859-69).—The eldest son of the Rev. Robert Aspland (No 142 supra). Born at Newport, I.W.; received his school education from the Rev. John Potticary, of Blackheath (No. 147), and the Rev. William Evans, of Tavistock, and continued his studies at the University of Glasgow (1819-22) and York College (1822-26). Minister of Matthew Henry's Chapel, Chester (1826-32); Assistant Minister at Lewin's Mead, Bristol, as colleague of Dr. Lant Carpenter (1833-37); at Dukinfield (1837-58); and lastly at the Gravel Pit Chapel, Hackney (1858-69). A member of the Presbyterian Board (1858-69); one of the Secretaries of Manchester New College (1846-54); and of the B. and F. Unitarian Association (1859-69). Editor for many years of the *Christian Reformer*, in succession to his father, who was its originator. Mr. Aspland was eminent for his knowledge of Puritan literature and biography, and of the history of the English Presbyterian Churches, and the pages of the *Reformer* are rich with information on such subjects. Soon after relinquishing the editorial work he was presented with a testimonial (consisting of plate of the value of £250, and a purse containing £600), "expressive of the high personal regard in which he was held by his friends, and of the sense of his long, able, and faithful services in connection with the Unitarian body." On Dr. Williams's Trust he was a member of the Glasgow College, Audit, and Book Committees, constant in his attendance, and highly influential. He died on the 21st of June, 1869, aged sixty-four years. In an address delivered at his interment, some of his admirable qualities were alluded to by Dr. Martineau in language of great beauty. A memoir of him, by the Rev. Edward Higginson, was soon after published.

197. REV. JAMES PANTON HAM (1859-).—The Minister of Essex-street Chapel since 1859. Educated for the ministry at Cheshunt College (1841-45). At the close of his curriculum there he was appointed by the directors of the London Missionary Society to Benares, but was prevented from going to India by domestic circumstances. For a short time Minister of the Countess of Huntingdon's Chapel at Maidenhead, whence he removed in 1847 to a chapel belonging to the same connexion at Bristol. There he became "unsound" in the Calvinistic faith, and founded a Congregational Free Church in the Coopers' Hall, an account of which appeared in the *Christian Reformer* for 1852 (pp. 395-409) under the title of "Creeds and Controversies in Bristol," written by the late Rev. William James. From 1854 to 1859 Mr. Ham was the colleague of the Rev. William Gaskell at Cross-street Chapel, Manchester, where his services were highly appreciated.

198. REV. HENRY IERSON (1859-).—At the time of his election he was the minister of Carter-lane Congregation, which afterwards removed to Unity Church, Islington. Educated at Stepney College and the University of Edinburgh, where he graduated M.A. in 1845. For some time Minister of a Baptist church at Northampton, his connection with which was severed on account of his having relinquished Calvinism and adopted heterodox opinions. Then one of the Classical Masters at University College School, London (1851-72), Minister at South-place Chapel, Finsbury (1851-57), and at Carter-lane, and Unity Church, Islington (1857-74). A member of the Presbyterian Board as a representative of Carter-lane since 1859. On Dr. Williams's Trust he has for many years been a member of the Glasgow College and Book Committees. Secretary to the British and Foreign Unitarian Association since 1874.

199. REV. JOHN PHILIP MALLESON, B.A. (1860-69).—Educated at Wymondley College (Independent) (1812-17), and at the University of Glasgow, where he held one of Dr. Williams's Scholarships (1817-19). Whilst at Glasgow he adopted Arian opinions, and in 1820 accepted the pastorate of the old Presbyterian Chapel in Hanover-street, Long Acre, London. In the following year he was elected a member of Dr. Williams's Trust (see No. 153 supra), but in

1822 he removed to Leeds, and thence in 1828 to Brighton, where for thirty years he conducted a school of high reputation, being at the same time minister of the Unitarian Chapel there. On retiring in 1860 and removing to Croydon he was re-elected a member of this Trust. He died March 16, 1869, aged seventy-three years.

200. JAMES HEYWOOD, Esq., M.A., F.R.S. (1860).—Born at Everton, Liverpool, on the 28th of May, 1810. A lineal descendant of the Rev. Nathaniel Heywood, who was ejected from his living of Ormskirk in 1662 by the Act of Uniformity, being the youngest of the four sons of Nathaniel Heywood, of Liverpool, merchant, and of Manchester, banker (of the firm of Heywood Brothers), and Anna his wife, daughter of Dr. Percival.* On the death of his father, in 1815, he and his brothers were taken charge of by their uncle, the senior partner of the banking firm, who, dying in 1828 unmarried, left them the bulk of his property in equal shares. The eldest of the brothers (the late Sir Benjamin Heywood, Bart.) was soon after elected M.P. for Lancashire, and helped to pass the Reform Bill of 1832. The subject of this notice received his higher school education from Dr. Lant Carpenter, and afterwards pursued his studies at the University of Edinburgh, Geneva, and Trinity College, Cambridge, where he had for his private tutor the future Master of Trinity, the late Dr. Whewell. In 1833 he became entitled as a senior Optime to the degree of B.A., but as it was guarded by a theological test, he nobly declined it. In 1837 Mr. Heywood read a paper on the Coalfields of Lancashire at the Liverpool Meeting of the British Association for the Advancement of Science before the Geological Section, which was presided over by Professor Sedgwick, of Cambridge, on whose proposal he was afterwards elected a Fellow of the Royal Society (1839). In 1841 Mr. Heywood published a translation from the German of Huber's "English Universities," illustrated by many plates. From 1847 to 1857 he was the Liberal representative in Parliament of North Lancashire, and as it is chiefly to his efforts and perseverance during that period that the nation is indebted for the opening of the Universities of Oxford and Cambridge to all Her Majesty's subjects, irrespective of creed, a few details relative to that subject cannot fail to be interesting to the reader. In 1850 Mr. Heywood moved an Address to the Crown for a Royal Commission of Inquiry into the Universities and Colleges of Oxford, Cambridge, and Dublin, including an investigation into their religious tests. Thereupon the Prime Minister, Lord John Russell, agreed, if Mr. Heywood's proposition was withdrawn, to advise the Crown to issue a Royal Commission of Inquiry without going into Dissenters' grievances. Mr. Heywood consented to that arrangement, and a Commission was accordingly appointed. In 1854, the Earl of Aberdeen being now at the head of the Government, an Oxford University Bill was introduced into the House of Commons, but containing no allusion to religious tests. Mr. Heywood moved the insertion of a clause abolishing the subscription to the Thirty-nine Articles at matriculation, and it was carried by 252 votes against 161; he subsequently moved another clause for opening all secular degrees at Oxford, but in that he was defeated. On the next day (Saturday) a Cabinet meeting was held, and in the evening a letter reached him requesting a conference on Sunday with the Right Hon. Edw. Ellice, M.P., who had a communication to make to Mr. Heywood from the Cabinet. The conference was held, and the communication was—a request that he would again on Monday move the clause for opening secular degrees at Oxford, with a rider that degrees so opened should not form a qualification for any office theretofore held only by members

of the Church of England. Mr. Heywood declined to adopt the rider, but on Monday he proposed an amended clause of his own, merely proposing the lower degrees of Bachelor in Arts, Law, Medicine, and Music to be opened without a religious test, and (*mirabile dictu*) it was carried. The Lords, however, added a rider similar to that which the Cabinet had suggested. The Bill thus deformed was passed and became law in 1854. In 1856 the Cambridge University Bill came before the House containing a similar clause; but on the motion of Mr. Heywood a new clause was inserted abolishing religious tests for College Scholarships. Thus was laid a good foundation for further University reforms. Concessions had been made from which it was impossible to recede, and at which it was equally impossible to stop. At a later period Lord Beaconsfield, when Prime Minister, is reported to have said that "no Government can remain in power in this country which does not reform the Universities." The Cambridge Bill having become law, Mr. Heywood took his degrees of B.A. and M.A., from which he had been so long excluded by religious tests. At the dissolution in 1857 he retired from Parliamentary life; but he has since been active in other ways. It may be mentioned that he has given to the English public a translation from the German of Professor Von Bohlen's historical and critical illustrations of the first part of Genesis, and a translation of Professor Heer's "Primeval World of Switzerland." Since 1856 Mr. Heywood has been a member of the Senate of the University of London, and assisted in making Greek optional at matriculation. He was the President of the Statistical Section of the Bristol Meeting of the British Association for the Advancement of Science in 1875, and the President of the Statistical Society in 1875 and 1876. The Free Library at Notting-hill, which is much appreciated, owes its existence and support to him. On Dr. Williams's Trust he has for many years served on the Estates, Schools, and Book Committees.

201. RUSSELL SCOTT, Esq. (1861-75).—Son of the Rev. Russell Scott, who was for forty-eight years the minister of the Unitarian Chapel at Portsmouth; a grandson of Dr. Hawes, one of the founders of the Royal Humane Society; and a descendant of one of the confessors of 1662. He was himself a practical philanthropist. For forty years a promoter of improved dwellings for the working classes, and throughout life an active and earnest friend of education. The following account of him has been kindly contributed by the Rev. Dr. Sadler, whose services at Rosslyn Hill Chapel, Hampstead, he was in the habit of attending:—"Mr. R. Scott was a zealous and consistent liberal in politics and religion. But what was most characteristic of him was his constant benevolence, which while it led him to take a warm and active interest in great public questions, especially those which were connected with the social condition of mankind, was fruitful also in the private and personal acts of charity and kindness. The readers of the memoir of Mary Carpenter will remember that it was by his liberality she was enabled to establish the Reformatory at Kingswood, near Bristol, in a house erected by John Morley for his own occupation. In this great work Miss Carpenter had not only Mr. Scott's sympathy and pecuniary aid, but also very valuable personal co-operation. I need hardly add that Mr. R. Scott was a man of the highest character for integrity. His judgment also was very reliable, both on account of his excellent understanding and the pains he took to secure all available information. Altogether he was a man of most solid worth." He retired from the Trust in 1875 and died the 18th of April, 1880, aged 79 years.

* In Dr. Kendrick's "Warrington Worthies" (1853) there is a silhouette portrait and the following account of Mr. Heywood's maternal grandfather:—Thomas Percival, M.D., F.R.S., F.S.A. Born at Warrington, September 29, 1740. An eminent physician, moral essayist, and philosopher. Author of "A Father's Instructions to his Children," "Medical Ethics," &c. In 1767 Dr. Percival commenced practice in Manchester, and at the meetings for scientific inquiry which took place at his house, originated the Literary and Philosophical Society of that city, of which he continued president for twenty years. He died at Manchester, August 30, 1804.

202. SIR JAMES CLARKE LAWRENCE, BART., M.P. (1861-).—Second son of the late Alderman Lawrence. Born in London, 1st of Sept., 1820; educated at Islington by the Rev. D. Davison, M.A. and the Rev. John Scott Porter (Nos. 157 and 159 supra), and afterwards attended classes at University College, Gower-street. An Alderman of the City of London since 1860; Sheriff of London and Middlesex in 1862; Lord Mayor in 1868; a member of the Royal Courts of Justice Commission; President of the Bridewell and Bethlehem Hospitals; a Commissioner of Licensancy of London; a member of the Hibbert Trust; the treasurer of

the Holt Fund; President of the London and District Unitarian Society; President of the B. and F. Unitarian Association in 1864; Treasurer of the Carter Lane and Unity Congregation from 1856 to 1875; a member of the Presbyterian Board since 1856; a magistrate of Middlesex, Surrey and Westminster; M.P. for Lambeth since 1865; for many years a member of the Estates Committee of Dr. Williams's Trust, to which he has been enabled to render special services.

203. PHILIP WORSLEY, ESQ. (1864-).—Son-in-law of the late John Taylor, Esq., F.R.S. (No. 168 supra); grandson of the Rev. Samuel Worsley, Presbyterian Minister at Cheshunt, and great grandson of Mr. John Worsley, schoolmaster, of Hertford, whose translation of the New Testament was published in 1770; descended also by a paternal ancestor from the Hughes family, which counted among its members two of the Ejected Ministers—George and Obediah Hughes [see No. 38 supra]. For many years an acting partner in the firm of Messrs. Whitbread and Co., brewers. On Dr. Williams's Trust a member of the Audit Committee (1864-77) and of the Estates Committee (1867-81).

(To be continued.)

NATURAL RELIGION.—I.

Just sixteen years ago there appeared a book, written by an anonymous author, which created considerable interest in religious circles. It professed to be only "a fragment;" but it gave a view of the life of Jesus from the purely human side, leaving out of sight the conceptions so dear to the orthodox mind. The interest already created in the book was enhanced by the fact, that Lord Shaftesbury denounced it in language savouring more of the theological than the literary critic. "The most pestilential book ever vomited, I think, from the jaws of hell—I mean 'Ecce Homo,'—was the judgment pronounced upon it by his Lordship, and, it needs scarcely be added, this vigorous criticism enormously increased the demand, and several editions were called for. We know not whether the venerable Earl has read "Natural Religion,"* but we venture to think that however much he may dislike it, he will not repeat his mistake.

In the preface to "Ecce Homo" the author intimated that he had in contemplation to publish, though not "for some time to come," another volume, treating of "Christ as the creator of modern theology and religion." That book has, so far as we know, yet to appear. Certainly "Natural Religion" does not give us that view of Christ. The present work, which we purpose treating in this and subsequent articles, is founded upon a number of papers bearing the same title, which appeared in *Macmillan's Magazine* during the years 1875-8, and written by the same author. It was understood at the time, and since then from time to time announcements have been made to the effect, that these papers, gathered together in one work, would seek a wider circle of readers. The author has certainly not been hasty in his work. He warns us "not to enter upon this book with the expectation of finding in it anything calculated to promote either orthodoxy or heterodoxy," and he describes himself, not altogether very happily, as "one of those simpletons who believe that, alike in politics and religion, there are truths outside the region of party debate, and that these truths are more important than the contending parties will easily be induced to believe." He considers that "in religion the evil is far more inveterate than in politics; . . . indeed, we see religion suffering veritably the catastrophe of Poland, which found such a fatal enjoyment in quarrelling, and quarrelled so long, that a day came at last when there was no Poland any more, and then the quarrelling ceased." His object is to ascertain those truths about which all are agreed, a task by no means easy.

The book has already been classed as belonging to the Agnostic school of thought; but this, it seems to us, is by no means a true or fair criticism. We may differ from his method, we may be disposed to think that he makes too little of fundamental differences, that he concedes too much in his desire to arrive at a common basis,

but we do not feel that the Agnostics can claim him on their side, any more than he would wish to be on the side or the Orthodox. Starting with the apparently irreconcilable difference between Science and Christianity, that is, of course, orthodox Christianity, he seeks to find whether there is not an agreement after all. They both agree in treating with contempt erudition and philosophy, but they do not agree in their estimate of what is the "true wisdom." He admits that the question between Christianity and Science is nothing less than this, whether we are to regard the grave with assured hope, and the ties between human beings as indissoluble by death; or, on the other hand, to dismiss the hope of a future life as too doubtful to be worth considering, even if not absolutely chimerical, and that "no reasoning can make such a difference into a small one." Still he contends it is worth while to call attention to the points of agreement, and putting religion by the side of science in its latest most aggressive form, to measure how much ground is common to both. And first, as we have indicated, "they agree in denouncing that pride of the human intellect which supposes it knows everything, which is not passive enough in the presence of reality, but deceives itself with pompous words instead of things, and with flattering eloquence instead of sober truth." But does not their agreement begin and end here? Is not the theological view of the universe summed up in the three propositions that a personal will is the cause of the universe, that that will is perfectly benevolent, and that it has sometimes interfered by miracles with the order of the universe? And has not science thrown, and does it not continue to throw, discredit upon all of them, and if so, are not Theology and Science hopelessly irreconcilable, and mutually destructive? These questions our author answers in this way. He maintains that the three propositions just mentioned are not so much an abstract of theology itself as of current theology. Neither the belief that God is perfectly benevolent, nor that He has interfered by miracles is necessary to theology. There have been theologies where no such belief existed. Two, then, of the three propositions are not necessary: there remains the third, that a "Personal Will is the cause of the Universe." But here again he deems it "easy to conceive a theology which did not occupy itself at all with causes, but which at the same time conceived the separate phenomena of the Universe, or the Universe itself altogether personally." To us we confess that this conception does not appear to be so easy as it does to our author, nor does he explain how it seems so comprehensible to him. He anticipates, however, the objection, the natural objection, we may say, that if the possibility of miracles be given up, that if the order of nature is invariable, and that all appearances of benevolent design are explained away, the belief in God would cease to be consoling. Does not this, he asks, arise from the fact that people limit the attributes of God to benevolence and personality, whereas these by no means exhaust the idea of God, and by denying them men do not cease to be theists?

We are far from asserting that these attributes do exhaust the idea of God, but we do think that if He is minus them, He is not the great Being that all theists have conceived Him to be. Of course, if the term personality involves mortality and a body, then to speak of the personality of God is misleading, but that is not the idea alone conveyed to our mind by the expression. Without attempting to define God in any way, we can conceive of Him as a loving Spirit, responding to our spirits, and this is partly what we mean when we talk of His personality, a meaning that requires neither mortality nor corporeal existence. Passing by this for the moment, we follow the argument adduced by our author. Science opposes to God Nature, that is, it denies the existence of any power beyond or superior to Nature, and so denying means that nothing further can be known. Is there hopeless irreconcilability here? "Those who believe in Nature may deny God, but those who believe in God believe, as a matter of course, in Nature also, since God includes Nature, as the whole includes the part." No doubt there is a phase of theology which disregards Nature as a system of law and only concerns itself with the

occasional suspensions of law or miracle. Still, theology can never deny that Nature is an ordinance of God, though it may treat the laws of Nature as of minor importance, and as not giving us exactly the revelation of God that man needs. And here we quote the author's words:—

But if, on the one hand, the study of Nature be one part of the study of God, is it not true, on the other, that he who believes only in Nature is a Theist, and has a theology? Men slide easily from the most momentous controversies into the most contemptible logomachies. If we will look at things, and not merely at words, we shall soon see that the scientific man has a theology and a God, a most impressive theology, a most awful and glorious God. I say that man believes in a God who feels himself in the presence of a Power which is not himself, and is immeasurably above himself, a Power in the contemplation of which he is absorbed, in the knowledge of which he finds safety and happiness. And such now is Nature to the scientific man. I do not now say that it is good or satisfying to worship such a God, but I say that no class of men since the world began have ever more truly believed in a God, or more ardently, or with more conviction, worshipped Him. Comparing their religion in its fresh youth to the present confused forms of Christianity, I think a bystander would say that though Christianity had in it something far higher and deeper and more ennobling, yet the average scientific man worships just at present a more awful and, as it were, a greater Deity than the average Christian. In so many Christians the idea of God has been degraded by childish and little-minded teaching; the Eternal and the Infinite and the All-embracing has been represented as the head of the clerical interest, as a sort of clergyman, as a sort of schoolmaster, as a sort of philanthropist. But the scientific man knows Him to be eternal; in astronomy, in geology, he becomes familiar with the countless millenniums of His lifetime. The scientific man strains his mind actually to realise God's infinity. As far as the fixed stars he traces Him, "distance inexpressible by numbers that have name." Meanwhile, to the theologian infinity and eternity are very much of empty words when applied to the Object of his worship. He does not realise them in actual facts and definite computations.

The obvious question that arises on this passage is, In what sense does the writer use the word "worship?" Does not worship imply something more than wonder, awe, and admiration? Does it not also imply love, and that of the very highest kind? And if it does, can it be said that the scientific man really worships Nature? Power inspires awe; it will induce care and caution so as to avoid a conflict with it, but it does not inspire affection. The writer sees all this; he admits that the scientific man cannot feel for Nature such love as a pious mind may feel for the God of Christians; that science can discern in Nature little or nothing of the qualities of love, justice, or goodness. But he contends that "a very genuine love, though of a lower kind, is felt by the contemplator of Nature." "It is infinitely interesting, infinitely beautiful," and no doubt there is an exquisite pleasure in the discovery of laws, which yields to a feeling of awe. But this is not love, at any rate as most Theists understand the word. We agree with our author that "Nature, according to all systems of Christian theology, is God's ordinance," and that "whether with science you stop short at Nature, or with Christianity believe in a God who is the author of Nature, in either case Nature is divine, for it is either God or the work of God." We assent, too, to the proposition that the "vast mass of natural knowledge which no one questions" is, to the Christian, so much knowledge about God, and that the rigorous method by which it has been separated from human prejudice and hasty ingenuity, and delusive rhetoric or poetry, ought to be a matter of exaltation to him, because by such means he has been enabled to hear a voice which is unmistakably God's. But it does not seem to us that this really grasps the difficult problem of reconciling Theology and Science. Up to a certain point they are agreed, and so far well, but beyond that point there seems to be a hopeless divergence. It is of the first importance to ascertain where the point of departure really begins; but it does not assist in the solution of the problem unless, after the dis-

* "Natural Religion." By the Author of "Ecce Homo." London: Macmillan.

agreement has commenced, you find a means of bringing about agreement again. Whether our author does this will be seen in future articles. We have devoted some space to the first chapter of his book because it, to some extent, gives the key to the subsequent treatment of his subject. At the same time, it is but fair to him to say that he by no means regards the thought of a God revealed in Nature as satisfactory, or worthy to replace the Christian view. He says, "I can conceive no religion as satisfactory that falls short of Christianity, but, on the other hand, I cannot believe any religion to be healthy that does not start from Nature worship. It is in the free and instructive admiration of human beings for the glory of heaven, earth, and sea, that religion—so far as religion is the name of a good and healthy thing—begins, and I cannot imagine but as morbid a religion which has ceased to admire them."

"THEORY OF POLITICAL EPITHETS."

In the current number of the *Nineteenth Century* Mr. George Jacob Holyoake has a very timely article on this subject, which it would be well if everybody engaged in public life would "read, mark, learn, and inwardly digest." The writer is, perhaps, one of the most competent of men to speak upon the subject of what may be called Parliamentary language, and it may be well in these days of heated controversy to pay heed to what he says. We fear, however, that Mr. Holyoake is as one crying in a wilderness. We have got into a sad way of late, and to political controversy alone the use of strong language is by no means confined. Unworthy motives are imputed with a freedom which is at once painful and indicative of a very unhealthy not to say irreligious, spirit. That we may soon improve upon this state of things will be the fervent prayer of all earnest men. But, as the best prayer is practice, it is only in the most careful conduct of leading public men and public journals that we can have any hope of a better tone of the public mind. Certain it is that Liberalism, whether in politics or religion, can have no permanent alliance with offensive forms of speech. It can be no part of the Liberal programme, at all events, to bring opponents into public contempt.

Mr. Holyoake evidently felt that the sin which he attacks is not confined to one party, for he does not draw any distinctions. He tells us of a certain society with which in his early days he was connected, the secretary of which had a trained talent of incriminative imputation towards official persons; and there is a good deal of humour in the record of the steps which were taken to throw upon that luckless individual the responsibility of his own failings. "It was understood among us," he says, "that we had caused the death of one official by ingenious pertinacity of unevadable correspondence. This was an entirely legitimate form of official murder. We had acted upon Bentham's maxim that to gain any redress you must make the ruling powers uneasy." Mr. Holyoake considers this is good doctrine under a selfish despotism, or under Lord Melbourne, whose policy was to deter persons from proposing improvements, or under Lord Palmerston, whose art was to evade change sought if any one did propose it. "But under a government with a conscience," he proceeds, "anxious to accord all the redress of evil it can, and sorry it cannot do everything assailing it by savage imputation, and pestering it with demands in season and out of season, is simply baseness of agitation, since it assumes that, under such rule, reason cannot be depended upon to arrest wrong."

Perhaps the root of the evil lies in the character of the times in which we live. We must read as we run if we are to read at all. The speed at which we live precludes that equanimity which is the gracious charm of culture. The consequence is that our literature and our modes of speech are hurried and rough. There is not time to select words much less turn sentences. Everything is done on the spur of the moment. The daily press sins enormously, and the weekly press does not lag behind, the so-called religious press probably bearing away the palm.

It can hardly, perhaps, be said that Mr. Holyoake does more than make in the terse and

pungent manner so characteristic of him a series of observations such as might readily occur to any one who should reflect upon the subject, but his essay is none the less interesting on that account, for the reason that, as we say, reflection seems to be at a discount in these days. Dealing with what he terms disparaging and incriminative epithets, Mr. Holyoake strongly condemns their use, for indulgence in invective and denunciation, he tells us, is a sign of ignorance and inferior power. "The policy of the capable disputant is always to treat his adversary as a person of sincerity and right-feeling." Moreover, a controversialist of self-respect never gives an opponent "as good as he sends," if what he sends is bad. Mr. Holyoake gives us a notable illustration of what he means. "On a famous night in the House of Commons," he tells us, "when Mr. Disraeli was in opposition, he assailed Mr. Gladstone in tones of fierce vituperation of the 'unfinished' type of his earlier invective in his *Runnymede Letters*. To all human seeming his excitement was accountable. As he spoke he clutched the table as though it were a friend. A morning journal published a portion of his speech, in which the words had those sibilant endings peculiar to spirituous articulation. When Mr. Gladstone came to reply he made no accusation as to the condition of his assailant, but simply said that he himself laboured under disadvantage in his answer, as the right honourable gentleman had manifestly access to sources of inspiration denied to her Majesty's Government! These skilful words were open to two interpretations, which might be applied at the discretion of the hearer—to Mr. Disraeli's research or his refreshment. This is a perfect example of retort within the limits of Parliamentary courtesy—all the more effective from its forbearance."

In a few pregnant sentences Mr. Holyoake sums up the whole matter.

The advantage of abstention from calumnious imputation is very great. So long as an advocate keeps to epithets or phrases which imply lack of skill, or of comprehension, or discernment merely, his opponent is compelled to deal with the facts of the case, and to show that his knowledge of them is complete and his interpretation of them just; and if his friends come to his assistance, they must work on the line of elucidating his view of the question. Every attempt they make to vindicate his information and understanding tends to render clearer the facts in dispute. But the moment a dishonouring epithet is used, one that accuses an opponent of being wanting in good faith, or of arguing from motives of pecuniary interest, or as consciously saying the contrary of that which he knows to be true, the adversary at once ceases to reason; he retorts with insult and disdain and either proposes a duel or speaks one. Argument is over and personalities begin. The opponent probably recriminates by making similar charges against his assailant. His friends come to his rescue: they defend his character instead of his arguments—mostly they bring counter-charges against his accusers to prove that they are as infamous as they need be. Deadly enmity or enduring contempt arises between opponents and their partisans, and little more is heard, sometimes for years, of the question originally in dispute. By all means let the base be put down, but let that business be kept separate from advocacy. Advocacy is a distinct art. Once let the wide mouth of epithets be opened, and all the toads of passion and abuse leap to the platform and spit at all not of their way of thinking. Epithets of incrimination do but put, as it were, weapons into the hands of the adversary whereby he may the better withstand or parry the assault on his error. Every such imputation does but act as a buffer breaking the force intended to be dealt.

In the concluding portion of his article Mr. Holyoake tells us of a controversy he had with Wendell Phillips on this question of the use of epithets. Mr. Holyoake had dissented from the policy of strong language which the abolitionists pursued, and he quotes a sentence from Wendell Phillips, in which that gentleman had said that there was enough anti-slavery sentiment to bring even the Rev. Orville Dewey to his knees, and make him attempt to lie himself out of a late delicate embarrassment. Mr. Dewey may have deserved this treatment, adds Mr. Holyoake, but he very wisely observes, "it is not good policy for a general to hang his unsatisfactory recruits

until the war is over." Mr. Phillips, in the course of this controversy, cited Parliamentary reforms in England, the abolition of Test Acts, of Catholic disability, of Negro slavery, and the Corn Laws as instances of popular movements which have been carried to a successful issue by advocacy in which epithets were freely used, and upon this Mr. Holyoake observes that "it is true that in these and in other movements in which maddening invective was employed those who were in the movements very well know that the Niagara flood of denunciation which was poured out washed more people away from them than it ever washed into them, and some movements were washed entirely away by it. When a good cause is carried in spite of invective, there are always persons who consider that it was carried by it." At the same time Mr. Holyoake does not fear to strike at what is quite as great an evil as the unwise use of epithets. "I never was an advocate," he says, "of that 'despicable virtue of prudence,' which is the Christian's ermine cloak of supineness when wrong has to be assailed. I never was for playing at patriotism nor at propagandism." He tells us that at one time in his own career he was subjected to sharp censure because he confined invective to error and did not inveigh against those who held it. He maintains that he was nevertheless right; but he admits that there is danger in this argument, in that "it may furnish a pretext to some for standing aloof from a right agitation, because 'fool friends' of progress have control of it. They never deterred me. It is a rotten stage of cultivation when a man's sense of the right method is so delicate that he is incapable of acting against gross wrong." Another observation Mr. Holyoake might have made—that those who demur to methods, and on that ground stand aloof from a cause which in itself they believe to be righteous are really greater culprits than those whose advocates does the cause more harm than good. Did they but take up the matter with vigour, their influence would go far to moderate the intemperate zeal of their comrades, and thus the cause would be doubly served.

We have given but a rapid sketch of Mr. Holyoake's admirable and timely utterance, and we conclude as we began, by urging our readers to peruse the article for themselves. It will be worth while even to miss a row in the House of Commons to ponder the counsel which indeed Mr. Mill gave us many years ago, but which Mr. Holyoake has so effectively re-presented to us. H. R.

LESLIE STEVEN'S SCIENCE OF ETHICS.—III.

THE THEORY OF MOTIVES.

For the purposes of this inquiry metaphysical problems are deemed by the author irrelevant. We have to do with human conduct. So far as man is a sentient being, his feelings, and so far as he is a rational being, his reasoning powers, must be taken into consideration. Feeling determines conduct. "Good" means everything which favours happiness, and "bad" means everything that is conducive to misery. But it is sometimes denied that pain and pleasure are the sole deterrent or attractive qualities. "We shrink from the fire or the knife, but some other motive may overpower our spontaneous dread." Yet this must be something which has its equivalent in terms of feeling. The true statement is that one emotion may be overcome, not by something which is altogether disparate from emotion, but by an emotion of a different kind. And although pain and pleasure are words which it is impossible to define, as they are names of the highest class, and not a species of some more general class, we still know what they mean. The assertion is made that conduct is determined by the feelings not as denying that it is also in some sense determined by the reason, but as "maintaining that a state of consciousness which is neither painful nor pleasurable cannot be the object either of desire or aversion." Since man is both a sentient and a reasoning being, we have to ask how we are to conceive of the mode in which these separable or at least verbally distinct faculties co-operate in determining conduct.

*Smith, Elder and Co., London.

The old reasoners said conduct followed "the last act of judgment." The intellect weighed "lots" of happiness in the balance. Reasoned conduct differed from merely instinctive conduct in that it implied adaptation of means to an end—the possibility of following courses of conduct not agreeable in themselves, but promising a greater total of happiness. "The characteristic of the reasoning being was the power of acting with a view to distant ends, instead of being the slave of immediate impulse." Mr. Steven thinks this phraseology is apt to sanction certain erroneous hypotheses, and some of these he promises to consider hereafter. For the present he is satisfied with observing that it seems to assume that a deferred pleasure is as potent as an immediate pleasure. "The influence of mental perspective appears to be entirely ignored." This influence he claims to be of the highest importance. As the happiness which determines the will is always regarded as future, though it may be in the immediate future, the feeling which is hereafter to be thus becomes the determining influence. The reason here determines conduct by reference to a feeling which does not yet exist, or, in other words, does not exist at all. An unfelt feeling is a non-entity. But many of our feelings are foretastes of feelings to come. "We shudder at the edge of a cliff because we foresee the consequences of a fall, and thus the shudder implies the belief in those consequences. But though this intellectual perception is an essential part of the process, it would not affect our conduct if it were a perception entirely divorced from feeling. It affects us because the perception is itself painful, because it involves an anticipatory realisation of an approaching pain. It is more accurate to say that my conduct is determined by the pleasantest judgment than to say that it is determined by my judgment of what is pleasantest." Further, the metaphor of the balance is misleading because "the intellect and the emotions are in reality related as form and substance, and cannot be really divided."

Pain and pleasure are the sole and ultimate determinants of conduct; and though we might conceivably find the physiological causes of pain and pleasure, or investigate the history of pain and pleasure, yet we could not alter the fact. As to the mode in which these forces act, the most obvious fact to Mr. Steven seems to be that in all cases "pain as pain represents tension, a state of feeling, that is, from which there is a tendency to change; pleasure represents so far equilibrium, or a state in which there is a tendency to persist. The mind writhes under a painful emotion, making an effort to get into a more tolerable posture." The analogy which gives the best account of the facts is the mechanical principle of least resistance. "I have to make some simple choice, say between a glass of wine and a glass of water. I am moved by the foretaste of the pleasure of drinking, the difficulty of reaching either glass, the dislike to expense, the moral and medical scruples in which I indulge, and so forth; for the decision takes place according to the principle of least resistance." It may be impossible to analyse all these motives, but the decision comes of the simple process of feeling one course to be the easiest. What happens is that which is pleasantest. The believer in Free Will misinterprets these facts.

"Slow experience teaches us what is the true sphere of volition. Our prevision of our own conduct is exceedingly fallible, nothing is more common than to mistake wishes for anticipation and dislikes for disbelief. A perfectly logical mind would draw conclusions unbiassed by pain and pleasure. The hatred of error would overbalance the painfulness of anticipation. Its emotions would decide it to add up its accounts; but they would be unable to persuade it that two and two make five. But nothing is easier than to find a mind which never permits its anticipations to intrude beyond their proper sphere. The logical mill once set going must grind out results irrespective of pain or pleasure; but we dread to set it going or tamper with its action. We are apt, in vulgar phrase, to "cook" our accounts. The reluctance of the mind to gaze upon painful facts prevents us from setting the sun precisely; and as we tamper with the materials at every stage of the process, we end with that mass of contradictions and baseless prejudices which we know as human

beliefs. It is only by long experience, in short, that we learn what are the predictions which can fulfil themselves, and those which have no effect on the future. If it is still hard to resist the illusion that a thing will happen because we desire it, it is intelligible how all the religions which are rooted in early stages of mental development sanction the propensity to hold that fate can be conquered by will, and that prayers—the embodiment of desires—can govern the stars in their courses. Anticipation and volition spring from the same root, and it is by a very gradual and difficult process that we learn to assign to each its proper sphere in our mental operations."

In one sense all conduct is reasonable. "The most foolish vagaries of the most illogical mind have their cause, and would be explained if we could look into the mind of the agent." But in another sense men may be reasonable in the most varying degrees, viz., that sense in which intelligent beings alone are *subjectively* reasonable, or determined in their conduct by perceptions and inferences. Reason may be opposed to passion, or to want of thought, or to want of proportion between means and ends, or may indicate consistency and loftiness of purpose. Reason should not be taken as separate from the emotions; the two should be regarded as bound together in inseparable unity. "The man distracted between the charms of gin and duty is not divided between passion and reason, but between a sensual pleasure and the love of home, or the fear of hell, or the disgust of conscious degradation. If resistance to these emotions gave him no pain he would not resist. There must be emotions on both sides, as well as reason on both sides, or a struggle would be impossible. But much of our conduct is automatic, and we feel by signs as well as reason by signs, as the sight of a red flag may deter us from crossing a rifle range without calling up to imagination all the effects of a bullet traversing one's body. Reason and feeling are mutually involved, and develop together. The intellectual side, however, of human nature may vary, whilst the emotional remains constant, and emotional activity, in particular cases, is unfavourable to certain forms of intellectual activity, in spite of the close connection of the two elements. The bare condition of logical consistency is not sufficient to eliminate eccentricities. There is always a cause for the wildest vagary or the most unreasonable prejudice. Again, if there were some constant and definable object towards which all desires converged, the problem would be definite, but mankind have many ends which are partially inconsistent with each other. This tends to prove that any formula which professes to be simple must be illusory. "A superior being who could examine our characters would be able to lay down the formula of our conduct, in which the determining instinct would appear as the resultant of various subordinate instincts." The great part which reason plays is in harmonising and rendering consistent the parts of the organism; it checks a caprice which exists in obedience to any single emotion without reference to other considerations. But what is it that settles the influence exerted by each member of the federation? The character is determined for each individual by its original constitution, though it is modified as reason acts. This gives rise in various people to various types. Can we determine which of these is the most reasonable? Assuming a certain end, we might say what is the most reasonable mode of conduct, but nothing hitherto stated enables us to define the end which is itself the most reasonable. Each type of character has its own end; that motive is strongest with every man which corresponds to his most frequently stimulated instinct. What, then, is the criterion by which we can judge of feelings? *They exist*, and hence cannot be called true or false. To answer the question recourse must be had to the theory of evolution, which brings out the fact that every organism, social or individual, represents the product of an indefinite series of adjustments between it and its environment. The vital problem is in what sense one type of character is better than another. "The process of evolution is at every moment a process of discovering a maximum of efficiency, though the conditions are always varying slowly, and an absolute maximum is inconceivable. At every point of the process there is a certain determinate

direction along which development must take place. The form which represents this direction is the typical form, any deviation from which is a defect." A complete answer to the question, what is the relative value of different kinds of efficiency? might bring out the fact that it is an advantage to a race to include a great variety of different types.

Speaking of motives, the author has argued that conduct is determined by pain and pleasure, or that the reason of conduct is always its quality in terms of feeling. The cause of its being painful or pleasurable is the constitution of the agent. This constitution must be considered as variable, dependent on the conditions of life, and thus, as ends vary, character varies, and we cannot determine a general law of conduct. "A man will do what pleases him, and, if he is to live, must do what is good for him, or at least what is not destructive." The "useful," then, in the sense of pleasure-giving, must approximately coincide with the "useful" in the sense of life-preserving. Habits and instincts may be considered in either aspect. Utility must be understood with reference to the whole organism. There is a tendency to correlate painful and pernicious, pleasurable and beneficial. An animal which liked poisonous food would die if that food were easily obtainable. This condition, operative from the earliest stages of evolution, maintains the correlation within certain limits. So far as an agent takes pleasure in things conducive to his preservation, he has a better chance of survival, and therefore we may regard this as a cardinal point in the theory of organic development. There is a presumption in favour of the more deep-seated instincts, and an institution which has flourished in many different ages and races must presumably fulfil some want and correspond to some deep-seated instinct. Thus, the widespread taste for stimulants may depend on some profound constitutional necessity which must find its satisfaction in one way or another. The problem involves an inquiry as to the place filled by the desire for stimulants in the whole economy of life.

Qualities which are essential to the individual are essential to the whole. Races survive in virtue of the completeness of the correlation between pernicious and painful states, but the quality which makes a race survive may not always be a source of advantage to every individual, nor even to the average individual. An animal deprived of sexual and parental instincts might derive an advantage thence; it might avoid many dangers to which their possession would expose it. It therefore becomes desirable to bring into distinctness the meaning of the contrast between the individual and the race, in order to determine in what sense there can or cannot be a conflict between the individual who is the product of the race and the race which is itself formed of individuals, and in what way the principles laid down must be explained or modified when this distinction is taken into account. M.

KIDDERMINSTER—NEW MEETING HOUSE.—On Sunday morning last the pulpit of the above church was occupied by the Rev. A. P. Peabody, D.D., LL.D., of Harvard University, U.S.A., who preached a most able and timely sermon on Heart Beliefs. There was a very large and interested congregation. In the afternoon the annual flower service was held. The scholars, numbering with their teachers nearly four hundred, marched in procession through the vestry and chancel, depositing as they passed at the foot of the communion table their bouquets, which were afterwards taken to the infirmary and workhouse. The church was exquisitely decorated with lilies, roses, moss, and ferns. An address was delivered by the Rev. W. Carey Walters, and certificates to the number of 101 were presented to those scholars who had made perfect attendances during the quarter. The report showed 413 teachers and scholars on the books, with an average attendance during the quarter of morning, 272; afternoon, 344.

THE MALL CHURCH, NOTTING-HILL, LONDON.—The scholars of the Sunday-school belonging to this Church had their annual excursion on Wednesday, July 19th. Over one hundred scholars went. The total number of the party, with teachers and friends, was 12. The weather was lovely, so the day was thoroughly enjoyed.

Occasional Notes.

THE following lines hitherto unpublished in this country were written by the late H. W. Longfellow for his friend Charles Sumner:—

COLUMBUS.

[A TRANSLATION FROM SCHILLER.]

I.
STEER, bold mariner, on! albeit witlings deride thee
And the steersman drop idly his hand at the helm;
Ever, ever to Westward, there must the coast be
discovered,

If it but lie distinct, luminous lie in thy mind.

II.
Trust to the God that leads thee, and follow the
sea that is silent;

Did it not yet exist, now would it rise from the
flood.

Nature with Genius stands united in league ever-
lasting;

What is promised to one, surely the other per-
forms.

DR. J. FREEMAN CLARKE, in a letter to the *Christian Register* of Boston, U.S., on "The English Anniversaries" writes:—"The meetings have been full, earnest, inspiring. I have looked in vain to find somewhere a trace at least of the "English coldness" of which we have heard. Where it has gone, if indeed it ever existed, I cannot imagine; but, certainly, I have not been able to discover the slightest suspicion of it. Nothing could be more hearty and cordial than their reception of us Americans. Their hospitality is unbounded, their thoughtfulness unlimited. I began my week on my first Sunday, May 28, Whit-Sunday, by preaching in Dr. Sadler's lovely little chapel at Hampstead. I say little, in comparison with abbeys and cathedrals; but it is as large as most of our churches. It stands in a semi-rural, semi-civic environment, surrounded by trees in full foliage, and accessible from the manse by a footpath leading through grass and flowers. The English Unitarians have many excellent scholars among them. Many of the young men have specialties of study, and show the good qualities of earnest, vigorous, and careful thought. I saw examples of this at the meeting of the Taylerian Society on Tuesday evening, where papers were read, followed by frank discussion. Nothing could exceed the kindness shown in every possible way to myself and other Americans. Mr. John Page Hopps, of Leicester, a fine preacher and good worker, had been appointed to preach the annual sermon, and insisted on having me take his place. The good-will to America and Americans seems universal. On the whole, these Unitarian meetings have been full of encouragement. Their spirit has been uniformly one of determined work, frank speech, clear thought, and generous co-operation. I saw no signs of any conflict between the supernatural and anti-supernatural elements. Deeper scholarship and a profounder religious life have taken the body out of these controversies. As with us, all sections are ready to unite in work.

MANY years ago, it is related, Emerson and Theodore Parker were walking in Concord, when a well-known leader of the Second Adventists rushed up to them in great excitement. "The world ceases at midnight!" he cried out. "Well," replied Parker, coolly, "I am not concerned; I live in Boston." "As for me," added Emerson, "I can get along without it!"

IN October last the foundation-stone of a new "Free Thought Hall," capable of seating about 800 persons, was laid at Dunedin, New Zealand. On Sunday, April 30, this edifice was publicly opened, an excellent address being delivered on the occasion by the Hon. R. Stout, the president of the Association. As illustrating the widespread influence exercised by the Liberal speakers of America, we notice that on the following Sunday a Mr. Bolt was announced to read one of Mr. M. J. Savage's discourses.

At the recent anniversary meeting of the Free Religious Association at Boston, U.S., Mr. S. J. Stewart, in the course of a long and fine address, said:—"While so-called moral men would often rather suffer loss and death than lose their sense of honour; and while, contrari-

wise men for the sake of a religion will suppress their fine sense of honour; while, too, there is no exact philosophy of religion, and while the most progressive and intelligent men agree that a moral impulse towards excellence and devotion to an ideal is the essence of all that could be good in religion—the reconciliation must be down in a morality which in the interests of truth and personal development demands unrestricted liberty, and then beginning down among the commonest good works ascends into a religion of ideality and reverence, and includes a manhood so sublimated as to appreciate the beauty and mystery in a flower and the sacredness of a child, the charm of the purest music and the glory of a sunset on the Alps, the necessity of devotion to an ideal object of excellence and the mystery behind all manifestations, is the practical aim and reconciliation of any cause for which men plead, and of every eternal principle."

In the last forty years criminal convictions in England have decreased fully one half, while church attendance has declined.

WE observe that one of the outgoing students of the Meadville Theological School this year was a lady, and, we believe, the first lady who has been educated at this school—the Unitarian Home Missionary Board of America. Our readers will be interested in the list of essays by the graduates:—"Mr. Julius Blass, of Baltimore, Md., read a very thoughtful paper on 'Pessimism.' After tracing the history of Pessimism from Buddha down to its modern apostle, Schopenhauer, he gave a very elaborate statement of modern Pessimistic philosophy, and pointed out its truths and its errors. The paper was very carefully prepared, and evinced a thorough study of the subject. Miss Anna J. Norris followed with a highly interesting treatise on 'The Mutual Relations of Philosophy, Theology, and Religion,' showing that none of these three was entirely independent of, or complete without, the other; but that they must each have a definite sphere of action, and only when taken together form a fully rounded whole. After a brief address by Professor Livermore, in which he expressed the gratification which he felt at having both sexes represented in the graduating class, the proceedings were brought to a close. Miss Norris returns to Iowa, and expects to engage in active work in the field there, while Mr. Blass will return to the school in the fall to pursue a post-graduate course."

FATHER TAYLOR, the late eminent sailor-preacher, of Boston, used to allow questions to be put to him during the service. On one occasion he had made some reference to that sweet singer Jenny Lind, who had just arrived in America, when a tall person rose on the pulpit stairs and inquired whether any one who died at one of Miss Lind's concerts would go to Heaven? Disgust and contempt swept across Father Taylor's face as he thundered out at the fellow, "A Christian will go to Heaven whenever he dies, and a fool will be a fool wherever he is—even if he is on the stairs of the pulpit."

WE are pleased to learn that the Sunday School Association has adopted Mrs. Charles Bray's very excellent little manual, "The Elements of Morality, in Easy Lessons, for Home and School Teaching," which was recently reviewed in our columns.

WE learn from our contemporary the *Christian World* that a "Christian conference" has been set on foot by certain liberal-minded clergymen of various denominations uniting with them, having for its main purpose "to promote mutual knowledge and sympathy between men of various denominations." A fundamental rule of the conference is, "that no denominational limits shall be assigned to its membership," and its general object is "to enable persons of all Christian denominations to compare their views and experiences, with a view to making the life of the English people generally more Christian." It is said that some of the most pronounced opponents of the Leicester Conference are now among the supporters of the new attempt at religious communion irrespective of creed. One meeting has been held, at which at least ten Unitarians were present, but

its proceedings were private and unreported. We need scarcely say that this movement has our entire sympathy, but if it is to succeed, it will have to be bolder than the defunct Leicester Conference. That the preliminary meetings should be private and unreported is all right enough, but the liberalism that hesitates to avow itself, or seeks to attract outsiders by promises of secrecy, is doomed to failure.

OUR note of last week in reference to the Bishop of Lincoln and the Temperance question must be considered as withdrawn. The Bishop has addressed the following letter to the *Times*:

SIR,—A paragraph having appeared purporting to report the contents of a letter from me to the Mayor of Grimsby on the temperance pledge, may I beg the favour of you to state that I have never written any letter to the Mayor of Grimsby, and that I entirely disavow the words ascribed to me? May I also take this opportunity of making an appeal through you for the Church of England Temperance Society in this diocese?—I am, Sir, yours faithfully,
C. LINCOLN.

A PREMATURE announcement of the death of Dr. Close, the late Dean of Carlisle, appeared in some of the daily papers, and was copied into the *Inquirer*. We are glad to hear that the Dean, although he has been very ill, is recovering.

THE Wesleyan Conference is this year holding its annual meeting at Leeds. The Rev. Charles Garrett, one of the most ardent temperance advocates, was elected President. The numbers on the preliminary ballot were:—the Rev. C. Garrett, 209; T. McCullagh, 68; Dr. Moulton, 61. The present is the 139th Conference of "the people called Methodists."

A CORRESPONDENT writes to protest against the insertion last week, by way of Occasional Note, of the story told in the recently published volume entitled "Natural Religion" of Talleyrand, on the ground that in doing so we meant simply to sneer at those who, with our correspondent, believe "that our Lord did really rise from the dead, and lives now." We cannot congratulate our correspondent on his discernment. We should have thought it perfectly patent to every one that the sarcasm contained in the words of Talleyrand was launched, if at any one, at those who believe in a Christianity minus the miraculous stories connected with the Gospel narratives. Certainly, so far as we are concerned, we had no idea of sneering at the views held by our correspondent, and as the story may fairly be regarded as attacking those held by ourselves, we claim its insertion as evidence of our desire to be fair-minded towards those from whom we differ.

LONDON DOMESTIC MISSION, GEORGE'S-ROW.

THE Window Gardening Society connected with this Mission held its annual flower show on Tuesday afternoon, July 18. Two hundred and forty plants (including window boxes) were exhibited by sixty-seven persons, and twenty-four prizes were gained. The plants generally were in good condition, with a very fair amount of bloom, and the show, as a whole, was a decided improvement on last year's. The room was tastefully decorated with cut flowers sent by friends from the country, and by a valuable gift of thirty-eight plants, fuchsias, foliage plants, and ferns, kindly presented to the society by Frederick Nettlefold, Esq., who also allowed his gardener to award the prizes. The flower show was visited by friends and exhibitors during the afternoon and evening. At 8.30 a meeting was held for the distribution of the prizes; J. Chatfield Clarke, Esq., in the chair. The Rev. S. A. Barnett, of St. Jude's Church, Whitechapel, who had kindly consented to be present, gave an excellent address on "The Advantages of Flower Cultivation in Great Cities." After an interesting speech from the Chairman, Mrs. Chatfield Clarke presented the prizes to the successful exhibitors. Each of those who, though not taking prizes, were "honourably mentioned," received one of Mr. Nettlefold's beautiful plants and a tastefully illuminated card. The proceedings were enlivened at intervals by glees sung by the choir, and a vote of thanks to the chairman and Mrs. Clarke and the Rev. S. A. Barnett having been carried by acclamation, a very successful evening was concluded by the singing of the National Anthem.

Reviews.

Land Nationalisation. By Alfred Russell Wallace. London: Trübner and Co. 1882.

Of all the institutions in this aristocratic and conservative kingdom there is none that all Tories and most Whigs would defend with more energy of tooth and nail than the Land Laws and the semi-feudal customs, privileges and habits that have arisen out of them. They seem expressly fitted and designed to form and sustain wealthy aristocracies and to favour the accumulation of "more" where there is already "enough," and to hinder the acquirement of enough where there is at present a miserable insufficiency. Under the legislation of landlords the mountains of wealth show no tendency to sink, and the valleys of want and poverty no tendency to rise. The Lord in his Hall "clothed in purple and fine linen, and faring sumptuously every day," and the labourer in his hut ragged and wretched, are contrasts which, so far as they arise from natural differences of character, talent, endowment and energy, are inevitable, and will characterise society more or less at all times, and under all circumstances; but in so far as they are not natural, but artificial, traceable to favouring laws and factitious privileges, upholding one class and depressing another, they are not inevitable, but capable of being avoided; they are unnatural and wrong.

Our author thinks that land, being the basis of all necessary and essential labour, and the primary material upon which it must operate, and being, moreover, limited in quantity and beyond the power of man to increase, ought not to be held as private property, and that the ordinary principles of Free Trade, which work well in all that is increasable and expandible by will and effort, are not applicable to land which is not increasable, but fixed in quantity. If it could be increased in quantity by will and effort of man, there would quickly be an end of the monopoly of landlords, for it would then be open to all who at present suffer from high rents and hard conditions of tenure to apply their abilities in the making of more land, thus effectually reducing rents and altering conditions. But this making of fresh land being clearly impossible, the proprietors of that which exists have it all their own way; and whether they sell it or keep it and let it out for farms or building leases they are in every case masters of the situation, and can insist upon what terms they please. The freedom in the rest of the community to reject these terms and have nothing to do with this rack-rented land is simply the freedom to lie down and die, and that is not reckoned a great privilege by humanity in general, and seldom desired before the natural period of age and decay.

The landlords, then, having had for centuries the power to dictate their own terms, have (as other men would have done in their position) imposed very heavy terms indeed. They have, in general, cast the labour and cost of improving the value of the land (either by building or by agriculture) not on themselves as owners, but on the tenants to whom they have let it, and at the end of every year or term of years have coolly stepped in and taken possession of all the improvements and added values, which they did nothing to create, and demanded a considerably augmented rent for renewed leases or continued occupation. This state of things has existed from a very early period: it has had the sanction of custom, habitude, and legislative enactment; it has ramified, struck out shoots and tendrils in all directions, and introduced complications and difficulties in social and family affairs so many and so formidable that a remedy for the evil seems now almost impracticable. And yet it behoves the most capable of our thinking politicians to find out a remedy; for we cannot go on for ever under our present system—the landlords imposing heavy conditions on their leaseholders; these, in their turn seeking compensation and profit by still heavier conditions on those to whom they sub-let, and so on, grade after grade downwards, each clutching at some advantage, until we reach the poor day-labourer, who has nothing left but the crumbs that have fallen from the tables of those who sit above him. Mr. Wallace's remedy, as set forth in this volume, is to abolish

landlordism altogether and to take all land into the ownership of the State, compensation being given to the existing proprietors in the form of annuities equivalent to their present nett income, to be continued beyond their own lives to any heir or heirs who may be living at the time of the passing of the proposed Act, but not to go on in perpetuity. The State having in this way acquired ownership, it should, according to our author, let out the land in small or large portions at perpetual quit rents of definite amount to such persons only as intend to occupy and use it in some productive way, sub-letting not being allowed, nor mortgages, except by permission of the Land Courts, and under exceptional circumstances.

This scheme will have to be considered and reconsidered again and again by the wisest heads, ere it can take a workable form. By what method and agency are the quit-rents due to the State to be collected? And is eviction to be the penalty of non-payment or irregularity in paying? The prohibition of sub-letting and mortgages, how is that effectually to be carried out? The State cannot have such an inquisitorial power over its tenants as to know at all times what they are doing, and sub-letting and mortgaging might go on under new names with feigning and subterfuge, without the State knowing anything about it. A sub-tenant might be called a manager or steward, and a mortgage might be called a loan. By means of loans it might be possible for some of the old dispossessed and compensated landlords to gain a virtual repossession and control of their former properties. Again, as a tenant, according to this well-meaning scheme, would be justly entitled to call absolutely his own whatever improvements he may have made, or whatever buildings he may have erected by his own labour and cost; are we to understand that he would be free at any time to sell the portion of the property created by himself? How could he do that without also transferring the occupancy of the land upon which the improvements and buildings had been made? If allowed to make this transfer would not the State as ground landlord, entitled to the quit rent, require some guarantee for the payment of that quit rent by the new comer in the very possible case that his means and his character could not be very confidently relied on? And would there not be sometimes in these cases of transfer a secret bargaining which would frustrate the intention of the scheme? Might not the outgoing occupier secretly demand a premium of the incoming one for the supposed advantage of the transfer? If so, would such an act be essentially different in its consequences from the present practice of demanding fines on the renewal of leases? As the present value of occupied land consists of two parts,—the natural or inherent value, and the factitious or added value, it is not yet quite clear to our minds how the State could become owners of the first without interfering in some way with the second, seeing that these factitious or added values are not movable things like goods and chattels. The State, according to this scheme, would not purchase both values; but we fear it would be found very difficult indeed to draw the line between what it had paid for and what it had not.

With reference to the distribution of land under this scheme Mr. Wallace gives us two statements which are or at least seem a little at variance with each other. At page 206 of this volume he would allow millionaires and great land-owners still to retain possession of their enormous estates, provided they retained them for personal occupation; but at page 216 we are told that every Englishman should be allowed once in his life to select a plot of land for his personal occupation, and that in quantity or size it should never be less than one acre nor more than five. There is something here which requires to be explained and made consistent. How can "every Englishman" be limited to five acres of occupation and yet great land-owners be allowed expansion over hundreds and thousands? Does not the phrase "every Englishman" include within it every great landlord possessing land in England? As for providing every Englishman who should desire it and be ready to conform to terms and conditions, with a plot of ground for personal occupation, it is only possible on the assumption

that a very limited number would feel the desire and make the application; but then why use the word "every," with this limitation of meaning? It is misleading. Again, it would seem, if we rightly understand this scheme, that these amateur settlers on the land would have the right to make their selections out of large farms already occupied, provided they made the required payments. This would sometimes work rather unpleasantly; for though the great majority of these new occupiers of land would probably be quiet, respectable people, there would now and then be a few with habits, tastes and modes of life exceedingly unpleasant in a quiet neighbourhood. It is rather hard that a farmer should be required, even for adequate payment, to slice off a little bit from the borders of his farm for the accommodation of a new occupier from a distance who might like perhaps to open a beershop or establish some place of vulgar and noisy entertainment for the rustics. There might be a good separating space between the homestead and this kind of nuisance; but even distance in such cases, unless it is very considerable indeed, fails to "land enchantment to the view." We readily admit that the welfare of the many is a higher consideration than the comfort of the few; but there are cases in which the "many" are not concerned. It is the few against the few, and in the case of intruders of the kind just alluded to, the farmer might reasonably be allowed to "show cause" why he should not be disturbed.

We welcome this book as a very earnest and thoughtful effort to solve one of the most difficult and painful problems of the age. A great deal more has yet to be said about it both pro and con, and we trust that Mr. Wallace himself will return to the subject at some future time. He has abundance of talent for further investigations, and he seems not at all wanting in generous sympathy with the poor and low, and in earnest desire to uplift them out of that degradation and misery into which the present land system almost necessarily forces them. E. A.

Short Notices.

In Memoriam: Ralph Waldo Emerson. Recollections of his Visits to England in 1833, 1847-8, 1872-3, and Extracts from Unpublished Letters. By Alexander Ireland. (London: Simpkin, Marshall and Co.)—The substance of this highly appreciative memoir appeared in the *Manchester Examiner and Times* the day after the news of Mr. Emerson's death reached this country. It is now reprinted with extensive additions, which make it an exceedingly welcome and valuable memento of the brilliant writer and splendid man who so recently passed from the world.

Compilations on Piety and Morality. Collected by Peter Dean. (London: 37, Norfolk-street, Strand, 1882.)—As the preface says, this is a little work made up of great thoughts. One of the uses to which the compiler claims it can be put is that of a supplementary lectionary in the few free churches in which lessons are read from books other than the Bible. It certainly contains some most valuable thoughts from such writers as St. Chrysostom, St. Augustine, Thomas à Kempis, Pascoe, Fenelon, Bacon, Quarles, St. Thomas Browne, Jeremy Taylor, Socrates, Plato, and a score other such like.

Literary Notes.

Under the title "The Ancient Manuscripts of the New Testament for English Readers," the Rev. F. F. Basset, of Dulverton Rectory, will shortly issue a translation of the five earliest MSS. of the New Testament—viz., the Vatican, Sinaitic, Alexandrine, Codex Ephraem, and the Codex Bezae. The work will be published by Mr. Elliot Stock.

The firm of Herrmann Loescher, of Turin, has published the Memoirs of George Pallavicini, which contains the story of more than half a century, that is, from 1786 to 1848. These memoirs, written by Pallavicini himself, and now collected and published under the supervision of his wife, describe with terrible vividness the bloody five days of Milan, and bear the impression of the author's chivalrous and generous character.

In the July number of Westermann's *Monats-Hefte*, Herr K. Biedermann draws attention to some hitherto unprinted MSS. of the philosopher

Liebnitz. The writer asserts, moreover, that there are several boxes in the Royal Library at Hanover containing the correspondence of Liebnitz with the great men of his times and other interesting documents. As these are now the property of the German Government, he hopes for some better result to the world.

THE memorial statue of William Tyndale, the martyr, who translated the new Testament, is now being designed by Mr. J. E. Boehm, R.A., and will occupy a site in the Thames Embankment gardens west of Charing-cross. The total cost will be £2,400, and more than half of this is subscribed by individual donors.

MR. JAMES CARLYLE, of Newlands, near Ecclefechan, has recently erected a large tombstone to the memory of his two brothers, Thomas and John Aitken. Near the top of the stone is the motto, "Humiliate," and underneath the Carlyle arms (!). The inscription reads, as far as regards Thomas:—"Here rests Thomas Carlyle, who was born at Ecclefechan, 4th December, 1795, and died at 24, Cheyne-row, Chelsea, London, on Saturday, 5th February, 1881."

MR. JOHN MORLEY'S monograph on Rousseau has been translated into Russian.

MR. THOMAS HUGHES has just completed his "Memoir of Daniel Macmillan." The volume will be published immediately. It is just twenty-five years since Mr. Macmillan died. Along with his younger brother, the present head of the firm, he started at Cambridge the business of Macmillan and Co., now one of the largest and most famous publishing houses in the kingdom.

MESSRS. CHATTO AND WINDUS have issued a new and uniform edition of the works of Mr. Charles Reade. It is handsomely bound, and illustrated by Mr. Du Maurier, Mr. W. Small, and other well-known artists.

A New volume of the Classified Catalogue of the Library of the Royal Institution of Great Britain, by Mr. Vincent, the librarian, is now ready.

ANOTHER volume of Mr. Gairdner's "Calendar of Letters and Papers of the Reign of Henry VIII.," including the year 1534, is in the press; also the continuation of the "Calendar of Treasury Papers for the Reign of George I.," edited by Mr. Joseph Redington.

KINGSWOOD, NEAR BIRMINGHAM.—The monthly meeting of ministers of Warwickshire and the adjoining counties was held at Kingswood last week, when, according to his usual custom, the minister of the place invited the wives and eldest daughters of the ministers to join the assembly. Mr. George St. Clair, of the Church of the Saviour, Birmingham, delivered a thoughtful and instructive discourse on the moral teachings of the ancient sages, which were not to be disparaged though preceding the sacred writings of Christians. The business of the Association was conducted after the service, the Rev. James Taplin in the chair. It was stated that arrangements are making for celebrating the centenary of the Society in the Church of the Messiah, Birmingham, in the course of the autumn. The next meeting is to be held at Tamworth. After a cold collation, to which forty sat down, the Chairman gave the Queen, and speaking of the length of her reign, expressed a hope that she might live to see her jubilee, and should he be spared to witness it, he would be able to say what few could, that he participated in the rejoicings on occasion of the jubilee of her grandfather, George III., and those of his granddaughter, Victoria. Excellent speeches were subsequently delivered by Mr. G. St. Clair, the Revs. A. Lancaster, E. Parry, M.A., A. W. Worthington, W. Carey Walters, D. Maginnis, and H. McKean. The meeting closed with a hearty vote of thanks to the venerable chairman and the friends at Kingswood for their friendly and hospitable reception.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & Co. Homeopathic Chemists, London." Also makers of Epps's Chocolate Essence for afternoon use.

Our Contemporaries.

THE SALVATION ARMY.

The *Spectator* writes:—

So soon as the Salvation Army begins, in any mind whatever, to make deeper and truer Christianity seem tame and poor and uninteresting—so soon as it begins to retard the inward life, to make the kingdom of God seem more showy and less searching than it really is, so soon it comes under the condemnation passed upon those who, not being with Christ, are against him, since they are slackening the control of his spirit, and rendering looser the bonds of his influence. The whole question seems to us to be one of the direction in which this sort of sensational influence in the case of any one person tends. And it is clear that however indefinite the supply of persons to whom its methods are at first suited, it cannot long keep a healthy influence over any one mind in its present noisy and pretentious state. The man who is prepared to go on from year to year enjoying the "great exhibition of Hallelujah Lassies," "Hallelujah gallops," "tremendous Free and Easies," "great charges on the Devil," and so forth, is not becoming a better Christian, and will soon cease to be a Christian in tendency at all. It is only because these sensational proceedings catch hold of the drinker, the profligate, the swindler, the brute, and make a change in the right direction, in the direction of producing Christian feeling in him, that they can be called, in any sense Christian. It is obvious enough that true humility, the awful sense of the lurking evil in the highest natures, the thirst for the life that is hid with Christ in God, cannot possibly be fostered by means of "shouting, dancing, handkerchief-waving, flag-flying, shouts of laughter, volley-firing," and so on. So far as this sort of religion is good at all, it is good only to those whom it draws away from something worse, and pushes on to something better. We may honestly say that to any one who has the least glimmer of what Christianity really is to the inward life, this sort of thing is a mere vulgar vexation, absolutely and radically inconsistent with it. But it does not follow in the least that it is a vulgar vexation to those who, if they had not been with the Salvation Army, would have been in a prize-fight or a gin tavern, or breaking all the laws of God and man. To our minds, the Salvation Army is good only for recruits from the Damnation Army, and to them only while they remain raw recruits. We can hardly imagine it possible for even those good persons who feel most profoundly and most disinterestedly the infinite joy of rescuing the apparently hopeless victims of evil from its toils, and who realise that by these coarse methods, and by these coarse methods only, can the rescue be achieved, to find in themselves anything but disgust at the social harlequinry of all these gymnastics of the soul, at the intolerable buffoonery of these mock surrenders to the spirit of him who, because he himself was "meek and lowly of heart," spoke of his yoke as being easy, and his burden as being light.

CLERICALISM AT OXFORD.

The *Pall Mall Gazette* writes:—

There is an impression abroad that with the University Tests Act and the growing spirit of liberalism in the University itself there is an end of the old system of clerical intolerance at Oxford. It is even sometimes pretended that orthodoxy and its representatives are now at as great a disadvantage as freethought was some years ago, and that the new masters of the situation are making as unscrupulous a use of their power as the clerical party were once wont to do, subjecting men of opposite views to material pains and penalties. To all innocent believers in this ingenious fiction we commend the following true incident in the most recent history of Oxford. All the colleges have during the last few weeks been busy in electing "Tutorial Fellows" under the new statutes. The great majority of the recently elected fellows, however, are not new men, but such of the old staff of fellows as had been devoting or intended to devote themselves to the work of teaching in their respective colleges. Except for some special reason, the election of present working fellows to tutorial fellowships under the new statutes was generally and justly regarded as a mere formality. The dullness of these formal proceedings has, however, been strikingly relieved by the action of one eminent and famous college. It so happens that

Christ Church not only has a large number of clergymen among its fellows (or "senior students" as it prefers to call them), but enjoys in addition thereto the privilege of being governed, not like other colleges by the ignoble vulgar of fellows alone, but over and above these by six great dignitaries of the Church, known as Canons, and vulgarly supposed to override the small fry of actual teachers with whom they are associated. Under these circumstances it is not surprising that the atmosphere of this privileged society should be decidedly clerical; and, that being so, a little bit of sharp practice now and then in the interest of the faith might fairly be expected. But the event has far surpassed all ordinary expectation.

Among the late fellows and tutors of this highly favoured college was a certain gentleman held in great repute throughout the university both for his own learning in the branch of studies most peculiar to and characteristic of Oxford, and for his skill in imparting his knowledge to others. Unfortunately for him, however, he is also generally reputed to hold "advanced views" on theological questions. It might, indeed, seem that his opinions on theology, which he does not profess to teach, were *nil ad rem*, and that, in accordance with the rule universally followed at other colleges, a teaching fellow of acknowledged capacity and no inconsiderable service could not fail to be re-elected under the new statutes. The re-election, however, was objected to in the Electoral Board of the college by one or two clerical members, and the objection, though disregarded by the Board, caused the matter to come before the Governing Body. The Governing Body, in which the question was deliberately made to turn upon theological grounds, decided against re-election by sixteen votes to eleven. In the minority were the head of the college and almost all the teaching staff who belong to the Governing Body, including, it is only fair to say, the ablest and most distinguished of the younger High Churchmen of Oxford and several older clergymen. In the majority were all the Canons, the other non-working "senior students," and two of the teaching staff, all clerics. It is not perhaps surprising that the majority, consisting almost entirely of persons taking no part in the educational business of the college, should have been as regardless of its interests as a place of learning as they were keen to preserve its reputation as a stronghold of clericalism. They have only acted as they might be expected to act. What practical people will want to know is, why such a body should be allowed to override the wishes of the actual workers on a question exclusively affecting the college work. That the rejected gentleman himself has been treated with singular unfairness and ingratitude is palpable, but it is the least part of the matter. He will doubtless have many other opportunities of continuing his successful career as a tutor and lecturer at Oxford. It is Christ Church that is the principal sufferer. But then educational institutions must be expected to pay something for the honour and glory of being governed by Canons.

"NATURAL RELIGION."

The *Pall Mall Gazette*, in the course of a review of the new work by the author of "Ecce Homo," writes:—

From a historical point of view we may observe that modern Christianity is here admitted to be sunk in formalism, and to need a new deliverance. We cannot tell what the process will be. How, then, do we know that what comes out of it may not be quite as different from historical Christianity as that is from Judaism, and in some no less unexpected way? And how are we entitled to retain the name of Christianity except provisionally, for the essential religion of morality which, in our author's conception, is the living soul veiled by the external religion of dogmas? And from the philosophical point of view we may say that we expect, and mankind expects, something more of religion than to furnish us with an ideal; though the bulk of mankind have naturally but a confused apprehension of what they want. The difficulty of civilised man is not that he is in want of an ideal, but that he has so many. It would seem, according to our author's conceptions, that a man may have two or more religions at once. Who can tell that at certain times they may not point, or seem to point, to divergent paths? And if so, which is to prevail? The problem is to regulate the mutual relations and precedence of apparently conflicting ideals which offer themselves for our acceptance. A religion in the fullest sense, we conceive, must be a theory of life undertaking to do nothing less than this. That religion means

much less to a great number of men—or, indeed, to most men—is not to the purpose. To some it may mean going to church on Sundays, and there going to sleep; to others, offering a stated number of human sacrifices on the customary feast days. But this concerns not our author nor ourselves; we are dealing with people who have come to think seriously. Now Catholicism or Mohammedanism or Calvinism does undertake openly and boldly the task just mentioned. It gives not only something to live for, but something to live for with an exclusive, or at least a paramount devotion—at the cost, no doubt, of starving some kinds of aspiration or wholly suppressing them. In our own time Comte had the merit of perceiving the magnitude of the problem, though but few are found to maintain that he successfully solved it. If this be so, there is a great battle still to be fought out; between different religions, or between religion and infidelity, call it what you will. The knocks were no softer in the Civil War because the Parliament still used the King's name in fighting the King's troops.

It may be said, on the other hand, that there is no final issue to such a battle; that the ordering of life as a whole is not a matter of set rule, but to be worked out in knowledge or action by every one for himself, and that this is just the secret of modern philosophy. Perhaps this was what Goethe meant in his saying, adopted by our author, "Wer Wissenschaft un Kunst besitzt, Der hat Religion." But if this be so, again, it would seem idle for religion to seek a new specific form; it is something which lives in many forms, and therefore will not be confined to any one. And when a man has found his own harmony of life, surely it matters comparatively little whether he calls it religion or not; and, considering the doubt whether it is communicable save by example, he may more wisely take for his precept *Noli amulari than Accingere gladio tuo*. Finally, we must note that supernaturalism suddenly comes back again in our author's last page or two, where, though he has carefully treated it as separable from religion, he still gravely doubts if it be not, in some form or other, needful for man's happiness. It shows either a singular uncertainty of grasp, or a singular degree of candour that he is content thus to weaken his position as against those who maintain the ordinary supernatural creeds on the ordinary grounds.

The *Academy* writes:—

Much had happened between the date of the publication of "Essays and Reviews" in 1860 and the time when "Ecce Homo," in 1866, was half accepted by the orthodox as an ally, if not a champion, of the cause they held dear. Almost more has happened between the publication of "Ecce Homo" and the present day. The public mind has come to regard as open questions, not only the infallibility of the Christian Scriptures, not only the supernatural origin of the Christian Revelation, but the fundamental axioms of all religion as hitherto understood in Europe. Of course the former points of controversy are by no means abandoned; there is probably still a majority of educated Englishmen who believe as heartily as they believed five and twenty years ago, not only in the truth of the Apostles' Creed, but in the plenary inspiration of the Bible. Still, before 1860, they not only believed in these doctrines, but thought that the world was agreed upon them, that all who doubted them were actuated by dislike of moral restraint, by vanity, or at best by a habit of paradoxical reasoning that had destroyed their common sense. But between 1860 and 1870 they learnt that in both points their belief was rejected by men who were both virtuous, candid, and practically intelligent; between 1870 and 1882 they have learnt that virtuous, candid, and intelligent men may be not only unorthodox or rationalistic thinkers, but, in the common sense of the words, Atheists and Materialists. There seems to be a sort of intellectual quietism, a willingness to swim with the tide of scientific opinion, which is hardly worthy of the author's courage. Of course, in a work on National Religion it is not necessary to discuss the Christian evidences. But the old questions which it was understood a hundred years ago that natural religion was concerned to answer—"Is there a God—i.e., a living and personal one? Is there a future life?"—these questions call for an answer still; and it is hardly a satisfactory one, "Whether there be or no, the progress of thought will tell us. But, whether there be or no, it is worth while to be good."

"THE REV. F. R. YOUNG, D.D., AND THE 'INQUIRER.'"

Under this heading the *Swindon Advertiser*,

has an article from which we take the following premising that we should be obliged if any of our American readers would inform us whether there really is an "American Anthropological University" at St. Louis, and whether it is a chartered institution empowered to confer degrees in Divinity or any other branch of knowledge:—

We are indebted to some unknown friend for a copy of the July number of "*The Shield of Faith*. A Journal devoted to the defence of Christianity and an Exposure and Refutation of Infidelity. Editor, Rev. George Sexton, LL.D.; assistant editor, Rev. Frederic Rowland Young, D.D." Turning over the leaves in search after some reason for our having been thus favoured, at page 146 we chanced to fall upon the words, "American Anthropological University, St. Louis," "a minister whom Unitarians recognised as one of their best men for over twenty years has been thought worthy of a doctor's degree," and "a joke." Turning back to the beginning of the article we found it to read as follows:—"The *Inquirer* has an extraordinarily keen perception for jokes, it can detect something funny in the most dull and common place matter of fact. A week or two ago our Unitarian contemporary gave its readers the benefit of the following:—Some of our readers will see with great amusement the following paragraph extracted from Dr. Sexton's *Shield of Faith*:—'The officers and faculty of the 'American Anthropological University,' St. Louis, have conferred the degree of 'Doctor of Divinity' upon the Rev. F. R. Young, the assistant editor of this paper. This honour came to our friend perfectly unexpectedly to him, and without any solicitation, direct or indirect, on his part.' 'Dr. Frederic Rowland Young's religious services at Camden Town, which were so extensively advertised some months ago, have come to an end, and the Rev. Doctor is open to engagements 'in any evangelical pulpit,' as we hear from the same paper, where also we read:—'Dr. Rowland Young, at the request of the deacons, will conduct the Thursday evening services at the Rev. J. Baldwin Brown's Church, Brighton-road, during the months of June and July. He supplied Mr. Brown's pulpit at that gentleman's personal request on April 23rd.' We wish the Editor of the *Inquirer* had told us where the 'great amusement' comes in, that we might know when to laugh while reading the paragraph. There is evidently a joke somewhere, but we can't detect it. Is there anything funny in the fact that Dr. Young, who was once a Unitarian, now desires engagements in Evangelical pulpits, or in his services having closed at Camden Town after being 'extensively advertised?' Or does the joke consist in his preaching for the Rev. Baldwin Brown? Or are we expected to laugh because a minister whom Unitarians recognised as one of their best men for over twenty years has been thought worthy of a doctor's degree? Will some kind Unitarian friend who is familiar with the utterances of the *Inquirer* point out to us the fun of the paragraph in question? We promise him when he does, we will laugh heartily. A joke in the *Inquirer* is a great novelty; it is a pity that when there is one there it can't be discovered."

To comment on the above extract is by no means an easy thing, and we are inclined to think the *Inquirer* was right in its conclusion that the subject matter could only create great amusement. To reason seriously on a matter that can only create amusement is a task we will not undertake. But if the task be a difficult one to the *Inquirer*, what, we would ask, must be the position of a journalist living in the very centre of the district where the newly-fledged D.D. passed those twenty years during which he was recognised by the Unitarians as one of their best men? We certainly should like to be furnished with the names and addresses of any two sane and respectable members of the Unitarian body who for over twenty years recognised as one of their best men the minister who has been thought worthy of a doctor's degree. We are willing to accept the Rev. Frederic Rowland Young, D.D., as one of the number: Where, oh where, shall we look for the other? We will not attempt to decide whether or not the Rev. F. R. Young was recognised as the best or as the worst man the Unitarians had for over twenty years, but we can say we have met with men who have thought it of the first necessity to have a very ready perception of the distinguishing features of all the religious as well as irreligious bodies extant, as well as a most ready speech, to be able to say exactly to what body he did belong. There may be some who will recollect that it is not many years since (but long before the American Anthro-

logical University of St. Louis had an existence), certainly within the last ten years, the present sub-editor of the *Shield of Faith* was so disgusted with all professors of religious faith that he objected to be classed along with any of them, and that by public advertisement he repudiated the prefix of "Rev." and requested that he might be known only as "Mr." for ever thereafter. Fortunately we are spared all trouble about titles and degrees. In England they are an honour to be prized by all men. In America they are a very different kind of thing. We would not be mistaken: In America there are Universities and degrees as honourable in everything but age as anything we have in England, and which may be as fairly won and worn. But in America the spurious title and degree is so common, and the mushroom University or degree and title giving power so brazen in its operations, that Americans, whose labours and learning would do credit to any University, never, or but seldom, use the titles and degrees which may be conferred upon them. In England the right of a University to confer degrees is obtained only after long and distinguished work open and known to the whole world. Against the American Anthropological University of St. Louis we can say not a word. It may be a duly constituted University, and it may be doing a very good work; but it must be very new. If it be made of gingerbread there can scarcely yet have been time enough for its gilt to tarnish. The Rev. Frederic Rowland Young may be its first, and he may be its last Doctor of Divinity for aught we know. Indeed, all that is certain about the University itself is its uncertainty. We had thought we knew something by name at least of the schools, colleges, and Universities of St. Louis from personal visits we had made to that city, and some intercourse with some of its leading people. But for the life of us we could not bring to mind the "American Anthropological University of St. Louis."

UNITARIAN CHAPEL, BRIGHTON.—I.

More than one of the Brighton newspapers have recently been giving accounts of Christ Church (Free Christian or Unitarian), in New-road, one of them a conspicuously unfair and one-sided sketch. The *Sussex Daily News*, a very able Liberal journal, has given in three successive numbers a long and almost exhaustive history of Unitarianism in Brighton, from which we take the following interesting passages:—

The Unitarians in Brighton, after an existence of nearly a century, can boast of the possession of one place of worship only—a building of moderate size—in a town containing over a hundred thousand inhabitants. Statistically considered, the denomination cannot, therefore, be regarded as a success in Brighton; but this is a remark which applies with equal force to the entire body.

The Rev. FREEMAN CLARKE, D.D., an eminent American minister, when preaching in connection with the annual meeting of the British and Foreign Unitarian Association recently, said:—"Unitarians, as a denomination, are a small body everywhere." It is clear, however, that mere numbers do not furnish the only criteria for judging of success in matters of this kind; and Unitarians claim to have accomplished a work the importance of which is out of all proportion to the comparatively small results capable of being tabulated. The preacher already quoted from claims for Unitarianism that, whilst in itself, as a sect, numerically small, it has leavened the religious thought and feeling of the present day. He says: "And now the leading minds in the great Churches, both in England and America, have come to the same ground that our fathers occupied. They do not call themselves Unitarians, nor do we ask them to do so, so long as they see objections to our name. But whether they are one with us or not, we are one with them, one with Robertson and Maurice, Stanley and Jowett, and many other great thinkers of the same class."

It so happens that we are in a position to present a sketch of the history of the Unitarian Church in Brighton from the very first, and anyone perusing it will not be so much surprised to find that, as a denomination, it makes so little show in the town compared with some other religious bodies, as to find that it has survived at all, in spite of all it had to encounter in the earlier stages of its existence especially.

This article is not intended either as an apology for Unitarianism, nor as a critical essay upon it, but it is perhaps only fair to say that the term

Unitarian is adopted by persons who, whilst agreed in not holding the doctrine of the Trinity, and in rejecting other doctrines generally understood by the term orthodox, vary very considerably from each other in their respective religious views. Much of the intense prejudice against the Unitarian is due to the impression that Jesus Christ is slightly and disrespectfully thought of, and spoken of by them, instead of His being, as is actually the case, regarded with the highest veneration and reverence, though a reverence stopping short, of course, of divine honour. In a Unitarian journal called *The Christian Life* it is sometimes difficult to realise that it is a "heterodox" publication one is reading, such passages as the following, for instance, scarcely sound like excerpts from a Unitarian sermon:—"As Christians, we all feel that, in the way of eminence, there is one, and but one, author of salvation; only one name that can be named. What he suffered, and by suffering accomplished, is told to successive generations in such ways as will best reach their understandings, and do them good. There are forms of the story that could not now be acceptable to us. But we have our own forms, and very impressive they are. . . . Nevertheless, one is eminent, one pre-eminent, because his is the great light that has gone round the world, he is the sun whose beams have warmed and cheered us. It is by him that hope has been excited, that hearts have been gladdened, that human nature has been refined and raised, and affliction and death have been hallowed." The sermon concluded with the following lines descriptive of Christ:—

"He is a path, if any be misled,
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men life he is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth."

The "orthodox" could scarcely go much further. *The Christian Life*, however, can perhaps hardly be regarded as representing the general body of Unitarians, although some members value it very highly.

Whatever may be the case in other places, the Unitarians in Brighton are, so far as we can trace, as regards their doctrinal position, in general accordance with the opinions advocated in the *Inquirer*, and of the *Unitarian Herald*. In a recent number of the former such expressions are used in reference to Christ as, "the dear master and brother," and in the latter the following passage occurs:—"Jesus was inspired to live the sublime doctrines which he taught. Men said: 'These doctrines are true, beautiful, divine; but who can put them into practice?' Jesus opened his mind to God in prayer, and God's inspiration filled his spirit, and then he absorbed the doctrines into his being. He was an incarnation of the Golden Rule, he was an embodiment of the Lord's Prayer. He was the Sermon on the Mount in a real, personal, human life. God has pointed the millions of Christendom to Jesus for two thousand years, and said:—'Behold, what man can do and be under the divine influence!' A theory or doctrine may have the image of Deity and the superscription of eternal love; but men are always ready to ask the question: 'Can it be clothed in human flesh?' And we are prepared to answer that everyone that will obey the laws which govern his spirit can live divinest gospel that heaven ever sent to earth. The inspiration which we receive from Jesus, then, lies in his life more than in his gospel; but had there been no inspiration, there would have been no Jesus." The orthodox will naturally take exception to this passage and to the article on "Inspiration," in which it occurs: but no one can fail when reading it to be struck with the exalted position—from a Unitarian standpoint—that is assigned to Jesus Christ, in current Unitarian literature. A similar tone pervades the services used at Christ Church, and finds expression in the pulpit repeatedly.

It was in the year 1791 that the late Mr. William Stevens, then a young man and deeply religious, came to reside in Brighton, where he soon became associated with the Calvinistic Baptists; meeting in what was then known as New-street, but now as Bond-street. Mr. Thomas Vine was the Pastor, and Mr. Stevens explains how the change of view which so distressed and agitated the little Church at New-street came about. This is particularly interesting since no trace of "the origin" of this "evil," as it was regarded, appears in the church records. Mr. Stevens says:—About that time Mr. Elhanan Winchester, from America, was preaching

with great earnestness the doctrine of universal restoration. Mr. Vidler, the then minister at Battle, communicated these ideas to some of the Calvinist Baptists at Brighton about the year 1795, and the result was that about eighteen persons, together with one of their ministers, Mr. Vine, became converts. The trustees became alarmed, and soon called a church meeting, and all those who could not agree with the eternal torment dogma were excommunicated; there were thus nineteen members sent abroad into the world. The meeting, it will be seen by a reference to our account of the "Baptist Churches," was held on October 13th, 1793. In the records of the Baptist Church there is nothing to show what became of these excommunicated members, but Mr. Stevens supplies the omission, and says:—"They met together at different times at friends' houses for religious services and inquiries, and through the spirit of inquiry a difference of opinion ensued between them, which soon led to their number separating; some went back to their old church, others went into the world, and all were again scattered." Mr. William Stevens in this dilemma took a bold step, and, undeterred by the discouraging aspect of affairs and the disunited condition of the wanderers from the orthodox fold, determined to open his own house for religious worship. The first service was held on May 7th, 1797. The congregation was not a large one, since it consisted only of four young men, in addition to the members of his own family. Mr. Stevens's congregation, however, soon increased, as that gentleman did not depend upon his own quasi-ministerial efforts, but availed himself of the services of several lay-preachers, and, by establishing a meeting for conference and discussion, which met once every Sunday, he kept up the interest by fostering a spirit of inquiry. All this time there was, so far as can be traced, no idea that the little gathering would develop into a Unitarian cause. On the contrary, when, as was presently the case, it was resolved to form a Church, the society was considered as a branch of the General Baptist Society at Worship-street, London. There were fourteen persons present at the ceremony of forming the church. Mr. Vidler who was then minister of Parliament Court Chapel, London, presided, and one of the members of the newly-constituted society, Mr. Gillam, a layman, was invited to become the preacher. In December, 1799, four persons were baptized at Ditchling by Mr. Vidler. We are informed that fraternal connections still exist between the Churches at Ditchling and Brighton. At the anniversary services, held on the first Sunday in July, friends from Brighton constitute a large part of the congregation, and the occasion is one of considerable interest.

In the course of the four years' during which time the services were held at Mr. Stevens's house, the attendance increased to about fifty, and it was, therefore, "thought advisable," says Mr. Stevens, "to accept an offer of a small chapel in Jew-street at a low rent." The only place of worship with which we are acquainted as having existed in the somewhat obscure thoroughfare indicated is a small Synagogue or Jewish school, which does not, however, appear to be the building here referred to. The Jew-street Chapel was opened for religious worship and for conference meetings in April, 1806. For a time a considerable amount of success attended this new departure. Mr. Stevens says:—"During the time of their meeting in this place they were frequently assisted by the ministers of the Lewes, Southover and Ditchling congregations, in Sunday-evening lectures, which drew together large congregations." It has several times been remarked in the course of these articles that Sunday evening services were quite the exception in Brighton, a circumstance that no doubt was favourable to the attendance in Jew-street at the evening lectures. It would appear that, although the congregation had been accustomed to meet together for nearly ten years, the doctrines held had not assumed a very definite form—thanks partly no doubt to the constant conferences, which must have been unfavourable to anything like a determinate creed. The crisis, however, drew on; and Mr. Stevens very well described it in the following passages:—"It appears that up to this time the doctrinal views of the society had not yet developed themselves into Unitarian, although, one by one, some of the orthodox dogmas had been given up; but Mr. Wright, the Unitarian missionary, visiting Brighton, the subject of the Trinity became one of serious inquiry, and many of the members embraced the doctrine of the Unity of God, and Mr. Gillam, the lay preacher, publicly preached it. This caused great offence to many, who seceded, and thereby greatly diminished

the number of the congregation, and most of the pulpits of the town sounded the alarm of heresy that had lately shown itself; yet the little society persevered and kept themselves together." It is clear that the church may be described from this time as a Unitarian one, of which Mr. Gillam was the first minister. The new order of things commenced very inauspiciously, for we are told that "Very soon after this Mr. Gillam resigned his office as minister through some misunderstanding." Things were so discouraging indeed "that it was thought the society must be broken up." Mr. William Stevens, in this crisis of the church's history, for the second time helped them out of their difficulty, and, at the unanimous request of the members, who were very anxious still to keep together, consented to take the lead in the religious services at Jew-street Chapel.

At this time, it appears, Mr. J. Chatfield, a wealthy gentleman, settled in Brighton with his family, and, becoming a regular attendant at the Unitarian Chapel, exercised a very beneficial influence upon the little cause. Mr. Stevens says that "by his timely aid and advice," this gentleman "gave fresh courage to the society," that "he always showed himself a firm and substantial friend, the congregation being much indebted to him for their present position." It was probably through the good offices of Mr. Chatfield that the affairs of the society at Brighton were brought before the notice of the Committee of the British and Foreign Unitarian Association, by whom the Church was assisted: an appeal was also made to the friends in Brighton, Lewes, and other places, for funds, to purchase a larger chapel. The efforts of the friends were crowned with success, and the new building, situated in Cavendish-street, and afterwards known as the Biblical Lecture Room, was opened for public worship in July, 1812, by the Rev. R. Aspland, of Hackney. Tolerably large congregations attended. Mr. William Stevens was engaged to preach on Sunday morning, and Mr. Bennett, of Ditchling, in the evening, which he continued to do till he left Brighton for Poole. The debates were still kept up; since, in his account, Mr. Stevens says:—"Conference meetings were held on Sunday afternoons for the discussion of doctrinal and other subjects." This, so far as the writer is aware, is, or rather was, a feature peculiar to the Unitarians. There is nothing of the kind now at Christ Church. The services in Cavendish-street were for the most part carried on in the manner described till the year 1817, assistance being occasionally received from several London ministers at intervals; amongst those specially mentioned by Mr. Stevens are Dr. Abraham Rees, Dr. Thomas Rees, Dr. Evans, and Mr. Madge.

"About the year 1817, Dr. Morell, who was classical tutor at Mr. Aspland's," the gentleman it will be remembered who conducted the opening service at Cavendish-street Chapel, "removed to Brighton, and the congregation were greatly pleased when he engaged to preach for them, and to do the best he could to forward their cause—he being a very talented man." The hopes excited by Dr. Morell at this time were rudely dashed; for the rev. gentleman, instead of fulfilling his pledges, "very soon altered his mind, and opened his own school-room in Gloster place for religious services, thereby dividing a small congregation." Dr. Morell, however, soon removed to Hove. The little congregation in Cavendish-street, undaunted by the disappointment it had sustained, and by the repeated divisions that have been noticed, kept bravely on. It must have been in a very low condition financially, for the church could not afford to engage a minister. The principal part of the duties rested upon Mr. Stevens, who seems never to have wearied in his efforts on behalf of the congregation to which he was so warmly attached. In 1818, when the collapse of the Unitarian cause might not unreasonably have been looked for, it suddenly started upon a fresh and comparatively ambitious career. Mr. J. Chatfield, whose good offices on behalf of the society have already been noticed, availed himself of an opportunity that offered of purchasing a piece of ground in an eligible and central part of the town, on which to erect a larger and more commodious chapel. The ground was in New-road, which only a few years before had been a garden belonging to the Prince of Wales, but had become, by virtue of a most unbusiness-like arrangement between his Royal Highness and the inhabitants of Brighton, transformed into the only entrance to the town from the north.

There is nothing in the account given by Mr. Stevens to show upon what terms the ground was

acquired and transferred to the society, but there is little doubt that they were sufficiently easy and liberal. The plot secured was an extensive one, the margin adding to the effect of the building when erected, and furnishing valuable space for a recent addition in the shape of a Sunday-school.

Mr. Chatfield, on securing the ground, immediately opened a subscription list, "heading it himself with £200." Mr. Holden, another gentleman connected with the congregation, also gave £200. Others soon followed with smaller sums; many of the London friends assisted, "Mr. Agar engaging to supply the remainder." The chapel not only started free from debt, but is still free from any burden of the kind. The chapel was finished in 1820, and opened on Sunday, August 20, in that year. The building is from a design by Mr. H. Wilds, and is forty-five feet by thirty-eight. "It has," says Mr. Erredge, "a light and elegant fluted Doric portico, and is built after the style of the Temple of Theseus." Various guide books describe the Unitarian Chapel, "The Stranger in Brighton," published by Baxter in 1822, speaks of it thus:—"This very elegant and truly classical building was erected in 1820. It is built in a style of simple elegance, and the front is covered with mastic composition. In the portico, the proportions of a Doric model of antiquity have been strictly observed, to which it owes its simplicity and beauty. The model of the proportions is the Temple of Theseus, in Millar's 'Ancient Architecture.' The interior is fitted up with much taste, and is lighted with gas. It may seat about 400 persons." In a guide-book published by W. Leppard, it says:—"The Unitarian Chapel was erected in 1822, its portico is formed upon a beautiful and classic model, and the best proportioned in the county." "The Royal Brighton Guide," published in 1827 by James Taylor, dismisses the building with the remark that "it is built after the manner of a heathen temple."

There appears to have been something the reverse of heathen in the selection of its first minister, since Dr. Morell, who had so disappointed the congregation, when in its low estate, was selected to preach in the new and elegant building. The chapel, which is capable of seating 350 persons, was crowded on the opening day. Mr. Stevens says:—"The same day that the new chapel was opened, the Cavendish-street Chapel was closed, and the congregation removed to the new chapel, highly gratified that their persevering exertions to keep together their small society should have been brought to so successful an issue." Although the Unitarians left the Cavendish-street Chapel in 1820, as described in the extract just given, Brighton was credited, in the religious census of 1851, with possessing two Unitarian places of worship, and the congregations of Christ Church and the Cavendish-street Chapel were added together in the official returns; and, even as late as 1855, the Post-office Directory of Sussex speaks of Brighton as having two Unitarian Chapels.

Although the Unitarians ceased to occupy the Cavendish-street Chapel, the building was let by them to the Bible Christians, as mentioned in our account of that denomination. Mr. Stevens thus sums up the work of the first stated Minister at the Unitarian Chapel in New-road:—"Dr. Morell's ministry continued in Brighton for seven or eight years with considerable success, at the end of which time he retired altogether from the ministry, as well as from his school at Hove, in which he had been very successful." The successor to Dr. Morell was Mr. Wallace, who occupied the pulpit for one or two years. The Rev. J. P. Malleon was engaged as minister in 1829. His ministry continued for the long period of thirty-one years, during which time he had the duties of his school at Hove House to attend to. The congregation was estimated as varying from 100 to 150. Mr. Malleon was a quiet and amiable gentleman, generally respected and always spoken of in the highest terms by those who knew him. The services were very quietly conducted; so far as we can judge, no efforts being made to attract outsiders, or to make Unitarianism popular in the town.

In 1860, the Rev. Mr. Malleon, whose health was enfeebled by the strain of the combined labour of preaching and teaching for so many years, found it necessary to retire from the pulpit, and the late Rev. Robert Ainslie was selected as his successor.

The new bell at St. Paul's Cathedral, which will shortly be properly rung, has excited a great deal of interest among London folk.

Correspondence.

SOPHIA AND SOPHROSYNÉ.

TO THE EDITOR.

SIR,—I believe I am correctly reported as saying that "*sôphia* (wisdom) is not altogether, either etymologically, perhaps, or practically, unconnected with *sôphrosynê* (self-control)". The etymological nexus is doubtful; yet I should hesitate to dismiss the possibility of its existence quite so summarily as Mr. Geldart is inclined to do, for I do not think that the view, which makes *sâ* (meaning "sound") the common element in both, is despicable, though I admit it is open to dispute.

Sôphôs and *sâphês* are clearly variants of the same word (and akin to the Latin *sâpa* and *sâpio*, and also to the German *saft*, our *sap*). Another Greek cognate is found by some in *ôpôs* (meaning "sap"); and those who take this view may not be altogether unreasonable in treating *sôphôs* and *sâphês* as results of different blendings of *sâ* and *ôp*, the root of *ôpôs*. I do not pin my faith on the etymology, but I fancy something may be said for it. The difficulty, presented by the resulting short vowel, is not, I think, insuperable. On this view, *sôphia* would not mean *taste*, but the possession of a sound *sap*.

Sôphrôn (in Homer *sâôphrôn*) clearly has *sa* for the root of its first syllable. I should hardly speak of *phrôn* as "the form assumed in composition by *phrên*." In composition *phrên* becomes *phrênô*, and I think always stands first in the word, except in *metâ phrênôn*. Of course *phrôn* is closely akin to *phrônô*, *phrênô*, and *phrên*; the root of all being probably *phrâ* (meaning "fence"), as in *phrâssô*. This root-meaning seems especially conspicuous in *sôphrôn*, which I should take to mean not *sound-minded* in general, but in a mental sense, *soundly-fenced*. I believe that *sôphrôn*, and its derivative *sôphrosynê* have always more or less the specific force of *self-control*.

ALX: GORDON.

P.S.—In the report of my address, "Müller's Symbolism" should of course be "Möhler's Symbolism." The reference to this word would scarcely be intelligible, except to those who were present at the examination. It appeared that a misunderstanding of the title of an English version of Möhler's *Symbolik* had led some booksellers to reckon it among works illustrative of sacred art.

Belfast, July 17.

HOLIDAYS FOR POOR TOWN CHILDREN.

TO THE EDITOR.

SIR,—In a few days everybody will be leaving London, except about ninety-nine of every hundred. The children of the rich will be scattered over Europe; the children of the poor over the pavement wondering where it is, that wonderful "country" where some people go to, if they even know enough of it to wonder about it at all.

May I suggest that each person going for a long rest and change of scene might, for the addition of a few shillings to the expense, send a poor child for a few days of real enjoyment somewhere in the open country. To help towards this, I will find house-room and fields to play in here for any poor London girls between seven and fourteen years, for twelve days each, if the well-to-do holiday makers will find the children out, and send me, with the names and addresses, enough to pay the cost of their food. But the children must be really poor, and I may add that I should much prefer them being sent to other places; but I offer this as a means when others fail.

ELIZABETH ROSSITER.

Horsfrith Park, Ingatestone, July 18.

MR. RUSKIN AND THE SHEFFIELD MUSEUM.—Mr. Ruskin has offered to put the Walkley Museum, Sheffield, on such a basis as to secure its full and free use to the town for ever. Many art treasures, which Mr. Ruskin has in readiness to forward to Sheffield, cannot be exhibited at the present building on account of want of space. The people of Sheffield assisting, Mr. Ruskin hopes to perfect his scheme.

Religious Intelligence.

THE LIVERPOOL CONFERENCE.

The Rev. J. Page Hopps in the *American Unitarian Review* for July had an article on the recent Conference, from which we take the following:—

WHAT THE CONFERENCE WAS.

The result has taught us once more the much-needed lesson that, if Unitarians are to succeed, they must not act as though they were ashamed either of themselves, their cause, or their faith. It has shown something else: it has shown that our people will respond to a brave, clear call, and that there is more chance of success on the old lines than on any that are brand-new. The invitation was issued to "Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations;" but the word that heads the list was accepted by everybody as including all the rest. Liberal Christians may, it is true, be found in all Churches; but the phrase "Liberal Christian," when applied to congregations, is well-known to be a mere euphuism for the less loved name, "Unitarian." The phrase "Free Christian" is even more distinctly Unitarian. The "Presbyterian," that we can venture to talk about, has long ceased to be anything but an historical survival: it has long ago become Unitarian. The "non-subscribing or kindred congregations" can only be the old tune with variations. To all intents and purposes, therefore, the Conference was Unitarian; and it was a foregone conclusion that its invitation to "kindred congregations" was only a symbol of the committee's world-wide sympathy and goodwill. Not even a Broad Churchman attended. I have not heard of a stray Baptist, Wesleyan, or Congregationalist. A Swdenborgian I saw hovering about the back seats, and George Dawson's successor was there; but the former belongs to a community that is itself a kind of speckled bird, and the name of the latter is to be found in the list of ministers in our Unitarian Almanac. A notable exception seemed to be the presence of Joseph Wood, who took the devotional service preceding Charles Beard's sermon in the Philharmonic Hall; but Joseph Wood, though a Congregationalist minister, and a man of considerable cultivation and ability, is "cut" by his brethren, and finds it far easier to exchange pulpits with a Unitarian than with a "brother" of his own community. The Conference, then, was essentially a Unitarian one; but its attitude of openness and welcome to all Liberal Christians, though it resulted in attracting hardly any one but Unitarians, was by no means fruitless.

It is worth recording that from first to last no one seemed to remember anything about "left wings" or "right wings," "advanced school" or "conservative side." It may have been an omission, but we all seemed too happy over our food to think much of the baskets in which it came. Neither did any body seem to remember that the word *Unitarian* is a cross. For the time being it was an ornament of grace. Indeed, it is becoming manifest that Unitarians may take heart of grace from the knowledge of the fact that their name, already historical, is fast becoming venerable, and in a sense honourable. Is it possible that it may even become satisfying and attractive? Anyhow, it is obvious that, if we appeal to the courage, the self-respect, the consistency, and what may be called the chivalry of the rank and file of our people, we need not fear that they will falter or repudiate or shrink.

Dr. Martineau, however, in his past attitude toward aggressive Unitarianism and in his letter, hardly does justice to the side of the work that he has least affinity with. He says plainly, "I could never approve a missionary attitude towards any of the differing Churches of Christendom." He advocates that we should cease to be advocates, "except in reply." He would have us treat "the various faiths of Christians around us with deference, as allies in foreign dress." He deprecates "the eagerness of argument and the encounter of clashing beliefs." All that is very beautiful and winsome, and many an "advocate" will look upon the picture with a longing eye. Who would not wander by "the still waters" and "lie down in the green pastures?" Who would not thank God if "creeds" and "texts" and "arguments" could be all foresworn?—if, as Milton sang,

No war or battle's sound
Was heard the world around;
The idle spear and shield were high up hung.

But is it possible? Nay, if it had been so in the past, would the possibilities of this Conference have been so much as hoped for. Should we have arrived at what Dr. Martineau himself described as the point in the development of Christianity which makes his ideal Church both possible and intelligible?

The truth is that, underlying the fine charity and broad sympathy of the Conference, so accurately forecast by Dr. Martineau, there was the vivid consciousness of theological victory. Unitarians know they are winning; in other words, they know that modern civilisation, modern science, modern common-sense, modern humanity, and the modern conscience are all on their side. And they rejoice, not as victorious sectaries, but as grateful pioneers. I am persuaded that not a little of the cheery, buoyant, hopeful, generous tone of the Conference must be attributed to the undercurrent of conviction that Unitarian thought and the great Unitarian hopes and trusts are in harmony with the living spirit of the age; and it is very difficult to dissociate the fact from the brave up-hill work done by sturdy theological combatants. Dr. Martineau has himself been a tower of strength on the battlefield; and it is not too much to say that, but for such solid work as he and others have done as "missionaries" in relation to "the differing churches of Christendom," the note of charity would have been hazy, and the Church, that now with bright eye and sturdy hand offers sympathy and good-will to all, would have been more like a jelly-fish, and with as little backbone, brain, or heart.

THE ANNUAL GATHERING OF LONDON SUNDAY-SCHOOLS.

The schools of the London Auxiliay Association met last Sunday in three divisions. Each of the chapels was filled. At Essex-street Chapel there were over 600 scholars and teachers present, coming from Peckham, Blackfriars Mission, Stamford-street, George's-row, and Notting-hill. The Rev. J. PANTON HAM conducted the devotional part of the service, and Mr. EDWIN LAWRENCE gave the first address on the important part played in life by very little things, cautioning the children against giving way to little sins or yielding to small temptations, and urging them to become masters of themselves, and ever seek the highest aim in life; that is, be faithful followers of Jesus Christ, and true children of God. After a hymn had been sung, the Rev. F. SUMMERS spoke on the value of cultivating "truth in the inward parts." The Rev. C. DALL, of Calcutta, then addressed the children, taking for his theme "Gratitude," and said they ought to be very grateful they were not born in a land where a religion of fear prevailed rather than one of love. He spoke of the way the Hindoo mothers frighten their children into quietude, and gave a graphic picture of one of the horrible Hindoo deities. The Rev. C. J. McALESTER, of Hollywood, County Down, closed the meeting with an appropriate and beautiful prayer, and the service at this chapel ended. The children were very attentive and well-behaved, and the singing, under Mr. George Callow's direction, and that of the organist, Mr. Jones, was alike hearty, earnest and impressive.

At Rosslyn-Hill Chapel the schools of the Northern Division met, consisting of Hampstead, Hackney, Islington, Kentish-town, and Newington-green, the chapel being crowded with children and decorated with flowers. Mr. P. E. VIZARD, author of "Sacred Similes," conducted the service, and gave an admirable address, holding the children's interest and attention right on to the end. He took for his text a rose, saying that as Jesus often pointed his teachings with reference to a lily, a bird, a child, or a man, so he might be allowed to speak of this beautiful flower he held in his hand. If it could speak what would it say? Would it not utter only beautiful and loving words to them all gathered there, and should it not be an inducement to us all to make our lives and homes beautiful? Sometimes, however, we find a bad rose, one that has its heart eaten out by a grub or caterpillar. Take care that no selfishness, anger, untruth, disobedience, or other bad quality comes to blight our lives and make them bad and spoilt. Like a perfect rose let nothing but beauty and fragrance appear in all we do. The address was interspersed with appropriate and striking anecdote, and the unflagging attention of the children throughout showed they were deeply interested in learning these lessons from a flower.

At College-green Chapel the schools in the

east of London filled the chapel and school-room to overflowing. The elder children crowded the chapel and the aisles, and the younger ones filled the new school-room. Mrs. SOULE, of America, and the Rev. W. A. POPE addressed the former, and the Rev. ROBERT SPEARS and Mr. J. S. TOYE spoke to the latter. The assembly of bright and eager young life, though uncomfortably crowded together, manifested the greatest interest in the services, singing, and the whole proceedings. It was hoped that the Beaumont Hall might have been obtained for this gathering, but when Mr. Spears applied for it he was told that it was not available for Sunday-school meetings, notwithstanding that the hall was built by a Mr. Beaumont some thirty or forty years ago for a sort of Theistic Church for east London, with an entirely open trust. No one can say that any of the meetings of last Sunday were wanting either in numbers, interest, or enthusiasm for the cause of Sunday-school education, or that they were in any way wanting in success. Collections to meet expenses were invited, and liberally responded to.

BRIDPORT.—Before the commencement of his sermon last Sunday morning the Rev. R. L. Carpenter stated that none of us can be, or ought to be, indifferent to that which has been, or may be, passing in Egypt. Science has made us day by day—even hour by hour—spectators of a terrible tragedy. With the mind's eye we read the successive scenes, and with varied emotions. Those who had lost patience with what seemed fruitless negotiations rejoiced when the hour for action had arrived. When the mighty engines of war were battering down the forts that threatened our fleet, many exulted in the gigantic power our country possessed; yet many have owned, with one of our statesmen, that it was a humiliating conflict, when our foe was so much weaker than ourselves. When we heard of the destruction of a great city and the unspeakable horrors that attended it, then indeed our pride gave place to a humbling grief. The time may not have come in which we can judge the conduct of those who are responsible for these events; as to the motives of our rulers, we should not deny that they wished to do right. Whether they have done right in accordance with international law is open to question; it is for us as Christians to ask whether they have acted as followers of the Prince of Peace, and have obeyed the divine law—"Whatsoever ye would that men should do unto you, do ye even so to them." The time may come when we may gather some lessons from these appalling events, but he could not then attempt it. At the close of a discourse on the labourers in the vineyard, from Matthew xx. 16, "So the last shall be first and the first last; for many be called, but few chosen," the preacher illustrated the text from the fate of kingdoms which were once mighty, but which have now been degraded or have perished. Where now are the thrones of Assyria and Babylon? What became of the victorious empire of Rome? How many nations have seemed "chosen" for some great work in the world, and failed in the doing of it, or failed when it was done? Think of Egypt, the power of its kings, the wisdom of its sages—the learning of the Egyptians was proverbial; and wonder at the mighty works which remain there to this day. Egypt was the cradle of Israel, and the Church of Christ early found shelter there. What is it now? Israel was the "chosen people;" its glory, in the days of Solomon, was as nothing compared with the greatness promised by the prophets, which it might have attained had it listened to the call of the Prince of Peace; but for ages the proudest and most self-righteous of nations has been scorned, cast out, and trampled on? Think who, three centuries ago, were the mightiest powers of Europe—the Turks, then like a "scourge of God," to chastise an idolatrous Christendom—Spain, who accepted the call to the New World, into whose coffers the gold of America was poured, who might have been chosen to convey to a continent, buried in heathenism, the blessings of European civilisation and Christian faith. How did she fulfil the office? What has been her doom? And what of England? When Egypt was in its glory, and first among the nations, this island was the home of painted savages; it has been the prey of ravaging hordes, of cruel pirates, and invading armies. Little by little it has risen into a proud pre-eminence. It is first by sea; it claims sovereignty in many a realm of the East; its banner waves in every clime; it is a chosen nation—chosen, we think, by the King of kings to spread abroad the blessings of

knowledge, of industry, of skill, of freedom, of Christian goodness, light and peace. It is chosen! What is its own choice—how will it fulfil so divine a destiny? Will it be like Spain, like Rome, like Egypt? Will it, instead of taking its own, take that which is not its own, and, instead of being enthroned through the ages as a benefactor, be degraded, as the evil servant who smote his fellow-servants, and brought shame on his Lord? God knoweth! May we know the things that make for our peace before they are hid from our eyes.

WALSALL.—Last summer the Rev. P. Dean spent his vacation in France, and on his return gave his congregation an address on "Religion as Seen in France During a Recent Visit." This summer his holiday has been spent in the Netherlands, and on Sunday night last, the first after his return, he gave a discourse on "Ecclesiastical and Theological Reflections from my Tour through Holland and Belgium." In the course of an interesting address he drew a comparison between Holland (a Protestant country where two out of every three are Protestants, and where there are also 680,000 Jews) and Belgium, where all are Roman Catholics with the exception of about one in four hundred. He said, as usual, facts showed that the comparison was greatly to the disadvantage of the Catholic country, the Protestant Dutch being far more cleanly, sober, educated, enterprising, moral and charitable than the Roman Catholic Belgians. Further, he spoke of Erasmus in connection with his birthplace—Rotterdam; of the controversy between Arminius and Gornuvius, the Pilgrim Fathers, &c., in connection with Leyden; of the mad doings of the Anabaptists, the birth, life, and character of Benedict, Spinoza, &c., in connection with Amsterdam; of the Jansenists, &c., in connection with Utrecht; and of other theological and ecclesiastical matters connected with other places he had visited. In concluding, he pointed out the great importance of the people of one country mixing with and getting to know the peoples of other countries, for thereby wars were made more impossible, and we learned more and more our common brotherhood and God's Fatherhood of us all.

CHELMSFORD.—On Sunday, the 9th inst., the Rev. J. A. Brinkworth, of Safron Walden, paid a long anticipated visit, conducting the services both morning and evening, and giving a highly instructive and cordial address to the scholars in the afternoon. There were good attendances at all services, and a feeling of gladness at the opportunity of listening to the earnest words of the preacher was mingled with some regret that the few and widely scattered Unitarian churches of Essex could not be brought into closer contact for mutual help and friendly intercourse.

THE REV. BROOKE HERFORD.

At the meeting of the Channing Club, Chicago, held on May 29, the following address to Mr. Herford, on occasion of his leaving Chicago for Boston, was presented after dinner, at which the members and several guests were present:—

Dear Brother,—We, your associates of the Channing Club, desire, on the eve of your retirement from the active membership of this club, which you assisted in establishing, and your departure from the city, in which you have successfully laboured for nearly seven years, to put on record and to express to you our high estimation of the service you have rendered the cause of rational religion and of practical Christianity in Chicago. In your public utterances you have added to the concise and clear diction of a disciplined intellect the emphasis of a sincere spirit and the earnestness of a consecrated heart. While your daily walk and conversation among us have been of such a character as to bring into our homes devoutness without cant, and into our business a higher integrity, through your word and work those inside of other church fellowships have found it more easy to believe in a Christianity without bonds, and those outside of all churches have been induced to believe in the possibility of a religion without superstition.

So heartily have you devoted yourself to the higher interests and larger problems of our city, State, and country, that you, who came among us a foreigner, are about to take your leave as a citizen. We welcomed you to Chicago as an Englishman; we heartily commend you to Boston as an Anglo-American, and assure its citizens that they will find in you not only the solidity of England, but also

something of the energy and hopefulness of the West.

Dear brother, we shall miss you from our city, that so much needs your help to consecrate its business activity, and to dedicate to nobler uses the growing accumulations of its commercial and intellectual life. We shall miss you from our Unitarian circles, which you have encouraged in the broader interests and larger duties of our faith; but we will not allow our regrets to sadden your departure, or in any way mar the brightness of your prospects.

We congratulate you upon the high privilege that awaits you, in being able to call the pulpit of Drs. Channing, and Gannett, and John F. W. Ware your own. The Unitarians of America have no higher honour at their disposal than that conferred upon you by your call to the Arlington-street Church in Boston. You go with our heartfelt wishes for that health and strength that will insure you prolonged usefulness and happiness. Your name will now be enrolled as an honorary member of our club, and we assure you that no distance or separation will ever invalidate your membership, or lessen our esteem for and fellowship with you. May Heaven's blessing accompany you.

Mr. Moulton spoke of Mr. Herford's faithfulness as a friend and a preacher, and expressed sorrow at his departure, which was Boston's gain; and on behalf of the club bade him good bye, invoking the choicest blessings of Divine Providence upon him.

Mr. High referred to what Mr. Herford had done during his pastorate of seven years, saying that no man in his profession, and perhaps no one outside of it, in the city of Chicago, had done more for the betterment of the city, to build up its better life, and thought, and purpose in the last seven years than he. His work would be remembered for years to come, and he left a gap which could not be wholly filled.

Mr. Van Inwagen, Mr. Harding, the Rev. Mr. Cowl, Mr. Roche, Mr. Felix, Mr. Follansbee, Mr. Shorey, the Rev. Mr. Galvin, and Mr. Gage referred to the universal regret at the departure of Mr. Herford, whose going was a loss to the whole city, and congratulated the Boston Unitarians upon having such an addition to their strength. Those of Chicago lost not only an eminent preacher and a successful worker, but a friend. All wished him Godspeed.

Mr. Coonly, as one outside of the Unitarian Church, bore testimony to Mr. Herford's good work, which led men to look for a broader sunlight and a broader horizon of manhood. They sadly needed some one to take his place. Although he attended a church where the lights burned blue, he hoped Mr. Herford would come back some time, and, if he did, Mr. Coonly said he would break through the rule and go and hear him.

Mr. Herford, in reply, modestly referred to his ministry, saying that he had tried to show in history and human life the deep roots of religion, and, if he had done anything, he knew it would stand. He would still be a part of this great New World and have some little part in the Great West. It would be one of the pleasures of his life to come back to Chicago when he could say or do anything that would be helpful to his dear old friends, whom he thanked for their good words.

Mr. Shippen then led in singing "Auld Lang Syne," after which Mr. Herford pronounced the benediction, and the club adjourned.

MRS. R. CHAMBERLAIN.—We regret to record the death of Mrs. Richard Chamberlain, of Birmingham, at the early age of thirty-two. The deceased lady is credited with having largely identified herself with matters affecting the well-being of the poor of the town with which her husband was connected. In recognition of her services in this way she received a public testimonial.

HOLLOWAY'S OINTMENT AND PILLS.—More precious than Gold.—During summer the prevailing diseases are diarrhoea, dysentery, fevers and English cholera, particularly dangerous to children and young people. In those acute cases, where internal medicines cannot be retained, the greatest relief will immediately result from rubbing Holloway's soothing Ointment over the abdomen. The friction should be frequent and brisk, to ensure the penetration of a large portion of the Unguent. This Ointment calms the excited peristaltic action, quickly allaying the pain. Both vomiting and griping yield to it; where fruits or vegetables have originated the malady, it is proper to remove all indigestible matter from the bowels by a moderate dose of Holloway's Pills before using the Ointment.

The Liberal Pulpit.

RELIGIOUS PHRASEOLOGY.

(From *Chicago Unity*.)

"Not be that repeateth the name,
But he that doeth the will!"—*Longfellow*.

Many of the early Unitarians clung tenaciously to old forms of expression—old forms with new meanings. Certain Scripture words long since committed to dogmatic use they would never give up. They claimed to be "evangelical," while their opponents were seeking to prove that they were not even "Christian." Although Jesus was less spoken of in his redeeming and sacrificial functions, being conceived of mainly as the great Teacher or Exemplar, yet he was still "The Lord." Orthodoxy said that Unitarians had no right to the term. It went with the word "kingdom." It implied dominion. It was not inferior in meaning to "God." Its original was applied by the Greeks to their supreme deities.

Frequently in private, occasionally in public, the question would arise as to the fitness of using some obsolescent phraseology or symbolism, which had been unduly harped upon or made nauseous. The authority of the letter of Scripture was badly shattered. But disuse of phrase leads to disuse of custom and sacrament. The Church feels the effect throughout all its forms and offices. In 1832 Emerson left the Second Church, in Boston, because, at his request, it would not drop or relax the use of the communion bread and wine, over which he was no longer able to utter the customary formula of the Church.

In his last sermon to them—the only sermon of his ever published—he says: "*The use of the elements, however suitable to the people and the modes of thought in the East, where it originated, is foreign and unsuited to affect us. Whatever long usage and strong association may have done in some individuals to deaden this repulsion, I apprehend that their use is rather tolerated than loved by any of us. We are not accustomed to express our thoughts or emotions by symbolical actions. Most men find the bread and wine no aid to devotion, and to some it is a painful impediment. To eat bread is one thing; to love the precepts of Christ and resolve to obey him is another.*"

"This mode of commemorating Christ is not suitable to me. That is reason enough why I should abandon it. If I believed that it was enjoined by Jesus on his disciples, and that he even contemplated making permanent this mode of commemoration, every way agreeable to an Eastern mind, and yet, on trial, it was disagreeable to my own feelings, I should not adopt it." "To exalt particular forms, to adhere to one form a moment after it is outgrown, is unreasonable, and it is alien to the spirit of Christ."

But nothing had happened so remarkable since Channing's Baltimore sermon as the address of Emerson before the Cambridge Divinity School in 1838. "It seemed like an echo of Channing's thought attuned to a vaster rhythm—the music of the spheres." (Mem. of Ezra Stiles Gannett, p. 189.) It was a new view of religion, told in new phrases. It was also an arraignment of current Christianity, and a prophecy that has been getting slowly fulfilled ever since. There was nothing of the commonplace or the traditional in it. It is an appeal for freedom and character and reality in religion.

"The truth is," he says, "that tradition characterises the preaching of this country; that it comes out of the memory and not out of the soul; that it aims at what is usual and not at what is necessary and eternal; that thus historical Christianity destroys the power of preaching by withdrawing it from the exploration of the moral nature of man."

Of Jesus he says: "The idioms of his language and the figures of his rhetoric have usurped the place of his truth; and churches are not built on his principles, but on his tropes."

Of historical Christianity he declares, "It has dwelt, it dwells, with noxious exaggeration about the person of Jesus. The soul knows no persons." "The manner in which his name is surrounded with expressions which were once sallies of admiration and love, but are now petrified into official titles, kills all generous sympathy and liking."

Theodore Parker listened to this address, and reaching home, wrote: "My soul is roused, and this week I shall write the long-meditated sermons on the state of the Church and the duties of these times." Three years later Parker's lightning struck

at South Boston, in his sermon on "The Transient and Permanent in Christianity." This precipitated a crisis and made general a controversy toward which many tendencies had been ripening. Now the battle was to be fought, not with old orthodoxy, but with a new orthodoxy, formed within the lines of Unitarianism itself.

"Criticism had broken just far enough with the old reverence to render a jest on Balaam's ass, the possessed swine, the money in the fish's mouth, not inadmissible on week days. And men spoke freely of the orientalisms of the New Testament; among which they would sometimes class, not only the Conception and the Star in the East, but also the Transfiguration and the Ascension." Parker scrutinised whatever language was in current use very sharply. Professor Ware told the young men of the Divinity School that if there appeared to them any contradiction between the reason of man and the letter of Scripture they must follow the written Word. But that point was passed. With Parker, whatever the reason did not sanction was refused; and what was ambiguous was rejected. This made all his preaching singularly clear and direct. As his biographer said of his style: "It has the cant of no school, transcendental or part-evangelical. . . . He finds the country language capable of telling his most spiritual thought."

Men saw in him the elements of a revolution. Some of his friends begged him to hold back—at least to compromise with the old forms of speech. But he replied that even the Unitarians had been "weaving cob-webs and calling it cloth" long enough. They still used a great deal of phraseology, biblical and ecclesiastical, in a false sense, or it had no sense; and when he found the Boston Association, composed of his own ministerial brethren, deliberating over his heresies after the manner of the Sorbonne, if not of the Inquisition, he dared them to tell in plain words, to put into secular language, what they meant by such terms, among others, as these: "Salvation," "inspiration," "revelation," "Word of Word," "thus saith the Lord," "Saviour," "Messiah," "Redeemer," "miracle," "resurrection," "the Devil"—and to say if they believed in them? He was sure preachers were "mistaking sound for sense," and for his own part proposed neither to be deluded nor to be a party to delusion. He will not "take fiction for fact, a dream for a miraculous revelation of God, an oriental poem for a grave history of miraculous events," or "a picture sketched by some glowing Eastern imagination" for a "reality." He likes the practical portions of the Bible and the plain words of Jesus; but he draws his illustrations, as he himself says, "from most familiar things which are before all men's eyes, in the fields, the streets, the shop, the kitchen, parlour, nursery, or school." In no place, however, does his emancipation from the influence of custom and tradition appear more conspicuously than in his prayers. Not less a monument to his fervent piety than to his individual genius.

Not very far from the date of the South Boston sermon James Freeman Clarke began to gather his "free church"—perhaps the first instance in this country, if not in any country, of an ecclesiastical institution founded upon a secular basis.

The breach which this new conflict over religious phraseology portended did not fully come until the organisation of the National Conference of Unitarians. The disuse of certain Scriptural and doctrinal terms have gradually spread. Error and insincerity had often taken shelter in their indefiniteness. Many honest men looked upon them with suspicion or aversion. A few phrases, purely rhetorical in their origin, were still kept loaded with a dogmatic meaning. And those who refused to accept any equivalent or substitute for them were felt to be setting up, however unconsciously, the shibboleth of a party. All shades of men, however ranking themselves under the Unitarian name, were invited to meet in Convention in New York city, in 1865, for the purpose of organisation. Assembled there, the preamble of the Constitution offered for their acceptance contained within itself the grounds for a new departure, and later became the occasion for a restatement of the objects of religion.

Dissent from the language of the preamble was from the first inevitable. The tone of it was ecclesiastical rather than business-like. It looked like an attempt to rivet a set of obsolescent terms upon an elastic and growing faith. It ignored the fact that religion was more and more expressed in the vocabulary of every-day speech, in the plain terms of conduct, and less and less in the stately figures

of Oriental fancy. Two phrases—"disciples of the Lord Jesus Christ," and "building up of the kingdom of his Son"—created division and the fire of a long discussion.

The preamble and constitution were adopted; but the next year, at Syracuse, the Convention was earnestly urged to recall or modify its action, to the end that those who could no longer use the phraseology that had been so much insisted upon might be recognised and feel at home in the Conference. But it was too late then, and there was a dread of Radicalism. Radicalism might call itself "Christian" as much as it pleased—as it did in those days, all the way from Parker down. That was not enough. That was not yet the shibboleth in dispute. The battle was over the phrases we have named. Speaking of the use of the epithet "Lord" in connection with the name of Jesus, the framer of the preamble said, "The essence of the Christian religion is lodged in that phrase." The result of this was the Free Religious Association.

It was too early yet for any considerable body of men to see that the tendency of religious progress in all respects is more and more away from the special and towards the universal. The special claims set up for the Jewish race, for the Hebrew literature, for Jesus and the Apostles, for the Church, for certain doctrines and sacraments, as ages go on, fall away, and are constantly merging into the universal—being but manifestations in time of the One Living and Eternal Spirit. All duties may become sacramental; all great thought may become Scripture; all true lives are redeeming. So, too, all the sentiments of Oriental saints, held in the bold figures of ancient speech, so far as they are of any practical use to us, may be retold, and for the purposes of organisation and fellowship must be stated in the ethical and unquestioned dialect of our common life. As Dr. Hedge says, "The separation of sacred and profane in human life bears an inverse ratio to the progress of religion. The ruder the religion, the wider the separation."

University Intelligence.

UNIVERSITY OF LONDON.

MATRICATION EXAMINATION—JUNE.

The following is a Classified List of Candidates who passed the late Examination for Matriculation with Honours:—

- ¹Holloway, G.—Private study.
- ²Turpin, G. S.—Nottingham High School.
- ³Joseland, H. L.—Tottenham College.
- ⁴Wynne-Edwards, J. R.—Giggleswick School.
- ⁵McIlvenna, J. J.—St. Francis Xavier's College, Liverpool.
- ⁶Starling, E. H.—King's College School.
- ⁷Hastings, E. B.—King's and University Colleges.
- ⁸Renwick, W.—Science and Art School, Newcastle-on-Tyne.
- ⁹Hooker, J. H.—Draper's College, Tottenham, and University College School.
- ¹⁰Morland, Lucy F.—The Mount School, York.
- ¹¹Muncaster, J. H.—Mill Hill School.
- ¹²Riding, Alice L. S.—University College.
- ¹³Foster, A. E.—Liverpool Institute.
- ¹⁴Fletcher, W. C.—Kingswood and Woodhouse Grove School.
- ¹⁵Savory, F. W.—St. Cuthbert's College, Ushaw.
- ¹⁶Taylor, S.—Park Hurst School, Buxton, and Private tuition.
- ¹⁷Habell, M. J. E.—St. Cuthbert's College, Ushaw.
- ¹⁸Wilson, Helen M.—Sheffield High School.
- ¹⁹Clarke, T. R.—Birkbeck Institute, King's College, and Private study.
- ²⁰Chevallier, Mary A.—Ipswich High School.
- ²¹Hailstone, A. H.—University College School.
- ²²Whitaker, J. S.—Manchester Grammar School.
- ²³Sowerby, T. H.—King's College School.
- ²⁴Ashworth, P.—Manchester Grammar School and Owen's College.
- ²⁵McLaughlin, J. B.—St. Edmund's, Ware, and St. Charles's, Notting-hill.
- ²⁶Smith, J. W.—Borough-road Training College and Private study.
- ²⁷Field, Annie B.—Bedford College, London.

- 1 Disqualified by age for First Exhibition.
- 2 Exhibition of £30 per annum for two years.
- 3 Exhibition of £20 per annum for two years.
- 4 Exhibition of £15 per annum for two years.
- 5 Prize of £10.
- 6 Prize of £5.
- 7 Disqualified by age for Third Prize.
- 8 Disqualified by age for Third Prize.
- 9 Third Prize divided.
- ^{*} Obtained the number of Marks qualifying for a Prize.
- N.B.—The bracket indicates equality of merit.

- ^{*}Cook, S. B.—Diocesan College, Rondebosch, and St. Thomas's Hospital.
- ^{*}Little, J. T.—King's College.
- Cowell, Marion A.—Bedford College, London.
- Jermain, J. C. S.—Private study.
- Holme, F. J.—St. Francis Xavier's College, Liverpool.
- Morland, C. E.—Friends' School, York.
- Austen, G. H.—Private study.
- O'Brien, Susanna G.—Ackworth School and The Mount School, York.
- Sherratt, Marian—Bedford College, London.
- Ashe, E. O.—Malvern and Owens Colleges.
- Hunter, M.—Giggleswick School.
- Morrison, W.—Private study and tuition.
- Robertson, Mary A.—North London Collegiate School for Girls.
- Maxwell, F. M.—Private study.
- Morgan, F. W.—University School, Hastings.
- ^{*}Lloyd, T.—St. John's College, Battersea, and Private study.
- ^{*}O'Toole, A. T.—St. Francis Xavier's College, Liverpool.
- Mostyn, Sarah E.—Ipswich High School.
- Adamson, Mary M.—Notting-hill High School.
- Shurlock, F. W.—Cheltenham Training College, King's, and Private study.
- Nathan, M. S.—City of London and University College Schools.
- Scadding, S. W.—Kingswood and Woodhouse Grove School.
- Howell, F.—University School, Hastings.
- Kershaw, W.—Borough-road Training College, and Private study.
- Parry, H. L.—Liverpool Institute and Private tuition.
- Swain, W. R.—Private tuition.
- Martindale, H. H.—Tottenham College.
- Shanahan, M.—City of London College.
- Higgins, A.—St. Joseph's College, Clapham.
- Duthie, O.—Liverpool Institute.
- Kellett, A. F.—Kingswood and Woodhouse Grove School.
- Shaw, Catherine P.—Private tuition.
- Durham, A. E.—University College School.
- Brackenbury, H. B.—Kingswood and Woodhouse Grove School.
- Bater, Alice T.—Milton Mount College.
- Webb, S. J.—Private study.
- Hall, J.—St. John's College, Battersea, and Private study.
- Higgs, W.—The Collegiate School and Firth College, Sheffield.
- Matley, C. A.—King Edward's Middle School, Birmingham.

In the First Division 371 passed, including 54 ladies; in the Second Division 66, including 4 ladies.

A JEWISH THEORY OF MIRACLES.

We are indebted to a work by a learned Jew published some time ago in Paris ("The Deicides," by Cohen) for the following instructive passage illustrating the Jewish theory of Miracles:—

In one of the celebrated Academies where all the sages of Israel were assembled there arose an important discussion between Rabbi Eliezer, one of the glories of the Synagogue, and his colleagues, as to the interpretation of certain doctrinal matters referring to things clean and unclean. All the arguments advanced by Rabbi Eliezer in support of his opinions had been unanimously opposed and rejected by the other doctors. "Well," indignantly exclaimed the illustrious Rabbi, "let this banana part from its roots and plant itself on the opposite side." At these words the tree detached itself from its roots and planted itself on the opposite side. "What does that prove?" cried the doctors, with one voice, "and what connection has the value of this banana with the question which occupies us?" "Well," again exclaims Rabbi Eliezer, "may the rivulet that flows near us demonstrate the truth of my opinions," and suddenly, O miracle! the waters of the brook reascended to their source. "Well," once more replied the other doctors, "whether the waters flow in one direction or another, what connection is there between this circumstance and the subject of our controversy?" "Well," impatiently said Rabbi Eliezer, "may the walls of this room serve me as proof and testimony," and the pillars supporting the edifice bowed obedient to the voice of their master, and the walls crack and threaten to overwhelm them. Then Rabbi Schoschonah, one of the most renowned sages of his age, exclaimed, "O walls! O walls! when sages discuss the interpretation of the law what have you to do with their argumentation?" And the walls stopped as they were falling and remained leaning suspended over the heads of the doctors. "May God Himself pronounce supreme judgment," cried Rabbi Eliezer, and from the heavenly heights a voice was heard

saying, "No longer call in question the doctrine of Rabbi Eliezer, reason is on his side."

Rabbi Schoschonah enters his protest: "Neither reason nor the law," cries he, "is now in the depths of the heavens, neither miracles nor mysterious voices have, in our eyes, the power to demonstrate the truth. To human reason, to the decision of the majority of the sages of Israel is committed the interpretation of Thy law, O Lord! Henceforth these alone are the only powers that can avail." Notwithstanding the miracles that were performed, notwithstanding the intervention of a divine voice, the opinion of Rabbi Eliezer was condemned by the doctors, his contemporaries. And the Talmud innocently adds, that Rabbi Nathan, having met the prophet Elijah, he asked him what had been said in heaven respecting this celebrated debate, and received the following answer:—"The Eternal smiled and replied, 'My sons are the strongest, my sons have triumphed.'" This is manifestly but a legend, in which no historical fact can be traced; but it is a legend that involves in itself a whole system. It throws much light on the real ideas of the Synagogue and on the doctrine of Judaism respecting miracles. It is impossible not to be struck by the philosophical independence which is there shown, and which frees itself from the shackles of a blind belief.

Such was not then alone the spirit of the Synagogue, but also the exact condition of popular belief at the time of Jesus. Miracle was accepted as an incomprehensible fact, but not as a proof of divinity, and it was invested with still less importance and significance when restricted to the cure of human infirmity, or to a species of supernatural therapeutics; in fact it was nothing new or strange among the Jews that men inspired by God should effect the cure of disease by unknown or inexplicable means. The Hebrew annals are replete with facts which seem to suggest that some privileged beings among men possessed the wonderful faculty of influencing life and death according to their will.

Our Calendar.

SUNDAY, JULY 23.

LONDON.

- Rev. P. H. WICKSTED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
- Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.
- Rev. Dr. HALE, of Boston, U.S., at Rosslyn hill Chapel, Hampstead, at 11.30 A.M.

THURSDAY.

Annual Meeting of the Western Sunday School Association, Gloucester, at 3 P.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

- Cobbe's (F. P.) The Peak in Darien, 7/6
- Episodes in the Life of an Indian Chaplain, by a Retired Chaplain, 12/6
- Gardner's (H.) Leelyn, and other Verses, 5/
- Ingham's (S. C. J.) Cædmon's Vision, and other Poems, 5/
- Plain Preaching for a Year, Third Series, edited by Rev. E. Fowle, Part 4, 2/6
- Romanes's (G. J.) Scientific Evidences of Organic Evolution, 2/6
- Shore's (T. T.) Saint George for England, and other Sermons preached to Children, 5/
- Slack's (E.) Six Months in Persia, 2 vols., 24/

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

DEATHS.

- CHAMBERLAIN—On the 17th inst., aged 32 years, Emilie Agnes, wife of Richard Chamberlain, Oak Mount, Edgbaston, Birmingham.
- SHIPMAN—On the 18th inst., at Lymm, Cheshire, Caroline Shipman, aged 75, daughter of the late Michael Shipman, of Hinkley, Leicestershire and sister of the late R. M. Shipman, of Manchester.

The Inquirer,

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A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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MUHAMMAD AND HIS TEACHING.

Now that we are unhappily involved in a war, if not with a Mussulman state, at least with a Mussulman leader, and the newspapers are giving us sad accounts of horrible massacres of Christians in Egypt, Professor MONIER WILLIAMS's article in the current number of the *Nineteenth Century*, on "Muhammad and his Teaching," has acquired a new and exceptional interest. No wars are so bitter and so inhuman as those which are fanned, either on one side or both, by the breath of religious animosity. They know little or nothing of that chivalrous private generosity which happily characterises wars waged merely for promoting the schemes of crowned heads or ambitious military dictators. And there can be little doubt that we shall hear of shocking barbarities perpetrated, either with or without the authority of ARABI, during the whole of our unfortunate Egyptian complications, for the religious fanaticism of the Mussulmans of the North of Africa is already being appealed to, and the appeal—the call to a Holy war—may extend to the forty-one millions of our Muslim fellow-subjects in India. Be this latter alternative as it may, the good average Christian Englishman will forget how he might act if the followers of the Prophet had invaded his sacred island-home. All the horrors which any kind of religious fanaticism might engender will be put down as the special product of the religion of the Mussulman. Those who will think and speak in this way are not to be reached by calm dispassionate articles like that to which we have referred, nor can we hope to reach them by any sketchy analysis we may give of it. Still, as an old but ever new theme, the subject cannot fail to be of some interest just now, even to readers as thoughtful and well-informed as those who peruse our pages.

"What's in a name?" says a familiar, if not proverbial, expression. There would seem to be a great deal in that of the Arabian Prophet, for it possesses a curious chameleon-like capacity of changing under the eyes of the beholder. Its last, and, as we should suppose, Orthodox form is "Muhammad," which is the past participle of the verb *hamada*, "to praise," says Professor WILLIAMS, and ought to admit of no more variety in spelling than our word "praised" does. Few men have been judged, as we are told, from such opposite standpoints as the Founder of Islamism, few so loudly praised on the one hand, and so strongly condemned on the other. Writing from an Orthodox Christian standpoint, as it would appear, our author speaks with considerable appreciation of the great complex character before him. "It is a remarkable testimony," he says, "to the greatness of MUHAMMAD's personal character that those who lived in the closest family relationship and intimacy with him were the first to believe in him. And this, too, without the attestation of signs and wonders." The moral earnestness of the Prophet in the earlier part of his career is illustrated by the words he uttered to the Kuresh tribe, who sought to win him from his heresy by flattering proposals when the guardianship of his uncle had placed him beyond their power: "If they placed the sun on my right hand and the moon on my left to induce me to renounce my work, verily I would not desist therefrom, until GOD made manifest his cause or I perish." And then as to his fortitude after the death of his uncle and his wife, KADIJAH, when he had to stand alone. "History scarcely affords a more sublime spectacle than that of this resolute reformer, cut off from all external aid and thrown back wholly on his own unassisted energies, yet rising nobly to the occasion, strong in the strength of his own superiority, doing battle single-handed with the combined forces of jealousy, superstition, rage, and fanaticism."

Half a Jew in character, race and language, it was natural, we are told, that he should be greatly influenced by Jewish ideas. His great model and exemplar was MOSES. And the monotheistic unidolatrous creed which he sought to establish was not put forth as a new religion, or even as an old one in a new setting, while he would have indignantly reterm pudiated the Muhammadan, now generally applied to it. His two cardinal doctrines were, as is well-known: first "There is no GOD but GOD," which was clearly aimed at the Christian doctrines of the Trinity and the Godhead of JESUS; and secondly "MUHAMMAD is the apostle of GOD." There is something touching and beautiful in the thought that, "the religion based on these two dogmas he called Islam, which may mean either 'Resignation' or 'Peace'—the peace resulting from a complete surrender to the Will of GOD." Every follower of this religion of trust and resignation was a Muslim, or

person perfectly resigned to the Will of Heaven, and ABRAHAM was the first. Here again, we may remark, it requires but little philosophical insight to see that this doctrine of resignation which has led in its abuse to a paralysing system of fatalism, was aimed at the extreme form of the Christian doctrine of intercession, prevalent at the time, in accordance with which GOD was being constantly importuned in the name of the Saints and the VIRGIN MARY, who had shortly before been exalted to the dignity of "Queen of Heaven" at the Council of Ephesus.

It will be seen, as our author remarks, that though the Arabian Prophet declared the unity of GOD, he did not proclaim the unity of his own Apostleship, since the second dogma does not assert that he is the one sole Apostle of GOD. Nor should it be forgotten that whatever vices may have sprung up in his heart and life in later years when external enemies had been vanquished he was moderate, reasonable and catholic in his views, as well as abstemious and exemplary in his life, during all the earlier part of his career. For rightly or wrongly believing himself charged with the continuity of revelation, in the ordinary significance of the word, he sought to sweep away the corruptions which had polluted the one pure faith of ABRAHAM. Nor was this all. In order to give practical effect to his broad and catholic opinions he strove, we are told, to unite Arabs, Jews, and Christians in one homogeneous catholic church—to merge all the faiths of the world into the simple monotheistic creed which according to him had always existed and had been specially exemplified in the person of ABRAHAM. And "he not only abolished idolatry but set himself to abolish all priestcraft, sacerdotalism, ritualism, symbolism, ecclesiastical organisations, caste—everything that interposed a barrier between the free communion of man with his Creator—everything that implied the religious superiority of one human being over another. But his followers soon asked for a creed, and he had to develop his pure monotheistic conceptions. It seems probable, indeed, as Professor MONIER WILLIAMS remarks, that he had to go beyond the simple ideas of his earlier teaching in order to justify his claim to be considered a prophet. Anyhow, the Koran or Kurān, as the word is written in the *Nineteenth Century* article, was designed to meet and satisfy this desire for a creed. Students of the singular book in question will readily allow that "to MUHAMMAD GOD was the All-powerful One," and that the divine Omnipotence is the central thought in the revelation it professes to be. That to GOD belong the kingdom, the power and the glory is certainly its leading idea, and this thought, says our author, dominates all others in the mind of a Muslim to-day whenever he thinks about religion. And though the book knows little or nothing of tenderness and love, as these attributes are applied to the Divine Nature in the Christian

religion, it is worthy of notice that mercifulness is an attribute constantly ascribed to GOD, every chapter of the Kurān commencing with the words—"In the name of GOD, the compassionate, the merciful." Nor is it difficult to account for the hostility which sprang up between Muhammadans and Christians when the most sacred book of the former expressly declares:—"They surely are infidels who say GOD is the third of three, for there is no GOD but GOD." The purpose and tendency of this is clear; MUHAMMAD was to all intents and purposes an ancient prototype of the modern Unitarian Church, at least in matters of faith. His reverence for JESUS seems to have been as great as that felt by ourselves. He himself was, as he taught, merely the Apostle of GOD, but JESUS he spoke of, says our author, as "the Spirit of GOD," and though he prayed for himself, and asked his followers to pray for him, he never asked them to pray for JESUS, to whom, alone of all the prophets, he did not impute sin. He also accorded to CHRIST the power of working miracles, but put forth no such claim for himself.

Turning to the practical side of the Muhammadan faith, we find, continues Professor MONIER WILLIAMS, that though abjuring all external symbols it is pre-eminently a religion of external acts. Its chief practical duties are prayer, fasting and almsgiving with the repetition of a particular creed or theological declaration, with at least one journey to Mecca in a life-time. Prayer was to be made five times a day, and to be preceded by a bodily ablution, called "the key of Prayer." But the prayers are scarcely prayers at all in the sense of petitions, but rather ascriptions to GOD and repetitions of parts of the Kurān. This naturally arose from the idea entertained of the divine sovereignty and the spirit of submission habitually inculcated. Fasting was instituted for the whole of the month Ramazan, when no food is taken while the sun is above the horizon, and as the Muhammadan year is a lunar one, the month in question may occur in the summer, which, as our author observes, makes it a severe strain upon the strict devotee. Almsgiving are regarded as "a loan unto GOD, they deliver from hell and secure paradise." The spirit thus called forth finds an admirable expression, it seems, in the case of indigent persons, while the belief in the future existence of the inferior animals, held and taught by MUHAMMAD, and peculiar to his religion, has led to great tenderness to the non-reasoning tribes. Lunatic asylums are said to owe their origin to Islamism, continues our author, just as hospitals are known to have originated with Indian Buddhists. In the early stages of its career, too, Islamism was "the very soul of progress," and it was only later that feebleness and servility crept over it. It is true, however, "that it still makes converts by the thousand among ignorant and uncultivated tribes, and by so doing elevates them far above the pagan level." Still, for want of expansibility, it leaves its adherents at a certain point from which they are apt to fall back into barbarism.

In estimating the relationship Muhammadanism sustains to Christianity, Professor MONIER WILLIAMS speaks rather as a theological apologist than as a learned philosophical writer. Like so many who still remain within the pale of orthodoxy, he seems to deem it a necessity to trifle with facts and cast philosophy aside when Christianity is in question. It is no doubt true that "a strict Trinitarian would have less

difficulty in coming to terms with Hinduism than with the religion of Muhammad." But why? Simply because Islamism was a protest against the corrupt doctrines which had sprung up in the East—"his own fundamental dogmas of a Trinity in unity and of a divine Incarnation." And so long as he makes these dogmas identical with Christianity "he can have no fellowship with a religion which however reverently it may speak of CHRIST regards the doctrine of his association with GOD the Father as a blasphemous fable." But should he do this? Ought he not to look beyond the corruptions in question to the pure teaching of JESUS, which lays hold of the divine tenderness and love just as MUHAMMAD'S teaching exalts the divine sovereignty. If the errors of Christianity could be eradicated, and the ancient blots of slavery and polygamy be removed from Islamism, might not the two systems of faith be the natural complements of each other? A great historical religion is not to be estimated either by its abuses or by any mere popular expression of it; nor are cause and effect to be inverted by ascribing to religion what is due to race, as is often done when Protestantism and Catholicism are compared. That slavery and polygamy are sanctioned by what professes to be an authoritative revelation is certainly a great barrier to progress in Muhammadan countries. But these things do not constitute the spirit of that faith; it can be conceived of without them. Its true spirit, its soul-satisfying essence, would seem to be that sweet and holy calm which is sometimes met with in pious village life among ourselves, while the Christian spirit on the other hand is more active and progressive, like the busy life of town populations. Unhappily, each is an "infidel" to the other, and we are not likely to see them reconciled by the roar of cannon and the clashing of arms.

THE BRAHMO YEAR BOOK FOR 1881.

THE Bramho Year Book, so ably edited by Miss S. D. COLLET, increases in size from year to year, and in importance also, as a record of the progress of the Theistic Churches of India. It is now a bulky pamphlet of 150 pages, filled with interesting particulars of the sayings and doings of the Brahmo Somaj during the past year. There are now two chief central organisations, both in Calcutta, the Sadharan Brahmo Somaj, and the Brahmo Somaj of India, or Church of the New Dispensation. The former originated in a secession from the latter. It represents the rational Theism of the old Brahmo Somaj. Miss COLLET devotes the first part of her book to a report of its proceedings during the year 1881. An interesting account is given of the opening of the New Prayer Hall, the Anniversary Meetings, Congregational Services, Bengal Ladies Association, City School, and Mission Work. The various institutions belonging to this Somaj seem to be quietly prospering in their several lines of usefulness. The congregation continues to meet every Sunday evening, and also on the first Sunday morning in every month. A students' service is held on every Sunday morning throughout the academical year, except on the first Sunday in every Bengali month, when the Calcutta congregation holds the morning service just mentioned. A kindred institution is the Sangat Sabha, or religious conversational meeting, which is held on Sunday afternoons and on Tuesdays at the house of some friends. Both of these societies appear to be very useful for the culture of the religious

life; but that life flows into other channels also. Special services and friendly gatherings are every now and then taking place, and the reports of these meetings bear witness to a very healthy and hopeful condition of religious activity and common enthusiasm. On the whole, it appears from Miss COLLET'S report, which she says is far from complete, that the Sadharan Brahmo Somaj is earnestly engaged in an important work, educational, missionary and religious, with results sufficiently encouraging to stimulate the workers and keep them faithful to their self-imposed tasks.

The greater part of the Year Book, however, is taken up with an elaborate review of the Brahmo Somaj of India, and its new departure as the Church of the New Dispensation, under the leadership of KESUB CHUNDER SEN. Miss COLLET'S reason for devoting so much space to this subject is on account of its intrinsic importance as a religious question. "It matters very little," she says, "which among the present Brahmo leaders are known to the next generation as successful or unsuccessful; but it matters very much whether the types of faith contributed by the Brahmo Somaj to the future religious life of India be pure, spiritual, and enlightened; or whether they tend to promote mental slavery, superstition, and idolatry. Hence it behoves all earnest well-wishers of the Brahmo Somaj to obtain, if possible, a clear understanding of what Brahmoism really is, and what relation is borne to it by the teachings of Mr. SEN." Accordingly, our author gives numerous extracts from Mr. SEN'S addresses, and from his organ, the *Sunday Mirror*, with its supplement, the *New Dispensation*, and we are compelled to say that these extracts abundantly justify her strictures. The New Dispensation is a distinct departure from the simplicity and rational teaching of former days, and a change unquestionably in the direction of mysticism and idolatry. Its teaching is not the simple Theism of the past, but mystical and half Orthodox. It introduces a number of new forms and ceremonies, all having, to say the least, a tendency to superstition. It follows precisely the course taken by the early corruptors of Christianity when they drafted pagan rites and doctrines on the primitive Christian faith. All this may and will no doubt render it acceptable to a large number of persons, but it will be at the cost of simplicity and rational faith. We thoroughly agree with the opinions expressed by the Central Assam Somaj. "We think that the New Dispensation is a disguised form of the Avatarism promulgated in India from time to time, and that the observances lately introduced into the Brahmo Somaj of India tend to encourage some forms of superstition which it should be the object of the Brahmo Somaj to root out." The fact is quite clear that the Theistic Churches of India are divided into two distinct parties, with diverse sympathies and ideals of the religious life. There is no prospect, we think, of the breach healing and the two parties becoming united. It is not trivial matters that divide them, but questions of principle. The seceding party are, it seems to us, fully justified in the step they have taken. The simplicity and purity of Theism are involved in the struggle. There remains no course now but for each to pursue its own way, and cultivate the religious life according to its own ideal. The voice of protest and warning has been raised, and so far the Sadharan Brahmo Somaj has discharged its duty. We hope the controversy will be less prominent in the next Year Book, and that in it Miss COLLET will have space for her usual

chapter on Literature and other interesting matters, which she has been compelled to omit in the present one.

The Year Book concludes with the usual statistical tables. The first is a list of the Brahmo Somajes of India. One hundred and sixty-two are named, scattered over different parts of the country—the majority being in Bengal, and our author says the Somajes here enumerated may all be reckoned as branches, large or small, of the Theistic Church of India; fifty-six are marked in the list as having each a mandir or meeting-house of its own. The second table gives a list of eighteen Brahmo marriages from November, 1880, to December, 1881. Among the marriages we notice two in KESHUB CHUNDER SEN'S own family—his second daughter and eldest son. Three of the ladies are fourteen years of age, all the rest are sixteen and upwards. We cannot close this article without expressing our high sense of the ability and conscientious labour bestowed by Miss COLLETT on her chosen, but not altogether agreeable task. She appears to have made a good selection from her multifarious materials, and to have acquitted herself with commendable fairness and ability. The able manner in which she has performed her work is all the more praiseworthy when we consider that it was done under the disadvantage of bad health, and had at one time to be laid altogether aside through illness.

"JOHN INGLESANT."

After having heard so much about this book my impression on reading it was one of disappointment. I expected to find it the first work of a rising author, with perhaps some rawness and extravagance, but a great deal of promise in it. It is just the reverse; it is not raw, but thoroughly balanced and subdued throughout; it is not the work of a young man, but reads like the result of the study, thought, and experience of a lifetime; a good deal of it rather like an inventory of accumulated knowledge than a work of fiction.

But that which strikes and impresses one in the book is, that it must have a *very* determined purpose, to which the fictitious part is subservient; for the hero's character and the plot and whole development of the story seem continually sacrificed to some such end.

What this purpose is, however, is the thing that no one can make out. The hero begins with his earliest boyhood, and spends his whole life in the search for the true religion that shall satisfy his soul, and the true philosophy that shall make his life happy. In this search he is led through every grade of the perplexed religions of the time, from the Roman Church to the English Church, and from the English Church to the Puritan and Quaker. The failings of every one of these systems are very freely shown with great impartiality. This is all very well; but we expect at last, after passing through every form of error, that he will learn what is the Truth. But he does not, and seems to settle down at last through exhaustion, not because he is satisfied or happy. On the other hand, the cause of this may be, not that the truth does not come before him, but that he is disabled from seeing it by the effects of his Jesuit training. If the book is written only as an exposition of the evil results of Jesuit teaching, then it does effect its purpose.

John Inglesant, of a sensitive and impressionable nature, falls into the hands of the Jesuits in his childhood, and is trained by them as an instrument for their designs. Never in all the course of his manhood does he get over this training enough to call his soul his own, or to be anything more than an instrument in other people's hands. When he is devoted to the king in his misfortune, or called by someone else to help in any good work, his self-sacrifice is heroic. But left to himself, though always longing after the highest standard of good (or rather perhaps discontented with all else), in the moment of choice he chooses always the more slovenly and

less noble course. And nothing that he comes to in his wide experience, in the different countries he visits, or the striking events he witnesses, nothing has power to rouse him from this first overwhelming impression. Not even for the sake of the heavenly character and unselfish love of the heroine, Mary Collet, can he free himself from the trammels in which his heart is bound, and which strangle all its impulses. His character is a failure from beginning to end, with the constant promise and apparent capability of being a success. This renders the whole spirit of the story very depressing. But it is not because the author does not know what is good; he is perfectly aware of the failings, and points them out himself; and they are evidently intentional parts of the purpose with which he writes. The whole design of the story shares the same fate; splendid situations and dramatic scenes are constantly opening, and as constantly they are cut off without leading to anything, having apparently served the author's turn.

The book is neither a romance nor a novel. The first part is history dramatically read; the second part a philosophical poem, with some resemblances to Goethe's *Faust*. The first part is fresh, spirited, and original; the second morbid, and overdone, though reaching in places to sublime heights of poetical feeling. The whole seems to offer material for fine drama; the situations and scenes are many of them magnificent, and the masterly analysis of human passion is of a high order; and yet there is not a character in the book; there are only types, and a crowd of personages coming and going.

There is no constructive or artistic power shown; the story has no form. It is as if we walked along a busy highway, watching the men and women as they pass. The narrative is transparent, and tells its own story; there is no straining after effect; the events are interesting according to their own importance, and follow one another without visible connection, as in real life. This gives its peculiar charm to the writing in making it seem perfectly natural, which is one of its chief merits, especially in the first part.

In spite of its fine scenes, it is not a work that any one can admire as a whole. Its tone, though often elevated, is never of the highest kind, never of the soundest or happiest kind. It is, in fact, too saturated with Roman Catholicism and English Ritualism, without being satisfied with either. The whole spirit is eminently worldly. But then, again, the author is fully conscious of this, and says that the hero, though a mixture of monk and courtier, was more courtier than saint.

It is among the fashionable and worldly sets in England that these questions of license in religious feeling and form are chiefly surging at present, and this book is particularly interesting to outsiders as being written from their point of view.

There are many fine poetical similes running through the work, as, for instance, when human life is compared to the parts in a concert, the invisible and eternal foundations of life being represented by the deep unchanging bass rolling onward through the whole, while each separate existence plays to this accompaniment a melody for itself on some instrument or other, according to its own pleasure. Or, again, where faith is compared to the full light of the sun, reason, philosophy and science are busy breaking it up in prisms, dissecting and analysing it; but it is the unbroken sunlight in the meantime from which all nature has life and being.

Among all those of whom Inglesant seeks for the true religion and spiritual happiness, and seeks so fruitlessly, there is scarcely one who mentions to him the name of God. All that they can tell him is different forms of the worship of Christ. All that they can speak of is the "Church," whichever it may be, that each belongs to. But they forget that it is not a "Church" that can feed the craving of his heart; it is *Religion*. And although Christ lived and died to teach men the name of God, yet among such a multitude of Churches calling themselves Christian, this Name, and this alone, is the one that they forget to utter. N.B.M.

MUNDUS CONTRA ATHANASIUM.

In Fanny Kemble's "Records of Later Life"

we read that the authoress objected on a certain occasion to the public reading of one of the Psalms for the day, as being filled with imprecations unfitted to a Christian audience. The clergyman's wife, to whom she was talking, agreed with her, but added, "You know, my dear, one never means what one says," and expressed it as her opinion that she herself, as a clergyman's wife, was right to join in the repetition. Perhaps some may smile at the good woman as a silly sample of her sex, and be inclined to condone her offence as committed with the praiseworthy object of magnifying her husband's office in "his" parish. But it seems to the writer that this silly woman does not stand alone either in silliness or in sex.

Inveighing one day with a friend against the wickedness and folly of reading the Athanasian Creed in the services of the Church of England—first, because it is not true; secondly, because the greater part of it is supremely unimportant; thirdly, because the important clauses are not believed by those who utter them; and strongly expressing the pain and indignation I felt that educated men, not destitute of common sense or Christian sentiments, should sanction with their voice and presence a Creed shocking alike to their reason, their conscience, and their bowels of compassion, he answered, "My dear fellow, they don't *think* of what they are saying. It does not trouble them, because they attach no definite meaning to the phrases. Are you not yourself as bad? When you repeat in the Psalms, 'One deep calleth another, because of the noise of the water-pipes,' you know you are speaking nonsense. Let them alone. Do not attack a mere form of words, whose life has long disappeared."

But is this so small a matter? May a good Samaritan, in this case, pass over on the other side with the priest and levite, without offence? Either my friend was right or he was wrong. If he was wrong—if the congregations *do* believe what they are saying—if they *do* believe that a poor wretch who "cannot thus think of the Trinity," will "without doubt perish everlastingly," what woful folly, what blackness of ignorance, what wilful blindness to the light! One can only say:—

Mit der Dummheit kämpfen Götter selbst vergebens!

But if my friend was right—if the congregation *cannot* swallow so monstrous a formula, and do *not* believe what they are saying, had they not better for the future substitute the prayer-wheels of the Buddhists for this Confession of Christian Faith? For the Buddhists do at least put into their prayer-wheels the prayers they think are acceptable to Buddha; whereas our Christian brethren offer up, with their minds, as we are supposing, awakened to the facts, a form of speech which they are aware is an offence to the Deity. As for those who attempt to get out of the difficulty by some theory of "unconvincing mercies" and such other parasitic verbiage, they may be left to their own unwholesome devices.

There was a judge, so the story goes, who used to say that he was never better pleased than when he had heard only one side of a case, because then it was so easy to come to a decision. The present would seem to be a case which has only one side; or, if there be two sides, on the one side there is good sense and good feeling, on the other, obsolete tradition, *vis inertia*, fear of consequences, unreasoning instinct, unwillingness to retreat, and Mrs. Grundy. Not that the writer would for a moment contend that the Athanasian Creed has not been exceedingly useful in its time. In the infancy of Christendom, when the multiplicity of churches had no common bond of union, and no strength derived from common traditions and formulas, and no recognised common organisation; in the struggle against dominant pagan influences and the stern pressure of Arianising emperors and potentates, it was useful, if the Church of Christ were ever to possess any corporate existence and world-wide authority, that it should raise its voice with no uncertain sound by means of Provincial Synods and Catholic Councils in the interests of pure doctrine. And it is not too much to say that it was a matter of vital importance to the Church to gain the victory in the struggle forced upon it during the latter half of the fourth and the fifth centuries. Not that the Church was always right, and the heretics always wrong.

Far from it. The writer is not always able, like Lord Beaconsfield, to proclaim himself on the side of the angels. But if the Church, as in the Apocalyptic vision, was to ride crowned and armed, on its white horse, conquering and to conquer, then its sword must have been some such creed as that called the Athanasian, sharp, two edged, and awful.

But all this happened a long time ago. The Church is no longer in its infancy. When I was a boy nothing delighted me more than the Athanasian Creed. It was so definite, so clear, so logical, so comprehensive, so mysterious. Synthesis and analysis met and kissed each other. It was as good as one of those curious Chinese puzzles in which the queer shaped little pieces of wood each fit into its place, and together make up the complicated symmetrical figure. It was as comforting as the "blessed word Mesopotamy." But I am no longer young. To retain the Athanasian Creed in the reading of the Church of England services seems to me a blunder and a crime. One may fairly apply to it the Pauline condemnation, "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." "To everything," says the preacher, "there is a reason, and a time to every purpose under heaven. . . . A time to gather stones together, and a time to cast away stones." This is a time for casting away stones—of stumbling. That which is recognised as a crime and a blunder can never be rightly considered a "buttress," or "bulwark," or "outwork" of the Church. Dean Stanley in the Christian Institutions remarks that "the creeds do not touch at all (except in the expression Light of Light) on the moral, which is the only important aspect of the question. They entirely (as was observed many years ago by Bishop Thirlwall) 'miss the point.' Bishop Pearson, in his elaborate dissertation, is wholly silent on this subject." If this be true of the Apostolic Creed, how much more true of the Athanasian? Do not let it be a *just* reproach that "one never means what one says."

One last word. There are doctrines of the Church of England, which even a loyal son cannot accept if he would exercise his reason and preserve his conscience void of offence. If, owing to the mildness of our times, there is no longer for such an one that godly discipline (which is much to be wished) which would excommunicate him or condemn him to the stake, he cannot avoid knowing (and being freely told) that he is a heretic, whose presence in Christian assemblies is rather suffered than allowed. He must be content with knowing that he is one of a small minority of believers. It will not therefore pain him nor offend him when he hears those with whom he habitually worships repeating beliefs in which he cannot join, because he will know that they say what they think, and he will not desire to impose limits on his brother's religious utterances. But the shameful thing about the Athanasian Creed is that his brother does not believe it and yet repeats it. From this grievous error, I, for one, would redeem him if I could, because it is not simply an error of opinion, but of Christian judgment, of conscience, of brotherliness, of plain common sense. I challenge any [orthodox] reader of the *Inquirer* to say that he holds to the Athanasian Creed in its entirety and without garbling—always barring "uncovenanted mercies," which he may have if he will, but not attempt to bestow on others.

H. CANDLER.

"NATURAL RELIGION."—II.

In the second chapter of his book * the author considers "The Abuse of the word Atheism." He does not deny that such a thing exists; on the contrary, he takes the view often expressed in these pages, and affirms that it "is a disbelief in the *existence* of God—that is, a disbelief in *any* regularity in the Universe to which a man must conform himself under penalties," and that it shows itself in two ways—as a speculative crotchet and as a great moral disease, the latter being "the real atheism." He points out with much force that there is often atheism under the guise of religiousness. There are men who have but a poor and paltry

conception of the Universe, who avert their eyes from everything not capable of precise knowledge, thus acquiring the habit of leaving out of account all larger considerations in every problem, on the ground that they are vague. This habit of never suffering the mind to dwell on anything great, he says, produces often an atheism of the most pitiable and helpless kind. Then there is the atheism of conventionalism, where the profession of belief survives the belief itself. The common characteristic of these minds is feebleness, which is but another name for Atheism. As opposed to this, energy "is the universal characteristic of theology." Science is possessed of energy; it therefore is not Atheistic. The nature of the God believed in is of less importance, he thinks, than the belief in a God. We confess that here our author's reasoning does not seem to us convincing. He argues that "it is not the benevolence of his deity which gives so much energy and confidence to the convinced Theist; it is rather the assurance that he has the secret of propitiating his Deity. It was not because Jupiter or Mars were benevolent beings that the Roman went to battle, confiding in their protection. It was because all sacrifices had been performed which the Pontiffs or the Sibylline Books prescribed." It seems to us that it was just because the Roman believed that his Deity *was* capable of benevolent feelings towards himself, and that he, on his part, had secured such feelings that he had confidence. The Deity believed in may not be benevolent all round, but to the believer he is, and that is greatly the secret of his faith, and energy, and zeal. When, therefore, we read that "just of the same kind is the theistic vigour which we see in modern science," that "it does not believe that Nature is benevolent, and yet it has all the confidence of Mohammedans or Crusaders," and this because "it believes that it understands the laws of Nature, and that it knows how to deal so that Nature shall favour its operations," we feel bound to protest against a confusion of thought, based on mistaken premises. There is really no similarity between the two sorts of energy or confidence. And, practically, this is admitted in the next sentence by our author, when he says, "Not by the Sibylline Books, but by experiment—not by supplications, but by scientific precautions and operations it discovers and propitiates the mind of its Deity." The very fact that Science regards what is here called "its Deity" so differently, shows that it is a sheer misuse of words to speak of *propitiation* in such a sense as this. We may agree, and in fact do agree, that the advance of science is by no means equivalent to the advance of Atheism; but it is not because we regard the enthusiasm of the man of science as on a par with the feeling entertained by a devout Theist towards God. Were it not for passages such as that we are about to quote, we should almost be tempted to suppose that our author entirely failed to see the immense difference there is between the theistic and the non-theistic scientific view.

Of Atheism (he says), that demoralising palsy of human nature, which consists in the inability to discern in the Universe any law by which human life may be guided, there is in the present age less danger than ever, and it is daily made more and more impossible by science itself. Of revolt against the Christian law of Fraternity there is also less than ever in this age, and that redemption of the poor, and that pacification of nations which Christianity first suggested, are more prominent than ever among the aspirations of mankind. At the same time, the organisation of the Church seems ill-adapted to the age, and seems to expose it to the greatest danger; and, what is far more serious, the old elevating communion with God, which Christianity introduced, seems threatened by the new scientific theology, which, while presenting to us deeper views than ever of His infinite and awful greatness, and more fascinating views than ever of His eternal beauty and glory, denies for the present to Him that human tenderness, justice and benevolence which Christ taught us to see in Him.

It is evident from the definition of Atheism given above that science and it are not identical, and that a sort of theology is left even when Supernaturalism is set aside and science allowed to take its place, viz., the conception of God in Nature. It seems equally clear that theology

such as this and religion are not the same thing. To most of us it is far more important to consider whether religion is affected by the cancellation of Supernaturalism than whether a theology, however simple, is left untouched. On this point the argument of our author is very interesting. Starting with the statement that there are two sorts of knowledge which are required to make complete knowledge, *i.e.*, theoretic or scientific knowledge, and practical, familiar or imaginative knowledge, he points out that there is great difficulty in getting these two kinds of knowledge not to interfere with each other. The second kind, which usually precedes the other, realises more, and often carries a man further than accurate scientific knowledge. It is, too, more attractive, and has a more powerful influence on those who possess it. But it has its mischievous side, because it tends to fill the mind with prejudices and hasty misconceptions degenerating into superstitions, and above all, to close the mind against sounder scientific knowledge. To a mind so possessed the approach of science heralds a contest, in which, truth prevailing, superstition is driven out. In this contest the mind has had to place great restraint on imagination and feeling, turning away from Nature the sensitive side, and receiving "the shock upon the adamant shield of the sceptical reason." Thus one imperfect kind of knowledge is simply substituted for another. Instead of realising the mind now analyses, and this produces sore discomfort to those who care little for testing knowledge, but appreciate largely its realisation. Of course the great object to be attained is complete or satisfactory knowledge, and that is only to be done by combining scientific and imaginative knowledge.

Now applying this to the knowledge of God, it may be said that the scientific or theoretic knowledge is theology, and the imaginative or practical knowledge is religion. As our author says:—"By theology the nature of God is ascertained and false views of it eradicated from the understanding; by religion the truths thus obtained are turned over in the mind and assimilated by the imagination and the feelings." But some say that the knowledge of God is impossible to man, and therefore theology is not truly science. Is this so? Is it not a fact that every sort of theology agrees that the laws of nature are the laws of God? And if so, do not we, in knowing nature, to that extent at least know God? "Regarded in this way, we may say of God that so far from being beyond knowledge, He is the one object of knowledge, and that everything that we can know, every proposition that we can frame, relates to Him." In reply to those who would denounce this as Pantheism and "practically not distinguishable from Atheism," our author maintains that whether God be the Ruler of the World, or the Pantheistic view prevail, the laws of Nature are the laws by which He rules the world, or they are the very manifestations of the Divine Nature. "In any case the knowledge of Nature, if only it be properly sifted from the corrupting mixture of mere opinion, is the knowledge of God."

Of course much depends upon the meaning which is attached to the term *Nature*. In one sense it may mean the Universe as opposed to man, in another it may have a far wider and deeper signification. It is this latter which our author gives to it. He says, "We use it as a name comprehending all the uniform laws of the Universe as known in our experience, and excluding such laws as are inferred from experiences so exceptional and isolated as to be difficult of verification." In other words, excluding the supernatural, but including humanity, and all the pity that belongs to the whole human family, "and all the pity they have accumulated, and, as it were, capitalised in institutions, political, social, and ecclesiastical, through countless generations." This, it may be observed, is not what is usually understood by the term *Nature*, and which seems so pitiless, cold and harsh. Though the abandonment of the supernatural might deprive us of much that many of us deeply value, still *Nature*, including and not excluding Humanity, would be our God. And here we quote a passage to illustrate this thought:—

Let us take one of the principal doctrines of the supernatural theology, and observe how it is modified by the rejection of supernaturalism. The

* "Natural Religion." By the Author of "Ecce Homo." London: Macmillan.

eternal happiness reserved for the just is one of these doctrines. No natural evidence can establish it, nor even the future life involved in it. Even when the Psalmist, speaking merely of the present life, wrote, "I have been young, and now am old, and yet saw I never the righteous forsaken, nor his seed begging their bread," he perhaps thought of supernatural interpositions by which evil was averted from the just man. Suppose now that we repudiate all such beliefs, and confine ourselves strictly to the facts of Nature as we discover them from uniform experience. Let us suppose that the ordinary laws of Nature govern the lot of the just man, and that no exemptions are made in his favour. Do we find that these laws take no account of his justice, and that his prospects are in no respect different from those of the unjust man? Is Nature, as distinguished from the supernatural, regardless of the distinction between virtue and vice? No doubt Nature is not a perfectly just judge. The just man has misfortunes like the unjust; he may suffer from accident or disease. His justice may be denied; he may suffer the penalties of injustice. All this may happen in particular cases, and yet no one doubts that on the whole the just man reaps a reward for his justice. A very simple law operates to reward him. By his justice he benefits the community, and the community, partly out of gratitude, partly out of an interested calculation, repay him for the service he has done. This law fails of its effect in a good number of cases, but in the majority of cases it does not fail. And when it does fail, it seldom fails altogether. There is generally some reward for justice, if not always an adequate reward. Accordingly, not only Christians, or those who believe in something more than Nature, but those whose only God is Nature, and even those whose knowledge of Nature is very superficial, fully recognise that virtue is rewarded. "Honesty is the best policy," has become to be a proverb, and hypocrites have come into existence hoping to secure the reward without deserving it. We see, then, that those who believe in Nature only may be said to believe not only in a God, but in some sense a personal God. Their God, at least, has so much of personality that He takes account of the distinction of virtue and vice, that He punishes crime, and that He relieves distress.

We can scarcely suppose that those who have hitherto believed in the existence of a God who intervenes in a miraculous manner in the affairs of human life will be content with such "a personal God" as is here depicted. Indeed, they may be disposed to say that if this is all that is left the all is not worth the having. It does not seem to us that our author is altogether happy in his illustration. As we understand him, the natural result which the just man or the good man ought to expect, if all supernatural intervention is excluded, is gratitude from those whom he has benefited. But this natural result fails "in a good number of cases," not exceptionally. Obedience to a law, then, does not meet with what we are taught we have a right to expect from such obedience. This may arise from the fact that those who ought to be grateful, in other words, ought to obey laws which are as binding on them as on the just and good man, are either wilfully or ignorantly ungrateful or disobedient. In this case the obedient man suffers; where is his reward? Supernaturalism says, "In the eternal happiness reserved for the just;" but the other school knows nothing of this. We are not now saying which is the true theory; all we wish to point out is that our author's attempt to reconcile the two views is hardly likely to prove acceptable to the holders of one of them.

MR. G. P. MARSH.—Mr. G. Perkins Marsh, for many years the United States Minister at the Italian Court, died on Sunday at Vallombrosa. He was senior member of the Diplomatic Corps, and enjoyed in a very special degree the high consideration of this Court, of his countrymen, of the diplomatic circle, and of society at large. The Italian Government have expressed their commiseration with the widow of the deceased, and have also telegraphed to the Legation at Washington the desire to convey to the United States Government the sympathy of the Italian nation. Mr. Marsh was well-known by his two works, the "Origin and History of the English Language," and the "Earth as Modified by Human Action."

Occasional Notes.

We desire to call attention to Mrs. Rossiter's letter in last week's issue, and to thank her on behalf of many little ones who will, we hope, be enabled to reap the benefit of her kind suggestion. This is philanthropic work which the churches might well take up, better, indeed, than many of the "causes" that they are from time to time called upon to do. We observe that the young people connected with a New York Presbyterian Church have for several years past every summer raised a fund for sending poor children to country homes for two weeks each. Last year between two and three hundred children received the benefit of this thoughtful charity. The whiff of fresh air and the delight of country scenes are as good as the cup of cold water.

MRS. R. H. DANA recently purchased in Paris the fine portrait of her father, Longfellow, by the artist Healy, which has for years been the chief ornament of that painter's studio. It was painted in Rome, during Mr. Longfellow's visit there; and in it Mrs. Dana appears a bright-eyed little maiden with golden tresses, peeping over her father's shoulder.

A VENERABLE and highly esteemed correspondent, writing to us respecting the recent discussions in the columns of the *Inquirer* on the decline in attendance in public worship, writes:—"Perhaps it is not so certain that there has been a decline in villages and country towns. All my long life almost I have been thinking that preaching might be made more interesting, and therefore more useful, if the everyday events of life were to be commonly adopted as subjects for discourse. Mr. Froude, some time ago, in addressing the students of a Scotch University, said that he had for thirty years been hearing sermons upon all manner of difficult subjects, but notwithstanding the dishonesty and frauds all around us, he never so much as heard a single sermon upon common honesty. In the memoirs of Miss Caroline Fox she mentions that she greatly enjoyed some minister's preaching because he almost always referred to some passing event of the day as a topic to illustrate and improve upon. How is it that whilst there are such hundreds of most beautiful texts, pointing in exquisite language to the conduct of life, they are, however, usually passed by in favour of passages which no doubt were plain enough in the age in which they were written, but now only puzzle the preachers themselves, whilst their hearers are in despair for want of more common sense and straightforwardness."

It was somewhat cynically remarked in our presence the other day, by a member of the Church of England, that the reason why the Church extended its patronage to the Salvation Army was due to the fact that it seemed to have such little difficulty in raising funds for anything it wanted. We do not pretend to account for the fact or to endorse the reason just given. One thing is quite clear, that it continues to receive attention from the secular and the religious press, the pulpit, and the Courts of Law. In the latter, indeed, its success seems to run all along the line. Canon Farrar, the Rev. J. G. Rogers, the Rev. Harry Jones, and Mr. Spurgeon, have all been having their say about it. All these men while recognising the possibility of good being effected by the Army concur in pointing out the mischievous results likely to arise from its methods. Mr. Rogers compared the work of the Apostles with that of the Army, not quite to the advantage of the latter. Mr. Jones pointed out that the glaring defect of the Army was its want of spirituality. The Salvationists were intensely materialistic with their chemical hell and their verbally dictatorial inspiration, and there was great danger of their becoming intolerant, and persecuting instead of being persecuted. That this is no vain suspicion is, we think, evidenced by the speech of the Salisbury "captain," who declared that "but for the grace of God" he would "pull the noses" of "the bobbies, magistrates, or mayor of that city." It is not a great step from this to imagine that what some soldiers of the Army may mistake for the spirit of God

may induce them actually to carry out their designs upon the noses or other prominent features of the constituted authorities. Mr. Spurgeon made some sensible remarks. He said:—"It seems to be the fancy of some that the Great Spirit works in brass bands, and that peradventure men will be saved by a regiment of soldiers if they cannot be saved by simple apostolic teaching. So the tendency of the time is to parade and show, as if such were power, and would accomplish what gentler agencies will not do. But it is not so. Then they say we must have an eloquent preacher. Crash goes the orator—wind, and the Lord was not in it. Now shall come one, say they, who pleads with vehemence, all on fire—fireworks, and the Lord does not work by that kind of fire. God is in the voice of gentle silence. In bringing the soul to decision, God continually uses something soft, tender, gentle, quiet, calm, peaceful. Often so gentle is His mode of working, that it is almost unperceived by the man who is the subject of it, and who cannot afterwards exactly tell when it came and when it went, like a gentle zephyr, which refreshes the fevered brow, and yet is scarcely known to have passed through the sick chamber—like the soft gentle breath of spring, which dissolves the iceberg, and melts the glacier. When frost had taken every rivulet by the throat, the soft south wind blows, and all is freedom. So it is with the Spirit of God in the soul when He comes to set the sinner free." It will be seen that none of these gentlemen are greatly enamoured with what has not been inaptly called "The Gospel of Hubbub."

THE students at Girton College have decided in their Debating Society, by a majority of 27 to 14, that the House of Lords ought to be abolished. The Lords sat the day after this resolution was advertised, evidently in depressed spirits.

ON Tuesday, last week, the anniversary of the death of Dean Stanley, the afternoon service at Westminster Abbey had special reference to the memory of the Dean. The attendance was very large, and a large proportion of those present were in mourning. There was no sermon, but appropriate Lessons were read by the Dean and Canon Duckworth, and the anthems, &c., had special reference to the departed. The Dead March in *Saul* was impressively played on the organ by Dr. Bridge after the service. Great numbers visited the grave of Dean Stanley during the day, and, in addition to marks of affectionate memory from his friends, two wreaths from the Queen and the Princess Beatrice were sent from Windsor, and laid upon the grave.

AN American Evangelical newspaper is frightened at the fact that the "Autocrat of the Breakfast Table," by Dr. Holmes, is one of the books recommended to be read in the Chautauqua course. Said paper regards Dr. Holmes as one of the most dangerous "of the whole school of agnostics." Whereupon the *Christian Register* remarks: "We wonder if the *Methodist* would exclude all Unitarian authors from the Chautauqua course. If so, they might as well drop the department of American literature at once. With Holmes, Longfellow, Emerson, Lowell, Motley, Bryant, Irving, Bancroft, Prescott, Channing, Curtis, and a score more of Unitarians left out, how much of standard American literature would there be left?"

ANOTHER American paper, published in the State of Illinois, offers its thanks to "Dr." Russell Lant Carpenter, of Bridport, England, for his able lecture on tobacco, and expresses a wish that all the doctors would read this and answer it if they can: Our valued friend is not "Doctor" yet, although he deserves to be made one.

THE Bishop of Manchester, referring, on Sunday, to the spread of "Freethinking" literature, while admitting the difficulties of Christianity, said that "There was sufficient light for a man to walk by who did not deliberately choose darkness, and he was not going to try to escape from those small difficulties by plunging into and accepting the infinitely greater difficulties and perplexities of the creed of Atheism. To call upon him to believe that this wonderful uni-

verse, with its varied courses and wonderful controlling mechanism, these worlds upon worlds in space, until he was lost and his mind and brain became dazed in the contemplation of them—to ask him to believe that all those things came by chance, and that he himself, with all the wonderful faculties with which God had endowed every human being, was developed by protoplasm from a germ without any designing providence of God governing him, was asking him to believe what to his mind was absurd and impossible."

ONE of the noted persons who attended some of the recent meetings of the Western Unitarian Conference, at Cleveland, Ohio, was Mrs. Lucretia Garfield, the widow of the late President. The Rev. C. G. Ames, who preached before the Conference, and Mrs. Garfield were schoolmates in their youthful days.

THE Archbishop of Canterbury has appointed the Hon. and Rev. William Henry Fremantle, M.A., Rector of St. Mary's, Bryanston-square, St. Marylebone, to the Canony Residuary in Canterbury Cathedral, vacant by the death of the Rev. James Craigie Robertson, M.A. Mr. Fremantle resigns his Marylebone Rectory, to which he was appointed by the late Earl Russell in 1865. Mr. Fremantle was educated at Eton and Balliol; obtained a first class in classics in 1853, gained the English Prize Essay in the following year, and was Fellow of All Souls' from 1855 to 1863. His sympathies are with Broad Church views. The new canon was Select Preacher in the University of Oxford in 1878-80, and has this year been appointed Bampton Lecturer. He has been an Examining Chaplain to the Archbishop of Canterbury since 1862. Mr. Fremantle is the second son of Lord Cottesloe, and was born in 1831. The Canony is worth £1,000 a year with a residence. Mr. Fremantle is a prominent member of the Church Reform Society, and has more than once attended meetings in connection with the Liberal Social Union and other unsectarian societies.

THE annual Synod of the Walloon Churches has just been held at Rotterdam, and, in view of the rapidity with which these Churches, once so numerous in Holland, are disappearing, the Synod has appointed a committee to collect materials for a history of them since their foundation by the Walloons, who sought refuge in Holland at the time of the Reformation. These refugees gradually gathered around them many of the Dutch who understood the French language, and their numbers were considerably reinforced after the revocation of the Edict of Nantes. These Churches retained their distinct characteristics, and, though Walloon by origin, they were French as regarded their language and doctrine; but of late years the use of French has been dying out, and of the seventeen Walloon Churches still in existence only those at Rotterdam, Amsterdam, and the Hague seem to possess the elements of prolonged vitality. It will be remembered that M. Athanase Coquere père was minister of the Walloon Church at Rotterdam before he went to the Oratoire in Paris, and that M. Albert Réville, of Dieppe, subsequently occupied the same pulpit.

THE *Liberal* of Calcutta, conducted by Keshub Chunder Sen and his friends, has the following "Note," which we give entire, partly as an indication of opinion among our Brahmo Somaj friends, and partly to enable Mr. Channing to give the desired explanation either in our own columns or in those of our Indian contemporary:—

At a meeting of the British and Foreign Unitarian Association, Dr. W. B. Carpenter moved the following resolution:—

"That this Council, meeting on the day of the funeral of the illustrious Darwin, desire to record their profound regret at the loss of that eminent naturalist, whose unsurpassed ability, whose single-minded devotion to truth, and whose patience and unwearied investigations in various departments of science, mark a new epoch in its history, and throw fresh light on the immutable laws of divine government and the progress of humanity."

Mr. Channing, who seconded this, said, as a theologian, that so far from tending to Atheism or Pantheism Darwin's views tended more and more

to bring men to Christ and Christianity. With all respect for the learned speakers, we confess we do not understand this. Darwinism may not be hostile to the existence of God, as many eminent writers think and say; but does it not give at best, to use Carlyle's words, "an absentee God sitting idle ever since the first Sabbath, at the outside of his universe, and seeing it go?" We should like to have some light thrown upon this question. Mr. Channing is a devout Christian, whose opinions carry a deal of weight, and when he says that he has been led by Darwin's doctrines more and more to Christ and Christianity, we should like to know in what sense this is true.

M. DE FREYCINET, attending on Sunday the unveiling of a statue of Rouget de Lisle, at Choisy-le-Roi, said the composer of the "Marseillaise" had embodied in an immortal song the patriotic sentiment. The "Marseillaise," written to excite volunteers to a prodigiously unequal struggle, was at once warlike and religious. He said religious because patriotism was a religion. M. Michelet had called the "Marseillaise" a sacred hymn. It had been rightly chosen as the national air, but it was no longer a war song, because the Republic, respecting the rights of all, was a government of concord and goodwill. The France of to-day had nothing to fear from tyranny either at home or abroad. The standard she held was not a bloody standard, but one of progress, civilisation, and liberty. This is a remarkable change from the time of Napoleon III., when any one playing or singing the "Marseillaise" in the streets was arrested for sedition. It is not true in France or elsewhere that "the former times were better than these."

THOSE of our readers in London and elsewhere who were acquainted with the late admirable Russell Scott will read with deepest personal interest the full report we have given elsewhere of the opening of a handsome new school-building at Denton in Cheshire. Over one of the entrances is engraved in stone the inscription "In Remembrance of Russell Scott, 1882, erected for the furtherance of education in this town." The building, which has cost some thousands of pounds, is a worthy monument to the memory of one of the best of men, whose widow and sons are now residents in or near the thriving manufacturing town of which they are among the foremost benefactors. One of the speakers on occasion of the opening said that it generally fell to the lot of the Secretary to tell the cost of the building, how it had been raised, or what remained owing, and how it was proposed to meet the deficiency; the munificence of Mrs. Scott, however, had entirely deprived him of those duties. And another speaker, an inhabitant of the place, well reminded the meeting that an unspeakable debt of gratitude was due to the Scott family for their provision for the children of Denton. The spirit in which it was offered, and the spirit which seemed to actuate the promoters of that school, was under the circumstances of the most valuable kind that could be offered to Denton. In the very felicitous words of the same speaker, we may add the expression of the hope and confidence that the people of Denton will look upon that building, and upon the name over its door, with the same feeling, the same wide generous love of mankind, the same desire to improve humanity in every stage and under all circumstance, that had prompted the founder of the school, her children, and her noble husband who had gone before.

ABERDARE.—The Rev. J. J. George has resigned the pulpit at Aberdare, and terminated his labours there on July 16.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Reviews.

Outlines of Primitive Belief among the Indo-European Races. By Charles Francis Keary, M.A. London: Longmans, Green and Co. 1882.

The title of this book is not well chosen to express its object. It errs both by excess and defect. In the first place, though it begins with tree and mountain fetiches, it includes a number of beliefs which can in no sense be called primitive, such as the adopted worship of Isis or Serapis in Rome, and it even carries on the story through St. Patrick's Purgatory to Dante's Divine Comedy. And, secondly, though some of the chief deities of India, of Greece, and of Germany, are described and discussed, many other nations of the great Indo-European group receive scarcely any attention at all. It is, in fact, somewhat difficult to infer what are the principles which have guided the writer in the selection of his materials. If he quits India when the Vedic hymns are completed, why does he linger in Greece over the decay of the Homeric religion, in order to introduce his readers to Neoplatonism? Indeed, it is quite plain that neither the Vedic hymns nor the Homeric poems can be said with any strictness to represent primitive belief. One singer moralises over the seeming parricide of Agin in devouring the parent sticks out of which he is begotten; another vigorously replies to those who say "there is no Indra." Here we have plainly the later stages of the worship of these deities; and they are themselves by no means the earliest in the growth of Aryan thought.

We must not, however, press the author's term 'primitive' too closely. He has himself well remarked that "phases of belief are not to be measured by the mere lapse of time, no more than geological strata are to be measured by their distance from the centre earth. Some primitive formation may lie quite near the surface, side by side with another formation which is of yesterday. Therefore, along with quite modern notions on religious matters, we may trace the forms of primitive belief" (p. 49). This is perfectly true; our complaint is, that the writer does not always sufficiently carefully discriminate. Thus he passes from the mysteries of Demeter to the Bethlehem drama of St. Francis (p. 235), observing that "all the 'mystics' in the modern purely religious sense . . . have turned to such dramatic pictures as the Greeks rejoiced in at Eleusis." But he fails to establish any real connection between the two; and the suggested link of mysteries and mysticism cannot be carried through the history of modern mysticism at any rate without snapping altogether.

Passing, however, to the author's main theme, we find ourselves in sincere sympathy with much of his general thought. He starts with a chapter on the nature of belief, which contains many just remarks on the psychological conditions of primitive thought; though he has failed, we think, to bring out the exact character of what seems to be the earliest view of the objects of nature (e.g., trees, rivers, &c.) as spontaneous agents. With his plea for the genesis of belief in a primitive fetishism, as opposed to Mr. Herbert Spencer's theory of its sole root in the worship of ancestors, we entirely concur. His illustrations of the survivals of worship originally connected with trees, rivers, and mountains, are often very happy: we may note, in particular, his ingenious remarks on the significance of serpent worship as the symbols of rivers. From the traces of an original fetishism our author proceeds to the stage of nature worship, from which the next step is to anthropomorphism. Not that these can always be clearly distinguished from each other, as his subsequent chapters prove; but they suffice to indicate a line of advance, along which the growth of thought may be followed. We could wish that Mr. Keary had dealt more with the earlier, and less with the later, aspects of this development. Much has been written on the larger forms of Indian or Greek divinities; much remains to be done in putting together the scattered hints of language and rite for the investigation of the older thought. Thus, Mr. Keary is so anxious to avoid any form of Mr. Spencer's theory that all religious belief

have sprung out of the worship of ancestors that he scarcely allows this great motive its due place in ancient theory. The whole doctrine of the rise of the notion of the other self receives, but scanty treatment; though some later elaborations of its future destiny are excellently set forth in two most interesting chapters (vi. and viii.) on the "Other World," and the "Shadow of Death." In the former of these the author offers an exceedingly interesting (and, so far as we remember, a new) interpretation of the Odyssey, as the great epic of the sea of death. One essential idea lies, in his view, at the bottom of the myth of the Odyssean voyages, viz., the idea of death and the next world. This is worked out with great skill, and is at all events refreshing after the frequent identification of it with the adventures of the sun. In dealing with this and some kindred departments of Greek mythology the writer seems to us to have too much neglected the possibility, and, indeed the probability of foreign influences. This is surely the case with the figure of Heracles, and perhaps of Apollo, to a greater extent than he is willing to allow. These were not pure products of Hellenic thought, still less of "proto-Aryan" belief. From the Semitic side, also, certain elements were infused, of which our author neglects to take account. But here his learning sometimes fails him, or he would not say that the word *ashera* "also signifies a grove" (p. 79), or describe Adonis as an earth god (p. 217). Slips like these sometimes throw doubt on our author's competence as a philologist and an interpreter, while the description of Dante as "assisting at the obsequies of a dead creed, and for its enshrinement preparing a costly and splendid tomb," makes one distrustful of his reading of the spiritual forces of thought and feeling. Still, when all abatements are made, this book remains interesting and suggestive. It cannot be called methodical or complete; but it contains a number of valuable illustrations of modes of belief which the historian of religion finds among the most intricate and difficult to understand. Every fresh attempt at exposition made with such earnestness and simplicity of purpose as Mr. Keary everywhere displays deserves a hearty welcome and sincere respect.

Commentary on the Book of Job. With translation by the late Dr. G. K. A. van Ewald. Translated from the German by J. Frederick Smith. Williams and Norgate. London: 1882.

The time is past when we could sit at the feet of Ewald and accept his expositions of Israelitish literature with the unquestioning faith they demand. He has founded no school and left no disciples. Yet he has done a work for Biblical criticism which may fairly be compared with the work done by Ruskin for the study of art in England. He has opened the way to a new world of thought, a new field of research. What he has written has proved intensely stimulating to the minds of others, and suggestive of endless further inquiry and elaboration. He has proved that his subject is one of deepest interest to scholars, and a very much wider circle, including all ministers of religion, have reason to be grateful for the results of his prodigious labours.

The *Commentary on the Book of Job* will be specially acceptable, because it deals with a work which to a large extent stands apart from the rest of the Bible, and may be considered independently of all questions of Jewish history. It is purely anonymous, and it is not important when it was written—even whether before or after the Captivity. It deals with a subject which has been of surpassing interest throughout almost the whole period of Israel's existence, and which has certainly lost none of this interest in these latter days. While the air is full of theories of pessimism and refutations of them, we may well be glad of an opportunity of studying, under ablest guidance, the earliest Hebrew attempt to grapple with the great problem of evil.

This opportunity is afforded by the work before us. In the first place, we have a sufficiently trustworthy translation, which, as almost everyone knows, we have not got in the Authorised Version. In the next place, we have the benefit of all Ewald's rare insight and sympathy,

his marvellous powers of appreciation and of teaching others to appreciate, in which we think the essence of his genius consists. He makes us feel, as no other author has done, the intense earnestness and the depth of emotion with which Job deals with his mental difficulties. Our whole sympathies go out towards the man who was so sorely tried and so wrongly comforted; we learn to distrust our own powers of explaining the causes of other people's misfortunes, and realise the value of friendship which is content to do what it can to relieve suffering, without seizing the opportunity to urge unpalatable advice. We are shown how Job's confidence in his own integrity rises to meet the accusations which grow from gentle limits to direct calumny, and how this sense of a good conscience thus becomes a more and more dearly-cherished possession. We are helped to understand how all traditional explanations of suffering as the direct punishment for sin go utterly to pieces upon this rock of moral consciousness, and how in the strength of this direct testimony of conscience something like comparative peace is obtained, along with a renewed trust in God, and at least the first beginnings of the hope in a future life. Ewald is especially impressive in pointing out the various limits at a solution of the problem which are made in the book, and in showing that we cannot expect to find more than limits. We are admitted to the first inception of a great idea which it took centuries more to develop. Here are accumulated almost all the materials for the explanation of the mystery of evil, so far as the mind of man has explained it even to this day; the inestimable increase in the worth of virtue when it is proved capable of standing the test of affliction; the power of the soul to triumph over outward disasters while the conscience is clear; the supremacy of the verdict of the individual conscience, not to be disputed by all the wisdom of the ancients or any strength of popular clamour; the possibility of trusting God even when His ways cannot be understood, in spite of intense longing to understand them better, ay, even to alter them for what seems the better; the power of still believing that in some way or other the future is vast enough to make all right in the end—all these thoughts are not only present in the Book of Job, but vigorously enforced; and Ewald will do much to help us realise their presence and their power. At the same time we are left fully conscious that we are conducted only to the threshold of an explanation, and there we are left to enter in ourselves unto clearer light, or not, according to our individual conviction and temperament. If Ewald can show us all this we shall not be disposed to complain because sometimes he seems to read more into the words of the patriarch than we can ourselves find in them, or because his love of system-building leads him to ascribe more logical sequence and consistency to the argument than most other critics will admit. We are thankful to him for having interpreted to us so much that we can now understand and appreciate. When we cannot follow him, we need not oppose, but may simply pass on to questions of more permanent and vital import.

The name of the translator is a sufficient guarantee for the translation; and we would only add that in the present volume Mr. J. Frederick Smith's work will fully support the reputation he has already won.

H. S. S.

Elements of Morality: in Easy Lessons for Home and School Teaching. By Mrs. Charles Bray. Longmans, 1882.

We gave a "short notice" of this charming little work a few weeks ago. But as it has now been adopted by the Sunday School Association, and is recommended for use in our Sunday-schools, we think we shall render a service to many of our friends and fellow-workers by reverting to it more at length, and pointing out how well it is adapted for both our schools and our families.

Mrs. Bray has unquestionably rendered a great service to the important work of home and school teaching by these "Easy Lessons"—embodying as they do, in fact, the great principles and the unselfish aims that must ever form the basis of a useful, happy, beautiful,

Christian life. Her "Physiology for Schools" was an admirable contribution to the better knowledge of the laws and conditions on which health is dependent—a subject sadly neglected, as the early sufferings of so many testify—and it is to be feared that elementary physiology does not yet receive the attention, both in our public and private schools, which its great importance deserves. But in the sphere of morals, beyond the general duty of truthfulness, there is not much regular or systematic training. How few persons are duly alive to the radical and fatal vice of selfishness, or seek to check in themselves or in the young this dangerous tendency, which assumes so many forms and manifestations. Yet selfishness, in some shape, is at the root of most of our miseries and mishaps, whether personal or social; and much of the dignity and beauty, of the peace, the usefulness and the happiness of life depends on the spirit and the habit of unselfishness—not thinking too much of ourselves, our position, interests, or gratification; more pleased to give than to receive; ready to take the lowest place if others are to benefit, and finding the most genuine and lasting joy in doing good. To such as are seeking to make this spirit the pervading influence of the home or the school Mrs. Bray's book will be invaluable; it supplies a want that has been long felt, for the manuals, the sermons to children or the other aids we have had to convey easy moral lessons to our young people have not been sufficiently attractive; they have been prepared by men probably earnest and excellent, but not gifted with the peculiar sympathy or the spiritual genius fitted to interest and attract children. This tender childlike sympathetic quality we take to be the characteristic of the work before us, and hence its simple nameless charm. We have seen no treatise on morality, whether elementary or otherwise, that is charged with richer lessons of wisdom and goodness, all the more winning, because entirely without pretension; only easy lessons for the home and the school, and happy the young people whose lives and characters may be moulded by their teaching.

The book is divided into two parts, each part again consists of so many chapters, with the headings:—"We Cannot Exist Alone," "Life and Love," "Home and Love," "Home and Duty," "The Morning of Life," "Reverence," "Social Duty," "Honest Work," "Patriotism," "The Good that Conquers Evil," &c.

We give the third chapter, "Home and Love," that our readers may be able to judge for themselves:—

"Without hearts there is no home."

The world which the child first lives in is his home. Father, mother, brothers and sisters form the small community among which our minds first begin to grow. There the feelings first plant themselves, and there the habits are first formed which make us what we are for the rest of our lives.

The very name of home has a pleasant sound. If you go out into the streets the people pass by you, and do not notice you; they do not care to know who you are, nor where you are going. Therefore to be "turned out into the streets" is a terrible thing for a little child, it is worse than being left alone. But directly you enter the door of your own home, you are spoken to by your name; you are asked where you have been, perhaps food has been preparing for you, and somebody has been thinking of you while you were away. You are safe in the midst of others who care for you.

For, as it is natural for the mother to love her child, so it is natural for the members of a family to love one another. They all dwell together in one house and sleep under the same roof. If one of them is made happy all are glad, if one of them is sick or in trouble all are sad, and this union and sympathy in all things make them very dear to one another. Even if you could live alone you could not be happy alone. Think what makes the pleasure of every day. It is the talking together, the playing or walking together, the seeing things together, the eating together, the learning together. "Come and play with me," "come and talk to me," "come and sit by me," is the constant entreaty of a solitary child. Companionship is what all desire.

Sometimes, however, evil things enter into a house, which turn all the family union and pleasure into bitterness. Look at that pretty house, which stands in the midst of trees where little birds are

chirping and feeding their young ones. That house ought to be a pleasant home for children. But it is haunted by an evil spirit called Selfishness, which has a brood of ugly offspring that darken the house by their presence.

One of this brood, called Idleness, has just been making mischief. The children rose late in the morning because they were idle. They were not too idle to eat their breakfast, but they were too idle to do any work. They refused to help their mother with her household affairs; they refused to do any lessons; they lounged about and yawned. If some of them tried to shake off the evil spirit, and to set about some useful work, the idle ones disturbed and interrupted them.

Then swiftly another of the selfish brood flew in among them, called Ill-temper, and the children began to quarrel. Through the open window you may hear the strife growing louder and hotter. "Don't do that!" "I shall!" "You shan't!" "You shan't have my picture book," cries a little voice. "I will," says a bigger one. Then comes Tyranny to help the big boy, who cuffs his little sister, snatches her book from her, and tears the leaves in the rough pull he gives it. Then the little girl cries, and in comes the mother to see what is the matter. "He has taken my book and torn it," sobs the little girl. "Never mind," says the mother, who is not a wise mother, "his father shall whip him for it when he comes home." "I didn't tear her book," shouts the big boy; "she tore it herself." For the two ugliest imps of all the book have just now mingled with the others, Falsehood and Cowardice.

Many other odious habits and dispositions are the offspring of selfishness. Greediness comes in at meal-times. Covetousness, which desires to take all, but to give nothing. Obstinacy, which will have its own way, whether the way is good or not. Revenge, which returns evil for evil, and so multiplies the evil; and all these selfish spirits are like infectious diseases, and spread from one child to another, so that the bad temper of one will sometimes make everybody in a household bad tempered. Not only are these diseases of the mind and temper infectious, but they grow apace if left to riot in the disposition unchecked; and as the child grows up into the man they will eat the heart out of the character as the worm eats the heart out of blossom and fruit.

Now let us chase away the spirit of Selfishness from that pretty house among the trees, and let the sweet spirit of love take possession, and there will be sunshine within, pleasanter and brighter even than the sunshine outside.

Short Notices.

A Discourse on Christian Unitarianism. By James Taplin.

The venerable minister of Kingswood Chapel, near Birmingham, after a ministry of sixty-five years, continues, and we hope will continue for some years more, to lift up his voice on behalf of the religious faith to which he has borne life-long testimony, and in emphatic protest against the unscriptural corruptions which obscure the worship of the only God. Affirmative preaching is no doubt the best mode of promoting the religious life of a congregation; but there are times when controversial and doctrinal preaching of the old type is needed, and will continue to be needed as long as ancient errors are preached in thousand of churches and chapels, as if they are unquestioned truths. Mr. Taplin's discourse is a clear and valuable argument, showing unfailing power of reasoning, and a wide range of Biblical and ecclesiastical reading. Most of our readers are very familiar with the controversy, but such sermons are still useful for the young, and especially for those who are inquiring or have lately joined our churches from other communions. An appendix contains the following interesting notes respecting two well-known Unitarians:—

Among my numerous publications, many of which are now out of print, I quote from one which appeared forty-five years ago, containing an account of several distinguished clergymen who seceded from the Episcopal Church, and embraced Unitarian Christianity from studying the New Testament in the Original Greek. Among these, a faithful and much endeared friend, now no more, the Rev. Robert Gibson, B.A., of Cambridge University, and subsequently of Fifield Rectory, Essex, where he lived for some years, much beloved by his parishioners for his piety and benevolence. On

quitting the Church he retired to a small cottage, which is still to be seen, at Seaton, on the coast of Devonshire, where he devoted his days to the earnest study of the Greek Scriptures. He was introduced to me by a friend at his own request, and after a few hours' conversation on general theology he soon revealed himself by quoting the sentiment, "Veritas nihil veretur nisi abscondi," and assured me that he was constrained to abandon his orthodox opinions, and to avow with Paul, "To us there is but one God, even the Father," in which faith he lived, and died in peace and hope. But the most remarkable circumstance of this kind I experienced during my residence in Jersey.

Captain Edwards, a military officer, who had distinguished himself at the battle of Waterloo, when returning home with his troops, and entering Canterbury Barracks, his horse fell and threw him on the scabbard of his sword, injuring his spine. So serious was the accident that he was obliged to sell out and retire into private life. He took up his residence in Jersey, where his intellectual culture and social disposition drew around him a large circle of friends. Unable to walk, he devoted himself to the study of religion. By reading the New Testament, Griesbach's edition of the Greek original, and comparing it with the text of the Common Version and with the doctrines of the Common Prayer Book, he became a Christian Unitarian. Having these books daily on his table, a friend asked him what his theological opinions were. He replied that they were peculiar to himself, and declined to divulge them, which increased his friend's curiosity, and pressing him continually on the subject, he at last replied, "I find many defects in the common English version; and as to the Prayer Book, its creed could never have been taken from the New Testament, for we there read that Christ and his Apostles worshipped one God and one God only, whereas the Prayer Book bids us worship three, 'unity in trinity and the trinity in unity.' I have read the Scriptures most attentively, but I can find no such language there, or anything leading to it." His friend replied, "You are a Unitarian." "Are there any such people in existence?" said the captain. "Yes," replied his friend, "there is a Society of Unitarian Christians in the island, supported by Admiral Gifford." Having expressed a desire to see and converse with the admiral, an interview took place, and on the following day I accompanied him to call on Captain Edwards, and from that time till his death I visited him continually, reading with him from Griesbach, by the study of which he was confirmed in the faith of Christian Unitarianism, assuring me that if he had not learnt Christianity by a careful study of the Scriptures from Griesbach's text, he must have renounced it and died an unbeliever. "I now rejoice," he said, "that I can revere Christ as the author and finisher of my faith, and the teacher of the most precious hopes, inspiring me with comfort in my long affliction." I was at his bed-side when death came upon him. His end was peace. The few that were present joined me in saying, "The same shall be called great in the kingdom of Heaven."

The Magazines.

Good Words continues Mr. Charles Gibbon's spirited tale of Scotch life, "The Golden Shaft," and Mr. Anthony Trollope's "Kept in the Dark," which seems poor and thin. Mr. J. G. Bertram gives an illustrated account of "The Scottish Herring Fishery;" and Mr. C. Blatherwick, under the heading "Between Two Waters," describes an artist's holiday in the Pyrenees in a very lively style, with some amusing illustrations. The Rev. H. R. Haweis has an enthusiastic sketch of "Garibaldi" and his remarkable career, partly founded upon personal observation and impressions at Naples at the time of the flight of the King and the siege of Capua. "Farewell to Fuinary" is a most interesting account, by the editor, of his relative, Dr. John Macleod of Morven, a remarkable Highland minister, who died last May, after a ministry of fifty-eight years. The Rev. Harry Jones contributes some interesting "Notes on Ancient Egypt;" and the only other article of note is Professor Robertson Smith's, on "The Place of the Old Testament in the Christian Church." The following passage will serve to show the tone of this admirable paper:—

There are two ways in which one may conveniently realise for one's self in a concrete way what the Old Testament was to the Mediæval Church. One of these is to take up any of the received com-

mentaries of these ages—say the *Glossa Ordinaria*, a sort of catena of Patristic exegesis, which was very largely used throughout the Western Church. The expositions are often ingenious, and sometimes display a vein of not unattractive fancy, but the general effect is one of hopeless confusion. There is no attempt to find any clear consecutive line of thought in the Old Testament books. Everything is fragmentary, and the expositor is habitually content to attach to each text some lesson coinciding with received theological doctrine, without asking himself whether he could have got the doctrine out of the text had he not known it before. . . . A more impressive view of the place of the Old Testament in the Mediæval Church may, however, be got in another way, by studying the choice of Old Testament lessons in the Service Books of the West. The allegorical interpretation, which in the exegetical works of the Patristic and Mediæval doctors so constantly repels us by its unreality and manifest want of scientific value, produces a very different impression when we meet it in the service of the Mass or the hymns of the Latin Church. If it is difficult to understand how it could ever have satisfied a sober intellect, it is easy to sympathise with the profound influence which it exerted on the devotional imagination, lifting the whole realm of religious contemplation far above the world of common reality into a magic wonderland, where the heavenly temple rose like some vast cathedral in whose darkened aisles and shadowy chapels every stone was carved with symbols full of meaning, and every window shone with pictures of divine beauty. All this, however, brought men no nearer to the true understanding of the Old Testament religion, which was, in fact, the very opposite of the fantastic thing which Mediæval imagination painted it, not a system of mysterious and half-comprehended types, but a plain and practical religion of daily life addressed to one of the most matter-of-fact nations that ever existed; it left no room for substantial progress in Biblical study, and so the Church went on, not approaching a better understanding of the pre-Christian dispensation as a whole, still using the Old Testament as a symbol or poetical picture of the Church in its Mediæval organisation, with its hierarchy and its magical sacraments, and so basing practical theories upon it, especially in the sphere of Church office and Church government, yet never, down to the time of the Reformation, getting rid of the two great fallacies of the allegorical interpretation and the doctrine of the new law.

The Journal of the National Indian Association opens with the recent valuable address of Mr. Roper Lethbridge, C.I.E., late Press Commissioner in India, on "High Education in India." This, with the discussion that followed, in which we observe our friend the Rev. C. H. A. Dall, of Calcutta, now on a visit to this country, took part, occupies the greater part of the present number, and leaves room only for the continuation of the story by Tekehand Thakur, illustrating Indian life, and an article entitled "An Englishman in Bombay," by Mr. E. J. Khory, a Parsi gentleman of Bombay. The essayist dwelt in the greater part of his paper on the less favourable features of the English character, but in concluding he took "a hasty review of the benefits which the natives of India have, up to this time, derived from the stay of an Englishman in India." He has suppressed suttee, infanticide, the Juggernaut sacrifices, the Thugs, and many other barbarities. He has almost succeeded in driving away ignorance; he has spread English education through the length and breadth of India. He has introduced railways, the telegraph, steam power, the press, and the gaslight. His stay has chased away anarchy and despotism from India. He has made ignorance, indolence and superstition slowly give way to education, energy, intellect and truth. He is patiently evolving the social and political regeneration of India. And yet (says Mr. Khory) "many self-constituted Indian patriots always come forward, raising an uproar that Englishmen have nothing to do with India, and that the people ought to be left alone to rule over their own country." It is pleasant to find that Mr. Khory is not one of these so-called patriots, and that he expresses his "extreme gratification that, notwithstanding all clamours for self-government, and cries for the redress of many imaginary grievances, a greater part of the educated, intelligent and sensible population of India has already begun to perceive in England, not the money-grubber, not the blood-sucker, not the tyrant, but the nourisher, the protector, and, above all, the benefactor."

The Sunday Review for the current quarter contains chiefly official reports of the excellent address by the President, Viscount Powerscourt, of the Second National Conference, held on the 17th of May, and the Seventh Annual Meeting of the Society, held on the 19th of May, and also of the Debate in the House of Commons on the proposed extension of Sunday opening. In the Conference we observe among the speakers the names of our friends Dr. W. B. Carpenter, Mr. G. Courtauld, M.P., the Rev. M. C. Gascoigne, of Deptford, and Mr. James Solly, J.P., of Tipton.

Cassell's Family Magazine [continues the two serial stories, "No Proof" and "Was it Wise to Change?" and among other articles of a bright and interesting character are, "Crawley Down and its Neighbourhood," a charming sketch of a retired nook in Sussex; "In an Old Oak Workshop," an illustrated account of old furniture; "A Stroll through the Parliamentary Lobby," a lively description of the people to be found there; "How to Choose a Pair of Spectacles," in which Dr. Litton Forbes gives information needed by most people past fifty; "Milk as a Curative Agent," in which "the Family Doctor" sings the praises of what some people style "the lacteal fluid"; "The Violin for Girls," who may handle it very gracefully; "How they make Beads," an instructive illustrated article; and "Reporters and their Work," a slight paper, from which we, at least, learn nothing.

The Magazine of Art has for its frontispiece the fine picture entitled "The Heir Presumptive," by an American artist, Mr. George Boughton, A.R.A., which was exhibited at the Academy. The first paper is a biographical account of Mr. Boughton, with a portrait and engraving of two of his works, by Alice Meynell. Among the other contributions, some containing admirable engravings of pictures in the Academy and Grosvenor of this year, are "Japanese and Chinese Bronzes," by George Wallis; "After the Herring," a lively account of a profitable trade, with good illustrations by Aaron Watson; "The Salon of 1882," by J. Forbes-Robertson; "Canterbury Cathedral," by the Rev. Professor Bonney, with six admirable drawings by G. L. Seymour; and "Van Dyck," with seven engravings of his etchings and studies.

The Sunday Magazine opens with a continuation of Mr. George Macdonald's serial tale "Weighed and Wanting." The ubiquitous and never-resting naturalist, the Rev. J. G. Wood, contributes one of his popular scientific articles on "Homes under the Sea." Among other papers are "The Childhood and Youth of a Slave," founded on the recent autobiography of Frederick Douglass; "Japan at Home and Church," an illustrated sketch of Eastern travel, by Ralli Stenning; "King Roy," a story for the young, by L. T. Meade; and the always excellent "Sunday Evenings with the Children," by the Rev. B. Waugh.

Literary Notes.

It is now stated that the authorised Life of Longfellow will be written by his brother, the Rev. Samuel Longfellow, who has resigned his pastoral charge in Germantown, Pennsylvania, and come to live with the poet's daughters.

An article on "Personal Recollections about Garibaldi," by Karl Blind, will appear in the next number of *Fraser*.

Mr. E. MAGNUSSEN, of the University Library, Cambridge, has nearly completed his long-expected edition of the "Saga of Thomas à Becket" in the Rolls Series, which will establish several points of great interest and novelty.

M. RENAN's book on the Ecclesiastes has been placed on the Index.

The journals kept by the late Mr. Nassau W. Senior during his residence in Egypt in the winter and spring 1855-56 will shortly be published. Although the events are past and the situation is changed, these journals may certainly be expected to add to our knowledge of individuals at a juncture which contributed much to the making of subsequent history.

Mr. FROUDE, one of the Honorary Fellows of the Royal Historical Society, has been selected by the Council for the new class of Emeritus Fellows, which is limited to two in each year.

Mr. CHARLES DARWIN, a kinsman of the late distinguished naturalist, has been appointed manager of the *Yorkshire Post* (published at Leeds); and Mr. Charles Pebody, of the *Bristol Times and Mirror*, who lately wrote a volume in "Cassell's Shilling Library" on "English Journalism, and the

Men who have made It," has been appointed editor of the same important daily newspaper.

The Holy Synod of the Russian Church has recently adopted a resolution to authorise a translation of the Bible and of a portion of the liturgy into Livonian, and also into Esthonian. This resolve is said to be not unconnected with the sympathy that the Government has begun to show towards the nationalist or Finnish movement in the Baltic Provinces.

A NEWLY-DISCOVERED "Fourth of July Oration," delivered by Daniel Webster in 1802, when he was twenty years of age, has been published by Messrs. A. Villiers and Co., of Boston.

ENTOMOLOGISTS may be glad to know that Mr. Grote, president of the New York Entomological Club, has written an essay on the Noctuidæ of North America, with coloured illustrations of some forty-five species, which will be published in this country by Mr. Van Voorst.

An unfinished work of Kant, never before printed, is to appear in the *Altpreussische Monatschrift*.

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The August number of the *Atlantic Monthly* has a portrait of Emerson, engraved on steel, which is thought by the family to be the best.

M. RENAN will after his return from the East publish a translation of the Psalms.

The family of the late George Henry Lewes have presented the philosophical and scientific portions (over 2,000 volumes) of his library to Dr. Williams's Trustees in order that the books may be available to special students at the library in Grafton-street. The only condition attaching to the generous gift is that the books be arranged on distinct shelves, and that each volume bear some record that it formed a part of the "George Henry Lewes Library."

The British Museum has lately received from the neighbourhood of Babylon three beautiful boundary stones covered all over with inscriptions, hieroglyphs (those generally considered as zodiacal signs), and very nice human figures. The first stone bears the name of Meli-sikhu, King of Babylon (whose name is contained in the list of kings discovered by Mr. T. G. Pinches), who ruled about 1175 B.C. The second is dated in the fifth year of Nabu-kain-abli, King of Babylon, whose name has not yet been found either in the cuneiform documents or the classics, but by the style of writing his reign ought to be placed at the beginning of the seventeenth century B.C. On this stone are the image of the king and that of Ziria, to whom the estate was granted. The third stone is more interesting; it has been engraved with great care, and one side is entirely covered with the so-called zodiacal signs. We understand this care when we learn from the inscription that the stone was set up by order of Nebuchadnezzar, as a memorial of the taking back of a piece of land from the Elamites and its restoration to the country of Akkad.

KINGSWOOD, NEAR BIRMINGHAM.—The anniversary school services were held in this ancient chapel on Sunday last, when two effective and appropriate sermons were preached by the Rev. A. Chalmers, of Wakefield. The collection in the morning, when the attendance was not so good as usual on account of the rain, amounted to nearly £40. In the evening the chapel was crowded in every part, and the collection amounted to about £16. The singing of the children, to which part of the devotional services great attention is paid, was very effective.

THE SUNDAY SOCIETY.—On Sunday last (July 23rd) a large party of members of the Sunday Society, by permission of his Grace the Duke of Wellington, visited Apsley House, and were shown the historical paintings and other works of art in the Waterloo Gallery, the museum, &c. Between 3,000 and 4,000 people visited the Royal Albert Hall during the afternoon. The last of the organ recitals arranged by the council of the Royal Albert Hall will take place on Sunday next, tickets for which may be had by sending stamped and addressed envelope to Mark H. Judge, 8, Park-place Villas, W.

Our Contemporaries.

THE SALVATION ARMY.

The *Echo* writes:—

The Dean of Wells has addressed a letter to the chief of the Salvation Army, with the evident design of promoting an Eirenicon between the Army and the Church. "General" Booth, in a brief but courteous reply, evades binding himself and his followers to any conditions. This might have been expected from the first. Eminent ecclesiastics are anxious to control the movement in the interests of the Church; the leaders of the Army are anxious to secure the sympathy which is sure to bring material aid. Each are anxious to use each. In this game of skill "General" Booth has, up to the present time, proved the more successful player. We can understand the solicitude of the bishops; they are profoundly impressed with the folly of the prelates of the last century who drove the Methodists out of the Church. But they fail to recognise the fact that the leaders of the Methodist revival of the eighteenth century were by birth and education loyal Churchmen, which the Salvation Army leaders are not. Whitfield and the Wesleys were Oxford men, and the latter, at least, never cast off altogether the teachings of their youth. "General" Booth and his family, on the other hand, grew up in the midst of a Democratic offshoot of the older Methodism. With them the sacerdotal assumptions of the clergy have far less weight than they had with the Wesleys, and by their less instructed followers such assumptions would not be tolerated for a moment. The sooner the dignitaries of the Church of England abandon the dream of absorbing the Salvation Army the better for their own comfort and usefulness. They may learn something from its mode of operation, they may with advantage to themselves recognise the good it is effecting, but absorption is almost impossible. Disestablishment being now an open question within the Church itself, there are really more points of agreement between the Church and the older Nonconformist bodies than between the Church and the Salvation Army. Fraternal feeling is desirable, but absorption is simply impossible.

AMERICAN D.D.'S.

The New York *Christian Union* (Henry Ward Beecher's paper) writes:—

Now is the season when college honours blossom, and men before unknown have greatness thrust upon them by high-schools and low-schools, chartered with the name of college in multitudinous country villages from the Atlantic to the Pacific coast, and from Maine to the Gulf of Mexico. It is a worthy beneficence that founds colleges; it is a worthy enterprise that is ambitious to equip every State with collegiate institutions. But it would be a worthy self-restraint which should decline for them the privilege of granting honorary degrees. As it is, every college in the land—and there are, we believe, over three hundred—has this right, and most of them exercise it. As a consequence, Doctors of Divinity are almost as plenty in this Republic as colonels, and the one title means almost as little as the other. Degrees are created by the hundred every year: and to be without one is now rather more distinction than to possess one. No one knows where the degree comes from, or what its value, or what it cost. Ministers of not even a local reputation have been known to apply to their *Alma Mater*, much as a cross-road politician applies for a post-office, sending in a petition for the title with a list of indorsers who certify that he is worthy to receive it. It is currently, though we trust slanderously, reported that the degree is sometimes sold in open market. For this state of things there are three remedies possible. The most radical would be the best; it is therefore the least likely to be adopted. Abolish by common consent all honorary titles. Recognise no title that does not indicate an office. This is Republican, and it is also New Testament simplicity. We have abolished all titles from the State, why should they remain in the Church? Why D.D. when we have no Legion of Honour? The word Rabbi means Doctor; be ye not called Rabbi, means, be ye not called Doctors of Divinity. Why not read this precept literally and act upon it? But of course we shall not. The next best remedy would be to make our honours honourable. In England only universities can grant degrees; and there are but five universities. English degrees, therefore, mean something. If the American col-

leges would make common cause they could put an end to this multiplication of meaningless initials. If Harvard, Yale, Amherst, Princeton, and Ann Arbor would agree to appoint a commission of five scholarly men to grant all honorary degrees, or make nominations without which these colleges would not grant them, all other colleges would perforce have to join the combination; and degrees granted by one degree-granting body, acting for the whole body of American colleges, would really mean something. D.D. would not always have an interrogation mark written after it, if it were written by such a body. The last remedy is the poorest of all, and is, therefore, likely to be the one applied. D.D. is growing so common and so meaningless that it has almost ceased to be an honorary degree. When it ceases to be an honorary degree at all it will cease to be prized; and so this curious appetite for this harmless and useless initial will cure itself. Meanwhile, the remedy is a distressing one; and it is a pity that American scholars could not combine in applying a better one.

M. RENAN'S "ECCLESIASTES."

The *Christian World*, in an article on M. Renan's new translation of the book of Ecclesiastes (with a commentary), which has been placed in the "Index"—writes as follows:—

There is something amusing, if the subject admitted such a treatment, in the "cocksure" manner of M. Renan. He has as scant respect for the Ewalds and Hitzigs of German scholarship as for the old divines of the traditional school. He laughs at their compromises as much as at the dogmatic conclusions of the old school, and for plain people who do not profess to see by the inner light of subjective criticism the one conclusion is as good as the other. There is one remark, however, which M. Renan makes at the opening of his introduction, on which he throws a flood of light on the sceptical temper in general, and on his own case in particular. "If the writer," he observes, "has passed through a phase of scepticism without finally settling down into it, he bears at least the scars of this conflict to the end." "As for scepticism," he add, "as a settled state of mind, one is never converted out of it; one rather hardens into it even by the very efforts which we make to work ourselves clear of it. Even when we seem to be convalescent, it is only as a man recovers from an attack of fever, which admits of many relapses, and to the last never quite relaxes its hold of the sufferer." Was M. Renan, in describing thus the ideal Solomon, the author of Koheleth, thinking of himself? It certainly looks like it. Judge him as we may—and he certainly has some fine qualities—he has not escaped that Voltairean temper of *persiflage* which seems to haunt Frenchmen of the negative school. They have wit, and grace and polish, but we miss that grand seriousness, that earnestness to get to the bottom of the question, whatever it may lead to, which characterises German scholars even of the extreme Left. M. Renan compares the writer of Koheleth to a modern Jew of the type of Henri Heine, and the comparison is an apt one. But Heine, though German by birth, was French by adoption and sympathy, and we detect in M. Renan precisely this Heine temper of banter and trifling with serious subjects. "Vanity of vanities—all is vanity:" this is the key note of modern Pessimism, and ingenious critics like Mr. Sully have set down the author of Koheleth as the father of the school whose modern representatives are Leopardi, Schopenhauer, and Hartmann. This may be a true account of the philosophy of despair; it may be as old as the reputed Solomon, and the inquiry as Mr. Sully treats it, is well worthy of discussion. But the light and off-hand criticism of M. Renan rather repels us. He is as dogmatic in his negatives as the old school were in their affirmations, and with quite as little support on the solid ground of verified fact. He may smile at the fears of the Church of Rome, at her feeble way of putting down inquiry by placing a "sentinel on men's thoughts." The more excellent way is to attend to Milton's golden saying, that "truth is compared in Scripture to a streaming fountain: if her waters flow not in perpetual progression, they sink into a muddy pool of conformity and tradition. A man may be a heretic in the truth, and if he believes things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy." This is to put the question in

its right light, and if we attend to this one canon of certitude we may stand between the "Index" and M. Renan as the Apostle did on Mars Hill, between Stoics and Epicureans.

PULPIT SERVICE.

The *Liberal* (Brahmo Somaj) has the following article, which is just as applicable to our own Churches as to the Brahmo Somaj:—

We must say we do not regret the practice of extempore service and sermon existing in the Brahmo Somaj. This is calculated to keep alive those devotional impulses without which divine service is likely to become dull and dead. But there is a word or two to be said on the subject of oral sermons. It is a most difficult thing to keep in a fixed state the attention of a large number of men by a long discourse when more than half the service is over. But the man who acts as minister ought surely to feel that he is responsible, so far as it lies in the manner and matter of his speech, for the devoutness of his congregation. This responsibility is best discharged by forgetting the manner in the matter. It is the pulpit that speaks, the minister is forgotten in his function. If it is the speech that attracts or obstructs the people that congregation is sure to melt away. If it is the substance that draws, the people so drawn will make a solid body upon whom the rain and storm of opposition will beat in vain. The best test of the character of a sermon is the minister himself. A true sermon benefiteth the speaker more than any body else in the congregation. When the minister descends from the pulpit with an empty unprofitable heart, he may rest assured that his flock returns home unfed and empty also. The minister must be able to place his theme most plainly and unmistakably before his congregation. His own subject, and every part of it, must be most clear to himself. When his own conviction is clear, and his object plain, impulse most undoubtedly comes from the spirit within to help him. But if his own mind is confounded, his discourse becomes a worse confusion. The minister should therefore seek guidance in prayer from God as to what he will say, and that his own faith may be ripe and clear. To conduct public service is one of the most solemn duties that a man can undertake. If he says anything that he ought not to say, all the people who hear him will be misled, and will one day call him to account. If he does not say anything that he ought to say, his omission will compromise the character of his church. The words, the voice, the bearing, the attitude will all go to form the character of the congregation. The sermon, therefore, which contains the pith of the whole service, ought to be taken care of above all things. The minister is the church embodied, all the principles of the congregation are for the time reflected upon him. His impulses scatter up among God's household, his words feed God's people. Let him, therefore, awake to the solemnity of his charge, and take heed of what he says. An extempore service is even a more serious thing than a written service. Because in that the words at least are another's. But when a man depends upon God for every word that he utters, his voice ought to be the breath of Him who calleth each man to his work, who rewardeth the faithful by giving an increased measure of spirit, and punisheth the unfaithful by taking away even the little they have.

EMERSON'S INFLUENCE.

The *Nonconformist* thinks that the positive side of Emerson's teaching, that which asserts the unity of all law and life, the universality of spiritual law, is much vaster and more enduring than the negative side of his influence:—

Here we think his influence has in many respects been valuable, even among those who do not follow him in repudiating a Gospel of facts and a Personal Ruler of the universe. For while the truth that God is personal is essential as a basis for revelation and theology, yet the tendency of Christian teachers has been to forget the impersonal aspect of Divine truth, and to resolve spiritual law into the expression of personal will. And it is too often supposed that those who realise and enforce the eternal and inherent power of great spiritual laws are falling into some bottomless quagmire of Emersonian mysticism, and will soon lose historic faith altogether. For our own part, we are at a loss to understand why a Christian teacher should not be profoundly transcendental and distinctly personal at the same time; why we should find it necessary to cast aside the characteristic affirmations of

Christianity, in order to accept all the wealth of mystic wisdom that Emerson uttered. For Emerson had some of the best qualities of the mystics, and we have referred to the great mystic writers as his most cherished teachers. From them he learnt to see the divinity of man—he did not learn from Christianity to see the humanity of God. These two contrasted sides of one truth became antagonistic in his mind. It is for the Church of the future to bring them together in full-orbed reconciliation. Emerson's special teaching is the impersonality of God, and of the divine element in man and nature. We have said that this is a point of view that needs to be asserted. It is most systematically lost sight of when the obverse truth is crystallised into the Swedenborgian dogma that Jesus is the one Eternal, only God and Father. We prefer to retain the grand divine impersonality to which Emerson offered all the homage of his rapt, musing spirit—a luminous and vital essence pervading all things, and filling all nature, the home of all transcendental thought and speculation, the abysmal fountain of poetry and philosophy, while we retain all the homely simplicity of the story of Nazareth, and see the Eternal light of men clothed in human form. Some Orthodox admirers of Emerson were very anxious during the last years of his life to persuade themselves and others that Emerson had retreated from his negative position and recanted his scepticisms. It was not a wise suggestion. Emerson had his own thought to utter, and we would not have it unspoken, even though we must consent to accept it in its negative environments. The vessel of truth tacks; Emerson carried it to an extreme in one direction; the theological teachers around him carried it to an equal extreme in another direction. Meanwhile, the education of humanity is forwarded by both extremes, and wisdom is justified of her children.

DEISM AND THEISM.

The *Liberal*, the able organ of the Brahmo Somaj of India, has the following article, defining the essential distinction between these etymological synonymous words in a way which will, we hope, clear up a prevailing confusion of ideas:—

It cannot be denied that the most rationalistic movements may have church organisation. Even the followers of Augustus Comte have a so-called church. But the church of true Theism is a divinely-appointed body, headed and organised by the Spirit of God, and carried on by ministers and apostles who have received their commission from Heaven. Divine providence is daily present in that church, and guides all its functions, and directs all its operations. The constitution of such a church is developed out of its spiritual experiences, and formed along with its religion. The government of this church is carried on by the spirit of Divine justice and love. Every man's position is determined by his work, character and responsibility. The church of Deism is a society founded by the mutual consent of men on intellectual grounds. Kept up under the plea of usefulness, and governed by rules, votes, committees, and other such agencies as govern all commercial, social, literary, or political movements. Men feel no calling from above, but are appointed, educated, paid and directed in their work. The rationalistic church means nothing more than a local habitation of certain opinions and social proceedings which may be devotional or otherwise, according to the wish of the chief men.

Deism does not believe in inspiration. All duties and all devotions are the outcome of moral or intellectual reasoning combined with emotional excitement produced out of the ideas of propriety and impropriety previously acquired. Theism is the child of inspiration. It beholds God in spirit, and before his realised presence offers its devotions. It hears the voice of God in the soul in response to prayers, as well in the trials and duties of life. The theist walks by the direct and immediate commandment of God. Theism believes that God speaks to his servants as much as he used to do in ancient times. It does not trust to reasoning, but in matters of spiritual necessity waits in prayer upon the living God who resolves all difficulties, and points out the plain course of duty which, while it is faithfully discharged, means and opportunities arise which are felt to be divinely suggested.

Deism is negative, and delights in criticisms of the doctrines of other churches. It is destructive, and is always loud in declaring what it does not believe, because if it were to declare what it does believe, its catalogue of doctrines and number of following would be exceedingly small. Theism, on

the other hand, does not find time to criticise and destroy other men's doctrines. It is occupied in stating and developing its own faith, in finding out the deep things of religion, of devotion, of character, faith, salvation, and holiness. It studies the doctrines of all religions with the object of gathering from them everything that is excellent. It is all inclusive, and finds treasures of truth in other dispensations which God from time to time sent unto the world for the regeneration of mankind. But Deism being critical, is exclusive. Because, whatever it cannot intellectually construe, it has to abandon. Theism, holding the equilibrium between reason, devotions, and faith, and being guided by the direct and living light of inspiration, discovers truth wherever it lies hidden. And, therefore, Theism enriches, and multiplies itself from the resources and lights of the whole world.

Theism being positive is also popular. Deism being rationalistic is necessarily abstract and unintelligible. Theism is popular because it has great personal centres in the prophets of the world. It can point to sainted and sanctified men as examples of faith and righteousness. Its principles are clearly discernible in unmistakable personalities that shine in the history of the world, and in the hearts of the faithful. Deism, weak in faith, hesitates to trust in the great souls whom God sends among men to lead them aright. It has and can refer to no personal centres. It therefore ceases to be popular, and though by borrowing from the outward observances of the church of God, it may make a temporary display, the spirit not being present in these externals, they soon cease to draw the popular mind, and Deism dies in its cold, lifeless intellectualism. But Theism, from its eternal simplicity, can appeal to men through, all things, through their minds, through their senses, through their imagination, feelings, and all the different departments of their nature. Sacraments and ceremonies can be used for temporary purposes in the theistic spirit. Signs and symbols can be used for a while in the genuine light of the eternal verities of faith. Theism can adapt itself to all understandings, to all conditions, to all trainings, tendencies, and tastes. Theism searches out all the resources, all the traditions, all the activities and aptitudes of human nature, and establishes its Kingdom on their foundation, while Deism operates upon the poor unaided intellect alone, and starves itself in its isolation.

UNITARIAN CHAPEL, BRIGHTON.—II.

The Rev. Robert Ainslie [who commenced his ministry at Brighton in 1860, in succession to the Rev. J. P. Malleson] was, undoubtedly, in many respects, one of the most remarkable men that ever occupied the pulpit in Brighton; but, in order to form a just estimate of his career, it is necessary to take into account what he accomplished whilst in connection with orthodoxy; and whilst he was still in the full vigour of manhood. Mr. Ainslie held a very prominent position in London as a Congregational minister before he came to Brighton; he was Secretary of the Congregational Board of Education, and last, but by no means least, he was Secretary of the London City Mission for some years. During his connection with the Mission he made proposals for a very large distribution of the New Testament in London, and we believe that in consequence over a million volumes were despatched so as to be delivered upon one particular day in districts where such a consignment had in all probability never been made before; the then Bishop of London co-operated with Mr. Ainslie in this great work. Another enterprise in which Mr. Ainslie was engaged whilst associated with the City Mission is too remarkable to be passed over. Probably many persons may have heard of the annual saturnalia known as Fairlop Fair, although there can be but few in respectable circles who have the faintest conception of the scenes which not only the fair itself, but the roads leading to it presented of drunken revelry and violence of various kinds. Mr. Ainslie was so impressed with the terrible nature of this annual infestation, that he resolved to take a staff of Missionaries to the Fair with him upon one occasion, with a view of supplying evidence as to the evils resulting from the gathering. The agents of the City Mission were, however, unwilling to do the kind of work suggested, and Mr. Ainslie with that inflexible will which characterised him, resolved to go himself, and to find elsewhere men of similar temper to unite with him. The result was that Mr. Ainslie was successful in inducing the authorities, by the evidence he laid before them, to put an end to the holding of the Fair,

which, but for his brave perseverance, might have continued to this day. There is something heroic in the story of the way in which Mr. Ainslie perilled his relations with the Congregational body, and because of which partly he ultimately left it—for it was through defending and protecting a gentleman who was a stranger to him, but whom he regarded as entirely innocent of a charge brought against him by some officials connected with the London Missionary Society. The gentleman in question was a returned missionary, and afterwards a minister in London, and Mr. Ainslie having once taken up the matter, carried it from court to court, paying all the expenses, which amounted to several thousand pounds. Facts such as these will serve to illustrate the strength of Mr. Ainslie's convictions and the sacrifices he made to carry them out.

As a student, the Rev. Robert Ainslie occupied a recognised and honourable position. His great work—a translation of Tischendorf's Greek Text of the New Testament—will always remain as a monument of his industry and learning. Whilst engaged in the prosecution of this arduous labour Mr. Ainslie was accustomed always to rise at four in the morning to commence study. As to the work itself, competent critics have pronounced a most favourable verdict upon it. Some reviewers declared the translation to be superior to Dean Alford's. The *British Quarterly*, in summing up a most flattering notice, said: "The work done is scholarly, honest, reverent and popular." Another important work from Mr. Ainslie's pen is "The Peacemaker; or, the Religion of Jesus Christ in His Own Words: Dedicated to all His Disciples"; in this volume every recorded word uttered by Jesus Christ is included, translated from Tischendorf's Greek Text of the eighth Critical Edition of the Gospels. Amongst other works by Mr. Ainslie may be noticed a volume of discourses (thirty-four in number) delivered at Christ Church, New-road, Brighton, dedicated to the Rev. Thomas Binney, and most favourably reviewed; two editions of "The Church Book," containing services, the offices, and a collection of hymns and anthems, amounting to 456, to which volume was prefixed an essay containing a condensed history of liturgies from the earliest times; innumerable pamphlets, separate sermons, &c.

The Rev. Mr. Ainslie, long before he came to Brighton, had been accustomed to controversy, and was an able and fearless debater. In his capacity as Secretary of the Congregational Board of Education he had been engaged in contests upon great public questions, and had had large experience as Secretary of the City Mission in dealing with and controlling men of very varying classes of mind; it was no wonder, therefore, that although worn not a little with the "heat and burden" of such a "day" as he had passed through, his arrival made a stir in the intellectual life of Brighton. He had still a fine presence and a face indicative of great intellectual power and energy. The rev. gentleman had not been long in Brighton before his influence was felt in the church, and in the town generally. How deep or strong his attachment to Unitarianism really was there is no means of accurately discovering; since, whilst in Brighton, Mr. Ainslie, whether from policy or from conviction, adopted a line of conduct which was somewhat puzzling, and even anomalous. Mr. Stevens says, "He was desirous of having everything connected with the chapel as ecclesiastical as possible, as I heard him once say, and it appeared that he wished to hide his Unitarianism, as he was once known to have denied it when charged with it." This must surely have been a misapprehension. Mr. Ainslie's preaching and teaching may convey an impression of his belief in Trinitarianism, but the writer is assured, by one who had exceptional opportunities for ascertaining, that the rev. gentleman held views similar to those of Dr. Channing, and none who were acquainted with Mr. Ainslie's character and career would lightly charge him with denying his religious opinions.

Be this as it may, on Mr. Ainslie's arrival in Brighton large congregations were soon attracted to the quiet and partly-filled chapel. The interior was improved and modernised; the comfort of the congregation being considerably enhanced thereby. A new name was adopted for the chapel, which henceforth, instead of Unitarian, became "Unsectarian." Great attention was paid to music and singing in the services. The "Church Book" already mentioned was introduced: some of the services in which, it may be remarked, are so closely modelled upon the Common Prayer Book that it is now laid aside. Sermons on popular subjects were freely advertised, and considerable interest excited amongst outsiders, by lectures

especially upon controverted points. Mr. Ainslie, who was an able platform speaker, took an active part in public matters, and, although uninvited by them, claimed his right to take his place in public meetings with other Nonconformist ministers. Shrewd, active, and vigilant, Mr. Ainslie kept himself *au courant* with every political and sectarian movement, and was always ready as of old with voice or pen to contend for his views of what was right. In consequence of adopting the course indicated, Mr. Ainslie attracted a number of persons who probably had never attended a Unitarian, or possibly any other place of worship before: men of liberal minds admired the courage, tact, and public spirit he displayed, enjoyed the controversies he excelled in, and admired his talent, but when he resigned his position as minister of Christ Church they for the most part resigned their sittings too, and left a building to which they had been attracted by personal interest rather than by attachment to Unitarian doctrine.

It was in the summer of 1874 that Mr. Ainslie was compelled to announce his intention of resigning, in consequence of continued ill-health. The *Sussex Daily News* said at the time: "This decision, although it will be deeply regretted by all who have had the privilege of listening to those thoughtful and scholarly discourses which have distinguished Mr. Ainslie's ministry at Christ Church, will nevertheless be welcomed by those personal friends of the reverend gentleman who have known how much weariness and prostration a single service has lately entailed." In September, 1874, a presentation was made to Mr. Ainslie of a purse containing the sum of £286, which was "subscribed by his friends and congregation in affectionate appreciation of his work amongst them, and his earnest advocacy of liberal Christianity during the last fourteen years." On leaving Brighton Mr. Ainslie, we understand, went to reside in London, where he died about four years since.

After the Rev. Mr. Ainslie's resignation, as already intimated, the congregation was very much reduced, and other changes followed; one of the most important being that a number of the old church members came forward and were formed into a committee to carry on the affairs of the chapel—otherwise the building would have been closed. After having supplies for a time, the Rev. T. R. Dobson, the present minister, was chosen to fill the vacant pulpit. Mr. Stevens says it was because he was "a man of plain, outspoken views with regard to Unitarian doctrine, and not afraid to avow them," and he adds, "It was determined to start on a new basis of social and friendly intercourse, taking every advantage to encourage the feeling of good brotherhood, in which Mr. Dobson heartily joined." It was, however, we understand, rather Mr. Dobson who took the lead in this matter and succeeded in getting the congregation to unite with him in social gatherings, the inauguration of which marked a new era. So far as an outsider can judge, the policy indicated has been adhered to during the Rev. Mr. Dobson's occupation of the pulpit thus far. His position as a Unitarian minister has never been ambiguous, whilst great attention has been paid to the promotion and encouragement of sociality amongst the members, and apparently with considerable success. As in Mr. Ainslie's time, courses of lectures are from time to time given by Mr. Dobson, on doctrinal and popular subjects, these lectures always attracting large audiences. It may be remarked that Christ Church is not now called "Unsectarian," but "Free Christian."

A general impression of the appearance of Christ Church will have been gathered from the quotations already given, but a few details may be added. The building is on the west side of New-road, not far from Church-street; it stands in an enclosure at some little distance from the frontage of the rest of New-road; a circumstance, which while it adds effect to the building as viewed from the front, prevents it from being seen at a distance. The style of architecture, as already noticed, is Doric, the building is approached by a flight of stone steps, and the pediment is supported by four columns. On the frieze is incised, in Greek characters, a quotation from Romans xvi. 27, "To God only wise, be glory through Jesus Christ." It is intended to fill up and thereby efface these letters; not because they are considered inappropriate, but the Rev. Mr. Dobson objects to any inscription of the kind upon the exterior of a building intended for public worship, and especially to one written in a language not generally understood. Most amusing mistakes have sometimes been made in

consequence of the inscription, and only lately a cabman was heard informing an inquirer that the building was a synagogue, and that the letters were Hebrew. Upon a notice board, in the enclosure in front of the chapel, is written, "Jesus Christ said, One is your master, even Christ, and all ye are brethren." The front of the building is severely classic, it has no windows, and the door in the centre, if painted stone colour instead of being grained, might pass for the entrance to a tomb. In the lobby is a small terra cotta vase, which at first sight might be mistaken for a font; a second glance shows that it is covered with wire, and is for the reception of voluntary offerings. The interior of the building, although it strikes one as small, is light and elegant. There are four dome-topped windows of large size on the north and south sides of the chapel, filled with cathedral glass, and containing at the apex of each a crimson cross crosslet. There is a gallery at the east end of the chapel, whilst at the west is a neat and elegant pulpit with an entablature at the back, of classic design. The pulpit, which has an open ironwork front, is approached by a short flight of steps, at the foot of which there are doors leading to the vestry and schoolroom. The roof is coved, the seats are comparatively modern, but are still susceptible to improvement. The "table-pew," and the "visitors-pew," in front of the pulpit, have especially an old-fashioned air about them. The lighting at night is effective, although the fittings are most simple and inexpensive, consisting of a hoop of iron tube depending from the roof and two triple branched standards on each side of the pulpit. The front of the gallery is painted white, and it has a text of Scripture upon it in large letters of red and gold. Upon the centre panel of the entablature, behind the pulpit, there is inscribed, in gilt letters, the Lord's Prayer; on the side panels are the Beatitudes, whilst in the pediment there is the sacred monogram I.H.S., in red and gold. On the table in front of the pulpit there is always placed on Sundays an epergne of flowers, whilst an edging of flowers, on the occasion of a recent visit, decorated the pulpit itself. The organ, an instrument of fair size and capacity, with gilt and coloured metal pipes, has recently been removed from the gallery, and now occupies the south-west angle of the ground floor.

The vestry at the rear of the chapel is a comfortable apartment. A small bust of Robertson will be noticed in the room occupying a position of honour. The service at Christ Church is not at the present time of an elaborate character. The "Church Book," compiled by the Rev. T. R. Dobson, contains some nine or ten short services for Sunday morning and evening, with additional psalms and prayers. The number of the service selected is announced at the commencement. The prayers are for the most part read by the minister, the responses are given, and the psalms chanted by the choir and congregation. During the time Mr. Bridge, who succeeded Mr. Devin, presided at the organ, the musical portion of the service was a much more prominent feature than is at present the case. Music of a high character was introduced, and occasionally the services of instrumentalists and first rate professional singers were secured, as was the case during Mr. Ainslie's ministry, but a much more homely style of singing has lately been adopted. The "Church Book" is pervaded by a calm and reverent spirit; expressions of adoration occupying a considerable space in the volume. Each service is enlivened by the singing of several hymns. Many of these are old favourites in orthodox churches; in some cases slightly, in other cases materially altered. An index of alterations of first lines is given, which occupies several pages, and it may be said almost to constitute a literary and theological curiosity. The volume is compiled by Dr. Martineau; the list of authors laid under contribution is a copious one, but the editorial function, already alluded to, has harmonised the productions of writers of widely differing views. The volume, as it stands, is poetic and rich in ascriptions of praise, rather than in those statements of doctrine which, just because they happen to be put into verse, so often pass for hymns. When reading the Scriptures, Mr. Dobson interposes a few remarks occasionally, in the way of exposition.

Visitors to Christ Church will meet with the greatest attention and courtesy; they can hardly fail to notice the quiet and reverent tone which marks the services; the singing is congregational and hearty, the preaching intelligent and refined, its doctrinal characteristics may be gathered from

what has already been remarked, and from the abstract of a sermon appended to this sketch.

Foremost amongst the institutions connected with Christ Church the Sunday-school deserves mention. The establishment of this was frequently talked of during the Rev. Mr. Ainslie's ministry, but no practical steps were taken in the matter. The Rev. Mr. Dobson being from the first anxious to build a School and Lecture-room upon a portion of the vacant ground surrounding the chapel, set aside a legacy of £200 left to the church by Miss Mocatta, a member of the congregation, as the nucleus of a building fund; liberal subscriptions came in and the balance of the required sum was more than made up by a very successful bazaar at the Royal Pavilion. The total cost of erecting and furnishing the room was about £600. The lecture-room adjoins the chapel at the south-west angle; it is of convenient size, and comfortably furnished. There is a Sunday-school held in it with an average attendance of thirty children. There are five or six teachers, the school is open on Sunday afternoons only, and the teachers occasionally relieve each other in the work of imparting instruction. The view taken by Unitarians of the importance of Sunday-school work is strikingly shown in the report of the Forty-eighth Annual Meeting of the Sunday School Association, recently held at the Freemasons' Tavern, published in *The Inquirer* for June 3rd, 1882. An extract would scarcely do justice; it may be remarked that the value of the Bible as the great text-book for teachers was repeatedly urged.

A Young Men's Mutual Improvement Society holds meetings in the lecture-room, in connection with which entertainments and lectures are given during the autumn and winter. There are at present only about twenty members of the society, several of its most active supporters having lately left Brighton.

The lady members of the congregation at Christ Church have formed a Ladies' Social Society, which meets on one evening a week in the lecture-room for music and conversation. This society, which appears to be a very flourishing one, has purchased a piano-forte for use at its meetings. Once a month invitations are issued to members of the congregation and other friends, when most enjoyable *réunions* take place. There is a Benevolent Society in connection with the church, and it appears from a circular that "the relief given to the sick and indigent is given without any reference to, or inquiry concerning the religious opinions of the recipients, their need of help being all that is considered." The subscription is four shillings a year, in two half-yearly payments; and the relief is principally given in kind. There are at present no poor persons belonging to the congregation, so that the benefits of the society are realised by outsiders.

A similar spirit of unsectarianism pervades Unitarian charities and institutions, since Unitarians are totally opposed to religious tests, and alike to persecution, or the offering of premiums on account of religious doctrines. There is, in consequence, no inquisitorial inquiries into the religious views entertained by others, and, therefore, the wide variety of doctrines, alluded to in our opening remarks as existing amongst Unitarians, is found practically to interpose no barriers in the way either of harmonious work or worship.

Of Mr. Dobson's antecedents we are able to say but little. We learn that, like several Unitarian ministers, he received an orthodox training, becoming Unitarian in after years. Mr. Dobson, like his predecessor, Mr. Ainslie, was in early life an Independent or Congregationalist, but entered the Unitarian ministry about twenty years since.

Previously to coming to Brighton he was minister of Friar Gate Unitarian Chapel, Derby, in which town he was well known and highly respected. But his health giving way he was compelled to leave Derby. Before doing so, however, he received from his friends and admirers in that place a testimonial consisting of a handsome timepiece, a purse of gold, and an illuminated address, which we have seen, and in which Mr. Dobson is spoken of in terms of the most affectionate regard.

In preaching the Rev. Mr. Dobson, who wears a Genevan gown, makes considerable use of a manuscript, his delivery is quiet, but natural and earnest, and a strong infusion of the poetic element marks his finest passages.

This interesting historical sketch with a full abstract of an excellent sermon delivered by Mr. Dobson in the ordinary course of his ministry on "Blessed are the pure in heart."

Correspondence.

AGNOSTIC SERVICES.

TO THE EDITOR.

SIR,—Absence from home, where your paper did not follow me, prevented me from seeing until now Mr. Dalby's reply the week before last to my question with regard to Mr. Moncreux Conway's services in Unitarian chapels, of which Mr. Dalby wrote approvingly. I asked whether in the services referred to Mr. Conway engaged in prayer or any act of worship recognising the existence of God. This surely was a question which admitted of a plain answer. Your readers will have observed, however, that Mr. Dalby entirely evades it. Instead of saying yes or no, he tells me to go to South-place Chapel some Sunday morning and judge for myself. Now it is because I and several friends have at different times been there and observed that prayer and the worship of God are discarded and Agnostic doctrine is preached, that I was induced to inquire how Mr. Conway could possibly minister to a Unitarian congregation at Preston or elsewhere. Mr. Dalby says he discovers no substantial difference between the present South-place services and those conducted there by Mr. W. J. Fox thirty or forty years ago. Mr. Dalby's discernment in theological matters is surely wanting here. I was a frequent and admiring hearer of Mr. Fox for several years, from 1837 onwards, and my experience is just the opposite. Mr. Fox was a firm believer in God and in the immortality of the soul, while in prayer and worship he was most devout. When there ceases to be a substantial difference between yea and nay, between belief in God and the rejection of that belief, then Mr. Dalby's statement may hold good, but not till then.

Agnostics have as much right to their opinions and to the expression of them as I have to mine; all I now urge is that things should be called by their right names, and that it is misleading to speak of a lecture and reading, minus prayer and worship, as a Unitarian service. Another correspondent in the same number of your paper, who signs himself "An Agnostic," is consistent and honest when along with his admiration of Mr. Conway he holds up prayer to contempt and derision. As it is not wholesome for any of us to play fast and loose with words, I shall continue to insist that Unitarianism is one thing and Agnosticism another.

London, July 25. HENRY JEFFERY.

THE BRIGHTON CHAPEL.

TO THE EDITOR.

SIR,—I am able fully to confirm the account which appears in last week's *Inquirer* of the building of the Brighton Chapel and its opening in 1820. It might have been added that the following inscription was placed on the portico:—

Θεοῦ μονοῦ δια Ἰησοῦ χριστοῦ δοξα.

It was said that an unlearned person, staring at this from the opposite side of the street, inquired of a better informed individual, who happened to be passing, if he could tell him the meaning of the words, which were translated to him thus:—

"The only place of worship in Brighton where you can worship God gratis."

Mr. Belsham performed the opening service. ONE WHO WAS PRESENT.

DR. WILLIAMS'S TRUSTEES.

TO THE EDITOR.

SIR,—In the account given, in your last number, of Russell Scott, Esq., as one of Dr. Williams's Trustees, I am represented as stating that the Reformatory established by Mary Carpenter at Kingswood was in a house erected by John Morley for his own occupation. The house was John Wesley's, and for this reason was especially interesting.

T. SADLER.

THE new building of the City of London School, on the Thames Embankment, has been erected at an expense (including the value of the land) of nearly £200,000.

Religious Intelligence.

DENTON: OPENING OF THE RUSSELL SCOTT MEMORIAL SCHOOLS.

On Saturday last the above schools were opened by Richard Peacock, Esq., J.P., of Gorton Hall, among those present being Mrs. Scott, the Misses Scott, Mr. R. Scott, Mr. C. P. Scott; the Revs. L. Scott (Denton), P. M. Higginson, M.A. (Styal), G. Ride (Chorley), W. Harrison (Glossop), H. Enfield Dowson, B.A. (Gee Cross), Dendy Agate, B.A. (Gorton), J. K. Smith (Flowery Field), Noah Green (Mottam), J. E. Odgers, M.A. (Liverpool), and Messrs. John Brooks, John Reynolds (Hyde), Jesse Hind (Nottingham), Councillor Ashton, R. Kenyon, Thomas Dornan (Oldham), Councillor Barlow (Hyde), John Phillips, George Smith (Manchester), R. Stewart Redfern, W. H. Knowles, Samuel Buckley, &c. The new school is described as follows:—The basement consists of cellar kitchen, coal cellar, and a fireproof cellar for heating apparatus, and passage approached by an outside flight of stone steps. The ground floor consists of kitchen and vestry connected with the present chapel, the girls' entrance and staircase leading to girls' class rooms, cloak room; infants' schoolroom, 28ft. by 27ft., and infants' class room, 16ft. by 10ft. and 16ft. high; and boys' main entrance with principal staircase, 12ft. 6in. by 11ft. 9in., together with a covered passage leading from the girl's entrance to their playground, also a Fives court, 24ft. by 20ft., and all necessary outbuildings; over the kitchen, vestry, girls' passage, and cloak room, there is a mezzanine floor, in which is situated girls' cloak room, girls' class room, 21ft. 9in. by 18ft. 6in., and private lavatory and staircase. The mezzanine floor and floor above are greatly enlarged by having on each side a projecting window 20ft. wide and 17ft. high, and 2ft. 9in. projection from wall line on each side of building. The first floor consists of a platform or girls' class room, 26ft. 7in. by 18ft. 6in. and 17ft. 9in. high, also a boys' schoolroom, 40ft. long by 27ft. wide and 21ft. 3in. high, together with principal and secondary staircases. Over the main-staircase there is a tower with a high pitched roof, which is utilised by providing a library, storeroom, staircases, and room for water cisterns which supply the whole of the buildings. All of the walls of the principal rooms and staircases are lined with white glazed bricks and coloured bands. The girls' and infants' class rooms can be shut off from the main schoolrooms with revolving shutters, and the arrangement of the girl's class room is such that by lifting the revolving shutters it forms a platform 3ft. 6in. above the level of the boys' schoolroom, with a 15ft. opening, forming a proscenium, and giving a total length to the room of 59ft. by 27ft. wide. The whole of the first floor is covered by a handsome timber roof boarded all over and stained and varnished. There is also a lift or hoist from the cellar to the platform. The whole of the building is most effectually heated with hot water pipes, supplied and fixed by Mr. Wagstaffe, of Dukinfield. The ventilation is most thorough, and consists of Tobin's tubes and ventilating trunks, level with the ceilings and the upper part of all the windows, which are specially adapted for that purpose. The floors of the infants' school, class, and cloak rooms are laid with Wareham's patent flooring in blocks, laid herring bone, on a concrete bed. All other floors are boarded and trugged. The style of the building is free Gothic, with common white end bricks, in black mortar, and stock brick bands, arches and quoins, together with a fair amount of stone work, large windows, for purposes of light and ventilation, and a bold tower at the south-east angle 62ft. high. The main staircase is sumptuously carried out, and the two projecting windows as well as the tower form very striking features in the building and add much to its general bold appearance. The architect is Mr. P. Pons, 41, John Dalton-street, Manchester; Messrs. Holmes and Webster, of Ashton-under-Lyne, being the general contractors; and J. W. Floyd the clerk of the works.

A procession of teachers, scholars, and friends, headed by the Denton original brass band, left the schools shortly after three o'clock, and

on their route round the town were joined by about 150 scholars from Brookfield Church, Gorton, accompanied by the Rev. Dendy Agate, B.A. After perambulating the district the procession returned to the school, where the Rev. H. Enfield Dowson conducted the devotional part of the opening service.

Mr. RICHARD PEACOCK (who was received with loud applause) said: Ladies and gentlemen, it seems to me but as yesterday since I had the honour and pleasure of laying the foundation stone of the little chapel behind here, and as I have been in this neighbourhood very little since, what I have seen to-day causes me almost to think that some great magician has been at work. Looking at the simple character of that building, the foundation stone of which we laid in 1873, and remembering the modest expressions and the simple wishes then given vent to, as to the future, it appears almost marvellous that we should have met again in so short a time to take part in the opening of this magnificent building. Your good pastor and my good friend Mr. Scott must be an extraordinary worker, and not only is he a hard worker, but he is an enthusiastic and a sincere worker—(applause)—to have been able to produce such results as we see to-day. Whether looking at the building architecturally or for practical purposes of education, it seems to me to be exceedingly well adapted for its intended future, in addition to its being very beautiful—(applause.) The architect, whoever he may be, has bestowed great care, not only in the arrangement, but in the manner in which he has carried out his work. No doubt he has been ably assisted by your committee. I have endeavoured to criticise the building somewhat since I arrived an hour ago, and I have come to the conclusion that whoever the architect is, you have got into fortunate hands—(applause.) It is a credit to him, and I sincerely trust that it will be found as good in its working as it is pleasing from an architectural and practical point of view. Mr. Scott some time ago came to the conclusion that you not only wanted a Sunday school, but that a day school was badly needed in the neighbourhood, and he took his good mother into his confidence—I do not know with whom the idea originated—but as a matter of fact it was determined to build such a school as the neighbourhood required, and more than that, it was determined that it should be a school conducted upon undenominational principles, open to all, all treated alike, all receiving the benefit of a high class of teaching. That simple but beautiful inscription over the entrance door will have struck some of you on entering this building:—

"In Remembrance of Russell Scott, 1882, erected for the furtherance of education in this town."

This building is intended to be a memorial of the late Mr. Russell Scott, the late husband of Mrs. Scott, erected by herself, and what more worthy evidence of the true love of a wife than to see such a memorial as this erected by the widow? It does not only speak volumes for the wife, but it also speaks highly for the worth of the departed. Memorials of this sort are not erected to undeserving people, and though many of us probably had not the pleasure of knowing the late Mr. Russell Scott, from what I have heard of him, the schools, grand as they are, good as they are, are nothing more than his character deserved—(applause.) It must be a pleasing duty, not only to Mrs. Scott, but to her kind and good family who are all around me, to see this building erected and arrived at the present stage. It must be highly gratifying to them not only to see it completed, but to find themselves surrounded by a number of sympathising friends such as are on this platform. Would there were more husbands who deserved such memorials—(applause.) Would there were more wives not only capable but willing to erect such a structure. A temporary school has been established in the neighbourhood during the last few months, since January last, and the scholars already number 220. If anything were wanting to prove the necessity for a day school, I think these figures speak plainly. Mr. Scott had not been long in the neighbourhood. He came as a stranger, and you see the results—(applause.) Denton ought to be proud and thankful, and I trust the future generation, at all events those who have the benefit of the education given in

this building, will never forget to return those thanks when they have an opportunity. I understand it is not merely to be a day school, but a day school embodying all that can be brought to bear, giving a high class elementary education, that there will be extra classes and extra subjects by which the scholars may be induced to remain longer at school. The managers of the school approach their work with no narrow-mindedness; but, on the contrary, from a broad point of view, and on strictly undenominational principles. Personally I have to thank Mrs. Scott, the Misses Scott, and Mr. Scott, who have done me the honour to ask me to open the school, and I have very much pleasure in pronouncing this school to be open from this moment, and to be known hereafter as the Russell Scott Memorial School, Denton—(loud applause.)

After tea, of which several hundred partook, a meeting was held in the school in the evening, Mr. PEACOCK presiding.

The CHAIRMAN said they were no doubt aware that that room was not only built for the purpose of a day school and Sunday-school but was intended to be a strictly undenominational school, and also to be used for lectures, social gatherings, and any description of meetings which the committee might think fit to sanction. He congratulated the people of Denton in having acquired such grand premises. He felt sure that ere long the neighbourhood would see the advantage, because they would be benefited, and would, as Mr. Dowson so beautifully read from the Old Book, "gain wisdom and gain understanding" by their attendance in that building.

The Rev. LAWRENCE SCOTT said:—Mr. Chairman, ladies and gentlemen,—You will agree with me, I am sure, that it is of happy augury that on both the chief occasions connected with this building, at the laying of the foundation stone and this evening, we have the presence and sympathy of many who are in no way connected with our religious denomination—(applause.) Although this building was partly built for the Sunday-school and congregation of the Wilton-street Chapel, if that had been the primary object of the founder these buildings would have taken altogether a different shape. But we are met here to-day to open buildings for the furtherance of education in this town. That is the main object for which they are built—(applause.) On the broad basis of liberal unsectarian education all can join, and I am sure that it is with unqualified pleasure we welcome all friends who are one with us this evening—(applause.) Our object in meeting together then is to promote an interest in education, to rouse enthusiasm which shall not spend itself in mere words, but shall spend itself in wise care for the mental and moral training of the young—(applause.) There are some people who seem to confound moral with religious training, and religious training with sectarian education, and who seem to regard them as convertible terms. I refer to this because it is the fixed determination of the managers to promote the moral training of the children in every way they can; but it is as strongly their determination to keep their theology, their sectarian opinions, out of the day school—(applause.) If the managers wished to press their own views on the day school they would not appoint, as they have appointed, and will continue to appoint, if most fitted, teachers who by no means agree with their religious doctrines. The human and Christian virtues are not confined to anyone sect, and I hate sectarianism either in church, school, or chapel. But if this were not so, I should still hold that children are not fit recipients of our discords, though they are fit recipients of the things whereon we agree, for what would education be worth if it did not promote truthfulness, honesty, and all those things which make human character lovely?—(applause.) In this respect, to those who knew my father, the name of the schools is full of suggestion, and for that reason for us this occasion is tinged with a great sorrow, for we know well how deep his interest, his life-long interest was in all works of this kind, and how full would have been his sympathy could we hear his voice in our midst now. In his spirit these schools have been built and by his means—(applause.) In his spirit, because when he was still a young man, in the year 1838, he origi-

nated, and built in conjunction with his neighbour, Sir John Sebright, day schools for the district in Hertfordshire, in which he then lived. His wide sympathies led him to take an active interest in education. Whether the effort was for the good of one class of society or of another, it had the benefit of his counsel and wise help. Where human character was concerned he felt we were not divided, and that to train the young into better things was the same work, whether his time and thought was given to a college, or whether he helped to rescue the neglected children of our large towns in sharing with Miss Mary Carpenter in the establishment of the first Reformatory at Kingswood—(applause.) The hope of the future is with the young, and any effort for their good which came near him had not only his substantial help, but what was of far greater value, the influence of his wisdom. In losing that these schools have lost a directing hand, which cannot be replaced; but if his name upon the building carries with it the record of a great love, it will not have been placed in vain—(applause). Let your aim also, my friends, be for the good of those who shall come after us. It is easy when our hearts are stirred by a strongly-felt emotion, when we are lifted on the flood of a united feeling, to be very sure that we at all events will do our best for the children—but it is not so easy to act up to that feeling when the tension of the moment has passed away. Yet in spite of all let us be constant. Our whole aim, our sole desire, is that parents, managers and teachers should be united by a common sympathy and strive for a common object—that each should do his or her own part for the advancement of the children. Knit together by a union so natural, our prayers will not go altogether unanswered, and it may be that the children who enter within these walls will grow into an orderly, well-conducted, happy, harmonious life, and that He who rules over the hearts of men will ever grant them higher blessings—(applause).

The Rev. DENDY AGATE (Gorton) said they must all have been very much touched by the brief, very beautiful, and suggestive address which Mr. Scott had given them. On behalf of the members of the neighbouring congregations who were there that night, and particularly on behalf of the congregation of which he had the happiness to be minister, he sincerely hoped that all the work which they entered into in years to come would be carried out in the spirit which Mr. Scott had spoken of. Nothing was more likely to secure sound results in work, and perfect harmony among workers, than the knowledge that those schools had been erected in memory of one of whom they had heard what had been said about the late Mr. Russell Scott—(applause). It was an admirable augury for the future of these schools that their foundation was so broad. They Unitarians were sometimes told that the liberty, the undenominationalism, the freedom, the large heartedness of which they spoke, and of which some of the ministers talk a good deal, did not amount to more after all than Unitarianism, and getting people to belong to them, and their particular ways. He ventured to say that outsiders, as time went on, would find that when Unitarians spoke of these things they did mean something by it, and though they were touched with human infirmities like other people, and never quite lived up to their ideal, and did not come up to the standard they kept before them, he might say from his experience, that whatever their difference of personal conviction might be, there was a determination that their work and worship together should be determined by the universal sympathies and left to find their own level, and bind them together; and that they shrunk from inquiring particularly into each other's individual opinions, or in being over-anxious that people should reach the very conclusions that they reached. They might honestly say in the grand words of one of the best of women, a French Roman Catholic Nun, "They were of the church of the saints, and all the saints were of their church."

The meeting was also addressed by Mr. C. P. SCOTT, the Rev. H. ENFIELD DOWSON, Messrs. R. S. REDFERN, JESSE HIND (Nottingham), S. BUCKLEY, and GEORGE SMITH (Manchester). The last-named speaker said that although the school had only been established in January in

temporary inconvenient premises, there were over two hundred names on the book, and on the previous Tuesday he was pleased to find on visiting the school no fewer than 193 children present.

Votes of thanks to Mr. Pons, the architect, the chapel choir, and the Chairman concluded the proceedings.

SHEFFIELD: REOPENING OF UPPER CHAPEL.

On Sunday, the 23rd inst., the Upper Chapel, Sheffield, which for more than six months had been closed for repairs, was reopened by the Rev. C. C. Coe, who completely met the necessities of the important occasion. There is but one opinion in regard to the exceptionally high character of his services throughout. The morning was very stormy, and therefore the great chapel was not crowded as otherwise it would have been, but still the congregation was large. In the evening it was also very good indeed. This historic congregation is greatly enlarging its borders. It is about sixteen months since the Upper Chapel congregation entered upon the scheme of improvements, which contemplated not only a great addition to their congregational appliances, but also a virtual internal reconstruction of their ancient place of worship, for "ancient" it is beyond any other Nonconformist chapel in the town. Its history goes back to the days of good James Fisher—whose descendants, it is claimed, are still with us—who, having been Vicar of Sheffield for sixteen years, was compelled to resign his office by the Act of Uniformity. A large number of his parishioners quitted the church with him, and among them he continued his ministry in secret until within a short period of his death, which, accelerated by imprisonment for preaching, took place in 1666. He was succeeded by Robert Durant, who was ejected from the vicarage of Crowle, Lincolnshire, in 1662. He ministered to the congregation in various private places from 1669 until his death, in 1678, in which year, persecution having for a season abated, his people built for themselves, in Newhall-street, the first meeting-house in the town. It was subsequently used as Hollis's Hospital. After a short interval, Timothy Jollie, son-in-law of Mr. Fisher, became pastor, and under his ministry, which continued from 1681 to his death, in 1714, the Old Meeting-house becoming too small, the Upper Chapel was built in 1700. According to the usage of the English Presbyterians, to which party Mr. Jollie and most of his congregation belonged, the chapel was founded, free from all doctrinal tests or conditions whatever, and is simply dedicated by the trust deed "For the worship and service of Almighty God." From that time to the present, through gradual changes of theological opinion, that principle of Christian freedom has been maintained inviolate alike by the pastors who have ministered there and by the congregation. During the ministry of Bartholomew Teeling Stansus, which extended from 1832 to 1852, the chapel was enlarged and partly re-built. While the Rev. Brooke Herford was pastor of the church a tablet was placed in the porch, on which is recorded these facts, as a "memorial of 200 years gradual progress, and of many faithful pastors." Until the coming amongst them of the Rev. Eli Fay there was ample accommodation in the chapel for the congregation worshipping there, but under his able and energetic ministry there has been such an increase in the attendance that additional sittings became a necessity; and in providing them it was determined also to provide other accommodation and appliances absolutely needful in an active and aggressive church. The work now accomplished consists in the first place of a chapel keeper's house, so related to all the other buildings as to make easy the general oversight of them; and the spacious and commodious kitchen of which is so connected with the arrangements for social gatherings as greatly to facilitate the serving of teas, collations, &c. Then there is the Channing Hall, an exceptionally fine auditorium, 57ft. by 25ft., and designed exclusively for congregational and Sunday-school purposes. On the ground floor of the edifice are spacious shops, which will be a permanent source of income. The old school building has been converted into class rooms, retiring rooms, lava-

tories, &c.,—an important adjunct for the better prosecution of the work of the Sunday-school, and for all social and public gatherings. Not the least important work, however, that has been executed has been the complete repewing of the chapel, the narrow, low-seated, and richly upholstered modern pew having been substituted for the great square, plain, straight-backed one, which in the case of a crowd turned many faces directly away from the pulpit. Allowing for the external plainness of the chapel, which could not have well been altered, yet including its internal beauty and comfort, and the number, variety, and relation to one another of the co-related buildings, the property of the Upper Chapel congregation is now remarkably and very uniquely adapted to its purposes. Practically the seating capacity of the chapel has been increased by about thirty pews; and as a whole the improvements are so great and the additions so important as virtually to have made of it a new chapel, with all the modern conveniences, attractions, and auxiliaries. The entire cost of the work will be about £3,000, and we have every reason to believe that the chapel will have been opened practically free from debt.

A SUNDAY IN GRANADA.

The Rev. Dr. Edward Everett Hale, who has recently been travelling on the Continent and is now in London, is contributing to the *Christian Register* of Boston, U.S., a series of interesting letters entitled "Sundays in Europe." We subjoin the last of the series:—

The Cathedral of Granada is one of the finest buildings in the world. It was begun in 1529, and an American may be pardoned for remembering that the stimulus for undertakings so immense was quickened by the wealth which poured into Spanish treasuries for that short period when the colonies of Spain were fountains of treasure to her. The fashion for Gothic architecture had gone, even among these descendants of Goths; and the columns which support the roofs and the five naves are Corinthian. But when I say that the *Cimbrino* is as high as Bunker Hill Monument, and that the arch above the choir is one hundred and ninety feet from the floor, you will understand that the architect, in choosing a Grecian order, did not mean to deaden that passion for looking up which is quickened in lofty forests or in Gothic cathedrals.

In visiting the cathedral on Saturday, I had taken the precaution to ask the sacristan who showed to us the tombs of our great founders Ferdinand and Isabella, whether there would be any sermon the next day. I learned that at high mass, between nine and ten, there would be a sermon, and that perhaps the cardinal archbishop would preach. "Between nine and ten" is as close as one must ask to come in Spain. In fact, high mass began about nine, the sermon began about ten minutes after ten, and lasted perhaps an hour. The whole service was over about half-past eleven. The archbishop did not preach, but a canon, who was, I think, a man of reputation for eloquence. As I know the name of neither canon nor archbishop, and as there are but few of your readers, I fear, better informed, the difference for us is merely that in fact the preacher wore a black cap and robe, while, had it been the cardinal, cap and robe would both have been red.

The Spanish cathedrals differ from those of most parts of the world in the placing what is called the *coro*, or "choir," in the middle of the building—proper, so that one can walk all around it. It is thus a church within a church. People prowling round in search of the picturesque, and demanding long vistas with fine effects to close them, pour out in guide-books and other organs of opinion their indignation at this arrangement. And doubtless, if everything is to be subordinated to architectural effect they have a measure of right in their indignation. But if, on the whole, the primary object of the whole is worship—and it probably is—the Spanish architects can make a good plea. The lofty screens of the *coro* and the *retablo* behind the altar, the high and noble organs, separate the worshippers from what I may call the outer world of the cathedral, as this is, in its turn, parted from the larger outer world of the bazaar, the market, and the park. Within the *coro* is room for all those who in any sense can join in any service to be conducted there.

To a person of 'democratic—which is to say, Christian—susceptibilities, it is harder to make an

argument in favour of the system adopted within the *coro* itself. Why nine-tenths of the space there should be reserved for priests, and not more than one-tenth for the people—who, in any version of Christianity yet known, are the most important persons present, who outnumber the priests tenfold, of whom the priests are all servants, and the cardinal archbishop chief servant—this does not distinctly appear. But such division is made in Granada, as it is made in Seville, in Burgos, in Belgium—indeed, in all the cathedrals of this plan where it has been my good fortune to worship. Indeed, it would seem yesterday as if every resource of ritual were exhausted to show to the common people that they were not wanted in the service, had no business there, and were out of place. No man offered to them the consecrated wafer. When the procession had occasion to go or to come, they were ordered out of the way by vergers. No church dignitary provided a seat even for the aged or infirm among them. The shifty forethought of the Andalusian woman who peddled, for her own profit, small camp-stools for those of the faithful who did not wish to sit upon the floor, was the only remedy for this indifference on the part of a church the seats in whose choir were half empty, because there are not priests enough left to fill them.

By concentrating, so to speak, the offices of worship in space, the different parts of the ritual of high mass are kept more together than in cathedrals of the other plan. The singers and other musicians have more to do with the altar service; and, as they or theirs come and go from and to the altar, once and again while that service goes forward, that frightful gulf is bridged which in Catholic churches so often suggests that one set of worshippers is carrying on a religious concert at one end of the building, while another set is finding and worshipping God at the other. This is a substantial gain in ritual. Another substantial gain is in the procession. For there is real reason for a procession—if, outside the choir, there be a sort of "Synagogue of the Gentiles," or outer court of the sanctuary, where are men and women who cannot see what is passing within. To bear the cross or the sacred vessels out of them, with song and other music, is real type of the duty and effort of the Church to the outer world. But there is no such type or representation of anything, when, in an open church, a body of the clergy walk up one aisle and down another, singing or saying that which would be better heard, better said, and better sung, if they all stayed together in the place where they began.

A considerable number of the clergy joined in the service on Sunday, but I think it was only in this number that it differed greatly from the service to which we were accustomed. The day was Trinity Sunday. The preacher took the baptismal formula in Matthew for his text, as I have observed Trinitarian preachers often do when they preach this sermon; for the sermon was the same in substance which I have often heard on such occasions. The misfortune of the text for their purpose is that it omits the essential words, "These three are one."

This sermon is, of course, no argument for the doctrine of the Trinity. On the other hand, it concedes the point that the mystery is no matter of argument. And no man could have made this concession more frankly than our friend on Sunday. He began with a lamentable picture of the desperate state in which the world finds itself at this time. For this ruined condition, more faith is the only cure, he said; and, naturally, as the Trinity is the central doctrine of the Catholic Church, more faith in this was the recommendation of the sermon. There are men in Spain, however, as he knew, who draw the inference backwards. Since the Gothic Arians were suppressed by fire and sword, the Roman Catholic Church has, without let or hindrance, proclaimed this doctrine of Trinity in Spain. If, after a thousand years, the result is such hostility to religion, such a failure in faith, such gross and beastly scepticism as he well described in the outset, may it not be that the Church has made a mistake in its central doctrine? By making a mystery of the Son, if he is the only means of revealing the Father, by making him the most unreal and incomprehensible of beings, may not the Church have created precisely the irreligion which he deplored? To this question, of course, this sermon, wherever it is preached, never attempts any answer. But it certainly occurred to me that, in the country with which I am best acquainted, there is more real faith and more practical religion than there ever was; that the fruit of religion is to be found riper and more abundant than in any

period of past history; and that that country is precisely the region of Christendom where the least is said about the mystery of the Trinity, and where, with the most success, Jesus Christ has been presented as a real being in history, made in all points as we are made who try to follow him.

It is, alas! the fault of all but the very best preaching that, just when the hearer longs for a square statement of truth, or, failing this, a bit of stiff logic, the speaker gives him, instead, an outburst of brilliant or lively rhetoric. My admirable friend, the canon, alas! was not above this failing. But, granting this, let me hasten to add that the rhetoric was inspiring and well founded; and I well understood how he had won his laurels as a preacher. Best of all, the noblest passage of it was one with which, had he been wiser, he would have brought the sermon to an end. After all this playing up and down the scales—after the explaining that the Trinity could not be explained and that he would not explain it, and why he would not, which is the substance of this sermon wherever delivered—he said he had detained us long; and yet he begged for two words more. With an admirable good sense, in a practice which belonged, I think, to Chrysostom's time, but has, alas! died out from the American pulpit, he then gave us the refreshment of a pause before these two important words. He sat down. He took off his hat. He wiped his forehead. Those of us who were kneeling changed the knee. Those who were sitting on the floor changed their attitudes. Those who stood sat down. When all were thus prepared, he came forward again and to my delight—as to that of any of the Ten-Times One Club—it proved that the fruit of the two words was "caridad"—"charity." Of what use all this dogmatic theology—which had occupied us this morning, as it had occupied the Church for centuries—without charity? Of what use this gorgeous ceremonial—nay, the most gorgeous ceremonial which man could conceive—without charity? In such a strain, we had at last the reality of religion, pure and undefiled; as simply and sweetly stated here under the arches of the cathedral as it could have been in a Friends' Meeting in Narragansett. No sermon could have closed more grandly or fitly than this, had it closed there.

So it shall close there for you and your readers. After the second of his two words, he was really finished. After more adoration of the wafer, the several orders of priests filed out, and the service was ended. Of all this gorgeous ritual, the grandest moment came then. It was when some sacristan, a hundred yards away, pushed open the great doors of the cathedral. Even from that distance, a breath of fresh air swept up the naves and blew away the incense. The light of the sun itself, reflected from pure white walls, dimmed the candles. Every one of the remaining worshippers drew a long breath of the vital oxygen. And, as thus the breeze and light and joy of heaven swept in upon us, the present Father revealed himself to his glad children. How certain, in such a blaze of his glory—as waits on us when we leave the smoke and words and echoes of antiquity—how certain, as we stand under the open heavens, that he is, and is at hand!

BRIDGWATER.—The Rev. James Baily has been appointed Secretary to the Vigilance Association for the defence of personal rights, and that his resignation of the pulpit of Christ Church, Bridgewater, will take effect in three months.

BIRMINGHAM.—The Rev. Dr. R. Laird Collier has returned from a visit to the United States, and resumed his services at Newhall-hill Chapel last Sunday.

The distribution of prizes at University College School will take place on Wednesday, August 2, at two P.M. Lord Reay will preside.

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Our Calendar.

SUNDAY, JULY 30.

LONDON.

Rev. P. H. WICKSTED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Bennett's (Rev. J. E.) Foreign Churches in Relation to the Anglican, an Essay towards Reunion, 5/
Dewes's (A.) Life and Letters of St. Paul, 7/6
Hulme's (F. E.) Art Instruction in England, 3/6
Keary's (C. F.) The Mythology of the Eddas, 4/
Plutarch's Moral Theosophical Essays, trans. by C. W. King, M.A., 5/
Routledge's Every Girl's Annual, 1883, 6/
Schaff's (P.) Popular Commentary on the New Testament; Vol. 3, The Epistles of St. Paul, 18/
Yonge's (C. D.) Essays of John Dryden, with Introduction and Notes, 2/6
Wordsworth's (W.) Poetical Works, edited by W. Knight, Vols. 1 and 2, 15/

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DEATHS.

COOPER.—On the 21st inst., at Framlingham, Suffolk, Phoebe, relict of the Rev. Thomas Cooper, aged 75 years.

TAYLOR.—On Friday, the 21st inst., at Pennepedie, Normandy, in her fifth year, Emily Lily Moss Taylor, the adopted daughter of Harry and Emily Taylor, of The Poplars, Avenue-road, Regent's-park.

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Homes of the Poor in London. By the Right Hon. Sir R. A. CROSS, M.P.
The Jew and the Eastern Question. By LAURENCE OLIPHANT.
The Royal Academy of Music. By Professor G. A. MACFARREN.
Comets. By WILLIAM HUGGINS.
The Laws of War.—1. Maritime Capture. By M. EMILE DE LATELEYE.
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The SESSION of the FACULTIES of ARTS and LAWS and of SCIENCE will begin on October 3rd.

Instruction is provided for Women in all subjects taught in the Faculties of Arts and Laws and of Science.

Prospectuses and copies of the regulations relating to the Entrance and other Exhibitions, Scholarships, &c. (value about £2,000), may be obtained from the College, Gower-street, W.C.

The EXAMINATION for the Entrance Exhibitions will be held on the 27th and 28th of September.

The SCHOOL for BOYS will re-open on September 26th.

The College is close to the Gower-street Station of the Metropolitan Railway.

Subscriptions are invited for the completion of the new North Wing of the College, for which purpose not less than £12,000 is still required.

TALFOURD ELLY, M.A., Secretary.

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This Hall of Residence for Students of University College, London, will be re-opened in October. Professors of the College will give advice and aid to Students in the Hall.

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F. KENSINGTON, Hon. Sec.

CROYDON FREE CHRISTIAN CHURCH.

The members of this Congregation having determined to rebuild their church in accordance with the design issued with the INQUIRER of the 1st of July, desire to invite the contributions of former members and well-wishers residing at a distance.

Subscriptions will be gratefully received by the Hon. Treasurer, JESSE PAGE, Esq., of Addiscombe Lodge, Croydon, Surrey.

Amounts already received from members of the Congregation:—

	£	s.	d.
Five subscribers at £300 each	1500	0	0
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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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MR. MATTHEW ARNOLD AND THE SCIENTISTS.

MR. MATTHEW ARNOLD is never at a loss for weapons of either attack or defence, whenever he chooses to enter the controversial arena. And such is the charm of his style, to say nothing of the influence of his name, that he is certain to command a hearing. He is not always just and logical, but he never fails to be trenchant and interesting. His thought, if not deep and far-reaching, is keen and fresh from the novelty of its form, so that though he may not convince his readers he is certain to please them, no matter whether he is satirising the Bishop of Gloucester and Bristol on the dogma of our LORD'S Godhead," or dealing out vigorous blows to those Philistines of society who frequent such vulgar places as Zions and Bethels, or who even give any countenance to so questionable a thing as dissent. To be sure the "sweetness and light" he champions, as the apostle of culture, often part company in his utterances, and sometimes both disappear. Still it is little more than the veriest truism to add that he not seldom proves his right to no mean station in the realm of mind. Even if he be distrusted as a critic he is not to be overlooked as a poet, still less as an educationalist of the highest order.

In the new number of the *Nineteenth Century* he comes before the public again in an article on "Literature and Science," or an address delivered as the "Bede Lecture" at Cambridge a short time ago. His object is to vindicate the claims of literature for the highest place in the superior education or culture of mankind in opposition to the claims which are being ever more and more strongly urged, that such is the rightful position of science. Professor HUXLEY and

M. RENAN are singled out for special attack. "Sir JOSIAH MASON," he says, "founds a college at Birmingham to exclude 'mere literary instruction and education,' and at its opening a brilliant and charming debater, Professor HUXLEY, is brought down to pronounce their funeral oration." As to M. RENAN, though he has made a great name in literature, he is foolish enough to think that his own studies will cease to be pursued within a century, and ungrateful enough to regret that he did not pursue Natural Science himself, as in that case he "might have forestalled DARWIN in his discoveries." We remember noticing a remark to this effect in one of M. RENAN'S charming auto-biographical sketches, published somewhat recently in the *Revue des Deux Mondes*, and it struck us as being attributable to a well-known weakness of the French mind, or a sign of the emptiness great men are apt to feel in their own triumphs and successes, rather than as an opinion worth serious consideration. Our critic seems to think otherwise, and having undertaken to combat the mighty and evermore imposing phalanx of scientists, he deems it worth his while to set one eminent name against another, so as to dispose of an enemy beyond the scope of his special attack. GOETHE, the great GOETHE, poet, philosopher and even scientist, he did not undervalue literature, but looked upon linguistic studies and what they imply as the best means for attaining that high degree of culture, that full-orbed nature which he himself enjoyed.

Our author charges Professor HUXLEY with having misunderstood him and misrepresented him in the Birmingham address already mentioned. His views of literature are much higher and far more comprehensive, he shows, than what the celebrated physicist in question seems to have explained them to be. Literature, as he understands it, comprises not merely grammar and syntax or linguistic studies, but a comprehensive knowledge of the laws, thoughts, actions, and institutions of both the ancient and modern world, together with an acquaintance with well-established facts of science. The point in contention is whether the methods of science are preferable as an educational influence to the study of language and of literature in this broad sense of the word. But into this special aspect of the controversy we need not go. It is enough for us to remain upon the lines of our author's general argument. "Following our instinct for intellect and knowledge, we acquire," he continues, "pieces of knowledge, and presently, in the generality of men, there arises the desire to relate these pieces of knowledge to our sense for conduct, to our sense for beauty, and there is weariness and dissatisfaction if the desire is balked." We agree with this statement; knowledge as such does not satisfy the mind. The ear is never satisfied with seeing, nor is the ear filled with hearing, to borrow both words and thoughts from a

strange old book of sacred writ. It seems to us that in the desire in question there lies not only "the strength of the hold which literature has upon us," but something more—the need of that sense of repose which religion gives to the heart. Possibly, however, Mr. ARNOLD'S thought and our own are identical, since the source of the sweet restfulness and peace we sometimes find in nature, in poetry, in elevated prose, and in art, would seem to be the same sense of the infinite which lulls the soul to a state of holy calm in prayer and praise.

Allowing that the results of scientific inquiry are important, and that we should all be acquainted with their general scope and bearing, our author goes on to say—"But what I wish you to mark is, that when they are propounded to us and we receive them, we are still in the sphere of intellect and knowledge. And for the generality of men there will be found, I say, to arise, when they have duly taken in the proposition that their ancestor was 'a hairy quadruped furnished with a tail and pointed ears, probably arboreal in his habits—there will be found to arise an invincible desire to relate this proposition to the sense within them for conduct and to the sense for beauty." A keen thrust of satire this! What a delightful thing to turn from the realm of ideas as this is disclosed to us by every great soul, and pre-eminently by German poets and thinkers, to find in science the consoling fact that our original forefathers were hairy creatures, who were fond of the woods and sported pointed ears and a tail! It is certainly a caricature, but it has truth enough in it to hit the mark. Science cannot fill the soul; and the mere dabblers in it, who collect facts pretty much as a certain undistinguished class collect the remains of our kitchens and wardrobes, find therein no life, no poetry, no emotion, no satisfaction. And even when facts are tied up into bundles, so to speak, and labelled as general laws, a personal or emotional factor is required to render them soul-satisfying and give them an ethical value. There may be higher conceptions, says Mr. ARNOLD, "still it will be knowledge," and therefore incapable of supplying what is to be obtained in the highest order of literature. For knowledge, however comprehensive its character, must be put, as we are repeatedly told, into ethical and æsthetic relation to us, and be "touched with emotion by being so put," otherwise it becomes "to the majority of mankind after a certain while unsatisfying, wearying."

Mr. ARNOLD makes one exception to the assertion we have just quoted. He admits that, "not to the born naturalist" does this sense of dissatisfaction or weariness come. And he explains that what he means by a "born naturalist" is a man who has special gifts and special tastes for the study of nature, and who thus becomes wholly absorbed in the contemplation of her

processes. In illustration of this exception we are told that Mr. DARWIN once admitted to a friend "that for his part he did not experience the necessity for two things which most men find so necessary to them—poetry and religion; science and the domestic affections he thought were enough." We can quite understand this statement of the great naturalist, though it clashes in some measure with what Mr. VOYSEY has said in our columns respecting him. We venture to submit, however, that the term "religion" requires careful consideration, in order that there may be no confusion in its use here. If we mistake not, the substance of religion, together with the essence of poetry, was present in the mind of Mr. DARWIN when he lifted the veil from nature in so many forms, and to use the language of a recent reviewer, "elaborated those wonderful theories which have electrified the world." Nature must have presented herself to him in spiritual as well as material aspects, and thus his soul may have been fed, while his mind was thus gloriously occupied for the good of his fellows.

We have no intention of pursuing Mr. ARNOLD'S argument point by point. Suffice it to say, that if we mistake not, he gets the best of the scientists, or rather of those among them who seem to desire that knowledge should become the be-all and end-all in life. For while there is no food for the soul in mere knowledge there is soul-rest and peace in the satisfaction of what is here called the instinct for conduct. It is not necessary to have a speculative knowledge of KANT'S doctrine of the "categorical imperative," or even to accept it if known, in order to feel or allow the wonderful restfulness and satisfaction which flow out of a good deed. So of beauty. A man may not give an adhesion to all that Mr. RUSKIN claims for it, he may not believe with SCHILLER and a certain German school that, from its joint action and passive power, it is the most important factor in moral reform, he may not see or accept all this; but if he knows anything whatever of its power he must be aware that it has a far higher influence upon his life than mere knowledge. There is in it indeed, or there at least may be in it, that something which religion can alone give to the uncultured mind. When either art or literature shows us the spiritual side of things it is a revelation to us, it becomes a religion and inspires us with something of "the peace which passes all understanding." Religion is essentially ethical and emotional, and therefore fitted to feed and give rest to the soul, independently of the co-existing mental culture, or else we should not see its power in the heart of a Channing and also in the life of a convert of the Salvation Army. As these elements, too, are present in all pure literature it is necessarily more or less religious, and therefore capable of sustaining the life of man. But in the mere facts and methods of science there is nothing emotional, nothing ethical, and hence, though they may afford light to the understanding, they cannot give strength to the heart or rest to the soul. Science is an exclusive appeal to the intellect, and as such it does not educate our ethical and emotional powers; but a great soul irradiates it from within, and thus it becomes transformed into a religion.

CHRISTIANITY PROGRESSIVE.

In the times of long ago, when the world was a-making, and the elements were melted with fervent heat, under favourable circumstances, and with fitting materials, we can

conceive of giant-armed nature seizing a critical moment in her creative work. At her chemic touch the volatile and elastic gases, the seven times heated liquids lock themselves in a close embrace, and about their crystallised forms the slowly congealing atom encircles itself and wraps them in its womb. After many ages some philosopher, or savage, or worker in the belly of the earth, finds the huge mis-shapen block, he breaks it open, by accident or design, and within the *matrix* he sees the wonderful beautiful crystals, tinted, flashing, transparent, imperishable, excellent in the eyes of GOD and man. Their forms are perfect, so as no planer on earth could plane them. The work of a moment, they will last for ever—such are some of the glories of *inorganic* nature; the deep-hearted ruby, the pale tender amethyst, the pure emerald, the imperial "brilliant" diamond.

There is also *organic* nature, less shapely in its elemental forms, infinitely more transitory in its individual existences, sometimes lasting longer in the embryonic state than in its active condition, passing through its changes in an interval ranging from a few hours to a few thousand years or so; but living and transmitting its kind, moving, thinking, feeling; culminating in the vigorous strong elasticity of man in the wondrous subtle beauty of woman, and in the heart and brain of human-kind.

It used to be said—"The individual perishes; but the type remains." But this is now recognised to be a faulty utterance. Under the guiding inspiration of DARWIN and others, we have learnt that, unless the type (as in unworthy cases) deteriorates and finally dies out, it develops and takes up a nobler sphere with larger aims and duties. It does not stand still. Through myriads of deaths the type rises to higher life. The law of healthy *life* is the law of progress. Life that is not progress is slow death.

Under which category are we to place Christianity? There are some who will tell us that Christianity is as the amethyst, or perhaps as the iridescent opal with its changeful soft gleams. They will say that GOD in the person of His Son created Christianity perfect, imperishable, unalterable, descending from the throne of GOD, clothed with immortal strength and beauty. GOD said *fiat lux*, and the light came that lighteth every man that is born into the world. But there will be some who (by most certain warrants of Holy Scripture, as it seems to the writer, and by most natural reading of the history of the Church and the world, of human nature, and of animal life) regard Christianity as an organic thing. They will trace the feeble beginnings of Christianity a thousand years before CHRIST was born. They will see the first shimmering light of dawn, the doubtful, cloudy half lights, growing unto the perfect day. They may express themselves in the supernatural phrases of St. Paul, and say: "They drank of that spiritual rock which followed them, and that rock was CHRIST." Or they may prefer the mystical, metaphysical conception of the Logos, adopted from Philo by the author of the Fourth Gospel, and spiritualised by him, accepting the doctrine of the eternal sonship of CHRIST. In either case they will recognise Christianity as existing embryonically before the Christian era, developing, expanding, thrusting its roots into life. They will recognise CHRIST as a learner, and as one growing in wisdom. They will see after his death, in the fight of faiths, in the vain attempts to confine the living material of Christianity in the winding sheet of exact dogma and creed, that the very vanity

of the attempts proves the organic progressive nature of Christianity and of the kingdom of CHRIST. And these inferences will be that though each Church and each individual must have a definite belief, which, it may be, is as dear as dear life is, yet that the creed can never be an exact expression of truth, but of the then attainable truth. They will believe that Christianity is perfect as our LORD himself commanded us to be perfect; perfect within the limits and possibilities of character, of opportunity, and of circumstance.

Any scientific man can define an amethyst, because it is inorganic. It is a matter of pure science. But no man can exactly define an organism, or, at any rate, a highly developed organism. When we are able to answer, what is Christianity, then we shall be able to tie it up in bands and parcel it out in Athanasian clauses, and seal it with the seven seals of creeds which heaven itself shall not be able to unloose. We cannot answer what is man. The definition called Plato's is silly, and manifestly depends on mere accidents. Perhaps the best definition is SHAKESPEARE'S poetic, non-scientific description:—"What a piece of work is a man! how noble in reason, how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a GOD! the beauty of the world! the paragon of animals!" But if we do not know what man is, how shall we know what Christianity is—the work of the Son of Man?

What heart can rise to, what tongue can utter the perfectibilities and possibilities of Christianity in the good time coming? With hearts enlightened, with brains purged from superstitions and folly and uncharitable narrowness of individual being, with inspirations embracing the universe, with "good news" for all men and not for a select few, through the anguish of death of myriads of lower forms to the growing splendour of the everlasting type, we may exclaim in the passionate words of the poet-philosopher—

Ring out the false, ring in the true,
Ring in the Christ that is to be!

or in the words of the Psalmist:—"Out of Zion shall GOD appear in perfect beauty!"

H. C.

"NATURAL RELIGION."—III.

In the last article we traced the argument which our author uses to lead to the conclusion that the complete knowledge of God is arrived at by combining two kinds of knowledge—the scientific, otherwise termed theology, and the practical, otherwise known as religion. We now come to the last two chapters of the first part of his book,* in which he treats of "Three Kinds of Religion," and "Natural Religion in Practice." From what has been said it will be seen that Christianity claims to show a complete knowledge of God, since it is both a theology and a religion. Naturally, therefore, it has two classes of opponents, those of the scientific school who object to it as a theology, and those who reject it as a religion. But these latter do not object to all religion; they simply seek to replace Christianity by another form. Some set up humanity, while others seem to see in a Pantheism, or Higher Paganism, a purer object of worship. May not these new experiments in worship, asks our author, be less subversive of the old worship than they seem to be?

And first he considers what worship is. For the sake of convenience he admits that the words religion and worship are commonly appropriated to the feeling with which we regard God. But the feelings which constitute worship—love, awe and admiration may be, nay, are, felt for human beings, and even for inanimate

* "Natural Religion." By the Author of "Ecce Homo." London: Macmillan.

objects. Feelings of admiration, when strong, seek to find expression in some outward act; when strong, serious and permanent, the act becomes recurrent. The sudden song or prayer develops into ritual. But religion, in its elementary state, exists without ritual, and in this state it "may be described as *habitual and permanent admiration*." Ought every higher form of religion to supersede and drive out the lower forms? No, says our author. Feelings of admiration and devotion differ in degree, and are excited by various objects, and such feelings may be called by the general name of worship. In its technical sense, however, it denotes that particular sort of devotion paid to the highest object we recognise, and it is in this sense that worship is forbidden by religion to be given to any lower object. "Churches, however," says our author, "are often intolerant in pushing this way of speaking beyond bounds. The greatest religious revolution in history is, in the main, simply a reaction against such intolerance, when the right of ideal humanity to receive worship was asserted in the heart of a people devoted to the exclusive worship of Deity."

It does not seem to us that this quite accurately describes the change effected by the work of Christ. There was no intention on his part to supersede the worship of God, and to substitute personal devotion to himself. That worship had degenerated into a ritual which was perfunctory in its character; or, at any rate, if it had not degenerated, it was purely ritualistic, it had become "habitual and permanent." Against this, or rather as something better than this, Jesus sought to establish a higher form of religion; and this, too, in the spirit of that scientific law known as the survival of the fittest. In the proposition laid down in the foregoing summary of our author's argument it appears to us that he is violating this very important law, which the disciples of the theory of evolution have taught us. Naturally, if that theory be a correct one, the higher form of religion will supersede the lower. Of course it is another question which is the higher, and which the lower; but this does not seem to be raised by the writer. We may agree that Paganism "was too intolerantly put down," and this may operate as a caution to us against repeating the same kind of intolerant action, but we do not follow our author when he suggests that there is no reason why such intolerance should not be repaired "in later and quieter times," if by that he means that we are to recur to a lower form when we already know of a higher. It is true, no doubt, that "the iconoclasm which raged against Greek art and heathen learning is no more necessary to Christianity than the hatred of painted windows is to Protestantism." If, as he says, the world has so advanced "that there is little danger of any worship we may pay to natural beauty blunting our sense of the higher reverence due to moral goodness," it is well that a certain amount of homage should be paid to natural forms; all we contend for is that such homage is not to be mistaken or substituted for a loftier worship.

Our author thinks that we might without difficulty adopt the idea of a sort of higher Pantheism, and that Christians might readily reconcile themselves to the worship of Humanity, because it is not their affirmations but their negations which "may reasonably excite alarm in these new systems;" not the new worships themselves, but the repudiation of the ancient worship of God. This leads him to ask, in reference to Christianity and its rivals, the same question he put in relation to Christianity and Science, Is the difference really as radical as it seems? And he answers it in pretty much the same way—viz., that there has been too much identification of Christianity and Theism with the doctrine of the Supernatural. It is untrue, he says, that Natural Religion is identical with classical Paganism, which was quite as full of supernatural personages and occurrences as the most superstitious forms of mediæval Christianity. It is in Natural Religion that we must hope to find the reconciliation, but it is Nature comprehending "man with all his thoughts and aspirations not less than the forms of the material world." This natural religion will "include a religion of Humanity as well as a religion of material things." Retaining the kernel of Christianity, while rejecting the shell, "it will concern itself with question of right

and wrong," and may, like Christianity, fall into excesses of introspection and asceticism. "But along with this transfigured Christianity, only in a subordinate rank, it will include the Higher Paganism, or, in other words, the purified worship of natural forms."

With the disappearance of supernaturalism in religion would all belief in God necessarily go too? No doubt in the minds of most people miracles have gathered round the idea of God; but is that idea inseparably bound up with them? There are passages in the New Testament that clearly throw contempt on the desire for miracles, and these passages go to show that the God who habitually maintained his laws was worshipped, and not the God who occasionally suspends them. But this is not the question, rather it is, that having got rid of the idea of a God beyond Nature, is there only left to us a God who is simply Nature under another name, and can such a deity be worthy of worship? The commonly accepted notion of such a religion is that it is Pantheism, about which a great deal of error exists. "The God in Nature with whom we are here concerned is no rustic Pan." The form of religion referred to by our author is "austere, abstract, sublime." It is not the different forms of Nature which it worships, but "Nature itself considered as a unity." This worship is to be found in most historic religions, but joined with other worships. It is not less necessary than the others, but there is still something wanted—the thought of a Supreme Being, "which is so natural to man." "Who is there," our author asks, "that is not conscious of a feeling of awe when he realises the greatness of the Universe?" Still it is wrong to suppose that the identification of this natural awe with the worship of God is necessarily Pantheism. Both Pantheism and Orthodoxy agree in giving a unity to the Universe, though the kind of unity is not the same; so far as religious feeling is concerned the form is immaterial. When we realise that the Universe is one we utter the name God, without, however, pledging ourselves to the doctrine that God is the Universe, or that He is distinct from it.

To those who ask why the name of God is used, when merely Universe or World or Nature is meant, and whether it would not be better to reserve that name "for the distinct, invisible, eternal cause of the Universe, which is supposed in most religions, which is denied in Pantheism, and put aside as an unverified hypothesis in Positivism," while contending that the alteration of name does not alter the nature of the object of our worship, our author admits that very strong reasons ought to be shown before "the name by which we habitually indicate the Eternal Being" can be replaced by some other "hallowed as yet by no associations." The term Universe expresses merely "the total of things arrived at, as it were, by mere collection or addition," and not "the unity which all things compose in virtue of the universal presence of the same laws." Even the word World, when used in the higher sense as a synonym for Universe, conveys the notion of a *place*, rather than of "an infinite Being, with which we are connected as the part is connected with the whole." Both these terms, too, exclude the view opposed to Pantheism, while the name God excludes neither the Pantheistic view nor that opposed to it. Science has adopted the word Nature, and even though there are times when this term is preferable to that word, "which, no doubt, is too sacred to be introduced unnecessarily," still, it is ambiguous, and as used by scientific men "excludes the whole domain of human feeling, will, and morality." All this leads our author to conclude that in the word God we have that unity of the Universe that all ought to seek:—

"Nature," he says, "presents herself to us as a goddess of unwearable vigour and unclouded happiness, but without any trouble, or any compunction in her eye, without a conscience or a heart. But God, as the word is used by ancient prophets and modern poets—God, if the word have not lost for us some of its meaning through the feebleness of the preachers, who have undertaken to interpret it, conveys all this beauty and greatness and glory, and conveys besides whatever more awful forces stir within the human heart, whatever binds men in families, and orders them in states. He is the inspirer of kings, the revealer of laws, the reconciler of nations, the

redeemer of labour, the queller of tyrants, the reformer of Churches, the guide of the human race to-wards an unknown goal."

Coming to "Natural Religion in Practice," our author deals with the objection that there is no consolation in the worship of or *use* in believing in a God as revealed in nature alone. He admits that there is a real foundation for the opinion that God so viewed "appears so awful, so devoid of moral perfections, as to be no proper object of worship." At the same time this has been "admitted by those who have worshipped him most." But because religious men have been "able to perceive dimly that which reassured them," they have been able to retain religious feelings. It is not, he contends, because there is no God to worship that science is tempted to renounce worship; rather it is because the necessity of concentration, the absorbing passion of analysis, prudential limitation of the sphere of study and a mistaken fear of the snares of the imagination tempt them to do so. While we may set aside as of little weight the declarations of some scientific men that their pursuit leads to worship, we cannot forget that God as revealed in nature has received the homage of poetry and art, and that worship finds expression in both of these. "Wherever art is, there is religion," says our author, although he admits the religion may be Pagan. In the complete sense of the word religion, art must appreciate the unity in things; and of such religion there must be a higher and lower form. In the latter an inadequate view of nature is taken, that which is highest in nature—the moral principle is excluded. "But if morality receives its due place, such religion is, in a worthy sense, the worship of God." As examples of men who rendered worship to God in Nature, our author indicates Goethe and Wordsworth. We confess that we do not think that the former is altogether a fortunate selection, because whatever may be said in honour of his genius, his industry, and other admirable qualities, there are facts in connection with his life which cannot be set aside when we estimate the value of the religion that Goethe possessed. With respect to Wordsworth, the same objection can not apply. Of him our author says, "He may be called the saint of the religion of Nature, on account of theunworldliness both of his life and of his writings, which refuse to be tried by a mere literary standard;" and he asks why Natural Religion should be refused the credit of having, in this instance, produced its saint? But allowing to Wordsworth all the virtues of simplicity, sincerity, and patience under ill-success—attributed to him—is it quite clear that his worship of the God in Nature alone accounted for these? and was it not the blending of Christian ideas with this worship that really was at the root of his character? We think that our author practically answers such a question when he says further on:—

"If men can add once more the Christian confidence to the Hebraic awe, the Christianity that will result will be of a far higher kind than that which now passes too often for Christianity now, which, so far from being love added to fear, and casting out fear, is a presumptuous and effeminate love that never knew fear."

Wordsworth had this combined confidence and awe, but it was the combination and not the exclusive possession of the one or the other that is accountable for the position he holds.

We have now brought down our review of "Natural Religion" to the conclusion of the first part. It remains to consider the second, in which its application is dealt with.

THE SOCIAL SCIENCE ASSOCIATION.—This Association was formed twenty-five years ago. It was on the 29th of July, 1857, that there was held at the residence of the late Lord Brougham a private meeting called by Mr. G. W. Hastings, now one of the Members for Worcestershire, at which the association was established. Lord Brougham was its first president. The twenty-fifth anniversary will be celebrated in September next in the town of Nottingham. A sketch of the origin, constitution, and labours of the Society, by Mr. J. L. Clifford Smith, the secretary, will be published in a few days.

LESLIE STEPHEN'S SCIENCE OF ETHICS.—IV.

After considering the importance of the distinction between the individual and the race, the author proceeds to analyse the character of the social organisation and the nature of the social tissue. The State, the Church, and industrial bodies are spoken of as presenting the most conspicuous cases of different kinds of social organs. According to Mr. Stephen, and we must say his whole reasoning supports the position, "The social evolution means the evolution of a strong social tissue; the best type is the type implied by the strongest tissue; and the correlation between the painful and pernicious, pleasurable and beneficial, is to be understood by interpreting the pernicious and beneficial with reference to the tissue, whilst painful and pleasurable refer to the instincts generated in the socialised being. It is the vigorous tissue which prevails in the struggle, and fitness for forming such tissue is therefore the criterion of a successful elaboration of the type."

In the chapter on the Form of the Moral Law, customs and habits are shown to be "laws of nature" in the making. The moral law is natural; morality is natural. When it is said that a law is moral, what is meant is that it belongs to human beings as such, and not as belonging to any special class, hence it must be natural. It is eternal, so far as anything human can be eternal. It varies only by development, "as each step in the social evolution represents a fuller solution of the problem of adapting a society formed of given materials and acting under fixed conditions to the needs which those conditions impose."

Under the heading, Contents of the Moral Law, separate virtues, as Courage, Temperance, Truth, &c., are discussed. The whole is a statement of the conditions of social welfare, and morality, as distinguished from prudence, refers to "those conditions which imply a direct action upon the social union." "Morality is thus 'the sum of the preservative instincts of a society.' Virtue being a condition of social welfare, the question arises why should I be virtuous, or what are the motives by which the conformity of the individual is or may be secured? Hence in the next three chapters the "theory of obligation" is reviewed, in order to answer the question and the many problems which arise from or are intimately connected with it. The theory of conscience as an elementary faculty is, the author does not hesitate to assert, untenable and superfluous. "Conscience means the pain felt by the wrongdoer, or rather the sensibility implied by that pain." It is not a separate faculty which responds only to a special set of stimuli, but a "compound feeling to which all the strongest instincts of our nature contribute." Our whole character is stamped and moulded from earliest infancy, and the conformation of character so impressed upon us carries with it the wider moral sensibilities. The relation between morality and happiness is next inquired into, and the two succeeding chapters on this subject, although not the most striking in this intensely interesting volume, are full of meaning and importance. The legitimate and inseparable conclusion of the Altruist theory, that the path of duty does not coincide with the path of happiness, Mr. Stephen fully accepts. By acting rightly the virtuous man sometimes makes a sacrifice. Scarcely a man living would refuse unhesitating sacrifice of his own happiness for a sufficient advantage to others. Almost every mother would die or expose herself to sufferings for the good of her infant.

"I do not wish to exaggerate any more than to extenuate the extent of this fundamental discord. I believe it to exist, but I do not believe that it materially modifies the ordinary statement. I take for granted that as a rule it is prudent to be moral, and still more unequivocally that it is prudent to encourage the morality of our neighbours. But I also admit that this argument in favour of morality cannot be rightly put in the form, Morality is always and necessarily coincident with prudence. In exhorting a man to be virtuous, we really exhort him to develop his nature upon the lines which the experience of the race has conclusively proved to coincide with the general conditions both of social and individual welfare. This is to exhort him to

acquire a quality of character which, under normal conditions, and in the vast majority of particular cases, will make him the happier because better fitted for the world in which he lives, capable of wider and more enduring aims, and susceptible to motives which will call out the fullest and most harmonious play of all the faculties of his nature; but it is also to exhort him to acquire a quality which will in many cases make him less fit than the less moral man for getting the greatest amount of happiness from a given combination of circumstances. I advise a man to acquire habits of temperance on a simple calculation of pleasure, from wider prudential considerations, and upon purely moral grounds. In each case the argument is conclusive, but in each case it admits of certain exceptions. Temperance will, as a rule, procure him most pleasure, because it will make him healthy; but if he were certain to die to-morrow, he might get most pleasure by being drunk to-night. It will make him fitter for work, and therefore, as a rule, secure him a more comfortable position; but, in particular cases, it might lose him the favour of some immoral person who could do him a service. It will, again, make him more virtuous, and so far a better husband and father; but it is still as before easy to imagine particular cases in which the very strength of the feelings which form the best guarantee for happiness may cause the most exquisite pain, and make him miserable in proportion to their strength. If, indeed, life were—as seems to be implied in the theories of some moralists—a series of detached acts, in each of which a man could calculate the sum of happiness or misery attainable by different courses, and calculate them without reference to his character, the whole argument would be different. But this is precisely what it is not. Every man starts with an inborn set of qualities which are gradually moulded, developed, or suppressed by the circumstances in which he is placed, and by the inherent processes of growth and decay. The happiness or misery due to any set of external conditions depends essentially upon the disposition upon which they operate. Therefore it may be, or rather it plainly is, necessary for a man to acquire certain instincts, amongst them the altruistic instincts, which fit him for the general conditions of life, though in particular cases they may cause him to be more miserable than if he were without them. And thus, again, the acquisition of altruistic feeling may be recommended on purely prudential grounds, although these grounds can never supply an exhaustive statement of the motives; and some power of altruistic feeling is presupposed in the very capacity to become moral. But it does not follow that on special occasions prudence and virtue will coincide; and, as a matter of fact, I think that they often emphatically differ."

It is long since we derived greater pleasure from the reading of a book than that which Mr. Stephen's work has afforded us. Though the notices of the volume which we have given from time to time in these articles will impart a fair idea of what the book consists, it must be read to be appreciated as fully as it deserves to be. The author's clearly logical style, and the ready use he is able to make of an extensive insight into human nature have helped in the production of a very charming and profitable work on the science of ethics. He concludes by a remark which seems to require explicit statement.

"It is sometimes said that science cannot provide a new basis of morality; and this is urged as though it were an objection. I at least must thoroughly accept the statement. What science proves, according to me, is precisely that the only basis of morality is the old basis; it shows that one and the same principle has always determined the development of morality, although it has been stated in different phraseology. And, moreover, this principle is not the suggestion of any end distinct from all others. The great forces which govern human conduct are the same that they always have been and always will be. The dread of hunger, thirst, and cold; the desire to gratify the passions; the love of wife and child or friend; sympathy with the sufferings of our neighbours; resentment of injury inflicted upon ourselves—these and such as these are the great forces which govern mankind. When a moralist tries to assign anything else as an ultimate motive, he is getting beyond the world of realities. If a theologian tells me to love my mother because God commands me to love her, he is inverting the true order of thought. My love of those who are nearest to my

sympathies must be the ultimate ground of any love that I can have for anybody else. My desire for the welfare of my race grows out of my desire for the welfare of my own intimates; and that exists independently of any ethical theory whatever. A theological basis of morality is conceivable so far as the supreme being is represented as knowable and lovable; but to order morality in the name of logical consistency is reasonable only when I can stir men's blood by assuming that two and two make four. On my theory, then, the moralist assigns no new motives; he accepts human nature as it is, and he tries to show how it may maintain and improve the advantages already acquired. His influence is little enough; but, such as it is, it depends upon the fact that a certain harmony has already come into existence; and that men are therefore so constituted that they desire a more thorough solution of existing discords. A sound moral system is desirable in order to give greater definiteness to the aims and methods; and it is doubtless important to obtain one in a period of rapid decay of old systems. But it is happy for the world that moral progress has not to wait till an unimpeachable system of ethics has been elaborated." M.

RESIGNATION OF PROFESSOR BLACKIE.—Professor Blackie, Professor of Greek in the University of Edinburgh, acting on medical advice, has resigned his chair. Professor Blackie has held the appointment since 1852. The patronage is in the hands of the curators.

UNIVERSITY COLLEGE SCHOOL.—Lord Reay presided at the distribution of prizes to the scholars in this school, which took place on Wednesday in the Lecture Theatre of the college, in the presence of a considerable number of the friends of the boys. Mr. H. Weston Eve, M.A., the head master, said the year had been an eventful one, but one of good steady work and progress. The highest class had never been better attended, nor had they ever shown a better average of work, and the same remark applied to all the other branches of the school. Of the twenty-two boys sent up to the London Matriculating Examinations eighteen passed, and four of the sixty-six honours fell to the boys of this school. In the course of a short address, after giving away the prizes, Lord Reay said he claimed for the founders of this great institution in London great foresight and great insight into the educational wants of the day, in having founded the school and the college for the boys, and he also claimed great credit for the teachers who had been able to work out the great problem which was then laid before them, because there was not the slightest doubt that this eclectic system of education, if it were to have the results which he was happy to say had been attained in that institution, entailed on both the teachers and the scholars and undergraduates infinitely more trouble than was ever gone through in bygone days under the old system. Let them go back thirty years when they started this educational work, what were the ideas prevalent in those days? Let him give them in the words of one of our poets:—

O ye who teach the ingenuous youth of nations—

Holland, France, England, Germany, and Spain—

I pray you flog them on all occasions;

It mends the morals never mind the pain.

(Laughter.) Apart from the principle which he had just described, they there supplied a great want in English education, and that was the grading of the various degrees of education, the gradual ascension from one school to the higher education given in another, and a proper giving of that modern knowledge which was so much required in England. Having spoken of what they had, he was bound to say there were certain things which they had not. They had not got rich endowments. In Glasgow and Dundee there were splendid educational endowments, as there were also in the North of England, as in the case of the Manchester and Liverpool Colleges. London, in one sense, was more like a country than a town, and there was not that individual sense of belonging to a great corporation that there was in the great provincial towns, which induced persons to give largely in support of the educational institutions. In that respect London was a loser, but he hoped it would not remain so. On the motion of Mr. Eve, seconded by Dr. Buchanan, a vote of thanks was given to Lord Reay for distributing the prizes, and for his address, which his lordship briefly acknowledged, and proposed three cheers for the masters, which were given with great heartiness, and the proceedings then terminated.

Occasional Notes.

THE Manchester correspondent of the *Boston Christian Register* tells us that a somewhat interesting correspondence, not yet published, exists between certain American consuls and James Russell Lowell, American Minister at St. James's. A happy thought struck these consuls—that it would be a graceful thing for them to present Mr. Lowell with a handsome bit of plate upon his reaching "the grand climacteric," as they phrased it, of his seventieth year. The happy thought brought forth gracious deed. The plate was forwarded upon the poet's birthday, with a most eulogistic letter. Unfortunately, the "grand climacteric" was still seven years away when Lowell received the happy silver thought of his appreciative countrymen. He was obliged to make the best he could of his backwardness—to explain that it was very awkward that he had attained to no more than sixty-three years, and to promise to get on toward the "grand climacteric" as fast as ever the conditions of time would permit. The consuls, too, were a little awkwardly fixed; and the whole correspondence, still lying in private drawers, is both humorous and full of making the best of it.

CANON WILBERFORCE's recent letter to the Archbishop of Canterbury illustrates the connection between beer and Bible in a way that must be very awkward for the Primate. The Church as a whole being the largest landowner in the kingdom is naturally the largest owner of public-houses. Mr. Wilberforce avers that public-houses are more, in proportion, numerous on Church lands than elsewhere. The Bishop of London, riding between his two town houses, would, it is said, pass 100 taverns which are the property of his Church. One of the largest public-houses in London, which sells £10,000 of drink every year, is part of the Bishop's endowment. Here and there in London you may see a church flanked on either side by a ginshop—all three, of course, being Church property. The publican appears to take instinctively to the vacant land in the neighbourhood of a church. Is this sort of thing to go on, asks Mr. Wilberforce, or is the Church to continue pretending to fight against the intemperance which it helps to produce? The Archbishop is an Ecclesiastical Commissioner, and the *Times* orders him to answer the Canon's interrogatories without delay. As it will be difficult to explain away facts, the Archbishop and others in authority will probably find it convenient to make no reply.

WE are glad to hear of the improvements which our earnest and hard-working friends at Stamford-street Chapel, Blackfriars-road, are about to make in connection with their congregational activities. They have one of the largest Sunday-schools in London, but have no suitable place for teaching, and have had to hire part of one of the Board Schools in the neighbourhood, while many of their classes meet in the gallery of the chapel and some of the large pews. The neighbourhood is densely crowded with the poorer classes, and almost any number of children could be gathered in if there were more and better accommodation. It is now proposed to build a large schoolroom capable of holding about 500 children; and there is no doubt that with the very efficient teachers they have at Stamford-street it will soon be filled. In addition to this, the chapel itself is to be repaired, improved, and beautified, so as to make it not only more attractive, but a better centre of usefulness in the district, occupying very much the position of a parish church to the surrounding population. We like this idea of combining the useful with the ornamental in our church work, and the whole scheme is so carefully prepared, and is so thoroughly deserving of support, that we recommend it with confidence to the never-failing liberality of the Unitarian public.

THE writer of the interesting "Chapters from the Life of a Congregational Minister" in the *Congregationalist* of this month records his experience of a meeting of the Peace Society, when Mr. Henry Richard was the chief speaker. "The chair was taken by the mayor, a retired captain, and an advanced Liberal. He made

no speech in opening the meeting, but on returning thanks at the close, he said: 'Gentlemen, I heartily thank you for the honour you have done me; and all I can say in reply is, here is my sword, and when my Queen and country require it, it is at their service.' An interesting finale for a peace meeting!"

"THE Year-Book of Unitarian Churches in America shows that the churches of this denomination number only 351. Since 1800 only 220 churches have been formed. This is slow progress—not three a year. The Baptists, on the other hand, have averaged one church a day for many years." This is taken from the *Nonconformist*. But the Roman Catholics in America have been increasing in even greater ratio in proportion to their numbers, so what does that prove?

Macmillan's Magazine for August contains a poem by the late Dean Stanley, on "Death and Life," written so lately as 1880. The following lines are very touching, written as if in unconscious anticipation of the great change which the writer was so soon to experience:—

O Death! how sweet the thought
That this world's strife is ended;
That all we feared and all we sought
In one deep sleep is blended.

No more the anguish of to-day
To wait the darker morrow;
No more stern call to do or say,
To brood o'er sin and sorrow.

O Death! how dear the hope,
That through the thickest shade
Beyond the steep and sunless slope,
Our treasured store is laid.

The loved, the mourned, the honoured dead
That lonely path have trod,
And that same path we too must tread,
To be with them and God.

WE hear with great pleasure that Mr. Stopford Brooke, jun., after graduating at Oxford and attending courses of lectures at Berlin, has finally decided to enter the Unitarian ministry, and been engaged to preach to the Old Meeting Congregation at Birmingham on Sept. 17. We hope that before that time some of our metropolitan congregations, or at least the scanty remnants of them left in town, will have the opportunity of hearing Mr. Brooke. By the way, why do we so constantly speak of a minister as *preaching* to a congregation, and of a congregation as *hearing* a minister? We have ourselves fallen into that bad habit, which is a relic of our old dissenting traditions, which seem altogether to ignore the fact that the most important part of a minister's function is the conduct of public worship, and that a congregation assemble not merely to hear the sermon, but to offer up the common service of praise and thanksgiving. Our old dissenting system with its unfortunate limitations fails to realise the beautiful idea expressed in the "Book of Common Prayer," and we should be thankful for the addition to our ranks of a large and influential Broad-Church element which might help us to realise more of the true liturgical spirit of worship, which seems to us to be the only form of worship adapted for the public service of the congregation.

COLLEGE OF PRECEPTORS.—The report of the College of Preceptors for the half-year states that the examination of pupils in the schools began on June 13, and was carried on simultaneously at thirty-one centres. The total number of candidates examined was 4,616, of whom 2,493 were boys and 2,123 girls. The examination for teachers began on June 27, and was attended by fifty-four candidates, of whom six were examined for the licentiate and forty-eight for the associateship of the college. The council has instituted a supplementary examination each half-year to meet the case of students seeking registration by the Medical Council or the Incorporated Law Society. The first was held in London in March last, and was attended by 135 candidates, of whom three obtained certificates of the first class and fifty-eight certificates of the second class. Arrangements are now under consideration for holding these examinations at local centres in different parts of the country.

Reviews.

Reminiscences: Chiefly of Oriel College and the Oxford Movement. By the Rev. T. Mozley, M.A. Two Vols. Longmans. 1882.

[FIRST NOTICE.]

Even after reading these two very interesting volumes of 900 pages we have to repeat the opening sentence of the venerable writer now that "the story of the Oxford Movement has yet to be told, and there is much reason to fear that it never will be told as it should be." Those who were most actively concerned in it both as friends and foes have already passed away, and have left behind them no records but the controversial pamphlets which exercised their purpose for a time, and with few exceptions have scarcely become a prominent even of the literary history of the Movement. Some of the principal leaders, including, of course, that great personage who is most of all entitled to say *quorum magna pars fui*, have gone over to Rome, and look back upon the stormy times of the Oxford Movement from an external and comparatively unsympathetic point of view. Cardinal Newman has left us his own impressions in an *Apologia*, which is a possession for ever as a model of pure English style; but it is doing no injustice to that invaluable book to say that it is more interesting as a record of the personal character and impressions of the writer than as a contribution to the history of the most momentous religious movement of the last half century. Like the Evangelical reaction of the last century and the first quarter of this century, the Tractarian movement has extended much further than even its zealous advocates had first anticipated; it has taken deep and permanent root in the ecclesiastical life of the country, and has exercised a wide influence over the whole tone of religious thought as well as in the development of the *cultus*, not only of the Church of England, but of other churches widely removed from it in doctrine and discipline. Such a movement needs a candid and careful historian, who shall be in sufficient sympathy with it to do full justice to its leading characteristics; who shall be sufficiently removed from its heated personal controversies to be able to grasp its fundamental principles; and yet shall have that intimate personal knowledge of the leading personages who directed the great Movement of which they were rather the organisers than the initiators, as to be able to give life and soul to the whole history. It seems doubtful, however, whether any one will ever combine all these requisite qualifications, and we shall probably have to content ourselves with "Reminiscences," biographies and *Mémoires pour servir* which may form the materials for a clear and consecutive history by some model religious historian of the future.

Mr. Mozley has many of the prime qualifications for such a work, and his "Reminiscences," next to Cardinal Newman's "Apologia," form the most valuable contribution to it that the world has yet received. He has lived through the whole period which he describes, and although in full sympathy with most of the essential characteristics of what used to be called the "Oxford Movement" he has learned to discern many of its weaknesses, and with advancing age has modified many of his early opinions and prejudices. He is the brother-in-law of the Newmans, and was the intimate personal friend of most of the Tractarian leaders. As a former distinguished fellow of Oriel, he witnessed the origin of the Movement, and as subsequently the editor of its principal organ, the *British Critic*, in succession to J. H. Newman, he exercised no small influence on the various controversies, literary and ecclesiastical, which marked the origination of a new form—or, we should rather say—the revival of an old form of Church thought and life. Yet in his introduction our author himself modestly allows that his book is but a contribution, with many unavoidable limitations, to the history of this important epoch of religious history. "Reminiscences," as he allows, are but a lower form of Recollections, which at the best must share the common infirmities of mortal memory. "The mental picture of events long passed by, and seen through an increasing breadth of many-tinted haze, is liable to be warped and coloured by

more recent remembrances, and by impressions received from other quarters." Our venerable author—he tells us he is about six years Newman's junior—disarms criticism by the almost pathetic recapitulation of his disqualifications, but still it is simply a fact that these Reminiscences, as he himself characterises them, are superficial, sketchy and often trivial. He acknowledges that he is not much of a logician, or of a metaphysician or of a philosopher; least of all is he a theologian. But the Tractarian movement was within certain obvious limitations essentially a logical, a metaphysical, a philosophical, and most of all a *theological*, reaction against the prevailing tendencies of thought both in Church and State. Nevertheless, he has all the qualifications for his task that we have just enumerated, and in addition to these he possesses a great mass of letters, journals, and other documents, as well as a wonderfully clear recollection of the characters and even the minutest events of the stirring Oxford life of half a century ago, which have enabled him to produce a work second only in value to the "Apologia" itself, and even surpassing it in its extremely interesting and life-like picture of what may be styled the Tractarian *personnel*.

Newman is unquestionably the prominent figure of these volumes, as he was the leader of the reaction which was long known by the name of a theologian greatly his inferior in all the essential characteristics of intellectual eminence. He appears here as the centre of a group of men, notable in their time, not one of whom, however, as Mr. Mozley candidly remarks, would be a living name a century hence but for his share in the light of Newman's genius and goodness. We have occasional, but only too slight, references to F. W. Newman, Whately, Blanco White, Churton, Hartley Coleridge, Arnold; and fuller reminiscences of Hurrell Froude, the Wilberforces, Hampden, Isaac Williams, Charles Neate, and others now almost forgotten who were prominent figures in Oxford life from forty to fifty years ago. But Newman is the one great figure who rises pre-eminent over all the others; and amidst the immense amount of diversified reminiscences of the most sketchy kind before us we can hardly confer a greater boon upon our readers than by selecting and grouping together the scattered notices of the real centre and head of the Oxford Movement.

In these fascinating volumes J. H. Newman stands out in clearer outline than even in his own marvellous "Apologia." He was born in the City of London, a few yards from the Bank of England, early in the year 1801. His father belonged to a family who had a small landed property in Cambridgeshire; and from being chief clerk in a bank he became a partner in a well-known firm of private bankers. His mother belonged to a Huguenot family, well known in the City of London as engravers and paper manufacturers. She retained the old family traditions in religion, and brought up her sons in that modified form of Calvinism from which their subsequent life was an intense reaction in divergent directions. In his own biography of his spiritual life Newman has, as Mr. Mozley says, not done justice to his early adventures in the domains of thought, politics, fancy, and taste. As a boy he composed an opera and improvised masques and idylls, and only they who see no poetry in "Lead, kindly light," or in the "Dream of Gerontius" will deny that this divine gift entered into his birthright. He was sent to a large private school at Ealing, said then to be the best preparatory school in the country. He rapidly rose to the head of the school, where before long he was followed by his no less remarkable and even more precocious brother, Francis Newman. From boyhood, we read, the two brothers took the opposite sides on every possible question, and perhaps the fact that one of the born disputants was more than four years younger than the other accounts somewhat for their respective lines of divergence. From Ealing both brothers went to Oxford, the elder entering Trinity College, the younger, too young as yet for college, pursuing his studies "as far as compatible with an amiable but universal and persistent antagonism," under the other's directions in lodgings. John Henry was intended by his parents for the law, and actually kept some terms at Lincoln's Inn; but early in his university career a great blow fell on him

and changed his destiny. His father's bank succumbed under the pressure of the times, and henceforth he could have little aid from his friends. From some unaccountable cause he failed utterly in the examination for honours, when he was not yet nineteen. A few years later his younger brother Francis, at the age of little more than twenty, gained, without any apparent effort, one of the best double-firsts ever known. Remaining for three years after taking his degree at Oxford, enjoying the much-valued position of scholar of Trinity, in 1821 he published, together with his friend Henry Boden, two cantos on St. Bartholomew's Eve, which, says Mr. Mozley, might now be supposed the first fiery outbreak of a spirit destined to wield the masses of Exeter Hall. In the year 1823 he was elected to a fellowship of Oriel College, which at that time contained "some of the most distinguished personages, the most vigorous minds, and the most attractive characters in Oxford." Oriel was the seat of the "Noetic" school, the term evidently meaning the intellectualists as distinguished from the obscurantists of the then prevailing Evangelical party and the old "High and Dry" Churchmen. "Its prominent talkers, preachers and writers seemed to be always undermining, if not actually demolishing, received traditions and institutions; and whether they were preaching from the University pulpit, or arguing in common room, or issuing pamphlets on passing occasions, even faithful and self-reliant men felt the ground shaking under them." Whately was then the spiritual and intellectual despot of Oriel, and it would not be possible, says our author, to describe now the terror his presence was sure to infuse among all who wished things to remain much as they were in their own lifetime. For years after Newman was a fellow of the same college with Whately it would not have been easy to state the difference between their respective views, unless it might be found in Newman's immense and almost minutely reverential knowledge of Scripture, and in a certain yearning to build as fast as men cast down, and to plant again the waste places. Newman was unaffectedly deferential to his seniors. He obeyed Whately, though he used to say that in Whately's Logic, "a most interesting book, there was one thing not to be found, and that was logic." He would have been ready to love Whately to the end, "but for the inextinguishable condition of friendship imposed by Whately, absolute and implicit agreement in thought, word and deed." When Newman was twenty-five he seems to have been the first choice of Professor Lloyd, to whom the selection had been confided, for the post of private tutor to Prince George of Hanover; only he was found to be a couple of years too young, and Dr. Jelf was appointed. A "very good judge of men and things used to call Newman a Lord Chancellor thrown away." Mr. Mozley speculates whether, had he been offered the tutorship, which it is assumed he would have taken, the course of German politics might not have been varied. Newman's "politics," it is stated, "occupy an earlier place in the memory of his pupils than his theology, for he had analysed the constitution and history of every State in the world, ancient or still existing."

In 1825 Whately became Principal of St. Alban Hall, and Newman his Vice-Principal, and at Easter, 1826, two Oriel men were elected to fellowships—Robert Wilberforce and Richard Hurrell Froude, and in the same year Newman became tutor at Oriel. He now found himself in a college, then held to be in the very front rank of academic progress, with a Provost, Dr. Hawkins, who owed his election to him, and with two tutors, the above-named Fellows, entirely devoted to him. At what date he began to move in the direction which now seems plain enough it would not now be easy to say. "It never was possible to be even a quarter of an hour in his company without a man feeling himself to be invited to take an onward step sufficient to tax his energy or his faith."

About this time he wrote the elaborate article on Apollonius Tyaneus for the Encyclopædia Metropolitana, drawing the line strongly between true and fictitious miracles. He had early faced the question of evidences by the study of infidel writers. He knew well Gibbon's great work and Hume's essays. He had Tom Paine's works under lock and key, "and lent them with much caution to such as could bear the shock." Mr.

Mozley adds that "his carefulness to master the other side of the great question has suggested to some critics that his faith and his scepticism contended for the ascendancy on such equal conditions as to leave the issue sometimes doubtful." We ourselves have often remarked the essential similarity between the minds of the two brothers, and are strongly inclined to think that it was in an even balance which was to write the "Phases of Faith" and "Natural History of the Soul," and which "The Apologia," and the "Lives of the Saints." Mr. Mozley admits it as possible, though it never occurred to him while working with Newman that he may "once have caught sight of the spectre of unbelief," though the dread might not have been long present with him. If he ever knew what it was to doubt, its sole effect was to make him "resolve never to abate the speed of his onward progress, never even to look behind, never even to indulge in any earthly abstraction that would give the foe the least advantage." Constant work of a spiritual constructive sort has been the principle of his life: the one feature he could scarcely understand was that he should stand and gaze instead of advancing. He had no leisure for scepticism. "He reduced retrospection to very narrow compass, to a few faces, to flowers on a bank or a wall, to a fragrance or a sound. Perfumes, he said, brought back the past, and so did distant church bells; but with the scent and the sound the past departed from him."

In 1828 Newman succeeded Hawkins in the vicarage of St. Mary's, the University Church, where he soon attracted a large congregation. To St. Mary's was attached the Chapelry of Littlemore, three miles from Oxford. Up to this date, and for some time after, there was no open breach between Newman and the Low Church party. Hitherto he had been actively connected with the local Evangelical Missionary Society, a subscriber to and writer in the *Record*, and an occasional attendant at the Evangelical soirées at St. Edmund's Hall, the headquarters of the party, where his sermons were judged to be spiritual, though somewhat incomprehensible. Not till after the completion of the "Arians" was he aware that he was parting company with his old friends the Evangelicals, to whom he was in the habit of referring by the letter X, or the name "Peculiars," while he used Z of the High and Dry. He was alarmed by the Evangelical neglect of the objective phases of the Christian Church. He continued to respect Evangelical spirituality. Mr. Mozley detects the force of early associations in much later stages of his development. "In the 'Apologia' it seems to me that Newman returns a long way towards his earliest religious impressions, and shows himself more at home with the Evangelical party." For the present, though detaching himself from his Evangelical connections, he had no desire to fight them. He had no desire to found a religious sect at all. He did not love the personal rule it implies. He wished each of his followers to work on general lines with individual freedom. His efforts were applied to the creation of a community, with Oriel for its head-quarters, which should battle by a variety of agencies with the general worldliness and coldness of the age. "Newman's feeling was that, since the world was going one way, he would go another, and that the world had no right to complain if it compelled counter-action."

Oriel College was now to be the centre of a great ecclesiastical revival which was to stir all England, and which has a perceptible influence on other parties within the Anglican than the High Church party, and on other Churches than the Church of England. It is interesting to read in these minute reminiscences revelations of Oxford as it was in the first half of the present century; it is still more instructive to read the reforms gradually effected by the wonderful personal influence of Newman. In many respects he anticipated more than fifty years ago recent academical theories in regard to teaching Fellowships and the endowment of research. He met of course with much opposition, but every election he brought about justified itself by its results.

As early as 1829 Newman and other Fellows of Oriel had begun to meet twice a week for the study of the Scriptures. They soon agreed in their investigations into prophecy that "Anti-Christ was not the Church of Rome, but Pagan

Rome, the spirit of which survived Paganism and the Empire, and, as it were, haunted and partially possessed the Church, especially the Roman communion." There was no such thing as Biblical scholarship at that time in the University, and Mr. Mozley's sarcastic stories call to mind our friend Mr. Geldart's recollections in his autobiographical "Nitræ Tradleg." He remembers being told that the very learned tutor of a neighbouring college made the ingenious comment on the words—"Draw out now," in the miracle of Cana, whence we may infer that the Jews used "spigots." Tyler, the then Dean of Oriel, had a decided turn for the picturesque and quaint. To illustrate the absolute sanctity with which the Jews regarded the Temple he quoted a strange Rabbinical story. Along all the lines of the cornice and roof there were wires in such complete communication that not a sparrow could alight on any part without setting six thousand small bells tinkling. Of this same Tyler, a pompous but kind-hearted man, the story is told that he had a somewhat higher estimate of his position as Dean than was warranted by usage, or by the actual powers of the office. He had occasion to write a note to Gaisford, Dean of Christ Church, who receiving it in company, read aloud: "The Dean of Oriel presents his compliments to the Dean of Christ Church," adding, "Alexander the coppersmith sendeth greeting to Alexander the Great."

But the limits of our space warn us to pass rapidly on, not omitting, however, the incidental reference to the autobiographer's old schoolmaster, "Edward Higginson [of Derby], the Unitarian pastor and teacher of the Strutts, beckoning to friends and clambering over the pews of All Saints' Church," when the whole town attended a late evening service on occasion of the funeral of the Princess Charlotte.

It was not till the publication of the volume of "Parochial Sermons" in 1834 that the church, which was already being stunned, or awakened, or exasperated by the rolling thunders of the weighty and multifarious "Tracts for the Times," became alive to the actual individuality of him who inspired them. "It was as if a trumpet had sounded through the land. All read and all admired, even if they dissented or criticised. The publishers said that the volume put all other sermons out of the market, just as 'Waverley' and 'Guy Mannering' put out all other novels." But all parties were more or less against him. Evangelicism stood aloof from its recreant son. High and Dry disliked the earnestness and asceticism without venturing to persecute a party which proclaimed its eager devotion to Episcopacy. A large part of the clergy, however, earnest and proud of its vocation, read and admired, if not always very intelligently, publications which, with all their unwieldiness and prolixity, stirred the prevailing stagnation. It is curious to recall that Newman introduced into Oriel as lecturer, Hampden, afterwards Bishop of Hereford. It is still more curious to recall the ingenious confessions of the dismay occasioned by Hampden's Bampton Lectures which were then incomprehensible, which everybody, Mr. Gladstone included, condemned, and which nobody, Mr. Gladstone included, read. "Thirty-four years after the delivery of these lectures Hampden, to his great surprise and somewhat qualified pleasure, received a letter from Mr. Gladstone, written in the very abyss of penitence and self-humiliation. He had done his best for a whole generation to understand the lecturer, without the slightest success. As it was utterly past his power to understand them, he had been clearly wrong to condemn them on the information of others." Church and University were alike fighting against them under the leadership of Newman and his associates. But the story of the Oxford High Church revival is too long for us to recount, and, moreover, it is familiar in all its main features to most educated readers. It is pleasant to dwell upon the personal recollections of the past, with which, as we have seen, these volumes are crowded. There is a perfect gallery of Oxford portraits, all of them recalling men who were prominent in the movement, and are still remembered with reverence by a great party. The figure of the leader himself, "Ὁ μέγας," as Henry Wilberforce used to call him, is presented in a pleasant human setting.

It is interesting to hear how this man of many cares, while at Oxford, never passed a day without writing a Latin sentence, either a translation or an original composition, before he had done his morning's work. He had all the painstaking temper which is said to be a condition of genius. "As well for present satisfaction as for future use, he wrote and laid by a complete history of every serious question in which he was concerned. It must be added that he did the same with every book he read, and every subject he inquired into." None but Copleston surpassed him in quickness and accuracy with the College accounts. His pleasures, though not many, were more than the incessant talk round the Oriel teapot, which was the jest of Oxford non-Oriel wits.

He derived an exquisite delight from music, and was and is an accomplished performer. He left to others the details of ritual and Church architecture, because he valued other objects more, not that he did not sympathise with everything graceful and beautiful. His ear for rhythm was just and sensitive. He had a poet's insight into nature. Flowers he was as fond of as a child could be. He could seldom see a flower without its reviving some memory. Old English forest trees he delighted in. "The walk from Oxford to Littlemore, especially if taken every other day, might be thought monotonous; but it never palled on Newman. The heavens changed if the earth did not, and when they changed they made the earth new. His eye quickly caught any sudden glory or radiance above; every prismatic hue or silver lining; every rift, every patch of blue; every strange conformation, every threat of ill, or promise of a brighter hour. He carried his scenery with him, and on that account had not the craving for change of residence, for mountains and lakes, which most educated people have. His visits to country parsonages sometimes took him into districts singularly wanting in the features constituting scenery and landscapes. But even on Salisbury Plain, where there are no trees, no hedges, no water, no flowers, no banks, no lanes, and now not even turf, and seldom even a village or a church in sight, he would walk or run with a friend as cheerfully as the prophet ran before the King from Carmel to Jezreel to announce the opened gates of heaven."

Animal Intelligence. By George J. Romanes, M.A., LL.D., F.R.S. London: Kegan Paul, Trench and Co. 1882.

The author of this book, one of the late Mr. Darwin's most valuable coadjutors, is to be congratulated upon the appearance at length of his long-announced work. A really good outline of the whole subject of mind in animals was much wanted, and Mr. Romanes has excellently supplied the want. No word, perhaps, has been more misleading than the word "instinct," and easy as it has been to ascribe various actions of the lower animals to this principle, when once those actions have been affirmed to have been instinctive, further investigation has usually been deemed unnecessary, if not absolutely useless. The true explanation of the phenomena, ignorance of which was thus cloaked under a word, was not forthcoming until evolution in biology had been established—evolution in organic forms, rather; for psychology must now be regarded as a department of biology. It was a loud howl which first greeted the statement that all the variations in animal and vegetable morphology had arisen in time by virtue of the fact that slight modifications are constantly occurring, and that in the struggle for existence such as possessed any small advantage in form, colour, &c., survived to perpetuate their peculiarities. When the harmlessness (as well as the truth) of this doctrine became apparent, that howl subsided. But we can hardly say the same of the dissent made from evolution in mind. The reason of this has not been because the harmlessness (and truth) of the doctrine of mental evolution has not become apparent in an equal degree, so much as because students of nature have mostly followed scientific methods, while metaphysicians, who have had the monopoly of investigation of mind, have not adopted the scientific method. Hence, although the latter have had to yield at last to the universal opinion of specialists in the sphere of organic forms, after vainly asserting themselves

upon a matter they did not understand, they refuse to give up their own special province, with its stores of curious things, to the merely scientific man. But the study of the form of the brain has inevitably led to the parallel investigation, by the same observers, of its functions. To the blessing of mankind the work of explaining mental phenomena has thus fallen to the hands of those who are not above using rational systems of inquiry.

The work now under notice is the first part of an undertaking on the part of Mr. Romanes to provide for men of science (and also metaphysicians) something resembling a text-book of the facts of Comparative Psychology, from which the particular level of intelligence to which this or that species of animal attains might be ascertained; and, secondly, to consider the facts of animal intelligence in their relation to the theory of descent. The original intention was to complete this in a single volume of the publisher's "International Scientific Series," but the material proving too considerable, the second division of the work is promised within a year or two, under the title "Mental Evolution." The present volume is, of course, to be read with reference to its ultimate object of supplying facts for the subsequent deduction of principles, otherwise, as the author says, it may seem but a small improvement upon the works of the anecdote-mongers. It is the mapping out of animal psychology for the purposes of a subsequent synthesis.

The preface contains a grateful expression of the obligation the author was under to the late Mr. Darwin, and in a note explaining that this was written before the close of the life of the great naturalist, Mr. Romanes says: "I cannot allude to the calamity which has since occurred without paying my tribute, not alone to the memory of the greatest genius of our age, but still more, and much more, to the memory of a friend so inexpressibly noble, kind, and generous, that even my immense admiration of the naturalist was surpassed by my loving veneration for the man."

In a very fine introduction to the whole subject the author states exactly what he means by "mind," "instinct," "reflex action," &c.; and then he proceeds to an examination of the mental phenomena exhibited in the animal kingdom, beginning with the lowest in organisation, and at length reaching the highest, save man. The volume is brought to a close by an account of the behaviour of a brown Capuchin monkey, lent to the author by the Zoological Society. This account, given in the form of a diary kept by Miss Romanes, is a very remarkable one, and has not been previously published. In conclusion the author says:—

"In conclusion, I should say that much the most striking feature in the psychology of this animal and the one which is least like anything met with in other animals, was the tireless spirit of investigation. The hours and hours of patient industry which this poor monkey has spent in ascertaining all that his monkey-intelligence could of the sundry unfamiliar objects that fell into his hands, might well read a lesson in carefulness to many a hasty observer. And the keen satisfaction which he displayed when he had succeeded in making any little discovery, such as that of the mechanical principle of the screw, repeating the results of his newly earned knowledge over and over again, till one could not but marvel at the intent abstraction of the 'dumb brute'—this was so different from anything to be met with in any other animal, that I confess I should not have believed what I saw unless I had repeatedly seen it with my own eyes. As my sister once observed, while we were watching him conducting some of his researches, in oblivion to his food and all his other surroundings—'when a monkey behaves like this, it is no wonder that man is a scientific animal!' And in my next work I shall hope to show how, from so high a starting-point, the psychology of the monkey has passed into that of the man."

We commend this book as one in many respects well worth reading.

THE QUARTERLIES.

The *British Quarterly Review*, to which we give precedence on account of its theological character, has but little theology in the present number. Its most interesting article is that on "Recent Japanese Progress." It seems that in

devising and founding the new national institutions Japan has chosen various countries as her models. Her army, for instance, is on the French pattern, her navy on that of England. Americans have aided in organising the postal service and developing agriculture, and have also taken a large share in education. Police are on the French plan, Government hospitals on that of Germany. British systems have been mainly followed in the railways, telegraphs, lighthouses, mines and prisons, and the Government scheme of public education. America, Germany, France and England have together furnished types of machinery and other aids for developing manufactures and mines. It is a marvellous record of progress that the writer lays before his readers. Once having recognised that progress is essential to welfare, and having resolved, first amongst the nations of the East, to throw off past traditions and mould their civilisation after that of Western countries, it was not in the nature of the lively and impulsive Japanese to advance along the path of reform with a calmness and circumspection that might have been possible to a people of less active temperament; but, looking to its action as a whole, the Japanese have made singularly few mistakes in the sweeping changes they have sanctioned during the last twelve years.

Dr. A. H. Japp follows with a fine literary paper on "The Puritan Element in Longfellow," with copious quotations from the "New England Tragedies," and "Miles Standish." Another purely literary article is that on the "Poetry of Rossetti," in which the writer shows that "one of the priceless gifts that Christianity gave the world was the ideal—not merely of chastity, but far wider and deeper—of purity. It is against this Christian ideal of life that the modern, like the ancient, Pagan rebels. Mr. Rossetti's verse, Mr. Burne Jones's pictures, Mr. Pater's criticism, and the multitude of feeble echoes they have aroused, are so many pagan protests against the Christian ideal of purity. There is an article in another branch of art on "Bach and Handel," an essay in comparative biography, by Lina Ramann. There is but one purely theological article, a learned discussion, by Dr. W. Wright, entitled "The Hittites and the Bible," the main thesis of which is that the statements of the Bible with reference to the Hittites are fully confirmed by the cumulative evidence of modern discovery. There are two political articles which call for no particular comment, "The Situation in Ireland" and "The Ministry and Parliament;" and there is the usual full review of "Contemporary Literature."

The *Westminster Review* has a painfully interesting article on "The Decay of Faith," from which we widely dissent, and which we must make the subject of separate comment. The opening paper treats of "Canada as a Home," and gives many interesting and reliable particulars to induce emigrants to direct their course to that country. As an instance of the progress of the Dominion the writer alludes to education. Forty years ago hardly one in fifteen of the children of Canada attended any school, now the proportion is one in four. "The Universities, colleges and high schools of the Dominion number some five hundred, and the public or common schools fourteen thousand, attended by over a million of pupils, and supported by an annual contribution from the State and people of over £1,400,000." There is a valuable paper on "Invention and Patent Law," and an extremely interesting one on "Caroline Fox, John Sterling and John Stuart Mill," the choice anecdotes in which have been incorporated in our own recent review of the work which forms its text. There is a comprehensive "Review of Indian and Colonial Affairs;" and papers on "Camille Desmoulins," "Darwin," and "Cant's Moral Philosophy" make this a number of more than usual interest.

The *Edinburgh Review* is in many respects less attractive than usual, and is thereby perhaps a suitable representative of a moribund Whiggism. There is little to be learned from the papers on "Indian Administration and Finance" and "North Borneo." The articles on "Don Sebastian and his Personators," "Siemen's Theory of Solar Heat," "Litré, Dumas, Pasteur, and Taine," "The Red Book of Menetheth," "Lecky's England in the Eighteenth Century," "American Society in American

Fiction," and "Three in Norway," will be read with varied interest by different classes of readers. But the article which will excite most general interest is "A Retrospect of the Session," in which the author of "Plain Whig Principles" empties the vials of his wrath upon Mr. Gladstone and the more advanced section of the Liberal party. We are told that the Land Act "has not disarmed a single Whiteboy, it has not led to the punishment of a single murderer, it has not brought in arrears of rent, and it has left the country more distracted than ever. It was the work of short-sighted and enthusiastic politicians, who were not ashamed to apply many of the principles of the Land League which they profess to condemn, and who certainly were not aware that they were paltering with treason and inciting to murder." The Radical policy which has been mainly applied to Ireland for the last two years "has ended in a most disastrous failure, in sanguinary and unpunished crime, and in what has been termed a social revolution." The House of Commons itself is rapidly sinking in public estimation, and this "arises mainly from the insincerity, not to say cowardice, of men who fail to give utterance to their real opinions, or to act up to their true principles. It is notorious that votes are given under pressure, which is as degrading and as inconsistent with the spirit of a free Parliament as the dictation of an old borough-monger to his nominee. True liberty consists in checking the immediate ascendancy of any class or any authority; and it may come to pass that arbitrary power is more to be apprehended from those who usurp the influence of the democracy and claim a monopoly of Liberal opinions than from any acts of the Executive Government or from the resistance of any institution in the country." The *Edinburgh* seems to us to represent a timid and discredited aristocratic faction rather than the great Liberal principles which are to control the future policy of the British Empire.

The *Quarterly Review* has more literary interest than its rival, and we do not lose our equanimity in reading the accustomed diatribe against the Liberal party in the article entitled "The Paralysis of Government." We are told that Mr. Gladstone and his followers made it impossible for Lord Beaconsfield to govern; but the writer does not add that this was only because Lord Beaconsfield's imperial policy was discredited in the eyes of the whole country. In the following formidable indictment he omits also to notice that every difficulty which Mr. Gladstone and his followers are striving to cope with was a legacy of evil from their immediate predecessor. "Every unfair device which they employed to impede and discredit the last Administration is now working, with an implacable force like that of fate, to their own destruction. Hour by hour retribution has dogged their steps. The very means by which they climbed to power will produce their downfall. The Eastern Question, the Irish Question, the question of providing a sufficient supply of popular legislation—all these were recklessly played upon by Mr. Gladstone for the purpose of overthrowing a Conservative Government; and each one of them has since started up in his own path with an aspect more appalling than in his wildest words he ever gave to it. In two years all law and order have been trampled under foot, class enmities envenomed, the rights of property overtaxed, a country entering within the very shadow of civil war, and a vast Empire threatened with disruption." We turn with more interest, however, from this, the last, to the first article, on "The Fall of the Monarchy of Charles the First," in which the reviewer says that Mr. Gardiner, in his recent most valuable history, has shown "that the history of our country can be made interesting and attractive, although the narrative be neither inflamed by the heat of party spirit nor forced upon the attention of the reader by epigrammatic brilliancy or the stimulus of dogmatic assertion." The delightful article on "Natural Scenery" is a brilliant review of the growth of the higher appreciation of poetry and art, as well as of the estimation of the glories and beauties of natural scenery, dating especially from the time of the poet Gray, a hundred and fifty years ago. The writer of the article on "Mr. Matthew Arnold on Wordsworth and Byron" enters the lists courageously against the foremost literary critic

of our age. He maintains that the selections from Byron—which Mr. Arnold gives in his recent volume—do that poet an injustice as contrasted with the selections he has made in a companion volume from Wordsworth. The best poems of the latter are, as the reviewer says, short, and can without difficulty be presented in a volume of selections, while the best of Byron are of considerable length; and if selections from Byron are to be made, his best poems must be mutilated for the purpose. The reviewer is by no means satisfied with the selections which Mr. Arnold has made even from Wordsworth, and he justly adds that, "To do Byron anything like justice we require several volumes of the size of that Mr. Arnold devotes to him—we require, in fact, most of what he wrote. To do Wordsworth justice, we require a volume less than half the size of what Mr. Arnold gives us; we require, in fact, to suppress at least three-fourths of what he wrote." Other articles which will greatly interest the general reader, from their copious store of anecdote and literary allusion, are the reviews of "Mrs. Fanny Kemble's Records of her Life," and Mr. Mozley's "Oxford Reminiscences."

Literary Notes.

MR. MONCURE D. CONWAY is engaged upon a work describing the South Kensington Museum, which will be abundantly illustrated.

MR. R. H. SHEPHEARD has in preparation "The Life, Letters, and Uncollected Writings, in Prose and Verse, of W. Makepeace Thackeray." It may be remembered Thackeray did not wish any biography of himself to be published.

THE *Academy* says that Lord Chief Justice Coleridge has been kind enough to let Dr. Alois Brandt have access, for his new work on Coleridge, to all the letters of Coleridge, Wordsworth, and Southey addressed to the late Sir John Coleridge. The Coleridge letters cover nearly the whole of the poet's career, and begin with the appeal to buy his discharge from the army.

WE learn from the *Critic* that the authorised edition of Garfield's papers, including his speeches, legal arguments, and literary essays, will be published in two volumes next November by Messrs. Osgood, of Boston. The editor is President Hinsdale.

A MOVEMENT is on foot in Aberdeen for the erection of an Art Gallery Museum in that city. Nearly £11,000 has been subscribed, and among the contributors is the Queen.

WE are glad to see that the Sunday School Association is reprinting in separate form Miss Swaine's "Remarkable Women as Examples for Girls," which appeared a year or two ago in *Teachers' Notes*.

THE question of the authorship of the once famous book, "The Whole Duty of Man," has long been a bibliographical *crux*. Mr. Edward Solly has investigated the question in an elaborate article, which appears in the August number of the *Bibliographer*, and his opinion is adverse to the claims of Lady Pakington. He describes the first edition published in 1658, or one year earlier than the edition which Lowndes erroneously supposed to be the first.

IT has long been known that in out-of-the-way parts of Germany traces might be found of our Saxon ancestors, but the instances usually given have been somewhat vague. Dr. Frederik H. Brandes, of Göttingen, has, however, contributed to the *Antiquary* an article, which appears in the August part, in which he specifies a particular district, near the old Prussian fortress of Minden, where distinct traces still exist. The author gives a curious list of English words used there, among which is *Yea* in place of *Ja* or *Jo*.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & CO. Homœopathic Chemists, London." Also makers of Epps's Chocolate Essence for afternoon use.

Our Contemporaries.

"NATURAL RELIGION."

The *Athenæum* writes:—

If it be the function of genius to interpret the age to itself, this is a work of genius. It gives articulate expression to the higher strivings of the time. It puts plainly the problem of these latter days, and so far contributes to its solution; a positive solution it scarcely claims to supply. No such important contribution to the question of the time has been published in England since the appearance, in 1866, of "Ecce Homo." That the same man should have written both books, that none but himself can be his parallel, argues a unique order of mind. He is a teacher whose words it is well to listen to. His words are wise but sad: it has not been given him to fire them with faith, but only to light them with reason. His readers may at least thank him for the intellectual illumination, if they cannot owe him gratitude for any added fervour.

The object of this book, one might say with logical precision, is to extend the connotation of the term "religion." It groups together all the great idealisms—art, science, culture—and claims that these are natural religion. Thus, according to this author, everything that takes us beyond and above our selfish aims is religion. The opposition between science and theology becomes vain and of no effect: both are forms of religion. The indifference of art for the conventions is but another form of the struggle against worldliness, and here again art and religion join hands. "Wer Wissenschaft und Kunst besitzt," said Goethe, and our author repeats the saying with approval, "hat auch Religion." Professor Huxley and Mr. Burne Jones will be somewhat surprised to find themselves regarded as great lights in the religious world. The old triad of ideals, the good, the true, and the beautiful, are classed by this observer under the one genus of religion.

Turning to the practical side of the book, we have the demand that the Church should learn the error of her ways in not recognising her two companions in the struggle against the lower life, and should renounce the parts of her doctrine that conflict with their ideals. The idea of development must be applied to religion as to everything else, and the conception of prophecy be revived in the modern form of a philosophy of history. Let the cultured classes teach culture, which is religion to the lower classes, who will otherwise lapse into Nihilism; and let the cultured nations of Christendom spread the light of religion till one great bond of civilisation span the earth. Above all, if we wish to master the art of life, let us study the experiments that have been made by time in the field of history and learn the lessons of "philosophy teaching by example." Such, in main outline, are the theorems and problems of this brilliant book. The boldness of the *eviremon* cannot but strike every reader; but the age is bold in these matters, and this quality is only another mark of the time-liness of the book.

MR. RUSKIN'S WORKS.

The *Echo* writes:—

An intelligent foreigner acquainted with contemporary English literature would be somewhat surprised to find that the works of the greatest living master of English prose are scarcely ever exposed for sale in the booksellers' shops, and there are many intelligent Englishmen who would be unable to explain the reason. There have been great changes in the publishing trade within the last twenty years. Even poets, the most conservative class of authors, have been to some extent affected by the democratic wave; one can now buy the Laureate's works complete for less than the price of the volume of collected poems of an earlier date than "In Memoriam." But Mr. Ruskin remains unaffected by the movement; he seems to study dearth and obscurity. We firmly believe that even to the vast majority of the English middle class he is little more than a great name. They know that occasionally a copy of "Modern Painters" is sold at from £25 to £40, and they occasionally read a magazine article by its author, but it is rarely that Mr. Ruskin's volumes appear upon their bookshelves. It is not so much the high prices that act as a deterrent as the studied obscurity. Nine men out of ten buy the goods that are well advertised and well displayed. For reasons which are satisfactory to himself, Mr. Ruskin some years ago determined

that his works should not be advertised or displayed at all, and such books as he chooses to allow the public to buy are to be had direct from Mr. G. Allen, of Orpington, a village some twenty miles from London. The booksellers, having no pecuniary advantage to gain from the sale of Mr. Ruskin's works, do not exhibit them, and only enthusiastic disciples of the great art critic know where to obtain them. The obvious result is that, to the great crowd of English worshippers in the Temple of Fame Mr. Ruskin is "an unknown god." Whatever Mr. Ruskin may think of the matter, this is a deplorable fact. Such studied obscurity is a wrong to the world at large. It is bad enough that the author of "Modern Painters" should have expressed his unalterable resolution not to republish it, on the insufficient grounds that some parts of it have been rendered unnecessary by the established fame of Turner, while others have been always useless in their praise of excellence which the public will never give the labour necessary to discern. There is some consolation in the fact that many of the finest passages in "Modern Painters" have been collected by a lady friend of the author, and re-published in a small volume entitled "Fronde Agrestes." Considering the trouble which Mr. Ruskin takes to keep his works out of sight, it is somewhat surprising that this little book has run through five editions in less than ten years. The selections have been made with admirable judgment, and with the approval of the author, who, however, freely criticises his own earlier work in the foot-notes. A copy well bound in roan costs but four shillings. It is a pity that Mr. Ruskin has not seen fit to publish his other works at an equally reasonable price, for beyond all question he is the dearest of English living authors. It appears from Mr. George Allen's catalogue, that if anyone wishes to obtain a complete copy of the works which Mr. Ruskin now offers to the public, he will have to pay £19 19s. 8d. net. But this is the cheapest form in which the works can be obtained, the volumes being in paper boards and the pamphlets unbound. If the purchaser wishes to use the books and not merely to set them upon shelves to be looked at, it is necessary that he shall order them bound in roan, calf, or leather, which will involve an expenditure of five or six pounds more. "Fors Clavigera" is the greatest curiosity of all. As everyone knows, this is the title of a series of letters to the labourers and workmen of England. They are published in numbers at sevenpence and twopence each, but if any labourer or workman wishes to read all the advice which Mr. Ruskin offers to his class, he must expend three pounds five shillings and twopence in eighty-nine unbound pamphlets.

THEOLOGICAL PROSECUTIONS.

The *Pall Mall Gazette* writes:—

The Recorder, addressing the grand jury on the charge of blasphemy against Mr. Bradlaugh, is reported to have appealed to their feelings as "Christian men" to say whether the incriminated writings could be anything but blasphemous. There is certainly prejudice enough in the case already without any being imported into it from the bench, and if Sir Thomas Chambers were a judge whose example was likely to be imitated this sort of address might do infinite harm. The next thing might be a judicial harangue addressed to the jury as Churchmen. Fortunately, the evil example will not extend beyond the walls of the Old Bailey, and fortunately also the cases in question have already been removed by certiorari to another and, we may hope, more equitable tribunal.

CONGREGATIONALISM IN AMERICA.

The Rev. E. Paxton Hood, a well-known English Congregationalist minister, in an article contributed to the *Christian World* this week, gives the following interesting account of Congregationalism in the United States, from which he has recently returned:—

I never had so strongly borne in on my mind the difference, in the ancient and early history of the States, between Pilgrim and Puritan—otherwise Independent and Congregationalist—as when rambling among the homes and haunts of the early settlers in Plymouth and Salem. Those who in England only know Congregationalism through its English type will quite fail to understand the old Congregationalism of the States—in fact, it became the established religion of the New England States, and even still it holds and derives many of its sanctions from legal decision and prescription. Congre-

gationalism in the United States, or certainly in the New England States, is so complex a thing that it needs volumes of Ecclesiastical law to be written to expound and to define its limitations; I could give many interesting illustrations of this—for instance, What is a Parish? The designation has quite a different meaning in the New England States from that we attach to it in Europe, while its ancient meaning, and its popular use with us, is a territorial precinct, and, in modern use, in America, the idea of a religious society, or congregation, supersedes all the older definitions; it has been laid down in law that "never in Massachusetts had a church any legal existence apart from a parish." But in the old construction parish consisted not of those who attended as hearers, or members of the congregation, nor of those who were in the fellowship of faith and had received the sign of unity and communion. A parish consisted of those who had a property qualification in connection with the building; hence it has been ruled in law that Congregationalism is not a religious, but an ecclesiastical doctrine; "that ecclesiastical councils," as Buck, a prime legal authority, remarks in his "Massachusetts Ecclesiastical Law," are the life and soul of Congregationalism." In the *Boston Review* is a paper "which distinguishes the Congregationalists from the Independents on the ground of the mutual Christian fellowship afforded by councils to which the Congregational churches are addicted." Thus it has been very easy to merge, and New England ministers made very little resistance to the process of merging, Congregationalism into Presbyterianism; and thus the monetary claim and standing of the parish has, in many instances, made it easy to transfer the Congregational Church to the Congregational Unitarian Society, and this is exactly the case in the curious history of the old Congregational Church which met in Long-lane, in Boston; in 1735 this church endeavoured to place itself beneath "the fostering care and discipline of the Presbyterian Church of Scotland;" the terms of the trust-deed are "that the tenures are to be held after the same manner as the Church of Scotland doth enjoy land." In 1805 this society was incorporated in the Congregational Unitarian Society, and received the decision of the Supreme Court in 1854, the court ruling that "the words of the trust did not refer to religious doctrines, but to the tenure by which land is held." The Presbyterians removed, by this sanction, from Long-lane to Federal-street; over this society the beloved and revered Unitarian, Dr. Channing, was so long the minister, and now this ancient Congregational or Presbyterian church is that in Arlington-street, one of the most distinguished sites and edifices in Boston. Thus while Puritan and pilgrim have long since mingled, I felt that, in their originals, there was considerable difference. The pilgrim seems to me to have resembled most the Huguenot before Calvin, the Christian before the Council of Nice. The Puritan gave definitions of faith, and sometimes confounded the faith in its definitions. There may be safety in definitions, but at best they only catch us as we are falling—there is safety in definitions, but there is danger when men attempt to make words carry too much, as when they attempt to define the inconceivable, and to put limitations on the infinite; simple minds do not define so promptly as they act; it has been too much the case that schoolmen and logicians have first defined, and then called on Scripture to furnish the proofs. However, it is notably the case that Pilgrim and Puritan realised in an eminent degree the functions of the Church in history; they sought to tear and rend off the false fig leaves of ecclesiastical finery; they sought to purify the world at a time of which it has been said the Church was like a noble house ruined by bad drainage; and perpetually, as I went through the New England States, I felt of Puritan and Pilgrim alike,

They have left behind

Powers that will work for them—air, earth, and skies;

There's not a breathing of the common wind
That will forget them; they have great allies;
Their friends are exultations, agonies,
And love, and man's unconquerable mind.

Talking of the Puritans has reminded me of Salem, and Salem has reminded me of Lynn, the City of Shoemakers. Few of the places I visited in the States have left on my mind a more pleasant impression than the city of Lynn, in Massachusetts, and its immediate neighbourhood. Its population is about forty thousand; it is more than the Northampton of the United States; not fewer than be-

between twenty and thirty thousand hands are employed in supplying the merchandise for hundreds of manufactories; probably fifteen millions of pairs of shoes are exported annually from this kingdom of leather; and innumerable citizens of the States trample the industry of Lynn beneath their feet without being aware that they are doing so. Whittier, the poet, resides only a distance of five miles from Lynn; he commenced life as a shoemaker, probably, in Lynn. Certainly Alonzo Lewis, in his most entertaining history of the Shoemaker's City, says of him, that "he left the manufacture for ladies' feet to make verses for their boudoirs." This accounts, in some degree, for the enthusiasm with which he sings of the shoemaker's craft—

Rap, rap! upon the well-worn stone,
How falls the polished hammer!
Rap, rap! the measured sound has grown
A quick and merry clamour.
Now shape the sole, now deftly curl
The glossy vamp around it,
And bless the while the bright-eyed girl
Whose gentle fingers bound it!

But Lynn, the city of shoemakers, has a quite distinguished place among the homes and haunts of genius in America; and no wonder, for the scenery of its shores mingles in an eminent degree the sublime and the beautiful. A singular isthmus of about two or three miles brings the traveller to the charming and quaint old village of Nahant, where Longfellow wrote a large portion of his delightful Indian poem of Hiawatha, and other pieces. There Motley retired to spend his hours in studying the plot of his great works on the Revolt of the Netherlands and the Dutch Republic; there Agassiz explored the mysterious and contemplated the beautiful in Nature; there, in the neighbourhood of a majestic solitude called Swallows Cave, Prescott laboured the stately pages of Ferdinand and Isabella; while, in Lynn itself, in a house off Ocean-street, fronting the sea—a house which now forms a part of Prescott-street—the great historian wrote his "Conquest of Mexico and Peru," and his later historical pieces; beyond, half hidden by a clump of trees, stands the home of Ik Marvel, the author of the "Reveries," and the graphic piece of domestic New England painting, his solitary novel "Dr. Johns." That Lynn should have become such a retreat for genius is not surprising, for I know few spots on our English coast where Nature has been so lavish of her most imposing and impressive scenes. While the broad Atlantic stretches out its illimitable horizon, a few miles distant rises the Egg Rock, swelling from the midst of the sea, like our Bass rock or Ailsea Crag—it rises abruptly from the sea, crowned with its lighthouse shedding along the coast through the dark night its friendly fires. Thus this City of Shoemakers is a perfect region of romantic loveliness;—there are craggy cliffs and caves which overhang the shores, hills of porphyry, woodland lakes, groves perpetually haunted by the songs of the whip-poor-will, and full of legends of the old forest kings and their vast tribes, "the feather-cinctured chiefs and dusky loves,"—here, when the first settlers came, in 1629, the light birchen canoes of the red men were seen gracefully skimming the surface of the bright blue ocean; where now stands the town were forests of aged trees, which had never been disturbed but by the storms of centuries; amidst them, or on the adjacent crags, the eagles built their nests, and the wild cat, the bear, the fox and the wolf prowled beneath their branches. The first shoemaker who settled here was Philip Kirtland. He came here from Sherrington, in Buckinghamshire, in 1635; and while he laid the foundation of that mighty guild of labour which gives its importance to the city, his name and family are associated with some of the most distinguished and honourable men of the States. Lynn is only six miles from the celebrated city of Salem, which, as we have seen, shares with Plymouth the honour of being the seat of the earliest settlers in New England, and which was also the immediate parent of Boston. Salem, the birthplace and home and study of Nathaniel Hawthorne,—there was the scenery of the "Scarlet Letter" and the "The House of the Seven Gables;" and as I walked through that lovely city I found it difficult to realise that a spot which seemed so well to deserve its name could ever have been the scene of tragedies so terrible as those of the awful persecutions of the witches. Frequently as the pen of genius and of poetry has been employed in attempting to describe that period of fierce fanaticism, I realised it all far more distinctly

as, by the aid of Upham's singularly able history—a book which ought to find its way by reprint to this country—I found myself living over again the horrors of that grimly superstitious time; I penetrated all the secret crannies of the old witch-house where the examinations took place; I held in my hand the examination of poor Rebecca Nurse, and saw the magical pins said to be thrust by the witches into the bodies of their victims; these are still preserved in the Court House; and perhaps I felt something of the horror of that moment when five poor, haggard, despairing white-faced women mounted the cart, surrounded by a score of men armed to the teeth, who were leading them forth to die as martyrs to the wild fanaticism of a fixed idea.

KINGSWOOD CHAPEL, BIRMINGHAM

The *Dart*, a local Church and Conservative organ, gives the following pleasant account of a visit to this ancient chapel, and the services of its venerable minister:—

If you look in the directory for Kingswood it is ten to one you will not find it, we mean the Kingswood where the historical Unitarian chapel is situated, which must not be confounded, as it sometimes is, with the Kingswood near Warwick. Very few Birmingham people know this chapel, although it is occasionally attended by some of our most distinguished citizens. It was purposely situated in an out of the way place at the time of the Church and King Riots, when Unitarians were at the bottom instead of the top of Fortune's wheel, and when to belong to that sect was to be liable to hootings and other distasteful treatment. The rioters burnt the meeting house, so the meeting-house people withdrew to Kingswood and worshipped there.

But although the chapel is known to few, the Pack Horse Inn on the Alcester-road (which is a continuation of the Moseley-road) is known to those who drive out in traps, to the thirsty cyclist, and to the pedestrian who does not belong to the Blue Ribbon Army.

It is about six miles from Birmingham, and he who at that spot draws bridle, puts on his brake, or stays his dusty steps, may see, a hundred yards or so along a lane which turns off to the right, an evident place of worship. That is Kingswood Chapel, and if he should get there after the service has commenced he will probably see a carriage or two, belonging to members of the congregation, put up at the inn. No spot could be more delightful to come to, as a change from the hurry and bustle of town life. It is quiet on week-days, and on Sundays none of the church-going bustle and bell-ringing that characterise the town. We don't wonder that eminences, municipal and political, sometimes go to Kingswood. It must be a soothing and a restful thing after Cabinet criticisms and Watch Committee worries, to come to this quiet tabernacle among the fields and forget them, to join in its simple service, and to listen to the wise words of its aged pastor. If we kept a trap we should go to Kingswood sometimes ourselves.

The chapel, which is of a plain quadrangular shape, with a chancel which has been added in recent years, stands in a little churchyard, where lie the remains of two Mayors of Birmingham—Thomas Weston and James Baldwin—both eminent men in their way, and where we noticed, also, a plain gravestone marking the resting place of Joseph Henry Nettlefold, who passed away from his busy labours the other day, at the early age of fifty-four. Thomas Weston was the chosen companion of Prince Albert when he visited Birmingham in 1849, to see the manufactories, and to inaugurate the Exhibition at Bingley House, which was the forerunner of that of 1851. To see the plain marble obelisk which bears the name of James Baldwin, already weather-marked, is to feel that we are getting old. How often had we seen his jolly face at Town Hall meetings, and heard him tell of "when he was a boy." He used to pronounce it without the "o," and always had the popular ear, for he had come to Birmingham with the proverbial half-crown in his pocket, and had done well with it. We remember on one occasion he compared the existing Conservative Government to a nice young woman—it wanted squeezing. If the Radicals "squeeze" the Government they would get what they wanted in time. This illustration was received with the "roars of laughter" which are such a relief to a political meeting, and which seem so absurd afterwards.

Entering the chapel we observe signs of recent alterations and improvement. The chancel is evi-

dently new, a modern roof with visible beams has been put on, and the box-like pew has given place to the more fashionable style of seat. About sixty of the hundred and fifty sittings are occupied, and the choir seats in the chancel, which face the congregation, are well filled, principally by young ladies, though there are one or two male voices. On the walls there are tablets to the memory of deceased persons. The organ is playing as we enter, and a gentleman in a gown is ascending the pulpit to the right of the chancel, with the heavy step of age. He is a massive man of the old style, whose hair was doubtless called golden by his mother when he was a four-year-old boy, eighty years ago now. The tint of it has scarcely altered. In the pure atmosphere of Kingswood, and among those quiet fields, it seems almost possible to postpone change and dissolution indefinitely.

The old gentleman looks out from under his shaggy eyebrows and "gives out" a hymn, which is very fairly sung, and proceeds to conduct the usual simple Nonconformist service. He has a very curious way of slurring some of the syllables, and pronouncing some compound words so rapidly that you have to get used to his utterance before you quite follow him. In the prayer he was impressive, for the perception of age begins to recognise the proportions of things and give them their respective places. Many of his phrases were taken from the liturgy of the Church; perhaps he had found out that nothing better in the way of prayers could be formulated.

Many old parsons died years ago, practically speaking, though they still go on preaching. Their mental vitality, like John Brown's knapsack, "lies a mouldering in the grave," but their voices go preaching on.

The minister at Kingswood is evidently not to be classed in this category. His sermon-making force, if not unabated, is alive. He gave us a vigorous disquisition on the words "Ye that are strong ought to bear the infirmities of the weak," a disquisition which was marked by originality of thought and illustration. It came out incidentally in some announcements that he had been a preacher for thirty-five years, so that if "practice makes perfect" he ought to be able to preach. After the sermon it was quite pleasant to hear him join in the hymn with a still powerful bass. We wondered whether there were any building lots hereabout where we could build an unpretending dwelling when we relinquish pulling at the collar. Such a vigorous old age as that is enviable.

BRITISH MUSEUM.—From the report of the trustees of the British Museum for the year ending March 31, 1881, which has been recently issued as a Blue-book, we learn that the number of distinct works added to the department of printed books was 30,182, of which 2,526 were presented, 9,347 acquired by English and 810 by international copyright, and 17,499 by purchase. The titles for the catalogue of English books before 1640 have been finally reviewed, and are now being prepared for the press. The number of readers was 134,273, being a daily average of 455, who consulted about six volumes per diem each, exclusive of those in the reference library. Many important old books have been added. In the department of MSS. 690 have been acquired, and 31,197 MSS. consulted during the year; the number of special visitors was 2,071. The Oriental department added 112 MSS., and 1,515 MSS. were consulted by 201 readers during the year.

The rumour is confirmed by Herr Biedermann, in Westermann's *Monatshefte*, that several boxes have been found in the Royal library at Hanover containing the correspondence of Leibnitz with several learned men of his day, and also other interesting papers.

HOLLOWAY'S OINTMENT AND PILLS.—Indisputable Remedies.—In the use of these medicaments there need be no hesitation or doubt of their cooling, healing, and purifying properties. Imagination can scarcely conceive the marvellous facility with which this Unguent relieves and heals the most inveterate sores and ulcers, and in cases of bad legs and bad breasts they act like a charm. The Pills are the most effectual remedy ever discovered for the cure of liver and stomach complaints, diseases most disastrous in their effects, deranging all the proper functions of the organs affected, inducing restlessness, melancholy, weariness, inability to sleep, and pain in the side, until the whole system is exhausted. Those wonderful Pills, if taken according to the printed directions accompanying each box, strike at the root of the malady, stimulate the stomach and liver into a healthy action, and effect a complete cure.

Correspondence.

LITERARY DISHONESTY.

TO THE EDITOR.

SIR,—A few weeks ago the *Inquirer* contained a short notice of "The Design Argument Vindicated. A Lecture to Atheists. By George St. Clair, F.G.S." That "notice" called forth a bitter protest from Mr. St. Clair, who, however, did not seek to justify a remark in his lecture to which your reviewer drew attention—a remark which in effect falsified the opinion of John Stuart Mill upon the soundness of the so-called "Design" argument. Subsequently I read in *Public Opinion* (July 22) a review of the same lecture, in which the reviewer said, "The dictum of Professor Huxley, that every animal 'is the resultant of two forces, the one teleological, and the other morphological,' perhaps expresses the thoughts of many persons," &c. I could not but find my attention arrested by such an extraordinary "quotation" from Huxley, and I at once wrote to the editor of *Public Opinion* for chapter and verse. His reply was as follows:—"Huxley, T. H.—Lecture on the Principles of Zoology, published by Lords Commissioners of Education (South Kensington), 8vo., London, about 1870; probably at a penny, and now likely to be out of print. The reviewer quoted from his memo. of the lecture made at the time, and cannot give the page of the printed lecture. Very likely Professor Huxley himself might recollect it." Being familiar with Mr. Huxley's lecture "On the Study of Zoology," delivered in 1861, I knew no such statement as that cited occurred therein, hence to clear up the point I wrote to Professor Huxley himself, who replied, "Mr. Huxley is not aware that he has ever used the language attributed to him. The lecture on the study of Zoology published by the Department of Science and Art was delivered in 1861, and is to be found in Mr. Huxley's 'Lay Sermons,' p. 104. Mr. Huxley is unable to find any such 'dictum' as that cited in this lecture; and as he does not understand what a 'teleological force' may be, he ventures to doubt the correctness of the 'memo' said to have been made at the time." To say nothing of the blockheadedness of the reviewer in attributing so insane a statement to Professor Huxley, I cannot but marvel that writers for the press should commit such immoralities as that of "quoting" in *turned commas* opinions the very reverse of those held by the authors cited. It is often said that the moral law is unalterable, but it is to me a cheering thought that morality is explained by the new doctrine of evolution, and that as man progresses his ideas of right will advance. Bacon said:—"Revenge is a kind of wild justice," and it is not difficult to see that in certain stages of the history of the human race it must be the only justice. Mankind have well-nigh outgrown that stage, and I am looking forward to the time when writers will consider it a duty to seek to understand the authors they "quote," or at least to avoid misrepresenting their opinions.

Aug. 1. W. MAWER.

DR. WILLIAMS'S TRUSTEES.

TO THE EDITOR.

SIR,—My attention has been called to an error, which perhaps you will have the kindness to correct, in the historical account of Dr. D. Williams's Trustees. The section contained in the *Inquirer* of July 8, states that I was minister at Eustace-street, Dublin, from 1822 to 1827. During those years, however, I was at York College. My Dublin ministry was from 1828 to 1832.

JAMES MARTINEAU.

The Polchar, Rothiemurhus,
Aviemore, N.B., July 31.

AGNOSTICISM.

TO THE EDITOR.

SIR,—It is the usual practice when statements cannot be controverted to misrepresent your opponent, and therefore Mr. Jeffery says I held up prayer "to contempt and derision." I did nothing of the kind. Mr. Jeffery contested Mr. Conway's ability "to conduct a service" in a Unitarian Chapel (Mr. Dalby did not use the expression a Unitarian service), and I pointed

out prayer was not necessarily the most effective form of service, and that aspiration and meditation might be more beneficial. Mr. Jeffery has the class of mind too prevalent in the Unitarian body, that can bear with any amount of superstition, but cannot offer any sympathy with those who have less belief in the miraculous than himself. He reminds me of the man who could never see any beauty in a picture, however well painted, unless the frame was exactly to his liking. All religious services must have for Mr. Jeffery a Christian frame, or he would desire they should never be heard of. He evidently rejoices in the text without the context. "If any man obey not our word, note that man and have no company with him."

"O brother man, fold to thy heart thy brother,
Where pity dwells, the peace of God is there.
To worship rightly, is to love each other,
Each smile a hymn, each kindly deed a prayer."

July 30.

AN AGNOSTIC.

[This discussion is getting a little too personal, and if it is to be continued it must be limited to the principles at issue.—ED. of *Inq.*]

MR. HERBERT SPENCER will sail for the United States next week.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday. Two blind children, a boy and girl, who had won the Gardner's Trust Scholarship, were introduced and congratulated by the Chairman. Prizes were also awarded to fourteen girls for their proficiency in animal physiology. The prizes were the gift of the National Health Society, and consisted of sums of money. A proposition by Miss Taylor as to the remission of fees was discussed, and was eventually got rid of by means of the previous question. An inspector in drawing was appointed for one year at a salary of £200 per annum. The Board adjourned till October 12 next.

METROPOLITAN HOSPITAL SUNDAY FUND.—On Wednesday a meeting of the Council of this fund was held at the Mansion House, the Lord Mayor presiding. The report of the Committee of Distribution to the Council was as follows:—"Your committee have the honour to submit their report of the several awards they recommend for payment this year to 145 institutions, enumerated in the appendix, showing an increase of five since last year, and of forty since the establishment of this fund in 1873. By Law XII., as amended, 4 per cent. of the total amount of collections, namely, £1,380, is ordered to be set aside this year for the purchase of surgical appliances. The cash received to July 18 amounts to £34,424 12s. 2d. After payment of the above sum of £1,380, allowing sufficiently for liabilities and for the usual current expenses, the amount available for distribution is £32,415 13s. 9d. £28,446 15s. is now recommended to 93 hospitals, including four institutions which may be classed as hospitals, and £2,588 8s. 9d. to 52 dispensaries. Your committee recommend that all payments to the fund after this date be carried to the credit of next year's fund. In compliance with the order of the Council, and for the special use of its members, tables have been prepared as usual, showing a statistical analysis of the number of beds in hospitals, the cost of patients both in hospitals and at dispensaries, the proportionate expenses of management, as well as other valuable information, and they are now sent to every member of the Council. Your committee have great satisfaction in reporting that the number of deputations invited to confer with them and to offer explanations on matters of apparently unsatisfactory character is gradually diminishing. Seven invitations were issued this year as compared with eleven in 1881; of this number three sent letters in reply, from two no answers were received, and two hospitals sent deputations. In one of these cases a considerable error in the preparation of the accounts was admitted, and a promise given that it should be corrected before the issue of another report. In the other your committee explained to the deputation that they had not thoroughly understood the operation of Law V., whereby the system of distribution of this fund is governed, and at the same time your committee hope that they removed from the minds of those gentlemen a false impression, that a small award necessarily casts an imputation on the management of an institution, the fact being that the grant is determined by the arithmetical basis obtained from a three years' average of the accounts of each institution."

Religious Intelligence.

WESTERN SUNDAY SCHOOL ASSOCIATION.

The second annual meeting was held at Gloucester on Thursday week, and the proceedings commenced at three o'clock in the afternoon with an open committee meeting, at which several matters of business were transacted relating to the Association.

At half-past three the Rev. George Knight was elected to preside over the annual meeting, and after a few introductory remarks, he called upon the Rev. John Birks, secretary and treasurer, to read the report and financial statement for the year.

The report recorded improvement in the number and condition of the schools in the West of England. At the same time it was to be regretted that several schools were lamentably small, and some important places had no school at all. It was to be hoped that such as were numerically weak would become stronger, and that no congregation would remain much longer without having a Sunday-school. Several schools had joined the association during the year, Bridport, Cirencester, and Gloucester. The association had become affiliated to the Sunday School Association, London, and was represented at the Whitsuntide gathering by the Rev. A. N. Blatchford and the Rev. John Birks. A communication from the secretary of the London Association respecting "Teachers' Notes" would be laid before the meeting for consideration. In conclusion, attention was called:—

1. To the importance of proper school premises, and sufficient class room accommodation, wherever possible. The friends at Bath had set a good example in this matter.
2. Suitable class books and Sunday-school literature.

3. Organisation and discipline.

The Association would rejoice to have the means of rendering efficient aid in these and other directions among the schools in the West of England.

The financial statement was satisfactory, the income being three times as much as the first year, with balance in hand of £2 12s. 5d.

The following resolutions were passed:—

1. "That the report and financial statement be received and adopted for printing and circulation."
2. "That the Rev. George Knight, of Gloucester, be President for the year."
3. "That the Rev. John Birks, of Taunton, be Secretary and Treasurer."
4. "That the following be the Committee for the current year: the Rev. A. N. Blatchford, Mr. W. Butcher, Bristol; Mr. W. Combs, Bridgwater; the Rev. W. Robinson, Crewkerne; the Rev. H. Austin, Mrs. Austin, Cirencester; the Rev. J. Davies, Mr. Male, Miss Wansey, Bridport; Miss Ashley; Messrs. W. [H. Knight, A. J. Goode, Gloucester; the Rev. W. Birks, Miss Gresswell, Stroud; Mr. W. G. Cole, Taunton; the Rev. J. Felstead, Trowbridge; the Rev. A. M. Holden, Mr. M. B. Baker, Ilminster."

A paper on Sunday-schools was read by Mr. W. H. KNIGHT, of Gloucester, and an interesting discussion followed, in which the CHAIRMAN, the SECRETARY, the Revs. W. BIRKS, H. AUSTIN, W. R. SMYTHE, Messrs. W. H. KNIGHT, A. J. GOODE, J. COOKE, and others took part, all expressing pleasure and satisfaction with the paper, and a strong desire that it should be printed for wide circulation.

At the conclusion of the Conference the Rev. W. BIRKS proposed, and the Rev. A. AUSTIN seconded, "That the best thanks of the meeting be given to Mr. W. H. Knight for his excellent paper, and that it be printed with the report, or separately, for general circulation."

The resolution was passed with acclamation. A vote of thanks was heartily accorded to the Chairman and the Gloucester congregation for receiving the Association on the occasion of its second annual meeting.

OPEN AIR MISSION IN LANCASHIRE.

At the Quarterly Conference of the North-east Lancashire Free Congregational and Sunday-school Union, held at Colne on the 17th of June last, the Rev. A. LAZENBY introduced the question of an open air mission; and it was decided to hold special services in connection with the congregations in the Union, the series to conclude with Sunday meetings at Burnley. Twenty-one hymns were selected and printed for use at these services, which were announced by small handbills distributed in each town. Altogether ten week-evening meetings were held,

in which all the ministers in the Union took part, and, at the close of most of them a large number of tracts was distributed. At the first service held at Colne there would be upwards of 200 present; at Darwen not less than 500 would be within hearing of the speakers; at Newchurch about 300 were present; at Burnley about 450; at Rawtenstall about 350. Three meetings were held at Padiham, with an average attendance of about 300; and two at Accrington, with an attendance of about 400 at each meeting. Fortunately not a single service had to be put off on account of unfavourable weather, and on every occasion the attention of the people assembled was most marked. They joined heartily in the singing, and accepted the tracts with an evident desire to possess them.

These services received their crowning success at Burnley on Sunday last. In the afternoon, the weather being unfavourable, the meeting was held in the Unitarian church, and it was comfortably filled, largely with friends from the other congregations in the Union, who, in spite of the weather, walked over to Burnley in order to ensure the success of the services. Mr. Councillor BLEZARD presided, and the Revs. C. J. STREET, M.A.; J. HARRISON and T. LEYLAND gave addresses on the Positive Aspects of Unitarianism. After the service tea was served in the schoolroom to nearly 200 friends. Towards evening the clouds cleared away and the sun shone out brightly. At six o'clock the friends assembled on the market ground, and a large crowd of not less than a thousand persons gathered together. Mr. JOHN ASHWORTH, of Newchurch (President of the Union), presided. After the singing of a hymn the Rev. J. HARRISON engaged in prayer, and addresses were delivered by the Revs. C. J. STREET, H. HILL, H. B. SMITH, A. LAZENBY and T. LEYLAND. At the close of the meeting the friends formed in procession and walked up to the Unitarian church, singing hymns on the way, where from eight to nine o'clock a fellowship meeting was held. The Rev. T. LEYLAND presided, and, in short speeches, many of the earnest workers in the cause gave most affecting testimony to the saving and consoling power of the Unitarian faith. A special feature in most of these services was that many laymen took part in them either by giving addresses or announcing the hymns. These meetings, being for Unitarianism in this district, an entirely new departure, a few of the old and valued workers looked upon them with some diffidence, but the gatherings on Sunday were so thoroughly successful and inspiring that they felt compelled to recognise their benefits, and on all sides the desire was expressed that such services should become part of the regular work of the Union.

CONGLETON: LAYING THE FOUNDATION STONE OF A NEW CHAPEL.

Wednesday last was a day long wished for by our Congleton friends. The congregation was established by Mr. Moxon, an ejected minister, upon the passing of the Act of Uniformity in 1662. The chapel, which was built by his efforts, was demolished by a mob, and the chapel just pulled down was erected in its place in the year 1733. This also has just been pulled down, as many parts of it were decayed, and it had become unfit for use. About twenty years ago a new school was built, and worship has for some time been conducted therein. The foundation stone of a new chapel was laid by Mr. T. U. Brocklehurst, of Macclesfield, on Wednesday afternoon, at three o'clock. At that hour a large number of people were present, among whom we noticed the Revs. J. C. Williams (Newcastle), Iden Payne (Leeds), H. E. Dowson, B.A. (Gee Cross), J. Russell (Macclesfield), N. Green (Mottram), W. Mellor (Crewe), Joseph Freeston (Stalybridge), E. Turland (Mossley), Messrs. T. U. Brocklehurst, James Worthington, Albert Greg, John Phillips, T. G. Sheldon (Mayor of Congleton), John Cheer, George Pickford, George Statham, Councillor Barton, J. Brough, Edward Hollinshead, H. Burslam, John Worrall, and a large number of local friends. The new chapel is to be in the Gothic style, from drawings prepared by Mr. James Brown, of Congleton. It is to be lighted from each side, and to have a large tracery window in the south end to Cross-street. The external wall is to be built of stone from the Tegnose quarry, near Macclesfield, set in random courses with stone dressings. The interior dimensions are to be 51ft. by 32ft. and 20ft. high, with an open roof. The fittings are to be of pitch pine. The seats are open stalls, and with a gallery at the south end will accommodate about three hundred

persons. The cost will be about £1,250, including gas fittings and heating apparatus. The contractors are Mr. John Worrall, of Congleton (whose father has worshipped at the old chapel nearly seventy years), for the brick work and wood work, &c., and Mr. Randle Burslam, of Congleton, for the stone work.

The Rev. IDEN PAYNE gave out the hymn. "This stone to thee in faith we lay," which having been sung, a most appropriate prayer was offered by the Rev. H. E. DOWSON, after which

Mr. E. HOLLINSHEAD said:—Ladies and gentlemen, before we proceed to the ceremony I have been requested to report briefly the position of our affairs at the present time. The necessity of having to make extensive alterations in the old chapel became apparent some years ago, but it was not until last year that the actually unsafe condition of the old building rendered it impossible to delay the improvements any longer. A committee was therefore appointed, and to them there appeared two courses open, one to alter the old chapel so as to meet our requirements, the other, to pull the old building down and erect a new one. The report of the surveyor who was appointed to inspect the old chapel disposed altogether of the first course, for it was found that the cost of the necessary alterations would amount to over £500, with a reminder that it might cost more, owing to the fact that we should be interfering with an old building, and when once we commenced altering we should not know where we might end. It was, therefore, decided to erect a new church on the site of the old one—(hear, hear)—and plans were accordingly drawn. I may mention here that the original plan provided the entrance to the church from the street, but it has now been settled to have the doorway in the yard, and to build the foundations right up to the street. In this way we obtain further room. The money had now to be provided. The total cost of the building with all expenses will be about £1,200. It was thought that the congregation would be able to raise £400, but I am glad to say that not only has this sum been raised, but a considerable amount more, and we have therefore guaranteed to raise an additional £200—(applause.) The bazaar which we held in the Town Hall last May was in our small way a success, and as the proceeds derived from that occasion have not as yet been definitely announced, I take this opportunity of saying that the total receipts come to £80—(applause). For the remainder of the money we looked to our friends, and it is with pleasure than one can say that up to the present they have been most generous. The total amount at present paid and promised is £770. Of this the congregation has raised £500, which includes a subscription of £70 from the Rev. J. Brierley of this town, who formerly conducted services for us. When Mr. Pickford and I waited upon Mr. Brocklehurst to obtain his consent to lay the foundation stone, one of the first questions he asked us was whether we were building "on faith." We could not then give a wholly satisfactory answer, as there was some little amount of faith required to believe that we should be able to raise our chapel free from debt; but it is with great pleasure that I am enabled to state that Mr. Brocklehurst has strengthened our faith and increased our substance by a very generous subscription of £50—(applause). We have still £400 to raise; let us then work with all our might, with one heart and with one mind, and I have no doubt that when our church is opened in the spring it will be free from debt—(applause).

Mr. Councillor BARTON then, on behalf of the Building Committee, presented to Mr. Brocklehurst a very handsome silver trowel, and read the inscription as follows:—"Presented to T. U. Brocklehurst, Esq., on the occasion of his laying the foundation stone of the Unitarian New Church, Congleton, 2nd August, 1882."

The stone having been laid, Mr. BROCKLEHURST said he sincerely hoped it was well and truly laid, and remarked that he believed that he was indebted to the honour of being asked to perform the ceremony of laying the foundation stone of their new chapel to the fact that he came from an old Presbyterian family. A member of his family seceded from the Church of England in the year 1662, and in the year 1667 old Mr. Brocklehurst built the chapel in Macclesfield in which they at present worshipped. He desired, therefore, to congratulate them on the occasion of laying the stone of a new chapel. He was not informed as to the antecedents of their old chapel, but he hoped some one would be able to give them some

knowledge. The connecting link between the old and the new should be retained, and if some memorial showing it were erected he should be glad to contribute—(applause). It appeared to him that in these days men sought to worship God by building ornate churches, and giving to Him lip service. But good as nice churches were, he thought holy and pure lives would be more acceptable to Him, and he trusted it would be their intention to use their new chapel to build up good and pure living. It was a great pleasure to him after an absence of three years from England to come to Congleton to lay the foundation stone of that new chapel, and he trusted the committee would not allow it to be opened in debt. Nothing hampered a minister or a congregation in their work more than the burden of a heavy debt. He was proud to see so many friends present to testify by their good will towards that effort, and he trusted the young people present would keep up their interest in the new chapel, and be able to tell the tale of that day's proceedings to the generations that would succeed them—(applause).

Mr. GEORGE PICKFORD then proposed, and Mr. WM. WORRALL seconded, a vote of thanks to Mr. Brocklehurst for the part he had taken in their proceedings. This was carried with acclamation, and Mr. BROCKLEHURST briefly returned thanks, after which Mr. ALBERT GREG, on his own behalf and that of Mr. Worthington, expressed the feeling of interest they had in the ceremony that had just been performed, and urged that for sincerity in life it was needful that they should have freedom of worship.

The Rev. J. C. WILLIAMS then gave out a hymn, and the Rev. J. FREESTONE closed the stone-laying proceedings by prayer.

In the evening a public meeting was held in the school-room, when appropriate addresses were delivered by the above-named ministers and others.

The Liberal Pulpit.

EMERSON'S GOSPEL.

THE RELIGION OF NATURE.

[The following discourse was delivered in All Souls Church, New York, on Sunday, May 28, 1882, by the Rev. R. Heber Newton.]

The first of preachers our generation has known was Ralph Waldo Emerson. He left the pulpit behind him, but carried his sermons with him. He simply exchanged the church for the lecture-hall and the publisher's house, where he found a wider range of topics and a freer method of handling them. He answered an urgent solicitation to settle over a church where he temporarily supplied after giving up his own pastorate, "My pulpit is the lyceum platform." It was a portable pulpit to him. He did not lecture to amuse or please or even instruct his hearers. He never sought merely to mint his brilliant phrases into golden coin. On every theme, to every audience, he has preached by tongue or pen, seeking to rouse, inspire, and ennoble men. He could say, with Wesley, "My parish is the world."

Poet, philosopher, and saint, such a preacher certainly had a message for his age, some glad tidings of great joy. That gospel, like all other real gospels, is not to be read off-hand. The exhilarating tones of the clarion-call we hear full well, the articulate utterance we must study carefully. I am sure that the dear old soul in East Lexington did not speak without a meaning when she explained her church's reluctance to call a minister, after having had him as "stated supply": "We are a very simple people, and can understand no one but Mr. Emerson." That she habitually understood him, I somewhat question. But that deep and blessed thoughts were awakened and high and holy emotions were stirred in her, that she felt out of this man influences streaming, full of cleansing and comforting power, I am perfectly sure; and so she thought she understood him. Well when poorer preachers are thus understood!

It seems a forlorn hope to extricate any definite beliefs from the brilliant phantasmagoria of Emerson's pages. His vagueness, his love of paradox, his lack of logic, his self-contradictoriness, are proverbial. We should not wonder much if the Egyptian sphinx had verily opened her lips after forty centuries of silence to say to the strange man standing before her, "You're another." But the attempt is not so hopeless as it seems. Most of his dark sayings have the key hanging by the door. He spake in parables, as Browning and other great

poets have done up to the divine poet of Galilee, to turn away the unready and pique the hungry souls to keener relish, saying, "He that hath ears to ear let him hear." His contradictoriness grows out of his inveterate habit of climbing round a truth and looking at it from every side. The moods of nature passed into his mind, and a spiritual truth was no more the same to him on different days or in different hours of one day than the face of Monadnock was the same from sunrise to sunset through the changeful play of the light.

"Yonder ragged cliff,
Has thousand faces in a thousand hours."

Yet have rock and man alike a persistent identity. Illogical he certainly was, according to the cut-and-dried patterns of our Art of Logic, with its quaint forms and conventional methods. Mr. Alcott once said that his essay read as if he had written separately the detached sentences of which it was composed, and thrown them into a hat, and then pulled them out haphazard, stringing them together as they came, which was very much the actual fact of his literary method, if method it could be called. My honoured friend, Miss Peabody, told me that he once read a printed essay to her, referring to his common-place book for the sources of the sentences, which it has been his habit to write therein as they came to him; and thus one sentence bore date of 1847, in England, and the next of 1860, in Concord. Yet these kaleidoscopic paragraphs arrange themselves by law in fixed figures. A few commanding ideas group these brilliant combinations. There is a logic of thought, though not of form. If then, undeterred by the difficulties of our quest, we search these hieroglyphs, we need not wholly miss a real message of good cheer.

Emerson's gospel is the religion of nature—a limited gospel, but a veritable glad tidings for our age of nature study, with its blind fear that there is therein no place left for worship and for awe, for peace of faith and joy of hope.

It seems to me most natural that Emerson should pass away close after Darwin. They were really linked together as typical men of our age; the one representing the researches of the Understanding into nature, the other the visions of the Reason through nature. Darwin creates an epoch in knowledge, and reconstructs the globe. Emerson leads up the new knowledge into a new faith, and spheres the larger earth within vaster heavens. Darwin is the *accoucheur* of a new order of thought, which in Emerson finds its voice:—

"An infant crying in the night,
An infant crying for the light."

The great Englishman, dying just as he had examined an interesting beetle, was not more truly a student of nature than was his fellow *voyageur* into the mysteries of the beyond.

Emerson's first notable essay was entitled "Nature." That title might stand over all his writings. Each tune was a variation of one theme. Every topic was a phase of one subject. How he loved nature and lived in it we have already seen. Thence, he drew his inspirations. His poems are songs, not of the salon, but of the field; and not of the "asphodel meadows" about which he read, but of the daisy fields of Concord where the rhodora blooms "its own excuse for being," where "the burly, dozing humble bee drones," and the winds sough through the "sacred pines." Nature holds a fundamental position in his thought. All knowledge must rear itself upon its basic facts. Laws, beliefs, institutions, must root themselves in nature, and suck up their forces from it. Nature holds the truths it behoves us to know. Therefore, he studied her with such patient, reverent care that he interpreted her as another Wordsworth. He is nature become self-conscious and thinking aloud. Whether he had acquainted himself with the fore-feelings of the earlier *savans* in our modern world, as he certainly knew some of the students of nature in the ancient world, or whether it was an illustration of Tyndall's "use of the imagination in science," the fact remains that twenty years before the appearance of the *Origin of Species* he announced the theory of evolution, which that epoch-making book brought fairly to the birth. The seer was beforehand with the *savan*. The motto to "Nature" was:—

"A subtle chain of countless rings
The next unto the farthest brings.
The eye reads omens where it goes,
And speaks all languages the rose.
And, striving to be man, the worm
Mounts through all the spires of form."

This was no lucky guess of a moment. It was his habitual vision. In the "Ode to Bacchus" he

asks for "wine which music is," that "drinking this" he

"Shall hear far Chaos talk with me
Kings unborn shall walk with me;
And the poor grass shall plot and plan
What it will do when it is man."

"The Sphinx," "Wood Notes," "Monadnock," "May Day," "Song of Nature," are hymns for the psalter of evolution. Tyndall could not apostrophise heat, wherein lie "the promise and potency" of all things, with more accurate eloquence than Emerson in the "May Day":—

"Like a sea which me infolds;
Heat with viewless fingers moulds,
Swells and mellow and matures,
Paints and flavours and allures;
Bird and brier inly warms,
Still enriches and transforms;
Gives the reed and lily length,
Adds to oak and oxen strength.
* * * * *

Enveloping heat, enchanted robe,
Wraps the daisy and the globe;
Transforming what it doth infold,
Life out of death, new out of old.
* * * * *

The death lot touched bursts into leaf,
The wheat-blade whispers of the sheaf."

That these are not the hyperboles of the poet is assured by the soberer prose of the essayist. Of the progressive life of nature, he writes: "It publishes itself in creatures, reaching from particles to spicula, through transformation on transformation, to the highest symmetries, arriving at consummate results without a shock or a leap. A little heat—that is, a little motion—is all that differences the bald, dazzling white and deadly cold poles of the earth from the prolific tropical climates. All changes pass without violence by reason of the two cardinal conditions of boundless space and boundless time. How far off is the trilobite, how far the quadruped! How inconceivably remote is man! All duly arrive, and then race after race of men. It is a long way from granite to oyster; farther yet to Plato and the preaching of the immortality of the soul. Yet all must come as surely as the first atom has two sides."

With this clear vision of the process of evolution, Emerson, the seer, has the vision which the *savan* does not always have. The *savan* deals analytically with the various parts; while, in the synthesis of the imagination, the seer tells us

"I yielded myself to the perfect whole."

In this sight of the "one stupendous whole," of which all sciences are but parts, nature became to him a revelation full of awe. Where the ancient poet of evolution, Lucretius, saw only the blind play of atoms, Emerson saw—that which I leave him to describe.

"What god is this imperial Heat,
Earth's prime secret, sculpture's seat?
Doth it bear hidden in its heart
Water-line patterns of all art,
All figures, organs, hues, and graces?
Is it Daedalus? is it Love?
Or walks in mask almighty Jove?"

A question to which his answer is clear and positive in the sublime conclusion to the "Wood Notes":—

"Ever fresh the broad creation,
A divine improvisation;
From the heart of God proceeds
A single will, a million deeds.
Once slept the world an egg of stone;
And pulse and sound and light was none;
And God said, 'Throb!' and there was motion,
And the vast mass became vast ocean.
Onward and on, the Eternal Pan,
Who layeth the world's incessant plan,
Hatheth never in one shape,
But forever doth escape,
Like wave or flame, into new forms
Of gem and air, of plants and worms.
He is free and libertine,
Pouring of his power the wine
To every age, to every race;
Unto each and unto all,
Maker and original.
The world is the ring of his spells,
And the play of his miracles.
* * * * *

Thou seek'st in globe and galaxy,
He hides in pure transparency;
Thou askest in fountains and in fires,
He is the essence that inquires.
He is the axis of the star,
He is the sparkle of the spar;
He is the heart of every creature,
He is the meaning of each feature;
And his mind is the sky,
Than all it holds more deep, more high."

No wonder that Mr. Tyndall, in his fragments of science, declares: "In him we have a poet and a profoundly religious man, who is really and entirely undaunted by the discoveries of science, past, present, and prospective. In his case, poetry, with the joy of a bacchanal, takes her graver brother, Science, by the hand, and cheers him with immortal laughter."

The *savan* thus hails the seer the prophet of the new order, the psalmist of the Bible writ in stone, to whom there is the vision of the living creatures round the throne of the Lord and Giver of Life, singing, "Holy, holy, holy, Lord God almighty, which was and is and is to come."

How did Emerson reach this sublime apocalypse, and see the new heavens over the new earth? He did not leap to his conclusion, else he were no poet laureate of science. Imagination may have projected the lines of his pathway with swift, unerring sight; but reason opened the roadway thus surveyed, and builded slow and sure this causeway to the skies. Let us try to follow the steps by which he climbed to this mount of vision.

Emerson lays the foundation of his religion in the two cardinal affirmations of science.

1. The first string in his constructive thought is the *Unity of Nature*. We can quite understand the surprise of John Stuart Mill's father that no one revived the ancient theory of dualism. It is the off-hand explanation of the contradictory forces and laws which earth presents. It offers an easy solution to the hard problems of life. But, whatever its plausibilities may be, it is for ever impossible henceforth. Evolution establishes the oneness of nature. The materials of all organisms upon the earth, from the bacteria up to man, are the same. The elements of the worlds around us in space are the elements which compose our world. Sulphur and iron, oxygen and hydrogen, build up Neptune as the earth. The laws which govern the crystallisation of the rocks reappear in higher forms in human society. Civilisation arranges itself after the pattern of the life within the domed halls of the bees and the galleried chambers of the ants. The planets sweep through space under the law which drops the apple from the tree. Forces slip into each other, while we are watching them, and show themselves but forms of one Protean force. One type of organisation discloses itself through the endless varieties of vegetable and animal life. The trunk of the tree and its branching boughs become the body, or, as we still say, the trunk of the animal and its legs, which only need to be set up on end to become the human form divine. We may learn about our organs in the oyster. The minuter the scrutiny, the more astonishing the analogies between all living things. It is because of this oneness of materials, laws, forces, and type, that each fleck of bioplasm carries within its filmy thread the possibilities of anything that is. It no longer admits of question that whether or not we are to say, "I believe in one God," we must say "I believe in one nature, one order, one table of elements, one system of laws, one pattern and type of structure, one subtle, mystic force, of which all forces are but masks."

By no thinker has this unity been more vividly realised or more profoundly estimated than by Emerson. He is full of this thought. It fascinates him. It even moulds his style. Any sentence will do to follow any other sentence; for whether it be about ethics or physics, art or chemistry, it is about one and the same substance, a different setting of one thought. A truth of music turns to a truth of painting, just as motion passes through different stages into sound and light. A principle in botany is a principle in government and trade, and all are principles of morals. Everything can become every other thing.

Nature's unity is a basic truth with him, the first article of the new creed. "This unity of design in creation, this unity of thought, is the key to all science." In his poem on "Xenophanes," whose early discernment of this truth interested him, he writes:—

"To know one element, explore another,
And in the second reappears the first.
The specious panorama of a year
But multiplies the image of a day,
A belt of mirrors round a taper's flame.
And universal Nature through her vast
And crowded whole, an infinite parquet,
Repeats one note."

This is the secret of the Sphinx.

"Uprose the merry Sphinx,
And crouched no more in stone;
She melted into purple cloud,
She silvered in the moon;

"She spired into a yellow flame ;
She flowered in blossoms red ;
She flowed into a foaming wave ;
She stood Monadnock's head.

"Thorough a thousand voices
Spoke the universal dame :
'Who telleth one of my meanings
Is master of all that I am.'"

II. The second article of the creed of evolution, which Emerson also voices, is the *Progressiveness of Nature*. Evolution is a synonyme for progress. Things are not standing still. Creation is advancing. From chaos, order has emerged. Out of molten masses of star-dust, out of stormful, seething seas and hills hissing with the fires that twisted their granite-like clay and knotted their veins in writhing coils, issued the earth in the calm beauty of the summer opening again upon us. From wriggling, shapeless films of transparent matter, grasses and flowers and trees, fishes and birds and beasts have arisen, until, at the last, man has turned his mirroring face upon the long ascent of life, and in reading its processes recognised himself its issue "the man-child glorious" with whom it has been in travail.

True, this progress has been no uniform, undeviating movement on and up, but a strangely wandering movement, now in this lateral direction and again in that, a series of tentative efforts, a feeling forth and round in all curious and baffling tracks: missing its way again and again, drawn aside into *culs-de-sacs* where was no exit, lapsing in recedent eddies, halting in stagnant back-waters, yet ever recovering itself from every wrong guess, retracing every mistake, finding its path again into the main stream of "the organic ascent of life," and pushing on into ever finer, higher, nobler forms, till in man it rests not still, but is already casting beforehand the shadows of the Coming Man in our dreams and aspirations. This truth, too, has been clearly grasped and graphically drawn by Emerson. It recurs ever in essays and in poems. "We can point nowhere to anything final, but tendency appears on all hands, planet, system, constellation, total nature, is growing like a field of maize in July, is becoming somewhat else, is in rapid metamorphosis. The embryo does not more strive to be man than yonder blur of light we call a nebula tends to be a ring, a comet, a globe, and a parent of new suns."

"'Tis in the stomach of plants that development begins, and ends in the circles of the universe. 'Tis a long scale from the gorilla to the gentleman, from the gorilla to Plato, Newton, Shakspeare,—to the sanctities of religion, the refinements of legislation, the summits of science, art, and poetry. The beginnings are slow and infirm, but 'tis an always accelerated march. The progress higher shows itself in society as in the lower spheres.

"The civil history of men might be traced by the successive meliorations, as marked in higher moral generalisations, virtue meaning physical courage, then chastity and temperance, then justice and love."

III. Thus, far, the *savan* leads us. As he leaves us, it should be on our knees. Given an order whose vast complexity reveals an inner unity of elements, laws, forces,—an order whose unity is that of one advancing type, of one idea finding ever fuller and nobler embodiment, and already blossoming into such a creature as man,—and we have a fact before which none but the thoughtless can fail in awe, as before an infinite power in which we live and move and have our being. Here, we have already the materials for a creed, waiting only the seer's touch to tremble into worship. The seer's touch, not the *savan's*; for beyond this point he, as such, does not lead us. The next step is into the mystery beyond the ken of the physicist, the source of the enfoldments whose unfoldings he pursues. He postulates a potentializing of bioplasm before he begins to write his genesis, but he cannot find these potencies in the matter with which he deals. The only rational indication of this source is found in following the uplifted finger of the seer, as he points to *mind*. Philosophy can account for matter by mind, it cannot account for mind by matter. When pushed to the wall, it affirms—and can prove, if need be,—that all things cognised by the senses are but states of consciousness in mind. Common sense, the quick, concurring instinct of the multitude, authenticates this witness of philosophy, and unhesitatingly and universally declares that such an order is stamped with the seal of an infinite intelligence. Science itself leaves us before

a mystery of form within every organism upon which the fluent matter streaming through it steadily is moulded into persistent identity. From every region of thought we are driven back, as Huxley confesses, upon the ideal or spiritual interpretation, if we have to choose between this and materialism, though under the influence of Spinoza's illusive and unethical ethics, he persists in expecting a higher unity, of which we need only say it is not yet within the field of thought. The alone substance or reality standing under the changing phenomena of nature we can postulate is *mind*.

This Emerson saw and taught.

"Mind is the only reality of which men and all other natures are better or worse reflectors." Every law of nature was first a law of mind. "Nature is the incarnation of a thought. . . . The world is mind precipitated." He tracks law through its circles till he finds its throne, where

"Conscious law is King of kings."

Cities, and all the seemingly substantial facts of civilisation,

"Are but sailing foam-bells
Along Thought's causing stream,
And take their shape and sun colour
From him that sends the dream."

Monadnock spake to him :—

"If thou trowest
How the chemie eddies play.
Pole to pole, and what they say ;
And that these grey crags
Not on crags are hung,
But beads are of a rosary
On prayer and music strung ;
And, credulous, through the granite seeming
Seest the smile of reason beaming ;
Can thy style-discerning eye
The hidden working builder spy,
Who builds, yet makes no chips, no din,
With hammer soft as snow-flake's flight ;
Knowest thou this ?"

Yes, he knew it well ; and for him and those who know it with him, were there nothing more to add, it can be said—

"Enough for thee the primal mind,
That flows in streams, that breathes in wind."

But though enough, it is not all.

(To be concluded next week.)

BROOKE HERFORD'S FAREWELL.

On Sunday, July 2, Mr. Herford preached his farewell sermon in the Church of the Messiah, Chicago, to a large and deeply-attentive congregation. It was in reality not a farewell sermon at all, Mr. Herford not choosing to "spend the closing hours of a very happy ministry in any lingering sadness of farewells," especially as he could feel that this was no "absolute parting." His last words were words of cheer and encouragement, and of kindly, earnest entreaty to the people who have worked with him these many years to abate no whit of their faith or enthusiasm for the cause for which they stand in the years to come. Mr. Herford leaves his old flock hopeful and strong for the future, and, though sincerely regretful over the close of the happy relations of the past, yet by no means wholly sad or cast down.

Having the Sunday before endeavoured to set before his hearers the things which he had tried to teach during his seven years' ministry in Chicago, Mr. Herford chose in his final discourse to speak of what he had learned. The announcement of such intention at once piqued the curiosity of the hearers, who felt this to be a new departure, inasmuch as the clergy are not wont to reveal to the plain understanding of the laity the hidden mental processes by which they have reached those results of thought and doctrine which they expound so eloquently from their pulpits.

Mr. Herford is glad, he says, that his work is to be continued here in America. "These have been seven good and fruitful years to me, fruitful in large impressions of the world, fruitful in strengthened convictions and clearer faith."

He then alluded to the great change in all the outward circumstances of life which he necessarily experienced in his removal from England to this country. Before this, his habits of life and study had been such as taught him "a great love and veneration for that far-off past which we are too much in the habit of looking down upon as mere barbaric times." When he came to this Western land, where man has no past, no revered traditions, no centuries of a dead and embalmed ancestry, nothing but his faith in and ability to cope with the

future, he was greatly impressed by the splendid promise implied in this new civilisation. And he felt that he should like to have his part in it. "It set me looking beyond the lines of material conquest. I felt that it should not be only the hunter, the woodsman, the farmer, the merchant, that should come here. Is man to be only materially or intellectually richer in the opening future ? And I longed to have some part in the religious up-building, in winning life to worship and nobler faith."

The greatest lesson which the past seven years have taught is that of "a new confidence in the onward life of the world ;" and this confidence has been strengthened "by the way in which I have gradually come to appreciate the deep underlying strength and goodness of American life, to distinguish between that which asserts itself upon the surface of the America of to-day and the vast silent force of life which lies underneath, and seldom makes much visible sign." Here, in this "deep underlying strata of wholesome sense and goodness," lie the real worth and excellence of American life, and the hope of its future success. Along with these two lessons, that of greater faith in the onward progress of man and greater faith in the part which this new Western civilisation is to perform in that work of progress, there is a third: that the most effective aid in the furtherance of both these causes is that furnished in the teachings of practical Christianity. Mr. Herford then reverted to the various forms of literal thought which he was compelled to encounter among his new associates, the bold and radical tendencies of which he often felt himself in doubtful sympathy with ; yet, though his own views may have been slightly altered and modified in this friction with the more daring and younger thought of our times, Mr. Herford still holds to the conviction that "the best life, even in the most sceptical elements of America, is unconscious Christianity, which pervades all the better thoughts that men imagine new."

University Intelligence.

UNIVERSITY OF LONDON.

INTERMEDIATE EXAMINATION IN ARTS.

PASS LIST.

First Division.

The following are Lists of the Candidates who have passed the recent Examinations :—

Andrews, S.—Midland Institute and Private study.
Badrick, F. C.—Private study.
Babin, C. E.—Owens College and Private study.
Barker, W. E.—Trinity College, Clapham.
Barlow, C. W. C.—University of Edinburgh.
Begg, A. M.—Queen Elizabeth's Grammar School, Cranbrook.
Biddle, S.—St. Mark's College, Chelsea.
Blanch, G. E.—Kingswood and Woodhouse Grove School.
Broadhead, J.—St. Cuthbert's College, Ushaw.
Brown, Louisa.—Ladies' College, Cheltenham.
Bryant, R.—Private study.
Butcher, G. S.—Manor House School, Clapham.
Carey, J.—St. Joseph's College, Clapham.
Chevallier, J.—Trinity College, Cambridge.
Clark, Ada B.—Edinburgh Association for the University Education of Women.
Coates, A. W.—Royal Grammar School, Newcastle-on-Tyne.
Coghlan, W. A.—St. Cuthbert's College, Ushaw.
Coleman, W.—Private study.
Darlington, T.—The Leys School, Cambridge.
Davies, J. A.—Cheshunt College.
Dawe, Annie.—Bedford College, London.
Dawes, Elizabeth A. S.—Bedford College, London.
Dickenson, J.—St. John's College, Battersea.
Doughty, G. B.—Dulwich College and Private study.
Drummond, W. H.—Manchester New and University Colleges.
Earle, C. V. B.—Private study.
Edwards, O.—University College of Wales.
Evans, J. R.—University College.
Findlay, Maria E.—Private reading.
Fripp, E. J. S.—North London Collegiate School for Girls.
Garrod, G. W.—St. John's College, Battersea.
Greenfield, J.—Science and Art School, Newcastle-on-Tyne.
Halliwell, W. P.—Private study.
Hayward, W. B.—King's College.
Hedgman, C. H.—Cheshunt College.
Hillard, T. C.—Private study.
Hoson, T. J. S.—Midland Institute, Birmingham.
Hornby, W.—Elmfield College, York.
Ingle, J. C.—The Leys School, Cambridge.
Jackson, Edith A.—North London Collegiate School and Private tuition and study.

Jessop, C. M.—University College.
 Johnson, J. M.—Private study.
 Keating, F. V.—Stonyhurst College.
 Kellett, E. E.—Kingswood and Woodhouse Grove School.
 Knowles, W.—Private study.
 Lambert, W.—King's College.
 Lawrence, Alice L.—Notting-hill High School and Bedford College.
 Leadley, L. H.—Elmfield College, York.
 Lockett, A. G.—Private study.
 Macdonald, Louisa.—University College.
 Macken, A.—St. John's College, Battersea.
 Macklin, Helen E.—Bedford College, London.
 Major, W. R. E.—St. Mark's College, Chelsea.
 Martin, W.—Private study.
 Mason, Marie I.—Bedford College, London.
 Mason, S.—Private study and tuition.
 Mears, E.—Private study.
 Mills, J.—Boro'-road College and Private study.
 Morgan, H. J.—Milton College, Ullesthorpe.
 Murray, H.—University College.
 Norton, R. C.—Wesleyan College, Taunton.
 O'Flaherty, B. J.—Stonyhurst College.
 Parry, E. J.—Mount St. Mary's College, Chesterfield.
 Pattinson, Helen.—University College.
 Pennell, A. P.—Private tuition.
 Poole, Elizabeth G.—Ladies' College, Cheltenham.
 Pope, Edith M.—Private study.
 Pye, G. W.—Stonyhurst College.
 Richardson, H.—Flounders College.
 Rickett, Clara.—Bedford College, London.
 Sainsbury, A. J.—Owens College and Private study.
 Sandell, O. J.—Private study.
 Saxton, A. J.—St. Cuthbert's College, Ushaw.
 Scott, D. J.—St. Cuthbert's College, Ushaw.
 Skinner, A. B.—Private tuition and study.
 Smallpage, J.—Private study.
 Smith, Alice G.—Bedford College, London.
 Smith, A.—Owens College and Waterloo High School.
 Spencer, Lydia B.—University College.
 Stewart, D. A.—Queen's College, Belfast.
 Swinburne, H.—Private study.
 Tarrant, H. C. A.—Private study and tuition.
 Tarrant, W. G.—Manchester New and University Colleges.
 Terry, C. L.—University College.
 Thompson, W. T.—St. Mark's College, Chelsea.
 Twitchell, T. C.—Manor House School, Clapham.
 Vane, S. A.—Kingswood and Woodhouse Grove School.
 Watkins, T. B.—Private study.
 Whittaker, C. D.—Nonconformist Grammar School, Bishop Stortford, and Private study.
 Wilson, C. E.—Private tuition.
 Workman, H. B.—Owens College.
 Zangwill, I.—Jews' Free School.

Second Division.

Acton, G. H.—Saltley Training College.
 Adamson, J. W.—Cheltenham Training and King's Colleges.
 Allen, P. W.—Owens College.
 Bamford, J. H.—Kingswood and Woodhouse Grove School.
 Barry, W.—Private study.
 Beal, W. J.—Boro'-road College and Private study.
 Billington, C.—Private study.
 Bishop, R.—University College of Wales.
 Blain, W.—Private study.
 Bone, C. F.—Park House, Gravesend.
 Bottomley, B.—Bradford Grammar School.
 Braithwaite, W. D.—Flounders College.
 Broadbent, A. S.—New Kingswood School.
 Brockway, W. G.—New College.
 Brown, A. T.—Private study and University College, Liverpool.
 Brown, Fanny.—Waterloo High School and Bedford College, London.
 Bruce, E. E.—Private study.
 Bundle, F. C.—Private study.
 Candy, H. C. H.—Private study and tuition.
 Carmichael, P.—Private study.
 Cart, W.—Private study.
 Cartwright, T.—Private study.
 Cattell, T. E.—St. Mark's College, Chelsea.
 Coller, W. E.—Private study.
 Corrê, B.—University College and Private tuition.
 Costello, E.—St. Cuthbert's College, Ushaw.
 Cunningham, W. M.—St. Edmund's College, Ware.
 Cusack, W. J.—Mount St. Mary's College, Chesterfield.
 Dakin, I. A.—Regent's Park College and Private study.
 Daltry, Mary J.—Bedford College, London.
 Daniel, A. T.—Private study.
 D'Argent, Elisabeth A.—Ladies' College, Cheltenham.
 Davies, M. P.—Owens and Lancashire Independent Colleges.
 Disturnal, W. J.—Trinity Hall and The Leys, Cambridge.
 Drinkwater, S. H.—Private study.
 Emmott, C.—Private study.
 Entwistle, J. L.—Private study.
 Evans, J.—New College.

Fiekling, W.—St. Peter's College, Peterboro', and Private study.
 Fisher, H.—Private study and King's College.
 Franks, E. H. E.—Private study and tuition.
 Gillington, G. M.—Private study.
 Goldschild, Marguerite D. M.—Bedford College, London.
 Gorse, F.—Private study.
 Gray, W.—Lancashire Independent and Owens Colleges.
 Harris, Harry.—Mason College, Birmingham.
 Harrison, H. W.—Private study and tuition.
 Hartley, T. C.—St. Mark's College, Chelsea, and Private study.
 Hindle, R.—Private study.
 Hodgson, S. C.—Private study.
 Hodgson, W.—Private study.
 Hosking, G. T.—Private study.
 Ingram, C. F.—Private study.
 Jones, G. A.—Private study.
 Jordan, W. G.—Private study.
 Keir, J. J.—Private study.
 Kenney, T. M.—Mason College, Birmingham.
 Kerfoot, J. A.—Private study.
 Kevern, S.—Private study.
 Klein, Adelaide.—Queen's College, Harley-street.
 Lambert, E. T.—Private study.
 Laming, W. C.—Private study.
 Lansdell, W.—Lancashire Independent and Owens Colleges.
 Lee, R. B., B.Sc.—University College.
 Lynch, E. W.—Park Grammar School, Plymouth.
 McDiarmid, H.—Private study.
 McGregor, J. McLean.—St. John's College, Battersea.
 Martin, C. H. W.—Private study.
 Mears, W.—Private study.
 Miller, C. T.—Private study and tuition.
 Moore, W. H.—Private study.
 Morgan, D.—Memorial College, Brecon.
 Morton, S. M.—Private study.
 Mulligan, W. G. T.—University of Edinburgh.
 Normandale, W. G.—St. John's College, Battersea.
 Oliver, J.—Stonyhurst College.
 Palomo, C. J. I.—Stonyhurst College.
 Parry, W. E.—New Kingswood School and University College of Wales.
 Phillips, J. H.—Private study.
 Philpot, R. U.—Private study and tuition.
 Pinkney, H. H.—Private study.
 Rising, T.—Private study.
 Robinson, W. S.—St. John's College, Battersea.
 Robinson, W.—Private study.
 Rowe, G. W.—Cavendish College and Private study.
 Rylands, L. G.—University College and Private study.
 Ryles, W. T.—Private study.
 Scullard, H. H.—Owens and Lancashire Independent Colleges.
 Shore, E. H.—Private tuition.
 Simmons, A. H.—St. Cuthbert's Colleges, Ushaw.
 Simpson, B. J.—University College, Liverpool.
 Simpson, J. C.—Private study.
 Simpson, W. B.—Kingswood and Woodhouse Grove and Headingley.
 Solomons, I.—Jews' Free School.
 Stewart, Gertrude A.—North London Collegiate School for Girls.
 Stokes, J. D.—Private study and tuition.
 Tate, T.—Durham Training College.
 Thomas, A. P.—University College, Liverpool, and Private study.
 Thorne, J.—Private study.
 Tomlinson, J.—Private study.
 Wadsworth, G. H.—Private study.
 Wain, J.—Private study.
 Walker, C. J.—Private study.
 Wedge, W.—Private study.
 Weir, P.—Private study.
 Weather, J.—Scarborough Grammar School.
 Whitehead, G.—Private study.
 Whitty, W. P.—Stonyhurst College.
 Wilkes, L. C.—Private study.
 Williams, T. J.—University College of Wales.
 Williams, T. W.—Private study.
 Wright, J.—Private study.
 Yates, W. P.—Private study.
 Zimmermann, F. G.—Neuchâtel en Suisse.

INTERMEDIATE EXAMINATION IN SCIENCE.

PASS LIST.

First Division.

Adie, R. H.—London International College.
 Aitken, E.—Girton College, Cambridge.
 Barrow, G. W.—Owens College.
 Brown, W.—Private study.
 Clark, J.—University of Edinburgh and Private study.
 Dawe, T.—Private study.
 Fox, W. H.—University College.
 Groom, T. T.—Private study and Grove Park School.
 Hamer, W. H.—Christ's College, Cambridge.
 Hoffert, H. H.—Royal School of Mines and Private study.
 Hoskins, A. P.—Epsom College.
 Jones, D. E.—University College of Wales.

Marfleet, A. W.—Royal College of Science, Dublin, and Hartley Institute.
 Norris, H. R.—University College.
 Oliver, F. W.—University College.
 Phillips, R. W.—St. John's College, Cambridge.
 Pole, Cecilia M.—Bedford College, London.
 Rideal, S.—University College.
 Rigby, E. A.—Stonyhurst and Owens Colleges.
 Rose-Innes, J.—University College.
 Seward, H.—Balliol College, Oxford.
 Snell, Eliza G.—Milton Mount College.
 Spencer, W. B.—Exeter College, Oxford.
 Tompkins, H. K.—Private study.
 Woodcock, F. W., B.A.—University College and Private study and tuition.
 Workman, W. P.—Trinity College, Cambridge.

Second Division.

Allen, H. N.—Wesley College.
 Butcher, W. J.—Private study.
 Draper, C. H., B.A.—Private study.
 Holder, H. W., M.A.—Private study.
 Lishman, R.—Yorkshire College and Private study.
 Mackinder, H. J.—Christ Church, Oxford.
 Massey, W. C., B.A.—Owens College and Private study.
 Meanwell, C. W.—Private study.
 Platnauer, H. M.—Royal School of Mines.
 Priestley, C. W.—Private study and tuition.
 Richards, J. W., B.A.—University College.
 Stewart, Anne A.—University College.
 Swinstead, P. E., B.A.—University College and Private study.
 Toone, Elizabeth F.—Bedford College, London.
 Zimmermann, Antonia C. S.—Bedford and University Colleges.

DUDLEY.—The annual examination and distribution of prizes at Baylies' School took place on Wednesday, July 26. The Rev. M. Gibson presided on the occasion, and delivered a short address before he distributed the prizes, sixty-two in number. He referred to the great benefits that the school had conferred on the town and neighbourhood, and expressed his pleasure at the result of the examination, affording, as it did, clear evidence of the good education work, so long carried on there—for a century and a half now—still continuing to be conducted with great efficiency by the present head master, Mr. Joseph Ridgway. He mentioned that the average number of boys on the school register through the year had been 211, and the average attendance 208'58, which he considered very satisfactory. He hoped all would try, parents and children, teachers and managers, to make this school a real blessing to the town of Dudley.

The Inquirer,

A Religious, Political, and Literary Newspaper, and Record of Reverent Free Thought.

ESTABLISHED 1842.

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Our Calendar.

SUNDAY, August 6.

LONDON.

Rev. T. R. Dobson, of Brighton, at Little Portland-street Chapel, 11.15 A.M., "Practical Religion;" 7 P.M., "Salvation."

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Bonwick's (J.) First Twenty Years of Australia, 5/
 Sala's (G. A.) America Revisited, 2 vols., 30/
 Saintsbury's (G.) Short History of French Literature, 10/6
 Songs of a Lost World, by a New Hand, 6/
 Smith (Rev. G.), a Memorial Volume, 5/
 Wilkinson's (Mrs.) Life and Travels in Zululand and the Transvaal, 5/
 Zimmer (F.): Neutestamentliche Studien, 3m.

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

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ESTABLISHED 1851.

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Teachers for the Session 1882-83:—The Misses CASH and Miss E. F. SQUIRE; J. G. PEARSE, B.A., Lond. (Classics and English); JOHN BRIDGE, M.A., Lond. (Mathematics); Mr. ARON BALLANTYNE (History and Literature); — (French); Mr. JOHN GUPPY (Chemistry); Mr. W. H. FISK (Drawing); Miss C. SQUIRE, R.A.M. (Music); Mr. WINTERBOTTOM (Gymnastics); Miss MARY BIRCH (Dancing).

The NEXT TERM begins SEPTEMBER 20.

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The NEXT TERM begins MONDAY, May 8.

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The THIRD TERM of the Year will begin on FRIDAY, September 15. Vacancies.

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UNIVERSITY INTELLIGENCE ...

POPULAR MISCONCEPTIONS OF DARWINISM.

WHENEVER a great idea, fit representation of some great fact of the universe, first arises and promises to become a factor in the convictions of men, it is sure to be misunderstood. The ignorant cannot comprehend it; the partially informed see it in a distorted form; the philosopher cannot at once find a fitting place for it in his well and full-rounded system; and the theologian quivers with dread of the consequences to the several articles of his creed. Clamour arises, and voices hoarse and harsh denounce the "heresy."

We have received a valuable pamphlet on this subject, entitled "Some Popular Misconceptions of Darwinism: " a paper read before the Literary and Philosophical Society of Liverpool, on January 23 last, by our friend the Rev. S. F. WILLIAMS, and published by the Council. It bears on every page the evidence of much reading and hard study, the result of which is packed into sentences full of matter, suggestive of much more than what is actually said. And this is just the kind of writing that a reader ought to delight in—writing that gives the mind such a vigorous push that perforce it is driven up into regions of thought that it would not else have reached. After dealing with several other misconceptions, those relating to natural history and the physical descent of man among others, Mr. WILLIAMS turns to those which specially relate to religion. Now it seems to us that theologians of the orthodox type are fully warranted in their fears of the new and revolutionary conception of science, which is called Darwinism. Geology had overthrown certain fundamental axioms

of their system, and now, just when they were managing to get over their fright, and were trying to adjust the focus of their views to its vastly extended time, there comes in this additional difficulty to deal with somehow. And it is impossible to find a place for it by any scheme of accommodation they may be able to invent. If Darwinism be true the truth of the orthodox doctrines of the "Fall" and all it involves, is out of the question. While pure Theism, the spiritual teachings of JESUS, the moral laws written in the constitution of man are untouched, the fabric of Orthodoxy is threatened with ruin from the apex to the foundations. Of course "it is not a question between Evolution and Creation, but between Creation by Evolution, and Creation by sudden and arbitrary successions." For "when it is clearly apprehended that Evolution gives us only the order, and leaves it as before for reason and faith to supply the cause of the creation, the particular method advocated by the Evolutionists is seen to be one that has illustrations of its own to supply concerning the wisdom and beneficence of the Creator." Of course, apart from the special theological dogmas, which lose all the grounds in which they were rooted, it is still believed by some that important interests are at stake in the materialising tendencies of some scientific teachings. But supposing that matter, when reduced to its elements, should turn out to be spirit, what then? And what seems to be the soundest deductions of the latest science appears to be leading in that direction. Ponderable matter is being first reduced to atoms, and atoms to points of force, and force to what? Can the profoundest thinker realise force within his own nature apart from his active will? And if will, then mind? And the corresponding forces of the universe must surely also be the same; for they act within a scheme, the scheme pushes onward in a well set direction to the development of even higher forms of life, betokening the presence of purpose.

When the present hurly-burly of thought, engendered by the breaking up of old convictions, and the formation of new ones, is past, physical science will become to spiritually minded men a revelation from Him with whom all true knowledge originates. "The excellent people" to whom Mr. WILLIAMS refers as "afraid that if they admit they have been developed from the lower forms of animal life they are in danger of losing their souls, and their hope of immortality," will be seen to have been very short-sighted indeed. And those who admit the doctrine and accept the inference will be seen to have been even more short-sighted still. For surely GOD could add to a well organised brute body and an animal intelligence the spiritual nature as easily as to a clod of earth kneaded into a human form. And if the food we eat is all the better for having been organised into vegetable or animal substance from the physical earth, before we

partake of it, surely the body prepared for us by ascent from the protoplasmic globule through countless forms up to the ascidian of DARWIN, is better material out of which to make it than the raw earth. At least if the wisdom of the Creator has so decided, certainly it is as religious to accept the fact as it is to accept the fancy of the older thinkers, when men had not attained to the greater knowledge of the present day. As for the fact involving Atheism, it is because men reason badly, and on assumptions which ought to be discarded by all intelligent minds—if facts are GOD's words, which surely they are. Christians who reason thus forget or ignore the suggestive words of their Master. "My Father worketh until now," words which imply the incessant and continuous activity of the Creator through all time. The Creator never ceases to create. The doctrine of Evolution—materialistic and atheistic? Rather does it prove that the universe is steeped in and pervaded by GOD, and that the laws and forces of the world are spiritual. And this is the conclusion to which this powerful paper brings us, for its last words are: "The persistent uplifting of types of being, from epoch to epoch, would prove the ceaseless activity of a living spirit, working out a definite purpose, and manifesting Himself with an ever-brightening glory." Most heartily do we recommend this thoughtful and suggestive paper to our readers.

CHURCH MYTHOLOGY AND WAR.

THE ARCHBISHOP OF CANTERBURY has issued a curious prayer, "commended to the clergy of his diocese," and in favour of the soldiers and sailors engaged in the war in Egypt. Not a word is said about the duty of directing all the warlike operations to a righteous end. The Archbishop, and the clergy who adopt his formula, will pray as part of the State machinery, and will let off their invocations to Heaven just as soldiers and sailors fire their guns, leaving all responsibility to those in command. The words are:—

"O Almighty God, whose power no creature is able to resist, keep, we beseech Thee, our soldiers and sailors who have now gone forth to war, that they being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, Who art the only giver of all victory, through the merits of Thy only Son, Jesus Christ our Lord. Amen."

The statement that no creature is able to resist Almighty GOD is a truism, introducing a petition that the soldiers and sailors whom it is intended to expose to cannon, rifle, and sword, "may be evermore preserved from all perils," a thing which could only happen under the expected circumstances by a series of miracles to prevent projectiles and cutting implements from producing their ordinary effects. The object of this miraculous preservation is somewhat obscure. If the words "Who art the only Giver of all Victory" are

regarded as parenthetical, it is prayed that the soldiers and sailors may glorify GOD through the merits of JESUS CHRIST. It is impossible to attach any definite idea to this proposal. The Archbishop seems to have had the doctrine of imputed righteousness in his head, and not to have known what to do with it. Does he imagine that in some mysterious way the "merits" spoken of will help our warriors to aim well and shoot straight? If the words are not parenthetical the statement is, that all victory is given through the merits of JESUS CHRIST, and if this means anything it implies that all winners of battles have a larger share of those merits imputed to them than the conquered party. Putting the jumble of words altogether the Archbishop's doctrine makes victory and defeat the consequences of special Divine interposition, controlling such secondary causes as numbers and equipment of troops, training, and tactical management. Does he really believe this? Or, is he giving an opinion which is professional, and not personal? Ignorant people cannot conceive of Divine government without miraculous interpositions. Thoughtful people perceive that confusion, moral and intellectual, results from regarding any kind of success in battle or otherwise as a proof of special Divine favour, and failure as evidencing Divine displeasure. In the Irish warfare against landlords the assassins are the victors. Would the Archbishop encourage them to apply his phraseology to their case and claim their success as GOD given?

FROM THEISM TO SUPERSTITION.

FROM Theism to superstition—this, we are sorry to say, describes, it seems to us, the downward course of that section of the Brahma Somaj of India of which BABU KESHUB CHUNDER SEN is the acknowledged leader and chief. We remember four or five years ago the pleasure with which we used to read Miss COLLET'S Year-books, and the high hopes we entertained of the future work of Mr. SEN as a true religious reformer. Since that time the position of affairs has greatly changed; strife and division have crept in and broken up into conflicting parties the once united Church. Many of Mr. SEN'S former friends have deserted him, and the earnest hopes held concerning him have been checked by bitter disappointment. The marriage of his daughter to an Indian Maharajah, under circumstances directly opposed to his own former teaching, first introduced the element of discord. In his attempted justification of the part he had taken in this affair Mr. SEN pleaded the high sanction of Divine authority. He professed to have acted under divine command, not under the conditions which ordinarily influence human conduct. Of course such a claim could not be allowed. It was assuming a sanction which might be pleaded in justification of any line of action, however unreasonable or mistaken. And it savoured of superstition; in fact, it marked the transition point from rational faith to superstitious feeling. A downward progress has continued from that time, with the result of confirming the alienation and division so much to be deplored. Miss COLLET'S Year-book for 1881, recently reviewed in these columns, shows that the first mistaken step has been followed by others, all tending in the same direction to mysticism and superstition. A new name has been given to the movement. The Brahma Somaj of India has become "the Church of the New Dispensation." The latter title is fast be-

coming the favourite designation. A special, authoritative divine character is claimed for this institution. Thus in his anniversary address at the Town Hall, Calcutta, Mr. SEN said:—

"Is this new gospel a Dispensation, or is it simply a new system of religion, which human understanding has evolved? I say it stands upon the same level with the Jewish dispensation, the Christian dispensation and the Vaishnava dispensation through Chaitanya. It is a divine dispensation, fully entitled to a place among the various dispensations and revelations of the world. But is it equally divine, equally authoritative? Christ's Dispensation is said to be divine. I say that this Dispensation is equally divine. Assuredly, it is the Lord of Heaven who has sent this new gospel into the world. . . . The New Dispensation is Christ's prophecy fulfilled. Did not Jesus predict and foreshadow a fuller dispensation of light and grace? Did he not say the comforter would come after him and guide the world into all truth?"

The exhortation with which this address concludes is characteristic of all such assumptions:—

"In these days of scepticism a whole army of infidels will attack you and persecute you. The light which the Lord has vouchsafed unto you is darkness unto all those who have no faith, and they shall laugh at you. Stand firm. Small is your number now, but many will come and swell your ranks in the fulness of time."

On March 24, 1881, a weekly four-page journal was started, entitled the *New Dispensation*, as the authorised organ of the movement so called. In the first number the principle of no compromise, no surrender, is earnestly enjoined—

"We know there is a strong temptation in these days to make the Dispensation somewhat more rational and less offensive than it is. But woe unto them who yield to the tempter. Men of faith must not faint because some have said of our doctrines that they are absurd, and ludicrous and even offensive. The apostles of God will preach the truth and nothing but the truth, the Dispensation and nothing but the Dispensation, and leave the issue in the hands of Providence. *They cannot judge of the doctrine, for that is of God.*"

The ground here taken that those who oppose the doctrine cannot judge of it, because it is of GOD, is identical with that taken by the defenders of the Roman Catholic superstition, and the same may be said in defence of any other, however extravagant and absurd. And of course every objector would be silenced if he admitted that, as an objector, he could not judge of the doctrine. The principle thus boldly advanced strikes at the root of all criticism and individual judgment.

One feature of the New Dispensation is called "the communion with saints." Certain saints of old are said to be visited on certain days; the visiting of them is called "a pilgrimage." These pilgrimages were held in the minister's residence, and were taken part in by all the missionaries. They were held mostly in the worship-room, and on one occasion in his study, where, surrounded by book-shelves loaded with the wisdom of ages, and in the midst of literary associations, they communed with SOCRATES. The following saints were visited on the dates specified against their names:—MOSES, 22nd February; SOCRATES, 7th March; SAKYA, 14th March; CHRIST, 8th August; MAHOMMED, 19th September; CHAITANYA, 26th September; Scientific men, 3rd October." It is true Mr. SEN explains this as spiritual communion, but it is obvious how easily mysticism, superstition, and spiritualism, with its pretended converse with the dead, and pretended messages from the unseen world may grow out of this practice.

Various new ceremonies have been introduced. One of these is the Flag ceremony.

On the evening of the annual festival, held on Sunday, Jan. 23, the prominent object noticed by the congregation was a handsome crimson silk banner mounted upon a silver pole, fixed on the open space of marble pavement in front of the pulpit. This is the flag of the New Dispensation, which was to be unfurled with the accompaniment of lights and music. The Brahmos had composed "a grand hymn" for the occasion, "glorifying the many attributes of the Supreme Mother," the worshippers held each a lighted candle in his hand, "creating a brilliant and picturesque effect." Dozens of musical instruments were loudly and simultaneously performed upon. Scores of men "went round in a circle, with the burning tapers in their hands, heartily chanting the Arati hymn." The minister having "solemnly unfurled the dispensation banner" addressed the assembled apostles, calling them "apostles of the New Dispensation," and declaring that the Lord of Heaven had chosen them to preach his saving truth to the world. In token of their vow of allegiance they were to touch the banner and bow down before GOD. The apostles then each and all touched the banner and bowed their head to GOD. Those among the congregation who accepted the New Dispensation were invited to do the same. On the following day the ladies performed a similar ceremony before the flag. "They had composed and sweetly sung a new hymn, they walked round with dishevelled hair, and great plates of illuminated lamps."

We come next to a new sacramental ceremony. On Sunday, March 6, the ceremony of adapting the sacrament to Hindu life was performed. The Hindu apostles of CHRIST gathered after prayer in the dinner hall, and sat upon the floor, upon bare ground. Upon a silver plate was rice, and in a small goblet was water, and there were flowers and leaves around both. The minister read from Luke xxii., then offered prayer as follows:—"Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may, upon entering our system, be assimilated to it as the flesh and blood of all the saints in CHRIST JESUS."

The rice and water were then served in small quantities to those around, and men ate and drank reverently, and the women and children also ate and drank, and they blessed GOD, the GOD of prophets and saints.

A few days after another novelty was introduced, the vow of poverty. First came the washing of feet:—

"One after another the apostles came to the place where there was a low wooden seat and sat upon it. The attendant who looks after their daily good bowed, and washed the feet of the apostles as they sat with their feet stretched upon a basin, while another attendant wiped them with a towel. They then went solemnly into the sanctuary and took their seats. The minister bowed before the basin, then raising his head he drank out of it, and invoked God's blessing that he might become a worthy servant. Next the 'chief priest' administered the vow of poverty, pledging those who take it to live for a time exclusively upon alms. He presented to the minister a medal, which he reverently accepted, and wore on his person. Then followed the presentation of a stick and a scrip, both national symbols of mendicancy. Dressed in gairic, with head shaved, the servant of the apostles humbly received and asked for alms. Thereupon rice and vegetables were put into the small bag which he held in his hand as a mendicant. This was the beginning of thirty-five days of mendicancy, during which the servant of the apostles was pledged to live exclusively upon alms in the shape of rice, salt, oil, vegetables, fruits, &c., with which kind friends might favour him. A few more medals were then presented, and there was laying on of hands, in each case indicative of apostolical suc-

cession. The ceremony concluded with a charge to the apostles, prayers and benediction."

We come now to the New Hom Ceremony, which is thus described in the *New Dispensation* of June 9, 1881.

"On Tuesday last the Sanctuary witnessed a new and imposing, and we may add, an instructive spectacle. There was a large iron fire-pan in front of the Vedi; in an earthen vessel was *ghee* or clarified butter; bundles of sticks were gathered in one place, and there was a large metallic spoon. Varieties of beautiful flowers and evergreens in abundance formed a semi-circle skirting the place where these things were arranged. No one was prepared for such a sight, as none, even among the select few who were present, *knew what was going to happen*. After the introductory portion of the service was over, the minister invoked Divine blessing on the ceremony which was to be performed, and prayed that it might become profitable unto the church. He then lighted up the fuel before him, and pouring over it clarified butter, produced a brisk fire, which he thus addressed:—

"O thou blazing Agni! great, great art thou, great among the forces in creation. We shall honour thee and magnify thee because of thy greatness and majesty. Thou art not God; we do not adore thee. But in thee dwells the Lord, the Eternal Inextinguishable Flame, the Light of the Universe, the immanent Fire, Fire of Fire, whom fire doth reveal and glorify, and much more to the same effect. Then the God of Fire is addressed:—

"O thou resplendent God of Fire! O God of Agni, as Agnihotri and priest I initiate the ceremony of the New Hom, under thy command for the destruction of carnal propensities. . . . These six pieces of fuel tied together, which represent the six evil passions of the heart, do thou burn and destroy in the flame, and as these pieces of fuel burn and are reduced to ashes, may they typify the destruction of our carnal passions in the fire of thy holiness."

"Thus saying the minister cast the six pieces of fuel into the burning fire, the congregation exclaiming together, 'Victory to God! Victory to God! Peace, Peace, Peace!'"

We pass on to another ceremony, which is set forth as the fitting sequel to the foregoing:—"Immersion in Jordan water, or the New Baptismal Ceremony."

After service in the Tabernacle the devotees congregated in the family sanctuary, and a short prayer having been offered by the minister, expressing the desire to go on pilgrimage to the Jordan in the Holy Land, for their redemption's sake, the devotees formed a procession and solemnly moved on singing a hymn, till they reached the Jordan, which was a pond in a garden attached to Mr. Sen's residence. On the steps leading down to the water they all sat down, and the minister addressed them:—"Beloved brethren, we have come into the land of the Jews, and we are seated on the bank of the Jordan! Let them that have eyes see. Verily, verily, here was the Lord JESUS baptised eighteen hundred years ago," &c. The whole ceremony is much too long to quote. We may just briefly say that the water was addressed as the fire had been on a previous occasion. "O thou great Varuna, water of life. Sacred water, mighty expanse of seas and oceans and rivers, we glorify thee. Thou art not God but the Lord is in thee." And much more of the same sort. Then the minister having dilated on the gospel narrative of the baptism of JESUS, and anointed himself with flower oil, went down into the water and thrice immersed himself, saying, "Glory unto the Father, glory unto the Son, glory unto the Holy Ghost." To magnify the Three in one he dipped once more, saying, "Blessed be Sachchidananda (the Vedantic Trinity). Truth, wisdom, and joy in one!" With the water he washed his eyes and ears, his hands and feet, and prayed with clasped hands, "O Lord of Rivers and Seas," &c. A portion of the assembled devotees then reverently went through the ceremony of immersion. The whole party having left,

a number of ladies and children of the New Dispensation came to the spot, and after immersion and a short prayer joyfully carried home vessels of the water.

In the succeeding number of the *New Dispensation* we read:—

"The rite was administered by John the Baptist himself, who was present in spirit; and the immersion took place not in ordinary water, but in the sacred Jordan, exactly where Jesus Christ was baptised eighteen centuries ago, for verily faith converted Calcutta for the time into the Holy Land, and the water of the tank into the water of the Jordan!"

Such is a portion of the evidence in support of our opening statement that the progress of the Brahmo Somaj of India has been from Theism to Superstition. Those of our readers who wish to see the evidence stated at greater length will find it in Miss COLLET'S Year-book. Our abstract omits very much that strongly supports our view. We have merely indicated the line of development along which this new movement has gone. What that line of development is, the novel rites, forms, notions, and ceremonies sufficiently show. And they are all of the same character, and have the same tendency to *superstitious reverence and mere make-believe*. What reality is there in the pretended pilgrimages to the saints of old, and in affecting to hold converse with them one at a time on certain days? What reality is there in the vow of poverty and the garb of mendicancy? What reality is there in the pretence of being baptised by JOHN the BAPTIST in the river Jordan? Is it not all mere make-believe? What has rational thought to do with it? To us there seems something childish about it all. It is like the play of children when they pretend to keep school or to keep house. It is altogether unworthy the pretension of religious reformers claiming to be engaged in a great work of religious reformation. And the whole effect is lowering to individual character, and to one's sense of what is due to one's self respect, reason, and intelligence. Thus, a missionary expedition, consisting of a few Brahmos, is met on the way by "a number of Hindus, who come and *prostrate themselves before the procession and apply the dust of the street to their heads with the greatest reverence*." It would have been well if the missionary leader had imitated the example of PETER when CORNELIUS fell down at his feet, and said with him—"Stand up; I myself also am a man!" There must be a return to reasonableness and reality, or, we fear, the course of the Brahmo Somaj of India—Mr. SEN'S party—will be still downward, to a lower depth of puerile fancy, mysticism, and superstition.

C. F. B.

THE WISDOM OF THE EGYPTIANS.

There is scarcely a country in the world which possesses a deeper interest to the thoughtful student of history than Egypt. This interest arises from various causes—its ancient civilisation, its long history comprehending the ancient, the mediæval and the modern world, its remarkable vicissitudes of fortune, its singular people, its relation to the old religions of the world, its geographical position, and its remarkable river. On these various accounts it has an interest for the students in several branches of knowledge. It is equally attractive to the man of science and the theologian, to the scholar and the archæologist, to the traveller and the student of history. And that interest grows with the continually increasing success with which the light of modern science is brought to bear on the annals and relics of antiquity. A truer knowledge of the empires of the ancient world is one of the gains, and not the least important, of modern investigation and

research. Those wide gaps, those blank epochs in the records of antiquity, concerning which a few years ago nothing was known, are gradually filling up with the names of kings and dynasties, and the records of conquest and dominion. We may yet be enabled, with the aid of further investigation, to bridge over completely those dark chasms until we can go back through the past ages of historic times by one long and continued pathway, and guided by the clue which modern science has placed in our hands, tread the ramifications of this wondrous labyrinth with ease and safety.

What was this wisdom of the Egyptians? What was its general character, and what attainments did it comprise? It was a wisdom characteristic of an advanced stage of material greatness, but it was largely alloyed with superstition and caste distinctions. It was the wisdom of the priest, and of the warrior, and of the artisan. It was a wisdom which related to chariots and armies, to weapons of war, to agriculture, manufactures and buildings. Abundant evidence of their proficiency in these things is afforded us by the imperfect records which have come down to us, and still more by the wondrous structures—the massive pyramids, the mighty temples, the obelisks, and colossal statues which are the relics of their greatness. In many of the arts and sciences they pioneered the way and laid all future generations under the obligation of a debt of gratitude. How intimately the religion and government were blended together is well known to every student, but the æsthetic character of the Egyptians is not so generally recognised. The conception of the beautiful and the grand was largely developed in their minds, and abundantly displayed in the thousand forms of beauty they called into being. They were eminently an æsthetic people. The evidence of a refined taste is manifested in their textile fabrics and in their articles for domestic use. And in architecture the ruins that remain are still the wonder of every beholder. From the Egypt of antiquity to the Egypt of modern times what a change! When we, in imagination, place ourselves amidst its ruined temples and palaces and remember that when the whole Western world was plunged in the night of barbarism ages and ages before the very earliest dawn, the light of civilisation in its full radiance shone on Egypt, and think of the state of the country in modern times, all through the centuries that Europe has been making the greatest progress, the feeling that comes over the thoughtful mind is inexpressibly mournful and sad. Not only is its ancient greatness gone, its former glory departed, but it has been the victim of cruel oppression. The condition of the labouring class has been wretched in the extreme. They have had barely sufficient to support animal existence. Their labour has gone to keep up a profligate, licentious Court and to pay the interest on the enormous national debt in contracting which the people had no voice, and from which they derived little or no benefit. The people have existed and toiled not for their own sakes, but for the sake of a few rapacious extortioners who have lived in extravagant luxury on the industry of the nation. For ages this oppression has lasted, varied only by one race of oppressors being exchanged for another, till centuries of abject servitude have degraded the people, crushed in them the spirit of independence and almost silenced the voice of protest and complaint. Modern Egypt has been a mournful spectacle, and suggests the reflection how inveterate is the spirit of tyranny and wrong in human institutions, and how much, how very much, in the way of change and reform remains to be done before justice and freedom shall obtain their rightful sway over all the earth. And now once more this country is involved in the cruelties and horrors of war. Whether wisely or unwisely, certainly unfortunately, England is intimately mixed up with the anarchy and crime that have prevailed. The results of our expedition to Egypt no one can foresee. Very grave issues tremble in the balance. An immense expenditure of treasure and life will almost certainly be the cost before the end has come. England has embarked in an enterprise, whether wisely or unwisely is a question—but certainly of a very perilous character. The best that we can hope is that it will lead eventually to a

better state of things, and to an improvement in the condition of the Egyptian people. We cling to this hope under the most adverse circumstances, for it is founded on our belief that by means often inscrutable to us a righteous rule guides the destinies of the world.

C. F. B.

CIVILISATION AND HUMAN NATURE.

"Emollit Mores" was said in praise of civilisation by a Roman writer of the Augustan age. Undoubtedly it is well to soften manners when manners need softening; but in the case of Rome, her civilisation, whatever effect it may have had upon manners, was certainly not healthy in its influence on morals. The mass of the people were brutal at all times, and as for the educated and refined, so-called, the softening process of civilisation, was extended to many things besides manners—to qualities of character that ought never to be softened at all. Principle was softened, Honour and Integrity and the Love of Truth were softened, and many a trait that ought to have fibre and strength became weak, nerveless, unsubstantial, prone to melt away into selfish refinement and into habits of thought and life unhealthy and unnatural. Modern civilisation, like that of old, does no doubt, in a certain way, soften manners; but it seems to us to do this by taking out of them all sincerity and earnestness. Friendships are cooling down into acquaintanceships; courtesy is being substituted for kindness, and ceremonious "calls," in which neither thoughts nor feelings ever pass from mind to mind, are taking the place of free and hearty intercourse. The machinery of civilisation is grinding away the life of society. The rage for sport and amusement has risen to the point of fever heat. Even literary men are to be found who, through the medium of sporting magazines and newspapers, devote genius and talent exclusively to the record, description and glorification of racing, boating, cricketering, bicycling and things of that kind—all innocent enough as occasional and incidental modes of relaxation, but not innocent when pursued as if they were the chief and primary purpose of human life and "the whole duty of man." Violent sport and feverish gaiety are now rooting into national habits, and becoming elaborated into system; and judging from the example of certain royal and aristocratic leaders of society, one might imagine that to go to races every day and to theatres every night were the best and most natural means of advancing the well-being of men and the greatness of a nation.

True civilisation has cheerful characteristics, and does not repudiate beautiful and elegant forms of harmless gaiety. "Erycina ridens, quam Jocus circum volat et Cupido" need not be utterly banished, and many a fascinating grace may entwine around stern and difficult duty; but this is a somewhat different thing from the modern habit of killing time instead of utilising it, and of making life intensely sensuous and sensational. True civilisation should be marked by bright and beautiful intelligence, by sweet and gentle feelings, by kind and sympathising manners, by simplicity of habit, by justice, honour, truth, and a constant desire and effort to uplift the lower strata of humanity. As for all this noise and show and excitement, this excessive eating and drinking, horse-racing, boat-racing, theatre-going,—this straining after vulgar distinctions of title,—this hunger for wealth, this extravagance and false taste in its expenditure and display; this incubus of luxury; this flimsy æstheticism which intrudes into even public worship and loads the altar with many gifts from the purse, but very few from the heart, all this may be called civilisation, but it is a false, unhealthy and ultimately a destructive thing. If, as many politicians suppose, it be the destiny and duty of England to carry abroad our civilisation to other lands, it behoves us to pause and ask whether the recipients of this kind of thing are likely to become much the better for it. The late mutiny in India, the recent war in Kaffir and Zululand, and the present disturbances in Egypt, seem to indicate a strong natural reluctance of foreign races to be improved except upon their own lines of natural development. They do not like our civilisation.

The state of civilisation must depend on human nature and its capacities. Is this the

grand and beautiful thing that some optimists have talked about, or is it the bundle of "filthy rags" over which some Calvinists have mourned? Unitarians and Liberal Thinkers generally incline to the bright view, and we have heard some of them talk eloquently about the "dignity of human nature," and the "innocence of childhood." It has always seemed to us that they have begun to rejoice a little too soon; for though we believe in the capacity of human nature to rise, however low at present, we think that "self-complacency and gratulation should be deferred until it has actually risen, at least a little higher than its present level. It is time enough to talk about the dignity of human nature when after a long life of moral effort we have really made our natures dignified. Because the theological doctrine of "the Fall" is unhistorical and unreasonable, there is no necessity to rush into the opposite extreme, and deny that multitudes of men, women and children around us have fallen, and are still falling. Self-conceit in ourselves, too, is a quality not unlikely to induce descent of character. He that hath ears to hear, and eyes to see, and any amount of self-knowledge or power of self-inspection, must perceive, we think, that the falling processes of human nature are nearly as active as the rising ones, though the victory at last remains, we hope, with the latter. As we take our "walks abroad" and hear the blasphemy of horrid oaths continually repeated in the common speech of many of the labouring classes; as we pass gin-shops and public-houses and hear some loud-tongued virago with bruised and battered face, torn raiment and dishevelled hair, screaming out torrents of filthy abuse against some rival of her own sex or some faithless paramour of the other; as we observe the selfish wrangling of boys in the street, and the still more offensive sight of youth not yet out of their teens wandering about with pipes in their mouths and larking coarsely with young girls as immodest as themselves; when we hear all this wrangle and noise; when we smell all this human liquor and smoke, and other exhalations of nastiness; and when we see the countless abominations that arise wherever two or three of the more animalised members of humanity are gathered together, we are very far indeed from being impressed with the dignity of human nature. At such times it seems to us that the alleged miracle of old was, in our days, in process of being reversed, and that instead of humanity entering into the swine the swine had entered into humanity. Thousands of them are still running down the steep of degradation to be overwhelmed in seas of sin. Circe, it would seem, is no fabulous person, but a living enchantress occupied at this very hour in turning human beings into beasts; and we doubt if there is a single one of us on earth who has not felt at some moment or other the creeping in of some low passion or horrid instinct overpowering for an instant every better element of character and transforming humanity into something dreadful:

"Fit lupus, et veteris servat vestigia formæ:
Canities eadem est; eadem violentia vultu;
Idem oculi lucent; eadem feritatis imago."

We are not Pessimists. We believe in Him to whom a thousand years is as one day, and who will not leave any human mind in Hades for ever to grow familiar with nothing but corruption. He who decreed human nature has also decreed something higher into which human nature may gradually transform and rise. Where the weeds now grow there may by-and-by be flowers. Human nature, like other natures, is in process of evolution, and the stage of growth at present reached is not very high. But then it goes on growing, and therein is our hope. We would not discourage any cheerful thought or spiritual aspiration. We only protest against premature jubilation and self-contentment at our present moral condition; at the tendency to cry out, "What a good boy am I;" when in fact we are not yet good boys at all, nor likely to become so until we are a little more humble-minded, and have a deeper sense of our deficiencies than of our attainments. We protest, too, against those perversities of our so-called civilisation which have arisen out of the present low condition of our nature, and against that national conceit which assumes that we English people are at the top of the human race destined to civilise the whole world after our

own fashion. Undoubtedly our civilisation has some traits that are good and beautiful; but it has also some that are very evil. It would be well if we purified it a little before sending it abroad to Africa or India. When it has become better and purer it will, we incline to think, quietly diffuse itself without the aid of annexations, protectorates, dual controls, fleets, armies, and other irritating agencies hitherto adopted by political Christians and diplomatic and financial civilisers.

E. A.

"NATURAL RELIGION."—IV.

The practical mind of the Englishman has an unvarying question to all suggestions for change—what good will it do? This is fully recognised by the author, not only as a fact, but as by no means an improper question. By way of introduction to the second part of his book,* he states with great fairness the kind of criticism that is bestowed on all schemes of Natural Religion, and professes to ascertain whether the system he has propounded is strong and substantial enough to withstand them. In the first chapter, entitled "Religion and the World," he starts with the assertion that "the practical question of the present day is how to defend the very principle of religion against naked secularity," and points out how greatly are the conditions of the contest changed from what they were in a preceding age. It was not religion, so much as its corruptions, that was challenged, but now the fundamental conceptions of duty are impugned in the current philosophy. In the older contest religion invoked the aid of supernaturalism. When secularism preached the doctrine "Let us eat and drink, for to-morrow we die," religion admitted that this was right enough, but for there being another world. But now that the tide of thought is running against supernaturalism the old arguments have lost their force, and the secularist position seems stronger. Is there, then, a Natural Religion? "May we, without pledging ourselves to any belief in miracles or in an invisible supernatural world, continue to protest against secularity, continue to affirm that 'one thing is needful,' and to ask 'What doth it profit a man if he should gain the whole world and lose his own soul?'" Our author maintains that we may, and he proceeds to prove this by the following arguments.

There are two "reasoned ideals of life" adverse to the old system, which "appear at first sight" to be directly irreligious. There is the artist's ideal. He cherishes a secret grudge against morality, believing that it is owing to this that the modern world is prevented from rivalling the arts of Greece. Then there is the ideal of the scientific investigator, who, "consumed by the passion of research," has little or no time for "the activity of virtue." These two ideals are indebted for nothing to either theology or any spiritualist philosophy. But admitting that these theories are capable of refutation, is it quite clear that they are so opposed to religion after all? Do not they rather tend to show that religion is the one thing needful? Is it not rather against a particular form of religion, rather than religion itself that these men protest? "The popular Christianity of the day," says our author, "is for the artist too melancholy and sedate, and for the man of science too sentimental and superficial; in short, it is too melancholy for the one and not melancholy enough for the other. They become, therefore, dissenters from the existing religion; sympathising too little with the popular worship, they worship by themselves and dispense with outward forms. But they protest at the same time that in strictness they separate from the religious bodies around them only because they themselves know of a purer or a happier religion." Both the artist and the scientific man denounce the mere worldling, the man who has no soul; and here they concur with the moralist or religious man, though they differ in their mode of censure. Neither Science nor Art lead to secularity; indeed, "against irreligion, against secularity, Art, Science, and Christianity are, or ought to be, united." Taking the New Testament in our hands, we find there the kind of thing that is meant by the world,

* "Natural Religion." By the Author of "Ecco Homo." London: Macmillan.

and the kind of thing which is opposed to it. We learn that "the world is the collective character of those who do not worship," and life without worship is irreligion. All this leads our author to maintain that there never has been a time when the necessity of religion in the broad sense of the word has been so clear, even if there has never been a time when its value in the narrow sense has been so much disputed. "If," he says, "we understand that all culture alike rests upon religion, religion being not simple, but threefold, and consisting of that worship of visible things which leads to art, that worship of humanity which leads to all moral disciplines, and principally the Christian, and that worship of God which is the soul of all philosophy and science; if we recognise, on the other hand, that secularity is the absence not of one of these kinds of worship, but of all; in other words, that it is the paralysis of the power of admiration, and as a consequence, the predominance of the animal wants and the substitution of automatic custom for living will and intelligence, then we shall recognise that it is not favoured, but very emphatically repudiated by the spirit of the time."

Against the gross, materialistic, unideal spirit that prevails so largely in England, and which finds content in that sordid notion of well-being that arises from amassing wealth, as if that were the one thing needed, our author protests eloquently and vigorously. Where is the remedy? He says:—

"The Christian Church, one would think, is here to cure all this. It is here, and has by no means lost its hold on the community. Wonderful is the effect produced by any religious utterance which seems to ring true. But its system is full of survivals, its text-books have been left too long without revision, its teaching is so archaic as to be in great part scarcely intelligible without the aid of ancient history, while the method of tests and exclusions has drained it of intellectual vigour, and has left it mainly under the control of anxious, nerveless minds; so that it is hardly listened to by men of the world except on the ground that Anility and Puerility after all are forces, and might do untold mischief if they were needlessly provoked. The religious world, which ought, one would suppose, to cherish the high ideal that the community wants, has in fact an ideal almost lower than that of the community. It applies the rudest standards, such as the Hebrew prophets denounced in the infancy of the world. Unblushingly it pronounces a man religious because he practises religious observances, figures in religious societies, talks much and unctiously about religion. 'Thousands of rams,' as the prophet would say, 'and ten thousands of rivers of oil!' But real religiousness, which, as he tells us, shuns parade, which in fact consists mainly in a quiet devotion to the sort of work which is permanently useful, and an infinite solicitude to do such work as well as possible, does not pass with the religious world for religiousness at all.

"Meanwhile the great writers, who, often in different or hostile to orthodoxy, have been the prophets of the present age, have denounced secularity as earnestly as the prophets of old time. Insincerity and conventionalism have been the objects of their attack, cant in religion, dilettantism in art, shams in society, party commonplaces in politics, in all departments the tyranny of opinion destroying individuality. But to have an individuality is to have an ideal, and to have an ideal is to have an object of worship, it is to have a religion. Thus it is that modern teaching does but repeat, in these days when it is said there is no agreement about religion, the maxims which have always made the basis of the religion of Christendom—that 'there is one thing needful,' and that 'it shall profit a man nothing if he gain the whole world and lose his own soul.'"

The great antidote to secularity is, our author thinks, Culture, which is not, as some of its adherents seem to imagine, dissimilar nor unfriendly to religion, unless indeed religion is held to be identical with ecclesiastical Christianity. While there has been a revival of the old Hebrew indignation against anthropomorphism in science, and of New Testament Christianity in the worship of humanity, "Religion has been revived under the artificial name of Culture," a word which is often misleading, because it suggests the machinery of training rather than the thing trained. While

"Culture is properly a direction given to the development of life, religion is the principle of life itself." Nevertheless, culture is not "mere morality," but embraces a larger field, while it includes morality. "Culture," says our author, "is summed up by Goethe in the formula, Life in the Whole, in the Good, in the Beautiful. Here Morality, under the name of Life in the Good, stands between Art, which is Life in the Beautiful, and Science, or the knowledge of the law of the universe, which is Life in the Whole." It is in culture that we find that system which has grown up side by side with the opposition to ecclesiastical Christianity, a system free from the one-sidedness of the latter, and reconciling the three elements of Art, Science, and Humanity.

In the returning love of Art and the new love for Science, we see a sort of *Renaissance* added to the acquisition of a sense of reality, which is "analogous to the growth in cheerfulness and healthy worldliness which comes to the youth as he grows accustomed to manhood," and throws off sickly self-consciousness. For both Science and *Renaissance* we may be grateful; to the former for saving us "from those heroic mistakes of which the Catholic centuries were so fruitful, from unworlship ending on the one hand in squalor and pestilence, on the other in greedy mendicancy, from pity creating pauperism, and chastity by reaction producing vice," and to the latter because it "will redeem the lower levels of life from the bald barrenness of money getting, and give Humanity the *fond gaillard* that may carry her through the troubles in store for her." But the modern spirit must not be carried too far; as in a healthy manhood there must be an element of the ideal of youth combined with the sense of reality, so if the latter take a too firm hold, enthusiasm and ardour are apt to decay and old age sets in. Is this true also of Humanity? Having learned our limitations, that enthusiasm cannot have its own way entirely, that ideals are only realisable under certain conditions of possibility, are we to give up all hope because often those conditions seem too rigorous? To this question, which is that of the Pessimist, our author replies, "It need not be so if the service of Necessity may become freedom instead of bondage, if the Power above us which so often checks our impatience and pours contempt on our enthusiasm can be conceived as not necessarily giving less than we hope for because it does not give precisely what we hope for, but perhaps even as giving infinitely more."

One of the most interesting chapters in the book is that entitled, "Natural Christianity." May not we look for a revival of the essential part of Christianity, and hope for a religion preaching righteousness and truth, justice and mercy as solemnly and as exclusively as Christianity does, without shocking modern views of the universe? This question involves a further one, What is the essential character of Christianity? Like all concrete religions Christianity consists of much beside religion. The essence of religion is in worship, and the fruits thereof are art, science, and morality. This latter is also connected with law, and Christianity, in so far as like other religions it "has upheld morality by a system of rewards and punishments supposed to be administered by an invisible judge, has acted not as a religion but as a law." This legal view of the universe is not peculiar to Christianity, and thus it is that "religion in its concrete form" being usually blended with a supernatural law, the latter is supposed to be the essence of religion, and that religion simply has "to supply the sanctions of morality." Christianity in this form is not likely to have a revival just now, as it is not Natural Christianity. It is evident that the old notions of a future judgment have passed away, to a very large extent; what, then, remains of Christianity beyond mere morality? Natural Religion being "simply worship of whatever in the known universe appears worthy of worship," and lying at the basis of all art and science, "is there not similarly," our author asks, "a religion hidden under morality," which may be termed Natural Christianity? Conventionalism is the opposite of all religion; "rules" in art are opposed to "genius" and "inspiration," though, no doubt, in all good works of art there are certain fixed rules. In the drama, too, the

work that may most strictly conform to rules is less likely to live, is worth less than that which owes its origin to free inspiration. So in morality; that kind of it which is based on rule, and becomes conventionalised, is less likely to endure than that which is the result of free inspiration. Morality resting on law or prudence is without religion, and that whether the law be supernatural or not. But as it is not every religion that prompts to virtuous action, and as virtue can only show itself in our relations to our fellow men, so it follows that "the religion that leads to virtue must be a religion that worships men." "If," says our author, "in God Himself we did not believe qualities analogous to the human to exist, the worship of Him would not lead to virtue; the worship of God not as we believe Him, but as we see Him in non-human nature, would be likely, taken by itself, to lead to pitiless fanaticism." He maintains that wherever the higher morality shows itself, humanity is worshipped, in various forms no doubt, but "most of all when, passing by an act of faith beyond all that we can know, we attribute all the perfections of ideal humanity to the Power that made and sustains the universe." At the basis of all true morality lies a religion, and such a religion may take shape and become organised. Is not this true of Christianity, or is it only a religion in the sense of supernatural law? This question is best answered by carefully considering what we find in the Old Testament, not what we read into it. Now we find scarcely anything about a future state in this; the doctrine is, however, to be found in the New Testament, though but little of a descriptive kind. But the main idea running through both parts of the Bible is that of morality inspired and vivified by religion. "The idea of a future life is one which we ourselves read into the Bible; the idea which we find there, pervading it from first to last, is one which belongs altogether to practical life, and which must seem just as important to the sceptic as to the most believing supernaturalist; it is the idea summed up in an antithesis which takes many forms, the antithesis of letter and spirit, law and grace, works and faith." We read in the Bible the history of a nation, disciplined by law, till at last there springs out of it a morality free, active, and energetic, because founded upon an ideal humanity.

We are far from saying that we agree with all that we have here summarised of the author's argument. But that he has said much which affords food for reflection is clear. We by no means think that the supernatural is excluded from the history of the Jewish nation, or what comes to the same thing, a belief in it. We reserve, however, to another article a closer examination of our author's position.

LETTER FROM HUNGARY.

KOLOZSVAR, AUG. 3.

Any one who enters the book room of the British and Foreign Unitarian Association in London will at once be struck by the picture of a dark-looking but very mild and amiable man hanging on the wall just opposite the door. After a short inquiry he will be informed that it is the portrait of the late bishop of the Hungarian Unitarians, John Kriza. It is hardly likely that anyone will ever forget this unaffected and singular face. Bishop Kriza was a man who captivated everybody by his first appearance, and whom, on that account, everybody liked. How great he was, and what a prominent place he occupied in Hungary as a poet and as a bishop of the Unitarians was shown at his sudden death, in 1874, by the general mourning which pervaded the whole country. But how many are there whose memory also is buried in the grave with the body! This was not the case with Bishop Kriza. He was known by many, and this knowledge was not a common one. The Secklers, whose popular poems he collected with untiring zeal, loved him because he was interested in what is most dear to them, their language and their national songs, which they sang by day amidst their hard labour, and by night by their fireside. And this Kriza has done a time when they had to suffer under foreign oppression, the aim of which was to eradicate everything purely Magyar.

Kriza spent about twenty years in collect-

ing the original Szekler folk-songs, ballads, fables, and such like. Nobody ever imagined till then what a rich store of productions of the Hungarian mind was hidden amongst those simple Szeklers. Some of the pieces are supposed to be four or five hundred years old, and are on that account very valuable for linguistic purposes. The fountain of these beautiful and very interesting songs is not yet dried up, and I myself have a fair collection of the more modern ones, all of which are very rich in deep feeling, in comprehensive thought, and in wit. Had Kriza done nothing else besides the production of a volume of these "Wild Roses," as he termed them, he has done quite enough to procure a lasting memory for himself.

We had only to wait eight years after his death and this was most effectively shown. The students of the Unitarian College at Kolozsvár began last year to raise a sum for erecting a memorial tablet on the house where Kriza was born, and the collection had such a good result that we were able to place it there on the 30th of July with the most appropriate solemnities.

Nagy Ajta, the native village of Kriza, never witnessed such a large gathering of Hungarian literary men and of the people from all parts of Transylvania as at this time. The "Hungarian Scientific Academy" and the "Kisfaludy Society," of both of which he was a member, and the "Kolozsvár Museum Society," sent a representative. All the Unitarian Church districts and colleges were represented, and placed a garland beside the memorial stone, with appropriate mottoes.

The festival began by a sermon which the Rev. Péterfi preached on Unitarianism. Professor Kovács opened the ceremony by a fine address, after which the veil was drawn away from the beautiful dark marble stone by Alexis Jakab, corresponding member of the British and Foreign Unitarian Association. Mr. Jakab read a very interesting paper on "The Life of John Kriza." The effect of his paper was grand. A great many newspapers gave it in full, and spoke of it as well as of the whole proceedings in high tones. At the end a beautiful ode was read from our youngest Unitarian poet, Josef Györfy, who has just finished his college course, and who has already written some very fine pieces of poetry. It is worth mentioning that a "Kriza Fund" will be raised for literary prizes.

I think it could hardly have been said that this was a Unitarian festival, although it was conducted entirely by Unitarians, and though a single Unitarian minister's house was honoured with a lasting memorial; yet we Unitarians have the most reason to rejoice over it: yes, because it is the first time that the merits of a Unitarian Churchman has been so generally acknowledged.

As a Unitarian minister—for he bore this honourable office for some twenty years—and perhaps not less so as a Unitarian bishop, he had to struggle for existence, as Mr. Jakab remarked, and therefore it was a drawback for him to belong to such a small denomination. But few men ever heard a voice of any kind of complaint from his lips. As a poet he was raised up to the skies; but as servant of Christ he was as humble as the lowliest. No Hungarian Unitarian ever knew Channing better than he did, and I think no one appreciated him more and was more like to him than Kriza. On religious matters he did not write much, but what he wrote was full of deep feeling, and showed his great knowledge of theology.

He was worthy that the Hungarian Unitarians should have been proud of him—he was worthy to be so honoured after his death by his nation. Let all Unitarians rejoice that we had such a man as he was.

GEORGE BOROS.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 74d. and 1s. 14d. labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen.—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Occasional Notes.

DEATH OF THE REV. W. A. POPE.—We deeply regret to record the death of the Rev. W. A. Pope, of the Domestic Mission, Spicer-street, by a fearful accident on the Great Gable in Cumberland. We understand that Mr. Pope and a number of friends, including the Rev. C. J. Perry of Liverpool, the Rev. F. Summers of George's-row, London, Mr. Grosvenor Talbot of Leeds and his family,—twelve in all—went up the Great Gable from Sty Head Pass, on Monday afternoon, August 7. As they approached the summit light mists came on, obscuring the surrounding heights. The track and the piles of stones guided them easily to the top. There Mr. Pope (who had shown himself a very active walker) resolved, with one of his companions, to descend on to Green Gable, with the view of reaching Honister Pass. The rest of the party returned safely by the way they had ascended. Mr. Pope and his friend mistook the direction in which Green Gable lay, did not find the track, and left the guiding piles of stones. The descent led them down the precipitous rocks hanging over Ennerdale, until, having passed several difficult places, they were within fifty feet of the grass slopes which they saw below them. There, in attempting to pass across a sloping shelf, Mr. Pope slipped and fell backwards. His body was found early on Tuesday morning; the only injuries were on the head, and indicated that death, if not instantaneous, must have been very speedy. He was buried yesterday in the churchyard at Rosthwaite.

The venerable C. T. Brooks, formerly minister of the Unitarian Church at Newport, Rhode Island—Channing's birth place—writes that it is proposed to devote a chamber in the Sunday-school house, in the rear of the church, to the purpose of a *Channing Cabinet*, for the preservation of such memorials of Dr. Channing as the kindness of his friends may help us to obtain. Copies of all his works in their various editions; of books once owned by him; letters or other autographs of his; likenesses of him, whether bust, portrait, or profile, or pictures of places interesting by association with any period of his life,—any such relics will be gratefully accepted.

COLONEL RAMSAY, in his "Recollections of Military Service and Society," tells two good stories of Pio Nono:—"Not long before his death a very stout lady went to see him week after week. Being at times irritable from the state of his nerves, he said on one occasion, 'What, madam, are you here again?' 'Yes,' she replied; 'faith brings me here, your Holiness.' 'Ah!' said the Pope, 'you English know your Bibles well. I suppose you remembered that it is written there that faith removes mountains.' Upon one occasion an Englishman went to pay his respects to him who could speak no language but his own. Prior to going he had endeavoured carefully to commit to memory the terms he was told he should address him in. However, on presentation, he got into a terrible state of nervousness, and forgot everything. Sacred, in English, was the only word that would come to his memory. This he attempted to translate into French, and what he eventually succeeded in calling the Holy Father, who burst into an uncontrollable fit of laughter, was 'Sacré Père.' The former of these anecdotes is hardly equal to the similar one which is told of Dr. Mountain, who was chaplain to George III. The Archbishop of York had died suddenly, and the King was telling his chaplain of his difficulty as to appointing a successor. 'Sire,' said Dr. Mountain, 'if your Majesty had faith as a grain of mustard, you would say to this Mountain, 'Be thou removed, and be thou cast into the sea.'"

COLONEL RAMSAY gives some amusing selections from the sermons of Watson, Bishop of Calcutta. This is one extract:—"But, my brethren, there are sinners everywhere. There are sinners even amongst these dear little children [pointing to the Sunday-school children right and left of him], and there are a vast number of old sinners in front of me," waving his hands over the heads of the Governor-General

and staff, Members of Council, heads of departments, &c. The following story of Lord Beaconsfield's early youth is probably new. It was told to Colonel Ramsay by an old lady, who, perhaps, was a little ill-natured:—"When a girl she used to dine with her parents at an annual Christmas dinner given by Mr. Murray, of Albemarle-street, to his literary friends. D'Israeli the elder and his family were always there. After dinner the children were allowed to play a round game together; but after the first year they all refused to play with Master Ben because he cheated so."

ARCHBISHOP WHATELY had a caustic saying about the majority of preachers, "They aim at nothing, and they hit it." Mr. Mozley, who tells the story, adds, "Is it possible to describe better his own Episcopate?"

ONE of the best Greek puns we ever saw is recorded in Mr. Mozley's "Oriental College Reminiscences," reviewed on another page. It was made by one of his schoolfellows at the Charterhouse, the late G. R. Marriott, brother of the more famous Charles Marriott. Seeing Mozley making a map, he glanced over the work with the sarcastic comment, *Μὰψ, ἀνὰ οὐ κατὰ κόσμον*.

A VALUED correspondent writes:—"It is scarcely credible that Mr. Lowell, the recipient, and the American consuls, the donors of a birthday present, referred to in your 'Occasional Notes' last week, should all have been ignorant of the period of life signified by the term, 'the grand climacteric.' The climacteric year is always some multiple of seven, and the grand climacteric is sixty-three, which appears to be Mr. Lowell's age."

A GOOD story is told of Bishop Burgess, the "gig-bishop," as he was styled, because he had been met making the round of the diocese of St. David's in a vehicle of that sort. He was brother of the well-known manufacturer of sauces and pickles in the Strand, and is said to have suggested as a suitable motto when he set up his carriage, *Gravi jamdudum sarcia cura*.

WE are glad to learn that the prospects of University Hall, under the new Principal's management, are as good as they possibly can be. Besides the divinity students of Manchester New College, several lay students of University College have entered their names, and the Hall will certainly open in October with its full number of thirty or thirty-one students, and probably have a few outside applicants waiting for vacancies. The only matter for wonder is that the present plan was not tried many years ago.

WE are glad to see that an association is to be formed to bring about the abolition of the absurd Blasphemy Laws, which are a disgrace to an enlightened age. The Rev. W. Sharman, F.G.S., is taking the lead, and has issued a circular, from which we quote the following paragraphs:—

"The vindictive and malicious attempt of a member of the House of Commons to revive an obsolescent statute for purposes of partisan political persecution calls attention to the dangers to religious liberty that will arise from time to time so long as such statutes are unrepealed. It is therefore proposed to form an association for the purpose of procuring the repeal of all laws relating to heresy and blasphemy. A meeting to complete the organisation of the association will be held in London shortly after the re-assembling of Parliament."

The treasurer, *pro tem*, is Dr. J. Merrifield, F.R.A.S., of Gascoyne-place, Plymouth.

LORD DERBY, having been invited by Mr. Sharman, to become a vice-president of the association, has written declining at present to ally himself with the society, but adding, "I agree with the object you have in view, and will support it in Parliament." Professor F. W. Newman also, in a letter to Mr. Sharman, writes:—"I heartily concur with you as to the desirableness of the utter repeal of the laws against heresy and blasphemy. I agree with a Hebrew Psalmist and with Tiberius Cæsar, that vengeance for sins committed against God belongs to God."

But if it were otherwise, no existing English Court could be trusted to administer such laws. Therefore, if an association rise limited to the object of their repeal, I shall wish it success."

WE learn from the Boston *Christian Register* that the tenth meeting of the National Conference of Unitarian and other Christian Churches will be held at Saratogo Springs in the week beginning September 18 next. The Council will meet at eight o'clock on Monday evening. The Conference will assemble in the Methodist Church on Tuesday morning at ten o'clock. The Rev. Grindall Reynolds, the chairman, will read the report of the Council, and will be followed by the Rev. J. Page Hopps, of Leicester, England, who will read an essay upon "Jesus Christ's Unfulfilled Ideal of Religious Unity." At half-past seven p.m. of Tuesday the Rev. Charles G. Ames, of Philadelphia, will preach the convention sermon. Other essays will be given by the Revs. George Batchelor, John C. Learned, and Francis G. Peabody; and each of them will be immediately followed by a discussion, to be opened by designated speakers. Wednesday evening is set apart for a public meeting of the Women's Auxiliary Association, and Thursday evening for the consideration of the religious education of the young. Among the more important of the subjects demanding the most serious and thoughtful deliberation of the Conference will be the proposition of Mr. J. H. Wade, of Cleveland, to endow a theological school in his city, and the bearing of this offer upon the future of the Meadville School; and the report of the committee appointed "to consider how the National Conference and the American Unitarian Association can more effectually co-operate without sacrifice of the advantages belonging to either."

THE Rev. Brooke Herford and Mrs. Herford gave a farewell reception to their parish at Chicago on the 6th July, on which occasion they were each delightfully surprised by the gift of a gold watch from their generous people.

EDUCATION IN ENGLAND AND WALES.—The report for 1881 of the Committee of Council on Education (England and Wales) has been issued. It states that in the year ended August 31, 1881, the inspectors visited 18,062 day schools in England and Wales, to which annual grants were made, these furnishing accommodation for 4,389,633 scholars, or rather more than one-sixth of the population. There were on the registers the names of 4,045,362 children, of whom 1,268,250 were under seven years of age, 2,573,081 between seven and thirteen, 157,584 between thirteen and fourteen, and 45,727 above fourteen. These figures show some improvement upon the returns quoted in the last report, the accommodation having increased by 148,880 school places (or 3.51 per cent.), and the scholars on the registers by 149,538 (3.84 per cent.). The average attendance also has increased by 112,619 (4.09 per cent.), and, the number of children individually examined by 91,465 (4.8 per cent.). The annual Government grant to elementary day schools rose in the year from £2,180,009 to £2,247,507, or from 15s. 5½d. to 15s. 8½d. per scholar in average attendance; while the grant for the current financial year is estimated at 16s. per head. The number of voluntary schools is now 14,370, with accommodation for 3,196,365, and an average attendance of 2,007,184; while the number of Board schools is 3,692, with accommodation for 1,194,268, and an average attendance of 856,351. The expenditure per scholar in average attendance was for the whole of England and Wales £1 14s. 11½d. in voluntary, and £2 1s. 6d. in Board schools. Of the latter the highest was London (£2 15s. 10½d.), and the lowest Hull (£1 9s. 11d.—1s. 9½d. lower than the Roman Catholic, which are the lowest of the voluntary schools); whilst Bradford was £2 6s. 6d., Liverpool £2 3s. 3½d., Manchester £1 19s. 0½d., Birmingham £1 18s. 1½d., and Leeds and Sheffield both £1 17s. 6½d.

THE TUNKERS have been in convention in America. Disputes have cropped up, and this primitive body of Christians is split up into three parties, each with a separate existence. The law of the sect is that every one shall engage in feet-washing, but many members have fallen away from the practice. Others are conforming to the world in the matter of dress, even committing the unpardonable offence of wearing jewellery.

Reviews.

Reminiscences: Chiefly of Oriel College and the Oxford Movement. By the Rev. T. Mozley, M.A. Two Vols. Longmans. 1882.

[SECOND NOTICE.]

Next to the great personality of John Henry Newman Blanco White is to us the most interesting sketch in the gallery of portraits which stand out in so life-like a way in these fascinating volumes. But Mr. Mozley was not at the time of the Oxford movement in theological sympathy with Blanco White, although there are many indications that subsequently he himself also passed through the valley of the shadow of doubt, and accepted the orthodox position rather as a refuge from universal scepticism than because it wholly satisfied the demands of his intellectual nature. The portrait of Blanco White is not altogether pleasing, and scarcely presents him in his best aspect.

He was residing at Oxford, a member of the University and of Oriel College during the early stage of the Oxford movement, and he brought to the common-room no small contributions of literary gossip, scholastic lore, and philosophy. He was always ready to talk about Spain and the Church he had left when asked about them. Mr. Mozley one day asked him a question respecting the smaller religious houses in Spain. The answer was that in Spain you knew that there were friars in a town, and you knew that there were pigs, and that was all that you cared to know about either. His stories of Allen, Lord Holland's "tame Atheist," whom Macaulay has immortalised in his *Essay on Holland House*, are stated to have been amusing, but far from pleasant. That personage, our author charitably adds, must, however, have been a kind as well as a very pleasant man. Soon after he had become a member of the University he preached once at St. Mary's, and occasionally assisted at the services; but "it soon became manifest that he was neither physically nor mentally in a state to perform service in the Church of England." Music was his chief solace; for he would almost forget himself when listening to Beethoven, but it was with a smile of depreciation that he described the old ladies at a concert beginning to beat time when they heard their own familiar Handel. He gave a very interesting lecture at the Ashmolean, illustrated with a great variety of instruments. Both Newman and Blanco White were violinists, and Newman's love of that instrument has been mentioned in our former notice. With Reinagle and an amateur Newman and Blanco White had frequent quartettes at the latter's lodging, where Mozley was all the audience, and most interesting it was, he says, to contrast White's excited, and indeed agitated, countenance with Newman's sphinx-like immobility, as the latter drew long rich notes with a steady hand. Mr. Mozley thinks it probable that during the whole period of Blanco White's Oxford residence he was the victim of an inward struggle; and indeed if we remember rightly, that is evident from Mr. Thom's memoir, although the most important part of his Oxford life was left a blank, owing to the refusal of Whately to allow his own letters to be included in the Memoir. "With frequent impulses to religious acts, whether in public or in private, he never gave way to them without the immediate sense of a check that made it impossible to complete the act. As he painfully relates, he could not bless a child, or utter a short prayer, without the instant recurrence of the question, 'Is there a God, and does this mean anything?' About the year 1829, together with Whately, Arnold, Senior, and others he started the *London Review*. Newman wrote for it an article on poetry, evidently with an aim to make it a ladder of faith; but the Review soon came to an end, followed to the grave with lamentations on the stupidity of the British public. Some anecdotes are told of his life at Oriel, but none of any interest or importance. The following is the most characteristic.

"When his health at all permitted he attended the University sermons, but got little comfort from them. They never admitted a question, not at least in his own direction, for he had been born and bred in a controversy generally going one way.

Edward Churton preached one Sunday a sermon designed to recall and settle the troubled spirits of Oxford, of all schools, in what to him was the faith and practice of his forefathers. 'That man must have brains of cast iron,' was Blanco White's first ejaculation on meeting his friends, and he was evidently more exasperated by the singular quietness and confidence of the preacher than he would have been by the most inflammatory tirade. It was pouring oil on the volcanic heat of his own nature."

The generous nature of the man is indicated in Mr. Mozley's remark that nothing could exceed his kindness to those who would receive favours from him, seek information, and show that they valued his opinion. But he found individualities at the University as strong as his own. "He had passed years of his life in continual dissolution. At Holland House everything was questioned, though with one foregone conclusion. At Oxford his best and most congenial friends found that they must take a stand, and from that time there was a widening chasm between them and Blanco White." In June, 1835, he gave to the world from Liverpool his "Observations on Heresy and Orthodoxy"—recently republished by the British and Foreign Unitarian Association—announcing his rejection of the whole patristic theology, and his profession of Christianity as a Unitarian. "Blanco White enjoyed conversation, even with much younger men, from whom he could learn but little; but it frequently occurred that he brought a topic suddenly to a close, gently intimating that he did not think it fair to say all he had to say when the hearer might not be duly prepared for weighing it."

The old story of Hampden's now forgotten "Bampton Lectures," and the condemnation pronounced upon them by men who had never read them, including Bishop Wilberforce and Mr. Gladstone, is told again in a most interesting way. Blanco White brought the scholastic philosophy with him from Seville, and at the time the lectures were written was the only man in Oxford who knew anything about the subject. Hampden, his intimate friend from the first, was thrown a good deal into his society, and was qualified to enter into Blanco White's favourite subject of comment and denunciation.

"They saw one another almost daily, and Blanco White's spirits rose as the time approached for the doom of orthodoxy. Most feelingly did he express his disappointment when he heard that the lecturer had stopped short of that decisive blow which he held to be the legitimate conclusion. The difference between the two men was great, for Blanco White was singularly destitute of judgment, decision, and self-control, whereas Hampden, while ready to make a plunge, yet knew where to land himself."

Mr. Mozley brings forward little actual evidence that Blanco White really had a considerable share in the Bampton Lectures; but his statement amounts to this, that Hampden derived from his friend material assistance in the way of information, authors to be read, and general insight into the subject, in view of the lectures he was about to deliver on the "Scholastic Philosophy Considered in its Relation to Christian Theology." But as the author justly adds:—"What are universities made for, if not to bring students together, and to enable them to compare notions and render mutual services?"

The Oxford movement was in its origin at least a reaction from the old Evangelicism which had outgrown its early reality and earnestness. In the Evangelical scheme both High Churchman and Broad Churchman saw nothing but a system of dogmas framed to create a groundless self-confidence and to foster spiritual pride. "The man inwardly sure of his own salvation and of his Christian sufficiency, and equally sure of the damnation of most people around him, particularly of those he did not like, Whately used to compare to the self-sufficient stoic of the Roman satirist. Such a man was naturally indifferent to further knowledge and improvement, being, indeed, as good as he need be, and only in danger of being so good as to rely on his own merits."

There was a marked contrast between the High Church clergyman and the Evangelical—even more marked in those days than now. The High Churchman was seen daily in his parish visiting the sick and poor, mingling in the active life of his parish with high and low. He was well read in comparison with his ordinary

parishioners, was sometimes a peppery polemic, and looked down on Dissenters as an inferior order of creatures. When Sunday came he delivered a cut-and-dry sermon, often in such a tone as to imply that what he was saying was hardly worth your attention. The Evangelical preacher, on the other hand, assumed that the great mass of the people committed to his care were utterly bad or hopelessly trusting in good works. Anyhow, he could discard them altogether from his consideration. He had delivered his message, and that was enough. Relieved thus from close parochial work he preached and heard preaching; frequented platforms, was the star of missionary and philanthropic societies. "The Evangelical preacher very soon discovered that his vocation was not in cottages and hovels, or in farm-houses, or in garrets and cellars, far up and down, in dirty lanes and courts. Very soon, too, did he discover his own great spiritual superiority to the rank and file of the Church, consigned to the only drudgery they were capable of." The doctrine thus everywhere preached was simple enough, and its preachers rejoiced in the simplicity which excluded everything else. "You were to be quite sure not only that you had received a special revelation that Jesus Christ died for you in particular, but also that your salvation was now such a certainty as to place you above all further anxiety. You might have your faults, but you were saved. Your neighbours might have their virtues, but, wanting this personal assurance, they were not saved. They were not even one step on the way to salvation." Mr. Mozley sat under this sort of preaching at Derby up to the time of his ordination, and it is no wonder that afterwards he took refuge from it in the more scholarly and ethical High Church movement. He sums up the effect of this preaching in words which are just as applicable to the vulgar Evangelicalism of the present day, both in and out of the Established Church.

"The impression of the system on my mind, after many years of such sermons, with hardly any relief whatever, was that it put the character of Jesus Christ entirely out of account, and that it reduced the Sermon on the Mount, all the discourses of our Lord, and all the moral arguments and exhortations of St. Paul and other apostles to mere carnalities that no real Christian need have anything to do with. All that is tender, all that is touching, all that appeals to our higher and nobler feelings, all that by which Jesus Christ is the object of unbounded love and adoration, even to those who shrink from the attempt to fathom the mystery of His being, was thrown aside—behind, I should rather say—trampled upon, as likely to lead us astray from the real point at issue, viz., whether we ourselves are personally saved to our own certain knowledge. As to the effect of this preaching, repeated Sunday after Sunday, it was simply none. The sermon was *brutum fulmen*. Humanity and common sense revolted against such teaching, and it could really no more reach the understanding than so many letters of the alphabet shaken out of a bag upon a table."

We have seen the skill with which Mr. Mozley can describe a character. In a large portion of the second volume he shows that he can analyse doctrines quite as skilfully, and probe to the very foundations the accepted traditions and dogmas of the Church without losing faith in the essential realities. As an Anglican Churchman, who was himself one of the leaders in the great movement he so well describes, he remained steadfast in the golden mean, resisting alike the temptation to be tossed in a sea of doubt with Blanco White, and the still greater temptation to search after an impossible infallibility in the delusive rest of the Church of Rome in company with Newman, Manning, and Faber. Many of the topics he discusses in this volume are concerned with abstruse mysteries of theology, with the authoritative foundations of ecclesiastical orthodoxy, and with the essential distinctions between Anglicanism and Romanism. On first entering a Roman Catholic chapel he feels that "this was truly worship: there was the sense of a Divine Presence; all hearts were as one." He is evidently too just and clear-sighted to tolerate the popular Protestant theory that Romanism is nothing but a sublime system of shams and impostures. Reviewing in the calmness, and with the clear judgment of advanced age, the claims of his own Church, he

expresses his impatience of its demand for the reception by its members of an elaborate dogmatic structure, formally disclaiming infallibility, yet professing that every part rests on an equal basis of Biblical certainty. Even in the earliest stage of the Movement he was impressed with Blanco White's searching questions, "What did people mean when they talked of the Church? What was it? Who was it? Where was it to be found? Did it signify more than certain persons agreed to act together, and to make the same profession?" It was Keble, he says, who began at Oriel what some people think the worship of the Church as the mother of us all; and he ingenuously adds—"For my own part I will confess that I had to use great force in regarding the Church as a mother, though there was no gainsaying the fact that I was born in her." Many will feel that if a mother at all she was rather the *dura mater*. Continuing his confessions, Mr. Mozley tells his readers that he cannot remember the time when he liked the Thirty-nine Articles, or thought them anything else than articles of peace, and worth about as much as articles of peace generally are. The Church Catechism has been the sorest trial of his life, from youth to age the wheel on which he has been racked and tortured. Speaking generally of the Articles, the Catechism, and large portions of the Prayer Book, he suspects them to be "the work of men without knowledge of human nature, without bowels of compassion, working for promotion, and getting it." The Apostle's Creed he thought he understood, but not the interpretations. As for the Athanasian Creed, he says that he could not describe the chaotic medley of notions and sensations that document always raised in him to a very late date. "Reverence long prevented me from saying anything about the Creed, but the less I said the more I felt. The notion of an eternal and hideous punishment, not for one's own sins alone, but for the misfortune of being descended from Adam, lay for at least half my life as an incubus on my soul."

There are deeply interesting chapters on The Sacramental Theories, The Trinity, The Saints, Mariolatry, Holy Writ; on all of which our author ingenuously confesses that he entertained, and apparently still entertains, doubts affecting what are regarded as the essential Orthodox verities. His final position appears to be rather a suspense of faith than actual scepticism or implicit belief. In his last chapter he comes to the following conclusion, with which the advocates of genuine Liberalism generally will heartily concur:—

"Forms, words and customs cannot have that terrible significance which controversialists are apt to give them. There cannot be so much virtue, or so much mischief, in either the positive or the negative side. It cannot make so very much difference whether a man believes the consecrated wafer to be the Body of Christ, or believes it no more than what came from out of the oven; whether he invokes the Saints and the Blessed Virgin, or believes that they cannot hear him, and that they can do him no good; whether he believes there is a virtue in Orders, or nothing but edifying forms; whether he believes in a purgatory or a dead sleep till Judgment Day. A man may, I hope, be 'liberal' as regards such questions, which certainly have a lesser place and rank in Revelation."

One qualification we must add, which the venerable author, whose Reminiscences we have perused and re-perused with so much interest and instruction, will not dissent from, that, whatever a man believes or disbelieves should be after careful examination, and with thorough and conscientious conviction. Then, indeed, it "cannot make so very much difference" as regards his acceptance with God, however closely it may affect his present happiness and spiritual well-being.

The Nineteenth Century. Kegan Paul and Co. *The Contemporary Review*. Strahan and Co.

In the *Nineteenth Century* this month the most interesting paper is unquestionably Mr. Matthew Arnold's, on "Literature and Science," in reply to Professor Huxley, on which we commented in a leading article last week.

There is but one article relating to theological matters—"Parliamentary Oaths," by Viscount Sherbrooke, who, we are glad to see, is much

more radical in religion than he is in politics. His lordship deals in his usual trenchant style both with Lord Redesdale's absurd proposition to create a new declaration of "belief in the existence of a God" in place of the present oath, and the Duke of Argyll's attempt to substitute a solemn affirmation for what Lord Sherbrooke justly styles the "execration" and "blasphemous imprecation" required by the present Parliamentary test. After a conclusive process of reasoning the writer comes to the conclusion that the whole system of oaths, whether consisting of declarations of religious opinion, or involving the vengeance of Heaven on the swearer if he swear falsely, is equally immoral and degrading; that we teach an evil lesson when we accustom people formally on any condition to renounce the aid of a higher Power; that the truth is best attained the less we mix it up with refinements and subtleties; that therefore we ought to go back to the precept which declares that our conversation should be "Yea, yea," or "Nay, nay," and the duty of a citizen to tell the truth in a court of justice will be best enforced by treating it as an obligation which every citizen is bound to perform without any contract, oath, or promise, but subject to severe punishment if he violates or evades it.

These are truly enlightened views, and indicate the immense progress which is made on this vexed question. At first even many of our own friends were in favour of retaining the oath, but allowing an affirmation to those who desired it. This was soon discerned as creating an invidious distinction, and the principle was widely adopted among religious liberals of substituting a simple affirmation for the present oath. We are now advancing one stage further, and begin to see that even an affirmation is quite superfluous, and that all that is needful is simply the signing of the parliamentary roll, for as Lord Sherbrooke justly says—"Every peer who enters Parliament, every commoner who enters the House of Commons, is already bound by the law of the land to be faithful and bear true allegiance to Her Majesty the Queen. That obligation is imposed by law and implied by the acceptance of every office of trust or dignity which devolves upon a subject. All the execrations in the world cannot make it the more binding; all the promises that can be uttered add nothing to its force."

Mr. Laurence Oliphant's paper, "The Jew and the Eastern Question," is rather political and social than religious; but it is written in the largest spirit of liberality, and is a fine protest against the Christian fanaticism of the *Judenhetze*. Incidentally it is remarked that the liberal Jews are "gradually abandoning or neglecting the rites of their religion and its ceremonial observances, and in America especially are manifesting a disposition to obliterate the last traces of tribal distinction, and by intermarriage to amalgamate as simple Deists or Unitarians with such of the general community as repudiate the doctrines of Orthodox Christianity." Mr. Oliphant is strongly in favour of the Jewish colonisation of Palestine, and shows that under favourable conditions Jews will take to agricultural pursuits with success. But the chief objection is that Jews themselves, generally speaking, are quite content with their lot in the various countries of their adoption, provided only that full religious and political liberty is conceded, and would regard emigration to Palestine as almost equivalent to expatriation.

In the *Contemporary* there are three theological papers, the opening one of the number, on "The Salvation Army," in three parts, to which three writers contribute, William Booth, the "General" of the Army; Frances Power Cobbe, and the Rev. Randall T. Davidson. Mr. Booth, as "the person who has had the best possible opportunity of knowing all about the Salvation Army," gives a very interesting sketch of its origin and subsequent course during the last seventeen years; and his account certainly confirms the favourable estimate we have before expressed of this remarkable movement, widely as we differ from many of its doctrines and methods. It is a movement which is evidently exercising a most beneficial influence on multitudes of persons who have not been reached by existing religious agencies, and ought to be regarded by liberal thinkers with at least as much interest and sympathy

as most thoughtful observers now regard the early Methodist revival of Wesley and Whitefield. Miss Cobbe, writing under the heading, "The Last Revival," is more cynical and less sympathetic than we expected, and characteristically thinks that Mrs. Booth is "the soul of whatever is best in the movement." She seems to be more impressed with its irreverence and extravagances than with the admitted practical results, and evidently regards it rather as another form of fetishism than a revival of the spirit of true religion. The last sentence of her article, which is also its key-note, seems to us eminently unjust:—"When all is said, there is no doubt that the mischief done is deplorable, when Prayer and Praise are parodied in the streets, and Repentance turned into the standing jest of a gin-palace." But whose fault is that—the sincere enthusiasts of the Salvation Army, or the parodists and publicans? Under the heading, "The Methods of the Salvation Army," the Rev. R. T. Davidson writes in a much more sympathetic tone, and, writing from personal attendance, and careful study of its publications, points out some of the principal causes of the success of the movement, candidly acknowledges the character, ability, and zeal of its leaders, and next shows the inherent danger and weakness of the present system as a permanent power of good. After the frankest and fullest criticism he, nevertheless, says in conclusion, as we are inclined to say, "I believe in its high aims; I believe in its great possibilities; I believe in the earnestness and power of the leaders at its head; I pray that God may give them, by his Spirit, a right judgment to direct its progress and to reform its faults." We confess that we prefer Mr. Davidson's tone to Miss Cobbe's. The other theological articles are "The Turning-Point of the Middle Ages," the second part of Mr. W. S. Lilly's sketch of Hildebrand and his age; and "Church and Democracy at Geneva," by Canon Fremantle, whose general conclusions are stated as follows:—

"1. The Christian Church does not necessarily lose its characteristics by being without obligatory forms, creeds, articles, liturgies, and subscriptions. Some of these things are good, some bad, some indifferent, none essential. He who believes Christianity to be the ultimate expression of man's relation to God and of human morality may justly infer from the Genevese experience that it is possible for the Church without any of these adjuncts still to flourish, and that the people may still recognise it as an organ of the Divine beneficence. We may put away all fear on this score, and adapt our institutions boldly to the wants of our day. If the extreme system of Liberalism which has been adopted at Geneva has not ruined the Church, nor even seriously impaired its stability, the much more moderate reforms which are demanded in the English and Scotch Churches need cause us no alarm.

"2. But this does not imply that we should be careless about such things. The Church at Geneva has suffered from the meagreness of its liturgical, perhaps also in its confessional, elements. We should be careful not to do away with these needlessly. We should be still more careful not to bind ourselves to an anti-popular theory. And most of all, we should be careful not to present Christianity as a scene of discord. If we are neglectful of these things, the Christian institutions, though they may not be destroyed, may suffer great loss and run great danger in our hands.

"3. Lastly, we may learn to put away all irrational fears about the 'manifest destiny' or 'evident drift' of Liberalism, either away from Christianity or towards the destruction of Christian institutions. We may appeal to the Democracy to judge fairly; and if Christian institutions are shown by their real service to mankind to be worth preserving, we may believe that popular movements and free discussion will bring this out, and establish Christian teaching and Christian ministries on a basis firmer than in any former age—that is, in the minds and the affections of an instructed and willing people."

In both the Reviews the crisis in Egypt is a prominent feature. In the *Nineteenth Century* Mr. Edward Dicey, writing on "England's Intervention in Egypt," repeats the views he has previously expressed in the same Review, advocating a European Protectorate, with the restoration of the Khedive as an independent ruler. He does not conceal his preference for

direct annexation to England if that were at all likely to be adopted, and we are not sure that the irresistible progress of events will not force us to that solution of the difficulty, almost against our will. In the *Contemporary*, Professor Sheldon Amos, who has resided for some time in Egypt, in an article on the same subject, advocates very similar views, repelling the assumption that all revolution against the Khedive's Government should command popular sympathy in England; maintaining that the time must come when the slender link between Turkey and Egypt must be snapped asunder, and that it will be far preferable for the future to entrust the supervision of the country to one Power alone rather than to two or more—that Power, of course, to be England, ruling through the Khedive with its ordinary diplomatic representative exercising the peculiar powers entrusted to a British Resident in a native Indian State. "Of course, it is a *sine qua non* that the present Egyptian army be broken up, its organisation wholly reconstructed, and its numbers reduced to the limit needed to guard its frontiers, and preserve internal order."

In the *Nineteenth Century* the most attractive article next to those we have mentioned is that entitled "An American View of Ireland," by E. L. Godkin, an Anglo-Irish American, who justifies the Irish side of his nationality by his fervid eloquence and frequent exaggeration. He candidly acknowledges *in limine* that "there is nothing in English history finer than the efforts of Englishmen of late years to deal with the Irish question, without regard to their own very strong prejudices;" while at the same time he greatly overstates "the anti-Irish feeling of the great body of Englishmen—a feeling composed of dislike and contempt in about equal parts." While avowing his repugnance to the methods by which Irishmen have of late been seeking to dissolve their connection with England, he also states that he has until recently underestimated the strength and prominence of Irish hatred of England which the English hatred of Irishmen has at last produced. We hope, as we have said, that this is greatly exaggerated, as also the statement that in America this hatred is apparently cultivated by the Irish as a sort of religion, and is transmitted to the second generation, which knows Ireland only by hearsay. There would be more reason if it were limited to the landlord class, who have for the most part done their best to ruin the country and keep the people in a state of hopeless degradation. There is much in this painfully interesting article that calls for careful attention, but almost the only part of it with which we entirely agree is that which shows the utter unfitness of good Mr. Forster of Bradford, to play the part of a despotic dictator of Ireland.

The remaining articles in the *Nineteenth Century*, which we can do little more than barely enumerate, are "A Cry from the Indian Mahomedans," by Syed Ameer Ali, who shows that they are in a depressed and despairing condition as compared with the Hindoos, and that every hope for the regeneration of India now depends on the spread of English education and the diffusion of Western ideas; "Homes of the Poor in London," by Sir R. A. Cross, who gives a good deal of valuable information, but who, we may remark, is the author of the unworkable Industrial Dwelling's Act of 1875; "The Royal Academy of Music," a concise statement by Professor G. A. Macfarren of the efforts made in recent times for the advancement of music in England, and a plea for strengthening the existing institution rather than originate a new one. "Comets," a popular scientific essay by Mr. Huggins, F.R.S.; "The Laws of War," a discussion of the law of "Maritime Capture," by the eminent Belgian Economist, M. de Laveleye; and "Cetshwayo and Zululand," a fervent plea for justice to a weaker race, by Lady Florence Dixie, who concludes with the dismal prediction that "if the Zulus learn that England will not award them justice, they will rise, and in the struggle which will ensue be read the bloodstained letters of a cruel policy."

In the *Contemporary* the remaining articles are "The Poems of William Morris," a discriminating criticism by A. Lang; "Canada as an Emigration Field," a *couleur de rose* sketch by Dr. James Macgregor; "Medical Women for India," by Dr. Francis Hoggan, who points

out that there is a fine future for practice among native women; "Co-operative Agriculture in Germany," in which Mr. John Rae shows from the remarkable experiments at Posegnick and elsewhere that co-operation is better adapted to agriculture than to most other branches of industry, while it has hitherto been less applied to it; "The Official Expenses of Elections," a timely appeal for economy, by Sydney C. Buxton; "The British Lion," not that of the heralds, but a geological sketch of the antediluvian king of beasts when he first appeared in Britain, by Professor Boyd Dawkins; and finally, a poem by Alfred Austen, entitled "Off Mesolongi," in memory of the closing scene in the life of his "earliest master."

On the whole the *Nineteenth Century* this month bears the palm.

Literary Notes.

DR. SCRIVENER has in the press a third edition of his "Introduction to the New Testament," the new features of which will be an account of all fresh materials for textual criticism to the present date, including the recent researches of the Dean of Chichester, and fresh information respecting the Egyptian versions, contributed by the Bishop of Durham. The chief alterations introduced into the received Greek text by the revisers of the New Testament will also be examined in their relation to the critical principles of Profs. Hort and Westcott.

At the recent tercentenary celebration of the University of Wurzburg, in Bavaria, the honorary Doctor title was conferred on the following Englishmen on Wednesday week:—The Postmaster-General (Mr. Fawcett), Professor Frankland, Professor Huxley, Professor Lister, Sir John Lubbock, Sir James Paget, Dr. Purking, Charles William Siemens, all of London, and Alexander Bell, of Edinburgh.

MR. F. E. COLENSO is about to publish a pamphlet entitled "Sir Bartle Frere's Last Attack on Cetewayo." It contains a reply to an article hostile to the ex-King, which Sir B. Frere has lately written in a Plymouth journal.

We learn from the New York *Publishers' Weekly* that the Postmaster-General at Washington has officially directed that Mr. Walt Whitman's "Leaves of Grass" be allowed to pass "unmolested through the mails." This cancels an order for its suppression which had been issued by the postmaster at Boston.

THE General Conference of the Lutheran Church in Germany will be held at Schwerin, from the 15th to the 17th of August. One of the debates will be on the question of a Lutheran "Book of Common Prayer."

THE first issue of reply post-cards will be made to the public on the 2nd October next. Foreign reply post-cards will also be issued, and they will be applicable for transmission to all countries within the Postal Union.

THE *Academy* says that another famous library is to be dispersed. The Books and MSS. at Towneley Hall, Lancashire, are to be sold by auction in London. The transcripts made by Christopher Towneley in the seventeenth century have proved a mine of information for the antiquaries and historians of later generations. The Towneley Library is, in fact, a memorial of one of the most notable families that Lancashire has produced.

MESSRS. HOUGHTON, MIFFLIN AND CO., of Boston, U.S., have in the press a large number of books, which they will publish during the autumn. Of these we may mention the following as of interest to readers on this side of the Atlantic. The most important is a new edition of the works of Mr. Oliver Wendell Holmes, in six or eight volumes, carefully revised and edited by the author himself, who is giving special attention to "The Autocrat of the Breakfast Table," annotating and enlarging it from a great amount of material accumulating for years. Among the others are:—A new edition of Hawthorne's works, in twelve volumes, with bibliographical introduction to each novel, by Mr. G. P. Lathrop, son-in-law of Hawthorne; a complete collected edition of the poems of Mr. Aldrich, with thirty illustrations (including a portrait of the author), designed and engraved by members of the "Paint and Clay Club" of Boston; "The Letters of Mrs. Lydia Maria Child," with biographical introduction by Mr. Whittier, and an appendix by Mr. Wendell Phillips (these letters cover a period of half a century, from 1830 to

1890); "Wit and Humour of the South, from the various Southern Humourists of the last Half Century," compiled and edited by Mr. Henry Watterston, the editor of a well-known newspaper at Louisville; "The Life of Fenimore Cooper," by Prof. T. R. Lounsbury, of Yale College, a volume in the "American Men of Letters" series; Lives of President Andrew Jackson, by Prof. W. G. Sumner; John Randolph of Roanoke, by Mr. Henry Adams; and President Thomas Jefferson, by Mr. J. T. Morse, Jun., these forming parts of the series of "American Statesmen"; "Notes on Men and their Books," by Mr. James T. Fields, edited by his widow; "Dr. Zay," a new novel by Miss Phelps, now running in the *Atlantic Monthly*; and "The English and Scotch Ballads," a complete variorum edition, collected and edited by Prof. Child, of Harvard College, parts I. and II., to be completed, at short intervals, in eight parts in quarto.

THE book on "Lambeth Palace and its Associations," by the Rev. J. Cave-Browne, which has been so long announced, will be published by Messrs. Blackwood this month. It will have illustrations, and an Introduction by the Archbishop of Canterbury.

MR. ALFRED AUSTIN has a volume of lyrical poems in the press, which will be published by Messrs. Macmillan and Co. in the course of the autumn under the title of "Soliloquies in Song."

THE first volume of a large work on the electric light will shortly be published at the office of *Engineering*, written by several contributors under the general editorship of Mr. James Dredge.

M. RENAN has finished a complete index to his "History of Christianity," in seven volumes. He has already commenced a new work, of which the subject will be the history of the Jews before Christ.

MR. MURRAY will shortly publish two books about India—"Religious Thought and Life in India," by Professor Monier Williams, and "Asiatic Studies, Religious and Social," by Sir Alfred C. Lyall.

A WHITE marble tablet has been placed upon the house in Paris which occupies the site of that in which Pascal died.

PROFESSOR MINTON is preparing an article on John Stuart Mill for the *Encyclopedia Britannica*, which will contain some particulars hitherto unpublished concerning Mill's connection with the *Reader*, and his life at Avignon.

MR. SAINTSBURY'S "Short History of French Literature" will be published in September by the Clarendon Press. The author aims at presenting a complete but succinct history, with full biographical and historical details, of the whole course of French literature, compiled from an examination of that literature itself, and not merely from previous accounts of it. Illustrative specimens are given only in Book I., which deals with mediæval literature, the illustration by extract of the later literature, from Villon to Hugo, being reserved for a separate volume, which is now in preparation.

MR. BOSWORTH SMITH is well advanced with his "Life of Lord Lawrence," but the complete work will probably not be published until the February of next year.

THE next volume in the series of "Philosophical Classics for English Readers" will be Sir "William Hamilton," by Prof. John Veitch, of Glasgow.

DR. J. A. LANGFORD, of Birmingham, will soon have ready "The Bright Birthday Book;" selected and arranged from the speeches and letters of the Right Hon. John Bright, M.P. It is proposed to issue this book as a souvenir of the commemoration of Mr. Bright's twenty-five years' connection with Birmingham.

HORSHAM.—A congregational pic-nic in connection with the Free Christian Church took place on the Bank Holiday, at Handcross Park, the seat of John Warren, Esq., who had kindly offered his extensive and beautifully situated grounds for the purpose. Notwithstanding several previous engagements and counter attractions, a party of between fifty and sixty arrived at Handcross about twelve o'clock, and after being cordially welcomed by Mr. Warren and friends, entered into the full enjoyment of the varied natural beauties, objects of interest, and of games which had been provided for the entertainment of the guests. The proceedings terminated with appropriate words of thanks to Mr. Warren for his kindness, spoken by the Rev. J. Taylor and Mr. W. Nash, and endorsed by the hearty cheers of the company. The party was deeply indebted to Mr. and Mrs. Taylor, with whom the suggestion and organisation of this most happy social meeting mainly rested.

Our Contemporaries.

THE POLITICS OF SCHOLARS.

The *Literary World* writes:—

Scholarly men are, as a rule, somewhat tepid politicians; and strange as it may seem, lean as often as not to the side of reaction and authority. We need not quote the well-known cases of Hume and Gibbon, both of whom combined political absolutism with religious free-thinking. Their Liberalism exhausted itself in pulling down the popular religion, and left them no taste or temper for the popular ideas as to government. Their religious scepticism seems to have generated a kind of political cynicism. The people who were such fools as to accept a certain superstition about "one Jesus who was dead, and whom Paul affirmed to be alive," could not be worthy of political liberty. If they were given it they would make away with it as a monkey would with a watch. They are not to be trusted with such a precious machine as a constitutional system; and so, political reaction was the inevitable sequel of religious scepticism in their case as in that of Hobbes. The race of Hobbists never was so numerous as in our day. In Germany it is the same; though Hegel, not Hobbes, is the name these cynics profess to follow. France, if we may judge by M. Renan, is no better off. If we had to put it to the vote of the Forty Immortals of the Academy, we fear the Republic would have short shrift, and another Cæsar would be brought back in the hopes of bringing back with him what has been described by those who cheat themselves with phrases,—the Augustan Age of Literature. This is why, and we say it with regret, Universities are not as a rule the best nursing mothers of sound political thought. Oxford is not exceptionally unfortunate in its tendency to produce a race of Hobbists, or Hegelians, as the case may be. Other Universities also tend to foster the same type of cynicism and scepticism, though it must be admitted that the flavour of Oxford cynicism is peculiar. There is sweetness and light there:—the Philistine, as he is called, is slain there weekly by dear little Davids with a sling and a stone of *Saturday Reviewing*; the Matthew Arnold tone of contempt for the middle class in general, and Dissenters in particular, is caught up to perfection, and this is passed off in mutual admiration circles as *Culture*. *Bildung* is the correct High Dutch term for this new cant of the age fresh from the land,

Which produced one Kant with a K,
And many more cants with a C.

ECCLESIASTICAL AND MORTUARY FEES.

The *Times* writes:—

The Report on Ecclesiastical and Mortuary Fees has not quite so wide a subject as the title seems to promise. Indeed, while mortuary fees are a very rare legal curiosity, all that the Select Committee has had to do with ecclesiastical fees has been to show that the fees in question are not ecclesiastical. As it stands, however, the report is an interesting contribution to what may be called the most anomalous chapter in the story of our earthly existence. That chapter is the little cloud of absurdities, superstitions, extortions, and weaknesses that always hovers round the disposal of our poor mortal remains. The occasion is like that fog which the bard describes as more convenient to robbers than night itself. The pomp we pass by; it is the service and the grave and the memorial that this committee had to do with. The old canon law, still in force upon the clergy, absolutely forbids burial fees, and, as a fact, in the great majority of parishes the clergy do not receive burial fees. But various customs have grown up, with more or less justification in the circumstances, and in some cases for reasons not apparent, though probable. The origin of the burial fees is found in the fact that something is actually done, and something is actually given, at a burial. A grave is dug, and a piece of ground given for a shorter or longer term. For these two things it is proper that payment should be made. The case of the sexton is clear; not so that of the soil. Under the extravagant fiction that the churchyard is the parson's freehold, he has made it a marketable commodity, and sold it in lots to those that bid high enough. A clergyman may refuse burial to non-parishioners—that is, to persons dying out of the parish—and he may, therefore, put a price on his consent. There is no harm in the price if it be properly applied; but when the consent rests with the clergyman he is under some temptation to favour those who come with

pompous funerals and order brick graves, iron rails, and monuments in the churchyard or the church. But this leads to what really must be called the enormous abuse of a churchyard, quite sufficient for reasonable burial for all time, being so occupied with massive structures as to exclude the poor crowd content to die and be buried. A churchyard may have been added to from time to time out of the rates, but the whole is an acre of monumental slabs and altar tombs, with the exception of a small corner turned up again and again for the poor. Such is the material aspect of the abuse. The ecclesiastical is worse. All this ground really belongs to the parish, the clergyman being only the trustee for its proper use. But now for so long a period that custom has indurated into a right he has been pocketing the price paid for "breaking of the ground," as it is called, and the higher prices for the perpetual appropriation, that is alienation, of the ground. By the same rule he has been receiving the price for wall space, and even floor space in the church. A "perpetual appropriation" is assumed in the bargain, but the Select Committee points out that upon every new claim for interment the clergyman may order it in what part of the churchyard he judges to be best, without respect to old interments, if in the course of nature they are no longer in the way. It is obvious that the wages of the sexton and the price of the soil for a few years, or for a hundred, are not ecclesiastical fees, and that the clergyman really has nothing to do with them.

In the present century these abuses have reached a second stage, showing the superstructure that can be raised on any basis of error. It is now half a century since the formation of Kensal-green Cemetery by Act of Parliament, followed in five years by the Act authorising Brompton Cemetery. The cemetery companies provided the ground, the labour, and the service when required. They were, therefore, wholly independent of the parochial clergy. The latter, however, successfully maintained a claim to burial fees, though it had never before occurred to any clergyman to claim a fee for a body carried out of his parish into another for burial. As the Select Committee observes, the greater part of this fee was claimed in respect of what belonged to the parish, not to the clergyman, while the canon law forbade him to demand a fee for his own ministration. It further calls attention to the fact that no burial fee has ever yet been recovered from any one refusing to pay it. He may be brought into the Ecclesiastical Courts, and the custom may be successfully pleaded against him, but when the court has ordered him to pay and he refuses, all it can do is to notify the fact in Chancery, which can do nothing in the matter. The metropolitan clergy, however, are a powerful body, and they succeeded in obtaining a statutable right to a large fee in respect of every person dying in their parishes and buried in a public cemetery, though they found neither soil, nor manual labour, nor ministration. During the last five years Kensal-green has paid £434 in these fees; Brompton Cemetery, £3,984; and Woking, £467. As Brompton Cemetery is now the property of Government, there is nobody, except the general taxpayer, to complain of the figure it makes in this reckoning. Thirty years ago parochial cemeteries were authorised by two general Acts, respectively for the metropolis and for the rest of England. Nothing could exceed the animosity these measures had to encounter, and the odium incurred by their advocates. They introduced unconsecrated burial grounds all over the country, and Nonconformist services side by side with conformity. They enabled Nonconformists to be buried without the ministrations of the Established Church, and in that case without paying a fee to its ministers. If, however, the Nonconformists preferred burial in the consecrated portion, which they had helped to buy and lay out for interments, they were bound to pay a fee to their parochial clergyman, though having no use of his services. It is very clear that fees paid for nothing at all, that is for things not contributed by the person claiming the fee, will always be unpopular and a source of trouble. Nor will the matter be mended by reducing the fees very low. In the old books on Christian morality burying the dead is one of the seven works of mercy that is of the acts of free kindness done by the richer to the poorer. It would be much better that the Church should not be left in the invidious position of demanding even so little as two shillings for the burial of a poor creature who did not leave a shilling in the world, and to whose survivors that trifle is a consideration. However, it is not the amount; it is the tribute to

the religion established by law that generally constitutes the grievance. If Church people could only put themselves in the place of Dissenters, they would see that the two shillings are hardly worth the ill-feelings roused by the demand.

Mortuary fees are curiosities; indeed, very few have ever heard of them. They are sums to be paid on any death to the clergyman of the parish, according to the supposed property of the deceased, as estimated by some rough rule. The custom varies, and is found in very few parishes. Anti-quarians have asked what the payment could be for, and they have suggested that, as the Church had to do a good deal immediately upon the death, and, in fact, did much that now falls to the undertaker, the fee was a security. The custom is not popular, and when it has lost its reason has lost its defence. The lawyers cannot even plead in such a case that the custom presumes an equivalent, though we do not happen to know what it was. The report also deals with another curiosity, surviving in the Principality, where you may either pay a fee or give an offering. As one penny is offering enough and dispenses with a "fee," it seems hardly worth while to advise upon such a trifle. The Select Committee, by a bare majority, recommend the abolition of all burial fees, reserving the rights of living recipients. They anticipate, however, that some livings will lose much by the abolition, and the efficiency of the Church be thereby affected. What is to be done? The answer to this question will not meet with universal approbation. Looking about them they note that the Ecclesiastical Commissioners have an unappropriated balance of two-thirds of a million sterling. They think this might be drawn upon in the interests of justice and peace. On a similar suggestion, Bishop Wilberforce exclaimed, "a good many people are bringing their pails to that cow." Large as is the unappropriated balance, the Ecclesiastical Commissioners have a good deal to do with it, and with the interest too. There are thousands of clergy who are much poorer than those concerned in the retention or abolition of burial fees, and they have a prior claim to consideration, for there is no taint of injustice or of abuse in their plea. Any withdrawal of income will affect the calculations on which the Commissioners make their grants. The question suggested by the Select Committee will then necessarily present itself, and the decision need not to be forestalled by an enactment which would have a tendency to cripple, not to say paralyse, their action. So much for "burial fees," considered as a part of the clerical income, though prohibited by canon law, and not recoverable by any law. There remains the distinct question of payments for burial—that is, for the ground, the enclosure, and the memorial. All these are out of the property of the parish, and generally they entail future cost to it. It is the parish, through some proper organisation, that should make the concessions of ground or wall space required, receive the proper payment, and administer the proceeds.

LONDON SUNDAY-SCHOOL TEACHERS.—On Monday last (Bank Holiday), Miss J. D. Smith, of King's Ride, Ascot, with Mr. and Mrs. Edwin Lawrence, entertained the teachers of the three London Domestic Mission Sunday-schools and the teachers of a few other schools, numbering in all nearly 200, at King's Ride, to dinner and tea; also most generously defrayed all the costs of the rail to Ascot and back. The day was spent in their fine grounds in a most enjoyable way. During the afternoon the Stepney teachers gave a concert on the lawn. After tea and the singing of a hymn, several hearty cheers were given to Miss Smith and also to Mr. and Mrs. Edwin Lawrence. On leaving the grounds Miss Smith presented every visitor with a very beautiful bouquet. It will be a day long remembered by the London teachers.

HOLLOWAY'S PILLS are securities of health to all nations of whatever clime. They have given hope, relief, and comfort to millions. In constitutions debilitated by excesses of any kind, or in general prostration of the system, their effect is tonic and restorative. They eradicate from the system the mortal cause of ailment, and renew in the frame its pristine animation, health and vigour. They greatly increase the appetite, give tone to the stomach, assist the digestion, and impart elasticity to the spirits; their essence enters the circulation, and carried through its course exerts its cleansing power over every organ. In the lungs they effect most striking changes, converting the impure venous into pure arterial blood, by which the whole frame is recruited and interstitial deposits removed.

Correspondence.

LONDON DOMESTIC MISSION.

TO THE EDITOR.

SIR,—Owing to the death, by a most lamentable accident, of the Rev. W. A. Pope, our valued friend and missionary at our Spicer-street station, the Committee have begged their old friend Mr. Corkran to take charge of his former station for the next few weeks. In the kindest way he has consented, and will receive all communications connected with the Mission at Spicer-street, or at 28, Colveston-crescent, West Hackney.

P. M. MARTINFAU.

6, Christian-street, London, E., Aug. 10.

"AGNOSTIC SERVICES."

TO THE EDITOR.

SIR,—The *Inquirer* of 29th ult. was received by me in a distant part of the country too late in last week to enable me to reply to Mr. Jeffery's letter. Indeed, I do not know that I should have had occasion to trouble you with an answer to it had not that gentleman stated that I have "entirely evaded" his question, or as he should have said, two questions, for he asked two, involving words such as "prayer," "worship," "God," "Unitarian service," of which many definitions may be given, and which cannot, therefore, be answered by "saying yes or no," as if they related to a mere matter of fact. But it is clear that I gave the best answer that could be given, for we now learn that Mr. Jeffery has attended Mr. Conway's services, and what impressions he has received from them; and as those impressions are widely different from those they made on me, it is evident that it was better to refer the matter to your respected correspondent's own judgment than to trouble him and your readers with mine. Mr. Jeffery uses the expressions I have quoted above in both his letters, and appears to think that no one can attach any other meaning to them than he does, though he ought to know that they are all susceptible of being variously understood. Your correspondent seems also to suppose that there is some special form of religious service which alone constitutes what he is pleased to call "Unitarian service;" but I have yet to learn that the free, creedless, and progressive churches, whose theological opinions and methods of action have been various and continually changing for two hundred years, have adopted any creed or any common form of service to be used by every congregation under penalty of being deprived of the name of Unitarian. The fact is, that this is another attempt to give a dogmatic character to Unitarianism, or, as a minister of one of our larger churches put it the other day, Mr. Jeffery's contention amounts to this:—"If you pray you are a Unitarian, if you meditate you are not."

Mr. Jeffery disputes the accuracy of my recollections of the services of Mr. W. J. Fox, and of my statement that they were substantially (not identically) like those now conducted by Mr. Conway. I did not hear Mr. Fox until 1841 (when his rejection of the Christian miracles had placed him out of harmony with the Unitarianism of that day), but when I had that privilege then and on some subsequent occasions, the tenor and the general effect of his introductory service and lecture were very similar to those of the services and addresses of the present Minister of South-place Chapel. And in confirmation of this I may add that anyone who will compare the chapters on "God" and "The Religion of Humanity" in the "Religious Ideas" of Mr. Fox with that on "Anthropomorphism" in Mr. Conway's "Idols and Ideals," will see how much alike is the underlying thought in both, notwithstanding the difference of phraseology, consequent on the lapse of forty years of marvellous change in the speculative opinions of Europe and America.

Permit me before closing this letter to express my objection to the title, "Agnostic Services," that has been given in the *Inquirer* to my correspondence with Mr. Jeffery. Such a title pre-judges the question at issue, and is unjust to Mr. Conway, who does not consider himself an Agnostic, as this short extract from one of his works will suffice to show. He says, "It has

become the custom to label everybody with a party-name, and they who refuse to personify God are called Agnostics—a word meaning one who does not know, but often held to designate one who worships the Unknownable. But for myself I decline to affirm that anything is unknowable. Nor do I worship the Unknown. What I worship is my ideal as perfect as I can make it. Love, Reason, Right, Beauty are blended and consummated in it." I am quite sure that you do not wish to misrepresent anyone, and as we Unitarians are sometimes annoyed by being called Socinians, we should be careful not to annoy others by giving them names which they repudiate.

G. B. DALBY.

Aug. 6.

LITURGIES AND TESTS.

TO THE EDITOR.

SIR,—Agreeing as I do with the broad and generous tone of the *Inquirer*, I cannot but regret that your pages so often advocate a liturgical form of public worship. Without mentioning many objections to this form of religious service, I may suggest that a liturgy is the practical imposition of a creed upon both congregation and minister. Personally, I have suffered so much discomfort from the use of liturgies not in harmony with my own religious convictions that I have resolved to decline all engagements to conduct services in which the reading of a liturgy is indispensable; and thus, unfortunately for myself, I am excluded, by a theological test, from a large number of Unitarian pulpits.

Not long ago I found myself engaged to use the following expressions, which to my mind are utterly dishonouring to our highest thoughts of the Divine character: "Remember, we beseech thee, thy ancient mercies; and though we have not shown the love and duty of sons, yet do not thou cast off the kindness and compassion of a father." "*For the sake of thy great love in Jesus Christ, we beseech thee to have mercy upon us.*"

Eight years ago I left the church of my fathers, because I found it was no longer possible to use such phrases; and to maintain the thorough sincerity in thought and word, so essential in a minister of divine truth, I must regard all churches where a liturgy is used as closed against me by a theological test.

FRANK W. WALTERS.

10, Royal-terrace, Glasgow, Aug. 6.

[There are liturgies and liturgies; and there are certainly some liturgies in use among us which we ourselves strongly object to.—Ed. of *Inq.*]

LIBERALISM IN PARIS.

We subjoin the principal portions of a letter from Dr. Pressensé, in the *Christian World* of this week, relating to the liberal religious party in Paris:—

A very significant incident has taken place in connection with the installation of the new pastor of the Church of the "Oratoire," M. Vigié, who, as your readers are already aware, has been appointed to give satisfaction to the Church of Paris, which has not for many years had a pastor whose views were in harmony with its particular opinions. This nomination took place as the result of the triumph of the so-called Liberal party in the elections of the "Oratoire." We approved the nomination, because it was a simple act of equity in a Church united to the State, which has no right to exercise the voluntary principle. Our objections do not refer at all, therefore, to the nomination of M. Vigié, who is an excellent man, justly esteemed by all, an eloquent preacher, and, on the whole, one of the most moderate representatives of the advanced school. His preaching is always characterised by a fervour and earnestness which communicates itself to his hearers. No better choice, therefore, could have been made under the circumstances of the Reformed Church of Paris. The mistake, as it seems to us, was made by the Consistory of Paris, which is the highest ecclesiastical authority in each Church in taking advantage of the fact that the Evangelical party still has the majority in the Consistory which represents all the parishes of the district, and attempting to impose doctrinal conditions on M. Vigié. We do not for a moment doubt that this was done with the best intentions, and from a sincere desire to carry out, as far as possible, the resolutions of the Synod of 1872 as to the religious conditions required of those

who are entrusted with the pastoral office. It was easy, however, to foresee that these demands would either be met by a refusal on the part of M. Vigié and his friends, who are not men lightly to change their opinions, and in this case the Consistory would enter on a hopeless struggle, or would have to content itself with an equivocal acceptance of its terms, to which each party would attach an interpretation in accordance with its wishes. This is really what has taken place. The Consistory of the Reformed Church of Paris did not dare to demand adhesion to the Synodal Confession of Faith; it contented itself with asking M. Vigié to pledge himself to read the Liturgy and to teach nothing contrary to the facts therein contained. In order to understand the significance of this condition, we must remember that the Apostles' Creed is the central point of the Liturgy of the Reformed Church. Now the Apostles' Creed expresses in the most categorical manner faith in the supernatural, in the miraculous birth, the Divinity and the resurrection of Jesus Christ. Adhesion to the facts contained in this creed is thereby equivalent to the most explicit declaration of the acceptance of the supernatural. Now the party to which M. Vigié belongs has always declined to accept such a declaration as the constitutional basis of the Church. Many of its adherents, and M. Vigié himself, do, as a matter of individual belief, accept the supernatural, but they refuse to make it the credo of the Church, because by doing so they would exclude from its pale those of their friends who do not hold the same opinions. They have had recourse, therefore, to an ingenious mode of satisfying at once the Consistory of Paris and the Liberal party. M. Vigié has replied in the name of his Presbyterian council, that his teaching shall be in harmony with the truths contained in the liturgies. This substitution of *truths* for *facts* is a very important change. Adherence to the facts of the Apostles' Creed is something definite; adherence to the truths, as differentiated from the facts, opens the door to all sorts of interpretations. From a doctrinal point of view such a pledge is really worthless, so little does it signify. If any doubt existed on this point, it was dispelled on the day of M. Vigié's installation to office. I can speak with authority on this point, for I was myself present on the occasion. The ceremony was a very imposing one. The church was crowded. For the first time for many years there met within its walls a numerous representation of both sections of Parisian Protestantism, which have been so long at deadly feud. As Pastor Decoppet said, all felt as if a new era were beginning. M. Vigié's sermon was a triumph of eloquence, and displayed his best qualities. But I want to call your readers' attention to the following passage, which seems to me to be the true comment on M. Vigié's adherence to the truths contained in the liturgies. He did not wish to allow his opinions to remain at all ambiguous, and we admire his candour. Speaking of the attitude which the Protestant Church needs to take in view of the demands of the day, he especially urged on it fervour, spirituality, and breadth. In the passage which follows we have in substance his definition of the two latter graces.

"Our religion wants more and more to free itself from the letter which kills, that it may become truly spiritual. We consequently grieve and wound ourselves by the letter, and we hinder and repel those who would come and join us. Instead of holding fast the substance of our dogmas, which alone gives them vitality, we cling to their superannuated form, their repulsive philosophy. In like manner with the Bible, the history of Jesus, for example. Too often we take these artless and poetic narratives to be literal records, instead of eliciting the eternal truth which underlies them. Our liturgies are regarded as if they were exact formulas, which they are not. Our theory of prayer is that it ensures, or ought to ensure, answers from God, while the true conception of prayer is the spontaneous upspringing of a devout heart Godwards. Lastly, with regard to the breadth of charity which ought to characterise the Church, we have been much occupied of late years in purifying the Church—in casting out those who are not worthy of its membership. It would better become us to be seeking those who need to be brought in. The Church should be open to all. Let us transform this fortress with frowning battlements into the Father's house, hospitable, and always standing open. Let us return to the pattern of the Primitive Church, in which so many divergences existed side by side, because high over all rose love to Jesus, the Saviour, the Exemplar, the Truth, the Life."

This, then, is all that the Consistory of Paris has gained by its dogmatic conditions. After all that has been said about its fidelity to principle and adherence to the orthodox resolutions of the Synod of 1872 it has only succeeded in obtaining an equivocal assent. It would have escaped all this difficulty if it had been content to ratify M. Vigié's nomination as a simple matter of equity. We do not mean to impugn the loyalty to truth of either party. Both are acting conscientiously. It is the situation itself which is false, and it is well that this should be recognised.

Can the Evangelical majority of the Consistory affect to believe that the guarantees offered to it by the Presbyterian Council and by M. Vigié are equivalent, or nearly so, to acceptance of the declaration of faith of 1872? Can it adopt the strange course of holding out the hand of brotherly fellowship to the masked, or at least gloved, liberalism of M. Vigié, while it still keeps the door of the Church closed on such a man as M. Dide, whose Liberalism is open and avowed? Instead of concentrating its efforts in securing the outward unity of the Reformed Church, and thus throwing a delusive veil of orthodoxy over its heresies, would it not be a more honourable course to avow frankly that the recent decisions of the French State have once and for ever set aside the fiction of the spiritual unity of the Reformed Church?

E. DE PRESSENSE.

ECCLIASTICAL AND MORTUARY FEES.—The report of the Select Committee of the House of Commons on Ecclesiastical and Mortuary Fees have now been issued. It recommends the immediate repeal of all Acts authorising mortuary fees, saving the rights of existing incumbents. As to burial fees, if they are to be retained at all, the Committee are of opinion that they should be retained only in cases where the Church of England burial service is actually read by or on behalf of the incumbent demanding the fee. There are, it appears to the Committee, two alternative courses open to the Legislature on this subject:—(1)—the abolition of fees for the burial of parishioners within prescribed hours, saving the rights of existing incumbents; and (2) their reduction to a reasonable amount, saving the same rights. In the event of abolition, the Committee suggest that in cases where burial fees form a substantial part of the income of an incumbent the Ecclesiastical Commissioners should be empowered to supplement the income so reduced by a payment out of the funds at their disposal; and if the alternative of a reduction of fees should be adopted, the Committee think that 2s. should be the highest amount allowed for the burial of a parishioner, any deficiency in the income of future incumbents to be met by the Ecclesiastical Commissioners, as already suggested. Whichever course is adopted, it will be necessary to amend various parochial, local, and proprietary cemetery Acts. Ecclesiastical fees for the burial of parishioners the Committee consider objectionable, and recommend their abolition. The Committee recommend the discouragement by the burial authorities of the use of brick graves and leaden coffins in all graveyards, with a return to the natural mode of interment, and suggest that no incumbent appointed in future shall be allowed to demand any ecclesiastical fee on account of the use of a brick grave or a leaden coffin, or on account of any monument or memorial inscription erected or placed in the parish churchyard or in a parochial cemetery, subject always to his income being supplemented by the Ecclesiastical Commissioners in proper cases. A special charge for these privileges might, however, be properly levied by the burial authorities for the purpose of raising a fund in aid of the maintenance of the churchyard. They also recommend that fees to incumbents when an iron railing is placed round a grave or a monument should be disallowed, together with the right of an incumbent to allow animals to graze in his churchyard.

ALTRINCHAM.—The Rev. E. S. Howse, who has resigned the pulpit at Dunham-road Chapel, has been presented with a purse containing £106, subscribed by his friends in Altrincham and Hale. He has been minister in Altrincham for the last fourteen years, and his resignation was received with great regret by his congregation.

LIVERPOOL.—The Rev. T. Lloyd Jones, of Hale, has received and accepted a unanimous invitation to the ministry of the Liverpool Domestic Mission, Beaufort-street, Toxteth-park, in succession to the Rev. H. S. Solly, M.A.

The Liberal Pulpit.

EMERSON'S GOSPEL.

THE RELIGION OF NATURE.

(Concluded from last week.)

[The following discourse was delivered in All Souls Church, New York, on Sunday, May 28, 1882, by the Rev. R. Heber Newton.]

IV. Another step the seer takes. Nature is not only, in its one substance, Mind: it is Character. Law is to him a series of concentric coils, wheel within wheel, as in the symbol of Ezekiel; and the innermost coil, the main-spring of the whole mysterious movement, is Moral Law.

A purpose of good is at the core of creation. An energy working towards goodness is stored in the filmy threads of bioplasm. All growths string on this crystallising form. When we climb up through the slow progress of life, the Moral Law is the law which issues as the crowning and commanding principle of action; the power recognised in the highest life of the highest product of nature—man—as throned above him for his unquestioning loyalty; the force evolved in the organic ascent of life, which at once upon its appearance on the field ranks all other forces, and every most imperious power feels its master come. This law, this force, is ruling, working through every stage of nature's development, so that we can reduce its terms from ethics down through chemics and physics, and find the adumbrations of social ideals in the crystallisation of the rocks, the fertilisation of the flowers, and the associations of the insects, and know that we have really gotten a scientific statement of the power in nature as capable of verification as any other proposition in our imperfect knowledge, when, in Matthew Arnold's famous phrases, we speak of this "stream of tendency" flowing up through life as "a power not ourselves, making for righteousness." This is the truth Emerson saw and voiced. He is not blind to the anomalies of nature, viewed as a moral order; its severities and savageries, its free fecundities and libertine longings, its indifference to character—the sun shining on the evil and on the good, the rain falling on the just and on the unjust. He knows full well that in these facts men, themselves unlifted into spirituality, have ever found hints and excuses of evil, and that the lower forms of nature worship have been rituals of righteousness, sacraments of sensuality, propitiations of powers wrathful and withering, apotheoses of desire and dread. He sees, however, back of all this that is *unmoral* in nature awakening the *immoral* in man, the traces harnessing these blind powers and brute impulses to an ethical purpose, a spiritual will driving resistlessly on towards the education of man, and already drawing after it into the paths of virtue the truly human men. He finds in actual life that nature is a spring and source of virtue, that her influences are inspirations. This careful picker of adjectives declares that

"Spring is strong and virtuous."

He finds that

"None can tell how sweet,
How virtuous, the morning air."

Intent on the building of a man, he chose accordingly his home among the "sacred pines," where he might be ever nigh to nature. Wordsworth before him had found that

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

And he, too, had gone to school among the Westmoreland lakes.

Thus, the noblest spirits have ever found, "Pure, vigorous nature," sighed the dying Froebel, drawn up in his arm-chair to the open window, that he thence be strengthened for the last ordeal. The perfect man grew amid the Galilean hills. This influence of nature upon man is the forth-flowing from a heart that beats to the rhythm of a moral force.

"The Moral Law lies at the centre of nature, and radiates to the circumference. It is the pith and marrow of every substance, every relation, and every process. All things with which we deal preach to us. . . . Every animal function, from the sponge up to Hercules, shall hint or thunder to man the laws of right and wrong, and echo the Ten Commandments."

"This ethical character so penetrates the bone and marrow of nature as to seem the end for which

it is made." No supernatural revelation is needed to introduce man to virtue. Nature is a revelation of virtue, a teacher of conduct, a trainer of character. If true to nature, man will be virtuous. "Virtue is the adopting of this dictate of the Universal Mind by the individual will. Character is the habit of this obedience." The Moral Law is thus throned by nature over life, and the true man owns "the sovereignty of ethics." Conscience is the vice-regal faculty, ruling the individual in the name and by the authority of the Most High. Its counsels are commands, its suggestions are laws. At whatever cost, it is to be obeyed. Only in absolute loyalty to Duty is there real and abiding happiness for man. The final argument is, "I ought."

"Though love repine and reason chafe,
There came a voice without reply—
'Tis man's perdition to be safe
When for the truth he ought to die."

In this insistent push of Force through nature and through man toward character, he feels the presence of a spirit rightly to be called the Holy Spirit, the recognition of unity and progress leading on to the perception of mind, and this mind revealing itself as Goodness, he bows and dares to say "God."

"The next age will behold God in the ethical laws, as mankind begins to see them in this age, self-equal, self-executing, instantaneous, and self-affirmed, needing no voucher, no prophet, and no miracle besides their own irresistibility, and will regard natural history, private fortunes, and politics, not for themselves, as we have done, but as illustrations of those laws, of that beatitude and love. Nature is too thin a screen, the glory of the One breaks in everywhere."

It is thus by steps in the granitic order of nature that Emerson climbs to the mount of vision, whereon he sees God.

V. Emerson, therefore, has no fears about the future of religion. While oxygen and hydrogen continue and meet in the currents of electricity, there will be water. While nature and the soul continue and confront each other in the common thrill of the Power working in them both, there will be religion. It is the instant result of this relation, where no untoward circumstances hinder. Religion is not in lodgings on earth. It came with the first human man (Mr. Chadband's "human boy" is no longer tautological), opened his eyes in wonder, and it came to stay.

"Let others wrangle, I will wonder," was a saying of Augustine, of which he was fond. Himself a

"Wonderer at all he meets,
Wonderer chiefly at himself."

Wonder always leads her sister Faith after her. Nay, faith is simply wonder become conscious. One who has learned much of Emerson tells us that

"Faith and wonder and the primal earth
Are born into the world with every child."

While wonder lasts and leads on to these high cognitions, faith will not fail. Wonder's other name is Worship. Linnaeus on his knees before the Scotch heather in bloom, Kepler concluding the researches which led to his third great law with a sublime prayer, sign the natural posture of the soul before the Infinite Mystery forth from which such light gleams, and symbolise the secret Emerson had seen. "The last thing to fear for is religion."

"The whole state of man is a state of culture, and its flowering and completion may be described as religion or worship." He was not unaware of the great change going on in religion, of the decay and death of old forms of faith going on all round him. His finer sensitiveness detected the fact, and measured its force before the mass of his contemporaries had become conscious of any change, and before any save a few had appreciated its full significance. But he saw that which a generation later we are all coming to perceive; that the present "ooze and thaw" of belief, in which most find symptoms of a coming catastrophe, is the washing away of an effete order to lay the foundations of a new and higher order; that the drying up of dogmas is only the extension of envelopes, which have served their end by the swelling buds within the ancient formularies; that the change is in the line of growth toward simpler, freer, nobler forms of religion.

"You say there is no religion now. 'Tis like saying in rainy weather there is no sun, when at that moment we are witnessing one of his superlative effects." He sees a new church arising, whose walls the toiling hosts of students of nature

are rearing, whose gospel knowledge will preach by the altars where Imagination lifts her worship:—

"There will be a new church founded on moral science, at first cold and naked, a babe in the manger again, the algebra and mathematics of ethical law, the church of men to come without shawms or psalters or sackbut; but it will have heaven and earth for its beams and rafters, science for symbol and illustration: it will fast enough gather beauty, music, picture, poetry."

The creed of this coming church we are not yet ripe to write.

"I am too young yet by some ages," he says, "to compile a code." Yet he does not hesitate to offer a tentative expression of the faith that is in him:—

"I am ready to give the first simple foundations of my belief: that the Author of Nature has not left himself without a witness in any sane mind; that the moral sentiment speaks to every man the law after which the universe was made; that we find parity, identity, of design through nature, and benefit to be the uniform aim; that there is a force always at work to make the best better and the worst good."

Bald as this confession of faith may seem, it is the baldness of the root, needing only time and right conditions to put forth leaf and bud, and blossom, and flower, and fruit. It is what Catholics would call implicit faith. It holds in latencies more than it has developed, just as the similar faith of the old Hebrews held Christianity, wanting only a Jesus. It is what Catholics would call implicit faith. It is a potential theology. When this simple ethical religion begins fairly to work upon the problems of our earthly existence, it will find, as Emerson foresaw, that the old Schoolmen had not conjured up the mysteries that exercised their ingenuities. However antiquated their interpretation of those mysteries, there were facts at the core of their fine-spun metaphysics. Those facts exist today as of old. They will insistently solicit man's attention, demanding explanation. The new statements may differ from the old as widely as the redity differs from the federal headship of Adam, as Mr. Spencer's law of organic retrogression differs from original sin, as natural selection differs from election, as natural consequences in character differ from the doctrine of hell. In some form, however, the old problems will reappear in thought. "Natural Religion," writes Emerson, "supplies still all the facts which are disguised under the dogmas of popular creeds."

VI. Without curiously conning the pages of the future's thought, which are not fully open yet, let us note that which touches us more,—how, in Emerson's religion of nature, hope blossoms on this simple faith.

However dark the problems of existence may look to him who studies them in detail down in the valleys where the *savan* works—to the seer, who from the sunlit summits sweeps the horizon's circuit, all looms light. This was Emerson's view. As I look up to French's fine bust, and note the characteristic smile, I think of that subtle touch in Spencer's personification of Hope—"She always smyle." That smile seems to say, "I see more than I can tell." This was the secret of his optimism—the persuasion that an infinite will had the job of earth in hand. "A sublime confidence is fed at the bottom of the heart, that in spite of appearances, in spite of malignity and blind self-interest, an eternal, beneficent necessity is always bringing things right; and though we should fold our arms, which we cannot do—for our duty requires us to be the very hands of this guiding sentiment and work in the present moment—the evils we suffer will at last end themselves, through the incessant opposition of nature to everything hurtful." Thus, unwrangling any human sorrow, he could breathe the desire of the *Dial*—"We wish it may resemble that instrument in its celebrated happiness, that of measuring no hours but those of sunshine." He was sure he caught truly the secret of evolution. Evolution is the grandest of prophets, its voice a lofty strain of expectation like the second Isaiah's—"Comfort ye, comfort ye my people."

"Under gentle types, my Spring
Masks the might of Nature's king,
An energy that searches thorough
From Chaos to the dawning morrow;
Into all our human plight,
The soul's pilgrimage and flight;
In city or in solitude,
Step by step, lifts bad to good,
Without halting, without rest,
Lifting Better up to Best."

The organic ascent of man is not completed. Man is but the embryo of the man that is to be, if this majestic movement of nature goes on in the upward lines along which our vision already flies. "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." This is the song of nature Emerson overhears:—

"I sit by the shining Fount of Life,
And pour the deluge still;

"And ever by delicate powers
Gathering along the centuries
From race on race the rarest flowers,
My wreath shall nothing miss.

"But he, the man-child glorious,—
Where tarries he the while?
The rainbow shines his harbinger,
The sunset gleams his smile.

"My boreal lights leap upward,
Forthright my planets roll,
And still the man-child is not born,
The summit of the whole.

"I tire of globes and races,
Too long the game is played;
What without him is summer's pomp,
Or winter's frozen shade?

"I travail in pain for him,
My creatures travail and wait;
His couriers come by squadrons,
He comes not to the gate."

This coming man is "the semi-god whom we await." It is none less than the World-Soul, who

"Forbids to despair;
His cheeks mantle with mirth;
And the unimagined good of men
Is yearning at the birth."

Nor does this prophecy of nature merely mean to him the continued development of the race on earth. He is sure it means also the continued growth of individuals in other spheres. He is, as he says all right-minded men should be, incurious about this future, content with hope as the substance and not the form of things to come. But his own secret trust creeps out through all his aversion to the speculation which he saw had grown flamboyant in the Churches. "After science begins, belief of permanence will follow in a healthy mind. . . . In nature, the implanting of a desire indicates that the gratification of that desire is in the constitution of that creature that feels it. . . . I have heard that, when we pronounce the name of man, we pronounce the belief of immortality. All great natures delight in stability; all great men find eternity affirmed in the promise of their faculties. . . . As soon as virtue glows, the belief confirms itself. It is a kind of summary or completion of man. . . . Our dissatisfaction with any other solution is the blazing evidence of immortality. . . . Everything is prospective, and man is to live hereafter. That the world is for his education is the only sane solution of the enigma. . . . I am a better believer, and all serious souls are better believers in immortality than we can give grounds for." In his last volume of essays, the old man, nearing the great mystery, dropped his reserve and spake out his matured conviction in strong though restrained language. But this conviction was no late ripening of his thought. In early life he lost a darling boy, "a genius of so fine a strain" as the world seemed "not ripe yet to sustain." When the morrow of his great loss had "dawned with needless glow," and other morrows after it, tiding him at length beyond "the blasphemy of grief," he wrote that thrilling Threnody, wherein he whispers to his soul the comfort he had learned in the darkness:—

"Wilt thou not ope thy heart to know
What rainbows teach and sunsets show?
Verdict which accumulates
From lengthening scroll of human fates,
Voice of earth to earth returned,
Prayers of saints that inly burned,—
Saying, *What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain,
Heart's love will meet thee again.*"

VII. Faith and Hope hold the hand of their divine sister, Charity; and the greatest of these three sits shined serene within the temple Emerson rears for worship. It is needless to illustrate at any length the spirit which shines from each page he has written, which breathed in all his life, making every word and deed fragrant with gracious, gentle love. There was one thing he could not be drawn to do—controversy. He voiced the truth he heard within him, and left others to voice the truths re-

vented to them, trusting "the vast Soul that o'er all planned" to harmonise the strains. In all that he has written there lives no word to hint the long years of suspicion, distrust and misrepresentation through which he walked unsoured. Not even when popular prejudice railed round him most unkindly did his ink curdle in the least. He swept all classes within his sympathies. His intercourse with Carlyle dropped when the savage howl against "the nigger" came across the sea. No most abhorred creed could part a good man from his soul. The churchman shut not from him the man.

"Why should the vest on him allure
Which I could not on me endure?"

No differences of race prevented him from feeling with another people's faiths and hopes. He was one of the first to introduce to our people the sacred books of the East, and to welcome the "accent of the Holy Ghost" in foreign idioms,—

"What are Moslems? What Giaours?
All are Love's, and all are ours."

To him, the Power working in nature and in man is Love. Back of the Infinite Mind is an Infinite Heart. The pine-tree whispers that

"Perfect nature's every part
Is rooted in the mighty Heart."

The Sphinx hints that in nature

"Love works at the centre,
Heart heaving away;
Forth speed the strong pulses
To the borders of day."

Monadnock finds a voice to tell him of the Building Intellect,

"Whose throbs are love, whose thrills are song."

The "Threnody" sums the impossible when it asks,—

"Wilt thou freeze love's tidal flow,
Whose streams through nature circling go?"

VIII. The nature where faith and hope and love find altars reared is thus to him a temple of the living God, wherein "all wisdom and all good abide," and whereof "man is the façade," a temple whose rhythmic strains this seer articulates in worship.

IX. I am not unaware of the limitations of Emerson's religious thought as a theology. He was probably conscious of its limitations himself. His theism verges dangerously upon what, in spite of Carlyle's savage ridicule, is no light confusion—pantheism. With this follows a tendency to regard evil as only negative, a defect of immaturity in nature, and thus to blur the ethical distinctions, as in some noted passages. The real dangers of pantheism have been lately pointed out by so dispassionate a critic as Le Page Renouf, in the conclusion of his Hibbert lectures on the religion of Egypt. They haunt the religion of nature. Emerson's attitude towards Jesus Christ seems to me largely part of his surroundings, as he came into life amid the revolt from the unnatural Christ of the Churches. His profound reverence for Jesus, his recognition of him as a supreme teacher sent from God, "our best, our dearest saint," it is needless to recall. Of his divineness he would have said,—

"Draw if thou canst the mystic line,
Severing rightly his from thine,
Which is human, which divine."

The doctrine of the Incarnation held for him a profound truth, which in other times he might have been more anxious to affirm than to deny. But this immanency of God in man, of which Jesus is the sacred symbol, had been in his view materialised in the usual way of sacraments. Men's reverence for the symbol and sacrament had made it no longer a transparent spiritual truth, but an opaque metaphysical truth. Instead of holding Jesus up to the light and looking through him to God, studying the divine nature as caught upon this prism, and thus entering into the consciousness of oneness with God which was at its full in him, the churches he found to be busied in looking at Jesus, disputing over him, intent on magnifying him, and thus missing the secret of his life. "The idioms of his language and the figures of his rhetoric have usurped the place of his truth; and the churches are not built on his principles, but on his tropes." Alas! that this was and still remains so near the fact. Pity that Christianity has adjourned its Master's work of regenerating human society for the disciples' work of determining his personality, that it has substituted truth about Jesus for the truth of Jesus. Thus it came to pass that so reverent a soul should have to say, "The way to preach Christ to our age is to be silent about him." As, with the really growing

spiritual and ethical life of the Churches and their mental emancipation, his charge shall cease to be true, his attitude will cease to be necessary; and the way will open for a rational and reverent recognition of the supreme authority of Jesus Christ as nature's most authoritative utterance, "the highest, holiest manhood," and thus the crowning consciousness of life.

His negative attitude did not reveal his truest thought. He was a living embodiment of his constant counsel, to affirm and let the affirmation carry its own denials. The man reveals the positive, constructive character of his thought,—nobly, beautifully good; profoundly, simply religious; never withdrawing his name from the register of the church in Concord; showing where he had been and of whom he had learned by the confession he drew from hosts besides old Father Taylor,—"He is more like Jesus than anyone I have ever known"; a man of whom we can best say, he "walked with God and was not, for God took him."

The light in which we are to regard Emerson as a religious teacher is that of the attempt forced upon our age to get back within the florid overgrowths of institutional and dogmatic Christianity to that severely simple substratum of all religion which lies below controversies and questionings, grounded in the facts of nature, whereon Science lays deep and strong the foundation-stones of faith, while Imagination waits impatient to lift the walls which shall blossom into the beauties of faith and hope and grow vocal with the harmonies of worship.

A grand mission, grandly fulfilled. Already, we can see the advancing lines of that cathedral of humanity which the Religion of the Future is to open for men's worship, into whose chapels shall be welcomed the devotees of all true knowledge and all lofty life, whose walls all arts shall beautify, and whose rituals poetry shall write; while over its central altar shall shine the face of God breaking through upon the flesh of Jesus Christ. And when in gratitude and wonder our children shall ask, Who first taught your age to build thus nobly, when the old structures seemed tumbling into ruins? we will answer, Emerson.

MANCHESTER: CROSS-STREET CHAPEL.—At this the oldest Nonconformist chapel in Manchester, the Rev. W. Gaskell entered last Sunday on the fifty-fifth year of his pastorate. Among the congregation were many former members, who had come from various distances to mark their esteem and affection for Mr. Gaskell. The chapel was decorated with flowers, the appropriate offerings mostly of the younger portion of the flock. At the close of his sermon,—the text being the 7th verse of the 63rd Psalm—Mr. Gaskell said:—"Remembering that to-day I enter on the fifty-fifth year of my ministry, and naturally looking back over the past, I cannot but feel what reason I have to make the pious sentiment of the Psalmist my own, and say with him 'Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.' Young and inexperienced as I then was, and fresh from college, it was not without serious misgivings that I took up the work to which I had been appointed here; but I had the happiness of being associated with an excellent colleague, who was ever ready to give me such assistance as I required, and to help me over any difficulties which rose in my way; and throughout the long period that has since elapsed the kindest consideration has always been shown me by the members of the congregation, who have done not a little to lighten my labours, and cheer me with their sympathy, for which I feel deeply grateful. Though I acknowledge my shortcomings, I can truly say that I have ever anxiously desired to quicken your religious thought, and deepen your religious feeling, and in this respect I humbly trust I have not altogether failed. Nothing could afford me purer satisfaction than to feel assured that in some degree at least this has been the result of my labours amongst you. I have seen in many sad and trying circumstances the power which our simple faith has to sustain and strengthen the spirit, and I can wish you, dear friends, no better wish than that you may make full proof of its power."

PORTSMOUTH.—The Rev. John Ellis has in consequence of ill-health resigned the pastorate of St. Thomas-street Chapel, Portsmouth, after eleven years' ministry.

A bust of the late Mr. George Dawson was unveiled on Tuesday in the Church of the Saviour, Birmingham, by Mr. J. S. Manton. The sculptor is Mr. T. J. Williamson.

Obituary.

SHOCKING DEATH OF THE REV. W. A. POPE.

We record with the deepest grief the shocking death, by a fall from a precipice, of the Rev. W. A. Pope, one of the ministers of our London Domestic Mission, and one of the gentlest and most amiable of men. It appears from the account in the daily papers that Mr. Pope was staying with Professor Estlin Carpenter, at Borrowdale, Cumberland, and that a party left that place on Monday afternoon for the purpose of ascending Scawfell Peaks and Great Gable, two of the highest mountains in England. While the party were at the top of Great Gable Mr. Pope left the rest, and he was last seen standing on a rock at the edge of the precipice. Although the ill-fated gentleman did not again join the party his absence did not create alarm, as it was thought that he might have gone back home by another route. The party then went back to Borrowdale; but as Mr. Pope did not appear a search party was organised, and he was found dead at the foot of the precipice. The deceased fell a distance of nearly five hundred yards, the body striking against a number of rocks in its descent. Dr. Ring, of Keswick, gathered up the remains, which were conveyed to Scathwaite. The deceased leaves a wife and six children. Next week we hope to give an account of Mr. Pope's most useful and self-denying labour as a country minister, and a missionary in the metropolis.

An inquest was held at Scathwaite, on Wednesday, before Mr. J. Simpson, Deputy Coroner for St. Bees' District. Edgar Frupp, a student at the Manchester New College, London, deposed that of a company of ten or twelve persons the deceased and he were first to reach the top of Great Gable, on Monday. They intended to return by way of Green Gable, but the weather becoming misty they passed two cairns of stones which marked the way, and so diverged to the left on the Ennerdale side, where they came to a projecting rock, about 300 feet in declivity. Here Mr. Pope, after giving witness his walking-stick, jumped to a green sward below, alighting on which he seemed to lose his balance, and fell backward over the precipice. Witness went for assistance, and they searched till darkness stopped the party, who had to remain on the mountain all night, and renewed their exertions the following morning. The body was found at the foot of a precipitous rock about seven o'clock. The jury returned a verdict of accidental death.

DEATH OF THE REV. HENRY GILES.

We learn from the *Advertiser* of Boston, U.S., that the Rev. Henry Giles, at one time widely known as a lecturer, died on Monday, July 20, at his home on River-street, Hyde-park. Mr. Giles has been confined to his house about eleven years by illness, resulting from a shock of paralysis, which was the primary cause of his death. He was a native of Ireland, and was born at Cranford, County Wexford, Nov. 1, 1809, receiving his education at the Academy of Belfast. Though bred in the Roman Catholic Church, he became a Unitarian, and entered the ministry of that denomination, filling pastorates at Greenock and Liverpool. When the celebrated controversy between the Episcopalians and Unitarians occurred at Liverpool in 1839 Mr. Giles delivered four of the thirteen lectures that were delivered. The Revs. James Martineau and J. H. Thome were the other controversialists on the Unitarian side. In 1840 Mr. Giles came to the United States, and soon became well known in the larger cities by the excellence of his preaching and his brilliancy as a lecturer. He made lecturing his avocation, and was thoroughly successful in it. Fifteen or sixteen years ago he gave before the Lowell Institute a course of lectures on the "Genius and Writings of Shakespeare," the lectures being so warmly received as to compel their repetition on the afternoon following each evening of their first delivery. Several years later they were gathered into a volume and published under the title of "Human Life in Shakespeare," which, after being some time out of print, was republished not long ago. Previous to the publication of this volume Mr. Giles had published "Lectures and Essays," in two volumes, 1845; "Christian Thought on Life," 1850; and "Illustrations of Genius," 1854.

He also wrote much for magazines and periodicals. Mr. Giles was a man of broad sympathies, and in the active period of his life was always ready to respond to the call of charity, delivering many lectures in aid of charitable objects, and making no charge therefor. He was outspoken in his opposition to slavery, but did not connect himself with any of the associations which existed prior to the war for the extinction of that evil. He always retained a warm feeling for his native land and his fellow-countrymen; and his last public lecture for a charity was to aid the family of Sergeant Tom O'Neill of the Mexican War, afterwards Major O'Neill of the Union army, which was delivered in Bcston. Mr. Giles has been during his later years in need himself of that generosity which he once so freely extended to others. The American Unitarian Association has helped him as it could in a quiet way, and others have taken it upon themselves to see that want should not make his old age harder to bear than age and illness naturally are. Among these is a relative living in Bucksport, Maine, to which place the body of Mr. Giles was taken for burial. Mrs. Giles died a few years ago.

Mr. R. M. CARTER, who represented Leeds in Parliament from 1868 to 1876, died on Wednesday morning, after an illness lasting five weeks, in the sixty-eighth year of his age. The deceased was formerly an alderman of the borough, and at the time of his death occupied a seat in the town council. He was a member of the Mill-hill (Unitarian) congregation.

University Intelligence.

UNIVERSITY OF LONDON.

PRELIMINARY SCIENTIFIC (M.B.) EXAMINATION.

PASS LIST.

First Division.

The following are the Lists of the Candidates who have passed the recent Examinations:—

- Adams, C. E.—University College.
 Althorp, C. F. M.—Private study.
 Balgarnie, W.—Yorkshire College.
 *Basu, J. C., B.A., Calcutta.—Christ's College, Cambridge.
 Bidwell, L. A. (Z.).—St. Thomas's Hospital.
 Blackler, H. J.—Guy's Hospital.
 Blakiston, C. R.—King's College.
 Brennan, J. R. (B.).—Owens College.
 Brock, E. H.—Guy's Hospital.
 Brook, W. H. B.—St. Bartholomew's Hospital.
 *Brown, A. E.—Private tuition and University College.
 Cameron, R. W., B.A.—Owens College.
 Canney, H. E. L. (B.).—University College.
 *Carnegie, D. J.—Epsom College.
 Clarke, J. J.—St. Bartholomew's Hospital.
 Clarke, W. F.—Guy's Hospital.
 Cook, S. B.—St. Thomas's Hospital.
 *Cox, A. E.—St. Thomas's Hospital.
 Crook, H. E.—Guy's Hospital.
 Davies, E. R.—Guy's Hospital.
 Dewhurst, J. H.—Owens College.
 *Edge, F.—Owens College.
 Elliot, W. H. W.—Guy's Hospital.
 Evans, Isabel C.—Mason College, Birmingham.
 Gilchrist, T. C.—Owens College.
 Harper, W. N.—Hoddesdon School.
 Helsham, H. P.—St. Thomas's Hospital.
 Jecks, C. W.—University College.
 Joly, A. M. (Ph.).—University College.
 Laing, A. W.—King's College.
 Legg, W. L. (Ph.).—Yorkshire and Clifton Colleges.
 Macdonald, Isabella M.—University College and Private tuition.
 *Macevoy, H. J.—St. Joseph's College, Clapham.
 May, W. P.—University College.
 Pagden, T. C.—St. Bartholomew's Hospital.
 Permewan, W.—University College.
 Redfern, J. J.—Queen's College, Belfast.
 Roper, H. K.—Guy's Hospital.
 Sansom, H. A.—University College and St. Thomas's Hospital.
 *Seville, C. F.—Owens College.
 Shirliff, E. D.—St. Thomas's Hospital.
 Simpson, C. S.—Guy's Hospital.

* These Candidates have also passed in the Mathematics of the Intermediate Examination in Science, and have thus become admissible to the B.Sc. Examination.
 (B).—These Candidates have postponed their Examination in Botany.
 (Ph.).—These Candidates have postponed their Examination in Physics.
 (Z.).—These Candidates have postponed their Examination in Zoology.

- Smith, A. R.—St. Bartholomew's Hospital and Private tuition.
 Smith, H.—Guy's Hospital.
 Solly, E.—St. Thomas's Hospital.
 Stacy, J. H. (Ph.).—University of Edinburgh and University College, London.
 Stephens, R. J. (Ph.).—King's College.
 Thompson, J. E.—Owens College.
 Tomlinson, W. H.—Owens College.
 Toogood, F. S.—Hartley Institution and University College.
 Tunstall, J. O.—University College.
 Wheaton, S. W.—St. Thomas's Hospital.
 Wheeler, J. A.—University College.
 Wilkinson, P. J. (B.).—Owens College.
 *Wray, R. S.—Yorkshire and Elmfield Colleges.

Second Division.

- Anstie, W. C.—University College.
 Aveline, H. T. S. (Ph.).—University College, Bristol, and Private study.
 *Barker, G. H.—University College, Bristol.
 Biddlecombe, E. H.—St. Bartholomew's Hospital.
 Bidwell, L.—Guy's Hospital.
 Brown, A. T.—Guy's Hospital.
 Burghard, F. F.—Guy's Hospital.
 Burns, J.—Owens College.
 Burrell, A. W.—London Hospital.
 Carter, W. C.—Owens College.
 Conolly, C. H.—St. Bartholomew's Hospital.
 Coryn, H. A. W.—Charing Cross Hospital.
 Craig, H. E.—Guy's Hospital.
 Crouch, C. P.—St. Bartholomew's Hospital.
 Davidson, H.—St. Bartholomew's Hospital.
 Davis, A. H.—St. Bartholomew's Hospital.
 *Dean, H. P.—University College.
 Dobson, L. C. T.—St. Bartholomew's Hospital.
 *Duncan, C. H.—Epsom College.
 Featherstone, W. B.—Queen's and Mason's Colleges, Birmingham.
 Fisher, T.—Guy's Hospital.
 Freeman, E. C.—St. Thomas's Hospital.
 Furnival, B.—St. Bartholomew's Hospital.
 Godfrey, A. E.—St. Thomas's Hospital.
 Halliwell, T.—St. Peter's School, York, and Yorkshire College.
 Hammersley, P. H. V.—St. Bartholomew's Hospital.
 *Haring, N. C.—Owens College.
 Harris, Frances.—University College and London School of Medicine for Women.
 Hensley, A. E.—King's College.
 Holloway, S. F. (Ph.).—Guy's Hospital.
 Joseph, A. H.—University College, Bristol.
 Kanthack, A. A.—University College, Liverpool.
 Kell, E. D. (Z.).—London International College.
 Kelson, W. H.—London Hospital.
 Kingsford, E. C.—Guy's Hospital.
 Lang, A. J.—Epsom College.
 Legg, C. (B.).—Guy's Hospital.
 Lindow, A.—King's College.
 Lys, H. G.—Private tuition.
 Marshall, C. F.—Owens College.
 Moore, R. L.—Queen's College, Belfast.
 O'Reilly, G. H.—Private study.
 *Pailthorpe, Mary E.—London School of Medicine for Women.
 Pickering, R. N. U.—Private tuition.
 Prall, S. E.—Guy's Hospital.
 Pugh, J. W.—University College of Wales and London Hospital.
 Randall, E. B.—University College.
 Risdon, W. N.—Guy's Hospital.
 Roberts, D. F. (B.).—Owens College.
 Scott, A.—Guy's Hospital.
 Shadwell, B.—St. Bartholomew's Hospital.
 *Smith, E. F.—St. Bartholomew's Hospital.
 Smith, H. E. H.—King's College.
 Smith, J. A.—St. Bartholomew's Hospital.
 *Smith, R. G.—University of Aberdeen and St. Bartholomew's Hospital.
 Spreat, F. A. (Ph.).—St. Bartholomew's Hospital.
 Stedman, F. O.—Charing Cross Hospital.
 Stocks, W. P.—Owens College.
 Stokes, F. W. (Z.).—Mason College, Birmingham.
 Swayne, W. C.—Bristol Medical School.
 Walls, W. K.—Owens College.
 Wethered, F. J.—Bristol Medical School.
 Whitcombe, W. S.—Epsom College.
 Williams, F. N.—St. Thomas's Hospital.
 Wynter, A. E.—St. Bartholomew's Hospital.

NEW CHURCH CONFERENCE.—The seventy-fifth annual session of the general conference of the New Church "Swedenborgians" formally commenced on Tuesday morning in the St. Andrew's Hall, Granville-street, Glasgow. The preliminary proceedings necessary for the constitution of the Conference had been to some extent completed on the previous evening. On Monday evening also the new Church Temperance Society held its annual business and public meetings. The latter was addressed by several of the society's leading members, and also by the Rev. A. H. Johnstone, of the United Presbyterian Church. On the assembling of the Con-

ference on Wednesday, the Rev. R. Storry, of Heywood, was elected president; the Rev. John F. Potts, of Glasgow, vice-president, and the Rev. Eli Whitehead, of Dalton, Secretary. The Rev. A. T. Boyesen, of Stockholm, was welcomed as a visitor, and was invited to take part in the proceedings. A communication was received from the American Convention of the New Church asking for the assistance of the Conference in the production of a new edition of Swedenborg's works in Latin. It was resolved that the Conference meet next year in the Camden-road Church, London; that the Rev. Dr. Bayley, of Kensington, be nominated as its president; and that the Rev. T. Mackereth, of Bolton, preach the Conference sermon. The Rev. T. Child, of Bath, was appointed to prepare the address from the Conference to the New Church in Great Britain. At noon the Conference adjourned in order that the various committees might meet and prepare the business entrusted to them. In the evening the Conference sermon was preached by the Rev. John Presland, of London, to a large congregation. On Wednesday the report of the National Missionary Institution furnished several matters for discussion. In 1883 the New Church will attain the one hundredth year of its existence, and it was decided suitably to celebrate the event. £8,000 having been subscribed within the year to be applied in various ways for the benefit of the New Church it was determined to apply a considerable portion of the money to the building of a church and the support of a minister at Newcastle-on-Tyne. The treasurer's accounts showed that the total amount now in the possession of the Conference in trust for various purposes is £55,204. The statistics showed a net increase of 298 registered members during the year. In the evening a public lecture was delivered by the Rev. T. Child, of Bath, on "The Bible and Modern Criticism, with special reference to the position of Professor Robinson Smith and others."

Our Calendar.

SUNDAY, AUGUST 13.

LONDON.

Rev. T. R. DONSON, of Brighton, at Little Portland-street, Chapel, 11.15 A.M., "Vicarious Suffering;" 7 P.M., "Religious Excitement."

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Foster's (D.) The Scientific Angler, 6/
 Gray (J.) and Maidment's (J. J. N.) Banquet of Wit, 5/
 Johnson's (G.) Harveian Oration, 2/6
 Johnson's Fen and Marshland Churches, 63/
 Wilkins's (W. J.) Hindu Mythology, Vedic and Puranic, 10/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

BIRTH.

DARKE—On the 7th inst., at Exmouth, the wife of Arthur J. Darke, of a daughter.

DEATHS.

BANKART—On the 7th inst., at Leicester, Miss Anne Bankart, in her 89th year.

DAVIS—On the 8th inst., at Almswood, Evesham, in her 94th year, Elizabeth, widow of the late Rev. Timothy Davis.

POPE—On the 7th inst., by a fall on Great Gable, Cumberland, the Rev. W. A. Pope, of the Domestic Mission, Spicer-street, London, aged 47 years.

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Principal.—Rev. JAMES MARTINEAU, D.D., LL.D. Grounds and Methods of Ethical Theory, or Grounds and Truths of Religion; according to the class that may be formed, Greek (Plato or Aristotle).

Professor JAMES DRUMMOND, B.A., LL.D. Introduction to the Study of Theology. Gospels, Criticism, and Exegesis. History of Doctrines; (1) Introduction and Messianic Idea; (2) Doctrine of the Logos, Philo's Philosophy. Reading from Philo or a Greek Father.

Professor J. ESTLIN CARPENTER, M.A. Ecclesiastical History: (1) Types of Christian Thought and Life; (2) History of the Church in England, Hebrew.

Professor C. B. UPTON, B.A., B.Sc. Junior Psychology and Logic (with reference to the requirements for graduation in the University of London). Senior Mental Philosophy. Ethical Philosophy: The Chief Theories Described and Examined. Reading from some philosophical writer. The College opens in October.

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The NEXT TERM begins SEPTEMBER 20.

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A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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LONDON, SATURDAY, AUGUST 19, 1882.

[PRICE 5D.]

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THE DECAY OF FAITH.

IN casually referring to the *Westminster Review* last week we spoke of the article it contains on the "Decay of Faith" as a "mournful" one. We propose now to follow the writer's argument in this and a succeeding article, in order to indicate the fallacies which have, in our opinion, led to such a mournful conclusion. The subject presents itself in the paper in question under two naturally distinct heads; the decay of supernaturalism with the consequent modification of religious opinion in the past, and the possible or probable decay of existing religious beliefs in the future. Unlike Mr. HERBERT SPENCER, who sees in the elimination of superstitious beliefs which come under the dominion of the intellect a fuller and grander scope for the great central mystery of religion, our author infers from the decay of the former beliefs the ultimate destruction of the latter. The *Westminster* has always been distinguished by an advanced or sceptical tone, but it has rarely, if ever, lent itself to so rude an attempt at iconoclasm as it does in the present paper. The writer is passionate in his condemnation of the doctrine of immortality, which he calls "as baseless a phantasy as ever beguiled the human judgment." It is a "pleasant dream," but then life would be incomparably richer if men woke to a consciousness of their delusion. Now we frankly admit the physical and metaphysical difficulties which beset this great central doctrine of Theism; to do otherwise would be to evidence our utter want of fitness to deal with the question. All we contend for is that when the whole subject is calmly and dispassionately discussed in the light of the physical and moral worlds there is a balance of evidence in its favour. But our author

knows nothing of moral evidence; he would reject it as merely subjective, and deny to it all validity. He forgets, too, that the physical roots itself everywhere in the metaphysical, and that there is thus room for the moral and physical worlds to find a grand synthesis in nature. If we mistake not, he has cast aside the slavery of authority and tradition to substitute the bondage of the intellect. His mind, indeed, is in a ferment of revolt against the old beliefs; an awakened intellect has destroyed their form, and the growth of spiritual insight has not as yet revealed their substance in a more modern guise. Hence he speaks with a recklessness and bitterness utterly unworthy of the great theme he has undertaken to discuss. Had he possessed a spirit of philosophical candour he would have acted differently. Those who have read Mr. MILL'S calm and dispassionate discussion of this subject, and happen to turn to our author's pages will be struck with the difference. It is all very well to sneer at the doctrine of a future life when the intellect has attained its meridian brightness, and when prosperity scatters flowers over our path, and the sting of deep sorrow has never pierced our hearts. But what of the suffering and the sorrowing whose life is shrouded in darkness they did not create and cannot dispel? Beliefs that resemble mere fair weather craft are not enough; humanity outside the coterie of positive scientists or philosophers wants a faith that will stand the storm of sorrow in the voyage of life. And though the altruistic tendency of the positive spirit is to be welcomed as a scientific rendering of a noble Christian doctrine, we contend that the spirit in question is inadequate as a stay for human life. It assumes the existence of an earthy paradise, and then turns round and says—see how perfect the present life is, and therefore how superfluous it is to look for another! Alas for the dream of the "positive spirit"! It is only necessary to look at the closing years of its chief apostle to see it vanish. If the life of COMTE was crushed by a sorrow "without hope" as he bent over the tomb of his dear departed friend in Père La Chaise, what are we to expect from the mass of humanity?

Turning, however, to the earlier portion of the *Westminster* paper we are told that the process of decay in matters pertaining to faith and the supernatural has been a double one—"the gradual and silent abandonment of forms of emotion or belief incompatible with the social tendencies and intellectual acquirements of recent years, and the attaching of new meanings to old doctrines and creeds, when that course could be adopted without too gross a violation of the rules of propriety and grammar." This statement forms a sort of starting point in our author's application of the historical method, and he goes on to say that if, after tracing the social and intellectual influences under which these narrations have been brought about, "these

determining conditions continue apparently operative, we may assume the continuous and uniform modification of religious belief in the future as in the past, and forecast the probable ultimate fate and form of religion as a legitimate inference from these historical facts." In other words, if it can be shown that the critical and scientific spirit which has already destroyed all belief in witches and demons, miracles and special revelations, be still operative, we may naturally infer that it will destroy all that remains of religious belief to-day, over and above what is sanctioned by Positivism as the religion of humanity. This we venture to condemn as a false inference from the historical data presented. It is certainly not the inference Mr. SPENCER draws, in spite of his Agnosticism, as we have already intimated. His exact words on this subject are: "Each higher religious creed rejecting those definite and simple interpretations of nature previously given has become more religious by doing this. . . . And so religion has ever been approximating towards that complete recognition of this mystery (that traceable in the rudest fetishism) which is its goal. . . . Thus the consciousness of an inscrutable power manifested to us through all phenomena has been growing ever clearer, and must eventually be freed from its imperfections." And "our great philosopher" adds, "All accountable or natural facts are proved to be in their ultimate genesis unaccountable and supernatural. And so there arise two antithetical states of mind answering to the opposite sides of that existence about which we think. . . . While our consciousness of nature under the one aspect constitutes science, our consciousness of it under the other aspect constitutes religion. . . . How truly its central position is impregnable Religion has never adequately realised." This statement, though postulating no specific belief, leaves room for all the doctrines of a reverent Theism.

Our author takes the fifteenth century as his historical starting point. "It exhibits," he says, "the maximum development of supernaturalism in modern times. This life which so interests the sympathies and absorbs the activities of the nineteenth century failed to satisfy the hopes and energies of our forefathers, who looked with the most intense longing towards the immortality awaiting humanity beyond the grave." This may be true. Still there seems to have been a good deal of fighting, not for heavenly but for earthly crowns, and though the penny post and the telegraph, with numerous other products of modern civilisation, did not exist in the Middle Ages, the people of those times seem to have enjoyed life fairly well, and to have instituted innumerable sports and pastimes for that purpose. No doubt this frail tenement of clay, carefully tended by us, and in which our whole hopes are bound up, was viewed three centuries back as a clog upon spiritual progress" and even as a "source of

contamination." But these views were not universal, and much less did they prevent human nature from exercising its beneficent sway over the minds of the masses. Besides, is it not a mere begging the whole question to say that "our whole hopes" are bound up in this frail tenement of clay forming the body? It is true there was no conception at that period "of regular sequence, order and law among natural phenomena and human history." Hence the belief in devils, sorcerers, witches and the like, in short, a gross form of supernaturalism which ignorance had called into existence, and which knowledge has dispelled. The fact, therefore, that miracles, portents, and apparitions were of every day occurrence in the fifteenth century, and yet that nobody believes in them now, is not to the point, because they lay within the province of the intellect, while the central and purified conception of spiritual religion wholly transcend its powers.

Having shown how the resuscitation of many of the best literary productions of ancient Greece and Rome, and the high civilisation of the Moors in Spain, called the European intellect into play, our author goes on to indicate the special channels through which its energies have subsequently flown to the destruction of the preceding superstition. First came new astronomical ideas from which "the conception of a personal Creator and Ruler of all things, if it increased in sublimity became also more difficult effectively to realise." And thus "the sense of the near presence of a Father in heaven became dim and obscure," while the opinions which were displaced "lay at the root of the whole conceptions of theology." Yes, but theology is not religion. The doctrine of the Deity of CHRIST which was certainly rudely shaken by this means has only a very indirect relation to the central truths of religion. To talk, too, of the near presence of a Father in heaven becoming dim and obscure in consequence of enlarged astronomical conceptions is to show an utter want of power to discriminate between spiritual and material relationships. Then as to geology, "that science showed that the cosmic conception contained in the Book of Genesis was fundamentally erroneous. It placed the creative period vastly further back in time. True, but the philosophical Theist does not consider time as an element in the life of the Deity, and much less does he confound religion with the transient cosmic conceptions of the Hebrew race. Still "the sciences of astronomy and geology have had even less influence over the decline of supernatural beliefs than inquiries more intimately associated with human history." Assuming the success of MR. DARWIN in establishing the evolutionary theory, continues our author, "several very awkward questions crop up at what time did man come to have an immortal soul? Why should man have that inestimable privilege any more than other animal forms? Where is the line to be drawn at which the mere animal merges in the man?" The Theist's answer to these queries is, that man does not possess, but is an immortal soul, and that the line between the animal and the man is drawn with the utmost definiteness in nature. When the inferior animals write history, build churches and create an ideal world of science and art then the comparison between them and man will be valid. But so long as they remain bound by the chain of necessity, and are no more than the play of natural forces make them, while man is a free co-worker with the eternal in modifying the world and shaping his own destiny, we see no reason to abandon a doctrine which is based on that enor-

mous difference. Then, again, the rise and progress of the comparative sciences have also, we are told, exercised a very powerful and unfavourable influence over all forms of supernatural belief. The result is the formation of a scheme of thought which shows "that at a certain stage of barbarism a spiritual or supernatural conception of events and phenomena is universal, natural, and in its main features uniform and identical." But "after a certain stage of civilisation is reached, the history of supernaturalism is one of silent yet certain decay," since "the natural takes the place of the supernatural, the material excludes the spiritual." This is true of the superstitious accretions of supernatural belief. When science gives light and leverage to the intellect, whatever comes under the dominion of the mind falls away. But though the *verstand* thus sweeps away the grosser forms of supernaturalism the *vernunft* with its mighty and unassailable ideal-world remains. The dust from the conflict obscures this latter for a time, but the clouds soon roll away, and there is to be seen a "supernatural natural," as M. RENAN calls it. This is the law of change in the individual, and as he represents the species it must hold good for the race. Our author admits that the old supernaturalism is "universal and natural" at a certain stage of barbarism, but his vicious use of the historical method prevents his seeing with MAX MULLER and others that a new and purified supernaturalism will become equally universal and natural at a certain stage of civilisation, judging from the legitimate analogy of individual development.

THE LATE REV. W. A. POPE.

THE details given by us last week will have sufficiently acquainted our readers with the circumstances of Mr. POPE's sudden and lamentable death. There is something peculiarly distressing when such an event takes place in the heyday of holiday enjoyment of the most innocent kind, when no indication is given, no fear exists, no apprehension felt of any impending catastrophe. The very buoyancy of spirit that possessed our poor friend after dwelling for months amidst the dreary monotonous surroundings of East London, and suddenly turned loose into the exquisite scenery of the Cumberland lakes and mountains, made "more exquisite still" by the genial hospitality of his host and intercourse with the kindred friends he had gathered together to spend a portion of their vacation leisure, all these things acted upon, and impelled an ardent impetuous nature into the very danger that proved so fatal and calamitous. Sickness and pain, loss and disappointment, the ordinary wear and tear and toils of human life often blunt and dull the feelings to that degree that death does not look wholly dreadful in its sure and steady approaches. Nay, death may often prove a welcome release where the strain of life has reached the verge of human endurance. It adds to the sadness in MR. POPE's case that he had well-earned his few weeks' respite from the arduous duties to which he had devoted himself. For he had only quite recently organised and led a large party of his own people and their children to Epping Forest, promoted and heartily shared in their rich and unbroken enjoyment during a day of brilliant sunshine. In the mysterious providence of GOD, however, it was permitted that one such day, the last in his own life, should terminate in clouds and darkness, and become a day of deep gloom to his mourning family and friends.

The mere external biography of such a man as MR. POPE has nothing in it of very wide spread interest, save for those who stood related to him more closely. In his case the interest is of a mental kind. His is the story of a gifted mind, true to itself, seeking and finding inner light from Him who is Light, and following its leadings to what he believed was everlasting truth, a rock upon which he could build as a sure foundation for his trust and hope. Of his family history not much is known, but it is evident he received an education of a better kind than ordinary by the positions he filled when he grew to manhood. He gave all the evidences of a mind of more than common power, widened and mellowed by superior culture. He appears to have passed through many phases of religious belief, and was successively connected with the Established Church, the Congregationalists, and before his junction with Unitarians, with the Society of Friends. It was while in connection with this body, and acting as a teacher, and, indeed, as a kind of missionary amongst the employés of a large firm of manufacturers, worthy philanthropic members of that excellent body of Christians, that his growing divergence from their modern Evangelical views became manifest. This divergence led to a friendly separation between them, and an open avowal on his part of the views that he ever afterwards held as a Unitarian minister. MR. POPE was essentially a truthful man, having the courage of his convictions; these he followed, and was, we believe, to the last prepared to follow to his own worldly loss. Both in the north and east of England he occupied Unitarian pulpits, the last at Chelmsford, where, as missionary to the East Anglian Unitarian Association, he succeeded in founding what promises to be a prosperous little church, full of life and activity. It was from thence, some three years ago, that he came to fill the vacant post of domestic missionary at Spicer-street. His credentials were on the whole superior to those of any other candidate, and his marked culture and personal ability commended him to the committee. They would indeed have preferred, other things being equal, a younger man, especially one whose antecedents had been a preparation for a position that requires a variety of special qualifications. The ordinary religious minister can manage fairly well if he preaches once or twice a week, and now and then pays a somewhat semi-professional visit. It is optional with him to conduct a Sunday-school, or to give public lectures, or organise entertainments and excursions once or twice a year. The domestic missionary has to undertake all this systematically, and much more besides. His very title indicates that he must be a constant visitor, not to the homes of the well-to-do and the rich, but the poor and the working-classes. He is to seek them out, that he may be their friend, helper, comforter, and, if possible, their pastor, their guide to the highest and holiest life. He is also to take an interest in their secular well-being, and institute, promote and foster ways and means that may add to their well-being in this world. In ST. PAUL's words, in a more modern sense, he must be "All things to all men," and to children as well. Provision for, and the careful training of the young, are two most important elements in the work of the missionary. Again, he should possess some capacity for promoting what we venture to call the fine Art of Recreation; to make and keep it pure and healthful, as at once an enjoyment and a social necessity. And to urge him on and sustain him in his manifold arduous duties he should be an

enthusiast—at once human, religious, and christian,—not simply taking to his work as a dry duty, nor as a mere means of gaining a livelihood. Mr. POPE had already given proof of his devotion to and love of truth, and his practical interest in the working classes. He entered upon his labours with great earnestness, but amidst some serious discouragements. The Spicer-street Mission was not what it had been in former years; there was in it an arrest of life. It needed quickening, and it needed the *personal* help the want of which had caused it to languish for some years. Still Mr. POPE had a fair share of this. The teachers remained faithful to their modest work, and did much to sustain the heart and hands of their new chief. Nevertheless, Mr. POPE's sanguine temperament soon felt the difficulties he had to encounter, and he was the first to announce to his Committee his dissatisfaction with the little progress he was making. Indeed, frequent moods of depression caused him to look at matters in a much more gloomy light than facts warranted. There was a great deal of solid good being done both by himself and others, but not, as he conceived, in proportion to his efforts and expectations. Coming fresh from Chelmsford, where, indeed, he continued to reside for a few months while carrying on the Mission work, the close air of the crowded dwellings he visited affected him keenly, and led him to propound views in his occasional monthly reports, notably in his last annual report, that certainly clash with our ideas of property and its rights. Such dwellings, and such rents as were exacted for them, ought not, he thought, to exist, and "Society" was to blame accordingly. He was also at the outset of his career disposed to give over freely from his poor's purse; but was taught caution and discrimination by one or two deceptions practised upon him. Latterly he brought special cases under the notice of the local organisations of charity.

Mr. POPE was, we think, more successful as a popular lecturer than as a popular preacher. His special psychological studies rendered his mind somewhat rigid and his language too simply ethical to secure the continued sympathies of his hearers. His manner was, if possible, too solemn, his voice too sustained, and his words too emphatic for such an audience as he had constantly to address. His discourses were, perhaps, too full of "strong meat for men," and too little of "milk for babes." The true thing we conceive for a Domestic Mission congregation is to reverse this order, and feed them chiefly with the "pure milk of the Word." On the other hand, Mr. POPE was always affirmative, he "believed and therefore spoke." He rarely illustrated by anecdote or otherwise. When he did, his discourse was sure to interest and impress. But his deeply religious nature, his ever-speaking from *within*, and his solemn earnestness impressed those who could follow him, and gave that bent to their minds which it was ever his aim to secure. Some of his congregation have borne warm testimony to the writer of Mr. POPE's power in this respect. When he gave a popular lecture, often illustrated by drawings made by himself, he always interested his audience. Here, as it were, the subjective and objective combined produced a happy effect.

The Mission has lost in Mr. POPE a man of considerable ability, deep earnestness of purpose and high aims, who was acquiring slowly but surely greater aptitude for his work, and who leaves behind him the sweet

savour of a good name, if not the copious fruits of marked success. C. L. C.

"NATURAL RELIGION."—V.

In the preceding articles we have traced down in the form of a summary the argument used by the author of the book* under review, to prove that, apart from supernaturalism, there is not only a natural religion, but that this is the basis of all that is true and lasting in Christianity itself. It only remains to refer very briefly to the two closing chapters on "Religion and the State," and "Religion and the Church." In the sketch of Natural Religion given by the author it would seem that there is little room left for the consideration of it in relation to either the State or the Church, seeing that, as defined by him, religion would appear to be so purely a personal matter. But this is not his view; he bids us look beyond Christianity, and note the "social character," and the "organising power" of religion in the various forms it has assumed, and asserts that history "shows us religion as the principal influence by which men are organised in the communities which afterwards ripen into states." And with regard to Christianity itself, it is a mistake to represent it as a set of philosophical or quasi-philosophical opinions, or as being a quiet spiritual influence wholly removed from the turmoil of public disturbances, and spreading invisibly from heart to heart. The province of religion is much more natural and political, much less personal than is commonly supposed: between the spirit of nationality and that of religion there is a close affinity, so close, that to the patriot his country becomes to him a religion. "Italy," said Mazzini, "is itself a religion." And so it is with religion, "whenever it works freely and mightily, either giving birth to and sustaining states, or else raising them up to a second life after their destruction." There is in the contest between Church and State not so much a struggle between an embodied religion and a secular power, as one between an old and a new "yet undeveloped Church." The link between Church and State is nationality. But the idea of the nation is less wide than that of Humanity, and gives place to the idea of a Universal Nationality, and this, "like all nationalities, will require both a State and a Church." What kind of Church will this be? Universal civilisation, says our author.

Religion in the individual he has identified with culture; so religion in its public aspect is identical with civilisation. How is this civilisation to be spread? By teaching the scientific spirit of observation and method which is the worship of God, "whose ways are not as our ways, but whose law is eternal, and in the knowledge of whom alone is solid well-being;" by teaching humanity, the spirit of which is Christianity, "supplemented by several other forms of the worship of Man which have grown up around it;" and by teaching delight and confidence in nature, which "enjoyment of the visible world is a fragment saved from the wreck of Paganism." There is a vast work for this modern religion to do, thinks our author. He says:—

"The children of modern civilisation are called to follow in the footsteps of Paul, of Gregory, of Boniface, of Xavier, Eliot and Livingstone; but they must carry not merely Christianity in its narrow clerical sense, but their whole mass of spiritual treasures to those who want them. Let us carry the true view of the universe, the true astronomy, the true chemistry and the true physiology to polytheists still lapped in mythological dreams; let us carry progress and free-will to fatalist nations, and to nations cramped by the fetters of primitive custom; let us carry the old doctrine of a rational liberty into the heart of oriental despotisms; in doing all this—not, indeed, suddenly or fanatically, nor yet pharisaically, as if we ourselves had nothing to learn—we shall admit the outlying world into the great civilised community, into the modern City of God."

Upon this passage it occurs to us to remark that those who are imbued with the spirit of modern civilisation indicated by our author need not go so very far afield in their missionary zeal.

* "Natural Religion." By the Author of "Eccle Homo." London: Macmillan.

There is plenty of work for such labourers in this country without attacking Oriental despotisms or fatalist nations.

In order that modern civilisation may become missionary, it ought, in the opinion of our author, to embody itself in something of the nature of a church, not indeed a church like that of which the conception usually current is familiar to us, but "a vast communion of all who are inspired by the culture and civilisation of the age," as yet unconscious, a church whose clergy "would be subjected to no tests of opinion, but only to tests of character and competence," and in which liberty of opinion would be the first condition of their efficiency as teachers. Against the notion of a church based upon dogmas, unless indeed it is merely a philosophical school, there are some pungent remarks, which are well worth repeating here. After exclaiming, "Imagine a state resting upon dogma!" he says:—

"Suppose we had formulated in the sixteenth century the principles or beliefs which we supposed to lie at the basis of our national constitution. Suppose we had made a political creed. Perhaps the doctrine of divine right and the power of kings to cure disease, perhaps the whole legend of Brute and the derivation of our state from Troy would have appeared in this creed. Once formulated, it would have come to be regarded as the dogmatic basis upon which our society rested. Then in time criticism would have begun its work. Philosophy would have set aside divine right, science would have exploded the belief about the king's evil, historical criticism would have shaken the traditional history, and each innovation would have been regarded as a blow dealt at the constitution of the country. At last it would have come to be generally thought that the constitution was undermined, that it had been found unable to bear the light of modern science. Men would begin publicly to renounce it; officials would win great applause by resigning their posts from conscientious doubts about the personality of King Arthur; and those who continued orthodox would declare that they felt more respect for such persons, much as they deplored their heresies, than they could feel for other officials who continued to receive the emoluments of the State, when it was suspected that they had altogether ceased to believe in the cure of the king's evil, and when they explained away with the most shameless laxity the divine right of the sovereign. If any of this latter school, whom we may call the Broad State, should argue that the State was a practical institution, not a sect of people united by holding the same opinions, that it existed to save the country from invasion and houses from burglary, they would be regarded as impudent sophists. 'Was not the creed there? Were not all officials required to subscribe it? How, then, could it be affirmed that the State did not stand upon community of opinion, upon dogma?' And if any of these sophists were evidently not impudent, but well-meaning and high-minded, they would be regarded as wanting in masculine firmness and the courage to face disagreeable truths. It would be generally agreed that the honest and manly course was to press the controversy firmly to a conclusion, to resist all attempts to confuse the issue, and to keep the public steadily to the fundamental points. Has the sovereign or has he not, a divine right? Can he, or can he not, cure disease by his touch? Was the country, or was it not, colonised by fugitives from Troy? And if at last the public should come by general consent to decide these questions in the negative, then it would be felt that no weak sentiment ought to be listened to, no idle gratitude to the constitution for having, perhaps, in past times saved the country from Spanish or French invasion; that all such considerations ought sternly to be put aside as irrelevant; that as honest men we were bound to consider, not whether our constitution was useful or interesting, or the like, but whether it was *true*, and if we could not any longer say with our hands on our hearts that it was so, then, in the name of eternal truth, to renounce it and bid it farewell!"

The Church that desires to be a living organism and not a machine must get rid of the trammels of formularies and articles, but there is no need to destroy the existing church. Rather it wants to have a new life sent through it, the life of science and history. Why should not the Christian Church open itself to the modifications required by the age? Of all forms of religion, the Christian, more than any

other, takes account of the claims of time, and, unless it has lost the secret, there is no reason why a great reform should not take place.

We must, however, bring these articles to a close. We have tried to place before our readers the line of argument adopted by the author: it has not always been easy to do this, and if we have erred we claim to have done so without intention. It seems to us that in the numerous processes of revision to which the work has been subjected paragraphs have been inserted which have at times tended to destroy the logical flow of the argument. With the author's object of reconciling, or at any rate trying to find a common basis for the teachings of Science, Art, and Religion, as it is usually conceived, there must be, in the minds of all who recognise the good in each, complete sympathy. We fear, however, that he expects too much concession from the professors of each party; certainly it is scarcely to be expected that those who have hitherto maintained that Religion is supernatural will be content with the natural element in it alone, even when they may admit that such an element exists. They will not allow that his definition of religion suffices. That religion is worship, and the worship of an ideal something higher than the worshipper, is hardly likely to satisfy those who have hitherto regarded religion as involving a belief and a faith and a life in accord with such belief and faith. But the question is not so much whether these persons will be satisfied, as whether, when all belief in the Supernatural has passed away, there really is any religion, or any reason for it left. Now, we confess that our author has not made it quite clear to us whether he means by Supernaturalism simply the belief in what are ordinarily called miracles, or the belief in a power outside nature, yet working through nature. Sometimes, as it appears to us, he uses it in one sense and sometimes in another. He admits that the revelations of science are not satisfying, and that a supernatural religion *supplementing* a natural one may be not only precious, but indispensable; but he asks that it shall also be admitted that religion deals in the first instance with the known and the natural. When this has been done, he considers "we may well begin to doubt whether the known and the natural can suffice for human life." This doubt gives rise to numerous questions, which are not, as it seems to us, answered, except by Supernatural Religion, and a belief in another life or existence. We stated in our first article that the author of this book has been called an Agnostic; we imagine that the account we have given of it will satisfy most fair minded persons that, however unsatisfactory to them some of his conclusions may be, it is not as an Agnostic, or an admirer of that philosophy, that the author has addressed himself to the task of describing and recommending "Natural Religion." We cannot suppose that the book will have anything like the widespread fame of its predecessor, but it is a book which is not to be set aside as of little permanent value. On the contrary, it is an honest attempt to grapple with a question which every day is coming more and more to the front, pressing for solution. That he has succeeded in solving it we do not say, but none the less do we welcome all such earnest endeavours to that end as is shown in the book we have been describing.

"THE THIRD DAY, HE ROSE FROM THE DEAD."

There are some who have rejected the notion of the immortality of the soul as a vain delusion and an idle fable, and some who are pursued with a sickly dread lest so dear a hope should prove nothing but a fond dream. Probably even in these days, when Agnosticism is fashionable, and Pessimism the religion which contends on no unequal terms with Ritualism and æstheticism, their numbers are not large. In any case, the following remarks are not addressed to them, but to those who retain a belief in immortality as an essential and fundamental element of their spiritual life.

To those, then, who hold the doctrine of immortality it requires no proof to believe that Jesus rose from the dead, just as each of us will rise from the dead, as our forefathers rose from the dead, and as the generations before the Christian era rose from the dead. In that sense

nothing is demanded of our faith. But when we speak of Christ rising from the dead, we mean much more than this. We mean, in the language of the Prayer Book, that Jesus overcame death, and opened unto us the gate of everlasting life. We mean, in St. Paul's words, that Jesus hath abolished death, and hath brought life and immortality to light. And inasmuch as the first disciples of our Lord must have attained to this truth through the evidence of their senses, we mean that Jesus must have manifestly appeared to them after death.

Some will say, "No: Jesus did not bring immortality to light. It was known before his time. It was a conception familiar to the pagans. Throughout the Old Testament there are a great many dark hints of a belief in a life after death; and after the captivity, and the lessons taught in the captivity, the hints become clear, and rise to certainties."

But this account of the matter seems so painfully deficient, so perversely contrary to the lessons of history, as almost to incur the charge of wilful blindness. The Pagans did not recognise sin in the same light as the Jewish and Christian world looked upon it. Crime they understood; but what we think of as sin they regarded as error, or weakness. Consequently their conceptions of retribution and life after death were entirely different from those of Christendom. Virgil, in a well-known and beautiful passage, rises to a high ideal, but his remarks are scanty and unformed, and his atmosphere chill. Cicero expresses the noblest aspirations in most touching and eloquent language, but he never dares reach higher than a hope. "Post mortem quidem sensus aut optandus aut nullus est." And again:—"Quod si in hoc erro, quod animos hominum immortales esse credam, lubenter erro; nec mihi hunc errorem quo delector, dum vivo extorqueri volo." And as for the Jews, one of their latest writings before Christ expresses in one passage (though it is contrary to the general tenour of the book, and evidently copied from the Psalms) an absolute denial of immortality:—"Who shall praise the most High in the grave, instead of them which live and give thanks? Thanksgiving perisheth from the dead as from one that is not: the living and sound in heart shall praise the Lord."

For the son of man is not immortal. . . All men are but earth and ashes." Moreover, the secret of the success of the early Christians was their intense belief, and the belief they imparted to others, that they had the key of heaven and hell. Many other causes co-operated, but Christian authority would never have seated itself on the throne of the Cæsars and wielded its sceptre in the eyes of the whole world in a short three centuries had not the world believed in its possession of the gift of everlasting life and death. It cannot, therefore, be airily questioned by any reader of history that "Jesus brought life and immortality to light."

Some again will say:—"It is no straining of metaphor to grant that Jesus brought life and immortality to light, but it does not follow, nor is it credible, that he appeared to his disciples after death. This is a later myth, variously related with extravagant details by the Evangelists. It does not stand on the sober basis of the rest of the narration. It is to be coupled with the myths which gathered round the supposed miraculous conception of Jesus. The object to be served—to convince the gainsayers—is manifest. But Jesus could no more show himself after his death to his disciples than we could to our nearest and dearest friends."

To this the answer has been fairly returned, that the credulity of scepticism is sometimes as great as the credulity of the grossest superstition. For every effect there must be a cause; for a great, a universal, an abiding effect, rapidly extending over the whole known world, changing the polity of states and transforming the social habits of men, sharply dividing the history of the world into two parts, there must be a corresponding and adequate cause. If the above objection holds good, such a cause is not to be found, or at least has never yet been stated. To most thoughtful students it has seemed to be beyond all doubt, that to deny that the apostles and disciples of our Lord were as absolutely certain that they saw and touched and held converse with Jesus after his death as

they were of their own bodily existence, is to leave the great facts of Christianity without any worthy explanation. It might be a sufficient explanation for a mere moral teacher or a teacher of righteousness. Not so for a successful founder of religion whose bequest to the world was his own personality and his abiding presence.

"Are we, then, to believe that after three days the dead Jesus rose with his body from the grave: that his material body passed through closed doors, that he actually eat with the disciples, and that they touched his actual body; and that, finally, after many days his corporeal frame ascended with him up to heaven? Sooner than believe this, we would prefer to leave the difficulty unsolved."

To the writer it appears that these objections are entirely valid. It is perhaps worth while to give a few reasons *very briefly* out of many, confining the attention to the material ascension. In the first place, it is a question of testimony against the ordinary laws of nature whether a body heavier than the air should rise through the air without any mechanical aid, and in this case we prefer to abide by the known facts of the laws of nature. Next, we know that flesh and blood cannot inherit the kingdom of God, nor corruption incorruption. St. Paul himself would have refused to admit the words of the Latin Creed *resurrectio carnis*, or of "The Apostles' Creed," as assented to by so many of us in the Baptismal Service—"the Resurrection of the flesh." And lastly, heaven is not a place to which a material body can ascend. We know that heaven is a state or condition of spiritual existence, and that the kingdom of heaven is within us. The notion of a heaven "above" us, beyond the firmament (*στερέωμα*), agreed well enough with the astronomy (and therefore poetic feeling) of the time in which the earth was flat and the stars were punched into the solid sky, but is not so well suited to our present notions of a small nucleus of matter rolling a very subordinate and limited course through infinite space. For these and many other reasons we altogether decline to believe that the body of Jesus rose after death, or "ascended" in any way from the surface of the earth. We do not doubt that the body of our Lord mixed with common earth and was dissipated into its elemental gases in common with all other organic substances when what is called *death* comes, and dissolution takes place.

"But if all this be acknowledged, what is left of any value? Taking it for granted that the apostles and disciples of our Lord did not intend to deceive (an hypothesis that need not be seriously discussed), it remains that the appearances of Jesus, which they firmly believed they saw, were delusive visions and fantastic phantoms of the imagination. They were in a dis-tempered condition."

Yes; it may be freely granted that they were in a dis-tempered condition! They were intoxicated with the wine of enthusiasm. "These men are full of new wine," said the wondering multitude, and they spoke truly; but St. Peter told them of the vine whence the wine was trodden, the favourite symbol of the new faith. The fact is that the apostles saw realities whereas the world sees shows. Their hearts projected before them images of the unseen, whereas the multitude only perceived that a cowslip was a cowslip.

Like the baseless fabric of a vision.
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And . . . leave not a rack behind.

Their minds were in what Dr. Carpenter calls a state of "expectant attention." The writer himself does not doubt that the physical condition of their retina was correspondent to that which holds when the eye perceives an objective reality; the retina and the brain were in accord, and duly informed each other. These men were in a state of nervous exaltation, and spiritual facts assumed visual shapes. Jesus was dead, but he had promised to return to them, and to be with them always. The grave could not hold the promises of God. Death is only of the body. Death is but the portal of life. They did not perceive this at once. They were stunned. But on the "third day" they recovered. *That which is—the pre-*

sence of Jesus—was with them. Their spirits were in communion with his spirit, and they cried out in the warmth of the new revelation, "I have seen the Lord." And thus Jesus became the first-fruits of the dead.

The distinction here attempted to be laid down may be subtle, but it is not fantastic. The spiritual presence of Jesus was a reality. But no one can see a spirit. No material object was before their eyes, and yet they gave expression to a truth accordant with physiological facts when they said they "saw" Jesus. It will be observed that most of the occasions when they saw the Lord were occasions of great exaltation and expectancy of spirit; at the tomb, on the day of Ascension, on the day of Pentecost, when Stephen, looking up *steadfastly* into heaven, saw *the glory of God*, and the Son of Man standing on the right hand of God. Surely it will be allowed that in all these cases the Apostles were not deceived, but saw realities. They also saw angels and the bodies of saints that had fallen asleep—manifest visions. But what perhaps will be felt most convincing is that St. Paul, deeply exercised in spirit and moved by the vision of Stephen at his martyrdom, saw (with his companions) a great light from heaven and heard (alone) the voice of Jesus speaking to him. This led to his conversion. How natural is all this! The connection of some actual phenomenon with the voice of conscience, and conviction sounded in his ears as the accusing voice of Jesus. The voice of conscience was real. The presence of Jesus was real. The spiritual converse of Jesus was real. The actual waves of air caused by a voice speaking were non-existent, but that (to us who acknowledge the spiritual facts) is only physiologically of interest or importance. Consequently, St. Paul asserts without a trace of doubt, and without contradiction from the other Apostles, that Jesus *was seen* of him *also last* of all the Apostles. The objective and subjective phenomena were one.

We are told that Jesus rose from the dead on "the third day," that is, of course, an unimportant detail in the history, and may or may not be exact. The probabilities are that it loosely expresses a longer or shorter interval of time, not very definitely marked, as is not uncommon in the expression "many days," in the Old Testament. As seven is the *sacred* number, so three is the *natural* number, and it was very likely chosen because of Hosea's prophecy, "In the third day he will raise us up." But, in any case, this is not a matter worth dwelling on. The essential matter we have been considering—the spiritual factor on which depends the salvation of the world, is to know and believe that the Son of God rose from the dead, ascended into heaven, sits on the right hand of God, and will come from thence to judge the world. The conclusion wearivable at is, that Jesus brought life and immortality to light, and that not till after his death could we be fully assured of the truth of the saying—"Mors Junua Vitae." H. C.

MR. MOZLEY'S CONFESSIONS AND CONCESSIONS.

In our lengthened review of the very interesting "Reminiscences of the Oxford Movement," by the Rev. T. Mozley, late Fellow of Oriel, and brother-in-law of Cardinal Newman, we alluded to some remarkable chapters in the second volume expressing his doubts and difficulties respecting what are usually regarded as "the cardinal verities of the Christian faith." It will be interesting and instructive to bring together some of the more prominent passages in these chapters, leaving them to produce their own impression, without comment on our part.

A chapter on "The Trinity, opens with the following sentences:—

"The doctrine of Transubstantiation, it has always to be borne in mind, has ever been inseparably associated with that of the Trinity. The Church of the Middle Ages spoke as awfully and as definitely of the consecrated bread as of the Son, and of the Holy Spirit. The same controversy, and the same arguments, the same play of words, it may be said, touched the altar in our midst, and the throne in the Heaven of Heavens. . . Always wishing to believe as much as was believed by the best and most faithful Christian, yet always exercising a reason of my own, I have again and

again entered on this great question with an ever-increasing wish to see the Church contenting herself as much as possible with the very words of Scripture, and stopping short of definitions in matter beyond human comprehension. Jesus Christ is the Son of Man and the Son of God. Why are we not content with titles so endearing, so elevating? Yet people are not content. Even the expression 'God the Son' is not the same thing as the 'Son of God.' What warrant is there for set prayers and hymns addressed to the Son simply as God, frequently without even a reference to the Father? I know that many Christians have been tortured in childhood, haunted through life, and pursued to old age with such questions as how could the Babe in Mary's arms be carrying on the work of the Universe—nay of an Infinity beyond our Universe—entering into the hearts of all men, into the nature of all living things, and into the secrets of this solid globe?"

Mr. Mozley confesses that while attempting more than fifty years ago with a dear friend to talk down his doubts, on the theory that they were bound to accept the authority of the Church, he was fixing a deep disquiet in his own mind, which, he adds, remained, and indeed still remains, all the more because he had never seriously addressed himself to its removal:—

"A thousand times I have wished and then resolved never again to let myself be plagued with the wish that the word 'person' could be banished from our Symbols and Formularies. I shall shock many of my readers when I say that the word has often suggested to me that the evil being who has certainly much to do in the affairs of the Church has intruded this word as the most effectual difficulty language and thought could supply to the simple and proper reception of divine truths. We should set down any one as either a madman or a very vulgar jester who should address either Father, Son or Spirit by the name of person, or should so refer to Him. I can only hope that Heaven in good time will send us some simple intelligible form, saving the Divine agency of Father, Son and Spirit, and the Divine Unity also. Again I ask, with all humbleness, where the idea of Threeness is expressed in the New Testament with a doctrinal sense and force? Where is the Triune God held up to be worshipped, loved and obeyed? Where is He preached and proclaimed in that threefold character? We read, 'God is one,' as, too, 'I and the Father are one;' but nowhere do we read that Three are one, unless it be in a text long since known to be interpolated. Nowhere in scripture is there the idea of numerical virtue or mystic number. The number 'Seven' indeed is often found invested with sacredness, such as in its application to the division of time, and the gifts of the Spirit; but that is very different from the introduction of number as an attribute into the Supreme Object of worship. To me the whole matter is most painful and perplexing, and I should not even speak as I now do, did not I feel on the threshold of the grave, soon to appear before the throne of all truth."

Premising that he has "no wish to be thought a single step on the way to Arianism," although, as a matter of fact, he is very far gone in that direction, the learned writer speaks of the Apostles' and Nicene Creeds as follows:—

"In neither of these creeds, and certainly not in Scripture, do we find the expression 'God the Son,' or 'God the Holy Ghost.' Whenever I pronounce the name of God simply and first, I mean God the Father, and I cannot help meaning that if I am meaning anything. When, therefore, I immediately add 'the Son,' or 'the Holy Ghost,' I am conscious of a departure from the sense I opened my mouth with. The first invocation, namely, that to 'God the Father,' is to me intelligible and clear, for the words bear finite sense with infinite enlargement. But as the words stand, and in the order in which they stand, the other invocations are not to me intelligible. When I pronounce them I feel in a momentary maze, as if a dizziness had come on me, or as if I had slipped and were twisted round. I have had to execute a performance, and I have always done it ill."

Yet after these frank confessions this venerable clergyman, speaking as "on the threshold of the grave," concludes his chapter on the Trinity in the following cynical and thoroughly sceptical language:—

"I use the words 'God the Son' and 'God the Holy Ghost' both in public and in private. I have

used them in private the very day I write this. I should not hesitate to perform the Marriage Service, though the words are there, the Church of England having taken that opportunity of inculcating its very 'highest;' that is, its most unintelligible doctrine. I have continually, up to the present time, used the Catechism for children, though I must say that if the question 'What dost thou chiefly learn in these articles of thy Belief' could be put for the first time to the entire Anglo-Saxon race, I feel quite sure that not one of them, young or old, would return the second and third answers (expressing belief in 'God the Son' and 'God the Holy Ghost'), or answers even like unto them. . . . Religious people are habituated to be random in their expressions. They speak in unknown tongues for others to interpret if they can."

On the Thirty-nine Articles and the Catechism Mr. Mozley is equally outspoken:—

"I cannot remember the time when I liked the Thirty-nine Articles, or thought them anything else than articles of peace, and worth about as much as articles of peace generally are. I do not think that anybody does like the Thirty-nine Articles."

"I could never understand why the Almighty is said to be 'without passions.' In the Bible he is described as loving and hating; as being jealous and indignant, and admiring his own works. Church of England writers tell us that these words mean nothing."

"The Seventeenth Article I always regarded as a piece of rigmarole, and nothing more."

"Speaking generally of the Articles of the Catechism, and of large portions of the Prayer Book, I used to suspect them the work of men without knowledge of human nature, without bowels of compassion, working for promotion and getting it."

"The Church Catechism has been the sorest trial of my long life. From youth to age it is the wheel on which I have been racked and tortured. To me it is a millstone tied to the neck of the Church of England. . . . Any Christian might repeat with advantage every day of his life the explanation of his duty to God and to his neighbour. All the rest seems to me a vulgar attempt to reduce the Gospel to portable and negotiable form. It cannot be the natural instinct of any true pastor to make such a string of abstractions the basis of a child's religious education. I could not help liking Charles Kingsley, and greatly admiring most of his works; but I will confess I never quite felt the same respect for his moral qualities after I heard him preach at Whitehall a most fulsome eulogy of the Church Catechism as the best possible basis of Christian teaching."

On the question of the inspiration of Scripture Mr. Mozley at an early period of his inquiries repeatedly found himself "in hopeless chronological and historical difficulties," and he was more startled than comforted when R. Wilberforce, brother of the Bishop, once said he did not believe in literal inspiration.

The Apostles' Creed he thought he understood, "not so the interpretations." The dogmatic statements even from childhood lay on the surface of his mind, neither accepted nor rejected, neither understood nor questioned, "as precious yet antiquated and cumbersome heirlooms or family relics, things kept because people cannot make up their minds to throw them away."

As for the Athanasian Creed, our author can hardly describe the chaotic medley of notions and sensations that document always raised in him to a very late date:—

"I used to be seriously distressed, indeed, depressed, at the sad but inevitable fate of the many myriads of poor creatures who for want of natural capacity or educational advantages would never be able to understand and accept that Creed, and who would therefore be burnt alive to all eternity. Could I say that I understood it myself? Reverence long prevented me from saying anything about the Creed, but the less I said the more I felt. The notion of an eternal and hideous punishment, not for one's own sins alone, but for the misfortune of being descended from Adam, lay for at least half my life as an incubus on my soul. To say that I quite believed it would be too much, but I could not quite disbelieve it. I was asleep, and it was a dream. I could no more argue against it than I could argue against a toothache. I might reason and talk, but there it was still. As to the Articles of the Creed itself, I never reconsidered them without a fresh sense of difficulty. The sonship of Jesus Christ appears most strongly, definitely, and tenderly on the very face of the Gospel, and, in-

deed, the whole of the New Testament. Not to speak now of the other Creeds, that Sonship becomes merely titular in the Athanasian Creed. . . Again, I could not see the propriety of the parallel between the union of the body and soul in man, and the union of God and man in Christ. I once mentioned my difficulty to Newman, and he made some remark on the point. As far as my memory can recall, it was that some one had very early made the clause a loophole for the intrusion of heresy."

As a rural clergyman, he tells us, he continually craved for lighter, more attractive, and more varied services:—

"I will own that I still think many of the prayers and other forms incurably wordy and tedious. Any man who, in private life, persisted in using two words for one, and in repeating himself continually, would be avoided as a nuisance and thought an empty-headed, cold-hearted man. On what ground can stupidities intolerable to man be thought the language fittest for the presence of God."

"No Anglican layman or divine was ever so wildly enthusiastic for his Church as to set it up as a model for general imitation. The men who composed the English ritual cannot possibly have had the least inkling of the future of the British Empire. Even the double-minded son of Beor, even the Pagan sibyls, priests, and poets, had more of the prophet in them. When 'its peculiar form of the gospel' is offered to the heathen world, it is humiliating to feel that the vast majority of its fellow-citizens at home will have nothing to do with it, and abominate it from one quarter or another of the theological compass."

These are remarkable concessions and confessions, and may be compared with very similar statements from a very different point of view by Mr. H. W. Beecher, of which we have given some account on another page.

WE are informed by the Astronomer Royal at Greenwich that a new minor planet was discovered by M. Paul Henry at the Paris Observatory, on August 12, in twelve hours Right Ascension, twenty-two hours one minute declination, South, 13 degrees 35 minutes. It had a small motion towards the south, and its magnitude was twelve and a half.

MONUMENT TO ARNOLD OF BRESCIA.—On Monday with great circumstance of state and amid much popular enthusiasm a statue was unveiled at Brescia of Friar Arnold, the great precursor of the Reformation, who was burned in Rome in 1154. The Ministry was represented by Signori Zanardelli, Baccarini, Baccelli, and Magliani; and deputations were there from the senate, the Roman Municipality, and many other public bodies. Some three hundred workmen's associations, with a glittering array of banners, testified to the interest taken in the proceedings by the operatives of the town and province. At eleven the Syndic unveiled the statue, which represents Arnold in the act of preaching, and a prolonged burst of applause betokened its appreciation by the assembled throng. The Syndic then delivered a speech thanking the Minister, Signor Zanardelli, as King Humbert's representative, for having come to do homage to the great thinker and agitator, who dealt the first blow to the power of the Popes and ushered in the Reformation. After several other speeches, Signor Zanardelli, himself a native of Brescia, referred to the part so readily taken by Rome and Milan in the erection of this monument to Arnold of Brescia. He said this was an Italian festival, a day of rejoicing for all Italy redeemed from the power of the Vatican. Arnold's monument would be to all Italians a shrine instilling love of liberty and civil virtue.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in packets labelled—"JAMES EPPE & CO. Homoeopathic Chemists, London." Also makers of Eppe's Chocolate Essence for afternoon use.

Open Council.

DECAYING CONGREGATIONS.

The Unitarians are unfortunate in that while the total number of their congregations is by no means large, the proportion of decaying ones is very considerable. It would be useful if an inquiry were made into the circumstances of these ailing and failing bodies, so that—their exact symptoms being known—appropriate remedies might be suggested. In some cases ministers and flocks repose upon little endowments, which operate as poppy pillows and soothe them into slumber. If by chance a somnolent minister should depart, and a wakeful one take his place, the elders usually object to his disturbing the dead calm which they have found comfortable, and he can thus do nothing to act upon families outside the little clique. There are congregations consisting chiefly of elderly people, with few young ones in their train, and insisting upon the services being conducted exactly as they were before modern criticism, science, and historical research had materially altered opinions about inspiration, the authority of the Bible, the probability of miracles, and the nature of the Divine government of the universe. Adhesion to the old plans does not attract new comers, and they take so little hold of the young people that marriages, more often than not, carry them off to the Church or some other orthodox body.

Cases frequently occur in which the energy of a minister is damped by forcing upon him the Ten Services, or some other wearisome and semi-orthodox liturgical compilation, and by leaving him no choice of hymns but from collections remarkably free from anything that can be called poetry, and formed upon Dr. Martineau's principle of excluding matter from other than professedly Christian sources. Through these limitations little is provided for the gratification of taste or idealism, and next to nothing for moral aspiration.

The right place of the Bible in a progressive service is a question practically shirked by the decaying congregations, and under this term should be included those which, though fairly well off to-day, have a poor look out upon to-morrow, as they receive no recruits to fill the inevitable gaps resulting from deaths, removals and other causes. Ministers in various parts of the country complain that congregations require the accustomed first and second lessons to be given in the old-fashioned way, and that reinforcing the best teachings of the Bible by readings from other books is not permitted. A retired minister, of considerable experience, relates that he found it extremely difficult to make biblical selections to the extent required for two services each Sunday upon this plan. Solemnly reading passages with accounts of miracles he did not believe, or verses expressing the ferocity of old Hebrew warriors, without a word of reprobation or explanation, he felt was not consistent with a clear conscience, nor instructive to the congregation.

A Liberal Unitarian desires a service to be distinctly religious, and thus differing from that which satisfies the Secularist, but he wishes it to be a means of culture, and, like the Secularist's ideal, positively connected with duty and progress. For the Orthodox, the one thing needful is to set forth the mythological scheme of salvation, and get it accepted. The Church Liturgy, admirable as a piece of literary work, makes the worshipper approach the Deity of the system as an Oriental goes to the Court of his Sovereign to ask a favour. Abundant professions of vileness on the part of the applicant, great compliments to the potentate, and enough iteration to obtain his gracious assent. A loftier conception of the Deity makes all this repulsive, and exalts prayer as the soul's aspiration to the Highest and the Best. The prayers of the Church Liturgy and of its imitations cannot be said, on the whole, to have this character, whatever may be the value of their best passages. The orthodox evangelical conception of religion severs it from culture; "believing the Bible true" is, according to its teachings, all the human soul requires, and it is of far more importance to be sure the whale swallowed Jonah than to imbibe the spirit of the finest secular literature.

Quite opposite to this the religious reformer sees and feels the importance of associating the highest attainable culture with religion. Science, art, and literature culminate in his religion, and its amplest development requires their aid. A service which has only a rhyme jingle in its hymns, tiresome tunes, deprecation in its prayers, and no literary culture in its lessons and sermons, cannot attract earnest minds out of other sects, or out of that huge limbo of indifference in which so many sink. But it will be said no Unitarian chapel provides services bad enough to deserve this description. Perhaps not, in its fulness of desolation, but the decaying congregations would be found to exhibit some at least of the faults specified in a greater or less degree; and that they do so is often the fault of conservative members rather than of the unfortunate minister they sit upon and depress. They are intolerant of new ways, and are content with the placid respectability of a routine performance that excites no intellect, and rouses no heart.

In the superstition of holy buildings the Conservative Unitarian is much narrower than the Baptist, the Independent, or the Scotch Presbyterian. There may be no room in his locality available for purposes of public utility and enlightenment, but he is quite content to let them suffer. His chapel must be shut all the week, and its walls never permitted to vibrate to the sounds of anything secular—nothing in literature or science attaining to the peculiar sort of sanctity to which the unfortunate building is exclusively dedicated.

As a rule, young people joining, or belonging to, a decaying Unitarian Congregation get nothing for their trouble but mental short commons upon dry crusts of theology. Is it wonderful that the places fail, and the body that will not grow visibly declines?

A model Unitarian church should provide services up to the best thought and aspiration of the age. Without change there is no progress, and congregations determined to anchor themselves fast to what suited their great-grandmothers may see the world go on while they repose, but will no more contribute to its motion than a snail on a fly-wheel, and at the end of each revolution they will be where they were before.

LIFE IS MOTION.

SAFFRON WALDEN.—The 171st anniversary of the General Baptist Congregation was held on Aug. 6, when two sermons were preached, in the morning by the Rev. J. A. Brinkworth, and in the evening by Mr. Joseph Clark, Evangelist, from Mr. Spurgeon's Tabernacle, London. The evening's discourse was an earnest and practical one, impressively delivered, and heard with marked attention by a large congregation. In the afternoon the sixty-second anniversary of the Sunday-school was commemorated, the sermon being delivered by Mr. A. J. Marchant, of East Surrey Grove Chapel, Peckham, whose address was singularly appropriate to the occasion. Special hymns were sung by the scholars both afternoon and evening.

THE ANTI-JEWISH CRUSADE IN GERMANY.—The anti-Semitic agitation, which appeared to have somewhat subsided recently, has, says the Berlin correspondent of the *Chronicle*, again broken out, in view of the approaching general election for the Prussian Landtag. As a measure of prudence it is understood that the Progressists will not bring forward any Jew as candidate in Berlin, but the anti-Jewish leaders affect to believe that Progressists of all sorts are alike in this matter, the Christians being mere "valets" to the Jews. This last choice phrase we owe to Dr. Heinrici, whose popularity does not seem to have diminished. This "Germanomania," as he is called, holds forth weekly amid the enthusiastic plaudits of a crowd numbering upwards of 8,000 assembled in a public-house saloon, demonstrating to his clear-headed and unprejudiced audience that there can be neither national dignity nor economic, artistic, nor literary prosperity in Germany so long as the Jews are tolerated. The famous Pastor Stöcker has also returned to the capital, and announces that he will immediately resume his sermons on the same subject. These addresses are delivered at the meetings of the Workmen's Christian-Socialistic Association.

THE *Literary World* states that the Congress has again postponed action with regard to the proposed new building for the National Library at Washington.

Occasional Notes.

MR. H. RICHARD, M.P., in his recent speech on the Egyptian crisis, relates the origin of the phrase "Peace-at-any-price party," on the authority of Sir C. Dilke. He says that "so far as he knows, it was first used by Friedrich von Gentz, the celebrated German political writer, and one of the secretaries of the Congress at Vienna, who, in 1815, applied it contemptuously to Lord Castlereagh and the Duke of Wellington a few months before the battle of Waterloo. It has been applied with the same want of discrimination ever since." It may be remembered that the Duke subsequently conceded Catholic emancipation rather than expose a country which he loved to those horrors of war which he knew so well. Mr. Richard warns us against a "War-at-any-cost party, who are always ready to inflame public opinion to the fighting point."

CATHOLICS have peculiar advantages in their power of purchasing vicarious merits. Mr. Broadley, in his recent work on Tunis, tells us how the head of the confraternity of "freres d'Afrique" put forth the following announcement:—"Our associates are aware that by paying the sum of 800 francs they can support for a year a missionary in Africa. They become in this manner partners in his works and meritorious actions, as well as in his crown of martyrdom, as happened in the case of the charitable benefactors who adopted the three missionaries who died for the faith on their road to Timbuctoo." We fear that those who can thus purchase a crown of martyrdom without any personal suffering must feel rather aggrieved when their missionary reaches Timbuctoo with a whole skin!

MISS PHELPS, the author of "Gates Ajar," and other thoughtful books, has a remarkable article in a recent number of the *North American Review*. In this article Miss Phelps, who is closely related—in more ways than one—with one of the oldest orthodox theological schools in America, sweeps away the old creeds with startling emphasis. She asserts that "we" or "a growing proportion of intelligent Christians, do not believe that the Bible teaches the doctrine of eternal hell at all," that the "majority of the human race are dammed," that souls are predestined to hell, that "babies go to hell," that "God gets angry," and that "Christ died to satisfy his vengeance," that "God made the world in six days of twenty-four hours each," and that "the Bible is literally and verbally inspired." "We do not believe, and our scholars do not teach us, that our Bible requires us to believe these things."

"WE do want here and there a touch of liturgy," says the Rev. Wm. C. Gannett, in *Chicago Unity*. "It will prove a touch of beauty." Our Congregational service has become as uncongregational as it well can be. It needs to be improved by securing the participation of the congregation.

THE *Christian Register* remarks on the question of responsive reading of the Psalms:—"Whether a liturgy is used in a service or not, pains should be taken to secure unity. If the Psalms are to be used in responsive reading, the selections should be carefully made. To read the Psalms at random, as they stand in the ordinary version, is to make minister and people say a good many things after each other which may have made sense in the Hebrew two thousand years ago, but which do not make any sense to-day. The imprecatory Psalms are not devotional, and not Christian in their spirit. Why should Christians pray that Jehovah would break the heathen with a rod of iron, or dash them in pieces like a potter's vessel, and then take up collections to send these same heathen the gospel of peace? Other passages are grotesque, and produce anything but a solemn impression. Thus, in the twenty-second Psalm, it is not impressive for the minister, if a lean man, to say, 'I may tell my bones: they look and stare upon me;' while, further on in the same Psalm, it is said, 'All they that be fat upon earth shall eat and worship.' Nor is it

congenial to devotion for the people to collectively confess in the seventieth Psalm that 'Moab is my wash-pot; over Edom will I cast out my shoe.' Where the minister reads alone, he can judiciously omit such passages; but, in responsive reading, to skip is to produce a general disaster. A good selection from the Psalms should be free from such incongruities."

THE *Christian at Work* has become a Philistine of the deepest dye. In reply to Matthew Arnold's remark that the "Protestant idea of Heaven is that of a glorified, unending tea-meeting," it suggests that Matthew Arnold's idea of Heaven is that "of a place where a select coterie of literary gentlemen can criticise Almighty God to all eternity."

THE *Church Times* has been favoured with a definition of faith which it avers has just been formulated by a pupil at a young ladies' school, and which "must fill the editor of the *Tablet* and other votaries of the religion of authority with mingled envy and admiration." It is to the following effect: "Faith is the gift or faculty whereby we believe what we know is not true." Yet the *Church Times* and its party also require faith in a great many things which to the reasonable mind are altogether incredible.

UNDER the attractive heading "Memorable Residents at Islington, Barnsbury, and Pentonville," *Notes and Queries* of last week gives, among others, the following brief notice of a venerable friend who was in former years a frequent correspondent of the *Inquirer*:—

"Henry Taylor, the author of the *Beekeepers Annual* and other works and one of the inventors of the *Humane Beehive*, resided many years at 14, Halton-road, Canonbury-square. He was cousin to Harriet Martineau, the authoress, and also to Professor Edward Taylor the Gresham Lecturer on Music, and Edgar Taylor, who translated *Kinder und Hausmährchen* by the Brothers Grimm, 1823, illustrated with twelve etchings by G. Cruikshank. Henry Taylor, died March 2, 1869, aged eighty-one years."

ONE vestige of an obsolete system under which a legal fiction has rendered possible much practical injustice and wrong has been swept away by the enactment of the Married Women's Property Bill, which extends to every married woman the legal power, secured to the rich in exceptional instances by means of trust deeds and settlements, of exercising the control which rightfully appertains to her, as to property belonging to her at the time of marriage, or bequeathed to her in her married condition.

SATURDAY last being the anniversary of the defeat of the Spanish Armada, according to annual custom a short service was held, and a sermon preached in reference to the event at St. Mary-le-Bow Church, Cheapside, in accordance with the wills of certain individuals. The rector took for his text Joshua x. 42, "And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel."

THE late Professor Jevons, whose loss is so deeply deplored, was the author of several works besides those mentioned in our obituary notice, and was also a contributor to the *Academy*, the *Fortnightly Review*, the *Contemporary Review*, and *Monthly Notes of the Literary Association*. While staying at Bexhill he wrote an article on "Reflected Rainbows," which appears in *The Field Naturalist*, a Manchester periodical, issued by Messrs. Abel Heywood and Sons. Some words at the close of this treatise, "Principles of Science," attracted great attention at the time, and will now be read again with increased interest. After saying, "I question whether any scientific works which have appeared since the 'Principia' of Newton are comparable in importance with those of Darwin and Spencer, revolutionising as they do all our views of the origin of bodily, mental, moral, and social phenomena," he proceeds to discuss the question whether the scientific method will "result in dissipating the fondest beliefs of the human heart," and comes to the conclusion that before "a rigorous logical scrutiny the reign of Law will prove to be an unverified hypothesis, the uniformity of nature an ambiguous expression, the certainty of our scientific inferences to

a certain extent a delusion." He saw nothing destructive of theistic conception in the last results of time, and was not prepared to admit that the theory of evolution would alter theological views. "Theologians," he remarks, "have dreaded the establishment of the theories of Darwin and Spencer as if they thought that those theories could explain everything upon the purest mechanical and material principles, and exclude all notions of design. 'They do not see that those theories have opened up more questions than they have closed.' . . . My purpose, as I have repeatedly said, is the purely negative one of showing that Atheism and Materialism are no necessary results of the scientific method. From the preceding reviews of the value of our scientific knowledge I draw one distinct conclusion, that we cannot disprove the possibility of divine interference in the course of nature." The book came to a second edition in 1877, and the additional preface contained much interesting matter.

A CORRESPONDENT of the *Christian World* writes in the following interesting way respecting two of Tennyson's more obscure allusions:—

"In July, 1880, one of the Laureate's admirers—the undersigned—took the liberty of writing him, respectfully asking to what poet he referred in the first ode of *In Memoriam*, 'I held it truth with him who sings,' &c., and in reply he said: 'As far as I can recollect I referred to Goethe in the passage to which you allude.' He referred me to no particular passage, and I cannot oblige your readers with same, but I think his reply ought to be final. Longfellow's *Ladder of St. Augustine* was not published at the time—we may reasonably suppose the first ode of *In Memoriam* to have been written, i.e., shortly after the death of Arthur Hallam, in 1833; and again the passage from St. Augustine's writings, on which Longfellow's poem is founded, refers to the voices of men. The words are, 'De vitiis nostris scalam nobis facimus, si vitia ipsa calcamus,' taken from his sermon on the Ascension. In *In Memoriam* it is grief and not vice that is alluded to. 'It is possible that many of your readers do not know what poet is referred to in the following lines from *Locksley Hall*:—

'This is truth the poet sings
That a sorrow's crown of sorrow is remembering
happier things.'

Readers of Dante will remember the tender expression which he puts into the mouth of Francesca di Rimini, when at his request, in the depths of eternal torment, she repeats the story of her guilty love for Paolo. It is found in the fifth canto of the *Inferno*. The poet and his guide, standing for a few moments in 'the wind swept circle of hell,' listening to the half-told story of the ill-fated woman, ask her to tell them more. The poem then goes on:—

Ed ella a mi: nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria.

"The sentiment is all contained in the above simple words, but the thought is older than Dante, and it may be found in Boetius, a writer eagerly studied by Dante—and, if I am not mistaken, in Chaucer. The literal meaning of Francesca's words, as given in Carlyle's prose translation, are:—'And she to me, There is no greater pain than to recall a happy time in wretchedness.'"

THE Municipality of Rome has let into the wall of the Hotel dell'Orso a marble tablet with the following inscription:—"S.P.Q.R. In this ancient hostelry lived the French moralist Montaigne, author of the 'Livre des Sages,' which contributed so much to the progress of the new philosophy. The Roman Senate conferred upon him the rights of a citizen of Rome."

HOLLOWAY'S OINTMENT AND PILLS.—Rheumatism, Neuralgia.—It is sometimes difficult to determine which of these diseases is afflicting the sufferer, but this ignorance will not matter if Holloway's remedies be used. They alleviate and cure all muscular, nervous, and spasmodic pains. In hereditary rheumatism, after bathing the affected parts with warm salt water, Holloway's Ointment should be well rubbed upon the spot, that it may penetrate and exert its soothing and regulating properties on the deeper vessels and nerves which are unduly excited, and cause both the pain and swelling. Holloway's remedies possess the merit of removing the disease without debilitating the constitution, which was the inevitable result of the bleeding, mercury, and colchicum practice formerly adopted in these complaints.

Reviews.

The Prophets of Israel and their Place in History to the Close of the Eighth Century, B.C. Eight Lectures by W. Robertson Smith, LL.D. Edinburgh, A. and C. Black. 1882.

This volume carries on the work begun in Dr. Robertson Smith's *Old Testament in the Jewish Church*. It has had a similar origin in a course of lectures "delivered last winter to large popular audiences in Edinburgh and Glasgow, at the invitation of an influential committee of gentlemen interested in the progress of biblical study." The lectures have, however, received considerable additions, and like their predecessors, are enriched with a valuable series of notes, containing critical and philological discussions, in which the writer has contrived with admirable brevity to handle a number of controverted subjects with a rich erudition and a weighty judgment.

The previous volume was chiefly occupied with an exposition of the principles and methods of historical criticism, applied especially to the origins of the Pentateuch. The results there exhibited are here assumed. Dr. Robertson Smith starts from the distribution of the existing five books of the law into three great groups of material; (1) A nucleus of ancient Torah, together with narratives embracing the patriarchal traditions and the history of the wanderings and the Conquest, and recognising the existence of a plurality of sanctuaries; (2) The Deuteronomic law, abolishing all loyal centres of Yahveh worship, and enforcing the unity of the sanctuary; (3) The Levitical law, assuming the unity of the sanctuary, and setting forth the rights and privileges of the Aaronic priesthood. The first of these may be referred to the eighth century, though its contents are of course far older; the second to the reign of Josiah, near the close of the seventh century B.C.; the third is now assigned, by a cumulation of evidence which in Dr. Robertson Smith's view amounts to positive demonstration, to the period of the Exile, or later.

It was with a just insight that Dr. Robertson Smith began his labours with this analysis; for the reconstruction of the history of Israel's religious life is impossible until it has been accomplished. In the lectures now under consideration, however, he is able to proceed to the more important task of describing the actual progress of the faith of the nation. The first lecture rapidly traces its early phases from the time of the conquest of Canaan to the consolidation of national unity through the struggle with the Philistines. In the second the writer passes on to the reign of Ahab, and the great contest of which Elijah was the hero. The third describes the preaching of Amos; the fourth analyses the teaching of Hosea; while the second half of the volume is occupied with the ministry of Isaiah and Micah, and the religious aspect of politics during the Assyrian invasions.

It will be seen at once that such a survey involves the discussion of some of the most difficult problems of Hebrew religion. Dr. Robertson Smith brings the same ample equipment as before; not the remotest paper in journals, of which many English critics have probably never heard the name, has escaped his attention. His wide range of knowledge, and especially his familiarity with Arabic writers, open to him a large variety of illustration from sources accessible only to very few; while his experiences of Eastern travel and the existing habits of the desert supply many a distinctive touch to his picture of Israel's life. More important still is his keenness of psychological analysis; witness, for instance, his discussion of Isaiah's vision (pp. 219 sqq.), and his delicate and subtle handling of the difference between the collective and national ethics of the Old Testament and the personal morals of the New. The points of contact between the primitive religion of Israel and of the neighbouring nations are exhibited with conscientious care. The numerous terms common to the ritual vocabulary of Hebrews and Phenicians, the similarity in the relations of the King of Moab to his god Chemosh, and the King of Israel to his god Yahveh, the common conceptions of death and the underworld,

the adoption of many of the Canaanite rites, and especially the applications of the divine name Baal, all show the existence of tendencies of thought and feeling in Israel analogous to those at work among the surrounding nations. Many of Dr. Smith's remarks in his first lecture are full of illumination as to the religious value (during the ages succeeding the Conquest) of those local sanctuaries which the Deuteronomist afterwards so strongly denounced. They helped to bring Yahveh nearer to the people when their federation was weakened by the want of a central religious authority; and the cause of Yahveh, who had brought them out of Egypt, was the cause of liberty; the cause of Yahveh, who gave judgment through the priest, was the cause of law, and justice, and order. The effects of corruption, therefore, at these local sanctuaries were all the more serious, and it was these which called forth the denunciations of Amos and Hosea against the crimes of the priesthood and the general demoralisation of which they were at once symptom and cause. Dr. Smith points out with much force that Elijah and Elisha waged no war against these local sanctuaries, or even against the calf-worship: nay, Amos himself nowhere names this as the essence of the national sin; not till the time of Hosea is it singled out for reprobation, and then it is not on the ground of any divine prohibition, such as the second command of the Decalogue, but because it represented a lower order of thought incapable of being harmonised with the purity demanded by Yahveh. The transition from the fundamental ideas of Amos to those of Hosea is delineated by Dr. Smith with singular skill and felicity, and his whole treatment of Hosea's book is full of insight and sympathy. We wish he had dwelt at greater length on the rise of a prophetic literature on the passage from the ministry of action—such as Elijah's—to that of speech, in Amos. Everyone must feel how wide is the gap between the cycle of Elijah—traditions in the books of Kings, and the literary culture, the breadth and force of the first monument of Hebrew prophecy. This gap remains by no means wholly bridged over in the lectures before us.

Many readers, however, may feel a higher interest attaching to the second portion of the book, dealing with the writings and life-work of Isaiah. The problems of authorship are handled with brevity, but with decision (see, in particular, the criticisms of Mr. Cheyne's theory of two Assyrian invasions of Judah, one under Sargon, and the second under Sennacherib); and the exposition of the principal groups of the prophecies leaves nothing to be desired. The explanation of the difference of view between Isaiah and Jeremiah regarding the inviolability of the Sanctuary at Jerusalem contains many points of interest; though we do not think the author is equally successful in his attempt to minimise the importance of the fact that Micah, Isaiah's contemporary, did actually announce that Zion should become a ploughed field, and the temple mountain be once more forest clad. The analysis of Isaiah's outlook into the future, however, makes it sufficiently clear that the essence of the prophetic ministry did not lie in prediction, though Dr. Smith is occasionally betrayed into too eager a desire to save the credit of the prophet's foresight, as in the case of the three years' "sign" of the expected conquest of Egypt and Ethiopia by the Assyrian power, and the consequent subjugation of the little kingdoms of Palestine (Isaiah xx.). That conquest never took place; but on the suppression of the Babylonian revolt, headed by Merodach Baladan, the Palestinian nations gave up all further hope of escape. "It is true," observes Dr. Smith (p. 282), "that this result had not come about in the way that Isaiah anticipated; but his assurance that their efforts after independence were hopeless had none the less justified itself." The failure of the prophet's anticipations to receive literal fulfilment is seen still more strongly in such cases as that of the Immanuel sign addressed to Ahaz (vii. 14-25), and the portrayal of the ideal kingdom which was to follow immediately on the Assyrian overthrow (x., xi.). The cause of this is set forth in a passage of admirable frankness, which will suffice to show with what sympathy and clearness our author writes:—

"The kingship of Jehovah, the holy majesty of the one true God, the eternal validity of His law of

righteousness, the certainty that His cause on earth is imperishable, and must triumph over all the wrath of man, that His word of grace cannot be without avail, and that the community of His grace is the one thing on earth that cannot be brought to nought—these are the spiritual certainties, the possession of which constituted Isaiah a true prophet. Everything else in his teaching is nothing more than an attempt to give these principles concrete shape and tangible form in relation to the problems of his own day. The practical lessons which he drew from them for the conduct of life were in all respects absolutely justified. At every point his insight into the actual position of affairs, his judgment on the sin of Judah and the right path of amendment, his perception of the true sources of danger and the true way of deliverance, had that certainty and clear decisiveness which belong only to a vision purged from the delusions of sense by communion with things eternal and invisible. But when he embodied his faith and hope in concrete pictures of the future these pictures were, from the necessity of the case, not literal forecasts of history, but poetic and ideal constructions. Their very object was to gather up the laws of God working into a single dramatic action—to present in one image, and within the limited scene of action that lay before the Hebrews, the operation of those divine forces of which Isaiah had only apprehended the simplest elements, and which since his day have expanded themselves in new and more complex workings through all the widening cycles of history. In such dramatic pictures it is only artistic or poetical truth that can be looked for. The insight of the prophet, like that of the unprophetic dramatist, vindicates itself in the delineation of true motives, in the representation of the actual forces that rule the evolution of human affairs, not in the exact reproduction of any one stage of past or future history."—Pp. 340-342.

This passage shows that the author's thought, while clothing itself to some extent in evangelical language, has yet emancipated itself altogether from traditional conceptions. It is one of the great merits of this book that it is written with so firm a grasp on historic realities, and yet with so clear a discernment of great religious truths. Only here and there do we find ourselves compelled to dissent from its method of statement. The writer believes that the comparison of the course of the development of religious truth in Israel, with its fitful and imperfect manifestations elsewhere, entitles the revelation of the Old and New Testaments to claim to be a revelation of God to men in a special and absolute sense. "It is not necessary," he continues (p. 14), "to encumber the argument by comparing the way in which individual divine communications were given to Israel with the way in which the highest thinkers of other nations came to grasp something of spiritual truth." But no one can long rest satisfied with such a distinction. The prophetic truths were often embodied in forms which proved delusive. How can the special divine revelation be reserved for them alone, while other truths veiled under other symbols are assigned to human discovery? A theory of revelation which cannot be defined is of no value as an explanation. It may be that the phenomenon is not capable of exact explanation, and there is no refuge but in silence. In that case we must frankly recognise our impotence, and confess that we cannot draw aside the veil. Or it may be that the explanation of the source of the positive element in all religious truth is that which Dr. Robertson Smith so well offers (p. 12); but then, any explanation, to be adequate, must fit all the facts, and be universally true of the attainment of all insight into heavenly things. More and more does the conviction slowly grow that the methods of God's education of our race are uniform in kind, and that no generic differences can be established between the divinely revealed and the humanly acquired truths. The attempt is abandoned to establish these differences in detail on the basis of supernatural prediction and its subsequent fulfilment. Nothing can be franker than Dr. Robertson Smith's surrender to the plain evidences of events. But he is still of opinion that a general survey of the contributions of Israel to our knowledge of God and his ways to men justifies the endeavour to vindicate for the prophets some peculiar relation to the counsels of infinite wisdom, some communication of thought other than that by which God slowly draws men to clearer vision and pro-

founder faith. The difference in our author's view is vital, for he thinks that the denial of it involves the reduction of religion to nothing more than a vague subjective feeling. We are convinced, however, that the transference of his appeal from the field of specific prediction to the broad domain of history—that is, in reality, to the witness of the human heart which interprets it—will result in the recognition that “in all ages wisdom, entering into holy souls, maketh them friends of God and prophets; and the seers of Israel will stand at the head of a larger band of many races and lands and tongues, representing in poorer or richer measure the ultimate aspiration of all prophetic hope that the knowledge of God may cover the earth as the waters cover the sea.”

The Last Punic War: Tunis, Past and Present.

With a Narrative of the French Conquest of the Regency. By A. M. Broadley, Barrister-at-Law; Correspondent of the *Times* during the War in Tunis. Two Volumes, with Illustrations. W. Blackwood and Sons. 1882.

As the city of Tunis adjoins the site of Carthage, it is natural to a scholar to call the recent invasion the last “Punic war,” and Mr. Broadley also regards the tortuous diplomacy connected with it as a display of “Punica fides,” or treachery. He made acquaintance with Mahomedans when in the Civil Service in Bengal, and he is much impressed with the effects of the French invasion in wakening a Moslem agitation, not only in Tunis, but in Tripoli and Egypt. He says in his preface:—

“In Europe its effects have been hardly less momentous. Italy has become the avowed enemy of France, England no longer believes in the peaceful intentions of the Government of the Republic. Spain is hankering after Morocco, and Germany is posing as the champion of the Caliphate. In Italy the Ministry of Signor Carroli fell twice within a month, because it was unable to stay effectually the tide of French Diplomacy; while, in France, M. Ferry succumbed to the unpopularity which attends a failure, and M. Gambetta was wrecked in the storm to a great extent occasioned by his injudicious support of M. Roustan. All this, and much more, has resulted from the taking of Carthage.”

These volumes are emphatically “in season.” No one can form a sound judgment as to what should be our policy in Egypt who is not acquainted with the principal facts which they detail. Mr. Broadley had peculiar facilities for gaining information, and he seems to have employed them ably and well.

A brief account of the country and people of Tunis is followed by a concise historical narrative. The conquest of Tunis by Charles V. is illustrated by reduced photographs from five pictures by Vermeyer, an artist whom the Emperor brought in his train. After about forty years, in 1573, the Spaniards were expelled by the Turks. Thenceforth “the Tunisian corsairs practically held all Europe at bay, and lived and thrived on the blackmail which they levied almost with impunity on every power having commerce with the shores of the Mediterranean.” Even the United States paid tribute, under the form of a treaty (1799), to put a stop to the depredations committed on their shipping. We are most familiar with the details of Algerine slavery; but the people of Tunis had no scruple in capturing and enslaving Christians. In April, 1816, Lord Exmouth, after his first expedition to Algiers,* proceeded to Tunis and Tripoli, and obtained from both those piratical Governments a promise to abolish the slavery of Christians; but this concession was attended with a formidable revolt of the Tunis troops. In 1842, owing to the representations of the British Consul General, Sir T. Reade, all slavery was finally abolished in Tunis.

A large portion of the first volume relates the intrigues of the French and other powers. It was the policy of England to keep the “Regency” as a portion of the Turkish Empire. The great importance of the harbours of

Bizerta and Tunis, as the keys to the Mediterranean, was felt by all the naval powers. When Italy became a kingdom, Napoleon III. is said in a rash moment to have offered Tunis to it, and Mazzini, in 1877, reminds his countrymen that they were masters of that land till the fifth century—that ‘as Algiers belonged to France, so Morocco should belong to Spain, and Tunis to Italy; it is only about eighty miles from Italy. As in Egypt the path to European intervention was prepared by the extravagance of the Regent, and the greed of adventurers. We are given a striking picture of favouritism and corruption. The following is the account of the rise of the prime minister of Tunis, Mustapha Ben Ishmael:—

“Twenty years ago, a little boy in a tattered shirt and battered red cap was often cuffed for somewhat too obtrusively picking up cigar-ends in the European cafés of Tunis. A benevolent Maltese tavern-keeper gave him a suit of cloths, and for a few months he got more kicks than *backshish* from his master's customers. When tired of serving infidel wine-bibbers, he became the apprentice of a barber, and then the servant of one of the officers of the Turkish Guard. . . . Muhamed es Sadek was the first to perceive his natural abilities, and transferred him from the service of the Turkish colonel to his own. Little more need be said of his career, till we find him, in 1877, Tunisian Lord Privy Seal; and by some peculiar fiction, sometimes described as the Bey's ‘son-in-law,’ and at others as his ‘adopted son.’”—Vol. I., p. 164.

The appendix contains a list of the enormous acquisitions of this favourite.

Mr. Broadley is, we believe, a Conservative, and he laments the apathy of our Government in promoting the French occupation; but he quotes the account of the effect of the Berlin Conference given by M. De Blowitz, the Paris correspondent of the *Times*. Prince Bismarck told him that he had said to Lord Beaconsfield, that he had better let Russia be free at Constantinople, England take Egypt, and France Syria or Tunis. He had spoken in a similar strain to M. Waddington:—

“M. Waddington answered, what he afterwards publicly repeated, that France had no design on Tunis, but could not allow any other European power to instal itself there, and thus imperil her Algerian possessions. Thereupon came the news of the Cyprus Convention, on which the French press began attacking M. Waddington, asserting that the English occupation of Cyprus was a rebuff for French diplomacy. The Italian papers were still more excited, and blamed Count Corti for not returning from the Congress with some island in his pocket. This was the starting point of the Tunis Question.”—P. 170.

In a striking chapter—“Tunis before the Tribunal de la Seine” (Vol. II., pp. 247-281), we have the evidence in an action for libel brought by M. Roustan, the French Consul General in Tunis, the instigator of the expedition, against M. Rochefort, who had made it the subject of the most cutting invective, in which Saint Hilaire and Gambetta were more or less implicated. Roustan sustained an ignominious defeat.

It may be remembered that the pretext for the French invasion was the punishment of the Border tribes, who were said to have committed raids on Algiers. Mr. Broadley tells us that “the original disagreement was a dispute as to the *part-ownership* of a cow between a Tunisian and Algerian, and could really have been settled in five minutes at a police court.” As we seem to be doing in Egypt, the French Ministry declared that they were *at peace* with the country they invaded, and were merely helping its ruler to maintain his government! The helpless condition of the Bey is graphically described. Our author was himself employed to draw up and forward telegrams to the British Government: as the telegraph was in the hands of the French, the messages had to be conveyed to Sicily for transmission. England, however, declined to interfere. The French expedition was not to be a “war”—it was only a “promenade”; but the extent and danger of the enterprise had been greatly underrated, and at length 40,000 troops were despatched there. The levity with which it was undertaken led to a terrible neglect of sanitary preparations, which was only repaired at the eleventh hour.

In Chapter XLIII., “Mort pour la Patrie,” some startling details are recorded:—“If the untimely death of these two thousand striplings, amidst strangers in a foreign land, teaches statesmen of all nations the danger of substituting duplicity for diplomacy they will not indeed have died in vain.”

As war is the repeal of law, we are not surprised to read of the great destruction of property as well as of life, often befalling those who had nothing to do with the matter in dispute arising from this invasion, for which the security of property was made the pretext! In many instances the natives set an honourable example in protecting inoffensive aliens, which the French did not follow. The Tunisian Court seemed so utterly corrupt that we cannot much grieve over its overthrow; still it was better in some respects than the chaos which followed it.

Mr. Broadley accompanied two military expeditions—one sent by the Bey against the Khamirs, on which occasion he found it desirable to don the entire Arab costume; the other, with the French army that took Kairwán, which consisted of 7,000 soldiers escorting 8,800 camels and 1,500 mules, which carried thirty days' provision. Kairwán is situated about forty miles from the Mediterranean, in a sandy plain, surrounded by hills and mountains. It is the Holy City of North Africa, and for a thousand years, till the last century, no Christian seems to have visited it. Mr. Broadley remained there six days after its surrender to the French, and gives a full detail of what he saw, with several pictures of the remarkable mosques, &c. The main feature in the buildings is the wholesale appropriation of Roman materials. He visited the Necropolis:—

“Two square miles of countless graves! Scattered about in all directions were memorials of every shape and form, pillars of marble covered with elaborate tracery, and crowned with a wide-spread turban; white and grey slabs bearing long and ornate inscriptions in Kufic; and monuments of every century since Kairwán was founded, lay piled one upon another in the confusion of decay. From these unequalled memorials of the past the history of Arab dominion in North Africa will probably be rewritten.”—Vol. II., p. 179.

Kairwán is the chief seat of the Moslem confraternities, of which an account is given in the first volume. These exert a powerful influence, political as well as religious. One of these, the Aissaouia, in its practical form, belongs exclusively to the countries bordering on the Mediterranean; its “guiding principle seems to be the greatest possible measure of self-inflicted bodily torture, coupled with the greatest conceivable amount of religious frenzy.” Mr. Broadley describes his visit to their sanctuary. They number about a thousand at Kairwán, but only about fifty are fully initiated; these assume the distinctive cries and habits of some animal! Six or seven hundred Arabs were present. After some wild music and shrieking, a soldier seized a sword and wounded his stomach:—

“The blood flowed freely, and he imitated all the time the cries and movements of the camel. We soon had a wolf, a bear, a hyena, a jackal, a leopard, and a lion. One man knelt down before the sheikh, and holding two long prongs to his side, insisted on their being driven into his flesh with blows of a mallet; this was done. A mere lad did the same thing. A burly Arab passed an iron skewer through the upper part of his nose, and transfixed the skin of his face below the eyes. He rushed apparently towards us. Two or three powerful men knocked him down, and held him till the sheikh laid his hands on him, and whispered some mysterious formula in his ears. Another man, in quick succession, swallowed more than twenty large nails, there being no mistake whatever as to his really doing so. A large bottle was broken up and eagerly devoured. The frenzy then became general. While one Aissaoui plunged a knife through his cheek, another transfixed his shoulder blades with a prong, and a third pierced his hand. A brazier of cinders was speedily emptied. Twenty different tortures were now going on, in twenty different parts of the hall. Three large bushes of the thorny Indian fig or prickly pear were eaten up in almost as many minutes; and at last, before we had time to prevent it, a living sheep was thrown into the midst of the maddened Aissaouia; it was, in a trice, torn into shreds by eager hands, and still more

* On the failure of Algiers to renounce the custom of enslaving Christians Lord Exmouth returned with a fleet and bombarded the place, Aug. 27, 1816, with tremendous effect. The Dey was compelled to abolish the slavery of Christians for ever.

eager mouths, and its still quivering and bleeding flesh gnawed to the bones with apparent relish. We left the college of Sidi Aissa as quickly as we could, and the orgies waxed more furious and more horrible in our absence."—Vol. II., pp. 183, 184.

Many Moslems asked Mr. Broadley, "What will your Queen say to our brothers in India when they know that the sanctity of our mosques and our holy places has been violated?" They considered that the Bey had acted the part of an unbeliever. They still trusted in the Sultan, but "the Arabs feel that their very existence is now in peril. If the Sultan declines to protect the faith of which he is the head, the Moslems will find a chief and Caliph who will." Many of them have taken refuge in Tripoli.

We hope that the important lessons taught by these volumes will receive some of the attention which they deserve. R. L. C.

Literary Notes.

THE *Nation* notices the first number of a Canadian weekly political and literary paper, called the *Dominion Review* (Montreal). It is said to be "a respectable and serious enterprise."

MR. CHARLES MARVIN has returned to England, and is now preparing to bring out his history of Skobelev's Siege of Geok Tepe, on which he has been engaged for some months past. His volume on "The Russian Advance towards India" has attracted attention in Russia, owing to its description of the home surroundings and opinions of General Skobelev.

MR. W. FRASER RAE has issued, through Messrs. Chapman and Hall, a handbook for Emigrants, entitled "Facts about Manitoba," which contains a mass of well-authenticated and valuable information. There are two maps, which have been carefully prepared.

MESSRS. MACMILLAN AND Co. will publish in the autumn a work on English grammar, by the Rev. W. G. Wrightson of Cambridge, which will carry the logical and grammatical analysis of the language farther than has yet been attempted in books of this kind.

THE "Practical Notes on Etching," by Mr. R. S. Chattock, which have been appearing in the *Etcher*, will shortly be reprinted, with additions and alterations, as a volume, which will be illustrated with etchings.

A VERY rare and exceedingly interesting print has been acquired by the trustees of the British Museum—viz., "The roial progenei of our most sacred King James I." It is engraved by Benjamin Wright, and published by Jonn Wontneel, 1603.

"TALKS ABOUT SCIENCE" is the title of a new work by the late Thomas Dunman, which Messrs. Griffith and Farran announce. The author was formerly lecturer on physiology at the Birkbeck Institution and the Working Men's College.

INTERESTING EXCAVATIONS AT LEWES.—The *Sussex Advertiser* announces that excavations of a highly interesting character are now on the point of being undertaken in the grounds of the ancient Priory of St. Pancras, at Lewes, under the direction of Mr. Somers Clarke, junr., F.S.A., and under the local supervision of Mr. W. H. St. John Hope, of Cambridge. The researches promise to be of national interest. The Priory of St. Pancras, founded by William de Warrenne and Gundrada, is one of the most ancient specimens of Norman architecture in this kingdom. The building is one of the very few houses of the Cluniac Order, once established in this county. The Cluniacs were noted for the splendour of their appointments, the magnificence of their churches, and the openness of their hospitality. The foundations of the eastern portion of the great church at Lewes, and also part of the chapter-house, were laid bare in the year 1847, at the time of the construction of the Brighton and Hastings Railway. The bones of the noble founders were also discovered. Since then nothing has been done. It is, however, sufficiently evident, from an examination of the remains and a comparison with others of a somewhat similar nature, that beneath the surface must lie a large portion of the nave and choir of the church, together with the bases of the western towers; also the substructures of the dormitory, refectory, infirmary, and other important adjuncts connected with a monastery of the first importance. It is now intended to open up the rest of the ruins. Mr. Somers Clarke appeals for funds to enable him to carry out the undertaking.

Our Contemporaries.

THE WAR PRAYER.

The *Christian World* expresses, as we have done, a feeling of surprise and disappointment at the Primate's War prayer:—

"We never saw any prayer in print more utterly conventional, more piteously commonplace, than this, in which the Archbishop of Canterbury invites his clergy to ask God's blessing on our arms in Egypt. There is no request that the nation should be saved from the guilt of rashness, of pride, of ambition, of avarice, in going to war; none that the Divine Spirit would quicken the national conscience to discern whether it is in the cause of righteousness, mercy, and peace that blood is to be shed; none that our enemies may be enlightened as to their sin or folly in causing us to attack them; none that the destruction wrought may be small, or the return of peace be speedy. The preserved soldiers and sailors are further to 'glorify' God 'through the merits' of Jesus Christ. Try to affix any definite idea to that. For our part, we cannot. Suppose that the prayer has been literally answered, and that the regiments now in Egypt, or on the way thither, have been paraded in Hyde Park without the loss of a man. Will that 'glorify' God in any sense which a spiritually-minded man attaches to divine glory? And how will the glorification be 'through the merits'—an entirely artificial, wholly unscriptural phrase—of Christ? Did Christ preach the Sermon on the Mount and die on Calvary in order that soldiers and sailors might glorify God by escaping from Arabi's bullets? The Most High is described as 'the only giver of all victory.' Battles are always victories to one side or the other, unless they are drawn battles, and if God is the *only* giver of all victories, He must, we should think, be glorified whichever side wins. Our decided impression is that the tautological emphasis of the Primate's words was associated here, too, with no clear apprehension of a meaning; but the words naturally suggest that the termination of wars by victory is a proof that the victory has been given by God to the victor as a mark of His approval. If this is the Archbishop's meaning, we repel and reject the proposition. The justice or injustice of wars cannot be determined by their event. Just wars have been unsuccessful, unjust wars have been crowned with victory, and the mystery of Providence cannot be unriddled by the most careful scanning of the military history of mankind."

THE REVISED NEW TESTAMENT AND MODERN GREEK.

The *Daily News* writes:—

Dr. Paspati, the leading archæologist of Constantinople, a great authority on modern Greek, and one who is also well acquainted with English, has written a paper on the subject of the revised New Testament from the point of view of modern Greek. He contends that many of the words in the text of the New Testament, though not to be found in dictionaries of classical Greek, are still in ordinary use at the present day, and with the same signification they had at the time the Greek texts were originally written. He states also that no author contemporary with any of the writers of the New Testament is so near in style and language to modern Greek as is the text of the New Testament. He suggests that some, at least, of the difficulties which the revisers have had to deal with might have been solved had there been a reviser well acquainted with modern and mediæval as well as with ancient Greek. Though he makes many suggestions for emendations, he yet considers that notwithstanding trifling faults the new translation represents more faithfully than any other in any European language the meaning of the original text. Some of his corrections are already known to scholars. He suggests that no one acquainted with modern Greek would think that the passage translated "It is easier for a camel to pass through the eye of a needle," &c., meant anything else than it is easier for a rope or a cable so to pass through. The passage translated "Let the dead bury their own dead" means in the ears of a modern Greek "Let the wardens or sextons bury their own dead." The guardians of the temples were called Neokori, the dead were their special charge, and the word translated dead is an abbreviation of the word signifying wardens.

The passage in St. Matthew speaking of the temptation of our Lord should terminate, Dr.

Paspati thinks, with the words "Get thee behind Me, Satan." He thinks that this passage has the authority of antiquity in its favour. It appears in all of the Greek liturgies and most ancient texts. "When therefore thou doest alms sound not a trumpet before thee, as the hypocrites do in the synagogues and the streets." The Greek term translated "sound a trumpet" is used commonly in modern Greek in the sense to proclaim publicly, and might have been so rendered. In a similar passage, in the sixth chapter, "for they love to stand and pray in the synagogues and in the corner of the streets," the word translated "corner" means "open space," "a place where men congregate," "a square," and might have been translated "in the public squares." The same word is used in the 13th chapter of St. Luke, and is likewise translated "streets," "Go out quickly into the streets and lanes of the city." The word translated "worship" in several instances in the New Testament is applied to denote respect paid to man as well as to God. It is used now, and was used in the first centuries after Christ, to signify worship to God, but a simple salute of respect to man, and might therefore have in many cases been translated "to salute." The Pharisees are spoken of as transgressing the tradition of the elders, "For they wash not their hands when they eat bread." To eat bread is the ordinary expression amongst the Greeks to this hour for taking a meal. They say "we eat bread" at such an hour. Patients ask their physicians, "Am I to take the medicine after my bread?" Hence, Dr. Paspati says, the translation should be "For they wash not their hands when they take their meals." "He that speaketh evil of father or mother, let him die the death" is simply that the person should suffer the punishment of death. "Well done, good and faithful servant; enter thou into the joy of thy Lord." The word translated "joy" is still commonly in use amongst the Greeks to denote a marriage feast. Formerly it was simply "a feast." Dr. Paspati therefore suggests that the passage should read, "enter thou into the feast of thy Lord." The Syriac translation of the New Testament has this proper translation of the word "feast." In the account of the unclean spirits which entered into the herd of swine we are told that they "ran down a steep place and were choked in the sea." The word translated "choked" means also "to drown," and is used in Xenophon in this sense as well as in modern Greek. Xenophon says, "those who did not know how to swim were drowned." St. Peter is described as "warming himself in the light of the fire." The last three words are printed in italics as denoting that they do not exist in the original, but the Greeks to this day use the words *phos*, which no doubt means "light," for fire. It would have been therefore good rendering of the Greek to have said that he was "warming himself by the fire." Mention is made in the 15th chapter of Mark of "Mary Magdalen and Mary the mother of James the Less." This would have been more intelligible had it been "young James." In the 3rd chapter of Luke the "chaff" is spoken of in the verse "But the chaff He will burn with unquenchable fire." The word "chaff" should be translated "straw." In winnowing grain in this country the grain and the straw remain on the threshing floor, and the fine part of the straw is blown away by the wind as referred to in the 1st Psalm: "The ungodly are not so, but are like the chaff which the wind driveth away." The chaff cannot be burned, therefore, because it cannot be collected. It is the straw which is to be burned. In the 23rd Chapter of Luke the passage occurs, "And the Lord said unto the servant, go out into the high roads and hedges." The word translated "hedges" means "enclosures," or fields, from the Greek verb which signifies "to enclose." "If ye have faith as a grain of mustard seed, ye would say unto the sycamore tree," &c. The word translated "sycamore" is very common to-day, and denotes the mulberry-tree. The Latin translation has the proper word *morus*—the mulberry-tree. The passage "So when he had dipped the sop he taketh and giveth it to Judas" should be "When he had dipped the bread." In the Acts of the Apostles, chap. ii., "It is not fit that we should forsake the Word of God to serve tables," the text, according to Dr. Paspati, should be simply "to serve at table." The passage quoted from Isaiah in the Epistle to the Romans "How beautiful are the feet of him that bringeth glad tidings of good things" is the ordinary Greek expression, still in daily use to signify "How welcome are they who bring glad tidings." "I hope," says the modern Greek, "that you may be well-footed," i.e., the har-

binger of good news. St. Paul, in addressing Timothy, says, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." The word translated handling aright signifies etymologically to cut rightly, to pursue a straight course. Dr. Paspatis has no doubt that the word signified in ancient times, as it signifies today, not merely "to cut" but "to speak," and the compound word translated "handle aright" meant then, as it does in an expression of common use among the Greeks, to speak boldly or fearlessly. The text should therefore be translated "preaching fearlessly the word of truth," and Dr. Paspatis contends that such a recommendation from the Apostle Paul becomes extremely pertinent when we consider that Timothy had been described as timid.

The question is asked in the general Epistle to James, "Doth the fountain send forth from the same opening sweet water and bitter?" "Sweet water and brackish" is the signification that no modern Greek would have any doubt about. Many more examples are given by Dr. Paspatis, but the above will serve to give your readers an idea of the changes which he contends might have been introduced by bringing the light of modern Greek to bear upon the text of the sacred writings. He especially insists upon the fact that while writers of the period when the New Testament was compiled wrote in classical Greek, the sacred writers wrote in the ordinary colloquial Greek, which has been retained, with slight alterations as to the signification of words, down to the present time.

MR. H. W. BEECHER ON THEOLOGICAL PROGRESS.

The *North American Review* for August has a noteworthy article from the pen of the Rev. Henry Ward Beecher, entitled "Progress of Thought in the Church." The writer assumes that "a great change, progressive and prophetic, is passing over the public mind in matters of religious truth." This change awakens no anxiety or distrust, for Mr. Beecher is certain that in "no other period or nation has religion been such an inspiration to whatever is humane, liberal, and generous; to whatever is pure, true, and just; to whatever is genial, sympathetic, and chivalrous in public spirit." The religious sentiment he regards "as never so intelligent or so strong in America as now. If it seems less intense, it is because it is less narrow. It now embraces a world of influences unknown or unfelt in the Puritan world. Aspiration, reverence for God, sympathy with his works, the refinement of strength, sympathy with all that is generous, magnanimous, or just, were never so widely diffused." He discerns "a better spirit among the sects. The lines of division are lives but not walls. He has a kind word to say for the Roman Catholic Church, and expects to see limitation, change, and reform within its borders.

In indicating the climatic influences which are at work to-day, Mr. Beecher observes a reaction of popular intelligence against the autocracy of the pulpit, which compels it to change its method and material of sermons:—

"No matter what becomes of Decrees of Election and Reprobation, an audience of fathers and mothers understand what Fatherhood is. No ingenuity or eloquence can persuade them that a God who for ten thousand years has laboured to produce an infinite population of damnable souls can with decency be called our Father. The common sense, the humanity, the moral sense which have grown out of the gospel are judging theology. Little by little, the pulpit shrinks from mediæval theology. Ministers first gloss it by new interpretations, then they prudently hold it in suspense, then doubt it, then cast it away."

A second sign of progress in the Church Mr. Beecher finds in the strong and growing tendency to enlarge the sphere of divine revelation by adding to the revelation of Nature:—

"Has God been doing nothing for two thousand years, since the completion of the Scriptures, which it is worth man's while to know? . . . That God speaks through the Scriptures is not denied, since they are themselves the record of human experience under divine guidance and inspiration. When by their use men have grown to larger reasons, higher morality, deeper spirituality, to a wisdom of life unknown to antiquity, is the revelation of God through this advanced and purified nature of man

unworthy to be concurrent with the old, and to give it a clearer and more rational interpretation? The alternative which every year will press more and more vehemently upon educated and thinking men is the enfranchisement of the Bible or—infidelity."

A third great movement in our time is the transition in Creeds:—

"Orthodoxy confesses that truth can no longer be kept in church or seminary by creeds, but only by living faith. Andover, next to Princeton the very Jerusalem of Jerusalems of Orthodoxy, triply guarded by a creed made tight and strong beyond all breaking or picking, and to which the whole body of its professors were sworn to reswear every five years, has, alas! with some levity and merriment, shown to the world with what agility good men could fly over it, walk around it. They interpret the creed of fifty years ago not by what its makers meant, but by what the professors think they ought to have meant, and would have meant if they had received a full Andover course!"

The fourth characteristic of our time is the grand development of physical science. There Mr. Beecher appears as an ardent evolutionist. "To admit the truth of evolution," he says, "is to yield up the reigning theology." And the reigning theology is given up without a pang, as for many years Mr. Beecher has not concealed the fact that he had no real faith in it. In the course of a stern moral arraignment of the Calvinism in which he had been trained he writes:—

"This doctrine of the Fall of Man in Adam is not, as may be imagined, an extreme and antiquated notion. It is fundamental to the whole orthodox theology of the world. The system could not stand a moment, if it be exploded. It may summarily be said to be the working theory of the Christian theology as much to-day as it was five hundred years ago. Every man entering the ministry of the Presbyterian Church is obliged to swear, to hold, and to teach it. There is no difference in that respect between the Catholic and the Protestant creeds.

"Within the memory of this generation these hideous doctrines were preached widely and vigorously. The outburst of indignation with which they were received was regarded as proof that man's unregenerate heart was at enmity with God. They may still be preached, but no longer with commanding sovereignty, but apologetically. They defend rather than assert themselves. But, in the main, this view lies silent in the pulpit, like a corpse in a sepulchre. Here and there a good deacon remembers when such sound doctrine was set triumphantly forth, to the confusion of heretics and infidels, and longs to hear again the refreshing sound. But the new generation, whether of clergy or of laity, will not worship it. Yet it is to-day the only exposition, clear and thorough, of what the Church as to say has to the origin of man and the method of creation.

"Not only is the method of creation thus disfigured, but over against it has been erected a scheme of reparation and redemption if not so shocking, yet equally fictitious and delusive, and destined to give place to a nobler view of divine nature and of providence, and of the divine thought of the redemption and elevation of mankind."

The article closes with a glowing prophecy of the future of rational faith, which is destined to achieve still greater victories.

The *Congregationalist* also utters the following protest:—

"Mr. Beecher is in his seventieth year, and in the natural course of events cannot preach a great many more such 'farewell' sermons; and it is to us inexpressibly sad to find the son of Lyman Beecher thus going out of his way to stigmatise as 'puerile,' if not 'idiotic,' what he described as the faith of those 'who believe in the fall of Adam,' and winding up with a denunciation of the doctrine of the future eternal punishment of the impenitent. Mr. Beecher's name may still stand upon the official list of Congregational ministers, and his church be numbered among our churches; but, in the name of common honesty, we once more protest that such are not the doctrines of Congregationalism."

The *Watchman*, one of the leading Congregationalist papers of America, in an article on the above paper, writes:—

"Mr. Beecher has now emphatically stepped

down and out from any relations with Congregational Orthodoxy or even with Congregational Liberalism. He has no more title to ecclesiastical standing than O. B. Frothingham. In an article published in the last *North American Review*, he definitely renounces the supreme authority of the Bible. The Scriptures are to him authority only co-ordinately with reason and science. They 'contain' truth: so does the Koran. The fall of man, redemption by Christ, retribution, all give place to evolution: evolution is the solution of the problem of human destiny, of the ages past and to come. He is no longer in the half-way house of Liberalism, but is an out-and-out Radical in his comprehensive unbelief."

University Intelligence.

UNIVERSITY OF LONDON.

The following are the Lists of the Candidates who have passed the recent intermediate examination in medicine:—

ENTIRE EXAMINATION.

First Division.

Anderson, G. E. C.—Guy's Hospital.
Bowes, W. H.—Guy's Hospital.
Carr, J. W.—University College.
Elliott, J.—B. Sc., Owens College and St. Bartholomew's Hospital.
Hayman, W. S.—King's College.
Innes, C. B.—St. Bartholomew's Hospital.
Jones, F. W. C.—St. Bartholomew's Hospital.
Jones, S. C.—University College.
McCabe, W. A. B.—University College.
Purslow, C. E.—Queen's and Mason Colleges, Birmingham.
Spong, C. S.—B. Sc., Guy's Hospital.
Watson, W. I. B.—Guy's Hospital.
Wells, G. L.—St. Bartholomew's Hospital.
Woolbert, H. R.—University College.

Second Division.

Adie, J. R.—University College.
Andrews, C.—University College.
Arkle, C. J.—University College.
Barnett, L.—University College.
Bernard, Letitia Caroline.—London School of Medicine for Women.
Brock, J. H. E.—University College.
Brogden, R. W.—Guy's Hospital.
Caldecott, C.—Guy's Hospital.
Chapman, H. C.—St. Bartholomew's Hospital.
Cocking, W. T.—University College.
Cooper, H. C. E.—Guy's Hospital.
Dutt, U. K., B. Sc.—St. Mary's Hospital.
Fenton, H. A. H.—St. Thomas's Hospital.
Fisher, H. H.—St. Bartholomew's Hospital.
Flemming, P.—University College.
Frames, A. C.—St. Bartholomew's Hospital.
Francis, A. G.—St. Bartholomew's Hospital.
Hinds, F.—University College.
Hodgson, G. G.—King's College.
Hurst, W.—Owens and University Colleges.
Irvin, F. D.—University College.
Joberns, W.—Queen's and Mason Colleges, Birmingham.
Lanckester, H. H.—St. Thomas's Hospital.
Little, A. N.—Bristol Medical School.
Mumby, L. P.—Westminster Hospital.
Penrose, F. G.—University College.
Pettifer, E. C.—St. Bartholomew's Hospital.
Pilgrim, H. W.—University of Edinburgh.
Randell, R. M. H.—Guy's Hospital.
Robinson, H. B.—St. Thomas's Hospital.
Rouse, R. E.—St. Thomas's Hospital.
Sellick, J. H.—Guy's Hospital.
Strugnell, W. T.—St. Bartholomew's Hospital.
Swain, J.—Westminster Hospital.
Taylor, A. E.—Guy's Hospital.
Tratman, F.—Bristol Medical School.
Turner, P. D.—University College.
Vernon, J. J. D.—Guy's Hospital.
Vince, J. F.—Queen's and Mason Colleges, Birmingham.
Voelcker, A. F.—University College.
Whitcombe, P. P.—St. Mary's Hospital.
Williamson, R. T.—Owens College.

EXCLUDING PHYSIOLOGY.

First Division.

Carpenter, G. A.—St. Thomas's Hospital.

Second Division.

Freeland, F. J.—King's College.
Lanckester, A. O.—St. Bartholomew's Hospital.

PHYSIOLOGY ONLY.

Second Division.

Gross, C.—Guy's Hospital.
Shillito, H.—Birmingham School and Mason College.
Tilly, A.—St. Mary's Hospital.

Correspondence.

"AGNOSTIC SERVICES."

TO THE EDITOR.

SIR,—The little controversy I have taken part in, under the above heading, appears by Mr. Dalby's last letter to be branching off into side issues where debate would be interminable. The purpose I had in view, when first addressing you, having been accomplished, I now beg room for only a few final words. The sentence quoted by Mr. Dalby from one of Mr. Moncreu Conway's works, ingeniously constructed as it is, instead of refuting, really establishes my case as to the nature of the latter gentleman's teaching. I am quite content to leave that point to the judgment of the competent. Out of all the entanglement of phraseology the fact, too, has been elicited that the Services to which your correspondent referred as having been given in one or two Unitarian chapels were not Unitarian services at all, but consisted of lectures of an agnostic tendency with what is called "a meditation" instead of prayer or worship. Notwithstanding the smart saying repeated by Mr. Dalby from a nameless minister, I venture to assert that anyone who puts as equivalents a "meditation," soliloquised or addressed to fellow mortals, and prayer addressed to the Divine Being, is in the very shallows of religious thinking. Nor will it do to take refuge in an alleged want of clearly cut definiteness in theological terms. Are we, then, to throw words about at random, draw no distinctions between belief and unbelief, and because we cannot know *all* about God deny that we have *any* knowledge of Him? Such a course can only result in confusion and make the search for truth hopeless.

Mr. Dalby argues that I must not say this or that is not Unitarianism because in our chapels "theological opinions have been various and changing for two hundred years." I do not see the value of that reference. Speaking of the time when Calvinism was taught in those chapels, I should use that term to describe the doctrines; and so on with Arminianism, Arianism and Unitarianism. If Calvinism is not Unitarianism, neither is Agnosticism entitled to cloak itself with a false title, simply because opposing tenets may at different times be advocated in the same building. Radical distinctions in theology are not obliterated by a brick-and-mortar continuity. Moreover, I do not hesitate to say that there is gross neglect or the absence of integrity somewhere if chapels held in trust expressly "*for the worship of God*" can be turned into temples of Agnosticism where His worship is set at naught.

This correspondence may not be without use should some of those who really value the religious verities which they connect with the Unitarian name be induced to take a more definite and active interest in the maintenance of the faith they cherish. That is the practical point of my share in the discussion.

London, Aug. 14.

HENRY JEFFERY.

LITURGIES AND TESTS.

TO THE EDITOR.

SIR,—I have no desire to enter at large upon the question of Liturgy *versus* Free Prayer, referred to in your paper last week by Mr. Walters, writing from the position of the Pulpit, but his letter seems to call for a remark or two from the opposite position—the Pew. That letter, it appears to me, is not a little one-sided.

Mr. Walters says that the use of a Liturgy is the practical imposition of a creed upon congregation and minister. Why is it more so than "free prayer?" Is the latter a sort of soliloquy of the minister to which the congregation are supposed simply to sit and listen? It will hardly be contended that it is other than the united exercise of minister and people, and that the assent of both is just as much implied as when a Liturgy is used. It has always appeared to me that the ordinary "one man" chapel service in one sense really makes the minister more of a priest than the clergyman of the National Church. Many Dissenting congregations, beyond joining in singing the hymns, are permitted no outward part in the service, not even so much as to say "Amen." The idea embodied in the Church of England service is surely more cor-

rect, *i.e.*, common prayer and praise, outwardly participated in by all, the minister being simply the leader of the devotions of his people.

It is true when there is no Liturgy used the minister can utter what prayers may suit him, but I deny his right to any such claim, at least against the wish of the congregation. Why should he assume that his "free prayer" will be more acceptable to men, or less of a "theological test," than a liturgy? Is it that their "discomfort" is of no moment as compared with his? If the prayers were his own private devotions, he might of course use what words and present what petitions he pleases; but, in the pulpit, he is only one of a number of worshippers, each and every one of whom has to be considered as much as himself, and the "average concurrence" of the whole has to be taken into account. A minister and his people will generally meet any difficulties that may arise through changes of view, but whenever an alteration in the service is made it should be the work of both. The minister has no right to make it alone. The habit which some ministers indulge in of mutilating a liturgy to make it suit their own taste is, I submit, quite indefensible. Mr. Walters's course is at least honest, and to be respected, *i.e.*, that of declining altogether to use a liturgy. Few things more disturb a congregation than when, in the solemn hour of prayer, these mutilations are being indulged in. As a people we are sufficiently critical without such a stimulus being applied at such a time.

I must add that Mr. Walters is, in my opinion, singularly unhappy in the service book he has selected for animadversion. It has been one of the privileges of my unorthodox days to share in the use in common worship of this, to my mind, one of the richest books of devotional literature—a work altogether a credit to us as a denomination. It is to be lamented, I think, that the "treasures new and old" in it are not more extensively used, I mean as regards its collects and occasional prayers and thanksgivings, so full, so beautiful, and so adapted to our varying needs. Mr. Walters may find objection in the phrases he refers to, but I do not believe many will share his scruples.

Aug. 16.

LAICUS.

THE LATE REV. W. A. POPE.

TO THE EDITOR.

SIR,—So much prompt and kindly sympathy has been expressed for the widow and children of my late friend and guest, the Rev. W. A. Pope, that your readers may like to know that steps are being taken at once for raising some fund on their behalf. Particulars will be announced next week, and contributions invited.

J. ESTLIN CARPENTER.

Leathes House, Fitzjohn's Avenue, London,
N. W. August 17, 1882.

THE LAW OF BLASPHEMY.

[The following article was printed in the *Inquirer* in 1873, at the time that the Rev. J. Page Hopps was bringing an action, in which he was successful, for the wholesale piracy of his "Life of Jesus." The defence was raised that there could be no copyright in a book that impugned the Deity of Christ. The article is reprinted as equally applicable to the pending prosecution of *The Freethinker*.]

Blasphemy, considered from a legal point of view, although it may be regarded as an offence against God and religion, is an offence against the peace and good order of society. This is the technical sense in which lawyers regard it, though most persons will be inclined to consider this as somewhat of a distinction without a difference, when they learn that Christianity is held to be part of the common law of the land. Accurately and concisely to define blasphemy is not very easy, though for general purposes it may be sufficient to say that it consists in the denial of God's being or providence, insulting reflections on the life and character of Christ, and scoffing and contemptuous remarks upon the Scriptures. This, at least, is the definition given of it by Blackstone; though, as we shall see, a somewhat wider application of the term has been given. In order to enable our readers to understand somewhat how the law relating to blasphemy and blasphemous publications

stands, we purpose referring to some of the various cases which have come before our courts, wherein the question has arisen whether or not certain publications are, or are not, blasphemous.

We must first explain, for the benefit of non-legal readers, the difference between Statute Law and Common Law. The former is to be found in the legislative enactments or Acts of Parliament; the latter is to be found outside these in the reports of cases which have been handed down from time to time. The following anecdote will illustrate our meaning:—When William Penn was on his trial for a breach of the Conventicle Acts, he asked on what law the indictment was based, to which the then Recorder of London replied, "the Common Law." Penn asked to be shown it. The Recorder got into a passion, and asked if Penn thought he carried the Common Law on his back, for it was founded on hundreds of adjudged cases, and that some of the ablest lawyers could scarcely tell what it was. To which Penn replied, that if it were so difficult to produce it could not be common law; and on still further pressing to be shown this law, the Recorder replied, "It is *lex non scripta*, that which many have studied thirty or forty years to know, and would you have me tell you in a moment?" Penn's reply, which would be that of many laymen, was, "Certainly, if the common law be so hard to be understood, it is far from being common." Blasphemy is an offence at common law; we find recorded cases where it was punished independent of any distinct legislative enactments on the subject.

The first recorded case of this kind came before our Courts in the fifteenth year of the reign of James I. (A.D. 1618). A man named Atwood had made use of these words:—"The religion now professed was a new religion within fifty years; preaching is but prating, and hearing of service more edifying than two hours' preaching." It does not appear, however, what punishment was awarded in this case, for it came before the Court on a question whether the conviction before the Justices of the Peace was legal, or whether the case ought not to have been heard before the Court of High Commission, a Court which was constituted in the reign of Elizabeth, and abolished in that of Charles I., and was intended to deal with offences of this class. In another case an information was filed in the Court of King's Bench against a man named Taylor for having spoken derogatory words of Christ, and said that "religion was a cheat; and that he neither feared God, the Devil, nor man." Taylor was convicted, and in delivering judgment Chief Baron Hale observed, "that to say religion is a cheat is to dissolve all those obligations whereby civil societies are preserved; and Christianity being parcel of the laws of England, therefore, to reproach the Christian religion is to speak in subversion of the law." In the reign of Queen Anne occurred the cases of Clendon and Hall, who were convicted of "having published libellous reflections upon the Trinity," but we have no means of ascertaining the full particulars of these cases.

Further on was the case of *Rex v. Woolston*. The defendant had published certain libels "wherein the miracles of Jesus were turned into ridicule, and his life and conversation exposed and vilified." Coming before the Court on the question whether the case was one properly punishable by the temporal Courts, they declared they would not suffer it to be debated, whether to write against Christianity *in general* was not an offence of temporal cognisance, desiring it to be noticed that they laid stress upon the term *in general*, and did not intend to include disputes between learned men upon particular controverted points. In reply to the defendant's contention that the "intent of the book was merely to show that the miracles of Jesus were not to be taken in a literal but in an allegorical sense, and, therefore, that the book could not be considered as aimed at Christianity in general, but merely as attacking one proof of the divine mission," the Court held "that the attacking Christianity in that way was attempting to destroy the very foundation of it; and though there were professions in the book to the effect that the design of it was to establish Christianity upon a true foundation, by considering those narratives in Scripture as emblematical and prophetic, yet that such professions could not be credited. . .

We do not meddle with any differences of opinion, we interfere only where the very root of Christianity is struck at."

In the year 1756 one Jacob Ilive was prosecuted "for publishing a profane and blasphemous libel tending to vilify and subvert the Christian religion, and to blaspheme our Saviour Jesus Christ, to cause his divinity to be denied, to represent him as an impostor, to scandalise, ridicule, and bring into contempt his most holy life and doctrine; and to cause the truth of the Christian religion to be disbelieved and totally rejected, by representing the same as spurious and chimerical, and a piece of forgery and witchcraft." These were the words of the Attorney-General's information, and though we have not seen the actual words which were used in support of the charge, yet it is enough for our purpose to show what was considered necessary to constitute the offence of blasphemy. Seven years later Peter Annett was condemned to a month's imprisonment in Newgate, to stand twice in the pillory, and then to be confined in Bridewell Gaol, and kept to hard labour for one year, and to find security for good behaviour for the rest of his life, for having published "a certain malignant profane and blasphemous libel intitled 'The Free Inquirer,' tending to blaspheme Almighty God, and to ridicule, traduce, and discredit his Holy Scriptures, particularly the Pentateuch, and to represent, and to cause it to be believed, that the prophet Moses was an impostor, and that the sacred truths and miracles recorded and set forth in the Pentateuch were impositions and false inventions, and thereby to diffuse and propagate irreligious and diabolical opinions in the minds of his Majesty's subjects, and to shake the foundations of the Christian religion, and of the civil and ecclesiastical government established in this kingdom."

It may be here worth while just to see what was the existing state of the statute law at this time with respect to offences of this character. The first Act of Parliament passed in the reign of Edward VI., after reciting the institution "of the most comfortable Sacrament of the Body and Blood of our Saviour Jesus Christ," and that certain persons "of Wickedness, or else of Ignorance and want of Learning . . . contemptuously depraved, despised, or reviled the same . . . and not only disputed and reasoned unreverently and ungodly of that most high Mystery, but also in their Sermons, Preachings, Readings, Lectures, Communications, Arguments, Talks, Rhimes, Songs, Plays or Jests, name or call it by such vile and unseemly Words as Christian ears do abhor to hear rehearsed," provides certain penalties for any person depraving, despising or reviling "the said most Blessed Sacrament." And this Act was expressly revived by the first statute passed in the reign of Queen Elizabeth, some doubt seeming to have been felt as to whether it had not been repealed by some statute in the reign of Mary.

By a statute passed in the first year of Elizabeth's reign (chap. 2) any "Parson, Vicar or other whatsoever Minister" who shall preach, declare, or speak anything in derogation or depravation of the Book of Common Prayer shall be liable to certain penalties therein mentioned, and the Act also extends to any other persons guilty of the like offence; but that portion of the Act was repealed in the early part of this reign and only the part which we have italicised is in force. In the third year of the reign of James I. an Act was passed to provide punishment for the use of the name of the Holy Trinity profanely or jestingly in any stage play, interlude, or show.

One of the most important statutes now in force was passed in the ninth and tenth years of the reign of William III., and by this it is provided that "if any person educated in, or having made profession of the Christian religion, shall by writing, printing, teaching, or advised speaking, deny any one of the persons of the Holy Trinity to be God, or assert or maintain that there are more Gods than one, or deny the Christian religion to be true, or the Holy Scriptures to be of divine authority, he shall upon the first offence be rendered incapable to hold any office or place of trust; and for the second, be rendered incapable of bringing any action, being guardian, executor, legatee, or of any legacy or deed of gift, or to bear any civil

or military office or benefice ecclesiastical, and shall suffer imprisonment for three years from the time of conviction." The second section fixes the date within which the prosecution is to take place, and the third provides for a relief from the penalties where renunciation is made within four months after conviction. By a statute passed in the year 1813, so much of the previous statute as we have printed in italics was repealed, but although this is the case, the offences against which the statute of William was aimed are still punishable at common law, for where an offence is not a new one created by any statute, it is just as much punishable under the old system as it may be under any statute which may take special cognisance of it, unless the old common law remedy is expressly destroyed. From this it follows that although to deny the persons of the Holy Trinity no longer subjects the offender to the penalties imposed by the Statute he is still liable to be punished for his denial, if such denial were an offence at common law. The point arose in the prosecution of a man named Waddington, in the year 1822. He had published a book, the effect of which was to impugn the authenticity of the Scriptures, and one part of it stated that Jesus Christ was an impostor, and a murderer in principle, and a fanatic. Before the verdict was given one of the jury, who, we cannot help thinking, must have had Unitarian proclivities, asked the presiding judge (Lord Chief Justice Abbott) "whether a work which denied the divinity of our Saviour was a libel?" To this the Judge seems to have given a somewhat evasive answer, for he said that a work speaking of Jesus Christ in the language used in the publication was a libel, Christianity being a part of the law of the land. Waddington moved for a new trial, urging that the Lord Chief Justice had misdirected the jury, by stating that any publication in which the divinity of Jesus Christ was denied was an unlawful libel (which, as our readers will perceive, is a misstatement of what his lordship had said), and argued that since the passing of the Statute of George III. before referred to, the denying one of the persons of the Trinity to be God was no offence, and, consequently, that a publication in support of such a position was not a libel. The judges unanimously refused the application, remarking that, although the Statute removed the penalties imposed by the Statute of William III. it left the common law as it stood before. Whether to deny the divinity of Christ were an offence independent of the Statute the case does not settle, because the judges decided solely upon the book before them, which not only denied the Godhead of Christ, but stated him to be an impostor and a murderer in principle. "If," said Mr. Justice Best, "previous to the passing of that Statute (53 Geo. III., c. 160), it would have been a libel to deny in any printed work the divinity of the second person in the Trinity, the same would be a libel now." And, further, he says, "It is not necessary for me to say whether it be libellous to argue from the Scriptures against the divinity of Christ; that is not what the defendant professes to do. He argues against the divinity of Christ by denying the truth of the Scriptures."

The other cases of libels of this kind are those connected with the publication of Thomas Paine's "Age of Reason," which denied the authority of the Old and New Testament, asserted that reason was the only rule by which the conduct of men ought to be guided, and ridiculed the prophet Jesus Christ, his disciples, and the Scriptures. For this offence a man named Williams was prosecuted in 1797 and convicted, the Judge in passing sentence observing "that such doctrines were an offence not only against God, but against law and government, from their direct tendency to dissolve the bonds and obligations of civil society; and upon that ground it was that the Christian religion constituted part of the law of the land; that if the name of our Redeemer was suffered to be traduced, and his holy religion treated with contempt, the solemnity of an oath, on which the due administration of justice depended, would be destroyed, and the law stripped of one of its principal sanctions—the dread of future punishment." Eaton's case in 1812 was the next, the charge against him being that he had represented Jesus Christ as an impostor, the Christian religion as a mere fable,

and those who believed in it as infidels to God. Carline's case in 1819 was the next, and to show the persistency with which it was endeavoured to thwart the law, we may mention that during the trial Carline read the whole of the book to the jury, whereupon his wife published an account of the trial setting out the book *in extenso*, and claimed privilege on the ground of its being a report of what took place in a court of law, a privilege, however, which the Court refused to grant. Carline was sentenced to pay a fine of £1,500, to be imprisoned for three years, and to find sureties for good behaviour for the rest of his life.

In the year 1828 a man named Taylor was punished for a blasphemous discourse, the particulars of which, however, we have not before us. In 1840 a man named Hetherington was tried for, and found guilty of, publishing a blasphemous libel "on that part of the Holy Bible called the Old Testament." A motion was made in the Court of Queen's Bench for an arrest of judgment on the ground that there was no previous case of a libel on that Old Testament alone, and that, therefore, it was not a punishable offence; all the previous cases being in respect of matters directed against Christianity and religion together. The application was refused, the Lord Chief Justice Denman observing that "the Old Testament is so connected with the New that it was impossible that such a publication as that could be uttered without reflecting upon Christianity in general." And Mr. Justice Littledale said, "The Old Testament, independently of its connection with and of its prospective reference to Christianity, contains the Law of Almighty God," and therefore he had no doubt that the publication in question was a libel in law. Mr. Justice Patteson remarked that the defendant's "argument was reduced to this, that an indictment for libel was to be confined to blasphemy against the New Testament. But such an argument was scarcely worth anything, because it was impossible to say that the Old and the New Testament are not so intimately connected, that if the one is true, the other is true also; and the evidence of Christianity partly consists of the prophecies in the Old Testament." The other judge (Mr. Justice Coleridge) left the Court before the judgments were delivered.

Hitherto the attacks of the Crown upon the liberty of Biblical criticism had been restricted to publishers in small way of business, whom it was hoped would be crushed by these ruinous proceedings. But now it was determined by some of those who were friendly to the cause of free religious inquiry to carry the war against some of the larger publishers, and shortly after Hetherington had purged his sentence, a prosecution was instituted by him against Mr. Moxon for publishing Shelley's poem, "Queen Mab;" the indictment describing the work as a scandalous, impious, profane, and malicious libel of and concerning the Christian religion, and of and concerning the Holy Scriptures, and of and concerning Almighty God, in which were contained certain passages charged as blasphemous." Mr. Moxon, notwithstanding a powerful speech of Mr. Serjeant Talfourd, was found guilty, but on payment of the costs of the prosecution no further proceedings were taken. There has, we believe, been no case of the kind before the Courts since this, but it must not therefore be supposed that because the Crown has exercised a wise discretion in not initiating proceedings that any right has become vested in publishers of books of the kind. Only as recently as 1867 an action was brought to recover damages for the breach of a contract to let a hall for the delivery of some lectures, one of which was entitled "The Character and Teachings of Christ, the former Defective, the latter Misleading," and another, "The Bible shown to be no more Inspired than any other Book, with a Refutation of Modern Theories Thereon." It was held by the Court of Exchequer that the contract being for an illegal purpose the defendant was justified in breaking it. In 1822 Mr. Murray sought to obtain an injunction to restrain the publication of a printed edition of Lord Byron's "Cain," but was unsuccessful, the ground for the refusal being that it was doubtful "whether the poem was not intended to bring into discredit that portion of Scripture history to which it relates;" and in the follow-

ing year a similar decision was given as to Byron's "Don Juan."

There is another case somewhat in point, and which will be particularly interesting to the readers of the *Inquirer*. After the destruction of his property at Birmingham, Dr. Priestley brought an action to recover damages, claiming compensation amongst other things for the loss of certain MSS. It was stated for the defence that Dr. Priestley was in the habit of publishing works injurious to the Government of the State. No evidence was given to support this, but the judge remarked that if such evidence had been adduced he should have held the defence to be a good one.

There have been several other trials for offences of the kind we are considering, but they were so much connected with political matters that it is somewhat difficult to use them as instances in point. Hone was prosecuted for blasphemy for publishing parodies on the Athanasian Creed and the Church Litany, but the juries refused to convict, it being evident that the prosecution was undertaken for the purpose of silencing a political opponent. The cases arising out of the "Essays and Reviews" are not in point, as they were not prosecutions for blasphemy, but for infringements of Church doctrine.

While we are on the subject it may be interesting to see what is the law of America in relation to blasphemy. Article 31 of Criminal Code of New York defines blasphemy as the "wantonly uttering or publishing words, casting contumacious reproach or profane ridicule upon God, Jesus Christ, the Holy Ghost, the Holy Scriptures, or the Christian religion," and by Article 32 it is declared that "if it appears beyond reasonable doubt that the words complained of were used in the course of serious discussion, and with intent to make known or recommend opinions entertained by the accused, such words are not blasphemy." This is very different from the narrower views obtained here. In the case we have already cited, *Rev. v. Woolston*, while "disputes between learned men upon particular controverted points" are allowed, yet it was expressly stated that to write against Christianity *in general* is punishable.

While, however, the Established religion of this country is thus protected, it has been decided that anyone may with impunity attack Judaism, Mahomedanism, or any *sect* of the Christian religion.

What would be the result of any trial for blasphemy now—say for the denial of the Divinity of Christ—it is almost impossible to say. More liberal and enlightened views exist now than they did thirty years ago, but though the views have changed, the law remains the same. Mr. Shortt, in his work on "The Law Relating to Works of Literature and Art," to which, and to Mr. Starkie's work on "The Law of Libel," we are indebted for much that we have written, has the following passage:—

"How far, then, is liberty of discussion allowed on questions relating to the fundamental doctrines of religion? or is the expression of all views adverse to those now received prohibited and punishable? Would the law now make no distinction in favour of the fair and temperate expression of opinions sincerely entertained? It is by no means easy to give an answer, for there is no reported English case in which the question has been fairly raised and broadly dealt with. Malice is a necessary ingredient in the crime; and, where it is not that our law implies malice wherever anything unlawful is done wilfully or intentionally, whatever the motive which prompted the action, this consideration might help us to a conclusion. As the law stands, it throws no light on the subject."

We understand that the Scotch law on the subject of blasphemous libel corresponds with the English; but the only cases with which we are acquainted are two that occurred some thirty or more years ago. Two booksellers, named Paterson and Robinson, were tried for publishing a book or pamphlet, which, we believe, was entitled "The Bible an Immoral Book for the Young." In defending himself Paterson attempted to quote passages from the Bible for the purpose of justifying his remarks upon it, but was forbidden to do this. In the charge to the jury the following passage occurs:—

"Now the law of Scotland, apart from all ques-

tions of Church Establishment or Church Government, has declared the Holy Scriptures are of supreme authority. It gives every man the right of regulating his faith or not by the standard of the Holy Scriptures, and gives full scope to private judgment, regarding the doctrines contained therein; but it expressly provides that all 'blasphemies shall be suppressed,' and that they who publish opinions 'contrary to the known principles of Christianity,' may be lawfully called to account, and proceeded against by the civil magistrate. This law does not impose upon individuals any obligation as to their belief. It leaves free and independent the right of private belief, but it carefully protects that which was established as part of the law from being brought into contempt."

It is no part of our purpose in this article to discuss the propriety of the various decisions we have quoted, or to do more than state the law as it stands; but in view of the interest which a pending case must necessarily excite, we make no apology for the length of our remarks.

R. B.

CHELMSFORD.—The sad news of the death of the Rev. W. A. Pope last week cast quite a gloom not only over the Unitarian congregation, of which he was formerly minister, but to some extent over the district around for his energetic work in connection with the establishment of the church here brought him into intimate relationship with a large number of friends and opponents. All alike have a lively recollection of his courtesy, sincerity and thoroughness, and all alike regret his sudden end. As the Father of the Church he has ever taken a paternal interest in its welfare—an interest which was by no means slackened by his removal to the Domestic Mission at Spicer-street, London. At the services last Sunday special reference was made to the sad event, and prayer was offered for the widow and the fatherless. The evening discourse was given by Mr. A. Madocks, who was intimately connected with the deceased, and who conducted the services at Spicer-street on the Sunday previous to the accident. The subject related to the sad thoughts filling the mind of each individual member of the congregation—"The Rev. W. A. Pope—In Memoriam." In affectionate language allusion was made to his brief sojourn in and about Chelmsford, and in respect to the work there, with which his name will ever be associated. The speaker said: "Most of us here to-night can remember those early days of our little church, his exertions in our midst, and the mingled hopes and fears with which some of our first services were conducted, when it was doubtful whether the doctrine that we propounded and strive to instil into the minds of our fellow-townsmen would ever find a resting-place in any soul, and whether a church, however small, would be established. His excellent memory and his extempore addresses which he gave from time to time we are all familiar with. Sometimes those who knew him most marvelled at the fluency and at the depth of knowledge of some of those addresses, for they were thought out, not in the care of the study, but often during a long and tiresome walk, or the tediousness of a railway journey, when the mind would not be best fitted for such an occupation. One excellent trait in our friend's character was the union of a progressive theology with Christian reverence. He was always openhearted with his knowledge; always willing and ready and desirous of communicating it to others. I remember his laughingly saying at the time when that excellently critical and yet reverential work 'The Bible for Young People' was published, 'Well, our occupation is gone now; they have let the laity into all the secrets that we have, and they are making you as wise as we are about the Bible!' . . . I have said he loved his work. No man who did not love the work in which he was engaged could have used such exertions, or have kept so constantly and strenuously endeavouring to build us up here as a church as he did. If those efforts had been continued—if no difficulties had come in the way of those deeply-interesting lectures in the eastern counties—there is no doubt that not one new church only in Essex, but several would have been built up."—A testimonial of sympathy with Mrs. Pope and the family is being signed by the congregation.

LORD ASHBURNHAM has kindly placed his Wyclif M.S., which contains three unique tracts, besides duplicates of others, at the disposal of the Wyclif Society.

Obituary.

DEATH OF PROFESSOR STANLEY JEVONS.

Our readers will share the deep regret with which we announce the sad death by drowning of Professor Stanley Jevons, M.A., F.R.S. He and his family have been staying during the vacation at Bexhill, in Sussex. They went out together on Monday morning, and he left them to go to a retired part of the beach, where he stripped, and went into the sea for a swim. He was never seen alive again. His body was observed floating on the water, and was brought ashore by a labourer; but there were no signs of animation. An inquest was held on Tuesday morning, and a verdict of "Accidental death" was returned.

Professor William Stanley Jevons was much the most original of our living logicians, and his logical abacus—the ingenious little machine by which he reduced deductive reasoning to an almost mechanical process—will make his name memorable as long as logic is studied by man. The publication in 1874 of his great book on "The Principles of Science: a Treatise on Logic and Scientific Method," the most original of the kind published since Mr. John Stuart Mill's "Logic," and a book which, in the opinion of many competent thinkers, gave the first true analysis of Induction, was quite an event in the history of logical science. Professor Jevons, as the invention of the logic machine showed, was by no means a mere abstract thinker. Indeed, it is not too much to say that if he had not turned his attention to the moral sciences he might easily have become a famous chemist and meteorologist. As a political economist, whatever we may think of his mathematical theory, he was unquestionably a brilliant and most careful reasoner, and was the first, for example, to settle pretty clearly the question which arose some ten years ago, as to the alleged depreciation of gold as the result of the great gold discoveries. Nevertheless, to those who knew him best, his scientific eminence was the least part of the man. Shy and reserved as he appeared, his was a nature of unusual geniality and sweetness. Full of warmth and full of generosity as he was, his death will leave an irreparable blank in not a few homes, even where his special eminence and his individual genius were least understood and appreciated. He was a native of Liverpool, and still in the prime of life, being only in his forty-seventh year. Educated at University College, London, his first public appointment was at the Australian Royal Mint, which he held from 1854 to 1859, when he returned to London. Having taken the Master of Arts degree at London University, Mr. Jevons was appointed in 1866 Professor of Logic, Mental and Moral Philosophy, and Cobden Lecturer on Political Economy at Owens College, Manchester. This appointment, which he held for ten years, gave scope for the eminent analytical abilities for which he was famous. His addresses and essays, especially on economical questions, attracted a large amount of attention, especially one dealing with the probable effects of the exhaustion of the coal supply. Meanwhile, Mr. Jevons had received the Fellowship of the Royal Society and the honorary degree of LL.D. of the University of Edinburgh; and in 1876 he resigned the professorship at Manchester, having accepted the chair of Political Economy in University College, London. Professor Jevons was the author of text-books on logic and political economy and a larger treatise on "The Principles of Science." These works all showed great intellectual power and originality of treatment. It has been said that Professor Jevons was too severely logical and mathematical, and that his "Principles of Science" evinced a tendency to carry the deductive method beyond its legitimate range; but this tendency, which is rare among English thinkers, enhanced his worth as a critic, and often enabled him to present truth in a new and original aspect. His high intellectual gifts were universally recognised, and by a very large circle of students and fellow professors in London and Manchester his untimely death will be mourned as an irreparable loss.

The funeral took place yesterday afternoon. The remains were deposited in the Hampstead Cemetery, the Rev. Dr. Sadler officiating. A considerable number of friends and relatives were present on the occasion.

The *Daily News* writes:—"A versatile and vigorous student of philosophy of this kind, still in the full force of his manhood, is more particu-

Early a loss in the present day to the nation of which he was a member, because the studies he pursued are not over-burdened with teachers or scholars of merit. Literature and science of the physical kind both have plenty of devotees: philosophy, even in the sense which the word more commonly bears now, is scantily attended. Mr. Jevons was hardly a metaphysician—have we got a metaphysician now?—but he was earnestly devoted to logic, which is the schoolmaster to bring men to metaphysics; and he was a diligent student of most of the branches into which modern custom divides, or which it sums up in the term Mental and Moral Science. His last work and, as far as we remember, his last work only, was directly political; but many of his studies were occupied with politics in the proper and wide sense, used in which it makes certain modern solecisms unnecessary. To those who believe that if a philosopher does not take an interest in politician it is a misfortune for himself, and that if a politician does not take an interest in philosophy it is a misfortune for those whose concerns he may be called upon to administer, it will not appear that we have too many political philosophers, or that we can afford to lose any."

The *Manchester Guardian* says:—"To the world at large Professor Jevons's death is a loss hardly less severe than to his friends. The life of Professor Jevons is a record of unswerving devotion to work of the highest and purest kind. No record of these facts, however, can do justice to the rare qualities of the man, his single-hearted devotion to his labour, the independence and originality of his thinking, and the generous modesty of his character. By the weight of his reputation—a reputation won mainly during the years spent in Manchester—he helped to gain for it consideration and dignity, and he made one of the small band of distinguished men who acted as the Pioneers of the new movement for bringing academic training within the reach of the population of our great towns, which has already proved so signally and increasingly successful, not in Manchester only, but in other great centres of industry throughout the country. He richly deserved the reputation he gained during his too brief life. He well merits the bitter regret with which the news of his untimely end will be received."

DEATH OF SIR JOHN SMALE.

We regret to record that Sir John Smale, late Chief Justice of Hong Kong, died at his residence in Sussex-place, Regent's-park, on Sunday evening. He only retired from the Colonial bench in October last; and although he had been in failing health for some time past, his death was somewhat unexpected. It will be remembered that he brought to light in Hong Kong a system of kidnapping and domestic slavery, the existence of which had been previously unknown to the English public. Mr. Labouchere brought the subject before the House of Commons early in the present session, and a considerable amount of public feeling was excited by Sir John Smale's disclosures. Early in life the deceased had taken an active part in Liberal movements in the West of England, and was an ardent advocate of West India Emancipation. This influenced his subsequent career as a colonial judge, and induced him to take a strong view of the evils of the coolie traffic, and to decide in one memorable case that a kidnapped Chinaman, named Kwok-a-sing, who had headed a successful mutiny on board a coolie ship, was guilty of no offence against the laws of England in using violence to secure his freedom. Sir John Smale was, when he died, in his seventy-eighth year. He has left a widow and several children.

Sir John Smale was born at Moreton-Hampstead. He was destined for the ministry in the Unitarian body, and entered Manchester College, York. His studies there were interrupted by failing health; and after a time he turned his attention to the law, and ultimately became a member of the Bar. From 1846 till 1857 he was a reporter in the courts of the Vice-Chancellors Knight-Bruce, Parker, and Stuart, and he was the joint author of "De Gex and Smale" and "Smale and Gifford's Reports." He was appointed Attorney-General for Hong Kong in 1860, and raised to the Bench as Chief Justice there in 1866. He received the honour of knighthood, by patent, in 1874. Sir John Smale was twice married—first, in 1830, to Anne, daughter of Mr. Joseph Jackson; and, secondly, in 1873, to Clara, daughter of Mr. Halsey Janson, of Stamford-Hill, Middlesex. Sir John was for many years an active member of Essex-street Chapel, and remained a trustee up

to the time of his death. He also took a prominent part in the agitation which led to the Dissenters' Chapels Act, and in other liberal movements in religion and politics.

THE FUNERAL OF THE LATE REV. W. A. POPE.

The deceased was interred at Rosthwaite Church on Friday, the 11th inst. The funeral service was, by the special request of Mrs. Pope, conducted by the Rev. Professor Carpenter, of Manchester New College, London. The Rev. Canon Battersby, in the absence of the Rev. H. C. Walker, Incumbent of Rosthwaite, had offered every courteous facility for the carrying out of this the first funeral in the neighbourhood conducted under the recent Burials Act. There were present as mourners: the widow, Mrs. Carpenter, Mrs. Briggs, Mrs. Grosvenor Talbot and daughters, Mrs. Bowie; the Revs. Rodolph Suffield, Reading; Charles Hargrove, M.A., Leeds; W. C. Bowie, W. Summers; and Mr. G. W. Tarrant, Mr. Edgar J. Fripp, and Mr. Frank K. Freeston, students of Manchester New College. The Rev. G. Jackson, M.A., who is doing duty for the Incumbent, was also present. In that sequestered graveyard in the Borrowdale valley, of unrivalled beauty, surrounded by mountains, almost in sight of the peak from which the deceased had fallen, with the sun illuminating all with rays of beauty and of joy, no one present on that occasion can ever forget the sublime solemnity of the scene, the beatitudes read, the psalm speaking of lying down in the green valley, the prayers breathing hope and tranquil joy in contemplation of the immortal life in the care of a fatherly God—the address so touching, wherein Mr. Carpenter spoke of the character of the deceased, of his labours amongst the poor, of his joy in nature, ever reminding him of the God of the everlasting hills—and his words of gentle and profound sympathy for the widow and the orphans.

The simple but solemn service closed with the friends surrounding the grave singing a favourite hymn, by Chatterton, which had been recently quoted by the deceased.

O God, whose thunder shakes the sky,
Whose eye this atom globe surveys!
To Thee, my only rock, I fly;
Thy mercy, in thy justice, praise.

The mystic mazes of Thy will,
The shadows of celestial light,
Are past the power of human skill;
But what the Eternal does is right.

O teach me, in the trying hour,
When anguish swells the dewy tear,
To still my sorrows, own Thy power,
Thy goodness love, Thy justice fear.

The gloomy mantle of the night,
That on my sinking spirit steals,
Will vanish at the morning light,
Which God, my orient Sun, reveals.

We are glad to notice that an appeal is at once to be made to the public on behalf of the family of the late Mr. Pope. As the Mission with which he was connected is strictly unsectarian, there is appropriateness in the appeal made to those beyond our own denominational limits in the following letter published in the *Daily News* of yesterday:—

SIR,—Most of your readers have no doubt seen the account of the fatal accident on the Great Cable Mountain, at the head of Ennerdale, last Monday evening, when the Rev. W. A. Pope missed his footing and fell over a precipice. But it may not be generally known that Mr. Pope was a hardworking missionary in the East of London, and has left a widow and six children. In a case of such real distress I feel that it is only necessary for the facts to be placed before the public in order to enlist general sympathy, which may result in the creation of a fund for the support of the widow and family. As a commencement I shall be happy to contribute ten guineas; my brother, Alderman William Lawrence, and Mr. John Warren will each give ten guineas, and Mr. P. Meadows Martineau, of 6, Christian-street, E., will thankfully receive any donations to the fund. It may be interesting to your readers to learn the estimation in which Mr. Pope was held by those who knew him for many years. A friend of mine thus writes:—"In character William Annetts Pope was an Israelite without guile; simple, straightforward, and sincere; you could always depend upon him."—Yours, &c.,

JAMES CLARKE LAWRENCE.

75, Lancaster-gate, Hyde Park, W., Aug. 11.

Mrs. HAMPSON'S HOME.—The printed report of the work done during the past two years in this home has just been issued, and it is gratifying to learn that Mrs. Hampson's labours continue to be attended with steady success. On referring to the object of the Home the report says the home is strictly unsectarian, each girl being encouraged to follow earnestly that teaching which seems individually to be most helpful. During the past two years one hundred and twenty-eight girls have received help and shelter, of whom one hundred and two have become mothers. When it is understood that Mrs. Hampson is not only directress of the home, and friend and confidant of its inmates, but that she acts as doctor and head nurse as well, it will readily be acknowledged that her self-imposed duties are by no means light; while the significant fact that not one mother has lost her life during confinement affords the best possible testimony to her medical skill and good nursing. As many people do not quite understand the kind of cases that are dealt with, a brief abstract of every case received during the past two years is appended to the report, together with a few words of the after history of the case. On reference to this list it is extremely satisfactory to find that only three cases proved unworthy of the help given. Such a result speaks more emphatically of the moral value of Mrs. Hampson's Home than any mere words could possibly do. Owing to the premises in Compton-terrace being no longer suitable for the work, a new house has been built, and into this Mrs. Hampson removed last October. The cost of building and removal was about £2,000, and of this £1,400 has been subscribed at present. Besides this sundry additional items will, it is estimated, cost about £150 more, so that donations to the Building Fund to the extent of £750 are still needed. It is earnestly hoped that this amount will be collected by the end of the year and donations will be gladly received by the Hon. Treasurer, Mr. William Shaen, 8, Bedford-row, London, W.C.

Our Calendar.

SUNDAY, AUGUST 20.

LONDON.

Rev. J. J. WRIGHT, of Belfast, at Little Portland-street Chapel, 11.15 a.m. and 7 p.m.
A Commemorative Service at the Domestic Mission, Spicer-street, on the death of the Rev. W. A. Pope, at 6.30 p.m.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Bourne's (C. E.) Heroes of African Discovery and Adventure, 3/6
Great Artists: Overbeck, by J. B. Atkinson, 3/6
Hallam's (R. A.) Moses, a Course of Lectures, 3/6
Kompert's (L.) Scenes from the Ghetto, Studies of Jewish Life, 7/6
Mallock's (W. H.) Social Equality, a Short Study in a Missing Science, 6/
Pitt (W.), by L. Sergeant, 2/6 (English Political Leaders.)
Randall's (J.) The Severn Valley, 7/6
Student's (The) Concordance to the Revised Version, 1881, of the New Testament, 7/6

MARRIAGES.

CHAMPION—MORTIMER.—On the 16th inst., at Lewin's Mead Chapel, Bristol, by the Rev. A. N. Blatchford, B.A., John Kenrick Champion, of Castle Bellevue, Redland, Bristol, to Emma Mary, fourth daughter of the late Wm. Mortimer, J.P., of Bedford Circuit, Exeter.
GASKELL—SHIPMAN.—On the 10th inst., at Gateacre Chapel, near Liverpool, by the Rev. Charles Beard, B.A., Roger Gaskell, of London, to Edith, third daughter of the late Robert M. Shipman, of Manchester.
STANLEY—HOVEY.—On the 17th inst., at the High Pavement Church, Nottingham, by the Rev. R. A. Armstrong, B.A., assisted by the Rev. Lawrence Scott, the Rev. Francis William Stanley, of Bath, to Edith, third daughter of J. T. Hovey, Esq., of Park Valley, Nottingham.

DEATHS.

JEVONS.—At St. Leonards-on-Sea, drowned while bathing, on the 18th inst., William Stanley Jevons, LL.D., F.R.S., &c., of The Chestnuts, Hampstead, in the 47th year of his age.
SMALE.—On Sunday, the 13th inst., at his residence, 21, Sussex-place, Regent's-park, Sir John Smale, late Chief Justice of Hong Kong, aged 77.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

WORK OF UNITARIANS IN THE PAST AND THE FUTURE. The Sermon Preached at the Annual Meeting, May 31, in Unity Church, Islington, by the Rev. Dr. JAMES FREEMAN CLARKE. Price One Penny. Fifty copies will be sent, carriage free, for 3s.; one hundred for 5s. A large edition having been printed with a view to the widest possible circulation.

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London and Edinburgh: WILLIAMS and NORGATE. Manchester: JOHNSON and RAWSON. It may also be purchased at the Office of the Unitarian Association, Norfolk-street, Strand, London.

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DOMESTIC MISSION, SPICER-STREET

THE REV. W. A. POPE.

A COMMEMORATIVE SERVICE, in connection with the lamented death of the Rev. W. A. Pope, Minister of the Domestic Mission, Spicer-street, will be held on SUNDAY EVENING, August 20, 1882. To be conducted by C. L. CORKRAN.

Service to commence at Half-past Six o'clock.

SOUTHERN UNITARIAN ASSOCIATION.

ANNUAL MEETING at NEWPORT, Isle of Wight, on August 27 and 28. Preacher, Dr. CROSSKEY, F.G.S., Birmingham. Sunday Services at 11 A.M. and 6.30 P.M.

BUSINESS MEETING, Monday, 3 P.M. PUBLIC MEETING, 8 P.M. Chairman, ROBT. PINNOCK, Esq., J.P., President.

Friends attending the Meeting of the British Association held that week are earnestly invited.

HEATH BROW SCHOOL FOR YOUNG BOYS AND GIRLS.

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Teachers for the Session 1882-83:—The Misses CASE and Miss E. F. SQUIRE; J. G. PEARSE, B.A., Lond. (Classics and English); JOHN BRIDGE, M.A., Lond. (Mathematics); Mr. ARCH. BALLANTYNE (History and Literature); Miss M. H. MERINGTON (French); Mr. JOHN GUPPY (Chemistry); Mr. W. H. FISK (Drawing); Miss C. SQUIRE, R.A.M. (Music); Mr. WINTERBOTTOM (Gymnastics); Miss MARY BIRCH (Dancing).

The NEXT TERM begins SEPTEMBER 20.

Heath Brow, Hampstead, London.

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Principal MRS. F. SHAWCROSS late of Brook House, Knutsford.

The AUTUMN TERM will begin on MONDAY, Sept. 18.

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The THIRD TERM of the Year will begin on FRIDAY September 15. Vacancies.

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SOUTHPORT.—MISS LEWIN and MISS HARRIET LEWIN (late Miss Lawford and Miss Lewin) will RE-OPEN their SCHOOL for BOYS on THURSDAY, September 28.

Bingfield, Albert-road.

BRIGHTON.—Miss HODGES (late Miss JANE SMITH and Miss HODGES) will re-open her School for Little Boys, September 12.

102, Lansdowne-place.

BOURNEMOUTH.—Mrs. HOOD will be pleased to receive a few GIRLS to board and educate. Special arrangements made for delicate girls during the winter months.—Address, care of the Rev. ALFRED HOOD, Bournemouth.

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Printed by WOODFALL and KINDBE, of Milford-lane, Strand W.C.; and Published for the Proprietors by WALTER MAWER, at the Offices of the SUNDAY SCHOOL ASSOCIATION, 37, Norfolk-street, Strand, London, W.C.—Saturday August 19, 1882

The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

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UNIVERSITY INTELLIGENCE

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THE DECAY OF FAITH.—II.

THE question we propose to consider in the present article is—Will religion as a consciousness of supreme power, love, thought and justice in the universe, share the fate of the "numerous deities, devils, angels, spirits and ghosts" which "disturbed the mental peace and stimulated the wonder of bye-gone ages," but have now passed away? The writer in the *Westminster Review* says that it will, and he contends that the causes which have led to "one partial exception" in the general decay of supernatural beliefs will become more and more feeble in the future, till at last there will be a clean sweep of the supernatural from the hearts and lives of men. It will be universally admitted, it seems, by enlightened future ages that there is no fundamental difference between a belief in witches and a belief in God, and that it is just as rational to give credence to absurd stories about ghosts and apparitions as it is to accept any doctrine of a future life. Men will not be foolish enough then to dream of a supersensuous world, with a weakling like KANT, or to suppose with SCHILLER that all within and without them may be only the hieroglyphical symbolism of a power in the universe which resembles themselves. But these days are not yet; the world is still foolish enough to cling to religion, as "a shadowy belief in a deity and a future life."

Why is this? How is it if all the forms of supernaturalism are alike irrational that one form persists when the others have perished? Here is the explanation our author puts forward. The first influence, he says, contributing to retard the decay of religion, as a form of supernaturalism, "is the apparent reasonableness in a certain state of culture of the theological conception upon which it is based." Man took his own experience as

a guide in solving or attempting to solve the problem of existence:—

"He pictured a personal being as his Maker, with the same feelings, intelligence and purposes as himself, only with an exaggerated intensity, corresponding to the vastly greater efforts required of him, as the author of the universe, the source of life, and the controller of events. . . . The early progress of knowledge, so far from being unfavourable to this personal idea, lent it strength and purified it. . . . It was only when researches in physics had revealed the laws under which the solar and stellar systems had apparently assumed their present conditions, binding all creation into a homogeneous whole; when geology had explained the apparent superficial confusion of the earth's crust; and when biological hypotheses had successfully linked organic life together in one chain of correlated development, that the theological explanation of the origin of the cosmos became weakened and discredited. Science has rescued so much of the known from the unknown, that the vast shadowy deep wherein imagination may revel undisturbed by the irony of facts is no longer large enough and dim enough to harbour in security the conceptions of theology."

The calm and reverent student of science who sees the unknown loom forth with ever increasing vastness as he makes himself master of the known will be astounded at the latter part of this statement. And though the growth of astronomical, geological and biological knowledge may have weakened and discredited the old theological explanation of the cosmos, it does not by any means follow that a higher and nobler theological explanation is untenable. Far from it. Enlarged scientific conceptions have led to a modification of the "personal idea," not to its abandonment. Man cannot get rid of that idea because he cannot close his eyes to the evidence of thought in the cosmos. He is ever confronted with the phenomena of an ordered universe, from which he can no more exclude the idea of thought than he can exclude it from his own being. Thought and personality in the higher sense of the word are inseparable. Impersonal thought, let SCHOPENHAUER and others say what they may, is an impossibility, a contradiction in terms, an absurdity. Hence our author merely deceives himself, and tries to deceive his readers by the jugglery of words, when he says, "To abandon the conception of a conscious, personal, creating, overruling, independent Being for intelligence and will in the cosmos, whether true or not, is to abandon the supernatural for the natural, theology for science." For how can there be intelligence and will without personality, since they form the very essence of that idea? Take intelligence and will from personality and it vanishes; add intelligence and will to a flower, a tree, or a star, and you thereby invest it with the idea of personality. The Divine nature may be as unlike our conceptions of it as an eclipse is unlike the mathematical formulæ which serve for its prediction. This is not the point. What we maintain is that the conception of a Divine personality is the necessary outcome

of the laws of the human mind. If it be true, therefore, that "the great source of the influence of theology in the past is the idea of personality inseparably bound up with it," there is no fear for the existence of religion in the future, since we are persuaded the idea of personality in the universe will always be present in calm and unbiassed minds as its stay and support.

It appears, however, that the masses will give up religion, not from mere speculative reasons, but from a discovery that it will not yield them the "temporal advantages" they have hitherto supposed. The bulk of mankind are influenced by personal and selfish ends, and "it is to this very selfish element in human nature theology has always strongly appealed." It has been believed that "in return for the reception of the theological idea, and for the performance of certain very simple services, the greatest temporal advantages were to be obtained." The appeal thus made to "human selfishness was powerful and direct," while the conditions governing participation in these benefits were simple and easily satisfied. Now, however, the idea of the universal reign of law has closed the heavenly door to human greed; men are ceasing to pray because they find they can get nothing by it, and they will soon spurn as a silly delusion all creeds and systems of belief which inculcate prayer. Religion will die out of their hearts because heaven is deaf to their selfish appeals. This is the purport of our author's argument. Unfortunately for its validity and acceptance he does not condescend to explain how it is that the most prayerful men have been the most unselfish of men. He forgets that prayer is essentially a divine emotion, which expands and ennobles man's being, and that the idea of petition is a subordinate outcome of that emotion which is modified with growing culture, and may ultimately pass away from the mind, leaving prayer as divine communion in all its soul-filling, soul-quickenings, and soul-ennobling richness and power. Prayer is as natural to a devout heart as gentle words and tender tones are to a loving soul. Religion is already dead in a selfish heart; he who prays merely for what he can get does not pray at all. At the same time the ideas of love and trust which constitute prayer lead the soul to unburden itself to its Maker, as friend unbosoms himself to friend, and at a certain stage of scientific opinion induces him to ask for the satisfaction of all his wants just as simply and naturally as a child looks for it from its parents. Thus science may destroy supplication, but it cannot banish the spirit of prayer from the human heart. This the soul's high privilege of bathing in the sunlight of blissful rest and ineffable activity, of being quickened and refreshed at the fountains of Divine love, will surely be dear to man as long as joy is prized as joy. Religion, therefore, has nothing to fear on this head.

"But theology has made another and even

more powerful appeal to our lower instincts. It affirmed a future and eternal state of existence for the human soul." This is its great and unpardonable sin. It is true that "from the idea of extinction, by our very constitution, we naturally shrink." Nor is it less true that the doctrine of immortality "promises an effectual antidote to the great terror of all living things—death." But what of that? "A drowning man will instinctively clutch at a straw; and humanity, despite the utter absence of one tittle of evidence in support of this conception, convulsively clings to it as a rescue from the terrors of death." Stop, we are disposed to cry; is there no evidence in the very convulsive clinging you describe? If by his very constitution man naturally shrinks from annihilation, is not this one of the strongest available proofs that he is a something which is not to be annihilated? If he is merely a phenomenal manifestation of his bodily organism, how can he tremble at the dissolution of that organism? Does the shadow shrink from perishing with the cloud that produces it? Is it not just because man carries immortality within him that he shrinks from the idea of annihilation when the dissolution of the body suggests the mere thought of it? Unless this be the case, why should he "naturally" shrink from death? If annihilation were the natural destiny of the soul, would it not be very unnatural for him to shudder at the prospect of its realisation? It is, of course, easy to urge sceptical considerations of an opposite kind, and to say with our author: "Where is the exact line to be drawn, up to which man has only the privileges of an animal, but past which he assumes the prerogatives of immortality? Is this valuable possession a development from pre-existing conditions, or is it an endowment from some extraneous source?" It is enough for us to reply that man as man differs so immeasurably from the lower animals that till it can be shown how otherwise such a radical distinction would arise, we shall not hesitate to assign to him an inherent difference in nature and probable destiny. It is simply frivolous talk, altogether unworthy of a philosophical writer, to say that if the soul be an endowment from some extraneous source—"We ask for evidence of it, and information as to the date attending circumstances and source." We are speaking of something that is put into a man, but of something that is man the of which physical generation and birth are the mere medium. These, though necessary for the soul's manifestation in conformity with the requirements of the present state of existence, cannot be conceived of in any sense as creative. The father does not create his child. Hence, when our author turns metaphysician, and asks, can the finite in time beget infinity? his query is not relevant. He must first prove the very opposite of what we hold as truth, before such an argument can be legitimately advanced. Besides on the Theistic hypothesis man is something more than the "finite in time," which destroys any argument based on an assumption to the contrary. To say, too, that "an immortal human soul is an anachronism in the cosmos, and is analogically an impossibility," is to assume that we have sounded the spiritual depths of the Universe and measured the possibility of existence. It is philosophy demented or science crazed with the perpetual thought of its own achievements. It is as though an insect that floats in the sunbeams should claim to have quenched the light of a universe of suns, because he has placed his fellow in partial shadow for a fraction of a

second. "But surely," continues our author, "if this doctrine is true we must have some sensual evidence of its truth," as if what is always conceived of as transcending sensible perception could become the object of the senses. What sane man ever expected to find the spiritual essence of his fellow by "discoveries or researches with the most powerful instruments applied by the most skilful hands and brains?" We never heard of such a man, nor did we ever know of a man who could lay his hand upon the force which produces the circulation of a plant. Our author has gone far beyond Professor TYNDALL, or even of BUCHNER, for he says:—"The conditions of matter required to account for mental phenomena are not more subtle, wonderful, or difficult of adequate realisation than those manifested in other departments of natural science, such as the law of gravitation, electricity or animal magnetism." This is a mere random assertion, that proves nothing but ignorance, and it is entirely opposed to the expressed opinion of the eminent physicist just mentioned, who stated in his Norwich Address as President of the British Association that if we could tabulate all the molecular vibrations of the brain, this would not enable us to bridge over the great and impassable gulf between motion and thought.

The growth of an independent science of Ethics, the progress of Biblical criticism, and the increasing intellectual feebleness of the clergy are additional factors in the inevitable decay of all religion. So thinks our author; time will show whether he is right. Meanwhile, we shall cling to the old creed, believing that GOD is GOD still, and that Immortality is not a dream science can dispel.

GROUND S FOR ACCEPTING CHRISTIANITY.

THE recent interesting discussion in our columns on the resurrection of JESUS suggested one very important inquiry, namely this, *what are the grounds on which the Christian Religion can be accepted to-day by rational and thoughtful minds?* It is of the utmost consequence, especially in a sceptical inquiring age like the present, to have a clear and definite conviction on this matter. Our position in this respect is somewhat different from that of professing Christians in former ages. The grounds on which Christianity has been accepted have changed in some degree from time to time. Those which were most prominent in one age have been less so in another. A glance backward through the Christian centuries forcibly illustrates this point. In the first Christian age the ground of belief in Christianity, especially among the Jewish converts, was the Messiahship of JESUS. He was believed to be the long promised Jewish Messiah. This was the main point, as appears from the Acts and Epistles, that the apostles laboured to prove. This was one main topic, if not the main topic, of apostolic preaching everywhere. Those who were convinced that JESUS was the fulfilment of Hebrew prophecy accepted on this ground Him and His religion. But it is obvious that this ground of acceptance was special, local, temporary. It is not as the Jewish Messiah that JESUS is of interest to us. We do not share in the Jewish national tradition on this point. It is of no consequence to our acceptance of his religion whether he was the promised Messiah or not. But with Jews it would determine whether they believed in him or rejected Him. Here, then, is one change which has inevitably come about with

the diffusion of Christianity over the Gentile world.

Another point concerning which almost the same thing may be said is the miracles which JESUS is alleged to have performed. These were put forth in the early Christian age as a strong ground of faith in Him. The argument that no man could do such miracles as He did unless GOD were with him was urged as conclusive. And when it was advanced by those who themselves had witnessed the miracles, or had been told of them by those who had, it was certainly a strong ground of faith. While the witnesses themselves or their immediate descendants were still living, the value of their testimony would be direct and unequivocal. But as time passed on and the miraculous deeds of CHRIST became a tradition of the distant past the value of this testimony declined. It was inevitable that it should be so. The original witnesses were dead, those who had it from their lips were dead, and their immediate descendants also had passed away. The original narratives of these transactions had also perished. Copies of some of these, whose accuracy no one could guarantee, survived, and that was all. The uncertainty of such a ground of faith is apparent with a moment's reflection. We cannot examine the witnesses, we can only investigate the discrepant records which through unknown channels have been handed down to us.

Meanwhile, the advance of knowledge and the progress of science have discredited the supernatural more and more. So that while the value of the testimony itself has declined, the difficulty of receiving it has increased. Certain branches of knowledge have accumulated or sprung up afresh, whose reliability no one can dispute, which are in conflict with the old tradition. This is the position, then, in which we find ourselves to-day, with the growth of modern science and the accumulated experience of mankind as to the invariable constancy of the natural laws.

Now, of all the miracles the most important one undoubtedly is that of the resurrection of JESUS. We cannot wonder, then, at the prominence given to it in the apostolic age. It had not become then a dry and withered tradition. It was a fresh and living faith. The apostles bore their own direct testimony. Very naturally they attached supreme importance to it, and made the acceptance of this belief a condition of membership in the Christian Church. The resurrection of JESUS was the crowning proof of his Messiahship. It was GOD's seal to CHRIST's own testimony that he was the Messiah, and it was the great proof of a future life for man, the pledge of immortality for all. Hence PAUL speaks of it in the strong terms which he employs in his First Epistle to the Corinthians. He makes everything depend on the resurrection of JESUS, of which he himself was profoundly convinced. He believed that the Master had appeared to him after his resurrection, and it was this faith which inspired him to do, to dare, and to suffer for the cause of CHRIST. To the apostles and their followers this belief in a risen Lord was intensely real. They did not merely assent to it, they realised it. Love, reverence, trust, hope—all gathered round this faith as a centre of inspiration and blessing. It was natural that it should be so on account of the proximity of their time to the alleged event. But we live at the distance of nearly two thousand years from that time. The great gulf in which eighteen centuries and a-half are buried lies between *now* and *then*. It is impossible that the faith can be to us what it was to

them. To us it is a tradition which comes down to us embodied in narratives whose most marked characteristic is their strange discrepancies. This being so, is that venerable tradition the ground on which Christianity can be accepted by rational minds to-day? We think not. Is PAUL's argument final—that if faith in the resurrection is lost all is lost? We think not. And here we agree with the author of "Natural Religion." "Christianity is not now identical with belief in the resurrection of JESUS." Again, "a great organic growth, such as Christianity, filling so vast an extent—both in space and time, is not to be judged by the estimate of any single observer, were it St. PAUL himself. . . And whatever we may think either of miracle in general or of the particular miracle of the resurrection, it is difficult now, whether we look at the first rise of Christianity or at its later history, to admit that it hangs by a thread, as St. PAUL declares, logically attached to the testimony of CEPHAS and the Twelve and the Five Hundred." And we approve of the conclusion to which this writer is led—"We conclude, then, that it is a mistake to imagine Christianity as standing or falling with the miracle of the resurrection, or that it rests, in fact, on the narrow basis of so disputable an occurrence."

If, then, Christianity as now popularly accepted does not rest on the Messiahship of JESUS, the miracles he is said to have performed, or that principal one, his alleged resurrection, we must look for the grounds of its acceptance elsewhere. And these are not far to seek. Christianity is to be accepted now on the ground of its moral worth, its utility as a world-wide institution engaged, wherever it is honestly applied in the great work of elevating mankind. Its moral and religious fruits constitute the ground of its acceptance in the present day. Its proved power to meet the moral and religious needs of man, whether as an individual or a social being—whether singly or united in communities and to raise mankind in the scale of virtue and happiness—all this constitutes its *raison d'être*. With the progress of time the external evidences, to which, at first, the appeal on its behalf was almost exclusively made, have declined in value and importance, and the moral evidences have come to be the criterion or test of its merit and the ground of its acceptance.

It is a great advantage to be able to accept Christianity, to give it one's adhesion and support on rational grounds, leaving the dubious points involved in its supernatural claims on one side. And this we are enabled to do when we regard it solely in the light of its practical claims and aspirations. What it is doing for humanity as an educational influence, as a philanthropic agency, as a sympathising friend with those who suffer, as the power of GOD unto salvation to the sinning and the lost—all this is sufficient justification for, according to it our high regard and cordial acceptance; frankly admitting, at the same time, our inability to accept as historical much that appears in its sacred books, or to rest our adhesion to it on the same grounds as the early disciples.

CHELMSFORD.—The annual treat of the children belonging to the Unitarian Sunday-school took place on Wednesday last, and, favoured by fine weather, a most enjoyable time was spent at Horsfrith Park, by invitation of Mr. and Mrs. Rossiter. After tea sports were enjoyed, and later the harmonium was placed on the green sward, and the children sung several hymns. Three cheers were then given for Mr. and Mrs. Rossiter, and the party returned home.

THE BRITISH ASSOCIATION AT SOUTHAMPTON.

The British Association for the Advancement of Science is holding its fifty-first annual meeting this week in the pleasant town of Southampton. The members have heard from their President, Dr. Siemens, the great electrician, the wonderful tale of the achievements of modern Science, told in a way which excited the most absorbing interest, Sir John Lubbock, the retiring President, introduced his successor to the chair in the following graceful terms:—

"To Dr. Siemens, in conjunction with his brother, we owe various fruitful improvements in the practical application of electricity in anastatic printing, the chronometric governor, the regenerator engine and furnace, the electric railway, the electrical transmission of power, and other applications of science too numerous to mention. With all this scientific work he combines the management of immense business transactions. Perhaps the ruling idea of his life has been to economise energy, and to utilise the force of nature. The water-power, which runs to waste in our brooks and rivers, would save much expenditure of human labour. We may look forward to the time when the winds and the tide will, to a great extent, replace the furnace and the steam engine, so that Britannia will rule the waves in a newer and more peaceful sense. Dr. Siemens again, if anyone, will stop the waste and worse than waste of coal which now hangs in a black pall of smoke over our great cities, and restore to them pure air, blue skies, and bright sunshine. We shall, perhaps, indeed—who knows—one day burn our coal at the pit's mouth and convey the heat and energy by wires, or in some other way, to our fire-places and manufactories, and though our coal, however economically used, must one day be exhausted, by that time perhaps we shall be able to store up summer heat for winter use or even to summon the subterranean fires from the centre of the earth, as I suggested with so much persistence, by earthquakes and volcanoes."

Dr. Siemens then delivered his address, which, of course, had special reference throughout to the new science in which he and his illustrious brothers have made such marvellous discoveries. Having reviewed the progress of scientific research during the last half century, he traced the advances made in electricity, especially in the use of electrical energy. He argued the question of electricity against gas from an economic view, and assuming the cost of electric light to be practically the same as gas, the preference for one or the other would be decided upon grounds of relative convenience, but gas lighting would hold its own as the poor man's friend.

"Electricity," says Dr. Siemens, "stands foremost amongst the exact sciences." Its "ultimate nature" is "wrapt in mystery," but its latest developments are within the knowledge of all. It is a "mode of motion," like heat and light, and is "the form of energy best suited for transmitting an effect from one place to another." Among the most interesting and curious uses of this force is its practical application to agriculture. After two years' experience Dr. Siemens is able to say that "electric transmission of power seems well adapted for effecting the various operations of the farm and fields from one centre." The wonderful influence of the electric light in ripening plants has been described on previous occasions by Dr. Siemens himself. It will be found from his address that corn so treated came to maturity in less than half the time required by that which was ripened in the ordinary way.

The remainder of the address was mainly devoted to an interesting summary of the engineering triumphs and projects of the present day, and Dr. Siemens concluded by deducing from the results recently achieved by Mr. Spottiswoode in the investigation of the phenomena of electrical discharge, and from recent spectroscopic experiments, inferences favourable to his own speculations on the conservation of solar energy made known to the Royal Society in March last. The concluding words of the address were:—

"In the great workshop of nature there are no lines of demarcation to be drawn between the most exalted speculation and commonplace practice, and all knowledge must lead up to one great result—that of an intelligent recognition of the Creator through His works. So, then, we members of the British Association and fellow-workers in every branch of

science may exhort one another in the words of the American bard who has so lately departed from amongst us:

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

WHAT SHALL I DO TO BE SAVED?

The controversy between faith and works is as old as the Christian religion, and, indeed, as old as intelligent apprehension of moral phenomena. St. James sums it up, one would think, fairly enough when he says: "Shew me thy faith without thy works, and I will shew thee my faith by my works." Yet, as it is well known, this satisfied Luther so little that he was dismayed to think of St. James as one of the Apostles, and would fain have rejected his epistle from the Canonical writings. It is the few that have believed in works, the many and the orthodox that have believed in faith. It is easier to adhere to prescribed opinions than to regulate the daily actions of life.

There have been many recipes for obtaining salvation. They may be roughly divided into five heads.

The first method is to offer the proper sacrifice to the Deity, and to pay the proper dues to the priest; to think and do what the priest commands; to entrust your conscience to his keeping, and let him work out your salvation. That is the common method, and the most orthodox. It belongs to most Churches. It requires the least from the layman, and hardly anything from a man rich in wealth or position. It is a distinguishing mark of pagan religions, of modern Buddhism, of Romanism, and, in a lesser degree, of extravagant forms of the Church of England. It is eminently unscriptural, eminently irrational, and eminently base. It is usually combined with nobler elements which conceal its inherent badness and folly. But, in its essence, it is the immoral spirit of sacerdotalism.

The second method is to believe certain doctrines enjoined by "the Church." These doctrines are different in different churches. In the Church of Rome, and the Church of England, these doctrines are embodied in Creeds, and Catechisms, and Liturgies, and Litanies. Among "Orthodox Dissenters" the doctrines though just as absolute, are much less formal—for instance, justification by faith, signs of conversion, the efficacy of grace, not trusting to works, substitution, the mediatorial sacrifice of Jesus, atonement, and so on. When I was a boy I "sat under" a minister who was always hammering along at Justification by Faith. There was something we were to think and feel, and something we were not to think and feel, and our thoughts and feelings were to proceed in a certain artificial order. I never could make head or tail of his meaning, though it did not strike me then, that perhaps he could not either. Among the Plymouth Brethren, for many individuals of whom the writer feels a deep sense of reverence, but for whose hard narrow doctrine he feels a strong sense of condemnation not unmixed with pain and indignation, it is necessary to abide by a jargon hard to learn, and hard to reduce to exact shape and dimensions. It is the spirit of fetishism. One must "have found Christ," or "plead the blood of the Lamb," or "come to Jesus," "just as one is." He who says "shibboleth" is at once detected, though it differs from "shibboleth" only in spelling and pronunciation. It is more cruel and unjust to the great world of God than even ritualism, its extreme opposite. If one argues, one is at once asked:—"Shall not the Judge of all the world do right?" If one speaks of "doing good" one is freely compassionate as being far from the Kingdom of God. All these forms of attaining salvation may be summed up in the one word Ecclesiasticism. They are better or worse according as the doctrines professed are better or worse, but, in themselves, are never to be called good.

The third method is a hard one, and has been only adopted by individuals out of all churches. It is the method of asceticism; of self-denial pursued as a good in itself; of self-mortification; of enthusiastic self-martyrdom. It is the method of prophets as opposed to priests, from him who "ate no pleasant bread" to him who

"had a leathern girdle about his loins and ate locusts and wild honey." It has attracted such men as Simeon Stylites, St. Francis, St. Dominic, Savonarola, and the mute Trappists. It has an overwhelming charm for meditative, passionate natures. It is illogical, but it has over and over again stirred the world and renovated it, as it will do over and over again in the future. If one-sided, it is noble and powerful. It has few representatives among Unitarians or "the Broad Church," which do not easily produce the "saintly" character. With all their facile morality it gains many disciples among the proselytising Jesuits. Among Dissenters it has found a home with the sweet tempered and sweet minded "Quakers."

The fourth method is one of stern morality. To do the right thing regardless of consequences; to think the right thing whatever it leads to; to trust to conscience enlightened by good sense, as the *only* guide, if sometimes a misleading guide. Scientifically this is the right course, and it is the one pursued by some of the Broad Church party, and too much by Unitarians. But its tone is too critical and prosaic and intellectual. It is apt to degenerate to Positivism, Agnosticism, the Religion of Humanity, Pessimism, Atheism. It does not deeply believe in, nor feel pained at, the "sinfulness of sin," nor admit the supreme necessity for a remedy. It is entirely good as far as it goes, but it does not go far enough. Without the admixture of some nobler element it never has been, and never can be, the religion of the many.

It is strange that all these methods miss the extreme simplicity of the method of our Lord; the simplicity, the nobility, and the common sense, that common sense which Beranger was more struck with than with anything else in pondering over the precepts of Jesus. Jesus says:—"Thou shalt love the Lord thy God wholly, and thy neighbour as thyself. On these commandments hang all the law and the prophets." Let us conclude the present article with a few remarks on this fifth method.

It is at once evident that this method sweeps away wholly and for ever the two first means of attaining salvation. It does not *admit* of sacerdotalism; *i.e.*, of entrusting one's salvation to a priest, and of performing prescribed ritual. It does not *depend* on ecclesiasticism, *i.e.*, on right doctrines and beliefs, or adhesion to this school or that, to these formulas or those. It is even independent of Christianity itself (as it is commonly conceived), embracing in its all-enfolding grasp those who have never so much as heard the name of Jesus. It is at least as easy for the poor as for the rich, for the unlearned as for the learned, for the simple as for the clever. It depends on the attitude of mind and heart, on the way of looking at facts, on the inner man; and allows of any external diversities. With this as the guide of life a man may make great mistakes, but he can never go far wrong, nor keep wrong, and when he errs he will err nobly. His mistakes will be a thousand times more useful and more honourable than other men's "good deeds." It is all reduced to a question of right motive. And from right motive will proceed right conduct. For if a man really loves God and man, if his heart is in the right place, he will have worked out his own salvation and be a moving force in the salvation of the world.

It is because of the goodness of heart and spiritual strength of such men as St. Augustine, Thomas-a-Kempis, Bunyan, Pascal, that we do not so much think of the special doctrines they profess, or of the church to which they belong, or of the points on which we feel inclined to differ with them, as that we feel at one with them, and are able to draw from them lessons of usefulness and spirituality, because of their sincerity, their whole-heartedness, their enthusiasm. They are of kin with all honest seekers after truth and righteousness, even if their individual conclusions are diverse.

And this is where the method of morality fails. Morality is good as far as it goes, but it may proceed from nothing but a cold sense of duty, and may separate itself from any conscious connection with God. But love is warm. Love is a thing of the heart as well as the head. It is emotion *plus* duty. It is poetry *plus* good-sense. Further the method of Jesus does not stop at the love of man. It commands the love of God—complete devotion to Him. This

implies reverence, implicit trust, enthusiasm, a filial relationship, aspiration. "Lead me to the rock that is higher than I." All this is a great and important step above mere morality, which is mean, poor, mechanical, in comparison; nor, whatever it may be called, is it worthy to be called *religion*. For these reasons I cannot entirely assent to, though I sympathise with, a fine and daring utterance of Miss Mulock's:—"Lovely as love may be, there is another, a blindfold woman with balance and scales, still more beautiful. Justice is a great deal more difficult to find than mercy, and rarer." Not to speak of our Lord's words, it seems to me that St. Paul in his Hymn of Love was nearer the mark, and Lessing's noble apologue of Mercy—dearest angel of God—lies closer to our hearts. Mercy is not opposed to Justice. It is Justice and something more. It is compassionate justice. It is not mercy, if it is not justice. To sum up, I would define religion as morality tinged with emotion, reaching from within outwards and upwards. H. C.

MR. GEORGE DAWSON'S TEACHING.

Three volumes of the late George Dawson's sermons, and a book of prayers very beautiful and devout, have now been before the world for some time. They sufficiently indicate the whole tendency of his public teaching and his personal convictions, to those who read them without dogmatic prejudice of any kind. While using in his earlier preaching much ambiguous language, and mystifying some of his hearers by retaining old words with new meanings, George Dawson was from the time he left his old religious communions essentially a Latitudinarian in the best and broadest sense of the term. Like many earnest thinkers who have cast off the fetters of Orthodoxy, Mr. Dawson heartily detested sectarianism, and avoided connection with any denominational party. His action in this respect and the general tone of his preaching exposed him to much misconception from the then dominant school of Unitarianism, and he met at first with little religious sympathy except from those who were attracted to him from the various sects through dissatisfaction with the existing creeds and theologies, some of them without any very clear theological opinions of their own, but all of them longing for broader, healthier, and more thoroughly religious teaching than was given by the arid theological systems of the day. Familiar as we are with the whole course of Mr. Dawson's public career, and still more so with the prevailing tone of thought among Unitarians of the preceding generation, we have always felt that had Mr. Dawson received a more generous recognition and hearty sympathy among us from the first; had the Unitarians of thirty-five to forty years ago—especially in the midland counties—been of a less controversial and negative character; had the theology of Theodore Parker and Martineau been ascendant instead of that of Priestley and Belsham, diluted as it was by excellent men who seem to have thought that progress had come to an end and that there were limitations to freedom, Mr. Dawson, and some other thoughtful men who left the Orthodox churches at about the same period, would soon have discovered that their views on religious subjects were essentially subversive of Orthodoxy, and have been drawn into closer sympathy with the Unitarian and other Free Christian Churches. There were mistakes and misconceptions on both sides. The Birmingham Unitarians of that time failed to perceive that this new and outspoken heretic was in fact doing a work akin to their own, building up another Free Church in their midst, which from the first was dedicated to a Broad and Catholic religion of the heart, and Mr. Dawson in turn scarcely recognised the value of the work which Unitarians had done long before his time, in bearing testimony to the same pure and simple religion of the New Testament, which was in fact the root of his own teaching. But all this is a thing of the past; and long before his death it was widely known that although Mr. Dawson had not formally joined the Unitarians, he was thoroughly in sympathy with their work, and found among them his warmest friends and staunchest supporters.

The unsectarian movement initiated by Mr. Dawson has not proved a thing of the day only. Without any support from a denomina-

tion or an association he established a strong and flourishing Church, which has survived even the great calamity of the death of its founder, and still bears faithful testimony to the principles he taught. The thirty-fifth anniversary of its opening was celebrated by appropriate services on the 6th of August, and the present occupant of the pulpit, Mr. George St. Clair, has wisely taken advantage of the occasion to vindicate the principles on which the Church was originally established, and to show that amid some changes in the way of natural development the lapse of time has only served to justify the conclusions presented in Mr. Dawson's memorable sermon of 1847. At that time doubt on theological matters was generally considered sinful; heresy on the vexed question of the miracles was denounced even by Unitarians of the older school as subversive of Christianity as "a special Divine revelation." The Bible, especially the New Testament, was regarded as infallible; some of our own foremost divines expressly asserting that reason and conscience were to bow in submission before its authoritative teaching. George Dawson, on the other hand, coming from the midst of one of the narrowest and most exclusive of sects, established a Church where the doubter and the sceptic should be welcomed with brotherly sympathy. He swept away all the infallibilities—the infallibility of Church, creed, sect and book. He asserted the sacred right of individual judgment, which was but timidly recognised in words by even the most advanced of the sects. "He considered that the bond of union among Christians ought not to be sought in sameness of opinion, but in oneness of spirit and unity of aim; and their endeavour ought to be to go forward together in good works and serving God and saving man." These are great principles, thoroughly according with the real genius of Liberal Christianity, and they are now more generally recognised among Unitarians as the true basis of religious fellowship than they were thirty-five years ago. In his two admirable sermons entitled, (1) "Mr. George Dawson's Teaching and its Tendency," (2) "Mr. Dawson and the Unitarians," Mr. St. Clair shows that while Mr. Dawson and his congregation changed many a belief and many an opinion, the experience of more than a generation has shown no reason for altering the basis of Church fellowship; has brought to light no better bond than to pursue truth earnestly, and to do good to others; has left the substance of religion unaltered, as had been anticipated.

In his first sermon Mr. St. Clair shows that Mr. Dawson's theology underwent important development during the quarter of a century from the opening of his church to his memorial sermons of 1872. He himself said then: "I confess it with no apology, glorying in it as a sign of life, that many things I once held I hold no more." Mr. St. Clair is engaged in editing a new volume of discourses by his predecessor, and in the following passage he gives us an interesting glimpse into its general aspect:—

"The forthcoming volume of Mr. Dawson's discourses—the 'Three Books of God'—will show that the teacher of this congregation came to regard Nature and history as sources of revelation, able to acquaint us with God's will as accurately as the Bible does. In fact, if Nature and the Bible differed, he felt obliged to believe nature and not the Bible writer. The book of Genesis relates that the world was created in six days; Mr. Dawson says, bluntly, 'That is false!' He can no more receive it than he can receive the popular story that man is still short of one rib because Adam was deprived of one for the creation of Eve. Anatomy is present to test the point; you can count the ribs in any skeleton, and it will be a very foolish faith that stands out against arithmetic. As he trusts arithmetic about the number of the ribs, so he trusts all the evidence of science on other subjects; he perceives fossils to be fossils, and not freaks of nature, and sees that they disprove the Genesis account of creation. The early part of Genesis is not a narrative of facts, he says. The story of the Fall of Man is a legend; and science is making a good show of evidence in favour of the theory that man was created lowly, and has been continually ascending. Mr. Darwin, he thinks, is probably right about the origin of man, and at any rate evolution is one of the great truths of the world.

"Mr. Dawson was so convinced of evolution as a

universal truth that he applied it to history and morals. The volume on the 'Three Books of God'—made up from his latest discourses—might be called, without any unfitness, 'George Dawson on Evolution.' In the course of it he not only argues that the evolution of man is a doctrine not to be dreaded, but says he welcomes it as explaining a good many difficulties. He refers to the doctrine of the Fall as antiquated, and admits that the orthodox view of redemption is bound up with it, and must share its fate. Total depravity, he says, is not a settled truth, but a doctrine which, after discussion, will have to be classed with the stories of the nursery. Sin is rather a disease, and Christ is the Good Physician, which is a nobler title than Vicarious Sacrifice or Atoner.

"This may seem to some people an attempt to supersede the fundamental doctrines of Christianity; but convincing arguments are drawn from Scripture itself to show that God intends and provides for continual development. The Ark of the Covenant, which was a sacred thing when God governed Israel through Moses, is declared by Jeremiah to be done with; and all the arguments of the Epistle to the Hebrews for superseding the first covenant as faulty apply now with equal force to the second. All things grow old, and the solar system itself will wear out. As soon as a thing is ripe decay must begin. Out of the decaying fruit comes the kernel for a new tree, and out of a worn-out system a new young truth is born."

It will be seen from these indications, as Mr. St. Clair justly adds, that Mr. Dawson regarded the Bible as a human book, the fallible history of the providential dealings of God with one portion of his human family. Yet "to give back an intelligent Scripture to the people" he declared to be one of his chief objects. But he holds, as his present interpreter puts it, that our guide in the matter of science and fact is to be our own reason—the best reason and the combined reason of the present age, rather than any Bible statement made in earlier time; that our guide in matters of duty is to be our own individual conscience, which is higher than the Bible, higher than the Church, and the ultimate decider of what is right. In reply to the common objection that these views and teachings would soon land us in infidelity, Mr. St. Clair writes:—

"Mr. Dawson was not denying revelation, but rather asserting the largeness of it. God is the author and doer of all things, and his mind is expressed in his works. Every flower and every insect is a thought of God, and nothing is to be called common. Every nation belongs to God's human family, and the history of every people is sacred history, wrongly thought of as secular. The plan of God is vast, and extends from the beginning of the world to its close, the purpose of God pushing on to its fuller predestined development as the ages roll on. The providence of God is comprehensive, embracing all the affairs of Jews and Gentiles, of good men and bad, and every sort of event, whether counted favourable or unfortunate. The whole of history is a book wherein to read God's ways, and the whole of nature a volume from which to learn his will and character. We see then how large a Bible we have, instead of being restricted to the writings of the Jews!

"We employ our reason upon this larger Bible, and we are not likely to go far or permanently astray. The truth of things will keep us right, for we can only get nearer and nearer to that the longer we investigate and inquire. We can count the ribs of a skeleton and they will not vary. The earth will testify to the mode of its own formation, and testify in the same way continually. If our ancestors were savages we shall find some of the customs of savages surviving amongst us; and, indeed, we do find customs in the midst of our civilised society which cannot otherwise be accounted for. So it is safe to study facts, using our reason upon our larger Bible, and learning the truth of God from all nature and all history. . . Infidelity is a departure from fidelity or faithfulness, and is a term which applies to insincere, immoral, or irreligious conduct and feeling, and not to beliefs or doubts or disbeliefs honestly held. Towards infidelity Mr. Dawson was not carried, and there was nothing in his teaching that should cause anybody to drift in that direction. In twenty-five or thirty years he found that he had moved on very considerably in views and opinions, in doctrines, and all matters that concern the intellect; but he was conscious of being fully as religious in

his spirit at the end of the period as at the commencement. He could worship God as reverently, he could serve man with as much benevolence. Growth of knowledge, and change of opinion, concerned a different region of his being from any which actual and practical godliness had to do with. Religion was a thing of the heart, and remained essentially the same, as independent of doctrine and dogma as it is of advancing science. The heart need never be made unfaithful by wider views of truth; and so the objection that this broad teaching tends to infidelity is shown to be unfounded."

Mr. Dawson distinguished more clearly than divines generally do between the things of the heart and the things of the intellect, and taught that the heart alone has to do with religion, while the mind occupies itself with theological questions. And so we are not surprised to hear that the preaching of Charity, the religion of Divine Love, made up about one-half of Mr. Dawson's teaching, a preaching most attractive to men and women, turning with dissatisfaction from the dry husks of mere theological disputation. As our preacher shows:—

"Mr. Dawson was more and more inclined to sum up the Law and the Prophets as Christ did, and to include the New Testament also, as only meaning that we are to love God with our heart and mind and soul, and our brother as ourself. Nearly all theology besides, he desired, and in prophetic mood anticipated, should one day be carted to the museum, as only curious relics of past phases of life. . . From this sketch it will be seen that although the Church of the Saviour asserts God's love, and denies the doctrine of Hell, and in several other particulars concerns itself with doctrine, its distinguishing feature is the very secondary place which it assigns to theological doctrines in general. It reduces them to the position of mere questions of the intellect, having little more importance than questions about the condition of the moon. While every Church and sect is characterised by some banner which it carries, upon which is blazoned the special doctrines it contends for, the Church of the Saviour insists that none of their flags are of any value, and avoids holding up any doctrinal flag of its own. Doctrines are what men have differed about from the first, and

'Proved their doctrine orthodox

By apostolic blows and knocks'—

but right-living and well-doing are what all sects agree in recommending. It was always the endeavour of the founder of this church to attach more importance to the matters of agreement than to the points of difference."

The question considered in the second discourse, on Mr. Dawson and the Unitarians, is whether the Church of the Saviour is any longer peculiar in the teaching, coupled with the other question whether the teaching of Mr. Dawson tended to make people Unitarians:—

"These question are connected, because many Unitarian and Free Churches now tell us that there is no difference between their position and ours. They have no doctrinal test of membership, they no longer elevate the Bible as infallible, they teach the religion of divine and human mercy and charity, and do not rest salvation in any creed or belief. They happen to be Unitarians, they say, because they think the evidence of Scripture and Reason is in favour of the conclusion that the Lord God is One Lord; but this is a question for the intellect, and they claim (and allow) freedom to change their opinion should the evidence seem to demand it."

Mr. St. Clair prefaces his remarks on this point by asserting that the question whether Mr. Dawson was a Unitarian ought to be of very little consequence, "because his Church is based on the assumption that no opinion about Trinity or Unity, and no doctrinal opinion, is of any great consequence." The assumptions is true if it be understood as meaning that no doctrinal opinions, *honestly and conscientiously formed*, should be a barrier to religious fellowship here, or can possibly affect our acceptance with God. It is superficial, misleading and utterly erroneous if it implies that it is not at least as important to ascertain truth in theological matters as it is in all other subjects of human investigation. As a matter of fact, it is essential for a congregation to have some intellectual conception of the Being they adore before they can unite in worship at all. A Unitarian, a Rationalist, or an Agnostic cannot honestly unite in worshipping Jesus as God

when they know and believe him to be man. A conscientious Trinitarian cannot with any real satisfaction or consistency refuse to acknowledge and worship Jesus as God, or unite with those who insist on addressing all their prayers, as Mr. Dawson himself did, to "One God the Father." We shall see from a passage we quote a little further on that this non-theological position utterly broke down in its practical application when Mr. Dawson and his congregation moved on to what was in fact essentially the Rationalistic position. As regards their relation with Unitarians Mr. St. Clair writes:—

"Mr. Dawson, when he opened this church in 1847 for the teaching of religion apart from dogma, saw and admitted that the Unitarians did not place salvation or damnation in intellectual conclusions. But he objected to join that body, he said, because they had drawn up a little compendium of doctrine and were prepared to say that all men of intelligence and honesty would of course come to their conclusions. Their contention was that the Bible was the Word of God, only that if it were read intelligently it would be found to teach Unitarianism. This seemed to Mr. Dawson going out of one bondage into another. If he was not bound to believe St. Paul he would not be bound to believe with Priestley. He still wanted leave to believe in the Trinity if his mind should seem to see any reason for it. It did not seem to him honest to declare that there was nothing but Unitarianism in the New Testament, and to try to make every text in St. John and St. Paul square with that view.

"These were Mr. Dawson's objections to joining the Unitarians in 1847, when the Church of the Saviour was founded; but after that time both he and they made intellectual advance, and we have to inquire whether he felt himself as much separated from them in the end as at the beginning. Before he died the advanced guard of the Unitarians—and I think their main body—had learned to trust the inner light as he did, and rest less in external authority than at a former period. They no longer felt bound to find Unitarianism in the New Testament, nor to accept any doctrine simply because it was written there. They allowed all the freedom which Mr. Dawson demanded—at least in theory and by their rules and trusts they did so, although perhaps not always in the discourses of some of their ministers, nor in the name 'Unitarian' inscribed on their church boards. His objection to them, however, remained pretty much what it was, namely, that they seemed to attach importance to an article of creed, and to expect Church members to hold a Unitarian opinion."

In the final passage that we quote Mr. St. Clair explains the tendency of Mr. Dawson's teaching, and shows that its practical result was necessarily not favourable to Orthodoxy, so that, in fact, only those could join in this unsectarian worship who had either given up belief in Trinitarian doctrines or concurred in thinking them matters of little importance—this last a supposition utterly untenable if the doctrines in question are true:—

"A last word on the tendency of Mr. Dawson's teaching. On all questions of doctrine, and subjects admitting of evidence, proof and test, he was ever leading his people to prove all things and hold fast what they found to be good and true. Now it may be safely said (and the preponderating mass of scholarship and science in this country would support the statement) that many popular doctrines of the churches are untrue. Therefore Mr. Dawson's teaching could not in the end be favourable to orthodoxy. As soon as any church allows itself freedom of inquiry it is bound to begin to depart from the old paths. Further, the secondary place which such a church assigns to doctrines—as mere doctrines, matters of opinion, not affecting our salvation—repels those who are not yet convinced that all doctrines are of such small consequence. A fervent believer in the doctrine of a substitutionary atonement does not and cannot regard that doctrine as of secondary importance, because the doctrine itself says that it is of cardinal importance to believe it, and thus to secure a share of Christ's righteousness, by imputation. Thus it inevitably comes about that this church is left pretty much to men and women of liberal thought. Our membership is open to believers in a six days' creation, in Noah's Flood and in special providences, but the atmosphere of the place is not favourable to them. We have no wish to exclude those who believe in total depravity and a sacrificial atonement, but they choose to exclude themselves.

"After all it comes to this, that before we can broaden people's sympathies—before we can very much enlarge their charity—we must shake their faith in the necessity of believing certain doctrines. The great mistake of the Reformation was to set up an infallible Bible in succession to a dethroned infallible Church. The principle of the New Reformation which is begun, is to exalt Reason and Conscience as 'the candle of the Lord' and 'the light that lighteth every man who cometh into the world.' A Church like ours may either become propagandist on behalf of this new Reformation, or may simply keep its doors open, for those who feel the stress of the times and are seeking refuge. Many influences are at work to loosen the faith which good people once had in the infallibility of the Bible; and when their old foundation is destroyed we offer them one which is more stable. Hitherto we have contented ourselves with doing this, but it would be well now if we could take a new departure and publish our principles far and wide. Every reason that can be advanced for the existence of this church is a reason for multiplying churches constituted in the same way."

After all, then, it comes to this, that the much-vaunted plan of forming a church which shall include all ends in practically excluding all who believe in Orthodoxy, and regard theological opinions as of some importance. The inclusive theory, sound as it is in principle, breaks down in practice, because the greater part of the Christian world is already self-excluded from this broad, non-sectarian church. The Church of the Saviour in Birmingham, like Bedford Chapel in London, is only another Unitarian Church, in everything but the name; and when Mr. St. Clair very properly urges the establishment of other Churches founded on the same principles, he cannot but be aware that there are in existence a considerable number of Churches "constituted in the same way," although not always, we fear, quite so faithful to the liberal principles they profess.

OXFORD AND CAMBRIDGE SCHOOLS EXAMINATION BOARD.—The results of the examinations conducted in July and December last by the joint Board of Examiners from the Universities of Oxford and Cambridge have been issued. For the first time the ladies have been permitted to share in the results of the examination, a dozen having obtained certificates. The number of candidates who entered for these examinations were 734, but some were unable through illness and other causes to go through. Out of those who were examined 384 obtained certificates. Of 645 who offered in Latin 491 passed, including 51 who obtained distinction; 618 offered in Greek, 468 of whom passed, 51 being distinguished; 207 candidates presented themselves in French, 151 passed, 25 of whom obtained distinction; 68 offered in German, 44 of whom passed, seven with distinction. Of 685 who offered in elementary mathematics, 444 were successful, whilst there were 343 examined in additional mathematics, 208 were successful, 40 of whom with distinction. In Scripture knowledge 631 presented themselves, 468 passed, of whom 25 obtained distinction. 126 offered in English, 94 of whom passed, 10 with distinction. In history 497 offered, 344 passed, 42 were distinguished; 42 offered in the mechanical division of natural philosophy, 18 of whom passed, whilst 37 offered in the chemical division of the same subject, 23 passed, of whom eight were with distinction. Six offered in botany, and four gained certificates; 37 offered in physical geography and elementary geology, 33 of whom passed, 10 with distinction. One offered in music, and was successful, carrying off a mark of distinction. For drawing there were two candidates, both of whom passed with distinction. Eton passed considerably the largest number of students, whilst Marlborough, King's College School, Clifton College, and Harrow, Rossall, and Bedford did fairly well.

TEMPLEPATRICK.—Mr. F. Martin Blair, late of Manchester New College and Home Missionary Board, has received and accepted a cordial and unanimous invitation of the Templepatrick congregation, in connection with the Remonstrant Synod.

NEW UNIVERSITY COLLEGE, DUNDEE.—Mr. William Peterson, M.A. of the Edinburgh University, was on Monday elected principal of the New University College, Dundee, which, it is anticipated, will be opened in the early part of January next. Mr. Peterson is to take the Chair of Classics and Ancient History with a salary of £750 per annum.

Occasional Notes.

EVERYONE has heard of Rowland Hill's famous charity sermon. Taking for his text, "He that hath pity upon the poor lendeth to the Lord," he said, "Brethren, if you approve of the security, down with your dust." The Rev. Dr. Isaac Wise, of Cincinnati, the Father of Jewish Reform in the West, a man of advanced and original ideas, hit upon an equally odd and striking mode of enforcing an appeal to his congregation in behalf of Russian refugees, on Sabbath the 29th ult. In the course of his sermon he sent the hat round, first emptying his own pockets into it, and invited all his congregation to follow his example. Over six hundred dollars were thus collected from a comparatively small attendance.

MR. A. WENTWORTH POWELL, writing to the *Spectator*, gives an ingenious explanation of the old saying "nine tailors make a man," and shows that originally it had no sartorial reference at all. From Queen Elizabeth, who is said to have acknowledged an address from eighteen tailors, by saying, "Thanks, gentlemen, both," to Carlyle, the saying has been mistaken. The original word is "taler." I am not sure of the exact spelling, but it is connected with the "tally" or "tale" of Milton's shepherd; or it may be, "tollers." In some parts of England (and I fancy the custom still survives), on the death of a parishioner the church bell has been tolled, once, three times, &c., according to the age of the dead person; say, once for an infant, three times for a girl, but always *nine times for a man*. So passers-by would say, when the bell had stopped, "nine talers make a man."

We are glad to learn that the memorial stone of the new Unitarian Church at Ardwick-Longsight, Manchester, is to be laid on Sept. 23rd, by the Rev. William Gaskell, M.A. The building is making good progress; and it is expected that, according to contract, it will be opened in May next.

THE Rev. William Mitchell, the minister of this new church, whose literary and denominational activity is unceasing, besides all the cares and anxieties of this undertaking upon his shoulders, has lately returned from a missionary journey to the Isle of Man, where he preached two admirable sermons at Douglas; is expected in the Eastern Counties early next month; has just completed his very interesting autobiographical romance, "Pendal Hyndburn," which we hope he is preparing for publication in a separate form; has contributed articles, reviews, and Manchester Letters to the *Inquirer*, *Unitarian Herald*, and, for aught we know, half-a-dozen other papers; is engaged on a series of more extended contributions to the *Truthseeker*; and, by way of taking rest, is arranging and editing the poems of the late Rev. William Bennett, with the discourse he delivered after his death as an Introduction. We believe there are still some persons to be found who imagine that ministers have little or nothing to do.

We announced several weeks ago that a movement has for some time been in progress in the United States for the purpose of erecting a monument in Boston, Massachusetts, to the memory of Harriet Martineau, for which subscriptions are invited to be sent to Messrs. Houghton and Co., 4, Park-street, in that city. The model in plaster by the American sculptress, Miss Anne Whitney, which is said to be very successful, was sent some months since to Florence, there to be executed in marble, and returned to Boston, its destined home. It represents Miss Martineau in her prime, sitting in a garden chair upon the terrace of her house at Ambleside, with a manuscript which she has been reading lying in her lap. By far the greater part of the cost of the work has been already subscribed, and it is stated that the contributors are mostly women, who hold in grateful remembrance Miss Martineau's unwearying efforts in the cause of freedom, and her courageous support of the abolitionists.

THE Rev. Dr. Vance Smith, Principal of

Carmarthen College, has joined the Association organised by the Rev. W. Sharman, of Plymouth, for the Repeal of the Blasphemy Laws. More than fifty clergymen and ministers of religion have already joined the association.

THE third jubilee of the Moravians, to which reference has been made in these columns, was celebrated on the Continent and in America on Monday. It may be interesting to notice the circumstances which led to the beginning of the work a century and a half ago. In 1731 Count Zinzendorf, while on a visit to Copenhagen to attend the coronation of Christian VI. of Denmark, saw a negro from the island of St. Thomas in the West Indies, and from his lips heard of the wretched condition of the slaves on the plantations. On his return to Herrnhut, in Saxony, he repeated the tale of suffering with much emotion to the small congregation of Moravians, and two devoted members, named Leonard Dober and David Nitschman, went forth, willing, if necessary, to become slaves themselves if only they could have the opportunity of preaching the Gospel to their poor and suffering fellow-creatures. They started on August 21, 1732, with the blessing of the congregation, a few shillings in their pockets, the clothes on their backs, and as their "instructions" that they were in all things to seek the direction of the Holy Spirit. Five months later two others sailed for Greenland. Subsequently missions were started in Lapland, Algiers, Ceylon, India, and other places. The members of the Church gathered from amongst the heathen number 74,506 souls—nearly three times the number of members of the home churches in Germany, England, and America.

DURING the recent meeting of the British Medical Association a discussion was raised on the Compulsory Notification of Infectious Diseases, with the result that after the display of a good deal of strong feeling a resolution was adopted by a large majority expressing the earnest desire of the members for the compulsory notification and the opinion that the duty should be placed upon the householder, not upon the doctor.

"A LANCASHIRE RECTOR," writing to the *Ecclesiastical Gazette*, says:—"In the name of common sense, let us have some new blood among the readers and speakers at Church Congresses. The thing has got into the hands of a clique. Year after year we have the same names, the same men. We want to hear the freer thoughts of the rising generation of clergy, amongst whom there are many qualified, if they had a chance, to instruct and please us. The fact is we are a little tired of the elders keeping it all to themselves." This hardly applies to ourselves. On the whole, our Congresses and other meetings give a very fair hearing to all who have anything to say, and sometimes, indeed, to those who aim at nothing and succeed in hitting it.

THE Rev. Dr. James Freeman Clarke, our recent preacher at the British and Foreign Unitarian Association meeting, in a letter to the *Christian Register* of Boston, U.S., gives the following interesting literary information:—

"In London I found what I had wished much to see, an early autograph copy of Gray's *Elegy*. Several autographs of this poem exist; one is in the British Museum. But by the kindness of Sir William Fraser, its owner, I examined at my leisure what seems to have been the earliest sketch of the poem. It is full of corrections and alterations, and some stanzas are marked on the margin as to be removed to a later part of the *Elegy*. All the corrections indicated, or nearly all, were adopted by Gray, and were great improvements. There are three stanzas in this manuscript which were finally omitted, as injuring the unity of the verses. Sir William Fraser paid for this manuscript, it is said, more than £130. He has many other curiosities in his collection—the original manuscript of Scott's 'Marmion,' the copy of the first edition of the 'Vicar of Wakefield,' given by Goldsmith to Dr. Johnson, Dr. Johnson's own copy of his own story of 'Rasselas,' and a whole library of curious works of this sort. He also showed me the sword worn by Marlborough at Blenheim, Ramillies, and Oudenarde, Lord Nelson's sword, and

that of Napoleon. In the house of another English gentleman I saw a bundle of autograph letters written by Oliver Cromwell. They came from the house of Richard Cromwell; and as I spelled them out one by one, they interested me much. One written to his son Richard, when a youth, gave him advice as to his reading, and, among other books, recommended him to read Walter Raleigh's 'History of the World.' I also saw in this gentleman's collection a letter written by Mary Queen of Scots on the night before her execution. It was written to her mother-in-law (I believe), the mother of her first husband. It was quite a long letter, carefully written, and showed how self-possessed she must have been in view of her approaching death."

THE Rev. John Ingle, M.A., a Ritualist clergyman of Exeter, has challenged the President of the Wesleyan Conference, or any member of the Legal Hundred, to a public discussion on the question whether John Wesley was a High Churchman, and whether towards the close of his life he threw off what Churchmanship he had. Hitherto there has been no response to the challenge; possibly the Wesleyan leaders think that it would not make any real difference to them even if Mr. Ingle proved his position.

THE Bishop of Rochester has formally inhibited the Rev. Aubrey Price, a once popular Evangelical clergyman of Clapham, from officiating in his diocese. The adherents of Mr. Price are taking steps to build an iron church for him in the Clapham district, using the Church of England liturgy with some modifications. Grave charges were made against Mr. Price not long ago, in consequence of which the Bishop required him to resign his living; but some of our Evangelical friends seem to think that a minister is to be judged by his soundness of faith not by his character.

THERE have been stirring times in connection with the Free Church congregation of Creebridge, Wigtownshire. Matters have been sorely agitated there; differences of a painful nature have arisen; a special commission has been appointed to visit Creebridge; the commission has met, and they have reported that there is "a prospect of a fair measure of harmony being restored." What is it that has disturbed the Creebridge congregation? Was it heresy in the minister? Was it some vital doctrine of Christianity that was at stake? No, it was worse, far worse, than either of these questions, important as they may be. The minister and some of the congregation sought to introduce a terrible innovation: they desired to change the custom that had hitherto prevailed with regard to the attitude of the worshippers during the singing of the Psalms. Some wanted to stand and others to sit, but thanks to the intervention of the "special commission," this awfully important question is set at rest for a time. There has been a solemn vote on it, and by a majority of three to one the congregation have determined to retain the attitude of standing in singing. On the matter being reported to the Commission of the Free Church, Dr. Begg wanted to have the innovating minister punished, but he did not see his way to a majority on this point. It is, however, interesting to know that whenever he goes to a church where the people "bob up" at the singing, he always tells them to keep their seats, and such is the awe that the reverend doctor inspires that they invariably obey him. What would be the result if some recalcitrant elder were to refuse, we dare not even surmise. We suppose that there is something really vital in this matter, as there seems to have been a discussion about it, Professor Thomas Smith and Sir Henry Moncrieff being willing to "put up" with standing at singing, but averse to sitting at prayer. One gentleman, who seems to have had rather more sense than the others we have named, maintained that statements like those of Dr. Begg were calculated to bring discredit on Presbyterianism in the eyes of educated and cultivated men. This was rather rough on the doctor, but we are afraid it is true. At the same time we are glad that harmony once more prevails at Creebridge, and the Free Church is safe.

THE literalism that prevails among those Christians who have more zeal than knowledge, and especially among the members of the

Salvation Army, showed itself very strongly at Bristol the other day. The head quarters of the army there has for some time been at a circus. One of the followers, known as "the Prodigal Son," recently presented the army with a calf, which was taken to the circus and exhibited. In connection with this exhibition a special service was held, and eventually the calf was killed, and having been roasted, was served up at a "knife and fork tea" to such persons as were willing to pay ninepence for admission. In this latter respect the Salvationists departed from the strict letter of the original story. It does not say much for the progress of culture that this kind of thing should be possible at the present day.

THE Bishop of Natal has done much to earn the gratitude of the Zulu nation, and our royal visitor, prisoner no longer, recognises this. Speaking of Dr. Colenso the other day, Cetewayo said: The Bishop's heart is as big as all London for my nation. I love him, and he has done everything for me."

THE reverend Mr. Symington, of the parish of Leadhills, Lanarkshire, seems to have some very strict notions of "Christian truth," and in consequence to have provoked a "deplorably bad feeling" there. His opponents, or, as he puts it, those who are moved with "enmity to Christian truth," charge him with denouncing certain persons from the pulpit as liars, with stating in a sermon that the children of unbaptised or unconverted persons dying in infancy were in the flames of hell, and that on one occasion he refused to pray by the bedside of a dying woman "because she was too great a sinner." It is not surprising that under these circumstances, which do not seem to be denied, Mr. Symington should have been invited to resign; but this he has refused to do, and the matter is now remitted to the consideration of the Lanark Presbytery. The convener of the committee appointed to deal with the matter, Dr. Phin, in moving the reference to the Presbytery, seems to have thought that Mr. Symington was perfectly justified in refusing to pray with the dying women, because she was living in adultery, and the request had been preferred by her paramour. No one, too, who heard Dr. Phin seems to have demurred to this view, which scarcely seems to be borne out by the conduct and teaching of the founder of Christianity.

THE Rev. E. Paxton Hood is contributing to the *Christian World* a series of letters giving his "Impressions of America." In speaking of the vast districts of fertile land waiting to be cultivated, he does not omit to mention that there are also several unfruitful regions, and he tells an amusing story of a traveller, who, meeting a man unfortunate enough to dwell in one of such regions, said to him, "This isn't such a bad country—all it lacks is water and good society." "Yes," said the poor emigrant "that's all that hell lacks."

It is said that among the American Presbyterians there is the prospect of another theological controversy. One of the editors of the *Presbyterian Review*, and a professor of the Union Theological Seminary, New York, the Rev. Charles A. Briggs, has recently published an article in which he has expressed opinions similar to those held by Professor Robertson Smith, and already signs of alarm have been manifested.

THE Rev. David Macrea, of Dundee, the heretic of the United Presbyterian Church, lectured to his congregation the other Sunday evening on "Mr. Moody and Revivalism." He praised Mr. Moody for his noble work in connection with Sunday-schools and young men's Christian associations, amongst the soldiers during the war, and in evangelising the masses. He had taken some of the starch out of the pulpit, and helped to introduce more life and naturalness into meetings and religious services. He and Mr. Sankey together had done much to develop the service of praise and to open people's eyes to the value and importance of music in connection with Christian work. In Mr. Moody's theology he found defects and contradictions, but he emphasised the love of God for men, and the desire for the salvation of all. Mr. Macrea then went on to deal with Revival-

ism as a whole. Its faults were in the form, not in the principle; and Christian people, when they objected to the efforts of the Salvation Army and the revivalists, should see that they were offering something better. It was a poor kind of criticism, and yet a very common kind, that contented itself with ridiculing methods that were defective, while doing nothing to demonstrate "a more excellent way."

DOMESTIC MISSION, SPICER-STREET.—On Sunday evening last, August 20, a special service was held at the Domestic Mission, Spicer-street, in commemoration of the late Rev. W. A. Pope. The kindness of friends had sent abundance of flowers, which were woven into suitable wreaths and crosses by the teachers. The chapel was crowded, many old friends of the Mission being present, and the service, conducted by Mr. Corkran, was deeply impressive. He dwelt in his address on the special qualities of Mr. Pope's teaching, his austere truthfulness leading him often to underestimate the effects of his own work, and prompting him to follow out his convictions, no matter what sacrifice they might involve; his earnest devotion, his constant striving to lead his hearers upward, the absence of controversial attack, and the directness of his speech concerning divine things, as though he heard an inner word which he must utter straight from the source of all truth. At the request of Mr. Corkran, Mr. Carpenter added a few memories of his last days, of his deep enjoyment of the beauties of the mountain scenery, of the large variety of his interests, and the simple earnestness of his piety. The whole congregation then joined in the hymn of Chatterton, sung at his funeral, "O God, whose thunder shakes the sky." A movement is being promoted among Mr. Pope's friends at the Mission to place a memorial stone upon his grave in Rothwaite Churchyard.

GLASGOW.—The meetings on Glasgow-green, conducted by the Rev. Alex. Webster, have been continued without interruption during the present month. On the 6th the Rev. W. C. Bowie addressed the meeting, and on that occasion a larger audience than usual was present, and listened with close attention to Mr. Bowie's remarks on "Why I am a Unitarian." Since then the attendance has increased, and on Sunday, the 20th, when Mr. Webster answered questions sent in to him, there were about 750 present. It is quite evident that a deep interest has been awakened in Unitarian doctrines, and it is plain that Mr. Webster's very clear and forcible expositions have drawn many into sympathy with our views. A meeting called by Mr. Webster to consider the need of a Free Religious Propagandist Movement or Unitarian Evangelistic Association was held on Monday last. After careful deliberation it was deemed advisable to bring the matter before the Scottish Unitarian Association, and accordingly a pressing request was drawn up to be sent to that Association, praying the Executive "to arrange for the immediate commencement and continuance of popular religious services in some parts of the city for the free circulation of such literature as shall present to the masses rational ideas on matters pertaining to religion, for the organising of a staff of workers, and the appointment of a missionary to take charge of this work, and to institute such other means as shall serve the desired object." We earnestly hope the Scottish Association will see its way to do something in the direction indicated.

DR. GEORGE MACDONALD and family have given three representations of scenes from "Pilgrim's Progress" at the Victoria Coffee Hall, to large audiences.

JERUSALEM.—The anniversary of the destruction of the Temple has just been observed by the Jews in the Holy City as a fast. During the day a large concourse of Israelites visited the Wailing Place.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen.—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Reviews.

Strictures on Religious Creeds and Usages. By John Earp. London: William Reeves, Fleet-street. 1882.

This little book, of which the issue before us is a new and enlarged edition, has one merit at least—it is thoroughly outspoken and honest. It is also impartial in its censure; all sects come in for a share. All are in fault; there is none that doeth right—no, not one. The author is a layman, who has attained the full age of man, and speaks with the authority which a long life gives him. He is not opposed to religion itself, but to the organised forms it has taken in the religious world. Christ and his teachings are right; the sects and their methods are wrong. Religious organisations in any form is what he seems to object to. He is perfectly aware that his strictures will be unacceptable, and that all he has to expect is an unfavourable verdict from sectarian leaders and teachers of all kinds, but this occasions him not the smallest anxiety. He is armed against everything of the kind by the consciousness that his judgment is honest and sincere. With some degree of honest boldness, he says, and moral independence, he has written his strictures on religious creeds and the most common religious usages; and he finds it requires no small degree of moral courage to stand up against thousands of men who earn their sustenance by sermon making; also against the millions who are expecting salvation merely by sermon hearing." But his isolated position, his extreme individuality, his holding sentiments decried as dangerous, give him no anxiety, because he is fully convinced that his sentiments and denunciations are just and true, although, he modestly admits, they "may not all be unmixed truth." And although he is too old to have much desire for distinction, yet he intends it to be known "that in the nineteenth century there was one person who had a mind of his own; one who neither sought the favour nor feared the frown of man, however exalted in rank or encircled by power—one who denounced public preachers as the most abject of slaves, and public worshipping saints as the greatest of sinners." He fully expects that the eccentricity and audacity of many of his ideas will astound and even exasperate many of the old orthodox creed-bound preachers. "For here is no hushing up of the awkward facts and difficulties that surround the popular theology and its teachings. Those difficulties have been winked at long enough."

Mr. Earp makes no pretence to brilliance of style, nor to philosophic refinement in either thought or language. He has "tried to avoid all maudlin sentimentality and to give a plain description of church creeds and manners." He is not ashamed to appear censorious, and even to use a little invective, for he is more concerned to say what is true than what is acceptable. Of charity he is aware that to many he will appear quite destitute. "God does not require us to possess a charity that puts out our eyes or takes away our senses, but we are required to exercise our senses in discerning evil as well as good, and also to reprove evil even at the cost of reputation or life itself. And they are the best friends to religion, or any other institution, who most plainly expose its faults that they may be amended." To assist in bringing about this most needful reform is our author's main object. "One purpose of these strictures is to expose all the useless conventionalities, sentimentalities, finicalities, priestly presumption and pomposities, perverse ingenuities and shams that now surround and encumber the simple religion of Jesus Christ. Another purpose is to distinguish the essential principles of Christianity from the mere accidental associations."

Mr. Earp is quite aware that to some persons he might have said, to all except himself, he will appear to assume superior sanctity, wisdom, and knowledge, as well as display an intolerable conceit, much self-assertion, and egotism; but no one shall be able truthfully to charge him with affected modesty or a desire to soften the blows of criticism. "I am a strenuous advocate of inward spiritual religion, but an avowed opponent of every outward form of religion that has a name or place in this world, believing that all outward forms only promote formality and

hypocrisy. And whether my teaching be received or rejected, it will afford me some satisfaction to have taught communion with God as the only true source of happiness, and that without this communion all church or chapel attendance is only a mockery of both God and man."

We agree with our author that the little souls that are willing to live and die within the narrow prison house of creeds, rites, and mere shadows of religion will find little in his book to interest them. It may also be admitted that a few spirits who are too big to be so confined, who feel their need of a higher satisfaction than mere sermon-hearing or public prayer-saying can afford them will gladly avail themselves of the liberty there set before them—that is, the worshipping God in the inner sanctuary of the spirit, discarding all churches, all religious associations and societies whatsoever.

The work itself, from the preface to which we have quoted above, consists of ten short chapters written in the terse, vigorous style of the preceding extracts. These chapters discuss the following subjects:—The Plurality of Worlds; the Hyperbole of Scripture; the Necessity of Evil; the World Already Saved; the Deceptiveness of Outward Appearances; Public Worship; Ministerial Qualification; Lay Preaching; True Religion Altogether Spiritual. On these matters the author's views may be briefly indicated. He believes in the plurality of worlds, and thinks it an unworthy view of the Creator that this is the only inhabited globe in the universe, and Christ the Redeemer of the human race only. He thinks it more reasonable and more becoming the greatness of God to believe in an infinite number of worlds, and that his Christ will "still go on redeeming worlds as long as everlasting ages endure." The chapter on the hyperbole of Scripture deals with the inspiration of the Bible, the interpretation of Scripture, and the need to exercise careful discrimination in this matter. By the necessity of evil in the next chapter the author means the necessary part which what we all call evil performs in the moral training and education of mankind. His view is that both sin and pain entered our world not by accident but by the deliberate design of God, and that he caused sin and pain to exist for a benign purpose; for by these evils God disciplines souls into a higher state of perfection than they could otherwise attain. By the world already saved, which is the next subject our author discusses, he means that the world is already, under the just rule of God, in the way of salvation, independently of all sects and churches, that there is no future punishment in store for man, but a happy future for all men, that God himself is responsible for what man now is, and that his justice and wisdom require that all mankind shall be saved at last. In the chapter on the deceptiveness of appearances the author deals out his censures on Churchmen and Dissenters, the Methodists especially with a liberal hand. The failings and shortcomings of all are denounced unsparingly, and commented on with an ease and freedom indicating that this is Mr. Earp's favourite topic. On the question of public worship his views are very extreme. It is needless and bad. "There is a demoralising influence attending large numbers or aggregations of people. Nor does the New Testament give any countenance to such aggregations, but only recommends sympathising efforts of individualism. It is in the closet only that our worship should take place, where none but ourselves can come to be our priest. It is in the closet only that we can worship God in the beauty of holiness."

The chapters on Ministerial Qualification and Lay Preaching point out in the same style of trenchant criticism the faults and defects of ministers and lay preachers. They are altogether at fault, and the world would be infinitely better off without them. "Their only aim is to induce people to attend churches and chapels, or become members of religious societies; and they are more concerned to have a portion of a person's property than to lead them to God." As for lay preachers, they are only prompted by vanity and the desire "to make a public exhibition of their person and talking powers." And "did the lay preacher only know how the ordained gentlemen congratulate each other on having such a long list of unordained fools who are so willing to spend

their time and money to support the ordained gentlemen in luxury and laziness, the layman would not be so proud of his office as a preacher." The chapter on "True Religion altogether Spiritual" points out the independence of spiritual religion of outward forms and ceremonies, and the uselessness of these as substitutes for true devotion. The concluding chapter sums the whole up in accordance with the foregoing. Such is the teaching of this little book. It is needless to say there is much in it which we dissent from, but there is much in it also which is only too true. It indicates, we believe, the real sentiments of a large portion of the laity, who have no sympathy with religious organisations. It deserves the notice to which every honest effort at public instruction is entitled. And there is this consolation for ourselves at least, that its adverse criticisms are directed chiefly against creeds and usages which we condemn, and they apply, therefore, much more to the orthodox sects than to Unitarians.

C. F. B.

The Scientific Evidences of Organic Evolution.

By George J. Romanes, M.A., LL.D., F.R.S. London: Macmillan and Co. 1882.

With commendable regard for the thousands of educated people who are comparatively ignorant of Mr. Darwin's great work, Mr. Romanes has thought it desirable to supply a short digest of the *Origin of Species*, "which any man, of however busy a life, or of however indolent a disposition, may find both time and energy to follow." A lecture on the subject was published by the author several months ago in the *Fortnightly Review*, and the late Mr. Darwin thought so well of it as an epitome of his doctrine that he strongly urged its republication. In accordance with that wish Mr. Romanes now issues it, with alterations and additions, in the publishers' very excellent "Nature Series." Although Mr. Darwin's teachings are acknowledged to have "produced an effect both on the Science and the philosophy of our age which is without a parallel in the history of thought," it will probably be only in the course of another generation that the great mass of general thinkers will have become acquainted with their precise character. The execration with which certain leading journals greeted their first promulgation has long ceased, and given place to intelligent appreciation of their stupendous merits; while a great number of petty religious papers which opposed these teachings, not from any understanding of their meaning, for of this they showed an utter want, but from the old mad theological aversion, are now following the lead of the higher literature. Little credit is due to them still, for they rarely open their mouths on the subject without betraying gross ignorance. A few still talk about the pernicious influence of the new doctrine, but a great change has evidently taken place in the general opinion. Mr. Romanes uses language not too severe where he says that "any longer to withhold assent from so vast a body of evidence is a token, not of intellectual prudence, but of intellectual capacity."

Speaking of the objection sometimes made to the theory of natural selection, that all the evidence in its favour may equally well be adduced in favour of intelligent design, the author says:—

"But here we meet with a radical misconception of the whole logical attitude of science. For, be it observed, the exception *in limine* to the evidence which we are about to consider, does not question that natural selection *may* not be able to do all that Mr. Darwin ascribes to it; it merely objects to his interpretation of the facts, because it maintains that these facts might *equally well* be ascribed to intelligent design. And so undoubtedly they might, if we were all childish enough to rush into a supernatural explanation whenever a natural explanation is found sufficient to account for the facts. Once admit the glaringly illogical principle that we may assume the operation of higher causes were the operation of lower ones is sufficient to explain the observed phenomena, and all our science and all our philosophy are scattered to the winds. For the law of logic which Sir William Hamilton called the law of parsimony—or the law which forbids us to assume the operation of higher causes when lower ones are found sufficient to explain the observed effects—this law constitutes the only logical barrier between science and superstition. For it is manifest that it is always possible

to give a hypothetical explanation of any phenomenon whatever, by referring it immediately to the intelligence of some supernatural agent; so that the only difference between the logic of science and the logic of superstition consists in science recognising a validity in the law of parsimony which superstition disregards. Therefore I have no hesitation in saying that this way of looking at the evidence in favour of natural selection is not a scientific or a reasonable way of looking at it, but a purely superstitious way. Let us take, for instance, as an illustration, a perfectly parallel case. When Kepler was unable to explain by any known causes the paths described by the planets, he resorted to a supernatural explanation, and supposed that every planet was guided in its movements by some presiding angel. But when Newton supplied a beautifully simple physical explanation, all persons with a scientific habit of mind at once abandoned the metaphysical explanation. Now, to be consistent, the above-mentioned professors, and all who think with them, ought still to adhere to Kepler's hypothesis in preference to Newton's explanation; for, excepting the law of parsimony, there is certainly no other logical objection to the statement that the movements of the planets afford as good evidence of the influence of guiding angels as they do of the influence of gravitation."

The book is a lucid presentation in brief form of the doctrine of organic evolution, and will prove very acceptable to such as cannot, for any reason, study the subject *in extenso*.

The Deity of Jesus. The Unitarian Argument. Unitarianism and Trinitarianism Weighed in the Balances. Douglas: Printed at the *Manx Sun* Office.

The Committee of the Missionary Conference have been at work three or four seasons trying to found a branch of "our church" in the Isle of Man, and last winter they carried on the services during "the off season" as well. Of course during the summer months the visitors furnish the bulk of the congregations. Several of the best known of our ministers have gone over and preached and lectured at different times, among others, the Rev. S. F. Williams, of Liverpool. An outline of one of his lectures appeared in the *Manx Sun*, and was attacked in the same paper by the Rev. Mr. Hobson, the Episcopalian Minister of Douglas. The result has been a long drawn battle between the two, in which the Scripture ground so familiar to most Unitarians has been gone over, each in his own way, and in his own temper of mind. It is to be regretted that Mr. Hobson has not thought it better to restrain his polemical asperity a little more than he has done, for he has ability enough to be effective on his own side if he had only done so. But Mr. Hobson seems to think that he helps his argument by treating his opponent as if he *knew* he was in the wrong, and was only maintaining his position from some sinister motive. Or where he does not do this he counts him as stupid, and incapable of understanding the plainest facts stated in the simplest way. In spite of the protests of Mr. Williams he persists in terming him a "Socinian," and "a denier of the Lord that bought him," "a perverter of Scripture," and in treating him to a few other amiable amenities of controversies. Mr. Williams once retorted upon him the term "Athanasian," which was resented fiercely, in spite of its being one of the three creeds of his Church, proving that Mr. Hobson believes that so far as name-calling is concerned, "it is more blessed to give than receive." However, the stir that has been created has been the means of drawing considerable attention to Unitarian views throughout the island.

Mr. Williams has been requested "by several Douglas correspondents," he tells us in his opening words, "who are entire strangers to me, and one of whom states that he is a member of Mr. Hobson's congregation, to present a summary of the arguments used in this controversy up to the present time." The pamphlet before us is the answer to that request. It is an able and succinct account of the Scripture evidence for the proper humanity of Jesus Christ, and of the arguments of the Trinitarians for his proper Deity, as represented by the Rev. Mr. Hobson and the replies given to them. The replies are largely made up of the exposition of given passages by Trinitarian writers both ancient and recent. The British and Foreign

Unitarian Association would find this tract useful in its propagandist work. It is quite evident that those people who imagine that our controversial work is done are mistaken. Judging from a little recent experience of the writer in some places it is hardly begun. Among scholars and critics in the upper spheres of the thinking world it may be so, though we are not quite certain of that even—for a few writing persons of a demonstrative nature can fill the air with cries which seem to be the voice of a great multitude, and certainly among the great masses of the lower middle class and the more intelligent working men, our work is a long way from being done. We fear that occasionally even members of our Free Churches deceive themselves, and imagine that what is so familiar to them must be well known in the world. We have not only "positive" work to do, but also much "negative" work as well, before superstitious notions give place to those which are alone compatible with pure and undefiled religion. Mr. Williams has done his work so well that this tract ought to be circulated freely not only among the Manx people, but also among the people of Great Britain and Ireland.

W. M.

Short Notices.

Fraser's Magazine continues the serial story entitled "The Lady Maud," a powerful description of adventure on the sea. "Three Trips to Tartarus" is a curious and striking account, by Miss Helen Zimmern, of three MSS. in the Parisian Library, to which the Necromanteia of Lucian had evidently served as models. The scene in each case is laid in Hades, the persons introduced are actual acquaintances of the writers, and give occasion for anecdotes, pleasantries, reflections, as well as allusions to contemporary events. "Lost Love: a Lothian Tale" is a life-like description of the life and dialect of the peasantry. Karl Blind gives some most interesting "Personal Recollections about Garibaldi," with whom he was closely associated by political sympathy and personal friendship. The three remaining articles are "The Contention between the Carriers and the Manufacturers of Great Britain," by F. R. Conder; "A Turning Point in the History of Co-operation," by Edith Simcox; and "An Indian Romance—and the Reality," which is not at all romantic, but an elaborate financial discussion, by A. J. Wilson.

The Wife's Manual. (Longman's.)—A series of Prayers, Thoughts, and Songs, all in verse, on several occasions in a matron's life, by the Rev. W. Calvert, one of the Minor Canons of St. Paul's. They are graceful in style and pure in thought, with a moderate infusion of Orthodoxy. Such expressions as "wiles of the Arch serpent" may possibly be meant as figurative. We confess that we do not like the term "partner" applied to either husband or wife, and in poetry it sounds especially prosaic. The book is printed and bound in very elegant style.

The Expositor contains two interesting homiletical papers, "Service and Reward," an exposition of Matthew x. 41, by the editor, and "The Daily Washing on one Bathed," by Almondi Peloni, who is, we fancy, identical with the editor. Mr. J. J. Murphy, a theological layman of Belfast, has a not particularly valuable or original paper on "Christ's use of Scripture," the main object of which is to advocate an appeal from the letter to the spirit of Scripture. The three remaining papers are "Studies in the Minor Prophets, IV. Hosea," by Dr. G. Matheson; "The Sources of St. Paul's Teaching—II, The Old Testament," by the Rev. E. S. C. Gibson; and "The Witch of Endor," by Israel Abrahams, a Jewish writer, who gives a somewhat rationalistic interpretation of this marvellous incident.

The Wonders of Nature. By Professor Rudolph. (London: Alex. Gardner. 1882.)—The title of this book might have been *The Wonders of Astronomy*, inasmuch as it confines itself almost entirely to this branch. The "Study of Nature" nowadays implies something quite different from its scope. The work contains a great deal of interesting matter, but it is sadly mixed up with what does not concern the real subject, and which is altogether unscientific.

Deeds of Daring Library.—*The Victoria Cross in Zululand and South Africa: How it was Won.* By Major W. J. Elliott. (London: Dean and Son.)—This book contains a history of the war of 1879, and being written by a member of her Majesty's Department and Reserve Staff, has a true military

tone about it, but is not for that reason wanting a good story-telling style. In the web of the story is much of interest in the way of Zulu life and detail of South African geographical description.

The History of the Hebrew Nation and its Literature. By Samuel Sharpe. (Williams and Norgate. 1882.)—This is the fourth and a very handsome edition of the well-known work by the late revered friend who devoted so large a part of his life to Biblical scholarship. Mr. Sharpe had little or no knowledge of the best of the German theologians, whom he greatly underrated; and many of his criticisms and conclusions are not adopted by scholars of even greater eminence than himself. His work nevertheless is full of value and interest, and will richly reward the study of Biblical students.

Literary Notes.

The September number of the *Nineteenth Century* will contain a poem "To Virgil," by Mr. Alfred Tennyson.

The Hungarian novelist, Moriz Jokai, is engaged on a new novel, the scene of which is laid in the time of the Crusades.

It is stated that Professor Max Müller is passing through the press a volume containing the lectures he delivered lately at Cambridge, likewise a new edition of his "Hibbert Lectures" and the "Introduction to the Science of Religion."

A VALUABLE addition to the materials for a history of Hungary has been made by the publication of the speeches of the patriotic Francis Deak, from 1828 to 1847. Professor Schwicker has written an interesting commentary on them in the current number of *Auf der Höhe*.

A NEW Commentary on the Gospel of St. Matthew, from the pen of the Rev. M. F. Sadler, of Honiton, will, according to the *Academy*, shortly be published by Messrs. Bell and Sons. It will be a practical exposition, adapted for private reading as well as for the use of the clergy, and will be supplemented by critical notes, in which the suggestions of modern scholars, including the Revisers of 1881, will be duly commented on. A similar Commentary on the Gospel of St. John is also in preparation.

MR. KARL BLIND'S "Personal Recollections about Garibaldi" will be concluded in the September number of *Fraser*, and the first part of an essay by him on "The Radical and Revolutionary Parties of Europe" will appear in the *Contemporary Review*.

A NEW and enlarged edition of Mr. W. Carew Hazlitt's "Collection of Proverbs" is nearly ready.

M. SCHMIDT, of Strasburg, is engaged upon a work dealing with the mediæval libraries of his native town, and with the history of its first printing presses.

A WRITER in the *Indian Spectator* says, "I went to a bookstall at Bombay, kept by a native, to ask for a volume of the Hibbert Lectures. He put into my hands 'The Mysteries of the Court of London'! I begged to be excused, when he proffered me Guiccioli Byron, with a strange light in those melting eyes of his and a quivering whisper, saying, 'Will give cheaply.' I replied I had no money except for the lectures. He then brought out Blair's Sermons and an illustrated Bible."

THE *Academy* says that the richness of the indirect endowment of the Chair of Greek in Edinburgh University which Professor Blackie has just resigned is attracting some of the most eminent Hellenists in the Kingdom as candidates. The appointment is vested in the University Curators. An impression prevails in Edinburgh that their choice will fall on Dr. Donaldson, till lately Rector of the High School, and who now holds the Chair of Humanity in Aberdeen, from which Professor Blackie himself proceeded to Edinburgh.

THE first volume of the "Proceedings of the Congress of Orientalists," which was held at Berlin last September, is now ready for distribution. It contains the papers read in the two departments of Semitic and African learning.

THE trustees of the Gilchrist Educational Trust have arranged for a course of "Scientific Lectures for the People" during the ensuing winter in five towns of Central Lancashire, in five Scotch towns, and in Leicester, Lincoln, Chesterfield, Doncaster, York, Reading, and Banbury. The lecturers who will take part in them are Dr. Carpenter, F.R.S. (the secretary to the trust), Professor Balfour Stewart, F.R.S., Professor W. O. Williamson, F.R.S., Dr. Martin Duncan, F.R.S., Rev. W. Dallinger, F.R.S., and others.

Our Contemporaries.

THE LATE PROFESSOR JEYONS.

The *Spectator* writes:—

In candour and in profound appreciation of the shortcomings of scientific generalisation, no scientific thinker of our day has surpassed Professor Jevons. His mind was singularly modest and reverent, and he could not bear to hear the nonsense often talked as to the certainty of the conclusions deduced by physical science concerning the future of the world. He held, for instance, that we are hardly in a position to say whether it is likely or not that the earth may be inhabited as it now is ten thousand years hence:—"We can imagine reasoning creatures dwelling in a world where the atmosphere was a mixture of oxygen and inflammable gas, like the fire-damp of coal mines. If devoid of fire, they might have lived on through long ages in complete unconsciousness of the tremendous forces which a single spark could call into play. In the twinkling of an eye new laws might have come into action, and the poor, reasoning creatures who were so confident in their knowledge of the uniform conditions of their world might have had no time even to speculate upon the overthrow of all their theories. Can we, with our finite knowledge, be sure that such an overthrow of our theories is impossible?"

That Professor Jevons will be missed as one of the profoundest thinkers of our time on the philosophy of Science no one who knows anything of his writings will doubt. Yet he had other qualities, not always found in men of science, which made his character as unique as his intellect. At once shy and genial, and full of the appreciation of the humour of human life, eager as he was in his solitary studies, he enjoyed nothing so much as to find himself thawing in the lively companionship of intimate friends. Something of a recluse in temperament, his generous and tender nature rebelled against the seclusion into which his studies and his not unfrequent dyspepsia drove him. His hearty laugh was something unique in itself, and made everyone the happier who heard it. His humble estimate of himself, and his doubts of his power of inspiring affection, or even strong friendship, were singularly remarkable when contrasted with the great courage which he had of his opinions; nevertheless, his dependence on human ties for his happiness was as complete as the love he felt for his chosen friends was strong and faithful. Moreover, there was a deep religious feeling at the bottom of his nature, which made the materialistic tone of the day as alien to him as all true science, whether on material, or on intellectual, or on spiritual themes, was unaffectedly dear to him.

ST. JEROME AND THE TWO CANONS.

The *Daily News* thinks that the New Revision literature has not included anything so interesting in the personal way as the scandal about St. Jerome, which Canon Kennedy and Canon Cook have been discussing. The *principium* of the matter was not from Hierome (as the Articles of the Church of England have it, to the confusion formerly of many an Oxford undergraduate). It began with a clause in the Lord's Prayer, the clause which by various persons is translated "lead us" and "bring us" into temptation. Now it seems that Canon Cook had occasion to comment on Dr. Kennedy's strictures on the word "lead," and that he represented that learned Grecian as saying that it was an overstrong and painful word drawn from the Vulgate. "He (Dr. Kennedy) attributes it indeed to Jerome's characteristic violence." Then follow some words that do not concern us. But it is evident that the one Canon did accuse the other Canon of speaking of a Saint of the Church with violence, which may or may not be characteristic, but is certainly considerable. Now, against this charge Dr. Kennedy protests, and, as far as we can see, triumphantly. For certainly any one reading the above extract would suppose that "characteristic violence" was Dr. Kennedy's word and expressed his idea. But it seems it was Canon Cook's, and it is he, not Dr. Kennedy, who thinks Jerome to be violent. And indeed in our humble opinion Dr. Kennedy scores a point against Canon Cook by remarking "if this was Jerome's failing, which you, not I, seem to say." Still the unfortunate fact remains that Canon Cook, the editor of the *Speaker's Commentary*, has committed himself to the opinion that violence was characteristic of St. Jerome. This is a serious matter, especially as Dr. Kennedy (who

is an old hand at controversy) does not fail to point out that the immediate delict charged is a very narrow ground for a charge so sweeping. "Therefore," says he, "Jerome was driven to write *ne inducas* by the poverty of the Latin language, not by violence of character, nor can I see how violence of character would prompt him to use the verb '*induco*.'" It is indeed a terrible thing if a man is to be said to be characteristically violent fifteen hundred years or so after his death, because he uses the verb *induco*. It was Arthur Pendennis's headmaster, if we mistake not, who was accustomed to demonstrate that a boy who construes *dē* "and" instead of *dē* "but," will in all probability bring his parents to the grave and himself to the gallows. But even these results would scarcely be so terrible as to have one's character for self-control entirely taken away a couple of thousand years after death because one had written *ne inducas*. When anyone who has enjoyed the inestimable advantage of a liberal education thinks of the aspect which his own pieces of Latin prose used to present under the careful pen of a conscientious composition master, he must tremble for his own good fame whether he intends to join the choir invisible and to rejoice in a subjective immortality, or holds more orthodox and old-fashioned views of that state. The most ferociously strict of creeds—say, Buddhism in relation to a hunter or a fisherman—has never laid down a less comfortable doctrine than that you may lose your reputation for ever by once writing *ne inducas*, and the worst of the thing is that even so considerable a scholar as Dr. Kennedy, who does not like St. Jerome's phrase, cannot point out what he ought to have said instead. There was nothing for it but *induco*. So that the luckless Saint was forced either to write bad Latin or else to incur Canon Cook's condemnation in the year 1882. A harder case we have seldom known.

"A MORTE-HOE GOSPEL."

Under the above heading the Rev. H. R. Haweis contributes an interesting article to the *Echo*, describing a religious service at Mort-hoe, a picturesque village on the coast of North Devon. He writes:—

A sudden stillness seemed to creep over Mort-hoe as the last car jolted off, and the sounds of the laughing revellers and the distant wheels died away over the brow of the hill. The measured murmurs of the sea allured me down the steep and rocky road. I never got as far as the beach. It was getting dark. As I came round the furze-covered hillock and started a stray rabbit I saw lights. A little further on I came to a small wayside stone building. Inside they were singing. I stopped; a donkey boy, a shepherd, and a country girl with a basket loitered round the door. I entered; two or three candles were the only illumination. About twenty people were there, all peasants—boys, men, girls and women. It was a rough little chapel with wooden benches. I sat down. Someone handed me a hymn-book of the Moody and Sankey type. A middle-aged Bible-woman, or some such evangelist, was at the end of the room, conducting an irregular kind of service, supported by two young women of the peasant class, who had evidently been brought "under conviction," and were able to "testify." The most efficacious point about these three was their singing. They all sang loudly and lustily those buoyant—I had almost said those religious—encore tunes with which we are by this time familiar. They sang in chorus, "Don't let Him stand—don't let Him stand—don't let Him stand outside." "No, don't," said the preaching Priscilla. She was a quiet, kindly, common-looking soul, with a tightly-fitting black bonnet and a white frill.

"Don't stand outside, dear friends," said the Bible-woman at the end of the room, addressing the loiterers round the door, and her voice vibrated with deeper feeling as she said, persuasively, "It's warmer inside, dear friends; come in with your baskets, and sing with us. Sit down; you can go when you like. Oh!" she went on, raising her eyes with a kindling expression, "Praise the Lord! praise the Lord!" "Yes," said the converted ones about her, "praise Him!—praise Him just now!" And they struck up another hymn, without further ado, to the words, "Yes, yes! Pull the glory down!—pull the glory down!—pull the glory down from the skies!"

The loiterers had come in and sat down. The strangeness, the genuineness and simplicity of the whole thing—the way it evidently "fetched" the people fascinated me. I stayed for the sermon.

The middle-aged Priscilla now read—without an

"h"—from the Acts. "Paul was 'urried," she said, "into the theatre, 'e' he didn't care where 'e' went; 'e' didn't care where he preached Jesus. Some folk is particular 'bout where they preach, but them as loves the dear Master don't mind; it's just like the Salvation Army, they takes theatres. 'Oh, pull the glory down!' There's more glory with the Salvation Army than anywhere else that I know. Look at the empty churches," and here she described St. Paul's Cathedral as being a vast, empty place. "When some great Church preacher is in the pulpit, what glory is there?" she asked. She was drawing a long bow, no doubt without knowing it. Whenever the people get a chance of a "great preacher" we know they will go, even though he be a church preacher, and the place be as benighted as St. Paul's Cathedral. But the good soul went on to tell how the mob would have torn Paul to pieces, "just like the Roman Catholics over there in Wales would have torn the Salvation Army to pieces, because they told 'em of Jesus, and read to them the Bible. The Roman Catholics is poor ignorant people as never heard of a Saviour Jesus, and aint allowed to read the Bible, like the poor heathen that wanted to tear Paul in pieces"; and so the discourse rambled on—quite homely, quite ignorant, but full of feeling and earnestness; and the people seemed to attend. Whenever the preacher was at fault for a word, the girls round her groaned out "Blessed hope!" "O, be joyful!" "Saved!" and so forth, which whatever we may think of the method, kept the service thoroughly alive. A few more stragglers had now come in, and were invited to get up, of course, out of the darkness into the light. "Come up and speak a word for the Lord—do come! Won't no one come and belong to Him to-night? Oh! He's a good master, a dear master!" "He is! He is!" said a few voices. Then a young woman got up and testified; after which a working man had a rambling discourse on the "Day of Judgment," in which he repeatedly said we should be "up in the Hair! up 'igh with 'im in the Hair. Hall of us should be able to sing then. What a day," he said, "we should 'ave then!—a day without ere a night, for there shall be no night there!" I suppose this sort of thing had gone on for over an hour when the last hymn was set up:—

"My crown! my crown!

My crown laid up on high!

For me and you, for you and me,

A crown laid up on high."

This seemed the most popular of all, and was sung with a will. I don't know how many verses there were. I thought it would never end. I left them singing.

I went out. It was quite dark. This little chapel on week-day nights, I said, gathers its honest, earnest group. Yon large empty church close by is closed; it knows not how to open its doors for the people; it does not adapt itself to their wants. That poor Bible-woman, herself grossly ignorant, is doing more for the lowly people of this seaside village, with her preposterous Bible commentaries and her doggerel hymns, because she gets near to the people's hearts and loves them, and is herself in earnest. What might not the clergy do, with their position and advantages, if they had a tithe of such faith, and love, and energy, and hope!

Next morning, as I lay in bed, I heard about seven o'clock the stonemason's chisel going. They were building a house opposite the inn. A carpenter was sawing inside; another man was wheeling in bricks: both were singing lustily at their work, and seemed to work the better for it. The man within sang "A crown for me!" The man without sang "A crown for you!" and both together—one taking a "second"—sang as in chorus "My crown, my crown! my crown laid up on high!" It was a hearty, joyous, and withal a manly strain.

"Better this," said I to myself, "than the oath and ribald songs, which if the Church clergy heard they would probably feign not to hear, and 'pass by on the other side.'" At any rate, it is pretty well known what amount of influence they have over the artisan, and how much religion they have managed to teach him, with their Liturgy and written discourses on Sunday. The poor Bible-woman in the little chapel down the road had not much to give, but such as it was she cast it into the Master's treasury; at any rate, in her simplicity and faith, she has taught yon bricklayer and carpenter to "work—and pray too!"—after a fashion. Let the Church of England go out into the highways and hedges and do better; and, if not better, at least "do likewise."

THE FOUR REVIVALS IN THE BRAHMO SOMAJ.

The *Liberal* of Calcutta, the organ of Keshub Chunder Sen and his friends, writes:—

"Four times since its foundation has the Brahmo Somaj been near its dissolution, and four times has it been miraculously saved. All believers ought to reflect on the history of the Theistic Church, and marvel, and praise God. The first crisis came when after the death of Rajah Ram Mohun Roy in 1833 there was no one to stand by the helm of the unprotected Brahmo Somaj, and the attacks of the orthodox Hindu community led by eminent men redoubled, and threatened its very existence. The infant community had neither cohesion nor force, neither leader, nor literary championship, and many believed that the premature death of the Somaj would soon follow the premature death of the good Rajah. For about five or six years the fear and doubt continued, until Babu Debendra Nath Tagore joined, and by his genius established the Tatwabodhini Sava in 1839. This was the first revival. New life and new spirit poured into the decaying institution. An able and well-conducted journal was started which has given a tone to the whole literature of the country. A covenant was established that laid the foundations of the Brahmo community which has now a recognised and most important position throughout India. Vedantism was discarded as the religion of the Brahmo Somaj, and a system of national theism was proclaimed which had in it the greatest promise of future progress. A commendable and judicious treatise containing extracts from the Hindu scriptures was published which gave shape and character to the new theological position taken up by the Somaj. But unfortunately internal discords and differences between the leader and his colleagues broke out which threatened to end most disastrously to the institution. The leader retired from the controversy, and left the scene of his work, and the other disputants also fell off one by one, until the Brahmo Somaj became a lifeless body whose end did not seem to be far off."

When Devendra Nath Tagore returned from the Himalayas and Keshub Chunder Sen joined a new era again dawned upon the Brahmo Somaj. And in the year 1859, when the Brahmo school was established, the second revival may be said to have commenced. A brilliant succession of events followed this new life. Personal, domestic, and social reforms were carried out with vigour and steadiness. A philosophical basis was given to the religion of the Brahmo Somaj by the development of the doctrine of Intuition. Marriages according to Brahmo rites began to be celebrated from the year 1861. An English newspaper organ, the *Indian Mirror*, was started. Tracts and lectures in English began to be published. The Brahmo Somaj attracted an amount of notice and sympathy which it never did before.

But again the fire of internal discord began to rage. The venerable Devendra Nath fell out with his youthful colleague, and the secession of the progressive Brahmos took place in the beginning of 1866, when the Brahmo Somaj of India was founded. Such a separation was most discouraging, and the public felt that now of all times was the dissolution of the Brahmo Somaj really at hand. The youthful seceding party was full of hope and zeal, but what could they do against the desperate odds in the midst of which they were thrown? They began to pray and struggle, and the great Bhakti movement in the Brahmo Somaj began to grow, taking definite shape in the devotional festivals which consolidated at the opening of the Brahma Mandir in 1869. This was the third revival in the Brahmo Somaj.

What numerous activities, social, moral, and religious resulted after this, every one knows who knows the history of the Brahmo Somaj. Missionary agencies spread into every part of India, even visiting European countries. The Native Marriage Act was passed. The Indian Reform Association with its branches was established. The Bharat Asram was founded. Brahmo Somajes were founded, and Brahma Mandirs erected in parts of the country. Our movement ascended to the zenith of its glory. New doctrines and disciplines began to be laid down, and rules of inner purification practised which began to give dissatisfaction to some individuals, who soon formed themselves into a party. Discords again broke out in the internal economy of the movement, and attempts were twice made to bring about another secession. In the meantime the spiritual disciplines and ideas were steadily persevered in, so much so, that a protest against them came from England in 1876, got up by Miss Collet. Miss Collet represented

the feelings of many Indian theists on this subject, and though the explanations satisfied her for the time, her sympathies began to waver. The Cuch Behar marriage gave rise to an agitation which gathered all these discordant elements together, and led to the establishment of the Sadharan Samaj. The controversy which arose out of all this was so bitter, and created such an utter confusion of sympathy, that once more the existence of the Brahmo Somaj was threatened.

In the midst of all this chaos and danger the New Dispensation was announced in 1879. This was the fourth and last revival. A grand Missionary expedition was organised: pilgrimages to saints and prophets were proclaimed; various ceremonies were performed, and an ordination of apostles was held. The New Dispensation is now pursuing its career with steadiness and vigour, and the future alone can prove its service to mankind.

These are the four revivals through which the Brahmo Somaj has successfully passed. Each of them has been of the greatest benefit to the formation of the principles and character of the Brahmo Somaj. They are divinely ordained and divinely carried out.

A SURFEIT OF CLERGYMEN.

The *Echo* writes.—

How is it that in the clerical profession the supply exceeds the demand? In the Church of England the middle-aged curates complain that the market is over-stocked with young men. The Nonconformist papers not unfrequently contain bitter complaints from ministers who fail to find churches to invite them. Mr. Spurgeon, who has pushed the opening of new Baptist chapels to the utmost extreme of prudence, declares that just now he must take young men into his college with a view rather to foreign than to home work. The President of the Wesleyan Conference announces that he has a list of eighty young men who have passed through the denominational colleges, but there are no circuits for them. Considering that every denomination is putting forth fresh energy, especially in the erection of new buildings, it would be premature to assert that this plethora of religious teachers indicates a decline in religious zeal. On the other hand, the largeness of the supply does not necessarily show a revival of Evangelical fervour. The fact is, the clerical profession appears to offer a desirable opening for young men who, having a certain amount of education and a large share of ambition, too readily assume that they possess all other necessary qualifications. It behoves those who occupy positions of influence and authority in the various Churches, and who cannot but be aware of the seamy side of clerical life, to exercise stricter discrimination in the selection of men, and to dispel the illusions of those who think that in the clerical life all its ways are pleasantness. When a young man has spent four or five years in preparation, he not unnaturally considers that he has some claim upon the Church to which he belongs.

THE BRITISH ASSOCIATION.—The various sections of the British Association met on Thursday morning at eleven o'clock. In the Chemical Section, the President, Professor G. D. Liveing, delivered the inaugural address, and, alluding to the presidential address of the previous evening, commented on the conservation of solar energy. As to the mechanical part of the theory, he remarked that the fern-like action of the solar rotation could only be carried on at the expense of the energy of the sun's rotation, which must, in consequence, be continually diminishing, and must in time be too slow to produce any sensible projection of the atmosphere into distant regions of planetary space. In the Biological Section Professor Gamgee, who presided, gave an address on the growth of our knowledge of the function of secretion. At the outset he deplored the loss mankind sustained in the deaths of Charles Darwin and Francis Balfour. Darwin would figure in the history of human intellect with such men as Socrates and Newton. His powers as an observer, though of the subtlest, most patient, and most truthful, were almost surpassed by his ingenuity as a reasoner. No one could study the work and descent of man without recognising in it, using Darwin's own words, "the grand idea of God hating sin and loving righteousness."

Mr. JAMES COLLIER, so long associated with Mr. Herbert Spencer in the preparation of his sociological works, will sail for New Zealand before the close of the present month.

Correspondence.

DECAYING CONGREGATIONS.

TO THE EDITOR.

SIR,—So often is the cry raised that the Unitarian body is decaying that we have almost come to believe it. The ominous shout has been increasing in volume from year to year, and there are now few issues of your paper which do not contain some echo of it. In the "Open Council" column of your last number you publish an article full of the same complaining, and presenting, to say the least of it, a very blank and dismal outlook.

Now it seems to me that the best antidote to this will be a short account of a congregation which has been rescued from this decaying or decayed condition, and this I am fortunately able to give.

About fourteen miles from Leicester is the market town of Hinckley, having a population of 8,000, chiefly engaged in the stocking and boot trades. About the year 1680 Henry Watts, M.A., who had been "ejected" from the rectory at Sweptow in 1662, came to live at Barwell, and opened services in Hinckley on Sunday afternoons, which he continued till his death, in 1699. He was followed by the Revs. John Southell (?) and William Bibby, who held the meetings in their own homes. In 1722 came the Rev. J. Jennings, M.A., "who," as the church record says, "was a gentleman of learning, and kept an academy for the ministry." From this "dissenting academy" came the celebrated Dr. Doddridge, who preached his first sermon in the "Great Meeting House," which the perseverance of his tutor had caused to be erected in the first year of his ministry. Towards the building of this the pupils subscribed the sum of £5 15s. 6d., in recognition of which special "boxes" were erected for their use on each side the pulpit. Mr. Jennings was succeeded by the Rev. Robert Dawson, who in 1727 found it necessary to erect a gallery, increasing the sitting accommodation to about 450. He also caused the chapel to be repaired throughout in 1740. Then followed a long list of faithful ministers whose years of service are carefully recorded, and among whom we find such well-known names as those of Thomas Porter, William Severn, John Lane, Evan Jones, and C. C. Nutter. There is no break in the succession till the year 1876, when affairs seem to have reached low water mark. In 1866 a schoolroom had been built over the front entrance to the chapel, but in less than ten years after the school, like the congregation, had dwindled away almost to nothing.

There were still some good Unitarians left, however, and the chief cause of failure seems to have been the absolute deadness of the minister, and, perhaps, something of conservatism in the congregation. I have been surprised to find how large a number absented themselves during this gentleman's ministrations, and then refused to attend any other place of worship when their own was closed. It was the action of these, together with the zeal of the late Mr. Arthur Atkins, which brought down some supplies during 1877-8, and which brought congregations together during the winters of 1879-80 and 1880-81 to hear week-night lectures by the Revs. H. Ierson, R. A. Armstrong, Page Hopps, and others.

The sudden death of Mr. Arthur Atkins, the energetic leader of this movement, and the great love borne him by all [who knew him, seem to have given a new impulse to the desire for a re-opening of the chapel. He had constantly appealed for this; he had led the singing, and officiated at the organ when the number of the choir (once very famous throughout the neighbouring towns) was larger than that of the congregation; and had stood by his faith when others of its supporters were turning to the church. He kept the Sunday-school open till the children of the teachers seem to have been the only scholars, and when the chapel was closed busied himself to remove a small debt so that it might open again without any burden. He did not live to see it re-opened, but his memory has acted all along as an incentive to good earnest work.

The re-opening took place in January last, and the numbers in attendance on the services have steadily increased ever since. On my first visit,

in March, 44 were present in the morning and 73 in the evening; now there are never less than 75 in the morning and 110 in the evening. Last Sunday evening we held a flower service, and without any announcement, except from the pulpit on the previous Sunday, we had a congregation of nearly 400, the chapel being sorely taxed to find room for so large a number, many of the seats being as old and rotten, and withal so narrow and uncomfortable, as to be of necessity unoccupied. The chapel was tastefully decorated with wreaths and bunches of flowers, and the base of the pulpit was "like a bank for love to lie and play on," being completely hidden by the wealth of foliage and blossom, to which palms and ferns made a very chaste and effective background. The service was most impressive, the attention being intense, and the singing far more hearty than is generally met with in our chapels.

This will show that there is room for a large work here, and every prospect of a successful and healthy cause being built up in this ancient centre. The people are but poor, but all seem willing to assist, and there is no doubt that their faith in friends outside will not be betrayed. My own experience of the Unitarian public has hitherto been that it is far readier to assist with its purse than with its hand and voice.

One thing which has been instrumental in bringing about the present success is the total absence of all ceremony. We have no liturgy, no robes, no elaborate anthems (except on such an occasion as last Sunday). Everything is Congregational, we are not ashamed that our hymn tunes are not of the newest, for we know that all can join them. And the prevalent desire is to make the church a large family, in which all growing aspirations and growing tendencies of thought shall be carefully nurtured and not extinguished under a rigid formality.

My letter is already too long, but I should like to add a word more. That there are decaying congregations among us no traveller in the Midlands can be ignorant of; but it is not the decay of the fallen log with which they are afflicted, but it is that which sets in upon a healthy plant placed in unhealthy circumstances. The truth is not dead, and the need for proclaiming it is not dead. What is needful is that it should be taken from the cold atmosphere of a mistaken respectability, and made warm and vital by being brought into contact with the needs of ordinary men and women. So long as our churches are turned into refrigerators, so long will all who value their spiritual warmth keep out of them, and we shall find our children seeking other places in which to worship. The young life needs to be provided for in a manner suited to its comprehension and its peculiar needs; if this is neglected, how can we wonder that our churches should diminish and decay?

FELIX TAYLOR.

Hinckley, Aug. 21.

THE LATE REV. W. A. POPE.

TO THE EDITOR.

SIR,—The death of the late William Annette Pope by a fall on the Great Gable, Cumberland, on August 7, has left Mrs. Pope and her six girls (the youngest being only five years old) without any provision at all.

It becomes necessary, therefore, to make an immediate effort on their behalf.

During the last three years of his life Mr. Pope was the Minister of the Domestic Mission, Spicer-street, Spitalfields. The Committee of the Mission, therefore, feel that in addition to the invitation to the general public already issued by private friends they may especially call for the aid of their own supporters in assisting the widow and children of their late missionary.

Prior, however, to his settlement in London, Mr. Pope had been for about twelve years actively engaged in various localities, both in the neighbourhood of Liverpool and in the Eastern Counties, in the service of the Unitarian cause. In view of these labours, and of the sacrifices which his change of opinions involved, the Committee feel justified in enlarging the area of their appeal, and asking the help of members of the Free Churches generally.

Donations will be received by either of the undersigned.

P. MEADOWS MARTINEAU, Treasurer,
6, Christian-street, Commercial-road, London, E.
J. ESTLIN CARPENTER, Hon. Sec.,
Leathes House, Fitzjohn's-avenue, London, N.W.
London, August 22.

"OPEN TRUSTS" CHAPELS.

TO THE EDITOR.

SIR,—It has been my desire and endeavour to conduct my share in the discussion which Mr. Jeffery has elicited out of a simple statement of undisputed facts in a temper and spirit becoming those who, being of the same household of faith, can "agree to differ." But when your correspondent invokes the aid of some vaguely defined persons in taking legal proceedings against certain of his co-religionists I must express my regret that, in doubt of being able to answer, he would be willing, by such means, to silence those who differ from him, thus displaying a theological intolerance akin to that which we Unitarians so strongly and justly condemned half a century ago in those orthodox Dissenters who instituted the "Lady Hewley" suits. With this brief reference to the latest "side issue" raised by Mr. Jeffery I lay down my pen, and leave this new attempt to stir up strife in our churches to the calm judgment of the descendants and representatives of those early Presbyterians whose Open Trusts fostered that religious development which a few amongst us now desire to arrest.

G. B. DALBY.

Preston, Aug. 21.

UNIVERSITY EXTENSION.—The ninth annual report on the local lectures scheme of the University of Cambridge (popularly known as the University Extension Scheme) has recently been published. The movement started nine years ago continues to manifest a most satisfactory degree of vitality. It not only holds its own in the centres where the lectures have already been established, but the lectures have been successfully resumed in towns where they were discontinued for some years. Too much appears to have been attempted at the outset, and towns which succumbed under three concurrent courses find ample support for the single course. That the University Extension lectures are fitted for mixed audiences is shown by the fact that at some of the centres 200 to 400 people, from all ranks of society, attended the courses from week to week for twelve weeks.

AMONG the recognised nuisances of the day charitable appeals are entitled to a high place. They are successful for the most part in the degree, not of their merit, but of their demerit; not of the goodness of their cause, but of the pertinacity with which it is urged. Their gains represent not so much additional money secured for public purposes, but so much money diverted from one public purpose to another which has less claim upon it. The man who is pestered out of a sovereign by the importunity of some distant applicant has so much the less to spare for objects nearer home, about which he cares more, and to which he would far more willingly subscribe. The charitable fund of the country, like the wages fund, is not a precisely fixed amount, but it varies within fixed limits. If it is unduly trenchant upon in one direction, it falls short in another; if supplies are drawn from it for one class of objects, some other class must go without. The thing we complain of, the thing we point out as mischievous, is the manner in which the supplies are drawn, the shamelessness with which application is made for them, the beggary which is conducted on system and which will take no denial as long as the least hope remains that anything is to be got by going on asking for it.—From a "Times" Leader.

HOLLOWAY'S PILLS.—The Greatest Boon of Modern Times.—These searching Pills act directly on the liver, correct the bile, purify the system, renovate the debilitated, strengthen the stomach, increase the appetite, invigorate the nerves, and reinstate the weak to an ardour of feeling never before experienced. The sale of these Pills throughout the globe astonishes everybody, convincing the most sceptical that there is no Medicine equal to Holloway's Pills for removing the complaints which are incidental to the human race. They are indeed a blessing to the afflicted, and a boon to those who suffer from any disorder, internal or external. Thousands of persons have testified that by their use alone they have been restored to health after other remedies had proved unavailing.

Religious Intelligence.

SCARBOROUGH: WELCOME TO THE REV. D. AMOS.

An exceedingly successful and well attended meeting was held at this place on Monday evening last, to welcome the Rev. D. Amos, late of Southampton, who was appointed minister at Scarborough last April.

An excellent tea having been partaken of in the schoolroom, the meeting was opened by the Chairman, W. D. Cliff, Esq., of Leeds, at 7.30 p.m. Letters of apology for non-attendance were read by the Secretary from various ministers and other friends.

The CHAIRMAN then addressed the meeting, expressing his great esteem for Mr. Amos and his congratulations to the Scarborough congregation at their having secured the services of such an able minister.

Mr. MORTON, as one of the trustees of the church, then addressed the meeting, and urged upon the congregation the necessity not only of active co-operation with their minister, but also their duty of assisting him with their goodwill and unity amongst themselves.

Mr. LUPTON, as another trustee, followed, and rejoiced to find that their body in Scarborough was steadily advancing in numbers. He hoped that the time was not far distant when they would be entirely self dependent, as this would enable their friends from a distance to divert some of the aid which was at present gladly given to the Scarborough Church to other congregations at present standing in great need of it.

The Rev. SYDNEY MORRIS, of York, as representative of neighbouring congregations, then addressed the meeting, and in a humorous speech urged upon the Scarborough congregation the necessity of allowing their minister the fullest liberty of speech in the pulpit, notwithstanding that what he might tell them might possibly not be in harmony with all their views.

Mr. MATHERS, of Leeds, followed, and referring to the last speaker's remarks said, that although he agreed with Mr. Morris that the fullest liberty should be granted to a minister, compatible with his position as a minister of the religious body to which he belonged, yet there was a wide difference between liberty and license, and he, for one, would be the first to intimate to a minister whose views were not in accordance with those of his congregation that he had better dissolve the connection.

Mr. H. BRAMLEY, of Sheffield, made an able speech, expressing the willingness of himself and friends in Sheffield to assist the minister and people of the Scarborough church to the best of their ability.

Mr. AMOS, the minister, replied, and alluding to the comparison which Mr. Morris had made between the marriage of minister and people to the matrimonial contract, said that he quite agreed with him that time was the best test as to the fitness of the union in the one case as in the other, and that he for one thought it would perhaps have been better if they had delayed their welcome to him for some two or three years instead of six months. In conclusion, alluding to the appeal made by Mr. Morris on his behalf for liberty of speech, and to those afterwards made by Mr. Mathers, he said that even should he have to tell his people anything new he trusted that he should never wish to preach to them any other than the gospel of Jesus Christ.

The Rev. J. BIRKS, of Taunton, made an encouraging speech, expressing his pleasure at finding the congregation in such a healthy state, and his hopes for their future success.

Mr. PADLEY, referring to the remarks made by Mr. Lupton on the necessity of self-dependence, said that he might rely upon it that the Scarborough congregation would not encroach on their friends' generous aid any longer than they required it, and that he for one would only be too glad if they had arrived at the happy position indicated, which he was afraid would not be for many years to come.

The meeting, after thanks had been given to the chairman, visitors, ladies and choir for their assistance, terminated with the singing of a hymn.

Mr. GUILDFORD ONSLOW, M.P. for Guildford, in the Liberal interest, from 1858 to 1874, died at Ropley on Sunday, at the age of sixty-nine. Mr. Onslow will be remembered for his advocacy of the Tichborne Claimant, in whose cause he spent nearly £15,000.

The Liberal Pulpit.

THE REV. W. BINNS ON THE SALVATION ARMY.

On Sunday the Rev. W. Binns delivered a discourse on the Salvation Army, in Charing Cross Unitarian Church, Birkenhead.

After alluding to the Salvationist demonstration in Hengler's Circus on the previous Thursday, which he had attended, and describing the publications and various agencies of the army, he said the army had now become an important fact in social life and modern religion, which we were bound to consider. Of the sincerity and desperate earnestness of General Booth and his officers and privates there could be no doubt. Salvation itself was always a weighty matter. It was weighty as he understood it, namely, a salvation from sin and from the dominion of the lower nature; and it was also weighty as popularly understood, namely, salvation from the wrath of God, the power of the devil, and the eternal pains of hell. Indeed, these two were different ways of expressing the same fact. He would consider (1) the theology; (2) the methods; (3) the practical outcome; and (4) the lessons that might be drawn for the benefit of the larger salvation army to which they all belonged—a salvation army of which General Booth only commanded a skirmishing party, that did rough-and-ready work.

First, the theology. This was old-fashioned, though not as old-fashioned as Christ and the apostles. Few things could be more opposed to one another than the Sermon on the Mount and the Lord's Prayer on the one hand, and the excited utterances of these new crusaders on the other. But the substance of the theology was as old as the Protestant Reformation. It was a republication of the extremer doctrines of Luther and Calvin, without their historical justification, without their learning and logic, and without the religious common-sense which largely counterbalanced many of the extravagances of those two great souls. It was the Bible without the criticism that Professor Robertson Smith applied to it; the devil without the modern philosophy which professed to banish him into the realms of modern mythology; hell, without the merciful gleams of Canon Farrar's "Eternal Hope;" the vicarious satisfaction, without the healthy modifications of Frederick Denison Morris; the Trinity, without Archbishop Whately's Sabellianism; or Dean Stanley's Hegelianism, and utter depravity, without any inkling of the broader faith of Mr. Lowell, the present American Ambassador in England, who said—

"All that hath been mystical
In life or death since time began
Is native in the simple heart of all—
The angel heart of man."

This theology, therefore, lent itself to pictorial representations and dramatic displays. It stimulated the sensational side of human nature, while it failed to reach directly either the intellect or the conscience. Still, indirectly, it did, no doubt, a deal to both, and he could readily believe that it might be a greater power for good than a better theology would be with the people with whom the Salvation Army had to do. It might be a schoolmaster for A B C classes, though it could not lift them to the level of the first standard. But it served to rouse multitudes who would not stop to listen to cardinals and archbishops, and who would find neither sweetness nor light in the talk of Mr. Matthew Arnold. And there was also this to be said in its favour—it was substantially the same theology that was counted true by all the orthodox standards of faith, although preachers might have allowed many of the dogmas to drop into oblivion, or might have partly explained them away. General Booth and his officers reproduced these dogmas in their original shape and vigour, and they proved as powerful now as they did when John Wesley proclaimed them to the Cornish miners. These roused roughs, who shouted bad music in gratitude for their salvation, turned away terrified from a grim personal devil and a hell of fire and brimstone for ever burning, when the devil of philosophy and the hell of a guilty conscience would awaken no fears and have no meaning to them. So the theology did serve some useful

purpose; it was better than blank indifference, and it aimed at righteousness.

Second, the methods. Over and above the preaching and praying, these methods were quasi-military in form. The soldiers used popular language to the extent of almost blasphemy, and they were boisterous in their behaviour to the extent almost of rowdiness. General Booth and Mrs. Booth—particularly Mrs. Booth, for the grey mare was the better horse—often preached and prayed in a style that would do anybody good to hear or read. Barring a touch here and there of seeming pharisaical self-consciousness, there was nothing in the form of General Booth's talk at Hengler's Circus that was unfit for the pulpit of the pro-cathedral. He did not like the theology, but he had read the same in Bishop Ryle's tracts. It had great merits in the eyes of the majority of Christians, if not in his own, and he did not wish to set himself up as an absolute judge. The officers and the rank and file of the army were, however, less reticent than the general and his wife. They talked of God and Christ with brutal familiarity, and reverence, as displayed by ordinary worshippers, was conspicuous by its absence. Quietness they seemed to consider a sign of religious death. Even a revivalist meeting of the Moody and Sankey type would be slow to them, and a Quaker's meeting would be wretchedness unspeakable. They were bibliolaters when the Bible told them to do things that they liked, and out of the common religious rut. It told, for instance, the people of God to make a joyful noise with various instruments, and they made a joyful noise with drums, and trumpets, and tambourines in many ways, but with more vigour than music. It told them to leap and dance for joy, and they leapt and danced. When the general told a captain on Thursday that he might be sent on a foreign mission ten thousand miles away, the captain leapt as high as his head. General Booth defended these methods of his subordinates. He said to the church clergy, "You ring the people in; we drum them in, and in our experience the drumming answers better than the ringing." The Salvationists were in advance of other religious bodies in admitting women to equal privileges with men, and in this respect they would fill the breast of stout John Knox with indignation and dismay. He could not say much for the mental powers of the women majors, captains and lieutenants, but they were certainly not inferior to the male officers, and mental power was not the chief qualification which the general required. He required enthusiasm, and what he called "a hallelujah hurdygurdy in the inside, constantly played on by the Holy Ghost." With the exception of the equality of the men and women, these methods were repellent. We found them in the lowest phases of religious life, and they smacked of barbarism, for barbarians, like the Salvationists, were distinguished from civilised races by inability to control their emotions, and by letting themselves run loose. Yet here again we must judge of the suitability of the methods pursued by the character of the people whom the Salvationists wished to reach. They snatched their converts from the gutter and the ginshops, from the thieves' den and the brothel, and boisterousness and rowdiness and wild singing and wild music, and turbulence and irreverence verging on blasphemy might be the most effective weapons they could use against the devil—at least the Salvationists thought so. They adopted some of the devil's ways in order to outwit him. They had the lowest classes to deal with, and as they stood only one step above the lowest classes themselves, perhaps they could reach them and lift them up more easily than wiser men who pursued more refined methods, but stood on an eminence and could not, or would not, come down. This was the rationale of the Salvation Army methods. He could excuse them, and, under the circumstances, to some extent he could praise them, though he could not imitate them or recommend them.

Third, the practical outcome. This was the main test both of the value of the theology preached and the methods pursued. He thought it would be a mistake for any decent worshipper at any church or chapel to abandon his old religious home and join the Salvation Army. Better let him remain a Roman Catholic, an Anglican, a Nonconformist, a Jew, a Mahom-

edan, or a follower of Auguste Comte. The army, however, descended to a deeper social strata than these decent worshippers. It attacked drunkards, and made them teetotallers; it attacked thieves, and made them work honestly for their living; it attacked fighting husbands and wives, and made them outwardly conform to their marriage vows; it attacked corner-men and street arabs, and made them respect policemen and the law; and all this was an undoubted gain to society. Of course, the roughs who were gathered into the net did not all permanently remain there. Probably four-fifths of them quickly slipped out again. But if roughs gave up their roughness even for a month, it was something to be thankful for so far as it went. If he might judge from the experiences that he had heard related, the army had certainly made tolerably decent people of a large number of desperate characters. According to their own confession, these desperate characters had ceased from drunkenness, thieving, fighting, and forgetfulness of God, and they had taken to honesty, industry, peace, sobriety, and trying to save their fellows in gratitude for their own washing in the blood of Christ. Yet this did not amount to much when we examined it closely, for the saved only became what all people must be, if they are to be decent in any ordinary fashion; and to say that a man does not steal, or get drunk, or beat his wife, was to say very little. Taking them at their own word, he should not care to give up his gardener or his domestic servant, unconverted as these might be, for a Salvation Army convert.

But there was also the religious outcome to be considered, and here the army converts were melancholy specimens of human nature. On the strength of a slight change for the better, joined to belief in their own salvation, they used the current evangelic language of the day in a way that was downright shocking to pious susceptibilities, and set themselves up as spiritually perfect. Their religious ideal was sadly low. He never knew a smaller capital with which to carry on a great enterprise. Their boastfulness, with scanty reason to boast, was unbounded. They were Pharisees who prated of their holiness when they had only taken the first step in morality. There was no spring of future progress in them. They were better than they had been, but their improvement was of such a sort that it prevented further improvement, except they drifted into other religious organisations, and that they were not likely to do. For if they joined other organisations they would not be allowed to finish their religious education so soon. All alike would tell them to move on, and to seek for an excellence even more beyond their present condition than their present condition is beyond the brutal rudeness from which they have been emancipated. The Salvation Army had snatched them out of the mire and filth of their old habits. Now, instead of walking and running as they ought to do, they were jubilant and satisfied, just because they were out of the mire and filth. And they lowered the standard of religions by their self-glorification over what, after all, was a wretched trifle if they stopped at what they had already done; and, unhappily, they seemed to be willing to stop there, and to dream of nothing higher.

Fourth, the lessons of God's larger Salvation Army. If we had theological doctrines the same as those of General Booth and his enthusiastic soldiers, or if we had doctrines we thought better than theirs, surely we might learn from them to state these doctrines in plain and popular language, so that the common people might hear us gladly, and at the same time we might avoid the Salvationists' errors. It was possible to bring the highest truths home to the lowest minds. We wanted the boldness that would defy conventionalism, and that would venture on talk straight from warm and loving hearts, disciplined by reason and by culture. Although we could not adopt the Salvationists' methods pure and simple, still every church might usefully modify the methods which it at present pursued. There might be heartier singing and more frequent social gatherings, and the drums and bands which paraded the streets in the interests of the Salvation Army might be used by other churches in the public halls and parks on Sunday afternoons—in St. George's-hall, and in Sefton, Stanley and Birkenhead parks

The Salvation Army had set the example, and we might improve upon it.

On the whole, the good done by the army amounted to this—it had stirred up forgetful hosts to think of God; it had weaned them from low vices; it had induced them to give money according to their means, and to labour according to their lights, and there its power terminated, and its ambition also. Now was the time for the larger army to carry on the war in a more efficient way, and to try and lead these raw recruits from victory to victory. By education, by attractive forms of worship, by plain and forcible statements of religious truth, by the practical application of religion to everyday duties, by the refining influence of art and rational amusement, by the enthusiasm of humanity, and by the life of God in the soul of man, according to the spirit of life that was in Jesus Christ, we could all do God's work, and help on the evergrowing salvation of God's children. For salvation was never a completed thing, but it was a process of endless development.

THE FUNERAL OF PROFESSOR JEVONS.

The remains of the late Professor William Stanley Jevons, who died under such sad circumstances, at Bexhill, on Sunday week, were on Friday, the 18th inst., interred in the cemetery at Hampstead. In accordance with the wish of the deceased gentleman's immediate relatives, the funeral was not only strictly private, but of the simplest description. Shortly before three o'clock—the hour fixed for interment—the mournful procession left The Chestnuts, Branch Hill, where the deceased resided, and slowly wended its way across the picturesque heath to a quiet and carefully kept cemetery, a mile and a half away. The body was followed to the grave by Mrs. Jevons and her little son, Herbert Stanley, who is about eight years old; Mrs. John Hutton (the deceased's eldest sister) and Mr. John Hutton, Mrs. Frederick Jevons (Mrs. Jevons's elder sister) and Mr. Frederick Jevons, Mr. Henry Jevons, Dr. Evershed, Mr. Russell Scott, Mr. George Allen, Mr. E. J. Broadfield, Mr. William Hunt, Professor Foxwell, the Rev. J. Worthington, Mr. Roscoe, and Mr. R. A. Hutton. The funeral ceremony was conducted by the Rev. Dr. Sadler, Unitarian minister, Hampstead, of whose congregation the late professor was a member.

Dr. Sadler met the hearse at the entrance to the mortuary chapel, and as the coffin was borne to the bier he began the service, in the course of which he delivered the following address: We are called together to-day by an event which has not only filled us with grief, but also come upon us with appalling suddenness. In the midst of his days our friend has been taken from us, and we are left to deplore the loss of one dear to us and of a mind capable of rendering vast service to our own and coming times. There was, perhaps, no one in our day whom the student in abstract reasoning would find so effectual a guide, or who had a larger or firmer grasp of these great questions which have to do with interests "public and universal" in the department of political and social science. His arguments had weight with statesmen, his theories engaged the earnest attention of philosophers, and his prophecies were listened to by all thoughtful men with a consideration and respect rarely accorded. He combined with his thoroughness of investigation and his mastery of facts an originating power which gave to his views their special and characteristic value. Happily all of us have the means and opportunity of doing some good, if only in a small way. We may fill well some place in which we may be useful, in at least a narrow circle; but to only a few is it given to influence the thought and opinions of men on subjects of great national importance; and Stanley Jevons was one of these. The aim and work of his life was to establish the practical principles which would have the widest application, and the benefit of which would extend to countless multitudes of his fellow-men. Though, however, he accepted what he could not but have felt to be his calling, and loyally devoted himself to it, his need of close abstraction and freedom from noise and disturbance of every kind shows how exact and severe was the mental process by which alone the gift that was in him could produce its highest results. There is no harder work in this world than the thinking which is required to work out such difficult problems as those to which he applied himself. But the good that may be done by those who are qualified and repared to work out these problems is incalculable, and may well lead them to make little of any cost

it may be to themselves. Not without seriously tasking his vital energies could our friend have been of so much use as he was, and yet to all appearance there was nothing to prevent his being of even greater service in the future than in the past. He was in the maturity of his powers, his devotedness to his chosen department of study was entire and the field of his labours was inexhaustible, but the hour of his departure has come, and we are here to lay his mortal part in its earthly bed. Perhaps when we think what a frail thing mortal flesh is and of the dangers to which it is exposed from within and without, we should rather wonder that it lasts so long and so well as it does than that at any time it should give way. On the other hand, however, how impossible it is to believe that its fate can be shared by the mind which for a time animates it. This must strike us all the more in the case of minds in which there has been a marked superiority. That such a mind should be subject to a thousand accidents, should be destructible by a thousand diseases, should moulder in the dust, should become nothing, or at best only a memory, having indeed a lasting place in the honour of men, but no place in the universe of God—this truly is no consummation to be feared. Much, however, as we regret the loss of a brilliant talent in our midst, we cannot help thinking chiefly now of the friend whom henceforth we shall miss, with so much in his nature and in his life to esteem and love. His retiring habits and disposition were but as a thin veil over the light and the warmth that had their seal in the sanctuary of his heart. If great intellectual abilities, winning, as they sometimes do, a kind of earthly immortality, be a witness to man's future being, there is another witness which comes still more home to us. It is that of lofty principles of goodness guiding the conduct and moulding the character. It is that of the leader affectionately sweetening the ties of family and friendship. Here we have the very spirit of God manifesting itself in us, and amidst all our weaknesses and sins drawing us to one another, to righteousness, to Himself, and to heaven. As an old writer has said, "God will never forsake the life He has quickened in us." If there were nothing for us beyond our brief sojourn here, "He would not raise us to such mounts of vision" as He does in our better moments—

In souls that of His own good life partake,
He lives as His own self;
Dear as his eye they are to Him,
He'll never them forsake;
When they shall die then God Himself will die.
They live in blest eternity.

People sometimes ask for evidence of a future state. Our belief in such a state has for its foundation our whole faith in God. So, then, my friends, let us perform our sad office to-day with hearts uplifted to Him in whom is all our support. From the mysteries which surround both the life that now is and that which is to come we have a sweet and peaceful refuge in the simplicity which is in it. It was said of him that he came "to give light to them that sit in darkness and in the shadow of death;" and he himself said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions." For much which we may desire to know we can wait, but sure and simple grounds of trust we want now and we have them. We commit the departed spirit not into darkness, but into the hands of our heavenly Father. For all the time that remains to us here below, we now, therefore, bid our dear friend and brother farewell. He is gone to "the great and famous nation of the dead" who all live unto God. O Death! thou layest on us a heavy burden of sorrow in the separation, such as it is; but thou dost not lay upon us the sorrow that is without hope. Thou drawest the curtains of time, but thou liftest the veil of eternity. Thou dost close the story of our earthly days, but thou dost open to us the glorious beyond. Thou dost separate, but thou dost unite. Thou dost take from us our beloved, but thou wilt take us also, and lead us to where they are. When thy work is completed we shall be together in the home which is above.

On the conclusion of the service in the chapel the massive oak coffin was carried to the grave, where Mrs. Jevons and her son and Mrs. Hutton deposited loving wreaths of beautiful flowers upon it. After a short prayer had been offered the service terminated, and the mourners left the cemetery.

DR. CARPENTER sailed for the United States about a fortnight ago.

University Intelligence.

UNIVERSITY OF LONDON.

The following are the Lists of the Candidates who have passed the recent intermediate examinations:—

INTERMEDIATE EXAMINATIONS IN ARTS AND IN SCIENCE AND PRELIMINARY SCIENTIFIC (M.B.) EXAMINATION. (INTERMEDIATE ARTS ONLY.)

ENGLISH.

First Class.

- ¹Edwards, O.—University College of Wales.
- ²Harris, H.—Mason College, Birmingham.
- Workman, H. B.—Owens College.

Second Class.

- Fickling, W.—St. Peter's College, Peterboro' and Private study.
- Kellett, E. E.—Kingswood and Woodhouse Grove School.
- Tarrant, W. G.—Manchester New and University Colleges.
- Corré, B.—University College and Private tuition.
- Whitehead, G.—Private study.
- Zangwill, I.—Jews' Free School.
- Daw, Annie.—Bedford College, London.

Third Class.

- Parry, W. E.—New Kingswood School, and University College, Wales.
- Brown, Louisa.—Ladies' College, Cheltenham.
- Gorse, F.—Private study.
- Williams, T. J.—University College of Wales.

LATIN.

First Class.

- Barker, W. E.—(Exhibition)—Trinity College, Cambridge.
- ^{*}Darlington, T.—The Leys School, Cambridge.
- ^{*}Pennell, A. P.—The Vicarage School, Queenborough.
- Mears, E.—Private study.
- O'Flaherty, B. J.—Stonyhurst College.

Second Class.

- Macdonald, Louisa.—University College.
- Drummond, W. H.—Manchester New and University Colleges.
- Keating, F. V.—Stonyhurst College.
- Ingle, J. C.—The Leys School, Cambridge.
- Parry, E. J.—Mount St. Mary's Coll., Chesterfield.
- Pye, G. W.—Stonyhurst College.
- Whitehead, G.—Private study.
- Workman, H. B.—Owens College.
- Lambert, W.—King's College.
- Palomo, C. J. I.—Stonyhurst College.

Third Class.

- Brown, A. T.—Private study and University College, Liverpool.
- Coghlan, W. A.—St. Cuthbert's College, Ushaw.
- Macklin, Helen Eliza.—Bedford College, London.
- Cusack, W. J.—Mount St. Mary's College, Chesterfield.
- Murray, H.—University College.
- Pattinson, Helen.—University College.
- Dawes, Elizabeth A. S.—Bedford College, London.
- Swinburne, H.—Private study.

FRENCH.

First Class.

- Goldschild, Marguerite D. M. (Prize).—Bedford College, London.
- Thompson, W. T.—St. Mark's College, Chelsea.

Second Class.

- Zangwill, I.—Jews' Free School.
- Tarrant, H. C. A.—Private study and tuition.
- Vanes, S. A.—Kingswood and Woodhouse Grove School.
- Darlington, T.—The Leys School, Cambridge.

Third Class.

- Lambert, E. T.—Private study.
- Pattinson, Helen.—University College.
- Rickett, Clara.—Bedford College, London.
- Hedgman, C. H.—Cheshunt College.
- Klein, Adelaide.—Queen's College, Harley-street.
- Harris, H.—Mason College, Birmingham.
- Johnson, J. M.—Private study.
- Corré, B.—University College and Private tuition.
- Macklin, Helen E.—Bedford College, London.
- Pope, Edith M.—Private study.
- Carey, J.—St. Joseph's College, Clapham.

GERMAN.

First Class.

- Dawes, Elizabeth A. S. (Prize).—Bedford College, London.
- Klein, Adelaide.—Queen's College, Harley-street.

Second Class.

- Kellett, E. E.—Kingswood and Woodhouse Grove School.
- Smith, A.—Owens College and Waterloo High School.
- Macklin, Helen E.—Bedford College, London.
- Lambert, W.—King's College.

Third Class.

- Wilkes, L. C.—Private study.

(INTERMEDIATE ARTS AND INTERMEDIATE SCIENCE CONJOINTLY.)

MATHEMATICS.

First Class.

Chevallier, J., *Int. Arts (Exhibition)*.—Trinity College, Cambridge.* Stewart, D. A., *Int. Arts*.—Queen's College, Belfast.* Workman, W. P., *Int. Sc.*—Trinity College, Cambridge.* Hamer, W. H., *Int. Sc.*—Christ's College, Cambridge.* Johnson, J. M., *Int. Arts*.—Private study.

Second Class.

{ Jessop, C. M., *Int. Arts*.—University College.{ Seward, H., *Int. Sc.*—Balliol College, Oxford.Dawe, T., *Int. Sc.*—Private study.

Third Class.

Barlow, C. W. C., *Int. Arts*.—University of Edinburgh.

(INTERMEDIATE SCIENCE AND PRELIMINARY M.B. CONJOINTLY.)

INORGANIC CHEMISTRY.

First Class.

Jones, D. E., *Int. Sc. (Exhibition)*.—University College of Wales.{ Carnegie, D. J., *Prel. Sci.*—Epsom College.{ Seward, H., *Int. Sc.*—Balliol College, Oxford.

Third Class.

{ Hoffert, H. H., *Int. Sc.*—Royal School of Mines and Private study.{ Redfern, J. J., *Prel. Sci.*—Queen's College, Belfast.{ Brown, A. E., *Prel. Sci.*—Private tuition and University College.{ May, W. P., *Prel. Sci.*—University College.{ Meanwell, C. W., *Int. Sc.*—Private study.Toone, Elizabeth, F., *Int. Sc.*—Bedford College, London.Phillips, R. W., *Int. Sc.*—St. John's College, Cambridge.Crook, H. E., *Prel. Sci.*—Guy's Hospital.

EXPERIMENTAL PHYSICS.

First Class.

Hoffert, H. H., *Int. Sc. (Arnott Medal)* Royal School of Mines and Private study.

Second Class.

Rigby, E. A., *Int. Sc.*—Stonyhurst and Owens Colleges.Norris, H. R., *Int. Sc.*—University College.Brown, A. E., *Prel. Sci.*—Private tuition and University College.Aitken, Edith, *Int. Sc.*—Girton College, Cambridge.Dawe, T., *Int. Sc.*—Private study.Clark, J., *Int. Sc.*—University of Edinburgh and Private study.Carnegie, D. J., *Prel. Sci.*—Epsom College.

Third Class.

Redfern, J. J., *Prel. Sci.*—Queen's College, Belfast.Adie, R. H., *Int. Sc.*—London International College.Toone, Elizabeth F., *Int. Sc.*—Bedford College, London.Macevoy, H. J., *Prel. Sci.*—St. Joseph's College, Clapham.Seward, H., *Int. Sc.*—Balliol College, Oxford.Pole, Cecilia M., *Int. Sc.*—Bedford College, London.Marfleet, A. W., *Int. Sc.*—Royal College of Science, Dublin, and Hartley Institution.

BOTANY.

First Class.

Oliver, F. W., *Int. Sc. (Exhibition)*.—University College.* Fox, W. H., *Int. Sc.*—University College.Aitken, Edith, *Int. Sc.*—Girton College, Cambridge.

Second Class.

Evans, Isabel C., *Prel. Sci.*—Mason College, Birmingham.{ Basu, J. C., *Prel. Sci.*—Christ's College, Cambridge.{ Brown, A. E., *Prel. Sci.*—Private tuition and University College.{ Elliot, W. H. W., *Prel. Sci.*—Guy's Hospital.

Third Class.

Crouch, C. P., *Prel. Sci.*—St. Bartholomew's Hospital.Wray, R. S., *Prel. Sci.*—Yorkshire and Elmfield Colleges.Carnegie, D. J., *Prel. Sci.*—Epsom College.

ZOOLOGY.

First Class.

Dean, H. P., *Prel. Sci.*—University College.

Second Class.

Fox, W. H., *Int. Sc.*—University College.May, W. P., *Prel. Sci.*—University College.Marshall, C. F., *Prel. Sci.*—Owens College.

Third Class.

Rigby, E. A., *Int. Sc.*—Stonyhurst and Owens Colleges.Thompson, J. E., *Prel. Sci.*—Owens College.Haring, N. C., *Prel. Sci.*—Owens College.

1 Disqualified by age for the Exhibition.

2 Disqualified by age for the Exhibition.

* Obtained the number of Marks qualifying for the Exhibition.

N.B.—The bracket denotes equality of merit.

CHINESE SUPERSTITIONS.—Much curious information on this subject is conveyed in the Report of the Health of Wenchow, for the six months ending September 30, 1881, compiled by Dr. J. Macgowan. The author has gathered together a miscellaneous collection of memoranda concerning many of the superstitions prevalent in the Celestial Empire. He deals with "epidemic frenzies"—the popular crazes which sometimes affect whole communities and of which the most noted Western example is the witch mania which devastated Europe in the 16th and 17th centuries. Such epidemics are very common in China, the most conspicuous recent instance being the terror created in 1876 by the supposed supernatural clipping of *queues*. It appears that sorcerers are in the habit of scattering charmed bits of paper representing men, which are the means of disseminating evil spirits throughout the community. When one of these enters a house he proceeds to cut off a piece of the *queues* of the inmates, and the sorcerer, on obtaining possession of this, can evoke at will the soul of its owner, which he is able thereafter to use as a servile demon, while the man dies through the loss of his spirit. The only cure is for the sufferer to cut off an inch or two more of the remainder of his hair and keep it for eighty days soaking in a cesspool, thus severing the mysterious connection between his head and the portion of hair in possession of the sorcerer. But for prevention, reliance is placed on amulets and charms. In 1876 the Governor of Kiangsu issued a proclamation, embodying a charm of his own invention, to be posted over the doors of dwellings or to be worn as an amulet. He further recommended an anathema attributed to Tao-Tsze, the founder of Taoism, which was to be chanted while copying it on yellow paper with the blood of a cock mixed in vermilion, the paper being thereupon burned and the ashes swallowed. Dr. Macgowan states that there was scarcely a house-door that was not protected by a charm, and scarcely an individual who did not wear an amulet on cap or sleeve; but it subsequently appeared that the panic was the work of secret revolutionary societies, whose emissaries found little difficulty in creating a disturbance by clipping off a few *queues* from the unwary in each large city, and by loudly announcing in places of public resort that they had been treated in the same way.

An important scheme (the *Manchester Guardian* says) for obtaining in a more effectual manner than hitherto a complete record of published scientific work is to be brought before the British Association this year by Professor Sollas, of University College, Bristol. It requires first that each nation furnish a record of its own work and of that only, and second, that each nation receive the records of every other nation in exchange for its own. For the working out of this scheme national committees, on the one hand, for the preparation of the national records, and on the other an international congress for the interchange of ideas between the members of committees, will be required. Professor Sollas's scheme will receive large support from scientific men, as they think it contains the germ of a great international scientific association.

UNIVERSITY OF LONDON.—Among the Exchequer receipts in the year ending March 31 was £8,909 as "fees of candidates."

Our Calendar.

SUNDAY, AUGUST 27.

LONDON.

Rev. J. J. WRIGHT, of Belfast, at Little Portland-street Chapel, 11.15 a.m. and 7 p.m.

Annual Meeting of the Southern Unitarian Association at Newport, Isle of Wight. Services at 11 a.m. and 6.30 p.m.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Baedae *Historia Ecclesiastica*, ed. A. Holder, 4m, 50.
Great Artists: Correggio, by M. C. Heaton, 2/6
Jenkinson's (T. B.) *Amazulu: the Zulu, their Past History, Manners, &c.*, 6/
Kühn (R.); *Der Octavius d. Minucius Felix*, 1m. 60.
MacLagan's (R. C.) *Scottish Myths*, 7/6
Michaelis's (A.) *Ancient Marbles in Great Britain*, 42/

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

[DEATH.]

DOWSON—On the 20th inst., at Geldeston, Edward Utting Dowson, aged 86.

ADVERTISEMENTS.

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The NEXT TERM begins SEPTEMBER 20.

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The THIRD TERM of the Year will begin on FRIDAY September 15. Vacancies.

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SOUTHPORT.—MISS LEWIN and MISS HARRIET LEWIN (late Miss Lawford and Miss Lewin) will RE-OPEN their SCHOOL for BOYS on THURSDAY, September 28.

Bingfield, Albert-road.

BRIGHTON.—Miss HODGES (late Miss JANE SMITH and Miss HODGES) will re open her School for Little Boys, September 12.

102, Lansdowne-place.

BOURNEMOUTH.—Mrs. HOOD will be pleased to receive a few GIRLS to board and educate. Special arrangements made for delicate girls during the winter months.—Address, care of the Rev. ALFRED HOOD, Bournemouth.

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We find that the cost of building the School-room, of re-roofing, repairing, and improving the interior of the Chapel, and providing new heating, ventilating, and lighting apparatus for both, will be between £1,800 and £1,900. Many liberal friends have already promised to assist, but nearly £800 is still wanted.

Mr. S. S. TAYLER, 151, Brixton-road, S.W. (Treasurer of the British and Foreign Unitarian Association), will be glad to receive further subscriptions to the Fund. The Rev. W. COPELAND BOWK, 4, Wincott-street, Kennington-road, S.E., will furnish any information required.

The following sums have been paid or promised:—

	£	s.	d.
Akroyd, Mrs. ...	1	0	0
Allen, P. (Manchester) ...	2	2	0
Aspland, L. M., LL.D. ...	2	2	0
Bartram, R. ...	1	1	0
Booth, Mrs. (Swinton) ...	3	0	0
Bowring, Mrs. ...	3	3	0
Bridgett, Mrs. ...	1	0	0
Bridgett, Miss ...	1	0	0
Brookelbank, R. H. ...	1	1	0
Bruce, Mrs. ...	2	2	0
Carpenter, Dr. W. B., C.B., F.R.S. ...	1	1	0
Case, Mrs. ...	1	1	0
Clarke, T. C. ...	5	0	0
Cogan, Misses ...	1	1	0
Courtauld, Mrs. J. M. ...	5	5	0
Drummond, Rev. Dr. ...	1	1	0
Eiloart, C. J. G. ...	1	1	0
Every, J. (per Mr. Duplock) ...	1	1	0
Gaskell, Rev. W., M.A. ...	1	0	0
Glover, Walter ...	1	1	0
Greaves, Mrs. ...	10	0	0
Green, C. ...	1	1	0
Hall, Miss ...	2	0	0
Hampson, Misses (Evesham) ...	5	0	0
Hawksley, Mrs. ...	5	0	0
Henry, Miss (Caton) ...	2	0	0
Heywood, James, F.R.S. ...	5	0	0
Higginson, Alfred ...	5	0	0
Holt, Miss (Liverpool) ...	5	0	0
Hopgood, James (1st don.) ...	5	0	0
" (2nd don.) ...	25	0	0
Hunter, Rev. T. ...	1	1	0
Janeway, W. ...	2	2	0
Jeffery, Henry ...	2	12	5
Jourdan, Misses ...	0	10	0
Keating, R. ...	1	0	0
Lawrence, Edwin, LL.B. (1st don.) ...	5	0	0
" (2nd don.) ...	100	0	0
Lawrence, Sir J. C., Bt., M.P. (1st don.) ...	5	5	0
" (2nd don.) ...	50	0	0
Lawrence, Ald. W., M.P. ...	50	0	0
Le Breton, Miss ...	1	0	0
Lister, Misses ...	5	0	0
London, W. F. ...	1	1	0
Lupton, Joseph ...	2	2	0
Manfield, Mrs. M. P. ...	2	0	0
Martineau, Rev. Dr. ...	5	0	0
Martineau, Mrs. S. ...	5	0	0
Martineau, Miss Mary ...	5	0	0
Martineau, Miss Lucy ...	5	0	0
Martineau, Mrs. P. ...	5	5	0
Martineau, Mrs. R. ...	2	0	0
Martineau, Miss L. E. ...	0	10	0
Martineau, Hugh ...	5	5	0
Martineau, P. M. ...	5	0	0
Moore, Henry ...	5	0	0
Nettlefold, Mrs. E. J. ...	5	5	0
Nettlefold, Frederick (1st don.) ...	25	0	0
" (2nd don.) ...	200	0	0
Odgers, Rev. W. J. ...	5	0	0
Philips, R. N., M.P. ...	5	0	0
Pratt, Hodgson ...	6	6	0
Preston, Miss ...	5	0	0
Preston, S. W. ...	5	5	0
Preston, J. T. ...	3	3	0
Rathbone, W., M.P. ...	5	5	0
Reid, Miss ...	2	2	0
Schwann, F. S. ...	5	0	0
Scott, Miss C. ...	0	10	6
Scrivener, W. ...	5	0	0
Shaen, W., M.A. ...	5	0	0
Sharpe, Mrs. W. ...	2	2	0
Sharpe, Miss M. ...	10	0	0
Smith, Miss J. D. ...	50	0	0
Spears, Rev. R. ...	1	0	0
Spiller, W. ...	5	5	0
Tate, Henry ...	100	0	0
Tagart, E. J., Jun. ...	0	5	0
Vertue, N. H. ...	3	3	0
Wade, I. M. ...	1	1	0
Waterall, Mrs. (Croydon) ...	1	1	0
Waterall, Miss " ...	1	1	0
Waterall, Miss H. " ...	0	10	6
Wellings, J. ...	5	5	0
Westley, W. ...	3	3	0
Wilson, Mrs. A. ...	0	10	6

Winterbottom, A. (Manchester) ...	5	0	0
Worsley, Philip ...	10	0	0
Yates, Mrs. ...	10	0	0
A. E. ...	1	0	0
A. R. ...	5	0	0
A Workman ...	1	0	0
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THE LATE REV. W. A. POPE.
(See letter in Correspondence Department).

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OWENS COLLEGE, MANCHESTER.

The SESSION will open in the several departments on MONDAY, OCTOBER 2, and following days. Full particulars as to courses of instruction, fees, entrance, exhibitions, &c., will be found in the prospectuses which will be forwarded from the College on application.

J. HOLME NICHOLSON, Registrar.

SOUTHERN UNITARIAN ASSOCIATION.

ANNUAL MEETING at NEWPORT, Isle of Wight, on August 27 and 28. Preacher, Dr. CROSSKEY, F.G.S., Birmingham. Sunday Services at 11 A.M. and 6.30 P.M. **BUSINESS MEETING,** Monday, 3 P.M. **PUBLIC MEETING,** 8 P.M. Chairman, ROBT. PINCKOKE, Esq., J.P., President.

Friends attending the Meeting of the British Association held that week are earnestly invited.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2097.]

LONDON, SATURDAY, SEPTEMBER 2, 1882.

[PRICE 5D.]

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AUTHORITY.

A LITTLE time ago a person of the orthodox persuasion asked the writer what he thought to be the meaning of a certain passage in one of the Epistles. The writer gave what he thought to be the sense of the passage. "But that is the orthodox meaning," said the questioner. "Very well," was the reply, "so be it; that seems to have been PAUL's meaning, and that is what we have to do with, I suppose, at present." "But why do you reject the doctrine, then, seeing that it is here clearly stated?" was asked in evident surprise. "Because I believe the good man was under a mistake," was the answer. "Ah! you self-willed, angular-minded Unitarians, you know not how to submit to authority in anything," he said, in evident mental excitement. Without continuing the conversation, the writer replied that no one knew how to submit to real authority so well as they who were guided by reason and conscience, for none understand the benefits of a true standard so well.

What is Authority? Real authority decides questions and determines the convictions and the conduct of the individual. It is what is final to him in reaching a decision, and to which all other influences whatever have to yield as less and inferior. And wherever this may be there is the principle of a man, the principle on which he bottoms all his convictions.

In Christendom there are four standards set up as authoritative, the advocates of each asserting their respective one as the only and final authority.

1. The Roman Catholics assert that the Church is the final Authority in Religion. On page 90 of *Essays on Religion and Literature*, edited by Cardinal MANNING, it is said that "the Church we must never forget is an infallible guide, not in faith only, but in morals also; and every single propo-

sition of which right or wrong is a predicate is under her jurisdiction."

2. The Protestants dissenting from this Church assert that the Bible is the Word of GOD, that it is the infallible authority to which all conviction should yield, and before which all consciences should bow.

3. As we can prove the Bible not to be infallible, say others, we cannot accept it as a whole, and constitute it our final authority; CHRIST must be your Master, you must yield reason and conscience into his keeping, and let him absolutely rule your convictions and conduct. And this is tempting to men who admire the divine beauty of his character, the elevation and grandeur of his life; who thrill to the spirit he has poured into the world as the telegraph wire thrills to the electricity sent through it. Here is one to whom reverence can bend in humblest attitude of discipleship, and own him highest teacher of the world's great instructors. But, while giving him affection, reverence, and gratitude, we cannot accept even him as final authority in matters of conscience. We are disciples of the spirit, not mental slaves. Perfect moral purity and transcendent religious genius give neither the mental omniscience nor the absolute spiritual perfection which infallibility implies; and we know that in one or two of his judgments he was mistaken.

4. The Christian Theists—those who are in spiritual discipleship to JESUS—assert that nothing external to man can be a final authority; they therefore assert that conscience must be the standard, up to which they must act, and to which they must conform, whatever or whoever is opposed. Of course each of the parties here referred to claims to hold to conscience, but the real point at issue is, which shall be supreme, and which, if they happen to disagree, shall yield to the others? The answer to that question decides in and under what category a man shall be classed. We assert, without fear of successful confutation, that conscience is the highest authority to a man; that it is his duty in all circumstances to yield to its obedience, and that it never can be his duty to disobey it, or to obey any outward authority opposed to it. When it speaks a man ought to be deaf to every other voice; and if the need arises of vindicating it, he is bound to be rebellious to every command, come from what external source it may. Moreover, conscience is free, or it ceases to act: from its very nature it is an inward power, and it cannot be rightly dictated to from without. Conduct dictated from without is no expression of the inward life, for that can only be by the outflow of its own energies. Personal and individual conviction is the only true and final authority to a man; for in asserting personal conscience he is but practically acknowledging his responsibility.

It may be asked, what is it that gives to conscience a dignity that is not shared by the thought of interest, however pressing, or

expediency, however plausible? The answer is, that interest belongs to the temporal world, or to the occasional circumstances, while conscience belongs to the permanent—the eternal—and it will remain in a pure or a perverted state when the temporary and expedient have passed away. In present importance, and in enduring interest, conscience surpasses ought of circumstance that time can lend a passing influence to. Of course, by conscience we mean not personal egotism, the whim of fancy, or the caprice of appetite in the individual, but personal fidelity to what is highest in the man's nature, which would suppress whim and banish caprice, if always obeyed. For conscience is the centre and core of man's being, the faculty which hears the divine voice declaring, "Thou ought," and that translates it into the human decision, "I will!" He who obeys conscience obeys GOD, as it is that part of our nature which is in close moral contact with the Holy Spirit—it is the organ through which that Spirit pours itself into his heart, and by which it pervades his whole being.

We will go so far as to say that conscience is always right. It may not always fix itself on right objects according to the absolute right as existing in the mind of GOD; but as it is faithfulness to what is highest in the soul it is a pledge that if it even reach to anything higher it will be faithful to that, too, and so it is approved by Him who accepts the meaning of the soul, the intentions of the will. Thus all opinions are equally innocent that are held with equal sincerity.

So have we an authority—not infallible, but vital and even progressive, by which we can be assured of fidelity to whatever is truest and most divine to us at any given stage of development, and which will lead us on and upward from good to better through never ceasing progress. That which rules the conscience commands the conduct and shapes the life; our conclusion is, therefore, that as the responsibility towards GOD rests with the individual the personal conscience in all moral and religious matters is the true final authority to the individual. In science, fact is the rightful authority; in government power; in religion authority is but another word for coercion. In science and government authority is legitimate, in religion it is but usurpation. The test of institutions is their utility; the criterion of a principle is its truth; the proof that a man is really religious is that he is reverent, pure and pious; that he loves GOD, and serves Him by doing good to his fellow man. Goodness and piety are the final authorities in religion.

MISS COBBE'S "PEAK IN DARIEN."

THE vivacity, the fluency, and the lofty purpose of the essays of Miss COBBE are too familiar to the readers of the *Inquirer* to need any praises of ours. These characteristics all appear in their full measure in

her latest volume.* Miss COBBE has also linked her name indissolubly with two or three great subjects; and it is these that occupy her mind again in the essays which she has now collected.

The volume opens with the article entitled "Magnanimous Atheism," which will be within the memory of the readers of the *Theological Review*. The main contention of this paper is that while the modern Atheist or Agnostic often presents the very loftiest type of disinterested morality, Atheism and Agnosticism are *per se* unfavourable to the development of such character. The man of to-day who has cast off the Theistic faith and the hope of Immortality still has the roots of his character in Christian soil, and his soul was set towards purity and unselfishness before the reconstruction of his philosophical creed. He learnt to love goodness from those who believed both in its eternity and in its actual ideal perfection in an existing Being. The forces that are to teach that same sacred love to generations reared without the idea of God or of the imperishable energy of goodness will be indefinitely weakened, and are less likely to prevail in the struggle with the lower tendencies of the natural man. We think this contention absolutely sound. It is not advanced as an argument for the truth of the beliefs in God and the future life. It has in it no tinge of bigotry towards the apostles of the godless creed. No writer ever more lavishly confessed the exalted moral sense exhibited by many of these new Evangelists. But Miss COBBE holds that in the long run purity, unselfishness, and truthfulness will suffer, if their gospel wins acceptance.

If it is replied that the belief of what is true must by its very nature be most promotive of goodness, we rejoice that we entirely concur in that faith. But that faith rests on the faith in God. If there be no God we see no reason whatever to suppose that the knowledge of the truth may not—as was fabled in the old Hebrew story—be in its very nature provocative of sin. It is because we believe in a God, in whose eyes goodness is more precious than all else, that we believe that knowledge of the truth and growth of goodness must go together; or, if you will, it is by seeing that truth and goodness are for ever wedded that we are fortified in our belief in the utter goodness of God.

Turning to the third essay, entitled "Pessimism and one of its Professors," we fear Miss COBBE runs some risk of being charged with that discredited method of controversy which consists in holding up to reprobation the moral character of your intellectual opponent. Yet it is difficult to see how this charge is to be avoided. No one will deny that each man's outlook on the universe is coloured at least as much by his own temper as by the actual tints of the heavens and the earth. He whose nature is sunny, in whose heart love springs up inextinguishable, whose soul is always touched to gratitude by each happy experience that comes to him, is hardly likely to settle down to the creed that the world is a dismal swamp and the skies are heavy with thick darkness, and man is a wretch who had been better never born. But he who is arrogant, vain, morose, cowardly, sensual, and selfish is pretty sure, if he falls to philosophising, to conclude that the world is desperately out of joint. We hope that not many mothers have had to write to their sons: "Your ill-humour, your complaints of things inevitable, your sullen

looks, the extraordinary opinions you utter like oracles which none may presume to contradict, all this depresses me. Your eternal quibbles, your laments over the stupid world, and human misery, give me bad nights and unpleasant dreams." Yet so wrote the mother of ARTHUR SCHOPENHAUER to her son while he was still at college. With Miss COBBE we shall trace in the character which an amiable mother was thus constrained to recognise in the lad the seeds of the gloomy and godless wisdom of the man.

One of the most interesting essays in this volume deals with the fitness of women for the ministry of religion. Women are already beyond all question—as the Comtists teach us—the chief ministers of religion. But Miss COBBE discusses the propriety of their admission to the pulpit and the ministry. We believe, with her, that there are women whom it is a dead loss to the religiousness of mankind to exclude from the functions of the preacher and the pastor. But our chief profit in the perusal of the article has been in the large and beautiful ideal of the ministry of religion which it sets before us.

Two other short papers deal with religious topics. "The House on the Shore of Eternity" is an allegory, essentially beautiful and true, if, perhaps, a little strained. "The Peak in Darien: the Riddle of Death," will to many be the most interesting member of the volume. From the height of Darien at the southern extremity of the narrow strip of land which unites two of the greatest continents and divides the two vastest oceans of the earth, the spectator, making a moment's pause, beholds behind him the troubled seas on which rides the commerce of the world, and scans in front of him the peaceful waters which stretch beyond the setting sun, and have gained the fair name "Pacific." Miss COBBE marshals many instances in which, in the very moment of dissolution, the soul has seemed, while still linked to the body which was its tabernacle in past days, already to discern the presences which people the spirit world. Some of these stories are very touching, and full of a lofty suggestiveness. We should be inclined to associate them with another group of incidents, very many of which are authenticated beyond all cavil. We mean those in which distant friends have apprehended the presence of the loved at the very instant at which it has afterwards transpired that these crossed the river which divides two worlds. Both classes of stories seem to us to indicate a triumph of the spiritual powers over physical conditions at the moment of death, which points irresistibly to the conclusion that even then soul is taking up its heritage in the realm where flesh no more constrains and space no more confines.

The remaining essays deal with "Hygeiolatry," with "Zoophily," and with "Sacrificial Medicine." The last is an unsparing exposure of the pompous folly of medical "science" in the past, leading up to the suggestion that even now much which passes with the "faculty" and their *clientèle* for science rests on no broader foundation of observation and reasoning than the hideous animal "Arcana," and quintessences to which our ancestors in all good faith submitted.

In the paper headed "Hygeiolatry" Miss COBBE lays a very heavy indictment against modern society, no less than this, that in the eagerness of the pursuit of health the pursuit of the higher good has been relaxed; that whereas in more chivalric and more Christian times the sacrifice of health and strength for the good of others was esteemed a virtue, the teaching now is that health is to be nursed at all costs, that "the interests of

health are so supreme that they themselves constitute the highest law and render any practice conducive to them *ipso facto* lawful."

There can, we fear, be no question that there is much truth in this condemnation. It is most manifest in the province of legislation, and the strange abnegation of their functions which leads legislators, municipal and imperial, to accept the dictation of medical men at the cost of all constitutional principle, and some of the highest laws of humanity. But Miss COBBE has not pointed out how, side by side with this postponement of the spiritual to the physical law, we have, strangely enough, a practical contempt of physical law of the widest sweep and the most alarming prevalence. The social consciousness of our time regards "overwork" as a venial sin in others and as a virtue in oneself. At the very moment when it is insisted that the "laws of health" shall be taught in schools, those laws are violated wholesale in the most reckless manner under the direct instigation of parliament and government. The pressure on managers and teachers to "push on" lads and tender little girls is so tremendous that many a little life is sacrificed to the new insanity, and thousands of delicate bodies are impressed with disease which must descend to the third and fourth generations. At the same time, professional men are breaking down, score after score, under the stress of their unnatural labours, and clever ambitious girls are goaded on to destroy the health God gave them with the excitement and anxiety of multiplied examinations. We are all wrong in our ethics of health. But it is not on one side only that we err. We want the radder of a principle in this matter. And that principle must be the recognition of the body as an instrument entrusted to us by God for the highest purposes. On the one hand we sin if we are content with oiling the instrument and polishing it and bringing it to the highest pitch of beauty without ever applying it to the sacred toil there is in hand. On the other hand, we sin if we apply it to purposes for which our particular instrument clearly was never meant, if we overstrain it, and let it get broken by improper uses. God indicates to each man and woman pretty clearly what duties the body ought to undertake. He or she who transgresses God's command by defect, by excess, or by perversion, sins against the solemn trust of life.

No one could preach this gospel—the real need of our times—with more chastising power against the wilful transgressor or more eloquent persuasiveness for the hesitant and tempted than Miss COBBE. Will she do it? Whether or no, we thank her heartily for this charming and most suggestive volume.

R. A. A.

PHASES OF THE FAITH.

While making a brief stay lately in an important county town curiosity led me to pay a visit to four different places of worship, and it has occurred to me that a brief account of what I saw and heard might interest readers of the *Inquirer*. My first visit was to a Congregational church—a handsome building with a large congregation, a good organ, an efficient choir, and an impressive style of service. The whole thing was got up well, and the congregation consisted largely of the middle and professional classes. Everything indicated prosperity, and the number of young people present promised well for the future. But what drew my attention most was the sermon. The text was Phil. ii. 5, "Let this mind be in you which was also in Christ Jesus." I was not prepared for such a sermon, and I have seldom listened to one with which I was more generally in accord. It was almost entirely in harmony with Unitarian thought. We were told at the outset that

* *The Peak in Darien; with some other Inquiries Touching Concerns of the Soul and the Body.* By Frances Power Cobbe. London: Williams and Norgate. 1882.

"Christ is Christianity," which implies that Christianity is not any system of doctrine embodied in creeds, articles and confessions of faith. Christ, his life, teaching and character; that is Christianity. From this point the preacher—an able and earnest man of middle age—proceeded to discourse on the mind of Christ, and the sermon was no less remarkable for what it stated than for what it ignored. He spoke of the mind of Christ as characterised:—1st, by one dominant purpose—his devotion to the will of his Heavenly Father; 2nd, by his moral courage in bravely facing danger, persecution and death in fulfilment of his great work; 3rd, by his spiritual insight, and it was explained that Christ's spiritual insight resulted from his obedience to the will of God. Certain passages from the Gospels were quoted in illustration of this point; 4th, an inward harmony which blended all the elements of his nature in perfect accord and gave him perfect calmness and self-possession at all times. While dwelling on this point the preacher forgot what is narrated about Christ's visit to the garden of Gethsemane, when his "soul was exceeding sorrowful, even unto death, and being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." That was not a moment of calm. There are other indications to the same effect in the Gospel narratives. The fifth and last characteristic of the mind of Christ was his love, and in eloquent language the preacher pointed out how this sentiment filled the mind of Christ and inspired his whole being. After this enumeration we were told distinctly that to have the mind of Christ as its leading features even thus indicated, that was salvation, and the preacher powerfully insisted that this was precisely the salvation which the world needed. To be like-minded with Christ, this was the one thing needful for subduing all evil and realising all possible good; and each one might in some measure have that mind by aiming to live with Christ and cherishing his lofty ideal of duty.

Such was the sermon. It omitted all reference to the Trinity, the Godhead of Christ, man's total depravity, and the Atonement. The whole Calvinistic scheme of salvation was conspicuous by its absence. It was the way of salvation without orthodoxy. With very slight alteration in the form of expression more than in the thought, it might have been preached with acceptance in any Unitarian chapel. I regard all this as very significant. It is one of the indications, which are multiplying daily, how completely the old narrow orthodoxy is passing away, and how it is being superseded by a broader, purer, and more rational form of Christian faith. We are reminded how different these times are from those of a generation or two ago, when no sermon was thought worth listening to unless it was well seasoned with the doctrines of the Fall of Man, the Atonement, Supernatural Grace, and Eternal Punishment. Now these doctrines are falling into the background. In their once popular forms we hear less and less of them. Even the personal Deity of Christ is dwelt on less than his true humanity and the graces of character by which that humanity was adorned. The change is towards a rational Christianity—a Christianity more in accord with the higher thought and better knowledge of our time. When I looked round on the large assembly in the Congregational Church, and thought that the preaching there were accustomed to hear was that of which I have endeavoured to give an outline above, I rejoiced, and I accepted heartily the leading thought of the preacher—that to have the mind of Christ is the true salvation.

I have dwelt so long on the foregoing that I must be briefer with my other notices. My next visit was to a Roman Catholic Chapel. The situation of this chapel is not good, and neither the exterior nor the interior is attractive. Indeed, the Roman Catholics are about to build another in a more open and prominent situation. However, there was a numerous congregation, and the devoutness of the worshippers admitted of no question. The music was good and the congregation joined heartily in the singing. An extempore discourse was delivered by a priest whose bold confident tone of address was his chief merit as a preacher. With a little book in

his hand he came to the front before the people and announced his text, Matt. xxii. 16: "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men." From these words he deduced the extraordinary doctrine that Jesus had no human respect! and proceeded to denounce human respect as the main source of the sin and wickedness in the world. It was through human respect we were told that sin came into the world at first, for that was the cause of Adam's fall. He had too much respect for Eve, and so yielded to her temptation to eat the "apple." Other illustrations were given from the Bible, every one being taken in the most strictly literal fashion. Thus it was human respect which led Aaron to make the golden calf in the desert. He paid too much regard to the solicitations of the Israelites. He had respect to their demand, and so he and they were led into idolatry. Examples from the New Testament and from Christian history were added. One great defect of the sermon was this—that no attempt was made to distinguish between a just respect for our fellow men and a timid unworthy deference—between a becoming respect for others and a yielding to them which is altogether mischievous and wrong. The distinction was not once drawn—the line between the two never hinted at. We were to "trample human respect under our feet, as Jesus did, who cared for no man." The Catholic Church, we were told, had never yielded to human respect. It never had made any concession, and never would, to gain any consideration from the world. Coming down to present times, he said it was human respect which kept many from joining the Catholic Church who were in secret sympathy with it. They were afraid of what their friends and relatives would say. On this point the preacher waxed vehement, and denounced all such timidity in unsparing terms. Some Catholics also had too much human respect, and this kept them from coming to confession as often as they ought to, because they would be exposed to the criticism and sneers of others. And so he went on for nearly three quarters of an hour, incessantly repeating the main points of his argument. Some things that he said were enough to shock any rational mind, and I came away with the conviction strengthened that the foundation on which the Catholic Church really rests is the abject, unquestioning credulity of the laity.

I next visited a Baptist chapel. There I saw a congregation not so numerous as the others, but still considerable. The musical part of the service was not equal to that in the Congregational church. The Revised Version was used for the lesson from the New Testament. The text was Matt. iv. 3, 4—the temptation to change stones into bread. It was not above the average of pulpit efforts. The preacher set out with saying that as to the mode or manner of the temptation, how it took place he could say nothing, for the sufficient reason that he knew nothing. On those points his hearers knew as much as he did, and they had the same narrative to study that he had; but this at least appeared clear to him, that it was as man Christ met the tempter, resisted the temptation, and fought man's battle. He did not bring his divine powers to his aid at all, but as man fought the battle with sin and gained the victory over it. I was quite struck with the prominence he gave to the humanity of Christ throughout the sermon. The Godhead of Jesus was kept completely in the background. We were told that by resisting the tempter Jesus did no more than we might do. He shared our nature and was tempted in all points as we are, and the victory gained by him is the same victory which is possible to us. It was needful that he should be tempted, and that he should overcome temptation, in order to become a true saviour and a true example to us. It is obvious what the practical application of all this would be, and the preacher dwelt upon it in the concluding part of his discourse. It seemed to me, however, that he missed one important lesson which the text conveyed—that man cannot live by bread alone—he cannot realise the full life of man by ministering only to the wants of the body—the lower nature. He needs more than this; he needs intellectual food for the mind and spiritual food for the soul; and only by supply-

ing all these varied wants of his nature can the full life of man be attained.

My last visit was paid to the Established Church. On a Sunday evening I found myself in a large and handsome church—a modern building. Here I met the largest congregation of all—the church was filled from end to end. There did not appear to be a seat unoccupied. The service was far advanced when I entered; however, I was in time for the sermon, and more besides. The preacher was a youngish man, with plenty of self-confidence. He read easily from his MS., if genuine manuscript it was. His text was Rev. iii. 20, "Behold, I stand at the door and knock," &c. Here there was a stronger flavour of orthodoxy than at the Congregationalist or Baptist chapel. The doctrines of the Church creed were kept more in view. The divinity of Christ was taught or implied throughout. Christ or God—the two terms seemed to be interchangeable—knocked at the door of our hearts by the ministry of the Church, by the order of his natural providence, by the blessings that Providence brought to us, by the trials and sorrows of life, especially by sickness and bereavement, and by the pleadings of the Holy Spirit—by these and such as these God, Christ, the Holy Spirit knock at the door of our hearts. Of ourselves we could not open the door, but grace and help would be given us if we sought it. Our impotence, our hardness of heart, our deafness to the calls of God were dwelt upon at some length; and then the preacher brought his discourse to a close, reserving the latter part of the text for consideration on a future occasion. There was nothing new in this discourse. It went over the old ground, and there was no freshness in presenting the various points considered. On the whole, I heard more liberal thought in the two dissenting chapels than in the Episcopal churches. I heard nothing to shock me, except in the Roman Catholic chapel. My conclusion is that liberal thought is making way chiefly among the Dissenters, and that it is in the Catholic Church only that the old superstitions unflinchingly maintain their ground.

C. F. B.

SCARBOROUGH.—An interesting wedding took place at the Unitarian Church on Tuesday morning last, the Rev. Dendy Agate, B.A., of Gorton, Manchester, formerly the minister at Scarborough, being the bridegroom, and Miss Clara T. Wurtzburg, daughter of Edward Wurtzburg, Esq., of Scarborough, the bride. The church was beautifully decorated for the occasion, the Communion table being covered with white flowers, maiden-hair ferns and palms, tastefully arranged. Other plants were placed on the altar steps, and flowers were distributed in various portions of the building, notably on the pulpit, the effect of the whole harmonising with the already beautiful interior decorations. The service commenced at eleven, but long before that hour a numerous congregation had assembled, and at the commencement of the ceremony the building was crowded to excess. On the arrival of the bridal party an extremely pretty and melodious march, composed expressly for this marriage service by Mr. Palin Saxby, organist of Christ Church, was played by him. The first part of the service having been conducted by the Rev. F. H. Jones, B.A., of Oldham, the choir sang the 67th Psalm, and after a short prayer by the minister, the wedding Anthem, "O God, Thou art worthy to be praised." This work, on the whole, was exceedingly well rendered, the power and fine quality of the voices in the choir telling with great effect. After the Anthem a simple but eloquent address was given by the minister to the bride and bridegroom, and following a prayer the "Lord's Prayer" was chanted by the choir unaccompanied. The Benediction closed this part of the service, and whilst the bridal party were in the vestry the marriage hymn "Rest in the Lord" was effectively sung, the music having been specially composed by Mr. Saxby for the occasion. As the bride and bridegroom left the church Mendelssohn's "Wedding March" pealed from the organ, and flowers were strewn before them by some of the children connected with the Sunday-school. During his residency in Scarborough Mr. Agate secured the esteem of all with whom he came in contact, and he and Mrs. Agate carry with them the best wishes of a large number of friends.

Occasional Notes.

MR. SMART, of Kidwelly, South Wales, writes in reference to the first of our "Occasional Notes" last week:—"I remember many years ago seeing somewhere in either Macaulay's or Sydney Smith's writings this famous sermon attributed to Dean Swift, and on account of its audacity the fact of its having ever been preached was much doubted. I think it was also mentioned that Swift took for his text the whole of the seventeenth verse of the nineteenth chapter of Proverbs. Here it is in full. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." And, if my memory serves me, this was the sermon verbatim. "There, my brethren, is the security which the Lord offers you; examine it, and if you are satisfied with it, down with the dust. Now to God, the Father, &c." I think it is given by Macaulay."

THE following incident recently occurred in a Massachusetts town. While the Orthodox church is being rebuilt, the society worships morning and evening in the Unitarian church, the building being occupied in the afternoon by the Unitarians. A visiting clergyman at the evening service, having called upon the Lord to bless the evening and morning service, added, "And wilt thou bless as much of the afternoon service as thou approvest."

A MAJORITY of the Highland clergy belong to the strictest sect of the Calvinists; and the following illustrates very well the extraordinary strictness with which "the Sabbath" is still observed. A young man, going to church one Sunday with an old gentleman in Skye, ventured to remark, after they had walked some miles in silence, that it was "a beautiful day." "Yes, indeed, young man," answered his companion; "it is a very beautiful day; but is this a day to be talking about days?"

A PARTY of Belgian architects, sculptors, painters, archæologists, and ecclesiastics, members of the Guild of St. Thomas and St. Luke, whose object is to promote the study of Christian art, have come over to England on a fortnight's tour, with the intention of visiting the principal ecclesiastical cities. They arrived in Canterbury, and spent several hours in the cathedral, the Dean and the Bishop of Dover acting as cicerones. The party numbers nearly eighty, and includes Professor Reusens, of Louvain, Canon Delbigne, of Brussels, M. Van Henkelom, President of St. Bernulphus Guild, Utrecht, M. Jules Helvig, of Liège, and M. Blanchaert, of Ghaut. The other places to be visited by the travellers are Rochester, London, Winchester, and Oxford.

IN the course of a sermon preached on Sunday evening in the Derby Chapel of the Cathedral at Manchester, upon St. John xiii. 7—"What I do, thou knowest not now, but thou shalt know hereafter," the Rev. R. H. Cotton, formerly of Owens College, and some years ago Unitarian minister at Padiham, made the following reference to the late Professor W. S. Jevons:—"While trying to follow out this thought, let me give you the words of one to whom I am, under God, indebted for more than I can tell you of the little faith I have, and the memory of whose modest life and thoughtful teaching has been sadly, rudely quickened by the news received to-day. 'The hypothesis that there is a Creator at once all powerful and all benevolent is pressed, as it must seem to every candid investigator, with difficulties verging closely upon logical contradiction. The existence of the smallest amount of pain and evil would seem to show that He is either not perfectly benevolent, or not all-powerful. No one has lived long without experiencing sorrowful events of which the significance is inexplicable. But if we cannot succeed in avoiding contradictions in our notions of elementary geometry, can we expect that the ultimate purposes of existence shall present themselves to us with perfect clearness? I can see nothing to forbid the notion that in a higher state of intelligence much that is now obscure may become clear. We perpetually find ourselves in the position of finite minds,

attempting infinite problems, and can we be sure that where we see contradiction an infinite intelligence might not discover perfect logical harmony?' William Stanley Jevons perhaps little thought when he wrote these words that in his own sad departure we who mourn his loss should have had to experience one of those too 'sorrowful events' of which, as he says, the significance must be, as far as we can see, 'inexplicable.' It may be that some in this church may hardly be prepared to give much heed to the thoughts of such as he. But, as for ourselves, let his own earnest words lead us on to that 'higher state of intelligence'—higher perchance than that which he was at the moment contemplating—in which much that is now obscure to ourselves shall become clear as the noonday light; and in which those great ideas of the 'infinite intelligence,' and 'the more perfect harmony' shall be fully and completely realised. 'What I do,' says the Master, 'thou knowest not now, but thou shalt know hereafter.' Let us believe Him, at any rate, and for 'that highest, most perfect state of intelligence,' let us all be looking in humble faith, that when 'that which is perfect' shall have come, that which is 'in part' shall be done away. There, after all, is the ultimate solution for us of all the problems. Now, indeed, we see through a glass darkly; but then face to face; now we know in part, but then shall we know even as also we are known."

THE Athlone Franciscan church is possessed of an image of the Virgin Mary which has got something the matter with its eyes, lips, and arms. At any rate, different individuals have declared that they have seen them move. The church has consequently been thronged with hundreds of deaf, dumb, blind, and lame persons, and cures are said to have been effected. Curiously enough, these phenomena do not take place in broad daylight. The priests keep the statue veiled during the day, removing the veil only in the evening.

THE discomfort arising from sea-sickness is as much felt by philosophers as by persons of less intellectual powers. We regret to learn that Mr. Herbert Spencer, who arrived at New York last week, was ill nearly all the voyage, and suffered greatly from sleeplessness. The day of his arrival was spent on the couch, and he left the city in the afternoon for the country, seeing but few people in New York. We understand that he intends to stay in the States for three months, and if the climate improves his health he may prolong his stay.

LAST week a member of the Salvation Army was sent by the Hanley magistrates to an industrial school for five years for picking pockets and stealing 12s., and her mother, another member, was sent to gaol for three months for receiving the same. At the Clerkenwell Police Court another member pleaded guilty to stealing a watch from his captain, and was sentenced to three months' imprisonment, at the end of which time he is to be apprehended for stealing a cash-box in 1871. These are ugly facts in connection with the army.

MR. C. H. JAMES, M.P. for Merthyr-Tydfil, late President of the British and Foreign Unitarian Association, writing to one of his constituents, says:—"I think Mr. Bradlaugh a very ill-used person. I have always voted for his admission into the House, and in the interests of liberty, which I consider imperilled in his person, I shall continue to do so."

THE compiler of college news for the *New York World* computes that the number of honorary doctorates of law, divinity, and philosophy granted yearly by American colleges and universities is about three hundred. These represent 75 different colleges, of which 63 have given the doctorate of divinity to 115 clergymen, while 43 have bestowed the doctorate of laws upon 71 persons of whom, perhaps, half are lawyers, and 14 have conferred the doctorate of philosophy upon 20 teachers. The last degree is now being given chiefly on examination. The D.D.'s are pretty plentiful among the chief denominations. In the Congregational body in Massachusetts there is one in eight; among the

Presbyterians the proportion is about the same—610 out of 5,086 ministers; the Episcopalians 545, or 1 in 6½. The larger and more popular Baptist and Methodist denominations do not despise this honour, at least, since their colleges have become numerous; but among them the proportion of those who have received the scholastic recognition is certainly very much smaller—perhaps one in twenty.

ON Sunday last the Rev. Stopford W. W. Brooke (Oxon), son of the Rev. Stopford A. Brooke, preached his first sermons to large and deeply-interested congregations in the Brixton Unitarian Church. Bedford Chapel and Stamford-street Chapel being closed, many friends were present from those places of worship. In the morning the Rev. Jeffery Worthington conducted the liturgical service, Mr. Brooke reading the Lessons. In the evening the Rev. W. Copeland Bowie also assisted by reading a portion of the prayers. We understand that Mr. Brooke will conduct the morning services at Wandsworth on the two next Sundays.

THE *Spectator* endeavours to find a resemblance between Mr. Green's case and that of Daniel, and maintains that with the change of a word or two, here and there, the narratives of the two offences are identical. "Now, when Daniel knew that the writing was signed [that the Public Worship Regulation Act had received the Royal Assent], he went into his chamber [church], and, his windows being open in his chamber towards Jerusalem [eastward position], he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime [made no change in his manner of performing divine service]." It does not require a very high order of intelligence to discern the fallacy of comparing the two cases. Daniel had never undertaken to obey the law relating to the religion of the country in which he found himself, as did Mr. Green. The "church" does not belong to Mr. Green, but is that of the nation by law established. Daniel was forbidden to do certain acts, wholly apart from any question of his being a member of any particular Church. Mr. Green is as free as the air to pray three or any number of times a day, and to turn to whatever point of the compass he may prefer, so long as he does not do so as a priest of a religion by law established, contrary to that law. But the *Spectator's* logic on this sort of subject has never been its strong point.

IF the example set in France be widely followed, schoolmasters and teachers will find that they will have to take into consideration the wishes of their pupils far more than they have been in the habit of doing. This is an age not only of freedom but of conferences and congresses; what wonder, then, that that long-suffering class—the schoolboy—should follow the lead given by their superiors, and emancipating themselves from their thralldom, should seek to set forth their wants and views in the same way they have learned from their elders? There has just been held at Bordeaux, under the patronage of M. Victor Hugo, a congress which at present stands unique. The meeting was composed of delegates from several schools and colleges, its purport being to discuss grievances and the best methods for their redress. There were two sittings, which lasted from ten A.M. to midnight, with only an hour's interval for what, in schoolboy phraseology here, would be called "grub," and during this time several resolutions were passed almost unanimously. Among these there was one making the teaching of Latin and Greek optional; another to the effect that the school libraries should be enlarged and opened for the use of day scholars as well as of boarders; another that higher education should be provided free of cost for such students as could pass a satisfactory education. These, however, one feels are of minor importance compared with others, affecting what most of us recollect to be the real interests of school boys. The unfairness of a master being judge, jury, and prosecutor in his own cause, the improvement of fare, and consequent condemnation of "resurrection pie," the sacred and inviolate character of a weekly holiday, naturally came up for consideration, and strong resolutions were passed on these subjects. The patronage extended to the congress by M. Hugo called for

Reviews.

The Hibbert Lectures, 1882. National Religions and Universal Religions. By A. Kuenen, D.D. Professor of Theology at Leiden. Williams and Norgate, 1882.

The Hibbert Trustees maintained that "international character" which is one of the striking features of the Lectures when they invited Dr. Kuenen, Professor of Theology at Leiden, to fill the chair which Renan entitled "A Chair of the Comparative History of Religion." In so doing they enabled us to see the "face o' fire with labour" of a scholar well-known to English theologians by his admirable application of the critical method to the religious history of Israel. We are glad that the friendly reception we gave to him made him "feel quite at home in the foreign country, both in London and at Oxford."

The title of Professor Kuenen's Lectures is "National Religions and Universal Religions." Although this is a classification which would be accepted in the abstract by all students, yet it is obvious that national religions differ too widely from each other to be included in one group. Nevertheless, we may say that a national religion is in every case "confined to a single people, or to a group of nearly related peoples." All religions are at first national, but some have the power of spreading beyond the limits of the nation and embracing other nations, and so becoming international. A religion, however, may be international and yet not establish its claim to genuine universality. What, then, is the criterion of universality? A religion may be universal in two ways. Its universality may signify either a fact or a quality. Islam, for instance, is a great international religion. By the outward test of fact Islam's claim to be a universal religion cannot be questioned; but whether it possesses the higher attribute of universality as a quality, and shows a natural fitness for the moral requirements of mankind, is one of the debated questions among the students of the Science of Religion. The criterion of universality lies in the quality of the religion, that it shall have the power to "combine with every nationality, satisfying the special needs of each, and yet must not be inseparately bound to any one nation. 'Born of the nation and rising above it,' must not this be the formula of that which is destined for all nations?" Therefore the claim of a religion to true universalism must be judged by an appeal to its history among the nations. The historical problem to be solved is—"The connection between the universal and the national religions as furnishing the explanation and the measure of their universalism;" and the method of solution lies in examining the so-called universal religion in connection with the national, from which it has sprung, for every religion is the lawful heir of its own past. The full treatment of this subject is a large one, and Professor Kuenen wisely limits himself to the connection between Christianity and the national religion of Israel. He only touches on Islam and Buddhism in so far as they shed light on the origin of Christianity; for he regards them as universal only in fact and not in quality. The task he sets himself is to show that—

"Judaism was something more than one of the many forms of religion exclusively destined and adapted to one single people. . . and that its promise of something broader and more exalted was fulfilled, or, in other words, that there grew out of Judaism a world-religion—Christianity."

We propose to lay before our readers a brief outline of the method by which he arrives at the conclusion with which all are familiar who have read the author's works on the Hebrew Prophets and "The Religion of Israel."

The antecedents of Judaism, with the motives and character of the spiritual conflict in Israel, which preceded the rise of Christianity, can only be understood when we have determined the preliminary question—Was the worship of Yahweh amongst the pre-exilic Israelites national? Professor Kuenen's answer shows that from the earliest period down to the Babylonian Captivity Yahwism was the national religion, and was interwoven with the ordinary life of the Israelite. The historians, indeed, give the im-

pression that Israel continually deserts and forsakes Yahweh, but this is due to taking as their standard of worship the Mosaic Law. Tried by this the popular religion was far indeed from deserving the name of Yahwism. But we must not join with the Israelite historians in their condemnation of the popular religion before the exile. The usages of the popular worship may not have been of a high order, but "all sincere religion is true religion," and without it, such as it was, Israel would have been poorer—"poorer in the wealth that uplifts, consoles, and strengthens." Attached to the popular worship were the priests of Yahweh. Often as the priest may have fallen short of the ideal of his calling, yet the ideal remained before his eyes, and with it the ethical character of Yahweh, which differentiated Israel's God from the gods of the nations who from time to time were worshipped at his side. In addition to the priests were the "Prophets of Yahweh," who constituted for many successive centuries a special social order, and were the "organ-extraordinary" of Yahweh. In them "prophecy reached its full dimensions and bore its ripened fruit," and they all endorse the fundamental conception of the popular religion, that "Yahweh is Israel's God, and Israel is Yahweh's people."

But if the worship of Yahweh was the popular religion, whence came that divergence, almost amounting to hostility, between the prophets and the people? It came from their different conception of Yahweh. The people trusted in the might of Yahweh, the prophets in His holiness. Yahweh is the Holy One, and the true prophet is the preacher of righteousness. As the representative of the strict moral demands of Yahweh, the prophets raised the conception of God into a higher sphere. Monotheism was the gradual result of this conception, for Yahweh as the only God sprang out of the ethical conception of His being. This antagonistic position of prophet and people is aptly illustrated by the effects of the Assyrian invasion. King Ahaz placed a new altar in the temple, modelled after one that he had seen when visiting the Assyrian king, and Manasseh made the temple into a sort of Pantheon, and both kings "consecrated their sons (to the Deity) by fire." These acts point to the popular feeling that there were other gods of power besides Yahweh who needed to be propitiated. But the victories of Assur did not shake the ethical faith of the prophets, who saw in the power of Bel or Mero-dach an instrument in the hands of Yahweh to chastise the sins of Israel; and so to the eye of their spirit was gradually revealed the august idea of the moral government of the world.

It is this purer and more exalted conception of God which influences the ideas of the prophets as to the future relation between Yahweh and the other nations of the world, until they proclaim the universalism of His sway. The Second-Isaiah, for instance, sees Him adored by some of the remotest peoples. "Turn unto me and be saved, all ye ends of the earth, for I and no other am God! . . . Before me every knee shall bow, and by me shall every tongue swear," and Malachi declares the universalism as already accomplished. "From the rising of the sun to its setting my name is great among the heathen, and in all places is incense offered to my name and a pure sacrifice, for my name is great among the heathen." Under the influence of the prophets the leaven of universalism leavens the whole people, and when they were dispersed from their fatherland a severance took place between their religion and their nationality, so that a deeply religious man might be but a lukewarm patriot. And on the other hand, the influence of the religious ideas of the countries to which they were scattered tended to intensify this universalism by showing the power of adaptation latent in Judaism, for Judaism becomes "one thing in the Greek world, another in Babylonia, and yet another at Rome."

This power of self-adaptation in Judaism makes us pause when we seek to trace in it the antecedents of Christianity. Where are we to make our search? In Hellenism, in Palestinian Judaism, or in both? Professor Kuenen's treatment of this question is most interesting. He shows that Hellenism did not "contribute to the rise or the foundation of Christianity, for there is no trace of it in the first three Gospels, wherein the teaching of the Founder of Christianity is presented in its most original form."

recognition, and a resolution was duly passed including his works among the French classics. It appears, too, that a newspaper has been started to advocate the "rights of youth," and accordingly a resolution pledging the Congress to further its interests, and especially "to increase its circulation among parents," found its place among the proceedings. It cannot be said that the Congress wasted its time, nor that there was an absence of practicality in its proceedings; but if this kind of thing spreads, those of us who are parents may find ourselves holding to our young folk a very different position to what we do now. Any exercise of parental authority will call forth the vigorous denunciation of the editor of the "Rights of Youth," and—but we do not like to dwell on the awful prospect. All that we can do is to watch the movement carefully, so as to be prepared for it, should it make its appearance in this country. Perhaps, by that time, we may be in a position to recommend a course of united action on the part of parents and teachers, which at present we think it prudent to withhold.

MR. S. F. GREEN, who has been such a thorn in the sides of the Bishop of Manchester and the Archbishop of York, is no longer a benefited clergyman of the Church of England. Under the Public Worship Regulation Act, where a defendant continues to be contumacious after a period of three years, he is deprived of his benefice. But he cannot be let out of prison, because he is there for contempt of Court, unless his prosecutors apply for his release, or he purges his contempt by promising not to act as he has hitherto done. We have never felt any sort of sympathy with this gentleman, but have regarded his posing as a martyr as savouring more of obstinacy than of principle. Fanny Kemble, in her memoirs, tells us that she once greatly edified Mr. Combe by declaring that if, by behaving well under torture, she could have vexed her tormentors very much, and if she might have had plenty of people to see how well she behaved, she thought she could have managed it; to which Combe replied, "Oh, well now, Fanny, ye've just got the very spirit of a martyr in you." If that be the true story of martyrdom the palm may be awarded to Mr. Green. At the same time, we think that the prosecutors would be well advised to apply for his release.

THE Library Association, whose proceedings have resulted in so valuable a collection of papers on the subject of bibliography, and particularly on the economy of large libraries, will hold their annual meeting this year in the hall of King's College, Cambridge, under the presidency of Mr. Henry Bradshaw, the well-known librarian of the University. The proceedings commence on Tuesday next, and will extend over four days. Besides the usual routine of business there will be numerous papers read and discussions held on topics connected with the objects of the Association. Mr. Richard Garnett will, on the occasion, read a paper on the printing of the British Museum catalogue. On the last day Mr. Nicholson, Bodley's librarian, Oxford, will move a resolution that the Association is in favour of the general principle of opening public libraries, museums, and art galleries for some part, at least, of every Sunday. The programme includes arrangements for visiting particular libraries and other institutions; and a small exhibition has been organised, with a view to illustrate the history of the art of bookbinding.

At the recent examination for clerkships in the General Post Office there were 1,500 female candidates.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk sold only in packets labelled—"JAMES EPPS & CO. Homeopathic Chemists, London." Also makers of Epps's Chocolate Essence for afternoon use.

Neither did Essenism, for the difference between it and Christianity is one of principle, and therefore agreement in details is of secondary importance. We must seek for it in the Palestinian Judaism as a whole; and especially in Pharisaism, which was "an attempt—so thoroughly earnest as to claim our profound respect—to realise the principle of Judaism itself, viz., complete obedience to the will of God expressed in the Thorah." It was the aim of their schools to simplify religion and to strike some deeper ground of principle, as when Hillel described the religion of the Jews to be the formula, "What thou wouldst not have done to thee, do not that to others. This is the whole law, all the rest is but interpretation." This is not surprising:—

"For amongst the scribes there were men gifted with deep piety of heart and with warm emotions; men of imagination and talent; in a word, successors of the prophets, an echo of whose preaching, we can hardly doubt, sounded sometimes in the ears of their hearers."

And yet the essence and enduring characteristic of their work was a rigid legalism, which proves its insufficiency, so that:—

"Whenever they extol the inward disposition as the highest, or even as the one thing needful, they remind us of a captive bird pecking at the wires of its cage, or, if you will, raising its song as though it were soaring freely in its own element. . . . The spiritual and emotional elements in the teaching of the scribes were little more than its helpless protest against its own essential character. . . . There is no real correlation between the dispositions and emotions which they rouse, and on which they desire to rest, and the practical goal to which they direct their efforts."

But Palestinian Judaism could not escape the influence of the "overmastering power of the heathen world." This is seen first in the Messianic idea, that is, in the conviction that the subjection of God's people to the heathen was an anomaly that could not last, but must end in a total revolution and a universal dominion. And, secondly, in the amazing dimensions which Proselytism had assumed, which shows that Judaism was not without consciousness of its own broader destiny, and was extending its borders in many directions. But even then the legal obligation of circumcision arose, and with it the question between national and universal religion. This was the test to which Pharisaism was brought. Tried by this test it was found wanting, for were the prophetic dreams of universalism, were the powers of adaptation which Judaism had already shown in foreign countries, were the treasures of piety and morality which laid stored within it to be sacrificed to rigid legalism and to Pharisaism? Assuredly not! Internationalism had become an historical necessity. Thus has Professor Kuenen traced through its course the ascent of Judaism towards an international religion:—

"The problem is now set, and that in such definite terms as to bring the solution as close as possible. One thing only is wanting, and that is the solution itself. The elements lie mingled one with another, and the 'Let there be light' must still be spoken. . . . For as we have seen that prophecy was the moving power of development, and that at the turning-points of this age-long process of evolution stood the prophet, so it seems to lie in the nature of the case, that in the transition from the national to the universal the chief part is reserved for the prophet; what Amos, Isaiah, Jeremiah, and the 'Great Unknown' had begun, it was reserved for Him to finish. 'To me,' he says, 'the rise of Christianity would be an insoluble riddle were I to set aside Him who for eighteen centuries has taken rank as its founder, . . . and yet what Jesus founded can only be called a new creation in a very improper sense of the word.'"

In view of the distinction between Universalism as a fact and as a quality, our author has "no hesitation in pronouncing Christianity the most universal of religions; and that because it is the best qualified for its moral task to inspire and consecrate the personal and the national life." And it is in this universalism of Christianity that he sees the "sheet-anchor of all our hopes for the future." J. N. H.

Mind, a Quarterly Review of Psychology and Philosophy. April and July, 1882. Williams and Norgate.

By far the most important papers in these two numbers are contributed by the late Professor Green, and form the second and third instalments of his answer to the question, "Can there be a Natural Science of Man?" The profound and widespread regret for the early death of this acute metaphysician and noble philanthropist is in a small measure lightened by the knowledge that he has not departed from us without leaving some matured fruit of his philosophical genius. It is consoling to read in a note appended by Mr. A. C. Bradley to the last of the three published articles, that:—

"These papers form the opening portions of a work on which Professor Green had been engaged for some years before his unlooked-for death, in March. The book was to be entitled 'Prolegomena to Ethics.' The part hitherto printed amounts, perhaps, to a fifth of the whole, and only about twenty pages remained to be written. The manuscript was entrusted to me, and I hope it may be published by the end of this year."

From this work, to which we eagerly look forward, taken in conjunction with the introduction to Hume's philosophical writings, and the articles in the *Contemporary Review* on Mr. Herbert Spencer and Mr. G. H. Lewes, we shall doubtless be enabled to realise the main features of Professor Green's matured views on the most momentous philosophical questions; and though we do not think that these views will afford a wholly satisfactory philosophical basis for the positive doctrines of Christian Theism, they will certainly form a mighty and, as we believe, an impregnable bulwark against that miscellaneous horde of assailants who, equipped with weapons now drawn from the philosophical armoury of David Hume and his recent followers, and now again from that pretentious mixture of true science and baseless speculation called Evolution, are vehemently seeking, and for another generation or two will probably continue to seek, to overthrow all religious belief, and to convert all places of worship into theatres for scientific discourses or æsthetic attractions.

The articles by Mr. Green which appear in the last three numbers of *Mind* furnish particularly a most opportune and formidable protest against the attempts, at present so numerous and popular, to explain the evolution of all the endowments of human nature from the merely sentient condition of the lower animals. That physiological science may possibly make out the descent of man's bodily organism from the anthropoid apes Mr. Green does not dispute, but his contention is that in man, as an intelligent and moral being, there are essential elements which cannot possibly be accounted for as developments out of merely sentient antecedents. As there is no doubt that many adventurous Evolutionists will essay to prove that all that is characteristic of humanity is found in the lower stages of the animal kingdom, we think it not unreasonable to place somewhat at length before our readers the well weighed opinions on this subject of the profound and honest thinker whose untimely decease is so great a loss both to science and philosophy. After explaining that the knowledge of the changing phenomena of nature implies the existence and activity of a mind which is itself persistent, and no mere phenomenal series of changing states, Mr. Green proceeds to explain that:—

"This conclusion can in no wise be affected by any discovery or (legitimately) by any speculation, in regard either to the relation between the human organism and other forms of animal structure, or to the development of human intelligence and the connection of its lower stages with the higher stages of the intelligence of brutes. Having admitted that certain processes in time are organic in man to that consciousness exercised in knowledge which we hold to be eternal, we have no interest in abridging these processes. If there are reasons for holding that man, in respect of his animal nature, is descended from 'mere' animals—animals in whom the functions of life and sense were not organic to the eternal or distinctively human consciousness—this does not affect our conclusion in regard to the consciousness of which, as he now is, man is the subject; a conclusion founded on analysis of

what he now is and does. This conclusion could only be shaken by showing either that a consciousness of the kind which, for reasons already set forth, we describe as eternal, is not involved on knowledge, or that such a consciousness can in some intelligible way be developed out of those successions of feeling which can properly be treated as functions of the animal system; and this must mean that it has some element of identity with them. That countless generations should have passed during which a transmitted organism was progressively modified by reaction on its surroundings, by struggle for existence, or otherwise, till its functions became such that an eternal consciousness could realise or reproduce itself through them—this might add to the wonder with which the consideration of what we do, and are, must always fill us, but it could not alter the results of that consideration. If such be discovered to be the case, the discovery cannot affect the analysis of knowledge—of what is implied in there being a world to be known and in our knowing it,—on which we found our theory of the action of a free or self-conditioned, or eternal mind in man. Till some flaw can be shown in the doctrine previously urged, we must hold that there is an absolute difference between change and the intelligent consciousness or knowledge of change, which precludes us from tracing any development of the one into the other, if development implies any identity of principle between the germ and the developed outcome. When we speak of a development of higher from lower forms of intelligence there should be no mistake about what we mean, and what we do not mean. We mean the development of an intelligence which, in the lowest form from which the higher can properly be said to be developed, is already a consciousness of change, and therefore cannot be developed out of any succession of changes in the sensibility, contingent upon reactions of the 'psychoplasma' or nervous system, however that system may have been modified by accumulated effects of its reactions in the past. To deny categorically on this account that the distinctive intelligence of man—his intelligence as knowing—can be developed from that of 'lower animals' would indeed be more than we should be warranted in doing. We have much surer ground for saying what, in respect to our knowledge, we are than for saying what the animals are not. The analysis of what we do and have done in knowledge, which entitles us to certain conclusions as to what we must be in order to do it, is inapplicable to beings with whom we cannot communicate. If the animals have a consciousness corresponding to that which we exercise in knowledge, at any rate we cannot enter into it. Their actions, as observed from the outside, would seem to be explicable without it—explicable as resulting from the determination of action by feeling, and that of feeling by feeling, in other words, as resulting from successive changes of the sensibility, without any need for ascribing to them any consciousness of change, any synthesis of the modifications they experience as belonging to an inter-related world. We are thus warranted in saying that we have no evidence of the presence in 'brutes' of such an intelligence as that which forms the basis of our knowledge; and that, if it is absent, there can, properly speaking, have been no development of our mind from such a mind as theirs. But this hypothetical negation is quite compatible with the admission that there may have been a progressive development, through hereditary transmission, of the animal system which has become organic to the distinctive intelligence of man; that the particular modes of successive feeling upon which a unifying intelligence supervenes in man, rendering them for him into a related world, may be the result of a past experience on the part of beings in whom such intelligence had not yet supervened, and who were in that sense not human; and that certain modifications of the sensibility, arising from this pre-human history, may have been the condition, according to some unascertained law, of that superintention of intelligence in man."

If the doctrine here expounded rests, as we believe it does, on foundations which no criticism can undermine, it evidently sets a necessary limit to all scientific theories as to the origin of man; for while it leaves one portion of human nature accessible to physiological and psychological research, it at the same time requires the admission that man in his characteristic cognitive and moral faculties is raised above nature, and that consequently his origin, his moral responsibility and his future

destiny must be explained not by his relation to the changing phenomena of nature, but by his deeper affinity with the Eternal, in whom all phenomena have their ground and their explanation; who is the adequate cause of phenomenal succession, because He is himself no phenomenon, and because in relation to his essential being Time and Change have no meaning. In thus maintaining that there is an ontological, or eternal, as well as a phenomenal side to human nature, and that it is the latter only that is accessible to the natural sciences, Mr. Green is only re-asserting in the full light of recent knowledge the same antithesis which the world's most esteemed philosophers have always more or less explicitly declared. It is because our too engrossing devotion to the study of nature has, at present, led to a neglect of this antithesis, and therefore to an imperfect and one-sided view of humanity, that our recent speculations seem so hostile to religious beliefs. And we venture to think that if the contributors to *Mind* carefully weigh Mr. Green's profound words they will be less inclined to assume that the thorough study of science and philosophy necessarily means the repudiation of theology. We are constantly being told in the pages of that journal, as, for instance, in the April number by Dr. Burns-Gibson in his notice of Harper's "Metaphysics of the School," that the study of consciousness reveals no entity called self, but only sequent and concomitant phenomena. If such writers penetrate to the true sense of Mr. Green's account of the necessary conditions of knowledge they will hardly continue to maintain that "sequent and concomitant phenomena" can have any cognizance either of themselves or of anything else. And when Mr. Alfred Benn at the close of his able and interesting paper in the same number, on "The Relation of Greek Philosophy to Modern Thought," asserts that "modern philosophy is slowly disengaging itself from the compromising alliance with religion," he seems to us to misrepresent the actual fact; for while a numerous body of savans and philosophers have broken away from all theology, there is also a considerable and, as we think, increasing number of most competent thinkers who hold with Professor Green that true philosophy inevitably leads up to Theology, and that the essential bases of theistic belief are not only not impaired, but are disclosed in greater distinctness by recent physical and psychological researches.

The sensational idealism set forth in the writings of J. S. Mill and Professor Bain, which seemed twenty years ago to be assuming a dominant position in English thought, has during the past decade rapidly declined in influence. In these two numbers of *Mind* there are not only the two papers by Professor Green, which show how utterly incompetent this form of idealism is to account for the fact of knowledge, but there are also two able articles on "Causation and its Organic Conditions," by Dr. Edmund Montgomery, who from the physiological point of view strenuously advocates a realistic conception of the external world. He appears to hold an agnostic view of the causes of our perceptions, but gives reasons for not accepting Mr. Spencer's doctrine of Transfigured Realism. His own view he describes as the Philosophy of Organisation, and thus compares it with the Kantian doctrine:—

"Kant called his system Transcendental Idealism, placing the powers and their efficient operations within the mental sphere. He gave in contradistinction the name of Transcendental Realism to that philosophical system which hypostatizes things in themselves as efficient causes of things in perception. The view of reality here explained may likewise be called Transcendental Realism, but with the understanding that under the causative things in themselves are to be reckoned nothing actually mental, but only all inferred powers, as far as they are capable of affecting the organic individual, together with all such inferred powers as constitute the organism itself."

In saying that things-in-themselves, or the powers that cause our perceptions are not "actually mental," Dr. Montgomery does not mean to assert that they may not possibly partake of the nature of mind; but only that as they are never apprehended in our states of consciousness, they never become parts of our actual mental furniture.

Other articles worth noting in the April number are a very brilliant critique of Hegel's fundamental principles, by Professor W. James, and the concluding portion of Mr. Alfred Benn's valuable essay on "The Relation of Greek Philosophy to Modern Thought;" and in the July number an able and interesting paper, by Mr. James Sully, on "Versality." Mr. Sully is of opinion that our school and college systems, and our apparatus of examinations, are adapted to two classes of learner—the clever specialist, and what he terms the dull indifferentist. "Eminence in a narrow range of knowledge, and a comparatively humble position in a wide diversified region, seem to have been the two goals pursued." Mr. Sully accordingly inquires whether more elasticity might not be introduced into the examination system, whereby the peculiar qualities of the versatile mind might be cultivated.

"Examinations like those of the Civil Service, by allowing candidates to determine the area of their studies, and by rewarding multifarious distinction, do, no doubt, tend to promote intellectual many-sidedness. What is wanted besides is a mode of testing the range of general and extra scientific information, and readiness of mind to master new subjects and to take up new points of view. Perhaps the art of examination may some day prove itself equal to dealing with the subject."

Among the numerous and useful critical notices which are contained in these two numbers we have been most interested in Dr. Shadworth Hodgson's notice of Hinton's "Philosophy and Religion," and Mr. Carveth Read's account of Von Hartmann's treatise on "The Religious Consciousness." C. B. U.

The Magazines.

Fraser's Magazine gives up a large portion of its space to the powerful story of yachting adventure on the Ocean, entitled "The Lady Maid." Karl Blind concludes his interesting "Personal Recollections about Garibaldi," and it need only be added that the remaining articles are "Race and Life on English Soil," an instructive address on the varieties, vitality and future of the races in this island; "The Cock," a pleasant account of one of the most interesting relics of Old London, the inn in Fleet-street which is disappearing before the new Law Courts; "Better Away," a characteristic sketch by "A. K. H. B.," "Historical Cookery," an archaeological paper, by Mrs. Henry Reeve, on one of the fine arts which comes home to the hearts—and stomachs of all of us; and "A Venetian Medley," a light and graceful paper which has its own commendation in the well-known signature "J. A. Symonds." Altogether an exceptionally good number.

The Sunday Magazine, under the heading "Our Principal Contributors," gives a pleasing portrait of Sarah Doudney, who has contributed to its pages several well-written tales, among them "What's in a Name?" some chapters of which appear in the present number. There are also stories, or instalments of stories, by George Macdonald. "Weighed and Wanting," and "King Roy," a story for the young, by L. T. Meade. Mrs. C. Garnett gives a true story of "Billy Bray, the King's Son," a poor old Cornish miner, so-called, who was famous for building little Methodist chapels. Under the quaint title "Leaves, Leaves, Nothing but Leaves," Mr. W. C. Proctor contributes a pleasing and edifying paper. Mr. J. Ewing Ritchie pleads, in his usual graphic way, for the "Industrial Home for Crippled Boys" at Kensington. "Munkacsy's Christ before Pilate" is described to the life by the author of "Raphael's Cartoons." The Rev. J. G. Wood contributes one of his pleasant Natural History sketches, "Homes Under the Sea," and there are the usual always attractive "Sunday Evenings with the Children."

Good Words has continuation of the two serials, "Kept in the Dark," by Anthony Trollope, and "The Golden Shaft," by Charles Gibbon." Mr. J. G. Bertram describes "The Scotch Herring Fishery," with illustrations, and under the curious heading "Treacle and Lamp Posts" Theodore Wood gives an account of the evening work of a young naturalist in catching moths. Among the other articles are "Christian Socialists—I," a sketch of Lamennais, by the Rev. M. Kaufmann; "Léon Lhermitte," an interesting account of the well-known French artist, by R. Walker; "Autumn

Leaves," by F. G. Heath; "In and Out the Dales," a lovely picture of Derbyshire scenery, by Francis Francis; an account of "Correspondence Classes" for the higher education of women, by Miss J. S. McArthur; and "Work and Over Work," a useful warning against a prevailing danger, by Dr. Fothergill.

The Journal of the National Indian Association contains an interesting article on "English Indifference Towards India," by Arabella Shore, a daughter, we believe, of Lord Teignmouth; the second part of "An Explanatory View of Indian Customs," by J. N. Mitia, of the Indian Medical Service; a continuation of the tale illustrative of family life in India, entitled "The Spoilt Boy," by Tekchand Thakur; and an article on "High Education in India," by A. Ramkrishna. Besides these there are reviews, reports, and interesting items of intelligence respecting Indians in England and elsewhere.

The Magazine of Art has for its frontispiece an engraving of "Teucer," the fine bronze statue in the Academy this year, by Hamo Thornycroft, A.R.A. Mr. Austin Dobson gives an account of "The Normanston Hogarth," with an engraving of the famous picture of "The Graham Family." There is also a fine engraving of Emile Hébert's fine bronze statue of Rabelais, recently erected at Chinon. Mr. W. W. Fenn gives a pleasant biographical account of "R. Ansdell, A.R.A." with portrait and engravings of two of his popular works. Among the other articles, all with excellent illustrations, are "After the Herring," by Aaron Watson; "Art in the Garden," by Barclay Day; and "Current Art," with illustrations from the Academy and Grosvenor of this year. The popular writer Mr. Richard Jefferies has a very interesting paper entitled "New Facts in Landscapes," the object of which is to show the mistake in art of omitting the modern aspects in country scenes, the landscapes thereby lacking the force of truth and reality.

Cassell's Family Magazine, besides two serial tales, has two shorter complete illustrated stories, and light and sketchy papers on such attractive subjects as "Soups for Hot Weather," "Gardening in September," "At Home with a Dutch Family," "How to Paint on Glass," "Girl-Life at Home," "A Quaint Corner of Old England," a pleasant sketch of the scenery of Romney Marsh; "The Tricycle: a Means of Obtaining Health and Enjoyment," by a Family Doctor; "Wild Flowers for Home Decoration," and "The Ways of the Ant," a familiar sketch in Natural History, by R. Brown, F.L.S. In the interesting department entitled "The Family Parliament," the old question, "Ought Trial by Jury to be Abolished," is debated with the usual arguments.

We have also received from Messrs. Cassell:—*The Bible Educator*, edited by Dean Plumptre, Part VI., completing the first volume.

The New Testament Commentary for English Readers, edited by Bishop Ellicott, Part XXX.

The Family Physician, Part XXXII.

The Illustrated Universal History, Part XII., completing the first volume; and

Arabian Nights, Part I. of a new illustrated edition of this favourite book, the illustrations in which, some of them by G. Doré, seem to have caught a good deal of the genius of Oriental life. The text is based on the admirable version of M. Galland, and notes are given illustrative of Eastern customs.

Literary Notes.

An Index will shortly appear to the first five years of the *Revue Historique*.

MR. PARKMAN'S work upon the Jesuits in North America during the seventeenth century has been translated into French by the Countess de Clermont-Tonnerre.

We have already made mention of the Gilchrist Lectures to be delivered next winter; we can now add the following details. The so-called English Courses will be held at Leicester, Lincoln, Chesterfield, York, Doncaster, Reading, and Banbury, in alternate weeks, commencing on January 8, 1883, and concluding before Easter. They are as follows:—The Evolution of the Solar System, by Mr. R. A. Proctor, F.R.A.S. An Hour with the Modern Microscope, by the Rev. W. H. Dallinger, F.R.S. The Dynamo-Electric Machine and its Uses, by Mr. W. Lant Carpenter, B.Sc. Energies within the Earth: (1) Mountain-making, (2) Volcanoes and their Causes; or, The Great Fossil Mammals and Birds and their Teaching, and Evidence of the Antiquity of Man, by Dr. Martin Duncan, F.R.S. The

Voyage of the Challenger: (1) Physical Conditions of the Deep Sea, (2) Animal Life of the Deep Sea, by Dr. William B. Carpenter, C.B., F.R.S.—The Lancashire Courses are to be held at Burnley, Bolton, Bacup, Bury, and Stockport, commencing October 4, and continued every night save Saturdays and Sundays:—Lectures I. and II.: Principles of Electric Lighting and of the Electrical Transmission of Power, by W. Lant Carpenter, B.Sc. III. The Sun, by Professor Balfour Stewart, F.R.S. IV. Beginnings of Animal Life: the Jelly Specks that form Chalk and Limestones, by Professor W. C. Williamson, F.R.S. V. Beginnings of Vegetable Life, with especial reference to Fermentation and Disease Germs, by the Rev. W. H. Dallinger, F.R.S. VI. Beginnings of Animal Life: Infusory Animals, by the Rev. W. H. Dallinger, F.R.S.—The Scotch Courses are to be held at Forfar, Brechin, Arbroath, Dunfermline, and Kirkcaldy, weeks commencing December 4, 11, 18, 1882; January 8, 15, 22, 1883:—Lectures I., II., III.: Principles of the Recent Industrial Applications of Electricity, by W. Lant Carpenter, B.Sc.; IV., V., VI., same titles as the last three in the Lancashire Courses, by Dr. Andrew Wilson, F.R.S.E.

THE *Athenæum* is informed that M. Maspera, before he left Cairo, found several hundred of Coptic MSS., which had been walled in since Woide's time. Unfortunately they are not Sahidee, and are therefore of no great value for the New Testament text.

MR. MORGAN, we learn from the *Nation*, is now engaged in preparing a new edition of his "Sketches of Celebrated Canadians and Persons connected with Canada." He has also in hand a "Bibliotheca Canadensis; or, Manual of Canadian Literature."

THE *Critic* announces that a translation of Machiavelli's historical, political, and diplomatic writings, by Mr. Charles E. Detmold, will be published this autumn by Messrs. Osgood, of Boston. No complete translation of Machiavelli's correspondence on his many diplomatic missions has before appeared in English.

THE English Dialect Society have undertaken to print Mr. H. Percy Alsoop's glossary of public-school words and phrases, and also (in conjunction with the Devonshire Association for the Advancement of Science, Literature, and Art) the list of Devonshire plant-names compiled by the Rev. Hilderic Friend.

In order, apparently, to avoid an unseemly competition after their death, the poets Whittier and Wendell Holmes are both reported to have made arrangements that their biographies shall be undertaken by Mr. F. H. Underwood.

A NEW Royal Commission is gazetted on Historical Manuscripts. It is authorised to secure the co-operation of all possessors of manuscripts and papers, giving them full assurance that no information is sought except such as relates to public affairs, and that no knowledge or information which may be obtained from their collections shall be promulgated without their full license and consent.

THE second volume of Dr. Ginsburg's work on Massorah, finishing the text, is complete. As an appendix to this second volume Dr. Ginsburg has reprinted the entire Massorah, both Magna and Finalis, as it is given in the first edition of Jacob ben Chayim's Rabbinic Bible, Venice, 1524-5, thus furnishing the Biblical student with a clue to the extant printed Massorah. This appendix is also intended to enable students to decipher the Massorah in the various manuscripts of the Bible. The second volume contains upwards of 800 pages. The third volume, which contains the English translation and explanation of the two volumes of text, is already in the printer's hands.

ACCORDING to the *Academy*, Messrs. Stoddart and Co., publishers, of Philadelphia, are bringing out an important work, entitled "The American Supplement to the Encyclopedia Britannica," consisting of original articles by American and European writers, bringing all the most important subjects down to the point of the latest information. Professor Robert Ellis Thompson, Ph.D., is acting as editor in chief, with a competent staff.

M. NEMIROVICH-DANCHENKO, it is said, will shortly publish a volume containing personal reminiscences of the late General D. M. Skobelev. During the campaign of 1877-78 he was attached to General Skobelev's division as correspondent of a Russian newspaper, and formed very intimate relations with him. The book will contain a number of characteristic anecdotes of the deceased General.

Our Contemporaries.

MISSIONARIES IN INDIA.

The Singapore correspondent of the *Times* gives some interesting information respecting the character and work of missionaries in India and China. He describes them as follows:—

Having never taken into their minds any adequate conception of the depth and the height and the exceeding breadth of Christianity, they, with some exceptions, have merely become saturated with the special and artificial forms of their respective schools, concerning which all that can be said is that the vital principle of Christianity is no doubt hidden away somewhere. These various conventionalised systems, fitting so easily into the ways of Western society, seem to us who have grown up in the midst of them as part of the natural order of things. The mysteries of the Incarnation, the Trinity, and the Atonement, "familiar in our mouths as household words," present to our minds nothing startling or hard of belief, particularly if we have never given an honest thought to the subject at all. Does it, therefore, follow that these are the shapes in which to present Christianity to men who have grown up in a wholly different intellectual and religious atmosphere? The new-fledged missionary, with no experience of mankind except that derived from the seminary of his sect, presents all he knows or can comprehend of Christianity in the form of a thorny paradox; indeed, the greater the paradox, the more the system shocks common sense, the greater, it is often maintained, is the evidence of its Divine authorship!

Thinking they are invading a country as soldiers of the Cross, attacking the strongholds of Satan (misapplied Biblical rhetoric is unwholesome food for babes), these young missionaries go forth conquering and to conquer, denouncing the beliefs, the traditions, the worship of the people, calling on them to curse all that they have ever held sacred, and to accept, on pain of eternal perdition, the peculiar arrangement of belief which the missionary has compounded for them, and of which Christianity is one, but not always a very perceptible, ingredient. And so the poor heathen, hungering, however unconsciously, for the bread of life, is offered instead the Shibboleths of a very Babel of sects. Is it surprising that this method of propagandism fails? Does it deserve to succeed? Nay, would its success be altogether desirable?

The excellence of the Hindu and Buddhist religions, which between them sway half the human race, forms a stumbling-block in the way of the ordinary missionary, but is full of hope and promise to the enlightened few who realise the idea that God has made of one blood all the families of men. These latter begin to admit—to themselves, for they dare not, perhaps, let their catholicity be known to their societies—that there are good features even in those systems opprobriously called "heathen." The united prayers of all sects of Indians for the recovery of the Prince of Wales ten years ago was probably the means of opening the eyes of more than one of our missionaries to the truth that "we are all His offspring." We seem still, however, a good way from the platform of the true apostle who, if he were addressing Hindus or Buddhists, would teach them out of their own scriptures and would probably tell them—"Whom ye ignorantly worship Him declare I unto you." When the time does come for pure Christianity, purged of its Romanism and its anti-Romanism alike, unsectarian, all-embracing, as it was in its origin, devoted to loving deeds and claiming only such from its adherents, the millions of India and China will perhaps be found ready enough to embrace it without any bait, either educational or eleemosynary. Of course there are some, perhaps even a considerable number, whose views of life are really elevated by their Christianity, but it is a fact worthy of all attention that the really devout Indians who have, under the influence of Christian teaching, cast off Hindoism, have preferred to create a new and, as they say, purer religion for themselves rather than accept Christianity in the form in which it is presented to them by the missionaries.

ISLAM.

The *Spectator*, describing the secret of the power of Islam, writes:—

It abolishes caste and all social and hereditary distinctions. Within the polity of Islam all Moslems are equal; but in relation to the rest of man-

kind they are an aristocratic brotherhood. It is easy to understand the fascination of such a creed for the oppressed and down-trodden everywhere. And nowhere could this fascination have been so attractive as in India, where the teeming population was divided into castes, separated from each other by impassable gulfs. On all these castes the Moslem looked down with contempt. Being all outside the pale of Islam, they were all in his eyes equally degraded. The high-caste Brahmin and the low-caste Pariah were on a level outside Islam, and became equal inside it. The high-caste Brahmin had thus, perhaps, no very great inducement to become a Moslem; but the low-caste Hindoo had the strongest inducements that can appeal to human nature. The ragged beggar of yesterday became, by the initiatory rite of Islam, the social equal of the Great Mogul, and socially entitled, if qualified on other grounds, to claim the hand of his daughter in marriage. No wonder the converts to Islam, in a world where the masses were degraded and oppressed, were numerous, even without the argument of the sword. All the same, however, Islam bears within its bosom the germ of inevitable decay. This is, of course, obvious, whenever it rules over a non-Mussulman population. It cannot possibly govern that population justly. It cannot give it equality before the law. It cannot mix with it. It cannot assimilate it, or be itself assimilated. There is a wall of eternal separation between the two populations. A Mussulman Government ruling over a non-Mussulman population is thus always of necessity in the cruel dilemma described by Livy—"it can neither endure its vices nor their remedies." It is obliged, by an unchangeable constitution, to refuse the simple necessities of political life, and its choice lies between atrophy and a violent death. And even where the population is all Mussulman, Islam must decline, when it ceases to advance by the sword. It is bound for ever to remain at the level of enlightenment occupied by a Bedouin chief of the seventh century. Mahomed's ignorance and prejudices, and, we must add, his vices, are stereotyped for ever as the highest tide-mark which Moslem civilisation, depending on itself, can reach. It cannot accept Western education and civilisation, for their acceptance would be fatal, as every Moslem feels, to Islam. Language is the instrument of education, and the Moslem world, when seeking what we call learning, is religiously restricted to two sacred tongues, Arabic and Persian. Individual exceptions do not touch the general argument. Polygamy, also, and unlimited divorce and slavery are gangrenes which are an essential part of Islam, and continuously corrupt each class as it rises to wealth and power. Freedom of thought and toleration, too, are absolutely forbidden by the Sacred law, and an impassable barrier is thus interposed between Mahomedanism and modern civilisation.

JEWISH FLEXIBILITY.

The *Jewish Chronicle* writes:—

The Jewish race is as distinguished for its flexibility of emotion as for its plasticity of intellect. Each is a necessary condition of the other; without readiness of interest there can be no quickness of comprehension, without quick understanding there can be no ready play of sympathy. The trait is, indeed, one common to all Semites; the Arabs were and are very emotional. We may even trace in the fact a certain measure of the quality due to physical characteristics of the Semites. They seem for the most part to be of small frame and highly nervous, both of which qualities seem to go along with a nature prone to enthusiasm, as we may see in the analogous instance of the Celtic race.

This original tendency has been immensely intensified by the history of the Jews. They have for the most part lived a life of continual peril for the last two thousand years. Holding at each moment their life in their hands, their nervous temperament must have become more and more ingrained. They have travelled about, and nothing is more likely to develop wide sympathies. Their long martyrdom testifies to their enthusiasm for the ideal, an enthusiasm which argues a high-strung nature. The scorn of their fellow men has doubtless had its share in increasing their sensitiveness. And the city life to which they have for the most part been confined is proverbially more stimulating than a bucolic existence.

Perhaps more than anything we owe to this flexibility of our nature the decided Jewish joyousness and capacity to bear trouble. No nation except the Japanese can vie with us in general cheerfulness of disposition. The connection of the

two qualities is obvious. A nature that can change its moods easily can more easily bear sorrow than one which broods on its troubles. A less mobile character than the Jewish would probably have been crushed and certainly embittered by the centuries of persecution that Jews have passed through. Yet it is undoubtedly most characteristic of the Jews to be bright and gay. Jewish family life is more attractive on this account, and this prevents that seeking for amusement outside the family circle which is the quickest dissolvent of family love. It is likewise due to this fact that servants who have lived a long time with Jews are "spoiled" for any other service. In a wider sphere this joyousness led to an optimistic view of things in general which was the Jewish trait that had incited the ire of Schopenhauer, the father of modern pessimism and the hidden source of much of modern *Judenfresserei*. Wagner's opposition to "Judaism in music" is due to his pessimistic manner and to the more peaceful and happy strains which emanate from Jewish musicians.

While, however, pliability of emotion induces joyousness and ability to cast off care it may tend to destroy the capacity for ruth and to dull somewhat the edge of conscience. The ascetic view of sin is more an Aryan than a Semitic trait, and has given the artistic production of Aryan genius that deeper intensity of noble sorrow which gives to Danté and Shakespeare their unique position in the literature of the world. Generally speaking, this brightness has somewhat detracted from the dignity which would otherwise have attached to the Jewish character as the result of such noble fortitude in an ideal cause.

RELIGIOUS RADICALISM IN SWITZERLAND.
Dr. de Pressensé, in a letter to the *Christian World*, writes:—

The theological crisis which is agitating and dividing Protestants in France is becoming, as your readers are probably aware, still more acute in Switzerland. We watch its progress, therefore, with very keen interest. The session of the Swiss Pastoral Society, which has just been held at Liestal, in the Canton of Bâle, has been of special interest this year, from the character of the subjects discussed. As it was my privilege to be present at the meetings, I am able to speak from my own knowledge of what transpired. These sessions furnish the best possible means of arriving at a true idea of the state of Protestantism in Switzerland, especially in German Switzerland. The clergy of this district are remarkable for the absence of all clericalism in their appearance and address, and for the manliness and cordiality of their whole deportment. I could but admire the frankness and high tone of the discussions, the high standard of theological culture maintained, and the admirable blending of piety and patriotism in all that was said. Love for their country was expressed not only in the speeches, but in the hymns sung with so much spirit, and with that full harmony which to my mind makes a choir of men's voices one of the grandest forms of musical expression. Nevertheless, the Church of these districts is in a lamentably low state, weakened by hopeless divisions. The system of union of Church and State here reaches its *reductio ad absurdum*, and yet it is maintained with much demonstration, to the great peril of souls. The democratic, or rather radical system, is hurrying things on to a violent crisis. The Church is falling more and more under the control of the electors. All guarantees of religious opinion are being swept away by the strong current of universal suffrage, which interprets literally the adage, "*Vox populi vox Dei*." Thus, one synod elected by this general suffrage has not only authorised, but enjoined the omission in public worship of the reading of the Apostles' Creed. At Bâle, where religious radicalism is gaining more and more power, a proposal to make baptism optional as the rite of admission to the Church will, in all probability, be accepted by the Synod. At the same time, the so-called Reformed party is pressing its daring negations to the utmost limit. Truly, if things continue as they are going, we shall come to say with astonishment as the witty journalist said of Pius IX., "Truly this pastor believes in God—I mean, a living and personal God." The Evangelical party is painfully alive to the situation; it feels that things cannot go on as they are; hence it is rapidly abandoning the principle, so long cherished by it, of the union of Church and State. There is every indication that a great rupture is at hand. The representatives of both parties met in the pastoral Session at Liestal, but all were con-

scious of the pressure of the boding religious and ecclesiastical crisis.

SOME MODERN BIBLICAL INTERPRETATIONS.

In a volume of sketches written by Mark Twain, recently published, there is a story told of a captain, who had his own ideas of interpreting the Bible narrative, which is intended no doubt as a good humoured satire on some better informed Biblical critics:—

One trip the captain had a clergyman on board, but did not know he was a clergyman, since the passenger list did not betray the fact. He took a great liking to this Rev. Mr. Peters, and talked with him a great deal; told him yarns, gave him toothsome scraps of personal history, and wove a glittering streak of profanity through his garrulous fabric that was refreshing to a spirit weary of the dull neutralities of undecorated speech. One day the captain said, "Peters, do you ever read the Bible?"

"Well, yes."

"I judge it ain't often, by the way you say it. Now you tackle it in dead earnest once, and you'll find it'll pay. Don't you get discouraged, but hang right on. First you won't understand it; but by-and-by things will begin to clear up, and then you wouldn't lay it down to eat."

"Yes, I have heard that said."

"And it's so too. There ain't a book that begins with it. It lays over'em all, Peters. There's some pretty tough things in it—there ain't any getting around that—but you stick to them and think them out, and when once you get on the inside everything's plain as day."

"The miracles, too, captain?"

"Yes, sir! the miracles, too. Everyone of them. Now there's that business with the prophets of Baal; like enough that stumped you?"

"Well I don't know but—"

"Own up, now; it stumped you. Well, I don't wonder. You hadn't had any experience in raveling such things out, and naturally it was too many for you. Would you like to have me explain that thing to you, and show you how to get at the meat of these matters?"

"Indeed I would, captain, if you don't mind."

Then the captain proceeded as follows:—"I'll do it with pleasure. First, you see, I read and read, and thought and thought, till I got to understand what sort of people they were in the old Bible times, and then after that it was all clear and easy. Now, this was the way I put it up, concerning Isaac* and the prophets of Baal. There was some mighty sharp men amongst the public characters of that old ancient day, and Isaac was one of them. Isaac had his failings—plenty of them, too; it ain't for me to agologise for Isaac; he played it on the prophets of Baal, and like enough he was justifiable, considering the odds that was against him. No, all I say is, twan't any miracle, and that I'll show you so'st' you can see it yourself. Well, times had been getting rougher and rougher for prophets—that is, prophets of Isaac's denomination. There was four hundred and fifty prophets of Baal in the community, and only one Presbyterian; that is, if Isaac was a Presbyterian, which I reckon he was, but it don't say. Naturally, the prophets of Baal took all the trade. Isaac was pretty low-spirited, I reckon, but he was a good deal of a man, and no doubt he went a prophesying around, letting on to be doing a land-office business, but 'twan't any use; he couldn't run any opposition to amount to anything. By-and-by things got desperate with him; he sets his head to work and thinks it all out, and then what does he do? Why, he begins to throw out hints that the other parties are this and that and 'tother nothing very definite, maybe, but just kind of undermining their reputation in a quiet way. This made talk, of course, and finally got to the king. The king asked Isaac what he meant by his talk. Says Isaac, 'Oh, nothing particular; only, can they pray down fire from heaven on an altar? It ain't much, maybe, your majesty, only can they do it? That's the idea.' So the king was a good deal disturbed, and he went to the prophets of Baal, and they said, pretty airy, that if he had an altar ready, they were ready; and they intimated he'd better get it insured too."

"So next morning all the children of Israel and their parents and the other people gathered themselves together. Well, here was that great crowd of prophets of Baal packed together on one side, and Isaac walking up and down all alone on the other,

putting up his job. When time was called, Isaac let on to be comfortable and indifferent; told the other team to take the first innings. So they went at it, the whole four hundred and fifty, praying around the altar, very hopeful, and doing their level best. They played an hour—two hours—three hours—and so on, plumb till noon. It wa'n't any use; they hadn't took a trick. Of course they felt kind of ashamed before all those people, and well they might. Now what would a magnanimous man do? Keep still, wouldn't he? Of course. What did Isaac do? He graveled the prophets of Baal every way he could think of. Says he, 'you don't speak up loud enough, your God's asleep like enough, or may be he's taking a walk; you want to holler, you know'—or words to that effect; I don't recollect the exact language. Mind, I don't apologise for Isaac; he had his faults."

"Well, the prophets of Baal prayed along the best they knew how all the afternoon, and never raised a spark. At last, about sundown, they were all tuckered out, and they owned up and quit."

"What does Isaac do now? He steps up and says to some friends of his there, 'Four barrels of water on the altar!' Everybody was astonished; for the other side had prayed at it dry, you know, and got it whitewashed. They poured it on. Says he, 'Heave on four more barrels.' Then he says, 'Heave on four more.' Twelve barrels, you see, altogether. The water ran all over the altar, and all down the sides, and filled up a trench around it that would hold a couple of hogsheds, 'measures,' it says; I reckon it means about a hogsheds. Some of the people were going to put on their things and go, for they allowed he was crazy. They didn't know Isaac knelt down and began to pray; he strung along, and strung along, about the heathen in distant lands, and about the sister churches, and about the state and the country at large, and about those that's in authority in the government, and all the usual programme, you know, till everybody had got tired, and gone to thinking about something else, and then, all of sudden, when nobody was noticing, he outs with a match and rakes it on the under side of his leg, and jiff! up the whole things blazes like a house afire! Twelve barrels of water? Petroleum, sir, petroleum! that's what it was!"

"Petroleum, captain?"

"Yes, sir; the country was full of it. Isaac knew all about that. You read the Bible. Don't you worry about the tough places. They ain't tough when you come to think them out and throw light on them. There ain't a thing in the Bible but what is true; all you want is to go prayer-fully to work and cipher out 'how' 'twas done."

THE CHURCH CONGRESS.—This annual Congress, which is to be held at Derby in the first week in October, commencing on Tuesday, October 3, and terminating on the following Friday, will be opened by morning services at the churches of All Saints' and Saint Alkamund's, the preacher in the former being the Archbishop of York and at the latter the Bishop of Truro. The meetings will take place at the Drill Hall, Wardwick, and the sectional meetings in the adjacent Temperance Hall, Curzon-street. The President, the Bishop of Lichfield, will deliver his presidential address in the Drill Hall on Tuesday afternoon, and immediately after the Dean of Wells will introduce, in a paper, the first subject in the programme, viz.:—"Unity of Belief in Relation to Diversities of Thought," on which papers will also be read by the Rev. Canon Furse and the Rev. R. B. Girdlestone, the Rev. Randall T. Davidson and the Rev. Philip Brooks, D.D., being the appointed speakers. Among the topics fixed for consideration during the sittings are "Evangelistic Work at Home," to be introduced by the Bishop of Liverpool; "The Church of Modern Thought," to be introduced by the Dean of Manchester; "Political Relations of the Church," to be introduced by Earl Nelson; "The Church and other Communion," to be introduced by the Earl of Lincoln; and "Synodical Action," to be introduced by the Rev. W. W. English. On Friday evening there will be a conversazione, and a working men's meeting will be held in the course of the week. Miss Ellice Hopkins has arranged to deliver two addresses on the subject of "The Degradation of Women," one to women only, and the other to the clergy.

The publication of a curious collection of the London signs of booksellers, publishers, and printers up to the end of the seventeenth century will be commenced in the September number of the *Bibliographer*.

* This is the captain's own mistake.

Correspondence.

"A LOYAL CHURCHWOMAN."

TO THE EDITOR.

SIR,—As I read the review in this week's *Inquirer* of the Rev. Fletcher Williams's lectures on the Deity of Christ I was prompted to give utterance to some thoughts which often trouble me. I am a loyal Churchwoman, but for many years have been associated by ties of affection and friendship with Unitarians, and I am not ashamed to confess that I entirely owe to them what liberality of spirit I now possess. My husband, whose memory is still fresh with those among whom he lived and laboured, was a staunch Unitarian, yet did he never fail to sympathise with my religious aspirations, and was always willing for me to contribute to any object that I had at heart in connection with the Church of England. Thus I have been led by his example and that of others to admit, I am thankful to say (though, I must confess, slowly), that there might be, nay, *there is*, much in these same Unitarians whom the Orthodox despise, which members of my own too self-satisfied Church would do well to emulate. When I think of the useful and devoted life my husband led, irrespective of creed, it grieves me to find how utterly the nature of the Unitarian faith is not only not understood, but unknown. On this subject most of our clergy manifest a scarcely excusable ignorance, as it was expressed to me only a few weeks ago by a certain rector in these words: "I do not know much about Unitarians, but I suppose they do not believe in Christ." Many battles I fight for your body, and I invariably tell your detractors that their views arise simply from their *ignorance*.

Naturally I am considered to be very far gone in heresy, but I am content with the better part I have chosen. Instead of marriage with a Unitarian being a blot upon my life, as was predicted to me, it has proved a blessing, and I will express a hope that if Mr. Williams, by his pamphlet, can prevail on the good Manx people to listen, that they may have grace given them to "hear also with the understanding."

It may not be that Orthodox people will change their own views, nor, except as to one or two points in the doctrines of the Church of England (on which we need not now enter), do I desire them to do so. But there are many such who would be amazed to know how much there is in common between them. I have often astonished some of my liberal self-called Christian friends, who heard with incredulous ears, that the beautiful hymn "In the Cross of Christ I glory" was written by a Unitarian, and I could tell them that my husband when asked what his creed really was would reply, quoting from 1st Tim. ii. 5: "I believe in One God the Father, and One Mediator Jesus Christ." I look for a happy time to come, when the Church of England may in a truly catholic spirit make good her claim to the name of Christian, by extending it to others who as fully deserve it. I must apologise for so far trespassing on your valuable space and courtesy, and beg you and your readers to excuse all apparent egoism in this letter.

A LOYAL CHURCHWOMAN.

Aug. 30.

THE LATE PROFESSOR JEVONS.

TO THE EDITOR.

SIR,—Under all the circumstances perhaps I may be excused for asking you to publish a few words from me in reference to the late Professor Jevons. I was one, I suppose, of a great number of young men whom the Professor honoured with his helpful friendship, and when I came to settle in Ireland Mr. Jevons wrote to me in the following terms: "My interest in Ireland is rapidly increasing, and when I had a rapid run of a week through some parts I resolved to come again. I think when you have had time to become thoroughly acquainted with your part of the country I should much like to spend a few days with you, and see the state of things with my own eyes. My impression is increasing to the effect that landlordism is a terrible burden on the country, and that the just laws of England are rather a myth." According to his request I constantly kept him informed with reference to the Irish question,

especially that portion of it relating to the land. His engagements, however, and the state of his health prevented him from coming to Ireland; he required bracing up a good deal, he said, and he was afraid the climate here would be too relaxing for him in the summer months. Consequently his design of studying the Irish question on the spot, and then "coming to some clear conclusion about it," had to be postponed, and now, unhappily, his "clear conclusion," which would have been so enormously helpful to Ireland as well as to England, is never to be announced.

Permit me now to refer particularly to two letters which I received from the Professor. Writing to me in November, 1881, Mr. Jevons said he regretted that he must differ very considerably from my recent course of conduct, and added that, much as he had formerly sympathised with the Land League, all his sympathies were estranged as soon as they (the League) began to work against the new Land Act. The Professor went on at some length to say that that measure was the greatest concession that could be made, though he admitted that other reforms were needed. These would follow in due time, but they would not be hastened by the intense ingratitude to Mr. Gladstone shown by those who ought to have been his truest followers. The letter concluded with the observation: "I am quite unable to understand how you can be found to be amongst his opponents."

I felt this letter to be a "caning," and I replied to it. I pointed out that the League did not propose to work against the Act; that the test cases which it proposed to submit to the Court were, so far as my knowledge went, and I had had some hand in preparing those from Ulster, fair and honest cases; that the League in recommending the tenants to abstain from applying to the Courts until these cases had been adjudicated upon adopted a wise course, since supposing the reduction in these cases to be substantial, the League would doubtless recommend the people to make terms with the landlords upon the basis of these decisions—a course provided for by the Act itself, and a course which her Majesty's ministers publicly said they hoped the people would adopt; that Mr. Gladstone in denouncing these test cases as he did, before they were adjudicated upon, not only provided all England with an adverse opinion upon them, but in saying that the Courts would scout these cases actually was guilty of instructing the Courts what to do; that in point of fact the policy of the League was, in the circumstances of the country, a wise policy in my judgment, since the Courts would stand in need of pressure from the country to counteract the adverse pressure of the landlord party; and that finally, much as I lamented the disapproval of Professor Jevons, I was compelled by simple honest convictions to take the course I did. This letter was published in the leading commercial weekly journal of London, accompanied by some editorial comments. Writing to Mr. Jevons again, after an interval, to acknowledge his kindness in sending me a copy of his latest work, I referred to these comments, and in reply, the Professor, after dealing with some other matters, to wit, Mr. Davitt's proposals and Mr. Henry George's works, went on to speak thus boldly:—

"The remarks in the — on your letter were not written by me. Having shown your letter to the editor, in the course of discussion, he wished to print it as a text, and I saw no reason to refuse. Being an economist and not a politician I hardly like to venture upon the wide and stormy field of the Irish Question. There can, however, be little doubt that the progress of events tends to justify your position more than it was formerly easy to foresee. I never, indeed, believed in Forster's Coercion policy, which struck at the wrong parties, and was calculated rather to irritate than suppress or amend what was wrong. I may also add that though I was formerly of the opposite opinion, both the course of events and the course of my studies has tended to suggest grave doubts as to whether the whole tendency of English agrarian law, policy and practice is not radically wrong. In England the immense wealth and social power of the landowners has disguised the question, but it has broken out in Ireland, and it will break out sooner or later elsewhere. I have

quite satisfied myself that whatever may be the economic results, the social and political results of an opposite agrarian policy are infinitely superior to what we experience. Some day I may perhaps try to write out these opinions and support them, but it is too heavy a subject to venture upon in a hurry."

It will be easy to understand that this letter, written on the 2nd of July of this year, was exceedingly gratifying to me. I felt that I was entitled to regard it as at least, to some extent, a withdrawal of the rebuke contained in the former communication, and it gave me reason to hope that some day, when the heat of the controversy has passed away, and certain injudicious expressions attributed to me, some, at all events, erroneously (to wit, that about "making it hot" for Lord Cavendish), are forgotten or condoned, many more friends, whose alienation has been to me most painful, would come to think that even your humble servant was not so black as he has been painted.

HAROLD RYLLIT.

Moneyrea, Belfast, Aug. 28.

"AGNOSTIC SERVICES."

TO THE EDITOR.

SIR,—Will you kindly allow me just a word of personal explanation, made necessary by a surprising imputation in Mr. Dalby's last letter? Let me, then, assure Mr. Dalby that when I expressed a hope that Unitarians would be more prompt and zealous in maintaining the positive grounds of their faith I had not the remotest thought of counselling a resort to "legal proceedings." I was thinking not of courts of law, but of the moral force of earnest religious conviction in our own congregations. Nevertheless, it must be a case of conscience for Agnostics whether they can acquit themselves of wrong when chapels, declared by the trust-deeds to be erected for the worship of God, are used by them for the very purpose of ignoring His existence and deprecating His worship.

London, Aug. 29.

HENRY JEFFERY.

MAIDSTONE.—On Sunday last, August 27th, the Sunday-school anniversary services were conducted by the minister, the Rev. E. Ceredig Jones, M.A., before large and appreciative audiences. The chapel was tastefully decorated with flowers supplied by the teachers, and choice plants kindly lent by Mrs. George Ruck. There was a good attendance of scholars, who, under the leadership of an excellent choir, sang special hymns, one of which had been composed for the occasion by Mr. Richard J. Nicholson, External Scholar of Manchester New College. An anthem was also beautifully sung by the choir at the close of each service. The school is now in a very flourishing condition, there having been of late a large accession both of teachers and scholars. At the last examination in connection with the Manchester District Sunday School Association thirty-four of the scholars passed, of whom twelve were placed in the "Honours Division." Also the following young people connected with the school were successful at the "Manchester New College Local Theological Examination" last May:—*Branch IV.* "The Doctrine of a Future Life," Francis James Brothers, Mary Emily Brothers, Arthur Hickmott, William Mann, and Edith Mary Tillet. *Branch V.* "The Text of the Greek Testament," Richard T. Nicholson. The same month, Mr. Nicholson, who was then "head boy" and Lubbock scholar at the Maidstone Grammar School, obtained one of the Manchester New College External Scholarships and the Gunsley Exhibition at University College, Oxford. Eight young people have also obtained certificates this year from the South Kensington Science and Art Department.

THE MORAVIANS.—The Moravian Brothers have been celebrating in the little German town of Herrnhut the 120th anniversary of the sending forth of missionaries from among their body to spread a knowledge of the Gospel among the negro slaves. It was in 1732, ten years after the foundation of Herrnhut, that the first mission set out for the West Indies. Since that period it is stated that upwards of 2,000 of the Brethren have founded Christian communities, numbering at present more than 76,000 souls.

THERE is a talk of putting up a monument to Longfellow in Westminster Abbey.

Religious Intelligence.

SOUTHERN UNITARIAN ASSOCIATION.

The annual meetings of this Association were held on Sunday and Monday last at Newport, Isle of Wight.

On Sunday morning the Rev. Dr. Crosskey, F.G.S., preached from Romans ix. 26 on some of the great revelations made by Science to the modern world. First, Science reveals the ever-present activity of the living God, his never-ceasing action in the universe. Secondly, Science reveals harmony among all created things, and a third revelation of Science is the law of progress. In the evening the same gentleman preached from Revelation xxii. 3 on some of the oppressive superstitions from which Science has set us free. Both these admirable sermons were delivered in a very impressive manner, and were listened to with profound interest by large congregations, comprising several strangers as well as friends from neighbouring congregations. The collections for the Association amounted to £7 13s. 8d.

On Monday there was a luncheon in the commodious and handsome school-room lately erected, which was well attended by members of the Association and their friends, all of whom were invited guests of the Newport Congregation. After luncheon the annual business meeting of the Association was held, Mr. R. PINNOCK, J.P., president, in the chair. There were also present the Revs. Dr. Crosskey, T. L. Marshall, H. Hawkes (Portsmouth), E. Rattenbury Hodges (Newport), J. W. Smith (Ringwood), G. Wooller (London), D. Amos (Scarborough), Mrs. Eveleigh (Shide), Professor Henry Morley (Carisbrooke), Messrs. T. Chatfield Clarke, J.P. (Wootton), W. Hughes (Widcombe), C. Ellis, J.P. (Maidstone), G. W. Rayner Wood (Manchester), H. Blessley (Portsmouth), W. Carter and J. Hutchings (Bournemouth), C. E. Edmunds, Howard Clarke, and many others.

The toast of the Queen having been duly honoured, the PRESIDENT gave a cordial welcome to the deputation from the British and Foreign Unitarian Association, to which Mr. MARSHALL replied. Mr. T. CHATFIELD CLARKE gave welcome to the ministers of the district, which was responded to in appropriate speeches by the Revs. H. HAWKES and J. W. SMITH.

After a brief interval the annual report of the society was read by Mr. H. BLESSLEY, secretary, and is subjoined in full. The PRESIDENT, on behalf of the treasurer, Mr. Haddon, who was unavoidably absent, read the financial report, which showed that the balance in hand amounted to £14 7s. 6d., out of which the meeting voted £5 to the rising Bournemouth congregation.

The CHAIRMAN, in moving the adoption of the reports, expressed his regret that three important congregations of the district were without ministers, and drew attention to the fact that the Book Society was originally called "The Society for the Promotion of Virtue by the Distribution of Tracts," because at that time it was illegal to form a society for the diffusion of Unitarianism. A brief discussion was raised by the Chairman in reference to a bequest of £100 by the late Mr. James Silver for the dissemination of Unitarianism, and the matter was referred to the committee.

Mr. T. C. CLARKE moved, and Mr. BLESSLEY seconded, a vote of thanks to Mr. Pinnock for so ably presiding over the meeting, and proposed his re-election for another year, which was unanimously carried.

Mr. T. C. Clarke was elected vice-president, and Mr. Carter treasurer, a vote of thanks being awarded to the outgoing treasurer, Mr. Haddon.

Votes of thanks were also carried to the Rev. D. Amos, who had acted as secretary until his removal to Scarborough, and to Mr. Blessley, who had taken his place, and the latter gentleman was cordially re-elected secretary. Thanks to the committee and to the Newport congregation for their liberality in entertaining the meeting were cordially passed, and acknowledged by Mr. PINNOCK on behalf of the congregation.

The evening meeting, which was not quite so numerously attended, was also presided over by the President. Interesting and able addresses were delivered by the Rev. T. L. MARSHALL on "Liberal Christianity, its Aims and Hopes"; Professor MORLEY on "Literature, its High Mission and Purpose"; Dr. CROSSKEY on "Science and Religion, their True Relations"; Mr. T. CHATFIELD CLARKE on "The Need of urging the

Claims of Christianity on the People"; and the Revs. D. Amos and E. RATTENBURY HODGES on "Our Social Life."

A vote of thanks to the chairman, moved by Mr. H. BLESSLEY, and seconded by Mr. W. CARTER, brought the very interesting proceedings to a close.

COMMITTEES' REPORT, 1882.

The Committee Meetings have been well attended throughout the year, and an earnest desire has been evinced by all to make the most of the small resources of the Association.

The President and Secretary attended the National Conference at Liverpool, in April last, as delegates of your Association, and report with pride and satisfaction the privilege they felt it to be present at those remarkable meetings, the largest, in point of numbers, ever known in connection with the Unitarian body, and from the enthusiasm pervading, the high tone and devotional character of the meetings from first to last, your committee rejoice to believe that the Conference of 1882 will prove an important epoch in the history of the English Unitarian Churches.

CHICHESTER.—Letters have been received by the Secretary of this Association from several gentlemen in Chichester expressing a hope that something may be done by way of re-opening Baffin-lane Chapel, and starting afresh a liberal movement in religion in the city. Again, the British and Foreign Association have cordially co-operated with this Southern Association, and the committee hope that within the next few weeks steps may be taken to re-commence Unitarian work in that ancient and interesting locality.

WAREHAM.—Your committee forwarded in October last a resolution earnestly requesting the executive of the British and Foreign Unitarian Association to take into their early consideration the endowments and chapel buildings now closed at Wareham; and that they should take strong and active measures, if necessary, to secure the endowments, the accumulated fund, and the chapel building for those religious purposes for which they were originally intended to be used. Notwithstanding the difficult and delicate work necessary to bring about a better state of things at Wareham, your committee still hope that a way out of the present condition of stagnation which prevails in that neighbourhood will by-and-by be found.

RINGWOOD.—In these days of startling and sensational appeals to various orders of intelligence, by means of Salvation Armies on the one hand, and Ritualism on the other, it is no slight achievement to hold our own in a place like Ringwood, and this we can fairly claim to do. The average attendance keeps up, and in proportion to the population, would compare favourably with that in some larger places; the Sunday-school flourishes; the various institutions in connection with the chapel are in a healthy state; and during the year the side windows have been entirely renewed. At the commencement of the services at Bournemouth our minister, the Rev. J. W. Smith, rendered assistance to our friends there by conducting the service on two occasions, his place at Ringwood being supplied by lay agency. Mr. Smith also attended the recent Conference at Liverpool, as delegate from the congregation. During the past year the old chapel has afforded opportunities of Unitarian worship to friends from a distance, who have come to reside temporarily in the district, and would, but for the existence of our chapel, have been without a spiritual home. Thus a practical illustration is supplied of the importance of maintaining our smaller congregations so long as they show any signs of life.

NEWPORT, ISLE OF WIGHT.—Our position is much the same as last year. The Rev. E. Rattenbury Hodges continues with us as our minister. In December last the Rev. T. W. Freckleton, of London, opened our new school building. On this undertaking there remains a debt of £100, which we hope shortly to be in a position to pay off.

BOURNEMOUTH.—After the course of lectures delivered in the Bijou Hall, under the auspices of the Southern Unitarian Association, it was decided by the few resident Unitarians to make an effort to establish regular Sunday services in Bournemouth. Our first service was held on the 8th of January, in the Board-room of the Town Hall. The attendance on that occasion was not very encouraging, and we were advised to give up the attempt; but we decided to give the movement a fair chance of success, and with the kind assistance of the Revs. F. T. Reed, of Poole, and J. W. Smith, of Ringwood, the services were continued till the middle of February, when

we were fortunate in securing the services of the Rev. Alfred Hood. As the number attending the services in February were larger than those of January, and those of March still larger, it was thought advisable to commence an evening service in April. Accordingly, the Rev. H. Ierson, M.A., paid a visit to Bournemouth on the first Sunday of that month, and took the services both morning and evening. Since then the evening service has been continued with very fair success, many strangers in the evening congregation coming over and over again; some of them have since become members of our Church. The average attendance was, at morning services in January 18, including friends who kindly came from Poole to assist in the singing; in February, 22; in March, 27, and at morning and evening services in April, 45; in May, 48; in June, 54; in July, 55; in August, 70. It must be mentioned, however, that those who attend our evening services are for the most part a different class of people from those who come in the morning, and do very little towards defraying our expenses. During May, June, and July we had very few visitors, so that for three months we were chiefly dependent on residents. In July it was thought advisable to form ourselves into a Church, and friends in sympathy with us who desired to see a permanent church established in the town were invited to become members. At the present time we have thirty-four resident members. But for some years there is no doubt that the cause here must be looked upon as mission, and will require a large amount of assistance from the Parent Society in London. But with this help, and with the zeal and ability of the Rev. Alfred Hood, and the active co-operation of Mrs. Hood, we hope that a permanent and self-supporting Church will eventually be established in this growing town. From various causes we have not commenced a Sunday-school as yet, but we hope to do so shortly, as some of the friends who come to us have children.

POOLE.—Since your last annual meeting we have had to regret the loss of our late minister, the Rev. Wm. Agar, who was compelled from ill-health and other circumstances to resign the charge. He has been succeeded by the Rev. F. T. Reed, who received an unanimous invitation to settle with us, and the connection thus commenced we trust will be permanent and mutually satisfactory. Our numbers remain about the same, but we have to regret the loss by death of an old and respected member, Mrs. Pike, who was formerly for many years an active worker in the Wareham congregation. The numbers of the Sunday-school keep up, the total number of names on the books being 71, with an average attendance, in the morning 30, afternoon 52, with 11 teachers.

PORTSMOUTH (HIGH-STREET).—During the year the work of this Christian church has been carried on earnestly and effectively by the minister and congregation. We have lost by death, removals, and other causes, twenty, and sixteen new members have joined. The various institutions connected with the church, viz., the Ladies' Sewing Circle, the Libraries, the Benevolent Society, and the Sunday-schools, are, as usual, doing good service, the Ladies' Sewing Circle has rendered substantial aid to the church. A number of lectures given during the year by our pastor, has no doubt brought forth good fruit. The annual concert was held in December, and was very successful. The Mayor of Portsmouth presided. At the harvest thanksgiving services and at Christmas the church was prettily decorated. The outbuildings connected with the church have been thoroughly drained, the ventilation of the library improved, and other improvements have taken place, at a cost of £42, which amount was paid from the legacy of the late Miss Edwards. The committee, acting upon medical advice, have granted leave of absence as a holiday to our minister (the Rev. Thos. Timmins) for six months, which we hope may prove both beneficial to his health and fruitful to his speedy recovery and safe return. During his absence the services have been conducted by the Rev. Charles Hoddinott, of London, the Rev. E. R. Grant, of Northampton, Mr. F. Allen, of London, Messrs. T. Smith and T. Haddon, of Southampton, and by Mr. T. Bond, of our own congregation.

PORTSMOUTH (ST. THOMAS'S).—In presenting the annual report of the above church, the committee feel that they have a duty to perform which is neither pleasant nor encouraging, the past year having been marked by events which have given them deep anxiety, and occasioned painful feelings among the congregation for many months. That they cannot consistently report satisfactory progress

during the year arises from various causes, as in the first place they have for a long time laboured under the disadvantage of being without a minister, in consequence of the growing and continued infirmities of the Rev. John Ellis, which have utterly unfitted him for the proper discharge of his ministerial duties. His illness at length rendered it necessary (by the advice of his friends) to resign the pastorate of the church, after a ministration of over ten years, in order to seek that rest and retirement so necessary for the restoration of his failing energies. During Mr. Ellis's illness the committee availed themselves of the services of several lay brethren, who very kindly came forward and conducted the services gratuitously, and to those gentlemen, Messrs. Ward, Batchelor, Bond, Henry Blessley and William Blessley, the committee tender their best thanks. The committee sincerely regret that there has been a visible falling off in the congregation attending worship, that being followed by a corresponding decrease in the chapel funds. The cause of this decadence the committee think is due principally to the total neglect of Sunday-school work, as the schools, which a few years ago afforded religious instruction to over 120 children, do not number one single scholar, nor have we (with the exception of a small benevolent society and struggling sewing circle, kept together by a few energetic and zealous ladies) a single auxiliary institution connected with the chapel. These circumstances, unfavourable in themselves, added to a debt of £400, by which the church has long been fettered, render the prospects of the society at present most gloomy and discouraging. The committee are now negotiating with candidates, with the view of filling the vacancy caused by Mr. Ellis's resignation, and they feel that if they can secure the services of a talented, faithful and zealous Christian minister, who would go heart and soul into the work, the church might soon recover her former prosperity and be filled with Christian worshippers. They believe a great work could be done in Portsmouth, as among its 130,000 inhabitants a large proportion are advocates of unfettered thought and true liberal Christianity, and would gladly attend the ministry of a clever, earnest, and consistent pastor, while a large number of our old subscribers would return and assist the cause. The committee are determined to spare no pains in order to secure so desirable a result, feeling confident that a sufficient stipend could be raised, supplemented by the endowments to satisfy the claims of a thoroughly efficient minister. With those aims in view they are not without hope that the blessing of the Almighty may rest upon their endeavours to restore the church to its former prosperous condition, and that brighter and happier days may be her lot in the future is the earnest prayer of the committee and congregation.

[There was no report from Southampton, on account of the illness of the secretary of the congregation, Mr. B. K. Spencer.]

Your committee during the past year have lost the energetic and efficient services of the Rev. D. Amos as secretary of this Association. A warm expression of thanks on your behalf was tendered to Mr. Amos in January last for his past services for four years, and good wishes for his future usefulness and happiness at Scarborough. Mr. H. Blessley has kindly undertaken the duties of the secretaryship up to the present time.

Another earnest worker in the person of the Rev. W. Agar, late of Poole, has left the district, and taken with him the best thanks and earnest good wishes of your Association. Your committee beg to impress upon you the importance of the subscriptions for the coming year being punctually paid, and, if possible, increased in amount. Whilst feeling and appreciating the earnest labours of the ministers now in the district, your committee trust that arrangements may be made in the engagement of any new minister at either of the vacant pulpits, by which it may be possible to secure a man of power and earnestness in one of the large centres of industry; and your committee believe that by such appointment the work of the Association will be greatly aided, and that it will be of material service to the district at large.

As this Southern Unitarian Association has to depend for success mainly upon the individual zeal and earnestness of its members, your committee, in conclusion, would strongly impress upon you the importance of each continuing to do something—it may be necessary in some cases to even make some little personal sacrifice—in order to help forward the work of this Association; but feeling as they do that some encouragement has fairly come to us this

year from Bournemouth, and hoping that more still may come next year from Chichester, they trust that steady, useful work will continue to be done by Unitarians in the South of England towards liberating and uplifting the religious tendencies of our time.

MR. GLADSTONE ON THE STUDY OF THE BIBLE.—The following letter, sent by Mr. Gladstone to a gentleman in Manchester who had charge of a men's Sunday afternoon Bible class, is now published:—"Hawarden, September, 4, 1877. Sir,—It is wholly out of my power to reply to your letter in the manner which its purpose would recommend and its subject requires. But I am unwilling altogether to withhold a few words which may, at any rate, serve as an indication of sympathy with your desire to profit by the treasures of the Divine Word. I will not dwell on the need of light from above, or the duty of seeking it, of being vigilant against the excuse of the private spirit, of cultivating humility, of bearing in mind that God has through all these long ages had a people whom He has led; that we are not the first who come to the wells of salvation opened by Christ and his Apostles. I will also assume that you are strict adherents of method in this great study, so as to make your results comprehensive. In this view, if you are Churchmen, or, indeed, if you are not, I recommend you to consider whether the table of lessons, old or new, may not be of much use. Two things, however, especially I commend to your thoughts. The first is this—Christianity in Christ, and nearness to Him and to His image, is the end of all your efforts. Thus the Gospels, which continually present to us one pattern, have a kind of precedence among the books of Holy Scripture. I advise your remembering that the Scriptures have two purposes—one to feed the people of God in 'green pastures,' the other to serve for proof of doctrine. These are not divided by a sharp line from one another, yet they are provinces on the whole distinct, and in some ways different. We are variously called to various works. But we all require to feed in the pastures and to drink at the wells. For this purpose the Scriptures are incomparably simple to all those willing to be fed. The same cannot be said in regard to the proof or construction of doctrine. This is a desirable work, but not for us all. It requires to be possessed with more of external helps, more learning and good guides, more knowledge of the historical development of our religion, which development is one of the most wonderful parts of all human history, and, in my opinion, affords also one of the strongest demonstrations of its truth and of the power and goodness of God. I have sent you this very slight outline, all that my time allowed, with the knowledge that if I postponed my reply to make it fuller it might, amid the pressure upon me, end in sending no reply at all.—With every good wish, I remain your faithful servant, W. E. GLADSTONE."

NEWPORT, ISLE OF WIGHT.—The Department of Science and Art, South Kensington, have awarded an art class teacher's certificate to Miss F. M. Minns, organist of the Unitarian chapel, whose high artistic attainments are well known in the neighbourhood.

LONDON DOMESTIC MISSION SOCIETY.—We understand that the Rev. C. H. Waid, late Senior Student of Manchester New College, has undertaken the temporary charge of the Mission at Spicer-street till the end of the year, with the kind assistance of Mr. Corkran.

THE second issue of the Browning Society Papers has appeared in a magazine consisting of 190 pages. It is published by Messrs. Trubner at the prohibitory price of 10s. In the introductory address the Rev. J. Kirkman claims for Browning the credit of being the greatest Christian poet we ever had, not in the narrow dogmatic sense, but as the teacher who is as thrilled through with all Christian sympathies as with artistic or musical.

HOLLOWAY'S PILLS.—Hale Constitutions.—When the human frame has become debilitated from the effects of exposure, excesses, or neglect, then these Pills will work wonders. If they be taken according to the lucid directions wrapped round each box, Holloway's Pills exert the most exemplary tonic qualities in all those cases of nervous depression in which the vital powers have become so weakened that the circulation has been rendered languid and unsteady. They improve the appetite, strengthen the digestion, regulate the liver, and act as gentle aperients. The Pills are suited to all ages and all habits. A patient writes:—"Your Pills, to be valued, require only to be known. During many years I sought a remedy in vain, was daily becoming weaker, when your Pills soon restored me."

The Liberal Pulpit.

PHYSICAL SCIENCE IN RELATION TO RELIGIOUS THOUGHT.

BY THE REV. E. RATTENBURY HODGES.

[Preached at the Church of the Saviour, Southampton, Aug. 27, during the visit of the British Association for the Advancement of Science.]

Romans i. 20:—"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

The phenomena of nature have in all ages stirred in man's mind sentiments of awe, admiration and fear. Hence it was that wonder came to be the parent of imagination and inquiry. Man observing matter in a state of motion, it excited within his mind the idea that a number of unseen intelligences were working for or against his well-being.

And so fetishism, and ultimately nature-myths, grew up with the multiplication of our race.

As far as we can judge, the earliest men on our globe could not think of atmospheric, terrestrial or marine phenomena without connecting them with some spiritual agency, a god or a demon, or many such. Side by side with the growth of observation there was the development of reflection and of reverence, or the religious sense.

Science has not yet advanced sufficiently to give us any reliable chronology in reference to man's first appearance, or when fetishism, animism and polytheism actually came into existence.

It will, perhaps, never be able to decide the point, but the main facts which have been collected are sufficient to establish the general statements which we have just made. They are established, I say, and the prejudices of those who decline to accept or even to inquire into them cannot affect them as reliable evidence, and as the basis of great philosophic conceptions and conclusions.

Moreover, modern scientific discovery, acting and reacting upon religious thought, has for the most part overthrown, and is now setting aside, those crude conceptions about God, the world and man which are part of ancient systems of theology.

In a word, physical science has helped us to see that religion is not necessarily associated with or dependent upon any theological system, whether old or new.

In the study of nature, whether by close observation or severe introspection, we may learn more religious truth than by a rigid scrutiny of sacred books which profess to act as guides to divine communion. Creeds must have a rational and therefore verifiable basis, or they are worthless. Reference to ancient authority is no real safeguard against moral or spiritual error. All through the ages of his history man has been slowly and steadily advancing in knowledge. But how has he thus progressed? By thoughtful inquiry and observation, in the course of which he has been constantly erring, and as constantly correcting his errors; thus knowledge has grown "from more to more." And at length when men learned the value of the experimental method of research, the horizon of objective truth began rapidly to widen. The Scientific Congress now assembled within this ancient city not only attracts our attention, but naturally leads us to survey with keenest interest the great achievements of modern physical investigation. What marvellous revelations have come to us from the glorious Universe by which we are surrounded! Regions vast, tenanted by orbs innumerable, realms minute, peopled by countless forms of life, provinces through which subtle but mighty forces gyrate and undulate—like a gorgeous panorama pass before us.

Let us, then, briefly review some of the sublime truths revealed by modern discovery and note their bearing upon religion. The old Ptolemaic system and the ideas akin to it were doomed to pass away when Galileo made his first astronomical discovery. In place of the old conception there stands before us the cardinal fact (1) of the vastness of the materia

universe. Suns, planets, systems move in transcendent harmony.

There is motion everywhere. Absolute inertia does not exist. All matter is seen to be in a state of motion; there is the motion of translation. Masses of matter travelling with awful velocity in grand circles, wheel within wheel, in numbers infinite. Moreover, the eye of reason sees molecular motion, *i.e.*, that atoms as well as planets rotate, that there is a molecular motion so subtle that it eludes the senses as such. And with the exaltation of our conceptions about the material cosmos there has been a proportionate enlargement of our ideas about space and time. Astronomy tells us of the diameter of the solar system, the orbits of planetary bodies, the vast elliptical courses of comets, the long journeying of light from the nearest of the so-called fixed stars to our earth. And though this science also tells us much about time, yet still we turn to the testimony of geology for the more manifest and striking evidence of its duration.

Geology carries the mind back to ages inconceivably remote, from the earth's gaseous or comet condition to its semi-solid stage, over innumerable epochs to the time when life dawned upon its surface, through countless generations of organised existences until the advent of man, destined to mastery over all that he can press into his service.

And now, after vaguely contemplating Nature for many centuries, he comes forth not only as her explorer, not only as the interpreter of some of her choicest secrets, but as the intelligent utiliser of her mightiest energies. We are thus environed by and share in the possession of matter, force, and life. But whence came they? There is no proof that they always existed. Materialistic hypotheses offer no satisfactory solution to the problem of their origin.

To any unbiased mind, to the minds of not a few of our profoundest philosophers, to the minds of those who discern entities in this universe which cannot be brought within the range of physical tests, one Supreme Power and Intelligence must be the author of all Nature. Moreover, a Being whose works in their totality far exceed the grasp of our highest intellects must Himself ever transcend human comprehension. Again, (2) physical science demonstrates unity of plan throughout the material universe. The spectroscope shows us that our sun and some of the most distant stars are composed of elements identical with those of our planet.

Carbon, hydrogen, sodium and other bodies seem to be widely diffused throughout the sidereal system. Light, heat, chemical energy and other forces are now known to be likewise as present in the most distant nebule as on this earth. The molten and seething surface of the sun, on which rest metallic vapours, is swept by colossal cyclones of red hot hydrogen, and Sirius, that remote but brilliant star, is also a sun of marvellous size, having a volume 4,860 times that of our luminary. And yet what is this giant sun, and the thousands more or less like it, with their circling planets poised in space, what are these to the universe in its entirety! Further proof of this unity of plan to which we refer is afforded by the sublime discovery of the correlation of the physical forces.

Light, heat, electricity, magnetism and chemical action are all modes or manifestations of one primal force. This protean energy is perhaps related to, or may be identical with, gravitation.

Physicists may eventually solve this enigma. Moreover, with this grand generalisation, effected by modern research, there is also associated another great truth—the conservation of energy. Nothing is lost, not a unit of force or an atom of matter.

The circulation of matter, through the play of telluric forces, is marked by no actual destruction, in fact, the agencies which break down are also constantly engaged in re-building the fabric of Nature. And thus the unseen cosmical forces preserve equilibrium and universal harmony.

These marvellous truths, which have been brought to light by the tireless zeal and skilful search of scientists, are further evidence to pious minds that such marvels could not have been self-existent, uncreated, or without origin from some source above and beyond Nature. That the entire system of things both seen and unseen must be, the products of One Divine Mind is the

only truly rational conclusion, the only ground of certainty to the humble, reverent and devout.

Recognising this truth as an integral part of personal consciousness, we feel, moreover, that the fact of the conservation of energy, the dynamic economy which universally obtains, stands as a stern rebuke to the hideous theology which teaches that human souls will be lost, through sin and unbelief. If matter and force be preserved from annihilation, be not "cast as rubbish to the void," is it not a glorious assurance to us that the soul of man is precious in God's sight, and that not one life, however morally debased, can ever be lost to his divine love and care? (3) Furthermore, physical science has disclosed to us the reign of law.

Everywhere around us the earth, and sea, and sky teem with most beautiful and inimitable adaptations of means to ends. Time fails me to cite examples, nor is there any need of doing this, for such facts are daily becoming more widely known. I therefore pass on in order to refer to the stupendous generalisation which is now the prevailing topic of inquiry and of controversy among students of nature—the doctrine of evolution. Most of us know that Laplace, speculating on the origin of stars, suns, and planets, arrived at the conclusion that they all were condensed and solidified from nebulous matter; that the sidereal bodies were cradled in fire, passed through gaseous and vaporous stages to the condition of fluid spheres, and so cooled down to what they now are. Then Lyell applied this idea to his theory that the uniform action of agencies of change, slowly working through vast epochs, brought the surface of our globe to its present state. For a long time his uniformitarian theory was opposed by those who believed in the doctrine of geological convulsions or cataclysms. In due time the illustrious Darwin, whose loss the world of science has had so recently to deplore, came forward with the fruits of his long and patient researches. As we all know, he gave us his theory of the origin of species, *i.e.*, the development of all organic life from a primordial germ. Moreover, he concluded that man was gradually evolved from the lowest form of animal life. And lastly, Herbert Spencer, working on these lines, endeavours to show that this doctrine of development or evolution is also to be seen exemplified in the ethical and social life of man.

These are grand efforts at unification, they are hypotheses so ingenious and attractive that we cannot ignore them if we would. But we must remember that they are still theories, and that they have not a few eminent opponents. Now it may or may not be true that nature, with all her variety, order, and beauty, with her vast systems and minute existences, is, in her totality, comprehended under one stupendous law of sidereal, geological, organic, and ethical evolution. At present we have here a magnificent theory, and therefore it is unwarrantable to dogmatise. It takes more than twenty or fifty years to dispose of the objections to so all-embracing a hypothesis as this.

We calmly admit, however, that if Evolution be proved as lying at the basis of the observed order of nature, the primal truth of all is not affected, the antecedent fact of the Universe still lies beyond the ken of physical philosophy, although such philosophy has come nearer to the great secret which underlies all phenomena. And why? Because Evolution logically presupposes an Evolver, and Development postulates a Developer. The reign of law is only rationally conceived of as the uniform action of a law maker. Adaptation also involves an Adapter. In a word, the Evolver and Adapter can be none other than God, and the operation of Natural Law none other than the ordered expression of His Will. And that Will we cannot but regard as in harmonious relation to us. The testimony of physical science not only strengthens and enlightens us, but it also affects our moral nature. We see the effects of stupendous forces in the starry heavens and on the verdant earth, but we also know that there is a power operating within us and in human society, a Power which transcends analysis (being, indeed, not amenable to physical tests), "the Power which makes for righteousness." True science is the handmaid of religion; nay, we would even say that scientific truth is a necessary part of religious truth, for they are one, even as their Divine Author is One.

Beauty and happiness are but relative terms, but the fact that they predominate around us is further proof not only of a Divine Cause but of His goodness. Our world and the orbs around us might have been so formed as not to excite admiration, but the sense of the beautiful is one of the purest joys which attach to our lot. There is much physical suffering in the world; man and the lower forms of life feel pain proportional to the complexity of their nervous organisation. But what may we learn from this? Such suffering is often due to the conscious or unconscious violation of natural law. Through pain Nature tells us of our error, and warns us to shun greater dangers.

The perception of beauty, the predominance of happiness over misery and physical pain and the discipline of suffering (moral or physiological), testify to the presence, power, wisdom and love of God.

As a rule, man discerns in some processes of Nature operations somewhat akin to, though invariably superior, his own, and on further reflection he sees that these processes bear the stamp of forethought and intelligent design. With the eye of reason man thus sees clear evidence of the presence and working of the Divine Author.

Nor do his thoughts rest here, for he is filled with the consciousness that he himself partly on this account can claim kinship to the Oversoul, and regard Him as his parent. Hence he is able to form some rational conception of the nature and character of God, notwithstanding the impenetrable mystery by which he has surrounded Himself.

And here I would remark, that it were better to see God by the light of reason, no matter by what methods that light may have been kindled, whether by the torch of philosophy, the lamp of science, or the fervent fires of moral consciousness or aspiration—than to grope after him amid the darkness of a blind faith.

As light with her viewless pencil paints the rainbow and the rose, and with actinic skill pictures nature on the chemic film, even so God touches by His awful presence the soul, and makes it bear the image and reflect the glory of His Divine and Eternal Mind.

Our attitude towards Him at this hour is that of a rational trust—not a bare recognition of His presence, but of a confidence in Him, which is accompanied by loving aspiration and profound reverence. And as we contemplate parts of His ways in nature, let the wondrous vision move us to pray with filial awe, "Thy will be done, O God! on earth and in our hearts even as it is done in heaven." To-day we worship in the vast temple of the Universe, but *what* do we worship? To whom do we make our orisons?

Some would tell us that we worship the unknowable. But they only mock us. We know by an experience too subtle for us to demonstrate that we worship one who is our Father, one who loves us with surpassing tenderness, and whose providence will safely lead us through whatever painful discipline we may yet have to pass, and that it will finally usher us into a sphere wherein His perfections are more clearly seen, and His love shall stir our souls to sublimer joys and more rapturous service.

Fortified by the conviction that amid a scene of perpetual change God is alone immutable, we can say with the poet—

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights from Thee,
But thou, O Lord! art more than they."

THE BISHOP OF TRURO ON FREE INQUIRY.

The sermon of the Bishop of Truro (Dr. Benson) at St. Mary's Parish Church on Sunday morning was a splendid vindication of the liberty to inquire and to express the results of inquiry in matters both material and spiritual, and of the harmony in this respect of Christianity and modern science, based on the words "These were more noble . . . in that they received the word with all readiness of mind examining the Scriptures daily whether these things were so" (Acts xvii. 2, Revised Version). Remarking that the nobility of mind here praised plainly did not consist in the choice of the subject examined, although that subject was

the Scriptures,—it consisted in the openmindedness, and in the earnest toilsomeness with which the words were examined, the Bishop said the verse might be paraphrased "More noble in that they listened to new views with all readiness of mind, and examined daily into their consistency with facts. The Scriptures often named seven spiritual powers. One was called the spirit of understanding or the spirit of intelligence. So long as anything remained not yet intelligently known the activity of that intelligence would be the spirit of inquiry. It was, then, God's spirit working in capable men to enlarge the measure and the fulness of man's capacity; or from the human side, it was man's spirit being attracted ever nearer to the All-wise, the All-knowing, and when the magistracy, the clergy, and all the citizens of the ancient borough of Southampton welcomed with all honours this progressive Association and its President, they set their zeal to the necessity and nobleness of the spirit of God's working in capable man, whose knowledge, in the measure of his intellectual capacity, the necessity for search had not yet ended. There was a sum of created things, and, therefore, a real end, however far off, to what could be known of them. But the known was to the unknown, as a microscopic shell compared to the Pacific. Yet pass a little way into space and the whole Pacific and the globe itself was summed up into a speck. Things material were only practically and not absolutely limitless and apparently but not scientifically eternal. Religion itself was a science, and, viewed as a science, was at present the one science in which the effects led without a break up to the cause. The spirit of inquiry had in nothing more verified itself, its method, and its subject than in that it had advanced this one religion, had cleared and justified it, had demonstrated that the tolerance which marked its earliest teachings was essential to human progress, and had crumbled away much of the materialism with which faith had been incrustured. It had given deeper meaning to religious mysteries, by showing that it was not written alone, that the adoption of logical opposites was the only possible way of expressing truth. Meanwhile, before the spirit of inquiry every other religion faded fast away. It was not only on false religion that the spirit of inquiry acted, it was a specific solvent for false forms of Christianity itself. He knew not whether any stern or any sensuous religion of heathendom had held up before men's astonished eyes features more appalling or more repulsive than those of the vindictive father, or the arbitrary distribution of two Eternities; or, again, of the easy compromises of offences in return for houses and lands—dreadful shadows under which tens of thousands had been reared. If inquiry had yet reached any firm foundation on which they might build in working for the future social condition of man, it was the basis they had ascertained of the unity of life. The latest discovered law involved, at least, this—that the life of man was one life. Who could estimate what was wrapped up in this? Yet it was no more than the scientific verification of what was so long ago stated, and for a while acted on, by Christians. St. Paul said that all were one in Christ. From the liberty to inquire came the liberty to express the results of inquiry, and this was in the preamble of the charter of Jesus Christ, who said that he spoke with freedom of speech in the temple. His Apostles also claimed to teach with freedom of speech. Science could no more submit to be controlled than theology could be affected by every little alteration in scientific opinion. Intellectual work of every kind must be free, and the New Testament was the only book of religion which accepted that statement. The New Testament, moreover, taught man that his two great losses were recoverable—that his innocence might be recovered through faith and his dominion over nature by the arts and sciences. He prayed that this great Association, by its reverent freedom and noble research, might become the Divine instrument for the recovery of both these losses.

Dr. JOSEPH COOK describes Keshub Chunder Sen in India as "a Quaker-Unitarian in Hindu dress." Mr. W. D. HOWELLS, the novelist, who has recently arrived in England, proposes to spend at least twelve months in Europe.

Mr. WILLIAM PETERSON, formerly scholar of Corpus Christi College, Oxford, and recently assistant to Professor Sellar at Edinburgh, has been appointed principal of the new University College at Dundee, which it is proposed to open by the beginning of next year.

Obituary.

DEATH OF MR. WILLIAM BROWN, OF LEEDS.

In Mr. William Brown, of Bardon Grange, Weetwood, Leeds has lost no common citizen. Sprung from that vigorous, kindly, and upright race, the dalesmen of the Lake District, Mr. Brown was born at Kendal, on the 8th of September, 1805, and he had, therefore, all but completed his seventy-seventh year. He came to Leeds early in life, and was, we believe, first connected with the firm of Stansfeld Brothers. Subsequently he joined Mr. Hamer Stansfeld in business, under the style of Stansfeld, Brown, and Co., stuff merchants, and soon became known, like his partner, as a man of public spirit as well as of the highest commercial honour. Few persons in the West Riding took so conspicuous a part in the Anti-Corn Law agitation as Mr. Hamer Stansfeld, whose views on that subject and on Free Trade generally were shared, and, whenever occasion required, publicly manifested by his partner. Both gentlemen had the gratification to witness the legislative triumph of their principles, and the immense spring and enlargement of British industry and commerce consequent thereon.

At a latter date, when civil war broke out in the United States, and when the sympathies of the aristocracy and the larger portion of the middle class of England, under a misapprehension of the issues involved, leaned towards the people of the South, Mr. Brown never hesitated, in private or in public, to express his conviction that the North was in the right and must conquer.

As a politician Mr. Brown was a consistent moderate Liberal, shrinking from everything doubtful in principle or in party action.

But it was as a practical philanthropist that he was most distinguished. No good cause sought his help in vain, and yet he rarely took part in public meetings. In November, 1873, he was induced to accept the conjoint offices of Treasurer of the Leeds General Infirmary and Chairman of its Weekly Board, both of which he retained to his death. From the date of his election to this onerous and responsible post the interests of that great Temple of Healing were cared for and watched over by Mr. Brown as if they were his own; and we believe no hospital in the kingdom stands higher in reputation for the judgment with which it is managed and the comfort with which patients, nurses, and the entire establishment are provided for. We may say the same of the Cookridge Convalescent Hospital, in the supervision and management of which Mr. Brown has until quite lately taken a constant personal interest. The commodious building at the back of the Leeds Infirmary was erected mainly at Mr. Brown's instance, for the better accommodation of the nurses when off duty; and he gave £1,000 towards the cost, besides large donations to the general purposes of the infirmary. In private life also his benevolence was large and discriminating. It was characteristic of Mr. Brown that he always sought to conciliate rival interests in persons or institutions, and combine them in action for a common good. His own clear-sightedness and decision of character were at the same time not the less remarkable. His personal tastes were most simple.

The Unitarian was the religious body to which he was attached; but he was catholic in his sympathies, and glad to help the members of other denominations in good works.

In 1880 he lost his wife, and since then his health has been somewhat failing. After passing last winter at Bournemouth and a short time in Wales he returned home in the spring, but a succession of disorders of the respiratory organs has issued in his death, which took place last week. A son and daughter survive him.

Mr. Brown was Vice-Chairman of the Leeds, Bradford, and Halifax Railway Company before it was amalgamated with the Great Northern Company, and it was in a large measure owing to his exertions that the former improved its position so much prior to the amalgamation. He was a West Riding magistrate, and one of the Income-tax Commissioners for the borough of Leeds. Mr. Brown's funeral took place on Tuesday at Lawnswood Cemetery, the Rev. C. Hargrove, M.A., officiating.—*Leeds Mercury.*

BISHOP STEERE.—A telegram from Zanzibar announces the sudden death of the missionary Bishop Steere, who was Bishop Tozer's successor in Central Africa. Bishop Steere, who was a graduate of

London University, was a remarkable man. Besides being lawyer, preacher, and metaphysician, he was a printer, master carpenter, and architect. Dr. Steere was consecrated Bishop of Central Africa at Westminster Abbey in 1874. Besides being author of "A Sketch of the Persecutions under the Roman Emperors," and some essays, he prepared an edition of Bishop Butler's works, and published a history of the Bible and Prayer-Book, and many hymns and stories, in the Shamilia and Swahili languages. Deceased was fifty-four years of age.

THE LATE W. S. JEVONS.—There were some errata in the report of Dr. Sadler's address at the funeral of Professor W. Stanley Jevons, which was taken from the *Manchester Examiner* without the writer's correction on account of his absence from home. In the sentence "it is that of the leader affectionately sweetening the ties of family and friendship," read "it is that of the tender affections sweetening, &c." In the sentence "light and warmth had their seal in the sanctuary of his heart," read "seat" instead of "seal." For "the simplicity which is in it," read "the simplicity which is in Christ."

WE understand that the next exhibition of the Grosvenor Gallery will be devoted entirely to the works of Mr. Alma Tadema, with the exception of a few paintings by the late Cecil Lawson.

A COMMITTEE has been formed at Urbino, under the patronage of the King of Italy, to celebrate the four hundredth anniversary of the birth of Rafael. It is proposed to erect a statue of the "prince of painters" in Carrara marble, upon a pedestal bearing bas-reliefs illustrative of his art. A public competition is invited, and the models sent in will be exhibited together for twenty days, beginning with March 28, 1883, the birthday of Rafael.

Our Calendar.

SUNDAY, SEPTEMBER 3.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

* * Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Buchanan's (R.) God and Man, cheap edition, 3/6
Bulow's (Baroness) Hand Work and Head Work, trans. by A. M. Christie, 3/
Rutter's (R. B.) Scenes from the Pilgrim's Progress, sm. 4to., 5/
Savage's (M. J.) Beliefs about Man, 5/
Sunny Hours and Pretty Flowers, by Mabel, 3/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGES.

AGATE—WURTZBURG.—On the 29th ult., at the Westborough Church, Scarborough, by the Rev. Francis Henry Jones, B.A., of Oldham, the Rev. Dendy Agate, of Gorton, Manchester, to Clara Theresa, daughter of Edward Wurtzburg, of Scarborough.—No cards.

WHEATLEY—CHATTAWAY.—On the 23rd ult., at the home of the bride, by the Rev. J. Calbraith Lunn, Arthur Wheatley, of Llanrwst, N. Wales, only son of Mr. Edward Wheatley, of 10, St. Saviour's-hill, Leicester, to Florence Nightingale, youngest daughter of Mr. Thos. Chattaway, of 12, Humberstone-road, Leicester.

DEATHS.

CARTER.—On the 28th ult., Elizabeth, wife of George Carter, Sen., of Walworth, aged 76.

DANGAR.—August 26, Elizabeth Oldrey Dangar, wife of the Rev. J. G. Dangar, of the Exeter Diocesan Training College, aged 43.

GRUNDY.—On the 21st ult., at his home, The Springs, Bury, Edmund Atkinson Grundy, solicitor, Registrar of the County Court, Bury, son of the late Thomas Grundy, of Bankfield, Bury.

LEAVER.—On the 24th ult., at his residence, Longnor Hall, Penkridge, Staffordshire, Francis Leaver, aged 78 years.

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WANTED, in September, a RESIDENT GOVERNESS for a Girls' Boarding School. Requirements, thorough English and Music.—Apply, by letter, S., 7, St. Ann's-square, Manchester.

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WILLIAM J. VIAN, Secretary.

THE LATE REV. W. A. POPE.

London, August 22, 1882.

The death of the late William Annette Pope by a fall on the Great Gable, Cumberland, 'on August 7, has left Mrs. Pope and her six girls (the youngest being only five years old) without any provision at all.

It becomes necessary, therefore, to make an immediate effort on their behalf.

During the last three years of his life Mr. Pope was the minister of the Domestic Mission, Spicer-street, Spitalfields. The Committee of the Mission, therefore, feel that in addition to the invitation to the general public already issued by private friends, they may especially call for the aid of their own supporters in assisting the widow and children of their late missionary.

Prior, however, to his settlement in London Mr. Pope had been for twelve years actively engaged in various localities, both in the neighbourhood of Liverpool and in the Eastern Counties, in the service of the Unitarian cause. In view of these labours, and of the sacrifices which his change of opinions involved, the Committee feel justified in enlarging the area of their appeal, and asking the help of members of the free churches generally.

SECOND LIST OF DONATIONS.

Amount advertised last week	£	s.	d.
A. P. Allen, Esq.	259	16	0
Proprietor of the <i>Christian Life</i>	1	1	0
Mrs. Alfred Lawrence	5	5	0
Messrs. H. E. and A. Barnes	3	3	0
C. W. Jones, Esq., Liverpool	2	2	0
Joshua Buckton, Esq., Leeds	10	0	0
Prof. C. B. Upton	10	0	0
Mrs. Briggs, Halifax... ..	5	0	0
Mrs. Holland... ..	1	1	0
Miss Wrigley, Bury	10	10	0
Rev. C. C. Coe, Bolton	1	0	0
G. B. Brock, Esq., Swansea... ..	5	5	0
Miss M. E. Brock	1	1	0
Mrs. Richard Martineau	30	0	0
Miss M. C. Martineau	5	0	0
Mrs. George Frupp	5	0	0
Miss Coates	5	0	0
Rev. W. Carey Walters	1	1	0
Walter D. Jeremy, Esq.	1	1	0
Mrs. E. Enfield	5	0	0
Mrs. Roscoe, Manchester	1	0	0
Wm. Marriott, Esq., Wakefield	10	0	0
Rev. J. H. Thom, Liverpool... ..	10	10	0
John Wright, Esq., Nottingham	2	0	0
Miss Wansey, Bridport	5	0	0
Wm. Colfox, Esq., Bridport... ..	5	0	0
Rev. R. L. Carpenter, Bridport	2	2	0
Mrs. Shipman, Liverpool	5	0	0
Miss Lister	5	5	0
Miss E. L. Lister	5	5	0
H. W. Gair, Esq., Liverpool	10	10	0
Miss Henry Caton	10	0	0
Lady Bowring, Exeter	2	0	0
G. T. Isaacs, Esq., Kidderminster	1	0	0
Mrs. Thomas Thomas, Bristol	5	0	0
Wm. Shaen, Esq.	10	0	0
G. B. Dalby, Esq., Preston	2	2	0
Rev. W. Sharman, Plymouth	2	0	0
Mrs. Bruce	5	0	0
Mrs. Griffith, Tunbridge Wells	3	3	0
Miss Holt, Liverpool... ..	5	0	0
Miss S. Johnston	1	1	0
C. Green, Esq.	1	1	0
C. E. Green, Esq.	0	10	6
Mr. and Mrs. Grosvenor Talbot, Leeds	10	0	0
Miss Talbot, Leeds	5	0	0
R. Travers Herford, Esq.	1	0	0
C. Isaacs, Esq., Kidderminster	0	10	0
S. Hollins, Esq., Kidderminster	2	0	0
Mrs. Alexander, Bray	1	0	0
Mrs. Daniel Lister	2	2	0
Henry Rutt, Esq.	1	1	0
Messrs. Shrubsole and Co., Kingston	1	0	0
Mrs. P. M. Martineau	2	2	0
Mr. and Mrs. Morgan	3	3	0
Mrs. Powell	1	1	0
Miss Dwining Smith	10	10	0
Kent Kinson, Esq., Exeter	5	5	0
Miss Kinson	1	1	0
Mrs. Luccock, Leeds	5	0	0
Thomas Jolly, Esq., Bath	2	2	0
Mrs. S. Watson	5	0	0
A. W. Elliot, Esq., Hastings	2	2	0
Richard Worsley, Esq.	5	0	0
A. Wills, Esq., Q.C.	5	0	0
Wm. Westley, Esq.	5	5	0
Do. in Mem., Miss Carpenter	5	5	0
Edmund Potter, Esq.	10	0	0
Messrs. R. Ellis and Son	2	2	0
Mrs. Evans	3	0	0
Mrs. Clement, Hastings	1	0	0
W. Thornely, Esq.	10	0	0
F. T. Wilson, Esq., Brighton	1	1	0
J. N. Mappin, Esq.	10	0	0
C. F. Pearson, Esq.	10	0	0
A. B. Haslam, Esq., Ripon	2	0	0

Henry Jeffery, Esq.	1	1	0
J. S. Martin, Esq.	0	5	0
Miss Withall	1	0	0
Miss H. Withall	1	0	0
G. Wallis, Esq., Winchester	1	0	0
J. F. Schwann, Esq.	10	0	0
F. S. Schwann, Esq.	10	10	0
Mrs. Akroyd	1	1	0
Henry Moore, Esq.	2	2	0
J. J. Grisson, Esq.	0	10	0
Do. Friends	1	0	0
T. F. Gibson, Esq.	5	0	0
Mrs. Gibson	2	0	0
Do. Charity Fund	5	0	0
John Dawson, Esq.	2	2	0
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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2098.]

LONDON, SATURDAY, SEPTEMBER 9, 1882.

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A LAYMAN ON METHODISM.

It has long been our opinion that the success of Methodism is chiefly owing to its efficient organisation. We are borne out in this view by a writer—an intelligent layman—who has made Methodism a subject of study for many years; who has been behind the scenes, and is evidently intimately acquainted with its plans, methods, and modes of working. We allude to Mr. JOHN EARP, whose book was reviewed recently in these columns. His opinion is not a favourable one, but its evident sincerity makes it well worth considering. He strips off the veil and shows us what is beneath—the inner agencies that are at work, and all for one purpose chiefly—to keep up before the world an imposing display of numbers and influence.

He begins by pointing out the undeniable fact, that during the last hundred and fifty years Methodism has increased much faster than any other ism. Taking the religious world as a whole, Wesleyanism has progressed more rapidly than Congregationalism or the Baptist body; and it may afford some interest to ascertain by what means Methodism has exceeded every other sect in its number of members. First, then, there are certain causes to which its rapid growth cannot be attributed. It is certain that it has not outgrown all other sects through any superior mental advantages. It is not a more intelligent, cultured, or learned sect than any other. On the contrary, the Methodists in general have been reputed the least intelligent and educated, or as our author plainly puts it, "the most ignorant of all modern sects." Nor can we account for the rapid development of Methodism by the supposition of any special sanctity or more real and vital piety on the part of its numbers above all other denominations. "Nor have we any reason," says our author, "to think that Wesleyan Methodists stand any higher in the favour of GOD than any other true believers in CHRIST." Of course not, all such

claims are only the pretensions of vanity and presumption.

If, then, the exceeding progress of Methodism cannot be attributed to any special mental or moral power that it possesses, the means of its increase must be merely material or mechanical. This is truly the case; and these means are chiefly two, viz. :—class-leading and lay preaching. "Now the most useful and efficient of all Methodist machines is the *class-leader*. These class-leaders, who number by tens of thousands, carry on a constant rivalry, not as to whose class shall possess the greatest number of devout, earnestly religious persons, but merely as to the total number of members and the amount of money they produce. The class-leader is constantly on the look-out for names to enter in his class book; not being very particular as to whether the persons had been allured from some other religious sect. Nor is the class-leader very much concerned about the new members of his class being converted persons; all that is required is that they be free from gross immorality. At the weekly class meeting each member tells a sing-song tale about his or her experience; and the class-leader gives a ding-dong reply to each, and collects the pence each member gives. Now it is to this class-meeting organisation that Methodism owes its rapid increase a hundred-fold more than to its public preaching. The class-leader is the real pastor in Methodism. It is the class-leader that collects the members and the money to support and extend Methodism."

The second great agency for promoting the growth of this sect is lay preaching. In every part of the world, says our author, Methodism appeals very much to the ambition of young men, and gratifies that ambition by making them what are called "local preachers." Methodism has nearly twenty-fold more such preachers than any other religious sect; and Methodist preachers (both ordained and unordained) can preach the same sermon to thirty or forty different congregations. Methodist preachers can recite their old tales in a more fluent and attractive manner than can those preachers who are obliged to have all new sermons, and the flippancy and pertness displayed in Methodist pulpits lead ignorant people to conclude that Methodist preachers must be more God-inspired than the preachers of any other Christian denomination.

Besides these agencies there are other points to be borne in mind. "The Methodists are not so fastidious as other religious bodies about order in their public services. Indeed, the Methodists encourage a little rant, vehemence and animal excitement; and we know that people are always affected more by sound than sense, and will resort where there is the greatest number of persons assembled and where there is most noise and excitement. And many persons are frightened into Methodist societies to

escape the fire and brimstone which they hear more about from Methodist than from any other pulpits."

Such, according to our author, are the means which conduce chiefly to Methodist success; and he counsels those who wish to increase as they do to go and do likewise. In the first place, he says, they must enlist a large army of class-leaders, and send them recruiting for members everywhere. And they must not be over particular as to the character of the persons they admit into their societies, especially if the persons be wealthy; for a thousand pounds will supply the want of twenty thousand religious qualities. Nor must they omit to swell the number of members in their societies from their Sabbath schools. Indeed, they must neglect no means by which they can make a great display of numbers. And then there must be a long list of lay preachers who will be able to gratify the principle of novelty and the itching ears of their congregations by giving them a different preacher every Sunday. If any religious sect will only conform to Methodism in regard to class-leaders and the heaping up of lay preachers, nothing in our author's opinion can hinder it from increasing perhaps more rapidly than the Wesleyans, because he says there is no other denomination of Christians so creed-bound as are the Methodists.

After this advice the author very justly adds—"But it will be well for every sect and denomination of Christians to strongly bear in mind that it is one of the greatest mistakes to judge of truth or the prosperity of religious societies by mere popularity or numbers; because it is still true that narrow is the way leading to high spiritual life, and few there be who find it. Neither popular opinion nor popular feeling is sufficiently deep or permanent to be a standard of truth or right." If the rapid growth of Methodism is owing to the means described above, we can only say that it would be better to remain as we are, a small denomination, unable to boast of much increase, than be indebted for success to such questionable tactics.

MR. BLUNT AND THE EGYPTIAN QUESTION.

It is curious, and not a little painful, to notice how patriotic feeling obscures the mental vision of the nation in judging of the unhappy war we are now waging in Egypt. This feeling is strengthened by the war-spirit which fluctuates in intensity with the progress of the campaign, being fierce and triumphant in the hour of victory, but less exultant when weary days of inevitable delay threaten to make the game of war long and expensive. Unfortunately, the Press, with one or two noble exceptions, is infected with the war fever, and does its best to blind the eyes of the people to the difference between might and right in international matters. It

might be supposed, indeed, from what some of the newspapers say of our "vital interests" being involved in the Egyptian Question, that if we had not sent our fleet and army to arrest the machinations of ARABI he would soon have been master of London and the arbiter of our national life. Possibly we have interests in Egypt; it is no doubt desirable for us that the Canal should remain open to us as the great highway to India. But what of that? There is surely a vast difference between an interest of this kind and the moral right to make war upon the people through whose territory the Canal passes. Besides, we did not find either the engineering skill or the capital to make the Canal; our foremost statesman at the time was strongly opposed to the scheme. But we have found it useful, and now blood and treasure must be expended, and the right of a people trampled upon to maintain the advantages it affords us. This is the kind of plea that is put forward for the war, a plea in which *meum* and *tuum* are interchangeable terms. Those, however, who urge it forget that no Egyptian government would be insane enough to destroy or even in any way interfere with what is a great source of wealth to the country. Stript, indeed, of all flimsy pretences, the war is seen to resolve itself into a national quarrel on behalf of private bondholders. To ensure to them the best possible interest for the large sum they had recklessly lent to the late Khedive the control was established, and this was fatal to the hopes and aspirations of the National party which undoubtedly exists in the country.

Such is the conclusion which Mr. BLUNT, the author of the "Future of Islam," seeks to establish in a most interesting article he has contributed to the current number of the *Nineteenth Century*. The newspapers have done their best to weaken his arguments and damage his most telling statements. But no dispassionate reader can peruse his paper without being fully convinced that he is no mere dreamer, no mere sentimental theorist, but a man who speaks with authority. It is true he does not hesitate to say that he is in the strongest sympathy with our Egyptian enemies and violently opposed to the war. Speaking of the valiant stand such prominent Liberals as Sir WILFRID LAWSON and Mr. FREDERIC HARRISON have made against it, he says: "My position is less fortunate than theirs, for among my countrymen at the present moment I know of absolutely none who have the courage to say without reserve, 'God speed the right,' as I do in the coming struggle." It is quite natural that the majority of those who are "pleading the cause of peace" should "stop short of this." Still Mr. BLUNT is probably like the prophet ELIJAH with regard to the worship of Baal. Assuredly there are some who are not blinded by either selfishness, patriotism or military glory, and who place the claims of humanity, and the demands of the right and the true far above all other considerations.

Having referred to his isolated position, our author goes on to tell of his acquaintance with the East, which dates from 1874, and then of how he was unavoidably detained in Cairo during the autumn of last year, and thus became acquainted with Egypt and the leaders of the National party. His religious friends in the Aghar explained to him, he says—"the new situation, the conversion of the army to the National cause, the demonstrations of February and September, the overthrow of RIAZ, the installation of a Nationalist War Minister in MAHMOUD SAMI, the apparition of ARABI as the champion of

popular rights, the new-born freedom of the Press, the rapid strides the anti-Circassian movement was making among the people." At the same time they complained bitterly, he adds, of the evils brought on them by the family of MOHAMMED ALI, the financial ruin of the country, and all the public scandals which had sprung from what they termed the foreign invasion. They spoke, too, it seems, of the injustice of the taxation which favoured Europeans, of the mis-management of the revenues, the railways and the customs under European control. But they were willing to believe that Mr. GLADSTONE might be induced to befriend them as he had befriended the Greeks and Bulgarians. Our author sympathised with the national aspirations thus manifested, and gradually acquired an influence among the leaders of the movement. This influence he seems to have used with Sir EDWARD MALET, the British representative with the Khedive, of whom he says—"From the moment he understood my position with the Nationalists he employed me freely as a means of communication between him and them, and so I was enabled to clear up many small apprehensions which before existed."

The interest of Mr. BLUNT's article will, however, largely centre in what he has to tell about ARABI, whom he describes as no ordinary man. Of the Egyptian leader, rebel, or patriot, or whatever other name he is to be called, he says:—"It was evident he believed he had a mission to restore good Mussulman government in his country. On the other hand, he was as evidently the reverse of a fanatic." And when told that our author's wife, Lady ANNE BLUNT, who was with him, was a granddaughter of Lord BYRON, who "had fought for the Greeks," he appears to have shown the greatest interest and satisfaction. The result of our author's sympathy with the Egyptian Nationalists and his interviews with ARABI was a letter to Mr. GLADSTONE, written on the 28th of December, in which he speaks as follows:—"I have had much conversation with ARABI, and can assure you he is no common man. He is an acute reasoner, a man of education and practical good sense, and a theologian of the most enlightened school of orthodox Mohammedanism. . . . He disclaims, and I believe him, all personal ambition, and there is no kind of doubt that the army and the country are devoted to him." In this same letter to the Premier ARABI is described as saying of the army:—"As Egyptians we do not love blood, and hope to shed none, and when our Parliament has learned to speak, our duty will be over; but until such time we are resolved to maintain the rights of the people at any cost, and we do not fear with God's help to justify our guardianship if need be against all comers." The difficulty of the task Sir GARNET WOLSELEY has undertaken certainly seems to bear out these determined words.

By the end of the year Mr. BLUNT's relations with the Nationalist party were so well assured, as he tells his readers, that with Sir E. MALET's approval he drew up a first draft of the document which, after careful revision and amendment by Sheikh MOHAMMED ABDU, SULIMAN Pacha, ARABI, and other representative men was adopted as their programme and sent as such to the *Times*. Shortly afterwards, however, an event occurred to which subsequent troubles are largely ascribed. This was the issue of the Joint Note by France and England on Jan. 8, which was like "thunder in a clear sky." We do not remember the text of the Note, and Mr. BLUNT does not give it, but he gives the following words as the explana-

tion which Sir E. MALET desired him to offer to the Nationalists:—"That the meaning of the Note as understood by the British Government was that the English Government would not permit any interference of the Sultan with Egypt, and would also not allow the Khedive to go back from his promises or molest the Parliament." But it is not so much the Note itself as our author's account of its origin which will surprise most of his readers. It will be remembered that there was in France at that time a great fear of an Arab rising, under the leadership of the Sultan as the head of Islam, and that M. GAMBETTA was Premier. Hence the relevancy of our author's argument, whether it be sound or not. "M. GAMBETTA thought to draw England into his anti-Islamic war, and the point where England and France touched the movement was in Egypt. He accordingly drew up the Note, and presented it to Sir CHARLES DILKE and Lord LYONS just as the negotiations for the commercial Treaty had assumed their most critical stage." In other words, the prospect of a new Commercial Treaty was made the bait to trap us into signing the Joint Note, which created so strong a feeling that "the Egyptians were for the first time united."

With regard to the fall of SHERIF Pacha, and the more immediate cause of the breach between the National party and Europe, our author says:—"The notables insisted on the control of the part of the Budget not devoted to the payment of the Debt." When it was afterwards said they had been coerced into their determined attitude they "laughed at the idea of being afraid of ARABI and the army. Even Sultan Pacha the Khedive's nominee to the presidency of the Chamber with a view to contradicting the report of ARABI's tyranny, begged our author, we are told, to call upon him, and "in the presence of the grand Mufti and five of the most respectable of the Deputies, besides a number of personal friends, he in the strongest terms denied that pressure of any kind had been put upon any of them." If we are to believe Mr. BLUNT, indeed various statements found their way into the *Times* which had no business there, and which merely tended to stir up strife, while important documents possessed of an opposite tendency have been purposely omitted from the Egyptian Blue-books. It is only fair to add that he gives his grounds for both suppositions, and that they are not without considerable weight. The thought is painful, so far as our diplomacy is concerned, but if true it is probably not without precedent in the official world. Nor is it antecedently improbable that Sir AUCLAND COLVIL should have said to our author that "it was useless to talk of the abstract rights and wrongs of the Egyptians; these would not be considered," that he made no secret of his views about ruining the National party, and that "he should work for intervention, and if it must be so for annexation." And though ARABI may not be a noble patriot, though Sheikh MOHAMMED ABDU may not be the Dean Stanley of Islamism, and ABDALLAH NADIM the man of genius whom all respect and trust, and though, indeed, these three revolutionary leaders may not be so much superior to SHERIF, RIAZ, and NUBAR as Mr. BLUNT would have us suppose, still it is a painful thing that an English Liberal Government should have gone to war to crush their national aspirations.

Messrs. Osgood, of Boston, U.S., announce the "Private Correspondence of Carlyle and Emerson from 1834 to 1872," edited by Mr. C. E. Norton.

AFTER DEATH.—I.

WE know, that is, we believe we know, that man is immortal. We found our belief, not on dogma or mathematical proof, but on analogy, on such probabilities as BUTLER so wisely demonstrates, on moral grounds, on the oldest known truths, and the last discoveries of science. We also believe that GOD has guided us in this world with supreme love and wisdom. His love and wisdom we certainly do not always see—but none the less trust—we trust that somehow good will be the final goal of ill. And we believe that He will continue to guide us after death with equal love and wisdom, so that (to quote the same poem) we shall rise on stepping-stones of our dead selves to higher things. But when we have got so far there is little more that we may be said safely to believe. All of us believe in heaven, but we do not care to define heaven, except in hyperbolic language, and with somewhat unmeaning metaphors. Few of us now believe in the undying torments of hell fire, or in him who—

Came to Paradise incog,
And gave the infant world a jog,
'Maist ruined 'a,

even while we recognise the extreme sinfulness of sin, the absolute need of a remedy, and the inexorable justice of GOD.

If, then, we know so little on the subject of life after death speculation might seem to be vain, because it is certain that man can never attain to knowledge constituted as he is. Not as he may be, when, perchance, he will be as far removed from his present condition as he now is removed from that of a highly intelligent animal. But inasmuch as the subject is one of almost vital importance, inasmuch as it is a necessity of our nature to wish to justify the ways of GOD to man, inasmuch as we have the warrant of the examples of DANTE, VIRGIL, and MILTON, in a somewhat fantastic fashion, and of the more spiritual yearnings and aspirations of SHAKESPEARE and TENNYSON, it would seem to be impossible to clip the wings of imagination, even if it were wise to attempt to do so.

When a man dies, says Orthodox Protestantism, he goes either to heaven or hell; to heaven if he has done or felt or believed such and such things, to hell if he has not done them. But this has not been the opinion of other religions, or even of the extreme schools and outcomes of Protestantism. To the one school, arguing for the honour and justice of GOD, the endless punishment of hell has seemed abominable and incredible; to the other "religion" has ceased to interest itself in GOD or a future life in any definite manner. As to these schools, which, approaching the subject from opposite sides, agree in suggesting annihilation as an explanation, something further may be said in a future article, but, at present, we set this explanation, which explains nothing, on one side.

If we look at other religions besides Protestantism, we see that the heart and mind of mankind have been troubled with another difficulty. It is easy enough to grant that those who are well-pleasing to GOD will receive the rewards of heaven, and that those who are absolutely rejected of GOD will "go to hell." But what of the vast intermediate portion of mankind, men with mixed motives, with good resolves and feeble executions, in whom there is a desire to do good, but sin is ever present, whose head is of fine gold and feet of iron and clay? All have come short of the glory of GOD; there is none good; no man hath seen GOD. What, again, of the weak and ignorant, of those who have been

too hardly tried by sorrow or strong temptation? What of idiots and poor little microcosms who have died before they have seen the sun? Is it this world only that is "a state of probation?" Is there a clear demarcating line? Scientifically and morally it has seemed a gross blunder and crime to say so or think so. Even the stern, hard-headed Puritan, JOHN MILTON, hesitated to consign abortions, unbaptised infants, and idiots, like writhing worms, to everlasting anguish. Led by his classic feeling, even more, perhaps, than by his sense of justice or fitness, he followed his master, VIRGIL, in imagining for these and other such, a dreary "limbo of vanities," thereby lapsing from the strict tenets of his school.

Continuo, auditæ voces, vagitus et ingens,
Infantumque animæ flentes in limine primo;
Quos dulcis vitæ exsortes, et ab ubere raptos
Abstulit atra dies, et funere mersit acerbo.

But the Romish Church has wisely taken a bold leap in authoritatively creating the conception of purgatory, more or less material, punitive, and cleansing. We say "creating," for the few slight hints than can be gathered from Scripture to support such a notion are far more than balanced by most precise statements in the New Testament. We say "wisely," because without some such conception it is impossible for man, with his modern spirit and machinery of inquiry, to recognise GOD as either wise or just. It is so abundantly apparent that the vast majority of men are fit for neither heaven nor hell. They would not be at home in heaven, they would be strangely out of place in hell. They need the curative and purifying influences of Purgatory; or as VIRGIL says:—

Quin et supremo cum lumine vita reliquit,
Non tamen omne malum miseris, nec funditus omnes
Corporeæ excedunt pestes; penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur poenis, veterumque malorum
Supplicia expendunt. Aliae panduntur inanes
Suspensæ ad ventos; aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni;
Quisque suos patimur Manes.

Moreover, Purgatory is a key to unlock so many riddles. We no longer need the foolish expedient of "uncovenanted mercies," and hardly need the painful expedient of annihilation. It allows the eager longing we feel to pray for and plead for the dead. It reconciles us to the loss of friends and relations who have been dear to us, but whose lives have not been spotless, and whose professions have been far from orthodox. It does not limit "probation" (hateful word!) to this world, but gives opportunities of light and higher aspirations to savage and heathen nations. It gives us room to hope for many men living nobly for their country, great and self-sacrificing in their public offices, gratefully remembered and honourably buried, whose private lives have been sensual and corrupt. It opens out a sufficient sphere wherein the justice and mercy of GOD can act, distributing to every man according to his works, and helping every man according to his needs. "It is not in man," the Psalmist says, "to direct his steps," and it has not seemed a logical sequence that therefore he should be sent to hell. "Nay, but who art thou, O man, that repliest against GOD?" Well, if hell-fire, after all, is to be our portion, we may as well have the brief barren satisfaction of an absolutely unanswerable reply to GOD. But if this life is not our only probation, we no longer desire to reply against GOD, either for ourselves or others; love, trust, and reverence return, and we can feel that the everlasting arms are beneath us. Giving

play to fancy, we can utilise the myriad worlds of the myriad systems of the universe as appointed homes of probation before birth or after death, and this little earth of ours sinks to its proper insignificance in space and in time.

And, lastly, this conception of purgatory affords a most telling and salutary argument to the conscience and common-sense of men:—"You, miserable, feeble, pitiable, contemptible wretch, who have at the eleventh hour been plucked as a brand from the burning, do you falsely and foolishly believe that you will get your penny like those who have borne the burden and heat of the day! Nay, your era of responsibility and struggle and life-giving pains (as of a woman giving birth to a man-child) are but begun. Have you even worked one hour?—you, who have saved the idle chaff of this 'last hour' from the self-seeking of the present world to devote it to the not less miserable self-seeking of 'getting salvation' for yourself!" Or again:—"You, poor child of GOD, who are conscious you are not fit for Heaven, and that therefore GOD could not give you the full fruition of His presence; you, who know that you deserve punishment at the hand of GOD, and that it would do you good; understand that GOD chasteneth every son whom He receiveth, and that he will surely punish you with such punishments as will be helpful to your spiritual life. You will not, and you do not wish to escape—rather it is a satisfaction to you to know that you cannot escape the righteous judgment of GOD." Or, once more:—"You, awful sufferer from vain compunction and remorse, on whose soul the heavy burden of the ruin of the souls of others rests—whether by hate, or cruelty, or the slow reaching corruption of lust—know that even for you there is comfort. The souls whose ruin you are responsible for are not irredeemably ruined and lost, and it will be your task and painful happiness to bring them with you before the throne of GOD, to work out your own and their redemption till you hear the voice of GOD saying—'Enter ye into the joy of your Lord.'"

The writer hopes to pursue these speculations in other articles. At present, he only adds one word to define his position. This is not an attempt to prove the truth, but the reasonableness of a belief in a spiritual purgatory. It is an explanation of difficulties that require explanation. It may not be the wisest explanation, but some explanation there must be. Other hypotheses have been offered with more or less of authority, and these remain to be considered. H. C.

HUNGARIAN CORRESPONDENCE.

KOLOZVAR, AUG. 27, 1882.

CHARLES LORING BRACE IN HUNGARY.

This gentleman, from New York, the celebrated author of "Hungary, 1851," and the "Founder of the Children's Aid Society," has spent recently a few days in the capital of Hungary. The distinguished author, and our warm friend, is now visiting Hungary for the third time. After the War of Independence he came in 1851 to study the institutions of the country, but being the first American in Eastern Hungary, the Austrian Government suspected him of being an agent of the exiles in America for the purpose of arousing another revolution. He was thrown into prison in the old castle of Nagy-Várád, where he was confined a month, but was released by the strong interposition of the American Ambassador in Vienna, Mr. McCurdy.

He subsequently spent some time visiting the old castles and gentry of Transylvania, especially at Véc Castle with Baron Kemény, and with Count Nemes at Rigwid. He also visited Kronstadt, his old prison, and his fellow

prisoner in Nagy-Várad. It is well to be mentioned that our kind guest was arrested while enjoying the Hungarian hospitality at dinner at Mr. F. Nagy's, a lawyer. Mr. Brace was in a very deplorable condition in prison, which was in some measure relieved by the interesting conversation of the Protestant minister, the Rev. Joseph Nagy. As a result of his visit he published the very interesting work "Hungary, 1851," but on account of its liberal views it was confiscated through the order of censorship, and only one copy could be saved in the Library of the Debrecen College.

The people of Kolozsvár also had the pleasure of seeing Mr. Brace, for he spent a few days there, having interviews with the Calvinist and Unitarian bishops, and the University professors, seeking information with regard to the legal position of women in the history of Hungary with reference to an extended history which he is writing of "Humane Progress under Christianity."

Professor J. Kovács, who has formed an English Conversation Club, summoned the members to the Uj-Világ (New World), to offer a hearty welcome to Mr. Brace, whom we did not regard as a stranger, but a well-known friend of Hungary, where we spent a very pleasant evening. Mr. Charles L. Brace especially was quite charmed to be able to speak in his own language in a distant land. We had an interesting conversation on topics of all kind, and proposed a toast to the health of our distinguished guest.

PROFESSOR JOHN KOVÁCS.

HUNGARIAN UNITARIANS.—All the Hungarian papers have welcomed the visit of Professor John Kovács to the United States of America, and the following extracts are taken from the *Ellenzék* (Radical) and the *Magyar Polgar* (Hungarian citizen) of Kolozsvár, the *Pesti-Naph* (Daily News of Pest), and the *Protestant Ecclesiastical and School Paper of Budapest*. On the 13th of August the Representative Consistory of the Hungarian Unitarians unanimously decided to send a delegate to the National Conference of Unitarian and other Christian Churches, which will take place on the 18th of September at Saratoga. The Rev. John Kovács, Principal of the Unitarian College and Professor of the English language and literature at the University of Kolozsvár, was appointed as a representative, who represented the Hungarian Unitarians in the past year, also at the anniversary of the British and Foreign Unitarian Association in London. No doubt this friendly communication, which lately has almost become continuous between the English, American and Hungarian Unitarians, is of a great advantage and use to Hungary at large. Hungary is almost unknown even now to the greater part of foreign countries, and the English, American and Hungarian Unitarian friendship may do useful services to form a correct idea of Hungary. Alex. Farkas, from Bölön, a Unitarian, visited first the American Unitarians in 1831. In 1873 a Conference was held at Budapest by the English, American and Hungarian Unitarians, when the Channing and Priestley professorships were established. The Rev. E. E. Hale, the Rev. R. S. Morison in 1873, and in the last year Professor J. H. Allen personally visited the Hungarian Unitarians, and gave interesting reports of their visits to Hungary. Professor Kovács is now to return these kind visits, and no doubt he will be an able representative, as he speaks the English language remarkably well, and is well acquainted with the people of England and America. The Minister of Education has also given him especial instructions to study the system of education in the United States, and for this purpose he takes commendatory letters to the managers and principals of the educational institutions of the Union. We hope that Professor Kovács's visit will do much towards strengthening the cordial sympathy between American and Hungarian Unitarians, which has already formed a close bond between two great and free nations. God bless him and give him success in his labours!

M. EUGENE REVILLIOT, assistant keeper of the Egyptian Museum at the Louvre and the first demotic scholar in Europe, has received a mission from the French Government to examine the demotic papyri in the British Museum and also those at Dublin.

Occasional Notes.

A REMARKABLE sermon, entitled "A Misinterpreted Proof Text," by the Rev. J. B. Heard, a clergyman of the Church of England, appeared in a recent number of the *Christian World Pulpit*. Mr. Heard, in a clear and convincing style, gives exactly the same interpretation as Unitarians do of a text in the Epistle to the Ephesians which has for long ages past been used as a scriptural proof of the natural depravity of man. The phrase "children of wrath" has constantly been cited in support of "the Augustinian doctrine that men are born into the world as the children of God's wrath." Whatever may or may not be the soundness of that dark and gloomy doctrine, it seems to us that Mr. Heard conclusively shows that it is not to be found in this much-abused text, in which the reference is not to the "wrath of God," as is commonly assumed, but to the "wicked, passionate impulse" of man. The context so distinctly points to this as the true meaning of the expression that it seems surprising that it could have been interpreted in any other way, especially as the meaning suggested by the context is grammatically and idiomatically allowable. Mr. Heard justly remarks: "What a relief it is, then, to anxious souls who trust in the Father of Spirits to know that if by nature we are the children of wrath, it is the wrath or passion of our own nature, and not of the Divine Being. This passion is the very disease from which Christ has come to redeem us."

AN æsthetic lady, of Boston, U.S., describes Mr. Henry Irving as follows:—"Mr. Irving's limbs are limpid and utter, both are delicately intellectual, but his left leg is a poem." Mr. Oscar Wilde, too, the "æsthete," is very strong in legs and yellow stockings. Almost might he say with Malvolio, "She did commend my yellow stockings of late—she did praise my leg."

AN enigmatical announcement appears in the *Literary World* that a learned dissenting D.D. is preparing for the press a work on the character of David. His idea is that the royal psalmist is a very much overrated man. We unfortunately have no means of ascertaining what David would think of his learned dissenting critic, but probably he might retort in very much the same terms. However, we shall see; and if we receive a copy of the book we shall be prepared to vindicate the literary reputation of the royal psalmist.

GLASGOW boasts a comic journal, certainly very well got up, rejoicing in the title *Quiz*. We learn from it that Dr. Wallace, formerly Professor of Church History in Edinburgh University, then editor of the *Scotsman*, is studying for the English Bar. It tells us that since the Doctor has left the Cockburn-street sanctum he has been living in London, devoting his time and talents to literary work.

DR. WENDELL PRIME, in the columns of an American journal, describes a lecture he heard Max Müller deliver last May at Cambridge. Dr. Prime writes:—"In speaking of the numerous stories which are found in the early Oriental writings, Professor Müller said that the Hebrew story of the Judgment of Solomon had never impressed him pleasantly; on the contrary, that he instinctively shuddered at the proposal to divide the infant. He had read the story as related by the Buddhists in another form. When two women claimed the same child, the king refused to decide the quarrel, saying, 'Let them take it away.' In the violent struggle that ensued the boy was hurt, when the true mother revealed herself by saying, 'Let him go,' for she could not hear him cry. 'This,' said the professor, 'seems to me to reveal a deeper knowledge of human nature than the wisdom of Solomon.' Though applause was very frequent throughout the lecture, I observed that this tilt at Solomon was received in perfect silence. And I think it was not merely because Solomon was so popular, but because the judgment of the audience was decidedly with Solomon and not with the Professor. As the lecturer told the story, it seemed to the average person as if the

Buddhist king utterly failed to appreciate the situation, and that his incapacity by a kind Providence led to the revelation of the truth. I am sure that no one in the audience thought any less of the wisdom of Solomon, whatever they may have thought of the wisdom of Professor Müller in this particular."

A MONUMENT with the following inscription has recently been erected in Brompton Cemetery: "In memory of Elizabeth Jones, who died May 18, 1881, for 14 years the faithful servant and friend of Alexandra, Princess of Wales, by whom this monument is erected:

'Life's race well run,
Life's work well done,
Life's crown well won;
Now comes rest.'

'Blessed are the dead which die in the Lord.'

BOSTON, MASS., U.S.A., is, as everyone knows, or ought to know, the "hub" of the Universe. An amusing story is told illustrating the absurd view taken by some Bostonians of their importance. Two young ladies, residents of that city, were one day taking a walk in the suburbs, when they came to a milestone, on which was the inscription

M. M.
FRO BOSTON.

Stopping in front of this stone, they debated why it had been placed there, and finally came to the conclusion that it had been erected to the memory of some person whose grave was close by. But the meaning of the inscription puzzled them. At last a bright thought struck one of the ladies. "Of course," she said, it means "I'm from Boston! How simple! and how sufficient!"

WE have noticed from time to time the attempts of some eccentric writers to prove the identity of "the snub-nosed" Anglo-Saxons, as Disraeli justly terms us, with the aquiline-nosed children of Israel. The *Jewish Chronicle* has the following "note" referring to this subject:—

"Among the innocent amusements of the week is a publication called the 'British Israel and Judah's Prophetic Messenger,' the organ of those who believe in the identification of the Lost Ten Tribes with the Anglo-Saxons. We regard the theory with compassionate tenderness. Its adherents are very zealous, and their zeal is as harmless as it is misguided. The latest direction in which their zeal is being directed is the exploration of Tara, the famous hill in Meath, Ireland, which marks the site of the place of assembly of the ancient Irish kings, princes, and bards. But our identification friends believe that in the great mound lie buried 'the title deeds of the Prophet Jeremiah,' the Ark of the Covenant, &c. Money is being actively raised to defray the expenses of the exploration of Tara. £170 16s. 9d. has already been collected. One zealous collector bids smokers give up the filthy habit because 'the Prophet Jeremiah, who hid the precious things, did not smoke, neither should those who may be engaged to find them.'"

HASTINGS.—The Rev. James Ruddle has resigned the pulpit of the Unitarian Christian Church, South-terrace, and will close his ministry here last Sunday in November.

THE POPE AND SCIENCE.—Pope Leo XIII. has decided to found a library for the use of Catholic scientific institutes, and particularly for the Pontifical Academy of the Lincei. It is to be installed in the Altemps Palace. With this purpose several collections have been acquired, among them that of Professor Feliciani, containing a rich collection of works on surgery. This was purchased at a cost of 25,000 francs.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS AND CO., HOMEOPATHIC CHEMISTS, LONDON." A letter received:—"Gentlemen.—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, Gordon Holmes, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Reviews.

Records of Later Life. By Frances Anne Kemble. Three Vols. 2nd Edition. London: Richard Bentley and Son. 1882.

Readers of the previously published work by the same author, "Record of a Girlhood," which appeared some few years ago, will remember that the writer broke her record off at the date of her marriage to an American gentleman named Butler. In the three interesting volumes before us she takes up the record from that date, that is in the year 1834, and brings it down to the year 1848. The "Records of Later Life" appear almost entirely in the shape of letters addressed to her friends on this side of the Atlantic, though these are interspersed now and then with notes of explanation, many of them full of amusing anecdote. There is, however, no preface, telling us under what circumstances these letters now come before the public, or introducing us to their recipients; so that we are left to form our own conclusions about them, and in some cases to guess who are the persons written to. Most of the letters are written to a lady, whom the author calls either "My dearest H—" or "My dearest Harriet, or "My Dear Hal"; who this correspondent was we are nowhere directly told, though it is clear that she was an Irish lady, a Miss St. Leger. And the same remark applies to letters addressed to "Dear Dorothy," "Dear Emily," and "Dear T—": we are left to find out from internal evidence that these mean respectively Miss Dorothy Wilson, Miss Emily Fitz Hugh and Mr. Theodore Sedgwick. There is another thing, too, that is rather aggravating, and that is the use of initials and blanks to indicate persons whose identity is thus very thinly veiled. For instance, Mr. Butler is either indicated by "J.B." or by a simple "—"; her sister's husband, Mr. Edward Sartoris, is usually "E—"; even her sister Adelaide is sometimes "A—," and we never get beyond the initials of her own children. If this practice were invariable, there would be this excuse for it, that the author from some feeling of delicacy or other reason desired to keep the identity of the person referred to a secret; but it is not so, and the reader has generally to refresh his memory as to whom the initials refer, which is somewhat disturbing. There has, too, been some careless editing in the third volume; for instance, while the "Records" profess to end at p. 422 with the author's return to America in the summer of 1848 there are letters introduced at pp. 294-7, written at York, one of which refers to the Crimean war, which certainly was not thought of till the beginning of the next decade. At page 312 there is a letter, written evidently in 1848—just after the death of Liston, the eminent surgeon—which precedes a letter written in 1847, while the letter which should follow it comes in at p. 416. Other letters, too, are placed out of date; for instance, letters referring to the author's acting come in after those relating to her public readings, though she gave up the former when she took to the latter. It is quite clear how these mistakes have arisen. In the first two volumes she appears to have adopted, in her correspondence, the business-like and sensible plan of putting the year as well as the day of the week and month at the head of her letters, but latterly she gave up this and frequently adopted the bad practice of simply putting the day of the week, or that of the month. These are, however, minor blemishes, and do not gravely detract from the general merits of the book. We mention them not so much with the desire of finding fault as in the hope that in later editions they will be corrected.

In a note to the first letter in the book, addressed to Mrs. Jameson, and giving her an account of her life just after her marriage—Mrs. Butler tells some amusing incidents connected with her early experiences of her American life. Going to it full of English notions of her duties, she soon found that she was making great blunders, wholly apart from her strongly marked sympathy for the slaves, and abolitionist proclivities. Her American experiences are, however, now rather out of date, and to English readers the great interest of the book will turn on the stories she tells of some of the persons

with whom she was intimate in this country. It will not, however, be out of place in this paper to quote one or two passages relating to persons not wholly unknown to our readers. In a note to a letter to her friend Miss St. Leger, in which she refers to an expected visit from Dr. Channing, "whom I love and revere," she states that after her first introduction to him she was never within reach of him without enjoying the honour of his intercourse, and the privilege of hearing him, and she adds:—

"I retain a charmingly comical remembrance of the last visit I paid Dr. Channing at Newport, when, wishing to take me into his garden, and unwilling to keep me waiting while he muffled himself up, according to his necessary usual precautions, he caught up Mrs. Channing's bonnet and shawl, and sheltering his eyes from the glare of the sun by pulling the bonnet well down over his nose, and folding the comfortable female wrap (it was a genuine woman's shawl, and not an ambiguous plaid of either or no sex) well over his breast, he walked round and round his garden, in full view of the high road, discoursing with the peculiar gentle solemnity and deliberate eloquence habitual to him, on subjects the gravity of which were in laughable contrast with his costume, the absurdity of which only made me smile when it recurred to my memory after I had taken leave of him and ceased hearing his wise words."

There is another reference to Dr. Channing in the third volume, where she speaks of "a charming quiet chat" she had with Lord Ashburton and Lord Dacre, "during which they discussed the merits of Channing, and awarded him the most unmitigated praise, as a good and great man." She notes that while in America his opponents constantly charged him with want of practical knowledge about the political questions on which he wrote, "these two very distinguished Englishmen spoke with unqualified admiration of his sound and luminous treatment of such subjects, and, instancing what they considered his best productions, mentioned his letter to Clay upon the annexation of Texas, even before his moral and theological essays." Of Dr. Follen, too, she speaks in most affectionate terms. "I have never," she says, "seen anyone whom I revered, loved, and admired more than I did Dr. Follen." She adds, "His countenance was the reflection of his noble nature. My intercourse with him influenced my life while it lasted, and long after his death the thought of what would have been approved or condemned by him affected my actions." While living at Philadelphia she attended the Unitarian church there, the minister being Dr. Furness. Writing in June, 1843, she says:—

"I went to church yesterday, and Mr. F— preached an Abolition sermon. This subject seems to press more and more upon his mind, and he speaks more and more boldly upon it, in spite of having seen various members of his congregation get up and leave the church in the middle of one of his sermons, in which he adverted to the forbidden theme of slavery. Some of these, who had been members of the church from its earliest establishment, and were very much attached to him, expressed their regret at the course they felt compelled to adopt, and said if he would only give them notice when he intended to preach upon that subject they would content themselves with absenting themselves on those occasions only, to which his reply not unnaturally was, 'Why, those who would leave the church on those occasions are precisely the persons who are in need of such exhortations!' and, of course, he persevered. I think it will end by his being expelled by his congregation. It will be well with him wherever he goes; but, alas, for those he leaves! I expect to be forbidden to take S— (her child) to church, as soon as the report of yesterday's sermon gets noised abroad."

The theology our author imbibed while living in America, in friendship with these fathers of our faith there, no doubt largely affected her religious views. In her correspondence with Miss St. Leger, to whom she was most unreserved, there are many indications of this; and, if space permitted, we should gladly quote some of the passages in which she gives her views on matters pertaining to religion, not as a deep thinker on such subjects, but as one who had given them a fair share of attention. The third volume contains more than one reference to some great sorrow which had overtaken her, and this gives to several of the letters an undertone

of sadness; at the same time, there is over and above this a cheery outlook arising from her religious faith, which is very refreshing and wholesome.

About two years after her marriage Mrs. Butler visited England, the voyage then taking eight and twenty days, and she then became acquainted with several of the most remarkable members of London society at that time. Among these were Lady Holland, Rogers, Sydney Smith, Henry and Charles Greville, Lady Morley, Macaulay and Mrs. Grote. Of these there are many amusing anecdotes told, most of which have not previously seen the light. Of Lady Holland no flattering account is given; indeed, it is difficult to understand, if what is here said of her be true, and not tinged with the dislike which Mrs. Butler had for her, how she could have so long held the position in the fashionable world that she did. At the same time, the picture corresponds to some extent with that hinted at in the memoirs of Miss Fox, recently reviewed in these columns. Of Sydney Smith, on the other hand, our author's reminiscences are of a more genial kind. Here is one of the stories she has to tell of him:—

"A question having arisen one evening at Miss Berry's as to the welcome Lady Sale would receive in London society after her husband's heroic conduct, and her heroic participation in it, during the Afghan war, Miss Berry, who for some reason or other did not admire Lady Sale as much as everybody else did, said she should not ask her to come to her house. 'Oh, yes! pooh! pooh! you will,' exclaimed Sydney Smith; 'you'll have her, he'll have her, they'll have her, we'll have her. She'll be Sale by auction!' Later on that same evening, it being asked what Lord Dalhousie would get for his successful exploit in carrying off the gates of some Indian town, 'Why,' cried Lady Morley, 'he will be created Duke Samson Afghanistes.'"

Every one knows that Sydney Smith said that but for "flashes of silence" intercourse with Macaulay would be impossible; but there is another story apropos of this not so well known. Once when Smith was so ill that great anxiety was felt about him by his friends, one of these called to see him, and on asking what sort of night he had had, Sydney Smith replied, "Oh, horrid, horrid, my dear fellow! I dreamt I was chained to a rock, and being talked to death by Harriet Martineau and Macaulay." Of Macaulay himself, writing in 1841, Mrs. Butler says, "he is like nothing in the world but Bayle's Dictionary, continued down to the present time, and purified from all objectionable matter. Such a Niagara of information did surely never pour from the lips of mortal man!"

Rogers made a less favourable impression on her than Sydney Smith, though she does credit to his good qualities. She says:—

"Rogers's keen-edged wit seemed to cut his lips as he uttered it; Sydney Smith's was without sting or edge or venomous point of malice, and his genial humour was really the overflowing of a kindly heart. Rogers's helpful benevolence and noble generosity to poor artists, poor authors, and all distressed whom he could serve or succour, was unbounded; he certainly had the kindest heart and the unkindest tongue of any one I ever knew. His benefits remind me of a comical story my dear friend Harness once told me, of a poor woman at whose lamentations over her various hardships one of his curates was remonstrating, 'Oh, come, come now, my good woman, you must allow that Providence has been, upon the whole, very good to you.' 'So He 'ave, sir; so He 'ave mostly. I don't deny it; but I sometimes think He 'ave taken it out in corns.' I think Rogers took out his benevolence, in some directions, in the corns he inflicted, or, at any rate trod upon, in others."

Mrs. Grote was one of Mrs. Butler's friends, and several visits were paid to her home at Burnham Beeches, the beautiful scenery round which, it is said, inspired Mendelssohn with much of the music of his "Midsummer Night's Dream." Mrs. Grote's taste in dress was, we are told, "slightly eccentric."

"The first time I ever saw her she was dressed in a bright brimstone-coloured silk gown, made so short as to show her feet and ankles, having on her head a white satin hat, with a forest of white feathers; and I remember her standing with her feet wide apart and her arms akimbo in this cos

tume before me, and challenging me upon some political question, by which, and her appearance, I was much astonished and a little frightened. One evening she came to my sister's house dressed entirely in black, but with scarlet shoes on, with which I suppose she was particularly pleased, for she lay on a sofa with her feet higher than her head, American fashion, the better to display or contemplate them. I remember, at a party, being seated by Sydney Smith, when Mrs. Grote entered with a rose-coloured turban on her head, at which he suddenly exclaimed, 'Now I know the meaning of the word grotesque!' The mischievous wit professed his cordial liking for both her and her husband, saying, 'I like them, I like them; I like him, he is so ladylike; and I like her, she's such a perfect gentleman;' in which, however, he had been forestalled by a person who certainly *n'y entendait pas malice*, Mrs. Chorley, the meekest and gentlest of human beings, who, one evening, at a party at her son's house, said to him, pointing out Mrs. Grote, who was dressed in white, 'Henry, my dear, who is the gentleman in the white muslin gown?'

As we have already stated, Mrs. Butler held strong anti-slavery views, and there are several letters bearing upon this subject, which is now happily out of date, and therefore unnecessary for us to refer to. We must, however, quote one passage from a letter written to Mrs. Butler in 1843 by Miss Sedgwick, as it shows so clearly the curse of slavery:—

"I heard a story the other day, 'a true one,' that I treasured for you as racy, as characteristic of slavery and human nature. A most notoriously atrocious, dissolute, *hellish* slave-owner died, and one of his slaves—an old woman—said to a lady, 'Massa prayed God so to forgive him! Oh, how he prayed! And I am afraid God heard him; they say He's so good.'

In 1845 Mrs. Butler again visited England, but this time without her husband and children, and after a visit to her sister in Italy she returned to the stage. The reasons for this are not given, and we have no desire to surmise them. But the circumstances of her later visit differed so widely from those on the previous occasion that they naturally tinge the correspondence, and we therefore feel a preference for the first two volumes. They are all, however, very pleasant and agreeable reading, which those of our readers having a taste for this kind of literature will do well to be assured of, by getting the book for themselves, and not resting content with the extracts we have made.

The Nineteenth Century. Kegan Paul and Co. *The Contemporary Review.* Strahan and Co.

The two chief monthly Reviews show no signs of "the dead season," and when we mention that Cardinal Manning, Alfred Tennyson, M. de Laveleye, Madame Novikoff, G. A. Simcox, and the Warden of Merton are the chief contributors to the *Nineteenth Century*, and C. F. Gordon Cumming, the Rev. J. L. Davies, Mr. E. A. Freeman and Cardinal Manning, again, to the *Contemporary*, it will be seen that we are instructed, as usual, by some of the foremost writers of the time, and, as will presently be seen, on some of the great questions of the day.

The *Nineteenth Century* opens with Mr. Tennyson's invocation "To Virgil," written at the request of the Mantuan's for the nineteenth centenary of Virgil's death. It is not one of the poet's best efforts, and will be read with appreciation only by classical scholars. The ten stanzas comprise one long sentence, beginning:—

Roman Virgil, thou that singest
Ilion's lofty temples robed in fire,
Ilion falling, Rome arising,
Wars and filial faith, and Dido's pyre;
Landscape-lover, lord of language,
More than he that sang the Works and Days,
All the chosen corn of fancy
Flashing from out many a golden phrase;

Thou that seest Universal
Nature moved by Universal mind;
Thou majestic in thy sadness
At the doubtful doom of human kind.

And ending:—

Now the Rome of slaves hath perished
And the Rome of freemen holds her place,

I, from out the Northern Island
Sunder'd once from all the human race,
I salute thee, Mantovano,
I that loved thee since my day began,
Wielder of the stateliest measure
Ever moulded by the lips of man.

There is more theology than usual in this month's Reviews. In both, the new and somewhat perplexing book "Natural Religion," by the author of *Ecce Homo* is discussed; in the *Nineteenth Century* by Mr. G. A. Simcox, who dwells upon the limitations of the book and affirms that "there is nothing of the abounding buoyancy of conviction which made *Ecce Homo* rather oppressive to readers who were not carried away by it;" and in the *Contemporary*, by the Rev. J. L. Davies, who points out that "whatever profit may be derivable from it, there is no class of readers to whom it professes to offer comfort." There are, he adds in conclusion, three convictions to which it seems to give utterance. (1) Religion is indispensable to human life, and we are in grave danger from the want of it; (2) Supernatural religion the world seems resolved not to have. We must try, therefore, what can be done in the way of constructing a Natural Religion; (3) Natural Religion is found on inquiry to be unable to do the necessary work of Religion and Nature; the object of its worship will not feed the instincts which are man's higher life. The reviewer asks in conclusion:—

"What, then, remains? The question, a question of life or death for mankind, whether Christians can be roused and inspired to meet and recognise Science, to do justice to the cravings of art, and to cultivate the highest and most humane morality, in the faith that there is a God whose garment is nature, but whose heart has been revealed in His Son Jesus Christ. Such a religion, natural and supernatural in one, would be that of which our author has been really in search."

In the *Nineteenth Century* Cardinal Manning, in an article on "Parliamentary Oaths," has a rather inconclusive reply to Lord Sherbrooke's argument in the previous number for sweeping away the whole system of oaths and affirmations as useless and pernicious, and as sanctioning a superstitious invocation of the curse of God. The Cardinal contends, that unless we recognise God by Act of Parliament we are covertly excluding Him from the counsels and the common weal of England; and he further takes Lord Redesdale's precious Bill as well on the Almighty under his sacred patronage. As historical and social questions often bear closely upon religion, we may briefly mention under this heading the interesting account of "Merton College Before the Reformation," by its Warden, the Hon. G. C. Brodrick; and the "Temperance Movement in Russia," a very interesting account of a growing social movement. But we cannot but regret that the writer has weakened the force of her article by the sophistical defence of the *Judenhetze*, both in Russia and Germany. The remaining contributions to this Review, which we can only briefly enumerate, are "The Egyptian Revolution, a Personal Narrative," by Wilfrid S. Blunt, who proclaims himself a warm personal friend of Arabi, and is in evident sympathy with the enemy; "Parisian Newspapers," an exhaustive account of the Metropolitan Press, by M. Joseph Reinach; "Count Cavour on Ireland," in which P. H. Bagenal shows by translations and quotations how clearly the eminent Italian statesman foresaw the present social and political crisis, and advocated, among other remedies, the development of commerce and industry, and the reform of the land laws; "Exploration in Greece," a brief account of recent excavations, by A. S. Murray; "The Laws of War," the concluding part of the admirable paper by M. Emile de Laveleye; and "The Country Gentleman," a threnody in prose, by Mr. C. Milnes Gaskell, over the misfortunes brought upon that once prosperous class by the agricultural distress.

Returning to the *Contemporary* Cardinal Manning contributes an article more to the purpose than his paper in the *Nineteenth Century* on "The Salvation Army." He computes that while the Established Church and the Nonconformist bodies have an equal number of adherents, there is a residuum of millions outside of any religious body, over whom reli-

gion has no power. "To such a population a voice crying aloud in God's name is as a warning in the night." The Cardinal contends, however, that the action of the Salvation Army is deplorably below the mental conception of it, given in its own professions, and his fears for this zealous movement greatly overbalance the hopes. There are two other theological articles, "Is Judaism a Tribal Religion?" a plea for a reformed Judaism as the basis of a comprehensive and universal religion, by the highly-cultured Jewish writer, Mr. Claude Montefiore; and "Natural Selection and Natural Theology," by Dr. Eustace R. Conder, who assumes that Natural Selection, as well as Organic Evolution, are scientifically true, and commands our assent when he contends that even upon that supposition the doctrines of Natural Theology are not even in the slightest degree shaken, while he omits to recognise that its attitude towards the human intellect on the one side and towards the universe on the other has been considerably modified, and to our mind strengthened, by these scientific principles. The remaining articles, which require no particular comment, are "Wheat, Wine and Wool," by the experienced traveller C. F. Gordon Cumming, who glorifies California at the expense of the now popular Manitoba; "The Austrian War against Publicity," by Arthur J. Evans, a newspaper correspondent and literary man, who tells from his own experience a striking story of Austrian tyranny and censorship over the post; "The Origin of Government," a philosophico-political paper, by Mr. J. Dove Wilson; "Married Women in Factories," a reply by W. Cooke Taylor to the late Stanley Jevons's condemnation of that form of labour in a recent article of the same Review; "The Radical and Revolutionary Parties in Europe," a vivid sketch of the rapidly growing democracy in all the European countries, by the veteran republican Karl Blind; and, finally, "The Place of Carlisle in English History," a delightful and instructive historico-archæological paper, by Professor E. A. Freeman.

Of the two Reviews the *Nineteenth Century* has this month the most popular interest, while its rival has at least four articles of far more than ordinary value.

More Magazines.

Blackwood contains two admirable biographical sketches of very opposite personages—Rachel, the tragedian, and Hogg, the "Ettrick Shepherd." The story of Rachel's early performances and triumphs is told with much spirit. Her Phèdre, the critic says, stands out in solitary splendour; for the attempts of Ristori and of Sarah Bernhardt in the part are "unworthy to be named in the same breath." They only served to mark how wide is the difference between the "merely picturesque and practised actress and her in whom the intuitions of genius are disciplined and fortified by the resources of art."

The writer of the delightful sketch of Hogg regards that eccentric genius as the most remarkable of the three heroes of the "Noctes Ambrosianæ." An odder compound of genius, simplicity, conceit, and candid egotism never lived, he thinks, than the peasant who became the associate, and frequently the butt, of all the men of talent who knew him. The following was Hogg's method of composition:—

"I had no method of learning to write, save by following the Italian alphabet; and though I always stripped myself of coat and vest when I began to pen a song, yet my wrist took cramp, so that I could rarely make above four or six lines at a sitting. I folded and stitched a few sheets of paper, which I carried in my pocket. I had no ink-horn; but in place of it I borrowed a small phial, which I fixed in a hole in the breast of my waistcoat; and having a cork fastened by a piece of twine, it answered the purpose fully as well. Thus equipped, whenever a leisure minute or two offered, I sat down and wrote out my thoughts as I found them."

There is a curious article on the "Mahdy," the future guide of Islam, and the deliverer predicted by the Prophet, of whom the writer says:—"We must never forget that, though his coming is but a dream, it is nevertheless a

dream which in the devout East may any day become a reality, and give rise to new forces as yet dormant in the Moslem world."

The *Cornhill* has an attractive article on "The Literary Restoration," an able review of English literature from 1790 to 1830, a period which has lately been dealt with by Mrs. Oliphant in her "Literary History:"—

"The leading and distinctive characteristic of the period was the restoration of the imaginative element to both literature and religion. Banished by the English Revolution, she was restored to us, *qua minime serio*, by the French. Imagination has held her own against all the rival forces in the field. The strength of the great reaction has not yet spent itself. George Eliot, writing forty years afterwards, is the natural exponent, in fiction, of one branch of it, as Scott was of the other. Froude, Carlyle, and Tennyson have maintained the protest—the protest of Wordsworth, of Burke, and of Scott—the protest which it is the privilege of literature, and should be its chief glory, to hand down—against utilitarianism, optimism, and epicureanism."

Mr. Symonds contributes some historical memoirs of the Duchy of Urbino, and Mr. G. Allen, from the names on a visiting card as a text, gives us an interesting philological article. The writer of the article on "The Moors and Forests of the North" traces the difference which exists between life in the wild North country as it is now, and as it was two or three generations ago.

Macmillan's Magazine has the continuation of Mr. Julian Hawthorne's serial, and Mr. F. Pollock has an elaborate article on the "History of the English Land Laws." With the exception of a short poem, all the other articles are on religious subjects, a significant indication of the influence which religion is exercising in an age which is rapidly outgrowing traditional dogmas. Mr. A. Lewis describes from personal experience the operations of the Salvation Army, which, he thinks, has been undeniably a vast influence for good throughout the country. Principal Shairp describes "The Hades of Virgil;" and the author of the strangely beautiful story of the unseen world, entitled, "The Little Pilgrim," which appeared in *Macmillan* for May, continues her vision under the title "The Little Pilgrim goes up Higher."

The Century—a well-known American periodical published also in London—gives a striking portrait of "Mark Twain," with a paper, by Mr. Howell, on his work and place in the American literature of the day. There are copiously illustrated papers on "Thomas Bewick," "Ocean Steam Ships," "An Old Town with a History," "The Original Rebecca n' Ivanhoe," &c.

The Congregationalist gives a portrait of Mr. R. S. Hudson, a munificent supporter of Congregational enterprise. There is a carefully-balanced and judicious paper on "The Salvation Army," and there are a good many pungent and vigorous notes and comments on passing events.

Short Notices.

Heart-Faith is the very suitable title of a sermon preached in the New Meeting-house, Kidderminster, on Sunday, July 16, 1882, by Dr. Andrew P. Peabody, Professor of Christian Morals, and Preacher to Harvard University, Boston, U.S.A., and published at a local printing-office. Dr. Peabody's characteristics as a preacher and somewhat conservative thinker are well known, and we need only quote one or two passages as an interesting illustration of the general tone of this admirable sermon. Its main purpose is to recommend faith of the heart in the essential verities of Christianity, as contrasted with mere intellectual belief in mere words and in prepositions about Christianity which may have very little influence on character and life. The preacher justly says:—"These two kinds of faith make very different demands as to their objects. The cravings of the two might be represented by the terms *many* and *much*. Faith in words wants to have the words multiplied—the articles of the creed as numerous as they can be, the more the better. It is with a believer of this class as it is with some dyspeptics, who eat to excess because they crave nourishment, and their food does not nourish them. The believer in words is not fed by them, yet always imagines that if he can swallow more of them his hunger will

be satisfied. Faith in the contents of words, on the other hand, while rejecting no healthful and nourishing truths, has no inducement to multiply dogmas, so infinite and exhaustless is the import of any one truth appertaining to the everlasting God and the immortal soul. Thus is verified and realised our Saviour's figure of faith as a grain of mustard seed. It may be, as to its subject matter, containable in a single word, and that word an aspiration; nothing more. Yet, if taken into the heart, it may grow into a vast and fruitful life-tree, in which the birds of the upper air, the angel-thoughts that God sends, may find perpetual lodgment."

Dr. Peabody points out that "there is no efficacy, no working power in a creed of negatives, though every one of them be the negation of a falsehood; and he goes on to show that there is an element of truth underlying ancient errors which may account for their influence in the world:—"What I have said may account for the immense sanctifying and working power which we sometimes see associated with what we cannot but regard as gross errors. It is not the errors that do the work; but if there be blended with them a mere mustard seed of divine truth, and that lie deep in the heart, there is no limit to its efficacy. There is in the theological belief of the Evangelist Moody much which not only you or I might term detestable, but which even sensible Calvinists regard as barbarous and obsolete. But no one can listen to him without perceiving that he has an intense heart-faith in the ever present God, in Christ as an all-sufficient Saviour, and in the life-everlasting; and through this faith he has awakened untold thousands to spiritual life, fruitfulness, and joy. It is the contents of true words alone that can be the members of a positive faith, and this is the only faith which can issue in what St. Paul in our text calls righteousness, or rightness—a term which includes every virtue, every spiritual grace, all of the God-like that man can be. Nor is there one of us possessing any belief in spiritual things, or so much as a transient apprehension of anything that is more than fleshly and earthly, who is not sacredly bound to furnish heart-room for that belief or apprehension, that it may make him what it means, in spirit and character, in word and deed."

We must add one more glowing passage in which Dr. Peabody shows that heart-faith is the only possible basis of union among Christians of differing names and forms:—"We, Christians of different sects, while we cannot repeat one another's creeds, are always glad to sing one another's hymns. Why is this? It is because hymns are never made out of the creeds, which, though, like the Athanasian Creed, they have sometimes been put into barbarous metre, yet utterly lack the qualities of lyric poetry; while the broad and vast truths which the creeds cramp and distort in the attempt to define them, and which are the common property of all Christians, can flow freely from the heart that feels them in sacred song, which is pre-eminently the language of the heart. Thus there is not a hymn in English speaking Christendom to which all the leading sects have not furnished contributions. The glorious old hymns in the Roman Catholic service-book may be heard in many a church which rings not unfrequently with anathemas against the mystic Babylon. The sacred songs of the Wesleys, bathed in the dew and sparkling in the sunlight of fervent devotion find favour alike in the Established Church which impoverished itself by casting their writers out of its pale, and in our own religious communion, whose belief the Wesleys would have deemed rank heresy. The Christmas hymns of Sears, Mrs. Barbauld's sweet and tender lyrics, Bowring's "In the Cross of Christ I glory," and still oftener "Nearer my God to Thee," give voice to the earnest prayer and ecstatic praise of congregations in which Unitarians, as such, are held in the meanest repute. Heart-faith in God, and Christ, and heaven, has all over Christendom the same pulse-beat of reverence, gratitude, and worship, leads the same rhythmical march of duty, inspires like works of love, and blends earnest souls in unnumbered mutual sympathies; and therefore there is a common heart-language for all who truly love and follow their Lord." We are greatly indebted to Mr. Carey Walters and his congregation for the publication of this admirable sermon.

English Proverbs. By E. B. Mawer. (London: Kerby and Endean.)—(Bucuresci: Depuse Spre Venzare, La Iste Librarile. 1882.)—The Rumanian language being so rich in proverbs and quaint sayings the author of this beautifully got-up little book has been

tempted to collect a few of the former, and annex to each the corresponding one in English, French and German, with the view of exemplifying the different manner of expressing the same ideas in these different languages. The task thus self-imposed has been so excellently carried out that a book of much interest has been the result.

The Remote Antiquity of Man not Proven: Primeval Man not a Savage. By B. C. Y. (London: Elliot Stock, 62, Paternoster Row.)—This work professes to be an argument based on scientific facts, and supported by scientific opinion. The author fears it may be thought presumptuous for one who is outside the fellowship of scientific societies to dispute conclusions arrived at by a large array of scientific celebrities; but, he says, that man is of remote antiquity is not a scientific fact. He, moreover, "cannot find one fact which will prove that a longer time is required than the Bible chronology will admit." It is difficult to see what is here meant when it is added that "Bible chronology, however, does not mean 6,000 years." While the book is free from the theological rancour which too often characterises the discussion of this and kindred subjects from the orthodox side, it is very clear that the author is bound down to early Jewish notions. For ourselves the class of facts, of which Professor Dawkins gave such an excellent *résumé* at the recent meeting of the British Association, are abundantly sufficient to justify the position of very nearly the whole world of scientific explorers in this direction—a position which the author of this book attacks without success.

Literary Notes.

MESSRS. SAMPSON LOW announce for immediate publication a new book by Lady Brassey, entitled "Tahiti." It will be illustrated with autotypes, after photographs taken specially by Colonel Stuart Wortley.

MESSRS. LONGMANS, GREEN, AND Co. announce a new monthly magazine, to be published at sixpence. The first number will appear on November 1st. Leaving the discussion of politics and religion to the established Reviews, it will be devoted mainly to pure literature, especially of a light character. The title of this new venture will be *Longman's Magazine*.

MESSRS. SAMPSON LOW, MARSTON, AND Co. will publish almost immediately an *édition de luxe* of Mr. R. D. Blackmore's masterpiece, "Lorna Doone," being the twentieth edition in a period of eighteen years. It will have full-page illustrations of scenes, events, characters &c., from drawings made on the spot by Mr. W. Small, and engraved by Mr. J. D. Cooper; and also chapter headings and initial letters by Mr. W. H. J. Boot, consisting of views in Devon and Somerset.

GREAT preparations are being made at Assisi to celebrate this winter the seventh centenary of the birth of St. Francis. It is hoped that a speech will be delivered on the occasion by the veteran historian, Cesare Cantù.

MESSRS. OSGOOD AND Co., of New York, announce that they will issue in November an overlooked and hitherto absolutely unknown romance by Nathaniel Hawthorne, of about the length of "The Scarlet Letter." The MS. of it seems to have long been curiously lost from the great American writer's other papers. It is regarded by those who have glanced through it as a work of surpassing power and interest, turning upon the claim of an American to some English estates, the scene being laid on both our own and British shores. Julian Hawthorne will furnish the preface.

THE second edition of "Natural Religion" is at press. It will contain a full Preface, in which the author answers some of the objections of some of his critics.

THE *Academy* says that Dr. Menendez Pelayo, the eloquent professor at Madrid, has just published, as the tenth volume of the series entitled "Arte y Letras," a new translation into Spanish of the "Odes" of Horace, illustrated by several of the best-known Catalan artists.

THE new Scottish quarterly will make its appearance towards the end of November next. Promises of co-operation have been received from well-known hands in all departments.

"EL'S CHILDREN: the Chronicles of an Unhappy Family," is the title of Mr. Manville Fenn's new story now passing through the press.

THE *Academy* understands that James Thompson, the author of "The City of Dreadful Night"—and whose mournful death occurred a few weeks

back—has left several poems and critical essays in manuscript. His prose remains include essays on Heine and Shelly. The publication of these works has not yet been definitely arranged for. It is probable, however, that the prose will be published before the poems.

MR. CECIL BENDALL, Fellow of Caius College, is likely to be appointed Assistant in the Oriental Department of Printed Books at the British Museum in succession to the late Dr. Haas.

THE city of Basel has just lost the oldest representative of one of its distinguished literary families in the person of Obersthelfer Abel Burckhardt, who died at the age of ninety-seven. He studied theology at Berlin under Schliermacher. Together with the brothers Wackernagel, of Berlin, Professor J. J. Herzog, of Erlangen, and the late Professor Bluntschli, of Heidelberg, he was one of the founders of the so-called "Nameless Society for the Cultivation of Literature."

DR. ABEL, of Berlin, will be in Oxford in October next to deliver the Ilchester lectures.

MR. W. M. RAMSAY has been fortunate enough to obtain five Kappadokian cuneiform tablets, together with a scarab and a terra-cotta whorl, closely resembling those found by Dr. Schliemann at Troy. He has also examined two curious stones discovered between Amasia and Amisos. They are covered with rude reliefs of an extraordinary description. One of them represents a king and attendants in the "Hittite" dress receiving some prisoners, whose costume Mr. Ramsay would call Phrygian. Above the scene is a cuneiform inscription of five lines, which are separated from one another like the lines of the Hittite texts.

MESSRS. LONGMAN AND Co. will issue next November the first number of the new magazine we mentioned some time ago. The title is *Longman's Magazine*. Each number will consist of from 100 to 128 pages, and the price will be sixpence. Among the contributors will be Mr. Grant Allen, Mr. Anstey, the author of "Vice Versâ," Mr. W. Black, Lady Brassey, Professor Bryce, Mr. Freeman, Mr. Froude, Mr. Thomas Hardy, Mr. W. D. Howells, Professor Huxley, Miss Ingelow, Mrs. Oliphant, Dr. Smiles, Mr. L. Stevenson, Mr. Julian Sturgis, and Professor Tyndall.

NEARLY half a century ago the well-known "Vale of Lanherne" was published with an illustration from the pencil of the wife of the author, who is still living. Messrs. Longman have just issued a cheap and elegant edition of "Restormel," by Henry Sewell Stokes, with a pretty picture of the famous castle near Lostwithiel, "the glory of its parish," executed by the author's youngest daughter. The present is a republication of the issue of 1875 (reviewed in these columns), with a supplemental note on the assassination of the Czar. Mr. Stokes endorses the just and eloquent judgment of the *Pall Mall Gazette*: "The din of faction and the smoke of battle have obscured his true greatness, but history will record few greater names among the crowned reformers of the world than that of the man who fell yesterday." The poetry of Mr. Stokes is eminently original, and confers lustre on the West—

"The child is genuine, you may trace
Throughout, the sire's transmitted face."

HOSPITAL SATURDAY.—The ninth annual collection on behalf of the hospitals and dispensaries was made in London on Saturday, and it is understood that the total will exceed that of any previous years. There were more than a thousand volunteer collectors in the streets of the metropolis, most of them being ladies. At Hyde-park-corner a member of the Norfolk family, Lady Catherine Howard, had charge of a station, with the chair, table, and other appliances supplied from Apsley House by direction of the Duke of Wellington. Ladies of title were also to be found seated outside Marlborough and Clarence Houses, St. James's, supplied with the furniture and fittings from the Royal Household. In the City the Hon. Mrs. Clay took her seat in front of the Mansion House, whilst the wives of several City merchants, and even bankers, were not above doing duty in aid of the charitable object. As a further evidence of the interest taken in the movement by the wealthier classes, Sir Cyril Scott, one of the principals connected with the National Provincial Bank, early in the day had a luncheon provided for the ladies who had taken charge of the boxes within a considerable circuit of the City. Traders and shopkeepers not only provided tables and chairs for the ladies who had charge of the boxes, but placed them in a sheltered position.

THE BRITISH ASSOCIATION AT SOUTHAMPTON.

We are indebted to the *Times* for a valuable *résumé* of the work of the Association during its week's session at Southampton. The presidents, lecturers, and readers of papers (remarks our contemporary) evidently made strenuous efforts to show that British science had suffered no collapse after the excitement of last year, and that there is abundant evidence of continued and fresh work on the part of British workers in science, of the ceaseless multiplication of lines of research, and of the rapid strides in advance in the old directions. The President, Dr. Siemens, in his address, showed some of the vast advances which have in recent years been made in applying the results obtained in the laboratory and observatory to the ever-increasing wants of humanity. Dr. Siemens has by no means abandoned his hypothesis as to the nature of the solar activity and its interplanetary connections; on the contrary, he thinks the position confirmed by more recent researches, and especially by the spectroscopical results obtained at high altitudes on the Alps and in America by Captain Abney and Professor Langley, as, also, at the late eclipse observed in Egypt. He is of opinion that these observations seem to indicate that stellar space is no vacuity, or only filled with "ether," which is next to nothing, but is pervaded by hydrocarbon and possibly aqueous vapours, establishing a material continuity between the sun and his planets.

THE SPECTROSCOPE.

The truth or otherwise of Dr. Siemens's hypothesis would probably be ultimately tested by the spectroscope—an instrument in some respects the most potent and widely-useful weapon in all the armoury of science. In the hands of the astronomer it can tell us what is going on in the sun and the condition of the most distant stars, and in the hands of the analyst it can detect the adulteration of the commonest articles of food. At the recent eclipse calcium and hydrogen were detected in the sun's corona, and the spectrum showed lines which the astronomers cannot yet read. Dr. Schuster suggested that the changes which are noticed in the form of the corona may be partly due to the fact that it is of meteoric origin, to some extent a revival of a theory at one time popular, that the sun itself was maintained in fuel by the groups of meteors spread all over the system. One great difficulty in solar spectroscopy is to detect what really belongs to the sun and what originates either in the earth's atmosphere, or in the space which separates us from the central light. If Dr. Siemens's hypothesis is correct, it will be no easy matter to penetrate the supposed intervening matter. Captain Abney, on the Rifel (8,500 feet high), although he found the spectrum of the sun at that height the same as in London, still found a vast diminution of light, as well as of aqueous vapour, and, curiously, an increase of alcohol, which leads him to conclude that that potent spirit is of celestial origin. Although Dr. Glaisher, who has been miles higher in a balloon than Captain Abney, doubts the diminution of aqueous vapour, Professor Langley, one of the ablest spectroscopists of the United States, essentially confirms the Captain's conclusions. The long paper read by Professor Langley was one of the most valuable contributed to the meeting, giving, as it did, the results of spectroscopic work in the rare and pure atmosphere of Pike's Peak, 13,000 feet above sea level. Captain Abney has shown that there are rays (in the red) invisible to our rude eyes (though Sir John Lubbock gives reasons for believing that ants can detect them), and Professor Langley has found under his more favourable conditions that there are yet rays which even Captain Abney has not been able to detect, but which his bolometer has shown. Nearly three-fourths of the whole solar energy, he maintains, exists in the invisible portion of the spectrum. Professor Langley insists on the embarrassments introduced in the way of solar spectroscopy by our complicated atmosphere, and believes that if we could get outside of this the solar spectrum would present a very different aspect. Even the corona of the sun and the solar atmosphere itself must be pierced before we are able to say what is the real composition of the central nucleus. The spectroscope in the short

period since its invention has done so much for a knowledge of the sun, and our investigators on both sides of the Atlantic are evidently so fully alive to the difficulties that beset their inquiries that we cannot but be hopeful that in the near future they will be able to overcome them.

THE CHEMICAL SECTION.

In the Chemical Section Professor Huntington reported on the use of the spectrum for chemical research, especially in reference to the detection of the exact composition and condition of metals; and here, also, we find the path of accurate and trustworthy spectroscopy beset with difficulties. Intimately associated with this department is the subject of the wavelength of the various kinds of light, and hence the importance of Dr. Marshall Watts's report of the Committee for the Preparation of Tables of Wave-lengths. It seems natural in connection with the spectroscope to refer to other solar matters, and Professor Balfour Stewart's paper on a supposed connection between the heights of rivers and the number of sun-spots in the sun is of much more than mere theoretical interest. Among other rivers he refers to the Nile, and concludes that it probably reaches its maximum height at the period of the maximum number of sun-spots; and, as this may be counted a maximum year, the conclusion is obvious. But for the comfort of our army, Professor Stewart tells us that in maximum years the Nile is longer than usual in reaching its full height, and we can only wish that this will turn out to be the case. This and the other paper read by Professor Stewart are excellent examples of the important practical bearings of even the most abstruse scientific research, for in the other paper he showed that by watching the waves of terrestrial magnetism we may be able to forecast the meteorological weather for something like a fortnight.

ELECTRIC LIGHTING.

Electrical matters, and especially electric lighting, occupied a prominent place at the Southampton meeting. Dr. Siemens's address was largely occupied with the subject of electricity in its application both to lighting and heating, and as a motive power. He is justly hopeful of the future of the various applications of this mysterious force, and so must anyone be who reads the various papers which were read on the subject. Lord Rayleigh, president of Section A, referred to certain theoretical aspects of the subject in his address, and showed the exceeding importance of investigators being capable of using more methods than one in their researches. The purely mathematical method is by itself as apt to mislead as the exclusive use of the method of experiment. The great moral of the President's address was that the value of scientific work should be tested by all possible methods. Dr. Gladstone and Dr. Tribe have been carrying on a long series of researches on secondary batteries, which seem destined to play so important a part in connection with electric lighting. It is only by chemical experiment and investigation such as these two eminent chemists are conducting that perfection can be looked for in this direction. Mr. Sprague's papers on electric distribution and subdivision of electric currents and on the Edison system of lighting were of much interest, while his detailed account of the doings of Mr. Edison show that that indefatigable worker is as active as ever and is really doing useful work. Altogether, the discussion of the subject of electric lighting by such men as Preece, Swan, Sir William Thompson, Silvanus Thompson, and others, shows not only that existing difficulties in the way of the universal use of the light are, there is every reason to believe, perfectly soluble; but that, if our electricians and chemists, theoretical and practical, continue to work in the future as they have been doing in the past, the solution cannot be distant.

ELECTRICITY AS A MOTIVE POWER.

As Dr. Werner Siemens, Mr. Traill (the engineer of the Giant's Causeway electric railway of seven miles), and Mr. Sprague, the spokesman for Mr. Edison, showed, the first steps in this direction have already been taken, but difficulties are greater than in the matter of electric lighting, although their solution is only a question of time. Whether, however, electrical or compressed air will gain the day as against

steam, remains to be seen. As Sir F. Bramwell showed, compressed air has already been successfully used for purposes of locomotion, and both Captain Galton and Sir J. Hawkshaw were confident that it would ultimately take the place of steam on railways and horses on tramways. Its advantages in such cases as the Underground Railway are evident.

THE TELEPHONE.

The progress of one other increasingly important application of electricity, the telephone, was shown by many facts and figures by Mr. Preece. It is steadily making way in this country, though as every one who uses a telephone knows, it is provokingly apt to give no response. The practical difficulty here is the vast number of telegraph wires about everywhere, rendering it no easy matter to insulate completely any particular wire, especially as the very earth itself, Mr. Preece shows, is apt to coquet with the currents.

TIDES, HAILSTONES, AND METEORIC DUST.

Sir William Thomson, in his lecture on Tides, pointed out that on the body of the earth the attraction of the sun and moon has no very appreciable influence, but Mr. G. H. Darwin, in his paper on the Earth's Rigidity, showed that the influence is very real; and in his report on the Lunar Disturbance of Gravity Mr. Darwin proved that absolute steadiness is really not attainable on the earth, which seems to be in a constant state of tremor. This, and Mr. Darwin's paper on Tides, are fine examples of complicated scientific investigations requiring the most delicate precautions against the most minute disturbing factors. One of the sensations of the meeting was Professor Schwedoff's paper on Hailstones, which Sir William Thomson very naturally treated as an elaborate joke, though others seemed to think that the idea of their really being of meteoric origin deserved serious attention. It gave Sir William an opportunity of once more airing his theory of the meteoric origin of terrestrial life, which was unfolded at the last Edinburgh meeting. The readers of Baron Nordenskjöld's "Voyage of the Vega" will understand the importance of Dr. Schuster's report of the Committee on Meteoric Dust, for the Baron seems to be of opinion that our earth is largely built up of this fine dust, which is constantly falling in showers from interplanetary space.

CHEMICAL SECTION.

The address of Professor Liveing, as president of the Chemical Section, was scientific in spirit and moderate in tone. He pointed out the necessity of a revision of the values of the chemical elements; showed that the composition of so-called atoms, as well as molecules, has been recently proved to be not so simple as it seems; and while he could not give his adherence to the doctrine of the unity of the elements, advocated by Mr. Lockyer, some may think that he essentially admitted the premisses. The president also made an important contribution to spectrum analysis in his paper on the reversal of the spectral lines of metals, a line of research which, as he showed, has an important bearing on the interpretation to be put on the spectrum phenomena exhibited by the sun.

GEOLOGICAL SECTION.

Mr. Etheridge gave a summary, which geologists will find of the greatest service, of all that we know of one portion of the Tertiary geology of Hampshire and Sussex—the geology, indeed, of a period when England was continuous with the Continent, when our climate encouraged the growth of plants now only found in the warm south. Professor Prestwich's paper on the Drift phenomena of Hampshire, including the elephant bed at Freshwater, may be regarded as a valuable supplement to the president's address. Of papers dealing with some of the great problems of geology those by Professor Sollas on the formation of what are known as metamorphic rocks and on flints deserve mention. What are the exact conditions under which the whole series of stratified rocks have been metamorphosed to something quite unlike their original form and composition has long been a matter of discussion among geologists and the experiments made by Professor Sollas will doubtless help to a solution of the problem.

THE CHANNEL TUNNEL.

But the attraction in this section was the discussion on the subject of the Channel Tunnel,

suggested by papers by Professor Dawkins, Mr. De Rance, and Mr. Topley. In C, of course, the geological aspects of the undertaking were mainly considered, while in the Mechanical Section both the engineering and geological aspects were discussed. After all the talk and excitement, it cannot be said that we are any wiser than before. We know the geological conditions, and that for the engineers there are no difficulties whatever. Both geologists and engineers, for evident reasons, are anxious to see the bed of the Channel pierced, and the differences as to methods of boring, as to how to treat percolating water, and other points, are not those which trouble the public. Of course, the fears of the public were despised; but these will have to be effectually allayed before the geologists and engineers have their way. Meantime, doubtless, the proposed undertaking has added something to our knowledge of the science of the Channel.

ANTHROPOLOGICAL SECTION.

In the Anthropological Department Professor Boyd Dawkins gave an address on the present phase of the antiquity of man, maintaining that it was only in the latter stage of the Tertiary period that the earth was ready for man. What are really the component elements of the existing population of these islands, what features we derive from Saxon and Dane, what from so-called Celt and Silurian, and what from Professor Dawkins's primitive British Eskimo may possibly be discovered by the committee for obtaining photographs of the typical races in the British Isles, and the Anthropometric Committee for taking all sorts of measurements of typical individuals. The former especially is doing excellent work, and the problem they may help to solve is one of almost exciting interest. Mr. W. S. Duncan's paper, in Anthropology, on the probable scene of the primitive evolution of man, was perfectly rational; it seems quite reasonable and scientific to expect that if Darwinism on this point is correct, we ought to find clear traces somewhere of primitive humanity, and the south of Europe and Asia, as Mr. Duncan suggests, are quite as likely localities as elsewhere. Also connected with evolutionary theories was Dr. Harris's paper on the ebb and flow of mental endowment, in which the author attempts to give a rational explanation of the frequently-noted fact that men of extraordinary talent have often sons of extraordinary stupidity. If Mr. Pengelly's inferences from what he has found in Bovey Basin deposit in South Devon are correct, man in Britain is probably older than even Mr. Dawkins admits. The latter, in a paper in the section, showed, moreover, how the geologist, in his cave-hunts, may be able to help the researches of history. Some of the relics in Settle and other caves, he believes, were left behind by the poor Romanised Britains fleeing from their Saxon invaders, a conclusion, however, with which Dr. Evans did not seem entirely to agree.

BIOLOGICAL SECTION.

The main subject of Professor Gamgee's address as president of the Biological Section was the physiology of secretion, the tendency of which was not only to show that man is simply a complicated chemical product, but also that physiologists are getting more and more thoroughly acquainted with the functions of the various parts of the animal economy, and that, if physicians cannot heal, it is not because they must be ignorant of their subject. Mr. F. J. Faraday attempted to show, in connection with the recent discoveries of Koch as to the cause of tubercular consumption, that consumption ought to be both preventible and curable. Many of the empirical methods of cure which have been long in favour Mr. Faraday showed have really a scientific basis.

GEOGRAPHICAL SECTION.

The Geographers always manage to make a good show, and this year the work of this department will stand comparison, for quantity and quality, with that of any other department. Sir Richard Temple has done a real service, not only to geographers, but to all interested in our position in Asia, in bringing together the leading facts concerning the vast Pamir region obtained by recent exploration. The most important paper in this section was that by M. Tchihatchef on the deserts of Africa and Asia, which discusses a subject upon which there is a

great variety of opinion among geologists, and contains much valuable information on the great deserts of Sahara, Gobi, and Turkestan. He rejects the idea that these deserts are ancient sea-bottoms, or that the sand which covers them has had any other origin than that arising from sub-aerial influences, and this is essentially the conclusion come to by the best geologists. Mr. Joseph Thomson, in his paper, really discussed the whole question of the geology of Central Africa, and the origin of the Great Lakes. His conclusion is that of Livingstone, that Central Asia was once a great sea, and that at no very remote period, though the Tanganyika basin itself is really the result of some subsequent convulsion. This is essentially the conclusion come to by Mr. Russell Wallace, from an investigation of the existing biology of the continent. Captain Conder's report on the Palestine survey showed that in spite of obstacles a substantial piece of work was done in the mapping of 500 miles east of the Jordan. We are glad to learn that the Association have decided to grant £500 as a contribution to the expenses of two naturalists to accompany Mr. Joseph Thomson in his expedition to North-East Africa; the results will well repay the expenditure.

One could not expect the scientists to be satisfied with the new Code, and Dr. Gladstone's report on the teaching of science in elementary schools very naturally expressed dissatisfaction with it. This view was essentially supported by Professor Silvanus Thompson in his paper on Artisan Education, and there can be little doubt that even in the newest Code science has not that place in elementary education which it ought, and is ultimately bound to have.

In the Mechanical Section the idea broached in Mr. Fowler's presidential address as to the construction of undulating railways, thus obviating the fearful tear and wear of brakes, should not be lost sight of. Mr. Baker's paper on the Forth Bridge afforded some idea of the immense magnitude of the undertaking. It is, indeed, the greatest engineering work ever attempted in the way of bridges. It is quite clear that Mr. Fowler and Mr. Baker have an adequate idea of the difficulties before them, and know how to solve them. From Sir William Armstrong's paper on the treatment of steel for the construction of ordnance it is evident that something more remains to be done before we thoroughly understand the exact condition of that metal best suited for such purposes. Numerous other paper in this section show how busily our engineers are applying the results of research in all directions, and how really dependent they are for good work on the scientific investigator, not even excluding the geologist. It is evident from these notes as to some of the leading results of the Southampton meeting that science is becoming more and more aggressive, and, moreover, that many of our best workers in science seem to find in these annual meetings convenient opportunities for bringing the results of their work before the public and under the criticism of their fellows.

MR. N. BODINGTON, M.A., Fellow of Lincoln College, Oxford, and Professor of Classics in the Mason Science College, Birmingham, has accepted the Principalship and Classical Chair of the Yorkshire College.

SCHOOL LIBRARIES are greatly on the increase in France. In 1865 the number was only 4,833, and in 1874 16,648. There are now 25,913. This does not include the teachers' libraries, which number 2,348, with an aggregate of 500,000 volumes.

THE PARKES MUSEUM.—The Council of the Parkes Museum have just acquired new premises in Margaret-street, Cavendish-square, to which the museum is to be removed from University College as soon as the alterations and additions, which are now being made under the direction of Mr. Mark H. Judge, A.R.I.B.A., are completed. The new museum will consist of a central hall (suitable for meetings and lectures), a library and corridors, and all lighted from the top, and well suited for exhibition purposes. The meetings and lectures on sanitary and other matters connected with the health of the people, which were only occasional while the museum was at University College, will form a permanent feature of the institution when it is re-opened in Margaret-street. It is expected that the museum will be opened before Christmas.

Our Contemporaries.

CHURCH AND DISSENT.

The *Christian Union* of New York writes:—

In England it is practically impossible for one to maintain eminent social standing, unless he is an Episcopalian or a Unitarian. For some good reason doubtless, but what it is I do not know and could not find out, a Unitarian Dissenter is as socially respected as a Church of England communicant; and I was informed that the Unitarians as a body are opposed to disestablishment. But with the exception of the Unitarians, and outside of Scotland, Dissenters are almost universally regarded as belonging to the second-class. I cannot but think that this is partly their own fault, if it is any one's fault, for they regard themselves as belonging to the second-class. The average American would feel keenly the purely imaginary humiliation of going to a second-class church, as he does that of travelling in a second-class carriage. Whether being content with a second-class position be a vice or a virtue, the English Dissenters possess it. The Established Church recognises no place of worship as a church that has not been consecrated by a bishop. The Dissenters accept this non-recognition with a very un-American spirit of meekness, and designate their largest churches in Liverpool, Birmingham, and even London by the title of 'chapel.' The Established Church recognises no man as a minister who has not been ordained by a bishop; the Dissenting ministers, many of them, accept this disfranchising without resistance, and some of the most eminent Dissenting preachers in England strike the title of Rev. off their names and request their friends to address them as plain Mr.

THE TEMPERANCE JUBILEE.

The *Pall Mall Gazette* writes:—

On Tuesday the teetotalers met in great force at the Crystal Palace to celebrate the jubilee of the formation of the first Total Abstinence League. For fifty years the doctrine of total abstinence from all intoxicating drink has been preached as a religion in the highways and byways of the land. From small beginnings it has no doubt attained imposing dimensions. Teetotalism is a power in the land. Its disciples can be counted by hundreds of thousands; its apostles, amateur and professional, cry aloud at the corner of every street; and in every constituency are to be found a knot of energetic and resolute abstainers, who are prepared to subordinate all questions concerning the government of the empire to the paramount duty of shutting up their neighbours' public-house. Teetotalism has created a literature of its own. It has almost as many sects as Christianity, and it probably distributes more tracts. It has supplied a new moral bond of union among men of all creeds and none, and it has absorbed no small portion of that proselytising enthusiasm which in other days would have been confined to theological channels. No one can deny the sincerity, the consistency, and the philanthropy of many of its advocates; nor are we disposed to gainsay the eulogies pronounced upon the Seven Men of Preston who, as pioneers of the new asceticism, were extolled on Tuesday as if they had been wiser than the Seven Sages of ancient Greece, and more heroic than the Seven Champions of Christendom. The whole movement is eminently creditable to the moral instincts of the nation; and if its votaries do occasionally expose themselves to the charge of Pharisaism, this is one of the rare occasions on which the Pharisee is more tolerable than the publican. But, when all has been admitted, can it be said with any degree of historical accuracy that fifty years of strenuous propagandism have brought us materially nearer the goal which the Seven Men of Preston had in view?

The net result, after half a century's propagandism of total abstinence, seems to be that there are more public-houses, that more people get drunk, that more money is spent in drink, and that where intemperance has not increased it has remained stationary.

This discouraging view of the situation should, however, not be accepted without qualification. The temperance movement, initiated fifty years ago, has at least arrayed the clergy against intemperance. Fifty years ago a drunken cleric, especially in the country districts, was by no means rare. To-day such a scandal is almost unknown. The higher class of artisans are more sober than they were, and there are signs that Cardinal Manning, "General" Booth, and the Blue Ribbon Army

are beginning to reach the masses, whose intemperance has hitherto remained untouched. On the other hand, we must not forget the dark shadow to this more cheering picture which is presented by the indisputable increase in drunkenness among women. It will be but a poor gain to the cause of temperance to gain a class, no matter how influential, and to lose a sex. On the whole, the chief claim that can be made for the Temperance movement is that it has sown much valuable seed, but the harvest has still to be garnered. No dispassionate observer can fail to be impressed by the extent and the force of the tendency which at the present day is compelling Governments to restrict the sale of drink. From Kansas to New South Wales, from Ireland to Iowa, the movement in self-governed communities towards restriction has long been known to be gaining strength. A remarkable article in the current number of the *Nineteenth Century* supplies a great body of evidence to show that the tendency is not less strongly felt in autocratic Russia than in the great democracies of the West. In this country, as yet, temperance reformers have achieved little. Their day is yet to come. But before the century expires it is safe to predict that the Legislature will have made much greater advances in the direction indicated by the "Seven Men of Preston" fifty years since than either the Ministerialists or the Opposition would at present care to contemplate.

THE PRIMATE.

The *Nonconformist*, after expressing sympathy with the Archbishop of Canterbury in his illness, writes generally of "The Primacy":—

The acts of the head of a great institution cannot be judged just as if they were the dictates of personal opinion or the outcome of personal character. Institutions, indeed, may be said to exist to equalise men by repressing merely personal tendencies. This is why they are so welcome to some minds—so repulsive to others. There is the force of individual character which some regard with hope and others with alarm, and there is the power conferred by position, and these sometimes co-operate, but perhaps oftener oppose one another. England, whose public life is more developed than that of any nation in the world, abounds in great positions, and the tendency of the governing classes is to increase them, and so by them to impress the imagination of the many and hold the spontaneous forces of society in check. The existence of high positions tells powerfully upon our higher education and training, and is always very marked at Oxford and Cambridge. Dr. Tait had the temper and instinct of public life. He was not ambitious; and would never have taken such measures for his own advancement as some men with higher religious pretensions than he has made have felt at liberty to adopt for theirs. But on the other hand, no offer of promotion, whether to Carlisle, London, York, or Canterbury, took him by surprise and found him unprepared. From his first appearance, when as a Balliol Tutor he helped to bring the Oxford Tracts to a sudden close, he appears to have had a distinct and tolerably developed conception of what was salutary and becoming in the government of the Church. Dr. Tait's character and conduct cannot be understood unless it is remembered that he was before all things, not a divine, a scholar, or a reformer, but an Institutionalist. Before now Archbishops of Canterbury have been burnt or beheaded, which is for some minds a proof that they were men of high principle and entitled to veneration, but to others only an evidence of sad mismanagement. Dr. Tait's great abilities were exerted to avert, or, at least, postpone, dangerous crises. His deep convictions on a very few points of the first order were never doubted; but his conduct in respect of matters disputed within the Church of England was regulated by large considerations of expediency. He had all the so-called practical man's dislike of theories and appeals to first principles. When "Essays and Reviews" appeared he advised the young clergy to throw themselves into parish work, and he met the demand for more reasons by a movement for building more churches. The question has been recently discussed whether he was a "Broad" Churchman. It is one hardly worth putting. By some a man is accounted Broad if he manifests indifference upon matters which others deem of the first importance. The phrase more properly characterises the man who gathers the materials for his judgment from wide and varied fields, who, instead of generating conclusions in

a single line by a deductive process from assumed premises, forms his belief at that point to which indications from many centres converge.

In this latter and better sense we cannot regard Dr. Tait as truly Broad, but perhaps he was as Broad as his position permitted him to be. Like his friend, the late Dean of Westminster, he was a worshipper of historical fact. He took the Church as he found it, and no one will claim for him that he has left upon it the impress of an individual character. The late Dr. Samuel Wilberforce is known to have thought that he should have been offered the See of Canterbury, and on the basis of certain very high claims for the Church as a Divine institution which he put forward in his earlier charges, speculations have been raised as to what he would have done in this or that juncture of the last twenty years. The opportunism of that prelate would probably have held his ecclesiastical ambition in check in any circumstances. But if a man of the strong convictions and firm resolution of the late Dr. Hamilton, Bishop of Salisbury, had been raised to the seat of Thomas à Beckett, the relations of the Church and State would certainly have been severely strained.

THE NEW JUDAISM.

The *Jewish Chronicle* has no sympathy with the principles of the new Judaism as expounded by Mr. Claude Montefiore in his article in this month's *Contemporary Review*:—

The views therein expressed will probably be to most of our readers somewhat startling in their boldness, but they are merely the logical outcome of the principles laid down by the party to which Mr. Montefiore belongs by education and by family ties. These opinions reach our shores after having been subjected to strict investigation and searching criticism both in Germany and America, and they find in Mr. Montefiore a consistent and ardent adherent. We have before us, in short, Judaism with all the modern improvements, and it behoves us to examine how far these novelties satisfy the ideals and aspirations that have been hitherto inseparably connected with Judaism.

Judaism as a religion presents two aspects which satisfy two different orders of mind. To the reflective mind it presents the most exalted monotheism the world has ever seen; to the conventional mind, if we may so style it, it displays a system of ceremonial that sanctifies the daily life and makes religion operative in the home. Both aspects have their weakness as well as their strength. To the mind that can rise to the most abstract notions of the Deity, the ceremonial side appears trivial; by the ceremonialist too little thought is given to the sublime truths which are associated with Judaic rites. Yet the balance of the two sides of Judaism is of the utmost importance for its vitality. Its dogmas would remain cold metaphysics without its observances; its rites would be but clogs to the spirit unless permeated by the life of truth. There has been a tendency towards lifeless rites in the Judaism of the past; there is undoubtedly a danger of cold rationalism about the new Judaism supported by Mr. Claude Montefiore. Reason is the highest faculty of man, but there are other faculties in human nature, and Judaism has been hitherto unique in satisfying these as well as reason. The feeling of common descent, the racial or "tribal" sentiment, is one strong in man, and Judaism satisfies this to the highest degree. Mr. Montefiore recognises this, but declares it to be erroneous, and advocates the extirpation of all those parts of Judaism that answer to its needs; he wishes to "denationalise Judaism."

Frankly speaking, this denationalised Judaism appears to us Judaism with distinctive elements left out. It may be a noble creed and a universalist doctrine, but it is not Judaism. Let us sum up all the omissions from the ordinary stock of theories and practice which this bold young thinker would advocate. The verbal inspiration of the Bible must go, and all claims to any inspiration at all on the part of the Talmud. The hygienic and dietary laws of the Pentateuch are no longer to be obligatory. Only Pentateuchal festivals are to be observed. Proselytism is to be extended to the fullest possible extent. Hebrew is to be exchanged for the vernacular in our services, and, though this is not clearly indicated, circumcision must be given up. "Verily thou art translated indeed" we might say to a Judaism shorn of all these observances.

Here then we have the new Judaism a bundle of negations—no Bible, no Talmud, no *Schechita*, no *Millah*. What then is left? The doctrines of Judaism, Mr. Montefiore will reply. But even here

serious curtailment is made, no Messianic hopes, no reason, therefore, for not being absorbed among the nations. As it is put by Mr. Montefiore, this appears a point of minor importance. Yet it has really been the root-idea of Judaism, that there was a special function for the Jewish race in the history of the world, and that separation must be kept up in order to effect this end. The long martyrdom of our race is a sublime testimony to the fundamental importance of the Messianic hopes in Judaism. Indeed, it is the root-idea of the few remnants of Judaism which the Reform party, as interpreted by Mr. Montefiore, would connect with the philosophic Theism which is to form their creed. But the essence of the new movement is to discard all ceremonial whatsoever, and seek to propagate certain abstract propositions which form part, and only a part, of the creed of Judaism. The new Judaism, to speak in the language of a past generation, is nothing more than Elegant Extracts from Judaism.

What are the inducements which this new faith is to offer to similar creeds that their adherents should be content to enrol themselves under the banner of Judaism? We are to seek for new allies from Unitarians, from the Brahmo-Somaj, from enlightened Mahometans. Each of these has its historic origin, traces of which it would wish to preserve just as much as Reformed Judaism would desire to retain specimen observances from the Judaism of the past. Which side is to give up its remnants of historic observance, and why? These are serious questions for Mr. Montefiore to consider. Are we to have a *mélange confus* of rites from Christianity, Brahminism, and the Koran, as well as the Pentateuchal observances in the new Judaism? Otherwise it seems hopeless to dream of large additions to the ranks of Judaism from the bodies above-mentioned, and yet that is the chief, if not sole reason, why the denationalisation of Judaism is to be resorted to.

"AMERICAN HYMN WRITERS."

Under the above heading Professor F. M. Bird gives, in the *New York Independent*, the following account of one of our well-known Unitarian divines, the late Dr. Edmund Hamilton Sears (1810-1876):—

Dr. Sears departed in several particulars from the usual routine of divines of his persuasion. He was born not in Eastern, but in Western Massachusetts, and graduated (1834) at Union, instead of Harvard, though for theology he had to go to Cambridge. He ministered not in Boston, but at small places—Wayland, 1838—1840 and 1847—1865; Lancaster, 1840—1847; and Western from 1865 till his death.

His position in the denomination was peculiar, for he held pronounced Swedenborgian opinions. "I have always been a believer in the absolute Deity of Christ," he wrote me, many years ago, therein differing from most of my brethren." I quote from memory; but he used similar language to Professor Cleveland, as may be seen in the latter's *Lyra Sacra Americana*. He wrote much for the *Monthly Religious Magazine*, and from 1859 to 1871 was its editor, with Rufus Ellis. His works have been much admired for their deeply religious spirit. They are "Regeneration," 1854; "Pictures of the Olden Time," 1857; "Athanasia; or, Foregleams of Immortality," 1858; "The Fourth Gospel the Heart of Christ," 1872; and "Sermons and Songs of the Christian Life," 1875. Mr. Cleveland made, in 1868, the positive statement that "he has never made a collection of his hymns;" but Johnson's "Encyclopædia" credits him with a volume of "Christian Lyrics" (1860), which I have not seen.

Had he done nothing else he would be long remembered by his two exquisite Christian songs. Songs they are, as he seems to have called them, and not strictly hymns; but so beautiful in substance, sentiment and expression that English-speaking Christendom has made them its own.

"Calm on the listening ear of night."

This is found everywhere, as well it may be, for the charm of sacred geography was never before or since so condensed and applied in verse. The mere names of "far fair foreign lands" have a curious attraction for ear and mind, and were skilfully utilised in Heber's great missionary hymn, which is hardly more a hymn than this before us, but, like this, is so near it that one is seldom sensible of the difference. Where these names are biblical the attraction is increased, as witness the tale of the old lady found in tears over "those blessed words—Phrygia, Pamphylia, Mesopotamia." And

here we have at its height whatever appeal is made to the imagination by "wild Judea" and "her silver-mantled plains," by "the answering hills of Palestine," "the blue depths of Galilee," and Sharon's "silent" groves of "palm." Critics, as Dr. Holmes, in a Lowell Institute lecture, have fully justified the popular admiration for this poem. It first appeared in the *Boston Observer*, 1834. The author, remembering inaccurately, said 1838. He afterward made some alterations in the latter part. The whole forty lines, as thus amended, may be found in Putnam's "Singers and Songs," and, as they originally stood, in Cleveland's *Lyra Sacra Americana*. Most of the collections contain five single stanzas, being the first, second, and latter half of the third double stanza of the original. This is probably the best arrangement for singing; though some add the first half of the fourth stanza, ending—

"And bright on Bethlehem's joyous plains
Breaks the first Christmas morn."

It is doubtful work, discriminating as to merit between this and his later Christmas-piece; but Sir Roundell Palmer and Dr. Schaff preferred the latter, since they included it, and not the other, in their celebrated collections. The "Angel's Song" is a lovely topic, and here most worthily celebrated:

"It came upon the midnight clear."

This, says Dr. Sears, was "written for a Christmas gathering, held at my house at Wayland, I think, 1850; and was first published in the *Christian Register*, soon after, probably in 1851." Here again he is probably too late, for Dr. Morison, then editor of the *Register*, says (as quoted by Dr. Putnam) "it was sent to me, I think, in December, 1849." It has not been so largely used as its predecessor, for it is of the same length and does not lend itself so well to abridgment; but as an exquisite Christian poem it is quite as safe to live. What can be finer or truer than this?—

"Yet with the woes of sin and strife
The world has suffered long;
Beneath the angels' strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring:
O hush the noise, ye men of strife,
And hear the angels sing!"

In the early editions of Palmer's "Book of Praise" and in sundry collections which followed it, "*hovering wing*" in the second stanza was, unfortunately, changed to *heavenly*, an adjective used in its proper place four lines above. The correction has probably been made long before now in all competently edited books.

In one of the last volumes of Sewall's *Diary* it is claimed that the Puritans came to this country to avoid being bothered with idolatrous mummeries and ungodly days, especially Christmas. "The whirligig of time brings about its revenges," and it is fit that a modern New England Puritan should have given to the world two of the very loveliest of Christmas hymns, including the one which, more than all others, brings out the moral meaning and spiritual results of the Day.

Nothing else by Dr. Sears has made a mark comparable to these, though "Hymns of the Spirit" (1864) includes one piece of his

"Ho, ye that rest beneath the rock,"

and Dr. Putnam prints another from the *Religious Magazine*, 1873:

"Above the storms and thunder-jars."

BIRMINGHAM.—In the absence of Dr. Laird Collier the services at New Hall Hill Chapel were conducted on Sunday last by the Rev. Dr. Peabody, of Harvard University, U.S., who preached morning and evening to crowded congregations.

THE ANNIVERSARY OF AUGUSTE COMTE.—The twenty-fifth anniversary of the death of Auguste Comte was celebrated in Paris on Tuesday. In the morning, at ten o'clock, a large gathering took place at his grave in Père-Lachaise. A discourse in honour of the founder of the Positive Belief was given by M. Lagarrigue, of Chili. Dr. Bridges, Mr. Frederic Harrison, and others represented the London Committee, and representatives were present from Spain, Brazil, Russia, and other countries. In the afternoon a meeting took place in the former residence of Comte, where M. Pierre Lafitte gave an address. In the evening a banquet was given in the Palais Royal, at which a large party of workmen and their wives and many professional and foreign gentlemen were present, including the deputations from London and the provincial cities of France.

Correspondence.

THE LATE REV. W. A. POPE.

TO THE EDITOR.

SIR,—Knowing that many members of his congregation did not read our periodicals, and consequently might be unaware of Mr. Pope's untimely death, it occurred to Mr. Freckelton that if he announced the fact from his pulpit in Unity Church contributions would be made towards the fund being raised on behalf of the family. The result of the appeal for two Sundays has been nearly twenty pounds, and it is proposed to keep the list open during the present month. I would suggest the same course to other ministers, as doubtless there are in all congregations persons of limited means who are too modest to send small contributions direct to the treasurer of the fund, but who would gladly give through their ministers. I think if this is done generally a considerable sum may be raised in aid of this distressing case. JOSEPH T. PRESTON.

37, Highbury New Park, Sept. 4.

FINALE.

TO THE EDITOR.

SIR,—I accept with much satisfaction Mr. Jeffery's disclaimer of the desire for litigation, which, to some of us, his words appeared to convey; and I am glad that my letter has given him an opportunity of removing an impression that might otherwise have lingered in many minds. As to the suggested case of conscience, that may well wait for consideration until the Unitarian congregations now assembling in chapels built for the worship of an ideal Trinity have ceased to recognise or worship any ideal of supreme excellence, whether called "Jehovah, Jove, or Lord," or more comprehensively expressed in words of Carlyle, as "the long paraphrase which we shorten in the word God."

Sept. 4.

G. B. DALBY.

(ADV.)

"TEACHERS' NOTES."

TO THE EDITOR.

SIR,—Will it be asking too great a favour of you to let me say through the medium of the *Inquirer* that a demand is frequently being made for copies of the first number of *Teachers' Notes*? It would be a great convenience to those who are anxious to complete the publication for binding, if any one who may happen to have a surplus copy or two of No. 1 lying by him would kindly send them to the Rooms of the Sunday School Association, 37, Norfolk-street, Strand, London. The full price of threepence per copy and cost of carriage will be allowed. The demand is hardly sufficient to justify the Association in reprinting the number.

I. M. WADE, SECRETARY.

THE SOUTH LONDON FREE LIBRARY.—At a public meeting held on Monday night in the rooms of the Free Library, Upper Kennington-lane, Mr. G. Hill in the chair, an animated discussion took place with regard to the action of the authorities of Lambeth parish in distraining for the non-payment of rates by that institution. Mr. Rossiter, the treasurer, as representing the library, claimed exemption under Act of Parliament, while Mr. Barker, on behalf of the parish authorities, held that, as certain fees were charged in connection with it, the library was a private venture of the treasurer's, and not a free institution according to the intentions of the Legislature. The discussion resulted in the passing of a resolution which expressed a hope that the proceedings against Mr. Rossiter would be stayed pending an appeal.

HOLLOWAY'S PILLS AND OINTMENT.—Dyspepsia, Jaundice. —These complaints are the results of a disordered liver, which secretes bile in quality or quantity unsuitable for digestion, which requires a free flow of healthy bile, to insure which Holloway's Pills and Ointment have long been famous, far eclipsing all other remedies. Unsuitable food, irregularity of living, unhealthy climates, and other causes are constantly throwing the liver into disorder, but that important organ can, under all circumstances, soon be regulated and healthily adjusted by Holloway's Pills and Ointment, which acts directly upon its secreting cells. The Ointment rubbed on the skin penetrates immediately to the liver, whose tissues it rectifies. One trial is all that is needed; a cure will soon follow.

Religious Intelligence.

SOUTHERN UNITARIAN ASSOCIATION.

We briefly recorded in our last number the annual meeting of the Southern Unitarian Association, held at Newport on Sunday and Monday week, and now subjoin a fuller report.

On Sunday the Rev. Dr. Crosskey, F.G.S., of Birmingham, delivered two remarkable discourses in the High-street Chapel, and the proceedings on Monday consisted of a luncheon in the new school-room, a business meeting in the afternoon, and a public meeting in the evening. Mr. Alderman R. PINNOCK, J.P., presided at the luncheon.

After luncheon the PRESIDENT proposed "The Queen," remarking that in the reign of no sovereign had such advances been made in the direction of civil and religious liberty as in that of Queen Victoria—(cheers).

The royal toast having been honoured, the PRESIDENT proposed a sentiment of welcome to the deputation from the British and Foreign Unitarian Association, and spoke in terms of gratitude of the help and encouragement which they in that district had received from the Association—(cheers).

The Rev. T. L. MARSHALL on behalf of the Association expressed their entire sympathy with the smaller and struggling Societies, and they had given practical proof of that sympathy in the sums they had voted to the support of the churches at Southampton, Chichester, Poole and Bournemouth. They expected to find that the money thus laid out would be returned with interest; but even should they get no pecuniary return, they would be amply repaid and satisfied if they found all these congregations becoming strong and self-supporting—(cheers). It should always be borne in mind that small as some of these Associations were they included many persons who were leaders of Liberal thought in politics, as well as social and other matters. They had at that very meeting a number of gentlemen of this kind. In the chair was the leader of the Liberal party in the neighbourhood—(cheers)—a gentleman who had been five times Mayor of the borough of Newport, and who in all public matters connected with their ancient town held a leading position—(cheers). There was also present an ex-Mayor of Maidstone (Mr. Ellis)—a recognised leader of the Liberal party in that important borough—(cheers). Around them were other conspicuous members of the Liberal party, amongst whom they were pleased to see the accomplished and popular Professor Morley of University College. The speaker went on to point out that while some of the so-called orthodox churches, such as the Society of Friends, were dwindling away because they had done their work, the Unitarian body was still active, and they found that its views were pervading other churches to an extent which sometimes surprised the veteran leaders in their cause. Their congregations had been standing witnesses in the neighbourhoods in which they existed of the great principles of Liberalism and progress. It was Liberal Christianity that the Association which he represented was devoting its whole strength and its increasing resources to promote, and he appealed to all their churches to do their best to strengthen the parent Association in carrying out its high mission—(cheers).

The PRESIDENT pointed out, in reference to some of the last speaker's remarks, that all Unitarians were not Liberals in politics. For instance, there was present that day their friend Mr. Hughes, who was one of the best and staunchest Conservatives in the Isle of Wight.

Mr. T. CHATELAIN CLARKE, J.P., gave the next sentiment, "Welcome to the ministers of the district." He spoke in high terms of the moral courage, the steadiness of purpose, and the power of thought and expression which characterised their ministers generally, and as laymen they were glad of an opportunity like the present to cordially and gratefully recognise the services of those upon whom devolved the important duties and responsibilities of the ministerial office—(cheers).

The Revs. H. HAWKES and J. W. SMITH acknowledged the sentiment.

Following the luncheon was a business meeting, and in the evening a public meeting was held in the schoolroom under the presidency of Mr. Alderman PINNOCK, J.P. The meeting was remarkable for the uniform excellence of the speaking.

The Rev. T. L. MARSHALL began with a speech on "Liberal Christianity, its aims and hopes," and in the course of his remarks he referred in terms of

admiration and approval to the sermon preached at Southampton on the previous day by the Bishop of Truro (Dr. Benson). That sermon breathed a spirit of broad and liberal Christianity, and exactly accorded with the views which he (the speaker) was endeavouring to press upon that meeting. As Unitarians they most gladly welcomed these expressions of larger views outside their own body by such brave, and noble, and liberal-souled men as the Bishop of Truro and Bishop Colenso—(cheers).

Professor HENRY MORLEY followed with a very fine speech on "Literature, its high mission and purpose." Literature was the utterance of the life of a people, and by its study they learned to march in time with those who had lived before and go steadily forward to the aid of the future. It was the high mission of literature, when rightly studied, to teach Englishmen their duty. This shone out of all our literature. Another of its missions was to compel people out of their narrowness into brotherhood and fellowship—(cheers). They might differ, but what of that? God made them to differ, that they should express their differences, and by so doing gradually sift error from truth, and every use that man made of that which was most divine within him raised him nearer to the infinite perfection of God Himself. If they were all of one mind they would be a lower race than they were, and instead of bewailing their differences and making them a cause of division and estrangement, let them go down on their knees and thank God that he had made men to differ, for it was by the mental processes which these differences called into operation that they reached the truth. Let there be free thought, free speech in their fullest development. There was nothing to fear. "Let truth and error grapple; whoever knew truth worsted in a free and open encounter?" It was the binding that made the danger—(cheers).

The Rev. Dr. Crosskey spoke of "Science and Religion, their true relation." Referring to some remarks made by Professor Morley, the speaker said he did not believe that the world in which all the people were Unitarian or any other one religion would be a happier world than this. Through the conflict of thought we learned alike the lesson of charity and the power of thought itself. He wished they could bring into theology the same method of dealing which obtained in science and literature. What would they say if Professor Morley's appointment to the chair of literature in University College was made dependent on his signing a declaration as to the authorship of the letters of "Junius," or the precise order in which Shakespeare wrote his plays? Well indeed would it be if in religion we could get rid of this fatal thing "subscription"—if our churches were as free as our colleges—if the teacher of religion were, as the teacher of science, only bound to follow the light that God might shed upon him. Then, indeed, we should still differ in opinion, but our differences would be in the fulness of charity as in the breadth of thought—(cheers). And then, Oh could we but get rid of that horrible dread of what was called "heresy!" He had never been able to tell the difference between "heresy" and "orthodoxy." Would that we could get into religion the same spirit as in science. Did anyone believe that if a man brought you a flower, and you put it into a wrong genus, or a piece of rock, and you assigned it a wrong place in the great system of creation, the curse of God would rest upon you? Whoever dreamt such a thing? "I no more believe," continued the rev. doctor, "that the wrath of God will rest upon me because I made a mistake—if I do make a mistake—about the nature of Christ than it would if I made a mistake about the species of a flower, or the analysis of a rock." Passing on, Dr. Crosskey said he could not but look with triumphant gladness upon the testimony borne now throughout the length and breadth of the land to the genius of Darwin. A few years back, why, to be called a disciple of Darwin was to be branded with the mark of Cain! No suspicion could be bitterer—no denunciations more fierce—than those which were heaped upon this illustrious man. But with infinite patience—a lesson to them all—he pursued his great career. Never a word of scorn, or disdain, or anger had he for those who flung at him their direct shafts, but with majestic calmness he went on his way through the great creative processes of God, and he would rank for ever with Galileo, with Bacon, with Newton—with the some half-dozen men who had widened the boundaries of human thought—(cheers). Concluding, the rev. doctor thanked them for their kind reception. When he looked in the glass he saw some grey hairs, but

coming to their old town and hearing the familiar names of his youth, he felt a boy again. When he was a little boy the name of Mr. Robert Pinnock was held up to him as that of a venerable father of the faith, a pillar of the churches, whose integrity and faithfulness were an example and an inspiration to their younger selves—(cheers).

Mr. T. CHATELAIN CLARKE, J.P., came next with a forcible speech on "The need of urging the claims of Christianity on the people." He said it could not be denied that, on the part of the mass of the people, there was an indifference—he did not say hostility—to religion. The efforts made by the Salvation Army seemed for the time to be acceptable to certain classes, but he doubted whether the results of the movement would be either permanent or deep, and he questioned, too, whether the great, intelligent operative class of this country were to be reached in this way. If Christianity was to be really aggressive, it must not expend itself in mere empty excitement, or cramp itself within the limits of the narrow dogmas. It must be wide and open teaching such doctrines as the fatherhood of God, the brotherhood of man, and a strong belief in immortality, and show man that there was that in it which would meet their sorrows, their aspirations, their needs in all the changing conditions of life. Let them get away from cliques and coteries, and seek to promulgate such a Christianity as this, and he believed that amongst the masses of the people the battle would be won—(cheers).

The Rev. D. AMOS spoke on "The influences which tend to mould our National life," and the Rev. E. RATTENBURY HODGES came next with a brief and telling speech on "The development of the social life in connection with religion."

On the motion of Mr. BLESSLEY a vote of thanks was passed by acclamation to the President, who, in reply, said that he thanked God that his health had been so far restored as to enable him to be with them that day. He deemed it an honour to have presided over a meeting which had been so ably and so eloquently addressed.

THE DUKINFIELD OLD CHAPEL SUNDAY SCHOOL.

To those of our friends who are perhaps inclined to take a gloomy and somewhat pessimist view of the work and progress of Unitarianism the history of this old established and deservedly popular Sunday-school ought to furnish grounds for encouragement.

The school was first opened in a garret in the beginning of the century, and the first building was erected in 1810, the cost of it being met by public subscription. Twelve years passed away, and it was found necessary to enlarge the school premises. And yet again, in the year 1838, another enlargement was made. During the more than forty years that have passed away since that time the school has continued to do a good work, not only in imparting religious education to large numbers of children, but in giving, when day schools were less common than now, instruction in several secular subjects. The consequence has been that the school has always stood high in the estimation of the dense working-class population amid which it is placed. In 1870 the Dukinfield Congregation, on the passing of Mr. Forster's Education Act, ventured to open a day school in their old building, and at the present time there are upwards of 600 children receiving a sound education in the schools.

For many years the friends of this school had been convinced that their old building, with its one narrow staircase and its low-ceiled, badly ventilated "large room," was altogether too cramped and antiquated to meet modern notions of comfort and educational requirements. Those of our friends who have taken part in the annual gatherings in connection with the Dukinfield chapel and school, and remember the heated and stifling atmosphere of the old "large room," will agree that the congregation in their determination to erect an entirely new building took a wise step. It was decided to appeal for funds for this purpose by holding a grand bazaar. The bazaar was opened by Mr. Edwin Lawrence in the Stalybridge Mechanics' Institution in the spring of last year, and it was most generously patronised by the Unitarians of Manchester and vicinity. Friends at a distance who could not make it convenient to come sent liberally of money and goods. Many old scholars in different parts of the world sent donations of goods or money. The bazaar proved such a success that the committee were able to begin the proposed building, and now our Dukinfield friends have the satisfaction of being possessed

of a handsome and roomy building, fitted up with all the modern conveniences required for education.

The new building which is now just completed stands behind the old school, and as viewed in front from Pickford-lane is really a noble structure, and reflects no little credit on the ability of the architect and the taste of the committee. It is built of the best pressed bricks and Yorkshire stone. The main door-way has two beautiful Aberdeen granite columns with stone bases, arch and jambs. The vestibule is 11ft. 6in. by 7ft. The hall of this entrance is 11ft. 6in. wide, and the corridors leading to the class-rooms are 5ft. wide.

The new large room at the top of the building is a very fine apartment 68ft. 6in. long, 36ft. 6in. wide, and 20ft. high, and will seat 800 people. It is wainscoted to the height of 4ft. and the ceiling is coved, and has a cornice running round the base. This room is lighted by fifteen windows, each of which is 12ft. high and 5ft. wide. The circular heads of the windows are made to open so as to secure thorough ventilation. At night it will be lighted by three sun-lights, the centre one being a "Siemen's Patent Gas Regenerator." Behind the large platform are two wall brackets to be used on the occasion of concerts and other entertainments. The approach to the large room is by two staircases 5ft. 3in. wide, the walls of which are lined with white, blue, and black glazed tiles, thus giving the staircases a light and finished appearance.

Perhaps next to the earnestness and enthusiasm of the teachers nothing has contributed so much to the success of the Dukinfield school as the adoption by its founders of the class-room system, and the Committee on entering on the work of enlargement wisely determined to extend as far as possible the same system. In addition to a new infant room, measuring 36ft. by 22ft., there are four large and airy class-rooms in the new building. In all there are now fourteen large and convenient class-rooms in the school, besides a committee room, library, ante-room, kitchen, storeroom, three lavatories, and ample closet accommodation. The cost, including site, has been £3,300.

The whole work has been designed and superintended by Mr. Moses Wilde, who has been connected nearly all his life with the school as scholar, teacher and director.

The Parents' Party, fixed for the 16th inst., will be the first annual meeting held in the building since its completion, and we have no doubt that the fathers and mothers, who always muster in large numbers on such an occasion, will find the new premises a great improvement on the old building.

FREE THOUGHT IN AMERICA.

The Rev. E. Paxton Hood, an eminent Congregationalist minister of London, who has recently returned from a prolonged visit to the United States, in a letter to the *Christian World* of this week has the following interesting remarks on various phases of Free Thought in that country.

COLONEL INGERSOLL.

I very much regret that I had not the opportunity of hearing another great American apostle, Robert Ingersoll, the apostle of unbelief; I had promised to preach at the Park Church on the only occasion on which he spoke in my neighbourhood, or I certainly would have broken the Sabbath by listening to him. On my way out, an accomplished barrister—a man of large and, it seemed, in a sense, of universal culture—had said to me he believed he had listened to every great orator of our day—to Gladstone and Bright and Spurgeon and Ward Beecher—and he regarded this Ingersoll as beyond them all. It appeared to me that it must have been an immensely hyperbolic estimate, but his influence is very great, and he has power to attract and to hold spell-bound, beneath the witchery of laughter and tears, vast audiences. I procured and read his lectures, of which many are published, and I found them to be flippant, ignorant, and coarse, relieved occasionally by a spray of natural eloquence. It has been said that "writers like Tom Paine would be to-day turned out of the synagogue of sceptics." Ingersoll's deliverances are exactly on the level of Tom Paine; he is the most popular exponent of the Agnostic doctrine living; he is a jolly joker of jokes, to whom any reverent sense of the awful mystery of nature, or man, or society, or history of the world, present or to come, is impossible. A dear friend, the Rev. Dr. Stevenson, of Montreal, questioned

him privately, at the close of one of his lectures, and inquired of him how far he thought such a lecture was calculated to help and minister to suffering souls beneath the pressure of the ills and cares of life, and he answered he knew nothing about suffering souls; nature had always treated him very well, and he expected she would continue to do so. Robert Ingersoll appears to be a kind of American Charles Bradlaugh, but with many of the affections of a man, with a regard for family ties, and the manners of a gentleman, who, however, wins at once the laughter and the sympathy of his audience by a determined misrepresentation of Christ, Christianity, and Christians; but he is the greatest power in the States on the side of unbelief. Emerson has said, but he said it many years since, "the Americans have many virtues, but they have not Faith and Hope; I know no two words whose meaning is more lost sight of. We use those words as if they were as obsolete as Selah or Amen. The Americans have little faith, they rely on the power of a dollar. They are deaf to a sentiment." I should not like to say this; but, assuredly, if they have not faith they have works. Of course, as is the case everywhere, all the great acts and institutions of charity, philanthropy and education emanate from the religious heart of the country; there is, however, one great exception in Stephen Girard's College, near Philadelphia; the trust deeds of that college clearly and expressly prohibit all clergy-men from ever entering within its doors.

CONGREGATIONALISTS AND UNITARIANS.

My impression of the religious life is that it is, perhaps, from many aspects, the most simple and beautiful I have ever seen; of course, my intercourse was chiefly with Congregationalists, and it is certainly very noteworthy that, although in general Congregational churches and ministers adhere much more closely and narrowly to the lines of the old theology, there is not the same great gulf of separation between them, and even Unitarian churches as with us; indeed, it seemed to me there was an entire absence of sectarian bitterness, the denominations seem to respect each other even where they most widely differ. When Newman Hall was in Boston he preached in the Unitarian Church of the distinguished preacher and writer, Everett Hale; and upon the occasion of my last sermon in the distinguished Eliot Church in Newton, the pastor, Dr. Calkins, who, alike with his church, are among the most faithful to all the lines of the old creed, announced to his congregation the suspension during the following week of the ordinary service, in consequence of the dedication service of the new Unitarian church, to which he and his deacons had received tickets of invitation. Such intercourse may, perhaps, arise partly from the fact that generally the Unitarians have not receded so far as in England from the old faith; but there are no doubt more amiable relations between the various denominations. At the great annual meeting of the Congregational Club, in the world-renowned Faneuil Hall, to which I was invited a few days before I left, an Episcopalian (Phillips Brooks) and a Unitarian (Governor Jong), the Governor of the State of Massachusetts, and a Methodist Episcopal clergyman in the place of Bishop Foster, and Baptists and Congregationalists spoke at the meeting. We have no minister in England exactly answering to the character and place of Phillips Brooks, of Boston; as I have said, he is an Episcopalian clergyman, his church is one of the most magnificent modern ecclesiastical edifices, it is a noble combination of the Byzantine and the Norman in architecture; I suppose it will certainly hold two thousand persons, and it is usually crowded, and it was erected recently at a cost of about 700,000 dols. The style of the preacher is chaste, but elevated, thoroughly cultured, but very effective, and he has a voice and manner of winning, persuasive, and most unaffected sweetness. A short time since the pastor of the new Old South Congregational Church, which is nearly opposite to that of Phillips Brooks, failed in health, and, as the hour of the services differed, and the disappointment was unexpected, and therefore unprovided for, Mr. Brooks was requested by the deacons to take the service at the close of his own. He instantly complied with the request, and, when

he had finished his task in his own church, went across the road to take the service for his unshepherded Congregational brethren. This large-hearted man has preached in many Congregational churches, and rendered help to many of his Congregational brethren in this way, and, among others, to Mr. Reuben Thomas, of Brookline, who has recently received the invitation to our Tollington Park Congregational Church. It is impossible not to feel that the absence of any legal ecclesiastical status, or superiority, promotes a feeling of healthful and amiable loving kindness from each to all and from all to each.

THE REV. STOPFORD A. BROOKE ON TEETOTALISM.

The newly established Bedford Chapel Debating Society recently had a discussion on "Teetotalism Regarded as a Theory, a Practice, and a Remedy." The subject was opened by Mr. Frank Wright, of Kensington, who laid down the following propositions, which he stated to be a fair representation of the views held by the great mass of abstainers in this country and America:—1st. That all intoxicating drinks contain alcohol in varying proportions. This alcohol is identical in its nature from whatever source it may be derived: and the danger and the injury accruing from their use is due to the presence of this universal and constant constituent. 2nd. That the process of fermentation by which intoxicating drinks are produced deprives them, either wholly or in great part, of the nutriment contained in the materials from which they are produced, and thereby renders them unfitted for human food. 3rd. That as regards the power of alcohol to sustain the heat of the body by its combustion within it, it is at least doubtful if any such combustion takes place; and, on the other hand, a wide experience and innumerable experiments have shown that if it is a vital fuel, it is very inferior to most articles of ordinary diet, and should never be resorted to when these can be procured. 4th. That the action of alcohol upon the healthy system in all doses in which its effects can be traced is the action of a poison, and that the degree of its effect is to be measured by the quantity taken, modified in some cases by the presence of other constituents, which either retard its action, or by inducing its rapid elimination minimises the amount of injury produced. 5th. That a long and wide experience has proved teetotalism to be both practicable and safe, and that it is compatible with perfect health under the most arduous exertion of every kind. 6th. That as the passion for drink is the result of the action of alcohol upon a sensitive organism, the proper cure as well as the true preventive of drunkenness is total abstinence from that which produces it—that is, from alcohol. 7. That as the action of alcohol upon the organism in inducing this passion is first to disturb its functions and afterwards to change its structure, the injury it produces is not confined to the person or the generation in which it arises, but is transmitted to its successors, increasing their susceptibility to its influence, and diminishing their chances of a vigorous and healthy life. 8th. Therefore, as alcoholic liquors render no important service to the body, while their use is always fraught with danger and oftentimes with disaster, personal abstinence from it is physically expedient and morally obligatory. 9th. As intemperate drinking is largely induced by the temptations provided by our social customs, and by those which are offered by the licensed traffic in intoxicating drinks, it behoves us as individuals to discountenance their use in private life, and as citizens to promote a speedy and complete prohibition of their public manufacture and sale. In sustaining these propositions, Mr. Wright made good use of the usual facts and arguments with which our readers are familiar, and was well supported in this by several members of the society. The opposition was not vigorous, but sufficiently so to bring out the stock arguments by which the cause of "temperance" as distinct from teetotalism is habitually supported.

The discussion was chiefly notable as an opportunity for the President, the Rev. Stopford Brooke, M.A., to again express himself upon this great and growing question, and we are glad to be able to give the concluding remarks of this eloquent and popular preacher in full. Mr. Brooke said: "The scientific aspect of the

question has been so admirably laid before you by Mr. Wright that I need not speak of it; but there is one point raised in the debate which I may meet with my own experience. It has been said that moderate doses of alcohol stimulate work into greater activity, and make life happier and brighter. My experience, since I became a total abstainer, has been the opposite. I have found myself able to work better. I have a greater command over any powers I possess. I can make use of them when I please. When I call upon them, they answer; and I need not wait for them to be in the humour. It is all the difference between a machine well oiled and one which has something among the wheels which catches and retards the movement at unexpected times. As to the pleasure of life, it has been also increased. I enjoy Nature, books, and men more than I did—and my previous enjoyment of them was not small. Those attacks of depression which come to every man at times who lives too sedentary a life rarely visit me now, and when depression does come from any trouble, I can overcome it far more quickly than before. The fact is, alcohol, even in the small quantities I took it, while it did not seem to injure health, injures the fineness of that physical balance which means a state of health in which all the world is pleasant. That is my experience after four months of water-drinking, and it is all the more striking to me, because for the last four or five years I have been a very moderate drinker. However, the experience of one man is not that of another, and mine only goes for what it is worth to those to whom as much alcohol as is contained in one glass of sherry or port alters away from the standard of health. I have discovered, since abstinence, that that is true of me. And I am sure, from inquiries I have made, that it is true for a great many other people who do not at all suspect it. Therefore, I appeal to the men here, young and old, to try abstinence for the very reasons they now use alcohol—in order to increase their power of work and their enjoyment of life. Let the young make the experiment of working on water only. Alcohol slowly corrupts and certainly retards the activity of the brain of the greater number of men. They will be able to do all they have to do more swiftly. And this swiftness will leave them leisure—the blessing we want most in this over-worked world. And the leisure, not being led away by alcohol into idleness, into depression which craves unnatural excitement, into noisy or slothful company, will be more nobly used and with greater joy in the usage. And the older men who find it so difficult to find leisure, and who when they find it cannot enjoy it because they have a number of slight ailments which do not allow them perfect health, or which keep them in over-excitement or over-depression, let them try—though it will need a struggle—whether the total abandonment of alcohol will not lessen all their ailments, and by restoring a better temper to the body—for the body with alcohol in it is like a house with an irritable man in it—enable them not only to work better, but to enjoy their leisure. It is not too much to say that the work of the world would be one-third better done, and more swiftly done, and the enjoyment of life increased by one-half, if no one took a drop of alcohol. These considerations belong to us only as persons. There is a wider view, containing in it a larger and more powerful motive—not scientific, not personal—which has not been touched on to-night, but which of itself alone ought to urge us into abstinence, if we cared enough for mankind. I knit it on to one of the arguments used to-night. It has been said that in all ages of the world men have taken narcotic poisons, and derived enjoyment from them. And that is true, and the universal argument is a powerful one. But among these narcotic poisons alcohol stands alone in this—that while it excites pleasantly for a time, its use demands increase of the dose, and the increased dose brings about in a very large number of persons not only personal ill effects as opium does, but a state of body and mind in which crimes are done, in which cruelty, savagery, loss of intellect, of moral feeling, and madness are prevalent, in which the greatest misery is brought on all who are connected with the drunkard. Whatever men may have said in the past about the joys of drinking and of its harmlessness, there is no possibility any longer

of doubt that they were wrong. It has been proved step by step that this element received into the human system is the direct cause of far more than half of the crime, the disease and the insanity of mankind, and the indirect cause, through heredity, of unnumbered other evils. It stands alone in abominable pre-eminence as the Power of Evil who degrades and then murders the human race. Nor is this statement one whit exaggerated. It is plain prose. Therefore I say it does not matter what personal enjoyment you get out of it by using it moderately; it is your duty the moment you see the truth—and it is a sad thing to see it only as I have seen it when the half of life is over—to throw yourself heart and soul into the war against this evil for the sake of the human race. Let love of man banish alcohol from you. If you are not able altogether to save yourself from the ranks of those who belong to this evil, save the young who are not yet infected. Take care that none belonging to you touch it. You will do more good by joining in warfare against this wrong power than you will do by any other kind of charitable or active work, and you will be certain that everything you do will bear fruit, will save and redeem men. There are few things of the good results of which we may be certain, still fewer in which the good fruits of our work are allowed to see. This is one of those things. And the work is purely human. It is not necessarily bound up with any political or theological party. It can bind men who differ in anything else together into a brotherhood all the members of which agree in the end to be reached and in the means fitting to attain that end. The sooner we join that brotherhood the better. It is not enough to think only of ourselves, to become total abstainers because our health will be better or our enjoyment of life greater. We are then only wise and selfish. We have not done enough until we enrol ourselves among those who form the army of attack on this great evil, and feel in our hearts the impulse, sympathy, power, and ardour which union for a great human cause creates, supports, and develops towards victory. It is that which taking the pledge means, and, let men laugh as they will, no better and no more ideal action can be done.

THE CONGREGATIONAL UNION.—The forty-third autumnal meeting of the Congregational Union of England and Wales will be held at Bristol in the second week of October, under the presidency of the Rev. J. A. Macfadyen, M.A., D.D. On the first day, Monday, the 9th, there will be as usual a devotional meeting. On Tuesday the first public session will be held, at which the chairman will deliver his address, and a resolution will be proposed relative to a scheme for the instruction of youth and examinations in Scriptural knowledge and knowledge of Church principles and history. The report of the special committee on middle-class education will also be presented, and in the evening there will be a public meeting, probably at Colston Hall. The programme for Wednesday is a heavy one, and could not be undertaken but for sectional meetings, which allow of several simultaneous sittings. First, there is the reception of representatives from other bodies, which, it is to be hoped, may not be unduly protracted. Then the report of the Jubilee Fund will be presented, and a resolution on the subject be submitted. It is expected the secretary will be able to announce that the fund has reached an aggregate of £200,000. The other features of Wednesday's programme are as follows:—(1) A paper on the obligations which lie on the churches and their pastors in the matter; (2) Two papers on recent developments of evangelistic agency. Sectional meetings at half-past three, when the following subjects will be under consideration:—(1) On the perils arising out of the removal of the distinctions in life and conduct as between the Church and the world; (2) On how best to supply with appropriate lay agency the pulpits of churches unable to sustain a ministry; (3) On the diaconal system as at present maintained in the churches. In the evening a public temperance meeting is to be held in Colston Hall, and there are to be sermons in Highbury, Zion, Russell-town, Hope, and Kingswood chapels. There will also be public meetings or sermons in the following places in the neighbourhood of Bristol:—Bath, Weston-super-Mare, Portishead, Clevedon, Bridgewater, Gloucester, Chippenham, and Frome. The following is the programme for the third day's

session, Thursday, October 12:—Address on the social and political dangers with which the present age is threatened owing to the absence of religious faith among large numbers of the people. A paper on intemperance, with resolutions calling attention to the recommendations contained in the committee's report on intemperance, 1877. Business recommended by Reference Committee. Afternoon.—Children's services (three) in Stapleton-road, Pembroke, and Bishopston Chapels. Evening.—A people's meeting in Colston Hall. On Friday morning the proceedings of the Union will close with a Communion Service in Redland Chapel at the early hour of 8.30.

THE NEW CHAPEL AT PECKHAM.—We are glad to learn that the chapel in Avondale-road, Peckham, rapidly approaches completion, and is expected to be ready for the purpose of Divine worship in the autumn of this year. A description of the chapel has been sent to us, from which we learn that it will be in the late perpendicular style of Gothic architecture, the main entrance facade being faced with red bricks, while the other elevations will be of white gault bricks, relieved by stone and red quoins, &c. The building is to be lighted at the entrance end of the nave, at the back of the congregation, by a large, richly traceried window, with a smaller window on each side in the aisles. There will be two large windows in the transepts, and seven other windows, all divided with mullions and transoms, the heads of the upper compartments being traceried. The main entrance is to be by a battlemented porch, 9 feet by 10 feet 6 inches, having an external door at each side, the road front containing a window filled with richly-coloured glass, visible from the interior of the chapel, from which the porch will be separated by a wooden screen filled with plate glass. Internally, the building will consist of a nave and aisles, separated by an arcade of four arches on each side, and, at the east end there is to be a semi-octagonal apse, designed to contain the organ, which will be presented by Henry Tate, Esq. The arch opening to the apse will have on each side a blue pennant stone shaft with capital and base, while the arch itself is of white and blue stone. The walls of the building, which will be of white bricks, are further to be relieved by bands of stone. Over the apse arch there will be a traceried window filled with rich coloured glass; all the other windows having pale-tinted glass, in various shades, in lead quarries, with ruby borders. In front of the organ, on a raised platform, will stand the pulpit or reading desk, of American walnut, richly carved, with panels of crimson cloth, and on either side the choir stalls. The sitting accommodation is for 300. All the seats and other woodwork in the body of the building are to be stained walnut and varnished.

Our Calendar.

SUNDAY, SEPTEMBER 10.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Laugham-hall, 43, Great Portland-street, 11.15 A.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Ferguson's (S.) Shakespearian Breviaries, 2/6
Hamilton's (W.) Æsthetic Movement in England, 2/6
McCarthy's (J.) History of our own Times, cheaper edition, Vol. 1, 6/
M'Millan's (Rev. A. D.) Holy Spirit in Man, 2/6
Mowat's (W.) Dolerimo the Painter, 7/6
Schmidt (K.) Die Apostelgeschichte, Vol. 1, 6m.

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGE.

HAWARD—WALKER.—On the 30th ult., at the Parish Church, Knightwick, by the Rev. J. Bowstead Wilson, Rector, Edwin Haward, M.D., F.R.C.S.L., of 9, Harley-street, Cavendish-square, to Mary, eldest daughter of the late John Smith Walker, Esq., of Knightwick Manor, Worcester-shire.

DEATH.

CURTIS.—On the 1st inst., at Westbourne, Birkdale, Southport, Elizabeth, widow of the late J. O. Curtis, of Manchester, aged 83 years.

The Inquirer,

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Newspaper, and Record of Reverent
Free Thought.

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ADVERTISEMENTS.

THE LATE REV. W. A. POPE.

London, August 22, 1882.

The death of the late William Annette Pope by fall on the Great Gable, Cumberland, on August 7, has left Mrs. Pope and her six girls (the youngest being only five years old) without any provision at all.

It becomes necessary, therefore, to make an immediate effort on their behalf.

During the last three years of his life Mr. Pope was the minister of the Domestic Mission, Spicer-street, Spitalfields. The Committee of the Mission, therefore, feel that in addition to the invitation to the general public already issued by private friends, they may especially call for the aid of their own supporters in assisting the widow and children of their late missionary.

Prior, however, to his settlement in London Mr. Pope had been for twelve years actively engaged in various localities, both in the neighbourhood of Liverpool and in the Eastern Counties, in the service of the Unitarian cause. In view of these labours, and of the sacrifices which his change of opinions involved, the Committee feel justified in enlarging the area of their appeal, and asking the help of members of the free churches generally.

THIRD LIST OF DONATIONS.

Amount advertised last week	£	s.	d.
Mr. and Mrs. James Turner, Hurst-Pierpoint	800	1	6
W. J. Hayward, Esq.	2	0	0
Mr. Alexander Wilson	1	0	0
Wyndham Hart, Esq.	2	0	0
Mrs. R. C. Jones, Tunbridge Wells	2	2	0
Rev. John Shannon	1	0	0
Lady Frost, Chester	5	0	0
R. R. Meade-King, Esq., Liverpool	2	0	0
Mrs. Stephenson Hunter, Oxford	2	0	0
R. Montford, Esq.	1	1	0
T. Jessop, Esq., Sheffield	10	10	0
Anon.	0	10	0
T. Pilliter, Esq. (2nd don.)	1	1	0
Edward Warren, Esq.	10	0	0
Miss Warren	3	0	0
T. P. Warren, Esq.	5	0	0
Miss Taylor, Diss	5	0	0
Henry Ridge, Esq.	2	2	0
Miss Ridge	1	1	0
Mr. and Mrs. T. Hunter	2	2	0
Widow's Mite	0	2	0
Alfred Squire, Esq.	5	5	0
Wm. Spiller, Esq.	5	5	0
Mrs. E. F. T.	1	1	0
Miss L. Woolley	5	0	0
John Tribe, Esq.	1	1	0
Mrs. E. Bowring	5	0	0
Miss White, Moretonhamstead	1	1	0
Richard Roscoe, Esq.	10	0	0
R. N. Phillips, Esq., M.P.	5	0	0
Rev. Dr. Sadler	5	0	0
Henry Tate, Esq.	10	10	0
G. Fleming Simons, Esq.	2	2	0
Mrs. Lilley	2	2	0
N. S. C.	0	5	0
Mrs. Filliter, Tunbridge Wells	3	3	0
Mrs. Berry	5	5	0
Miss Bousfield	2	2	0
Miss Hall	1	0	0
N. M. Taylor, Esq.	1	1	0
W. R. King, Esq., Birmingham	0	5	0
Miss Booth	5	0	0
"N."	2	0	0
Chas. E. Rawlins, Esq., Ramshill	5	0	0
H. H. Green, Esq.	0	10	0
Rupert Potter, Esq.	5	0	0
Anon.	1	0	0
Mrs. G. Martineau, Brathay	5	0	0
Miss M. Martineau	5	0	0
R. Brushfield, Esq.	0	10	6
H. W. Meade-King, Esq., Liverpool	3	0	0
A. Z.	3	3	0
Mrs. E. Richardson	1	1	0
J. Troupe, Esq.	5	5	0
Miss Le Breton	1	0	0

Miss Preston	3	3	0
A. Winterbotham, Esq., Manchester	5	0	0
Benjamin Heape, Esq., Manchester	3	3	0
H. Fordham, Esq., Royston	2	0	0
F. J. Fordham, Esq., Royston	0	10	0
A. Prevost, Esq., Royston	0	10	0
Rev. R. Shaen, Royston	5	0	0
Miss Hutchison, Royston	1	0	0
Friends, Royston	1	3	0
Mrs. E. Field	1	1	0
Rogers Field, Esq.	5	5	0
A. Burridge, Esq.	1	1	0
Miss E. Sharpe	2	0	0
Miss Phoebe H. Westley	3	3	0
Mrs. Allen, Bury St. Edmunds	0	10	0
Mr. Leech, Bury St. Edmunds	0	10	0
Mrs. Carss, Bury St. Edmunds	0	10	0
Mrs. Birchinhall, Bury St. Edmunds	0	10	0
Mrs. Lucia, Bury St. Edmunds	0	5	0
Mr. Lockwood, Bury St. Edmunds	0	5	0
Rev. John Ferrar, Bury St. Edmunds	0	10	0
C. E. Hudson, Esq., Liverpool	1	0	0
Mrs. Clarkson Osler, Birmingham	5	0	0
P. H. Holt, Esq., Liverpool	5	5	0
Miss Mocatta, Brighton	3	0	0
Rev. W. J. Odgers	10	0	0
Eight members of the Hastings Unitarian church, per Mr. Kenward	4	0	0
Henry Lee, Esq.	2	0	0
Theo. Code, Esq., Marazion	5	5	0
The Misses Cogan	2	0	0
Alfred Holt, Esq., Liverpool	2	0	0
A Friend, per R. T. Herford, Esq.	1	1	0
I. M. Wade, Esq.	2	2	0
T. Chaffield Clarke, Esq.	10	10	0
Two Friends, Guildford	6	0	0
Miss Philpot	0	10	0
Mrs. Brooke Smith, Edgbaston	0	10	0
Wm. Waid, Esq., Isle of Man	1	0	0
S. S. Taylor, Esq.	1	1	0
John Harwood, Esq., Monton	5	0	0
Thomas Leigh, Esq.	2	0	0
Harry Rawson, Esq.	0	10	6
Rev. James Harwood	1	1	0
Mrs. Edmund Leigh, Monton	5	0	0
James Howard Brookes, Esq.	1	0	0
Smith Golland, Esq.	3	3	0
A. C., Manchester	1	1	0
A. J. B.	0	10	0
Miss Bartram	1	1	0
H. Long, Esq., Knutsford	5	0	0
A. A.	3	0	0
A. P.	1	0	0
T. Colfox, Esq., Ilkley	5	0	0
F. W. Turner, Esq.	1	0	0
George Holt, Esq., Liverpool	10	0	0
Rev. J. T. Marriott, Manchester	1	0	0
Mrs. Harland, Manchester	1	0	0
J. R. Holland, Esq.	5	0	0
Rev. Dr. Martineau	5	5	0
Miss G. Martineau	2	2	0
Miss E. Martineau	1	1	0
A late Minister's Son, per Dr. Martineau	10	10	0
Rev. C. J. Perry, Liverpool	1	1	0
Rev. J. Pollard, Belfast	1	1	0
R. F. Carpenter, Esq.	1	1	0
Rev. E. S. Howse	2	0	0
Rev. P. H. Wicksteed	1	1	0
Mrs. P. H. Wicksteed	1	1	0
The Misses Atkinson	2	0	0
Arthur Lupton, Esq., Leeds	5	0	0
Edward Schunck, Esq., Leeds	1	1	0
Mrs. Greenhow, Leeds	2	2	0
Mrs. Francis Lupton, Leeds	2	2	0
James Kitson, Esq., Jun., Leeds	5	0	0
J. S. Mathers, Esq.	1	1	0
M. O. G.	1	1	0
Mrs. Sawyer, Ramsgate	1	0	0
Guild of the Good Shepherd, Kidderminster	2	2	0
Mrs. Talbot, Kidderminster	1	1	0
Miss Stooke, Kidderminster	1	1	0
Mrs. Fred. Kitson, Leeds	10	0	0
J. S. Ainsworth, Esq., Cumberland	5	0	0
Mrs. Cooper, Bolton	2	2	0
Wm. Blake, Esq., Ilminster	5	0	0
Mrs. Chas. Hill	10	0	0
Mrs. Gordon, Kenilworth	3	3	0
Holbrook Gaskell, Esq., Liverpool	5	0	0
Mrs. Howarth, Bury	2	0	0
Rev. R. J. Orr, Belfast	1	0	0
Mr. John Glyde, Ipswich	1	1	0
W. Arthur Sharpe, Esq.	2	2	0
W. Blake Odgers, Esq.	5	0	0
Miss E. A. Bowring	1	0	0
Miss Lalor	0	10	0
T. A. Carpenter, Esq.	1	1	0
Herbert New, Esq., Fresham	1	1	0
Mrs. Gow	1	1	0
Mrs. Haslam, Bolton-le-Moors	5	0	0
Rev. W. Binns, Birkenhead	1	1	0
Isaac B. Cooke, Esq., Birkenhead	5	0	0
Mrs. Cooke, Birkenhead	0	10	0
Miss F. Cooke, Birkenhead	1	0	0

Mrs. T. B. Cooke, Birkenhead	1	0	0
S. Eddowes, Esq.	1	0	0
H. Lovatt, Esq.	1	1	0
Miss F. B. Bennett	1	1	0
T. Samuelson, Esq.	1	0	0
D. Pollex, Esq.	1	0	0
A. Pollex, Esq.	1	0	0
E. Reinhardt, Esq.	0	10	0
E. A. Reinhardt, Esq.	0	10	0
G. Starbrick, Esq.	0	10	0
Mrs. Milnes	0	10	0
"M."	0	10	0
"Y. M."	0	5	0
Mrs. G. H. Willmer	1	1	0
A. Friend, Dukinfield	0	10	6
Mrs. Leech, Stalybridge	5	0	0
A. Friend, Stalybridge	2	2	0
Wm. Marshall, Esq.	2	2	0
A. Friend, Manchester	1	0	0
Rev. Stopford A. Brooke	5	0	0
— Potts, Esq.	3	0	0
Anon.	5	0	0
Mrs. John Buckton, Torquay	2	0	0
"T. and J. B."	0	4	0
Rev. R. Robinson, Gainsboro	1	1	0
Mrs. Glover	1	0	0
Miss C. Johnston	1	1	0

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Mr. S. S. TAYLER, 151, Brixton-road, S.W., will be glad to receive further subscriptions. The Rev. W. COPELAND BOWEN, 4, Wincock-street, Kennington-road, S.E., will furnish any information required.

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Mrs. Bayle Bernard	0	10	0
Mrs. J. E. Carpenter	5	0	0
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Miss Humphreys	0	10	0
Mrs. Scrutton	5	0	0
Miss Sharpe	10	0	0
Mrs. T. Thomas (Bristol)	2	0	0
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Samuel Cox, Esq.	1	0	0
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Introduction to the Study of Theology; Introduction to the Gospels; Pauline Epistles (Introduction, Criticism, and Exegesis of the Epistle to the Romans); History of Doctrines,—Introduction and Messianic Idea,—Pre-Christian Doctrine of the Logos; a Latin Father.

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Rev. CHARLES BARNES UPTON, B.A., B.Sc., Professor of Logic, and Mental and Moral Philosophy.

SESSION 1882-83.

Candidates for admission at the commencement of the coming Session are requested to Forward their APPLICATIONS and TESTIMONIALS, without delay, to either of the undersigned, who will supply on request all needful information, as to Admission of Students, Selection of Scholars, and Outline of the Course of Study.

The COLLEGE SESSION commences on TUESDAY, the 3rd of October; and STUDENTS and CANDIDATES are requested to Attend at Nine A.M. on that day.

An ADDRESS in connection with the Opening of the Session will be delivered by the Rev. JAMES DRUMMOND, LL.D., on the same day, at 4.15 P.M.

All or any of the Classes may be attended by the public on payment of the regular fees. Particulars may be obtained (by letter) from the College Librarian, at University-hall, or either of the Secretaries. The hours of Lectures will be fixed, and may be learnt after the Session has commenced.

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Manchester, September, 1882.

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The SESSION will begin on THURSDAY, October 12. One Arnott Scholarship will be awarded by Open Competition. Candidates to send in their names before September 30.

F. KENSINGTON, Hon. Sec.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2099.]

LONDON, SATURDAY, SEPTEMBER 16, 1882.

[PRICE 5D.]

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THE LIVERPOOL CONFERENCE.

WE have received a neat pamphlet of 145 pages containing the authorised "Report of the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-subscribing or kindred congregations, held at Liverpool, April, 1882;" and it affords suitable occasion for adding some further comments to those we penned at the time of the Conference. We wrote then in some degree under the influence of the enthusiasm naturally created by a succession of meetings of unprecedented interest and uninterrupted harmony from beginning to end. The lapse of five months and the cooler reflection which time has brought have only served to deeper and confirm the impressions then formed.

There is an important omission in this official report which we regret to notice. There is no list of the deputations and members of the Congress. There is little or nothing in the pamphlet itself, beyond the names of those who actually took part in the proceedings, to show how important and numerous and thoroughly representative this Conference really was. The lists of deputations published before the meeting in successive numbers of the *Inquirer* and other papers formed a very striking document, which ought to have been a prominent part of a permanent document like this. It would not have been difficult to have made it absolutely complete, and it would have conclusively shown not only that every section of thought amongst us was represented, but all our important institutions, both of a doctrinal and a practical character, as well as old and endowed corporations like Manchester New College, the Presbyterian Board, Dr. Williams's Library and other institutions which are of a non-sectarian character, and have always very properly kept aloof from purely denominational movements. The omission can easily be rectified in future reissues, and it will be found practical we hope to issue an appendix which may be bound up with the copies already published.

We have preferred to call this Conference

by the name at the head of this article than to use the somewhat pretentious designation "National." It will be known in our denominational history as the "Liverpool Conference, to distinguish it from, as we hope, a long succession of similar conferences of ever-growing interest and usefulness, which may hereafter be known as the London Conference, the Birmingham Conference, and the Manchester Conference. It is "national" only in the sense that all the Unitarian Free Christian and kindred Churches and institutions in the nation—a very small number compared with the great hosts of Orthodoxy—were invited to send representatives, and that all, with scarcely a single notable exception, responded to the invitation.

We remarked at the time on the thorough harmony of the proceedings, and the unity of spirit and purpose by which they are characterised from the beginning to the end. This is not a little noteworthy when it is called to mind that considerable varieties of opinion exist among ourselves as in larger Churches; that we are apt to assign even an exaggerated importance to our individual opinions, and the duty of asserting them both in season and sometimes quite out of season, and that we have seldom met in large numbers without opening subjects of disunion which have almost obscured the more numerous points of agreement. This unity we firmly believe was not superficial and purely external, but indicated the perception that is growing amongst us of late years that on all really fundamental articles of faith and practice we are more really united than are any of the Churches and sects founded upon the basis of Credo or Confessional agreement. The thorough harmony of the proceedings was not a little due also to the broad basis on which the Conference was organised, and the practical wisdom and impartiality of the Executive Committee in carrying out the whole order of proceedings. The inclusive character of the Conference was from the first indicated by the breadth of its programme, which left no one out in the cold shade who could reasonably be supposed to sympathise with any of the varieties of free religious thought. If there were any who wished for a narrower basis, who were for distinctly defining our "theological position," in order to keep out all who could not accept their own definitions, their voices were not heard at the Conference itself—nor has their influence since been distinctly perceptible. And so we escaped the rocks on which the American National Conference almost went to pieces at its first meeting, and set an example, as our transatlantic friends themselves tell us, of the practical English way of reconciling our differences not in the way of superficial compromise, but by simply recognising and firmly grasping our manifold points of agreement. Once more have we exemplified the lesson that it is our kindred religious affirmatives, not our negations that unite us.

Mr. CHARLES BEARD's sermon, which is now printed in full for the first time, deepens and confirms the strong impression made upon those who were fortunate enough to hear it. No one knows better than the preacher himself that it was not one of his greatest efforts, not by any means so great as the productions we yet expect from his accomplished pen. But it struck exactly the right note for the occasion. Taking for its appropriate subject "The Life of the Children of God," it was pervaded throughout by the broad universalism which is the characteristic tendency of the highest religious thought of the age. By a wise intuition the preacher gave the right tone to the whole subsequent proceedings of the Conference by making his theme religious and not theological, profoundly spiritual and edifying in the deeper sense of the word, and not speculative or merely intellectual.

It would be almost superfluous to add any lengthy comments upon the papers read during the three subsequent days, and the discussions which followed, already published in full in this and other journals. Whatever remarks we have to make must be reserved for another occasion.

All of them admirable in style and thought they excited but languid discussion, for the very reason that they struck no notes of discord. Mr. HERBERT NEW's paper, with its remarks on liturgies, the "ritualistic cultus," and "other dissenting churches," was one with which, on the whole, we least agreed; and we say this fully recognising the many admirable qualities of an essay which was profoundly religious in its whole spirit, and all the more interesting because it stimulated thought, and led to diversity of opinion.

Mr. HARRY RAWSON's paper on "Ministers' Stipends and Augmentation Funds" was universally felt—by ministers and laymen alike—to be the most important feature of the Conference, and its value in connection with this pressing question is considerably increased by the almost exhaustive account of existing funds and beneficial institutions amongst us now published for the first time in the form of an Appendix to the Official Report. The whole subject is so important, and required on many sides such careful consideration, that it would have been better if a whole day instead of the fragment of a single morning session had been allotted to it. The resolution declaring the desirableness of establishing a sustentation fund in addition to the funds that now exist for the augmentation of the stipends of ministers was adopted hurriedly, after a very inadequate discussion, and necessarily before all the remarkable statistics in Mr. RAWSON's Appendix had been placed before the assembly. Still we have reason to feel all possible confidence in the Committee, to whom the whole question was referred, and we defer all further remarks upon the subject of Mr. RAWSON's paper until their

scheme has been laid before the public. One or two suggestions on the general question of a new Ministers' Stipend Augmentation may be offered without impropriety, and may possibly prove helpful. We formulate our remarks under the three following heads:—

(1.) That one of the main objects should be to encourage men of the highest education and natural aptitudes to devote themselves to the ministry of our Free Churches.

(2.) That grants in aid should be proportioned to real efficiency of service.

(3.) That no more money or personal effort should be wasted in propping up confessedly hopeless "causes," or subsidising ministers of decaying and dying congregations which only cumber the ground.

Further, if that inevitable proportion of good men which exists in every Church—less we hope, in our own than in any other—who have mistaken their vocation and entered a profession for which they have no adequate qualification, could be induced to retire upon a small pension, or devote themselves to some other honest calling, we should, we confess, have even greater hope for the future success of the Liberal cause than we entertain at this present moment.

The Liverpool Conference of 1882 has done much to confirm the prediction of ALBERT REVILLE, whose glowing words we will not weaken by any translation, when he said, in his response to an invitation to be present, "*L'Unitairisme anglais et les tendances parallèles du continent ont reçu la mission de préparer la religion du XXe siècle, une religion de progrès social, d'amour de Dieu et de fraternité humaine, qui répondra à la fois à nos plus impérieux besoins sur la terre et rouverira à nos âmes, ayant soif d'infini, les perspectives sublimes et fortifiantes de la vie éternelle dans le sein de l'Esprit universel. Voila la prophétie qu'au nom de l'histoire religieuse je me crois au droit d'ensurer comme la conséquence de tout ce que nous savons et voyons.*"

PATRIOTISM.

MAN'S affections cluster round the place of his birth; his own land is dear to him, just because it is his own. There is a magic power in the name of it, which sums up all the most endeared, the most sacred influences of his life. The memories of the past, the joys of the present, the hopes of the future, are bound up in the idea of his fatherland. It is there his eyes first opened to the light of heaven, there he has had to fight the battle of life, or if removed by circumstance from its sacred soil, it is there he longs to spend the calm evening hours of his career, and there he hopes to slumber in peace by the side of his fathers. The suns of that stretch of earth he calls his country may not be of the brightest, its air may not be of the balmiest, nor its flowers of the richest hues; yet it is sacred to him, and towards it he turns his eyes from whatever land he may be in as an exile or a wanderer, as DANIEL turned his face towards Jerusalem when he prayed, and as some of our Orthodox brethren turn theirs to the East at the repetition of the different creeds. This land of his birth, hopes, affections and aspirations is a consecrated land, and its people seem to him a favoured people, even as ISRAEL thought itself the favoured and the beloved of the Lord in ancient days. Not that he now forms any superstitious conceptions as to a special divine guardianship in this land of his fathers; the day is past for such a belief, universal ideas have gained too firm a hold

upon the human mind. But he quietly assumes that his country is better than any other, that its manners and customs are more moral, its laws more just, its institutions more perfect, and the life it has to offer the most desirable the world can give. He does not stop to compare the political, social, artistic or religious progress of his own land with that to be found elsewhere. It is enough for him that France, Italy, or England form his home. They have one or other of them given him birth, and for the sacred soil of this land of his birth he lives, and strange to say, though not an inch of it may be his, for this land he is ready to die, as LEONIDAS and his brave band did at Thermopylae in the iron days of Spartan life and valour.

Now it requires but a moment's consideration to see that this spirit of patriotism has a double root-life. It first of all strikes down into the mere physical surroundings of a man's life, and then it afterwards assumes moral characteristics and clusters round the social and political institutions which prevail in the fatherland. It is thus a mere attachment to place in one of its manifestations; it is a strong and exclusive prejudice in favour of *la patrie* in the other. The former feeling will always exist as long as the human heart is susceptible of sacred associations; the latter is doomed to pass away, let us hope, in the far future of human progress. As a matter of fact, the feelings in question are nearly always blended in every manifestation of patriotism. Of all modern nations France is perhaps the most patriotic; she is most self-sufficing and furthest removed from the cosmopolitan spirit, though her people are too refined and polite to be other than courteous to foreigners. It has often been reproachfully said of the French that there is no home-feeling among them. This is to some extent just, for home-feeling is certainly much weaker in the breast of a son of France than it is with us. But then he lives the larger life of his country more than an Englishman does. France is his home, and for the dazzling renown of the great household to which he belongs he is willing to sacrifice himself at Marengo, Austerlitz, or Waterloo. His own individual existence is but a mote in the sunbeam of glory which he longs to see shed upon his native land. Hence from no other country could the Altruism of COMTE so fittingly have sprung as from France, for it is in that land towards which Scotland's ill-fated Queen looked back so longingly and so lovingly that men live a more corporate life than has probably ever been realised since the days when LYCURGUS created his celebrated but unnatural patriotic system. Still an Englishman loves his native land, and is proud of its position among the nations. And when he is far away in some one of the numerous colonies to which the adventurous spirit, if not the genius of the mother country has given birth, the thought of old England, whether as a source of inspiration or as a terrible *heimweh*, attests the power the home feeling exercises over him. And to our seamen and soldiers now ready to sacrifice their lives in the East over a quarrel in which they as individuals have not the remotest interest, there is a magic in the name of England, and the thought of the land for which they are fighting, that will charm away a thousand evils and make a bloodstained couch in the desert not only endurable but welcome, because it is, as they think, associated with their country's glory. Such magic attached in ancient days to the name of Rome. It was a name for which the soldier would die, in which the civilian

rejoiced. Even the great Apostle of the Gentiles was proud to call himself a citizen of Rome, though he knew nothing of the sunny land where the city of the seven hills had risen into surpassing grandeur. In other words, the patriotism of ancient Rome was almost entirely of the worst kind. Hence the cruel injustice it wrought among the nations. It did not spring from the tender pathos which links the life of man to the green hills or soft silvery streams of his early years; no, it was love born of admiration for the strong but cruel hand of a great, conquering, though happily civilising people.

Now it cannot be denied that patriotic feeling is often very beautiful, and that it has worked wonders of heroism in the history of the nations. And yet, alas! it has wrought sad havoc in every age and land. It has covered the car of civilisation with blood and scotched its wheels with the fiercest passions, though a wise Providence has even here not seldom brought good out of evil. Still it is sad to think of the waste in blood and treasure patriotic wars have caused in the past, painful to reflect upon the enormous waste the standing armies of Europe occasion to-day. It was patriotic feeling and patriotic ambition which led to the great war between France and Germany a dozen years ago, and it was ambition of a similar kind which prompted Russia to enter upon her crusade on behalf of Bulgaria at a more recent period. And what is it but a similar ambition to add some new element of power to the name of England or to extend our special political influence over a particular stretch of country, which has just carried our arms to the East? What are the people of England going to gain by the war? What does it matter, again, to the peaceful inhabitants of Alsace and Lorraine whether the French or the German flag flies above their public buildings? And yet France and Germany are keeping up enormous armies to hold or win back these provinces of the Rhine. It really is of no consequence to the people of any nation how large or how small a territory is subject to the Government to which they belong. But it concerns their rulers, and thus the ambition of the few preys upon the patriotism of the many. If a man can cultivate his plot of ground and manage his shop in peace, why should it trouble him whether he is a dweller in one of the smallest of the Swiss cantons or a citizen of the proudest empire the world has ever known? If his taxes are but light and his life is protected by equitable laws, what difference can it make to him whether he lives under the sway of GAMBETTA or BISMARCK? What could he lose indeed if the artificial barriers of nationality were all knocked down, if states and kingdoms with their mutually destructive interests and pretensions disappeared, and there was but one community, that of the whole human race? He might lose the heroic ardour which political patriotism generates; but how vastly he would gain if the fleets and armies of separate States could be swept from the face of the earth!

Happily the extension of steam and telegraphic intercommunication among the various peoples bids fair to invert the Tower of Babel or to reverse the process which is said to have been the result of its daring erection. The old mythical story is not a little curious because it substitutes cause for effect and traces the dispersion of the nations to their incapacity to understand each other instead of making the "confusion of tongues" the result of their dispersion. But this is beside the mark. No reflective man can reasonably

doubt that sooner or later mankind will all speak one language. The change may require a dozen centuries or a score to bring it about, but come it must in the lapse of ages. The chances are indeed that a common type of speech will prevail in Europe within a far shorter period, which would, in an important sense, make Europe only one nation. Anyhow the spread of a common type of language among the different peoples will strengthen the cosmopolitan as opposed to the patriotic feeling, and at some remote time the evils of separate national existence must cease. As soon as the nations really know one another they will demand the disbanding of the great armies their rulers now keep up on the plea of national protection. Then the State will disappear in favour of humanity, the glory of sections of the one great family of mankind will be found in the peaceful rivalry of science, art, commerce, or industry, whereas in the old Greek games the laurel-crown of victory will not be stained with blood. Swords may then be beaten into plough-shares and spears into pruning-hooks, when the earth is but one land and the whole human race only a single people. Then there could be no wars, and all armed force would be used merely to repress injustice, as a police force is used in a nation. There would still be room for a semi-independence like that of the separate states of the American Union, but no place for the animosities of conflicting national interests and ambitions. The patriotism of the Englishman, the Frenchman, or the German would cease, and people would love the land of their birth as they now love their native town or the woods and hills which encircle it. They would be men first and members of a community afterwards.

AFTER DEATH.—II.

In our last article we pointed out that the conception of purgatory, stripped of its materialistic accidents, was not unreasonable; and that it was admirably adapted to explain many difficulties that are ever pressing for explanation. Of course, it could only be regarded as a hypothesis (perhaps not the most satisfactory), not being founded on data of experience and observation. In the present article we proceed to discuss another conception of life after death—the doctrine of *metempsychosis*, or of the transmigration of souls.

This doctrine has never found favour in the Jewish or Christian Churches. It is the belief of Hinduism and Buddhism, and has not spread further. Not many long years ago it would have been accounted sinful to have believed in the transmigration of souls, on the same grounds as those urged by the vehement deacon who refused his pastor gas in the chapel, because the word was not mentioned in the Bible. Even now for a Christian to say he believed in it would probably make the hearer look askance on him, and couple him by association of ideas with Hanwell or Earlswood. And yet the conception, as a working hypothesis, is eminently reasonable. A man lives his life and does his deeds, good and evil. According to his deeds he is judged. "Substitution," or "vicarious sacrifice," is not only immoral, it is absurd and impossible. Every man must suffer the exact penalty and enjoy the due rewards of his doings. It is manifest he does not get his deserts of good and evil in this world. After death he will enter into a new existence, which will be determined by his deserts. His renewed soul will be the outcome of the life he has lived.

Now it is clear there is very much to be said

for the reasonableness of this belief. It is absolutely just. With a wise and loving GOD to direct the conditions of life, it enables a man to learn from the past, or, perhaps we should say, seeing that a man is generally unconscious of his earlier existence, it enables him to make stepping stones of the past, and so to rise to higher things, and, in the end, work out his own salvation. And not his own salvation only. For holiness and truthfulness and enthusiasm are as salt, preserving and purifying all souls with which they are brought into contact. Hence the conditions of all humanity may be meliorated, and not the individual only, but the race may gain in wisdom and strength.

It would be deemed fanciful to urge as an argument that many men (the writer among them) experience sensations as if they were aware (in a misty sort of fashion) that what they are now doing has been done by them before under similar circumstances. A physiological explanation has been given of this, though it is open to argument that the form and substance of the brain are due to hereditary influences—that is, to previous existences of others, if not of oneself. The Pagans asserted this previous existence, though perhaps in conscious fable, and SOCRATES (surely not in playful mockery) identified himself with a dead hero. Such arguments, however, are only thought of afterwards by those who are already persuaded of the truth of that which they wish to justify.

But far stronger ground than this can be taken. The lessons of Geology and the Darwinian theory of evolution point to the fact that great results are attained by the working of ceaseless small causes, acting through enormous spaces of time. If a lily of the field is the product of countless ages, so much more will the greatness and goodness of a perfect man be the product of countless ages. To think of a man attaining heaven or hell by the probation of this little "shadow of a shade" of life is preposterous, and runs counter to all that Geology and kindred Sciences teach. The secular theory of metempsychosis allows time for the "mills of God" to grind.

But again. The common notion of immortality is that the soul once created does not and cannot die. But if it cannot die, can it rightly be said to have been *created*? That which has no end, can it ever have had a beginning? Setting aside in this article the idea of man being a breath of GOD finally re-absorbed into the Divine essence, it is not unreasonable to urge that if man in the future is to have an endless individual existence, so he must have had in the past. A man reaps what he has sown. Does he not also (says the Buddhist) sow what he reaps? The scientific man argues less poetically. The "Conservation of Matter" proves the indestructibility of matter; the "Conservation of Force" the indestructibility of force; so the "Conservation of Life" proves the indestructibility of soul. The soul of a babe is not born. It has merely taken up a new existence, just as it is quite orthodox to believe that when we die our souls take up a new existence. So WORDSWORTH believed and taught. So must they believe who use the expression "The Eternal Son of GOD."

Again. Of all the dreary griefs in this world, second as it seems to the writer only to one, that of the death of an unborn child is surely one of the saddest. It seems a miscarriage of GOD. A purpose broken short off. The little limbs so perfect! The brain so carefully prepared to do its work! The heart all ready for action! But no work or action

ready for it. What shall be done for these little ones? They have never proved their manhood. They are immature and vain. It is life and thought and emotion that GOD demands from his children, and these have had no time for them. So felt TENNYSON'S "Grandmother," who "wept like a child for the child that was dead before it was born," after having "fought for his life."

"His dear little face," was troubled, as if with anger or pain;
I looked at the still little body—his trouble had all been in vain."

Well, but if his life was still to come, then there is less room for weeping or regret.

Once more. The writer of "The Decay of Faith" in a late number of the *Westminster Review*, "assuming the success of Mr. DARWIN in establishing the evolutionary theory," asks some questions which he believes to be puzzling. He asks:—"Where is the line to be drawn at which the mere animal verges into man?" The evolutionist, if he would be logical, must answer, "Nowhere; there is no demarcating line." Animal and vegetable physiology teach us that animal verges insensibly into vegetable and organic or zoic into inorganic or azoic. The distinction between men and monkeys is evident enough, and it seems to have been proved that no existing monkey was the progenitor of man, but a progenitor of man there must have been (according to the Darwinian theory), who was neither monkey nor man.

The writer of the *Westminster Review* article asks again:—"At what time did man come to have an immortal soul? Why should man have that privilege any more than other animal forms?" I cannot see that the evolutionist who believes in immortality can either answer these questions or, on the other hand, regard them as irrelevant. But to the Buddhist with his notion of metempsychosis they present not the slightest difficulty. He would argue that animals have souls, and therefore immortality, as well as men. He would argue that as men can become better and better from existence to existence, so can animals. And the evolutionist need only take one step further. The type does not remain, but improves till it grows to some higher type. It has long been a question whether instinct is a blind, immature reason or something different from reason. Those who have mixed much with animals and sympathised with them and loved them, and found them responsible to love and kindness, have thought that instinct was a lesser reason, arguing not only from the sense of the ape and the ant, but from the higher qualities of courage, sagacity, generosity, affection, fidelity of the dog, even to a hard master. If a brutal savage and a besotted Nero have an immortal soul, shall not much more a noble-hearted dog have a soul? Do his bright beaming eyes, and the quiver passing through the whole body, and the tongue that licks the hand of the master, and all the mute substitutes for speech mean nothing? If some men mould their lives by the instincts of the brute, some brutes rise to the nobler emotions of man; and this is to be put down, forsooth, to a lively memory of past benefits and fear for past punishments! Nay, it is reserved to the supreme selfishness of men to hand over this life to the devil's work, and then to attempt to spare a last fragment of it to obtain permission from a devil's hell, to call this "religion," and to prove thereby how much baser they may be than a dog!

No attempt is here made to *prove* metempsychosis. That would be absurd. It is only contended that the doctrine is not un-

reasonable, and will explain difficulties that require explanation. A plea is made that the subject should be examined without prejudice, and the judgment held in suspense, unless argument decides against it. To reject without examination and without reason is unscientific. It is trite enough, and therefore the better worth remembering, that "there are more things in heaven and earth than are dreamt of in our philosophy."

H. C.

NEW SCHOOL CONGREGATIONALISM.

We are glad to see that the Rev. John Hunter, of York, whose Liberal utterances we commented on a short time since under the title "Dissolving Views of Orthodoxy," is about to be succeeded by a theologian of the same liberal stamp. The Rev. J. Vickery, who is to be his successor, preached his farewell sermons recently in Blackfriars Congregational Church, Aberdeen. A lengthy report appears in the *Aberdeen Free Press*, and from that we are enabled to judge of what sort is Mr. Vickery's Orthodoxy. The test is all the more fair because here he sums up what his teaching has been during his eleven years' ministry in Aberdeen.

First, on the subject of creeds his view is discriminating and just. "I fully recognise and concede the necessity," he says, "for an intellectual expression as systematic and as full as is possible to us of our best religious ideas. But I have maintained, and I maintain to-day with increased conviction, that the attempt to rule the religious thought of to-day by the formularised conceptions of past ages is hurtful to the best interests of theology, and is seriously injurious to the moral and spiritual life of Christendom. Our creeds can be, at their best, but distant approximations towards that infinite truth whose partial revelations they strive to arrange and express. God is greater than our thoughts of Him. His ways are larger than our highest wisdom can measure, and it is a deep hurt and injury to the religious interests and progress of humanity when the religious thought of great bodies of men is fettered, and their aspirations chained down by the dominance and the rigour of old theorisings of the Divine laws and methods, which are and can be no longer true to the fuller knowledge and the riper culture and the enlarged experience of these later days."

With regard to Christ Mr. Vickery says:—"I have endeavoured to make more vivid to you the sense of the supremacy and perfection of that gracious life, and to lead you to find in him the inspiration of our best life, and the authority for our largest hopes. I have endeavoured to make my religious teaching to centre in the person of Christ. What he was and what he is, has ever seemed to me the best truth that I could utter, the best theology that I could set forth. The conviction has never left me, that my office was not merely to preach to you a theology, but a theology which should be vitally and spiritually Christian." That is to say, he has aimed to imbue his teaching with the spirit of the life of Christ: and this, of course, is the one thing needful to make any pulpit teaching distinctively Christian.

We gather from Mr. Vickery's address that he is one of the large number among the liberal orthodox who have given up the doctrine of Endless Punishment, but he has not yet seen his way to accept that of Universal Restoration. He distinctly declares his inability any longer to preach the traditional view of the pains and penalties of the future life. "But while I have repudiated the older dogma, I have refused to replace it with a newer one. I have simply kept before you the larger hope; but I have never concealed from myself that it was a hope and not an assured conclusion. I have tried to lead your thoughts to the Fatherhood of God, to the infinite pity of Christ and to the complex conditions of life out of which in their totality arise the sins and sorrows of mortality."

On the subject of Human Nature Mr. Vickery takes the same broad and liberal view. "It has also been my desire and aim to emphasise the inherent worth and dignity of humanity;

and to insist that only as we study man can we gain our largest and fullest knowledge of the revelation of God. Consequent upon this view of humanity I have refused to accept the theories of man's total depravity as in effect libellous and irreligious. I have loved rather to think of a soul of goodness in things evil." Equally outspoken is our author on the doctrine of the Atonement. He frankly confesses, "I have never been satisfied with any formula of atonement. I have held that the blood of Jesus, which cleanseth us from sin, is but the metaphor of the New Testament for that perfect love which awakens our penitence and reconciles us to fact and law, to duty and God. That Jesus atoneth the world to God I do believe. But the theory of substitution, the death of Jesus as a satisfaction to a law of justice I have never taught because I have never felt its truth, and never have been able to harmonise it with the Father whom Jesus revealed to men, and whose nature is reflected in the moral instincts of his children." Mr. Vickery is quite aware that the doctrine which he has been unable to accept an older school of divinity emphasised as the cardinal truth and fact of Christian preaching. But it has not commended itself to his mind as true, and therefore he has not taught it.

Again, in regard to the doctrine of the Trinity Mr. Vickery has been careful not to dogmatise. "I have not once attempted," he says, "to explain or assert the metaphysical conception of the Trinity. I have spoken to you of the nature of God as revealed in the Fatherhood, in the Divine Son, and in the Holy Spirit. But into the mystery of that divine unity I have confessed my inability to penetrate, nor do I think that theologians can tell us much more of what God is than is given to the most imbibed disciple of Jesus, who in humble piety and faithful duty has gained a vision of heaven and found the secret of a restful contented life. It has seemed to me a thing to shrink from, to appear wiser than we really are." This is well said, and it contrasts strikingly with the pretension which assumes to know what cannot be known, and pretends to describe the Godhead, according to the elaborate description of the Athanasian Creed. On these points then—Eternal Punishment, Total Human Depravity, the Atonement and the Trinity—Mr. Vickery's teaching has been, from an orthodox point of view, simply negative, or what many would call Unitarian. But if on these high matters of doctrine his teaching has been negative or silent, he has at the same time striven to express his hearty and earnest convictions on the great truths of Revelation which he esteems the most truly vital. Let us see if the affirmative side of his theology has been as Unitarian as the negative.

"I have striven," he says, "as the very cardinal fact of my religious belief, to make you to feel that we have a Father in heaven, that God is no pitiless unhumanised force, but one with us in essential nature, and who, from the beginning of the world has been fighting with us and for us in the great conflict with evil. I have striven now and again to make clearer to you the processes of Revelation. I have insisted that to invest the word with its rightful meaning we must extend it beyond the limitations of the written word, and that there is a revelation of the divine nature which in its degree is no less real in the facts of nature and the experiences of human life. But I have regarded all three—Scripture, Nature, and Human History—not as separate forms of revelation, but as separate media of revelation. Scripture is not the Word of God, as we sometimes loosely term it, but the history of the revealing of the Word of God; and as the history of a revelation it bears upon its surface the traces of its development. And that revelation has reached its highest word, its culminating point, in Christ. To understand Jesus Christ we must understand the Old Testament Scriptures. Throughout the whole story of these records there is visible and traceable the evolution of a divine purpose, the gradual swelling and expanding of a grand idea. Jesus stands in relation to these ancient histories as their fullest interpreter, the fulfilment of the law and the prophets."

Mr. Vickery has also set forth the idea of the Church as a society founded by Christ, governed by his spirit and held in practical unity by the cohesive power of spiritual sympathies, and

whose supreme mission was to be a witness on earth to the fact of the divine brotherhood of humanity. He has also protested against the sectarian tendencies of the day, because they have ever seemed to him to involve a practical denial of this brotherhood. Besides, he has protested against the sacerdotal and sacramental theories of the Church and against the miserable notion that any Church or any system of outward order can ever exhaust the Divine grace or ever monopolise the Christian name. He has also striven for a broader recognition and interpretation of the relations of Christianity to the multiform life of society. He has protested against evangelical exclusiveness, rejoices that the evangelical party is declining, and that a much wider interpretation of the Christian spirit and of Christian ideas is becoming diffused and accepted. He has striven to enforce the truth that the law of Christ is a law of duty not only in individual life, but in relation to the larger life of society; and that in the sphere of politics Christian duty identifies us with every movement for the establishment of justice, for the spread of freedom, and for the development of the best life and aspirations of the people. It has been complained that he preached politics and not the Gospel. In reply he says, "As I understand the Gospel, it is a great practical force to bring about the establishment of the kingdom of heaven upon earth. Is the preacher of the Gospel, then, to say nothing as to those forces which are working for and against that kingdom?" And he sums up his teaching by saying, "I have regarded a true scheme of religious teaching, however far below my ideal I have fallen, as including everything which tends to purify the tone of our life, to enlarge our knowledge, to refine and to strengthen our emotions, to widen our ideas, and, in short, to make us more truly human, and therein more truly divine."

Such is the substance of a sermon by a Congregational minister on bidding farewell to his congregation. There is nothing new in the ideas and views here set forth; but the whole is deserving of notice as another indication of the present movement of liberal thought in the Congregational body. Still this is not the teaching of probably the majority of its ministers. It is therefore quite clear that there are two distinct schools of thought among the Independents, as much as there are two schools among the Unitarians, and the probability is that this movement of liberal thought will gather strength, that the new school will gain upon the old, and almost entirely change in time the theology of Congregationalism.

C. F. B.

CANON FARRAR ON COMMENTARIES.

Who has not groaned under the weight of commentaries, whether he be a Biblical scholar searching for some grains of fact and reality amongst the bushel of chaff, or a plain unlettered layman anxious in his so-called "popular commentary" to solve some of the real difficulties which a few words of real sensible explanation would so often clear up? The publication of the Revised Version has convinced a great many people that a good translation supercedes a host of commentaries of the expository order, while leaving criticism and exegesis still to exercise their high functions. A formidable champion has come to the aid of those who have suffered so long and generally with so much patience. In the current number of the *Expositor* Canon Farrar, one of the most learned contributors to that admirable storehouse of Biblical exposition, has an article under the significant title "The Clearing of Commentaries," in which he puts to rout a host of our old enemies, and goes far to relieve us from one of the despotisms under the weight of which we have so long groaned. The Age, as the Canon points out, whatever may be its other drawbacks and shortcomings, has certainly been signalised by marked progress in the science of exegesis. A list of conclusions may be drawn up which must now be regarded as finally established. Without himself pretending to furnish an exhaustive list of ascertained results the Canon refers as follows to a few general points:—

"We may surely set down among the certainties of modern criticism of the Old Testament that the

Pentateuch in its present form could not have come exclusively from the hands of Moses; that many of the achievements and periods of the Judges were synchronous, not consecutive; that in places where there is an apparent discrepancy between the Books of Kings and Chronicles the latter books, written with an obvious purpose, are of later origin and inferior authority; that the Book of Ecclesiastes was not written by Solomon; that there are few of the Psalms and Prophecies which had not a primary as well as an ultimate significance; that there must be grave hesitations about the authorship and date of the Book of Daniel; that the headings of King James's translators are in multitudes of instances founded upon the most untenable assumptions; that the conceptions of morality among the Jews show an increasing enlightenment as time goes on; that God revealed Himself 'fragmentarily' as well as 'multifariously' in the 'times of ignorance'; that the Bible was not intended to anticipate, and that it does not in any single instance anticipate, the discoveries of modern science; that large allowance must be made for the characteristic metaphors of an Eastern style, and in general for the laws which govern Semitic idiom; that every act recorded in the earlier stages of Jewish history must be considered with immediate reference to the state of feeling and the degree of civilisation prevalent in those ages, and not be made to square with the Christian ideal by the invention of unrecorded miracles. Broad as are these principles, and commonplace as they will seem to many readers, they yet admit of almost numberless applications. And if, among positive results, anyone should also set down such facts as that the Book of Revelation is one of the earliest instead of being one of the latest Books of the New Testament; that the Wild Beast from the abyss is a symbol of the Roman Emperor and the Roman Empire; that the number of the Beast is an enigma which is solved by the name Neron Kesar in Hebrew; that Mark xvi. 9-20, John vii. 53—viii. 11 and 1 John v. 7, formed no part of the original apostolic autographs; that St. Paul was not in the remotest degree thinking of the future Popes of Rome when he spoke of the Man of Sin; that he was not the author of the Epistle to the Hebrews; that the genuineness of the Second Epistle of St. Peter is highly uncertain; that the general understanding of the New Testament would be greatly improved by printing the books of which it is composed at least in an approximate order; that a very vast number of the 'stock' texts quoted in proof of party dogmas are entirely distorted from their original meaning; that our best chance of advancing in the real comprehension of the Scriptures lies in studying the books as books, and the Bible as a whole, and not in splitting it up into texts to be largely used as polemical missiles;—he, I say, who should enumerate these points, among many others, as being beyond the reach of serious dispute, might have books and articles written to denounce him, but would be expressing the views which are regarded as indisputable by the vast majority of such recent critics as have established any claim to serious attention."

Shall we be charged with sectarian vanity if we say that every one of these "ascertained results" has been stated over and over again by our Biblical scholars from the days of Kenrick and Wellbeloved, and have long been the familiar subjects of academical instruction and pulpit exposition? It is simply an unquestioned fact that in criticism as well as in theology the world is rapidly coming round, if not exactly to us, yet at least to the same conclusions as those which our scholars advocated at a time when it required not a little courage to advance "dangerous novelties" and "rationalistic heresies."

As the number of Commentaries, still framed upon the old model, is rapidly increasing, Canon Farrar proceeds with some suggestions for the purpose of helping to clear their pages of unnecessary incumbrances; and it is not a little instructive to follow him here, because old York and Manchester New College students will be reminded of the lessons they long ago learned from Wellbeloved and Wallace, whose traditions of sound and accurate Biblical scholarship are so worthily maintained by Professors Carpenter, Drummond, and J. E. Odgers at the present day.

(1.) From all critical and exegetical commentaries Dr. Farrar would at once exclude all that is of a purely homiletic character, and all long

disquisitions about questions of inferential theology. "The object of a commentator should be to establish, to elucidate, and within reasonable limits to illustrate, the real and the primary meaning of the sacred writers so far as it can be ascertained; he ought resolutely to eschew the temptation of reading his own meaning into the text." Moral platitudes and theological crotchets interfere directly with the "dry light" which is indispensable for attaining the intended meaning.

"Sermon-writing upon isolated texts, and the boundless license of drawing ever-widening inferences from narrow premisses, have been more fatal than any other causes to the right understanding of the Holy Scriptures. But if a man does sincerely desire to enter the inmost sanctuary, he must leave behind him all his idols, and above all, the shadowy *idola* of the tribe, the cavern, and the market-place—those false notions and false phrases and false traditions to which so many of us are tempted to offer our incense even while we stand before the shrine of the Most High. No incense is more acceptable to Him than absolute sincerity and unbiassed love of truth; and it is to be feared that no incense is so rarely offered.

(2.) Dr. Farrar would further expel all allegorising of plain passages of Scripture, in accordance with a sound principle of exposition on which heretical scholars have always acted. Take the Book of Judges as an illustration. The true function of a commentator of that Book is to explain its literal and grammatical meaning; often as far as is possible some solution of its chronological difficulties; illustrate the thoughts and actions of man in the wild period of which it affords us a few glimpses; and show the bearing of the book and its separate narratives upon the history and development of the chosen people. Some of our readers will remember the admirable skill and true historical insight with which all this is done by the late Dean Stanley in his charming "History of the Jewish Church," and the light and human interest thereby given to some of the darkest and most confused periods of that tangled narrative. Treated in such a spirit the early legendary books of the Old Testament are full of instruction and rich in examples of heroic patriotism. Treated by the ordinary dry-as-dust commentator, they are made the excuse of grave perversion of the eternal moral law and become the jest and opprobrium of the more shallow class of unbelievers. Here is a specimen from Commentaries of the class quoted in the article before us:—

"The breaking of Gideon's pitchers is a flashing forth of the Gospel from the broken earthen vessels of martyred saints. Abimelech foreshadows the Pope. Samson becomes a strange type of Christ—'One who out of the prostrate body of sin, Satan, and the grave, gathered for us the honey of spiritual sweetness and holy joy; One who was meek and lowly as Samson was in his modest beginning, but continued meek to the end; One who overthrew his thousands and tens of thousands by the foolishness of preaching as Samson slew the Philistines by a despised instrument, the jawbone of an ass; One who awoke at midnight from sleep—even from the sleep of death—in the strong city of a spiritual Gaza, even in the fortress of Satan, and broke asunder its iron bars and brazen bolts, and carried them away on his shoulders towards the top of a heavenly Hebron:—'and so on, at great length."

We must all feel that this "spiritualising" and allegorising method is in reality very unspiritual; that it effectually deprives us of the real human lessons of the narrative, and is a method of tampering with the letter which is entirely unwarranted by Scripture itself, and often "wrests it to the destruction of the unlearned."

(3.) Along with such allegorisings Canon Farrar would ruthlessly expel all invented miracles, and all attempts to put a gloss on deeds morally wrong. We need hardly remind our readers how much the Old Testament especially has suffered from glosses of this kind. Not so very long ago it was considered a sign of rationalistic heresy to deny that the characters of the Patriarchs were immaculate, or to pronounce the same moral condemnation on the foul deeds of a bloodthirsty age that we pronounce upon similar deeds in classical or modern

History. A howl of clerical execration was raised against the late Dean Milman a generation ago because he called Abraham "an Arab Sheikh," and compared David to a Bedouin freebooter. Now, without any great danger Canon Farrar is able to say that "the deed of Jael, judged by every utterance of the moral law from Genesis to Revelation, was a cold-blooded murder aggravated by falsehood and treachery." The characters of a legendary Biblical age are not, of course, to be judged from our own standpoint, and many deeds we now condemn were considered justifiable and even heroic in that age of barbarism and bloodshed. But as the Canon indignantly asks, what are we to think of a quite modern commentary in which we read as follows?—

i. The act of Jael was clearly miraculous (!). The nail went down and sank into the ground as by a Divine impulse and impact, for Sisera has fallen down astounded; . . . he sunk as it were paralysed and prostrate by the visitation of God, who armed and enabled a woman to subdue and destroy the enemy of the Lord and of his people."

ii. "Almighty God incited and enabled Jael to do that by which she fulfilled what God had purposed and foretold should be done."

iii. "And what is the instrument by which the Christian Jael, the Gentile Church, fixes her tent into the earth? What is it by which that tent, when extended, is firmly fastened to the ground? It is the Cross of Christ. . . . 'Palo illum interfecit, id est ligni Crucis acuminem' (Origen)."

iv. "There may well be a parallel between Jael and the Virgin Mary. Deborah sings the Magnificat of Jael."

v. "And is it irrelevant to remark that Jael is called the wife of Heber, but nothing is said of Heber himself? Now the tent is called 'the tent of Jael the wife of Heber'! Is this altogether without a mystery? (!) The tent in which the Lord of all took our nature and tabernacled in us (John i. 14) was the Blessed Virgin; and she was the wife of Joseph, and yet Joseph has no part in the work by which the world was saved, and our enemy was destroyed."

In conclusion, Canon Farrar states that his main object is to recommend a style of exegesis less tedious, less infructuous, less intolerably repellant, and, above all, less absolutely second-hand, than that which has been too long in vogue. It is a real misfortune, he justly adds, especially to the young, that the characteristic of so many professed commentaries is their interminable verbosity and their terrible dullness. It is a still greater misfortune to the old that their progress should be blocked up by accumulations of the obsolete, and by whole trains of reflection and comment not founded upon the real meaning of the author, but upon the erroneous fancies thrust into his words by bias and tradition.

"Nothing is more unprofitable than commentaries stuffed with known, half-known, and unknown German names; with masses of traditional, unverified, and often misleading references; with trite or ponderous moral reflections; with lengthy discussions of theological minutiae with many of which the sacred writer was absolutely unconcerned; with illimitable inferences; with reckless emendations; with masses of collateral or barely collateral 'information'; with superfluous geography, history, and archaeology, nine-tenths of which can have little or no bearing on the subject, and which would have been quite as new to the inspired writers as to the reader; with theories elaborately baseless; with the fantastic allegorising of simple historic narratives; with attempts to get rid of all views which do not accord with our own preconceived dogmas; with the rival egotisms of divergent exegeses; with party innuendoes; with impossible lexical and grammatical suggestions; with defences of the morally indefensible; with attempts to be exhaustive; with long discussions of slightly varying opinions; with efforts to make impossibly nice distinctions in the variation of words, tenses, and particles; with the predetermined struggles to maintain, at all costs, the patristic or the traditional interpretations. If we clear away all that may be fairly classed under these heads, we shall indeed have made havoc with many pages of thick exegetical volumes, but we shall have far ampler scope for the discovery of what the sacred writers really tell us. And if our commentaries sink into more attenuated proportions out of their present enormous and unwieldy bulk, they will gain

indefinitely in interest, in sincerity, in profitability, and above all in adaptation to the one end at which they all should aim—namely, the spread of the true knowledge of Holy Writ."

THE EDUCATION REPORT FOR 1881.—I.

It was in the first decade of the present century that the British and Foreign School Society commenced its labours, having for its motto "Schools for all!" Two years later the Church of England, finding that its old time objection to the education of the poor was no longer in accord with the feeling of the nation, started the National Society, but on the narrow and exclusive basis of "church" supervision. But it was not until the year 1832 that the Government recognised either of these societies, and then, upon the suggestion of Lord Brougham, a vote was obtained by the Government granting £10,000 to each of them. At this modest sum the annual grant in aid of education remained until the year 1839, when an additional sum of £10,000 was, by a majority of two only, and after much debate and opposition, voted by the House of Commons. Practically, therefore, the recognition of the duty of the State in connection with education began here just fifty years ago. Between that date and the present time much has been done in connection with this subject, far more than the most sanguine friend of education could then have anticipated. There is a large difference between the £20,000 voted in 1832 and the grant of £2,247,507 made by Government last year. It is not, however, the difference between these figures which is important for consideration, but all that is implied in the difference. The first Committee of Council on Education was formed in 1839, the grants previously having been disbursed by the Treasury. Since its formation down to last year, when the last of the grants in aid of the erection of elementary schools in England and Wales was paid, provision for 1,233,050 scholars has been made in 6,335 new or improved schools, towards which the State contributed just one and three-quarter millions, as against four and three-quarter millions raised by voluntary effort.

One of the most interesting of the papers, which are, from time to time, "presented to both Houses of Parliament by command of Her Majesty," is the annual Report of the Committee of Council on Education. That for the year 1881, which was presented not long before Parliament adjourned, is no less interesting than its predecessors, and to its pages we now propose to refer. From these we gather that the results of the visits and examinations made by the Inspectors, show an improvement upon the returns quoted in the last report. Of the total number on the school registers rather more than three fourths were present on the day of the visit made by the Inspectors to the respective schools, while rather less than that number had been, on an average, in daily attendance throughout the year. Out of those present (3,372,990) nine-elevenths were qualified for examination, and of these 2,615,911 were actually examined. Not quite half passed the prescribed test without failure in any one of the three subjects. It may here be parenthetically stated, that the proportion of passes in voluntary and board schools is in favour of the latter in each subject. The report also shows that there has been an increase in the accommodation, the scholars on the register, the average attendance, and the number of children individually examined. This improvement is not wholly due to the action of the Education Department, as support continues to be derived from voluntary contributions, and there has also been an advance in contributions from the rates, and a rise in school-pence. As somewhat of a set-off against these encouraging facts, it is noted that the number of scholars in night schools has of late years been gradually diminishing. This is not to be wondered at, and is, indeed, only the natural result of the extension of day-school instruction. At the same time there are many children whose circumstances compel them to leave school at a very early age, at any rate as soon as they legally are in a position to do so, and the Committee express a hope that these children will avail themselves of the advantages which, under

the new code, can now be obtained in these schools, where the instruction will no longer be confined to reading, writing, and arithmetic.

It appears from a comparison made between the years 1869 and 1881 that the school accommodation in the former year was only sufficient for 8.34 per cent. of the population, while in 1881 it met the requirements of 16.85 per cent. This increased accommodation has been largely met by voluntary effort, and the report before us bears testimony to the "bonâ fide" character of the great efforts which have been made under the voluntary system to meet educational deficiencies, and of the strong hold which that system has had upon the country," seeing that out of 7,237 schools established with Government aid during the last fifty years not more than 153 have ceased to exist; while only 558 Church, Wesleyan, and Undenominational schools have been transferred to the management of school boards. Having regard to the estimated population of this country, it is assumed that, in the year 1881, there were just over six millions of children of school age; from this figure has to be deducted one-seventh, "as being the children of a class above that commonly found in public elementary schools," leaving just 5½ millions for whom elementary education falls to be provided. Assuming that each child goes to school for only seven out of the ten years of its proper school life, there ought to be 3,687,662 children under daily instruction in the public schools. As the average attendance was only 2,863,535, an increase, by the way, of more than double upon the numbers in 1870, there is wanted a further increase of about 800,000 to make up the proper number in attendance. For these, taking the whole kingdom into consideration, there is enough school accommodation, but of course there are some districts where the demand is in excess of the supply, and this will have to be met. There still seems to be a need of more separate accommodation for infants, as the report states that out of 821,667 in average attendance nearly three-eighths were being taught in mixed schools.

While all that has been said points on the whole to an improved state of things, it is not quite so satisfactory to learn that out of the whole number of scholars examined (1,995,698), as many as 1,011,208 being over ten years of age ought to have been presented in Standards IV. to VI., and yet only 527,436 were presented; while 47.84 per cent. were presented in standards suited for children of seven, eight, and nine years of age. Still this is an improvement on the state of affairs in 1863-4, when the Revised Code was introduced, as many as 86 per cent. of children over ten being then examined in too low standards.

We have already stated that at present the accommodation is rather in excess of the average attendance. The report points out, that the figures showing this go to prove, that much remains to be done in enforcing the by-laws, which now extend all over the country. The Inspectors, too, report that many of the local authorities fail, or are hindered by the indifference of magistrates, in carrying out their primary duty of securing the early and regular attendance of the children in their respective districts. Upon this subject a circular was issued, in December last, to all local authorities, asking for information as to the working of the bye-laws in their districts, and as to the causes (if any existed), which were hindering the efficient working of the laws as to school attendance. While it is satisfactory to know that in a majority of instances the replies to the former inquiry show "a decided improvement," it is not so pleasant to learn, that "most unsatisfactory statements" have been received as to the latter. Extracts are given from the replies of the London School Board, the Northwich Union, the Kingston-on-Hull School Board, and others, all tending to prove the indifference or unwillingness on the part of the magistrates to convict, and the heavy expense caused to the ratepayers by the cost of prosecution. The Committee, on "reviewing the whole question of school attendance," believe the time has come (1) for an adoption of one uniform set of by-laws for the whole of England and Wales; (2) for an amendment of the Summary Jurisdiction Act, in so far, at any rate, as it relates to the administration of the Education Acts; and (3) for some modification of these and the Industrial Schools

Acts so as to secure short periods of enforced attendance in cases of truancy or parental neglect, at a public elementary school; or, if needs be, at a school of detention, with an exaction from the parents towards the cost of these proceedings. The Committee say:—"We believe that it would be for the interest of the children themselves, of their parents, and of the country generally, to apply kindly, but more firmly, than has hitherto been done, the provision made by recent legislation for securing to the rising generation the benefit of sound practical instruction, the opportunity for which is now afforded by the existence of an adequate supply of efficient schools and of competent teachers. If the habit of early and regular school attendance were once secured for a few short years, its further enforcement, by resort to the penalties of the law would cease to be generally necessary." In this expression of belief we heartily concur. It is said that there is much hardship in the poor being compelled to send their children to school, when they are wanted to earn something for the support of themselves and those at home. Doubtless individual cases of hardship do occur, but it is altogether a mistake to argue from these against the proper carrying out of the provisions, that the country has made on behalf of the children of the poor. In their interest, above all, it is essential that nothing should be done, or omitted, that will prevent them from securing "the benefit of sound practical instruction."

We reserve to another article the consideration of some other points that a perusal of the report gives rise to.

ANOTHER EXPOSURE OF SPIRITUALISM.—The *Peterborough Express* publishes an account of a strange scene which took place on Monday evening at a house in that city, where some ladies and gentlemen had been invited to witness a display of spiritualism, through the medium of a Miss Wood, of Newcastle. After an hour and a half of general conversation, Miss Wood recited some poetry, which she said had been composed by "Poche," a little Indian girl about thirteen years of age, who was represented as the "controlling influence." At her request the lamp was turned down, and the company obliged her with singing several pieces. These pieces were several times repeated, all eyes meanwhile being especially directed to the curtained apartment for the appearance of the promised "unearthly manifestations." Presently the patience of those assembled was rewarded by the sight of a small form in white, which emerged from behind the curtains, made a slight "squeaking" noise, and approached a lady in the company, shook hands with her, and then retired. Knocks came for more singing, and a second time the "little stranger" presented herself, and the supposed Indian girl "Poche" began to speak. Little "Poche" was presented with some sweets by the gentleman of the house, and good-naturedly proffered a portion to one lady in the room, to whom she also made known her desire for her to kneel down for a kiss, which was accordingly given by the lady. After various manifestations a Mr. Cade made a spring for the "tiny one," and clasped tightly hold of her. In the confusion which ensued the lamp went out, but Mr. Cade retained a firm hold of the "spirit," who struggled desperately to get free. On a light being obtained Mr. Cade was found holding securely the "lady medium," who had released herself of her bandages, divested herself of her upper garment—a black dress—and by the aid of a quantity of white muslin, on the top of white under garments, and with stooping considerably, had presented herself as the little Indian girl "Poche." The séance broke up abruptly.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk—sold only in Packets labelled—"JAMES EPPS & Co. Homoeopathic Chemists, London." Also makers of Epps's Cocoa Essence for afternoon use.

Occasional Notes.

MR. EUSTACE NEVILLE ROLFE, in a letter to the *Times* from Naples, writes:—"An important painting has been found at Pompeii, and was yesterday placed in the Naples Museum among the Pompeian frescoes. It represents the judgment of Solomon, and is the first picture on a sacred subject, the first fragment either of Judaism or Christianity that has been discovered in the buried cities. The picture is 5ft. 6in. long, and 19in. in height, and is surrounded by a black line about one inch in width. The scene is laid upon a terrace in front of a house adorned with creeping plants, and shaded with a white awning. On a dais (represented as being about four feet high) sits the king, holding the sceptre, and robed in white. On each side of him sits a councillor, and behind them six soldiers under arms. The king is represented as leaning over the front of the dais towards a woman in a green robe, who kneels before him with dishevelled hair and outstretched hands. In the centre of the court is a three-legged table, like a butcher's block, upon which lies an infant, who is held in a recumbent position, in spite of his struggles, by a woman wearing a turban. A soldier in armour, and wearing a helmet with a long red plume, holds the legs of the infant and is about to cleave it in two with his falchion. A group of spectators completes the picture, which contains in all nineteen figures. The drawing is poor, but the colours are particularly bright, and the preservation is excellent. As a work of art it is below the average Pompeian standard, but it is full of spirit, and drawn with great freedom. The bodies of the figures are dwarfed, and their heads (out of all proportion) large, which gives colour to the assertion that it was intended for a caricature directed against the Jews and their religion. This may be so, but my own impression is that the artist was anxious to develop the facial expression, and, to do this, exaggerated the heads. There is nothing of caricature about it in other respects."

MR. BAXTER, M.P., speaking at Forfar on Monday, at a meeting of the Independent Congregation, said that an undue reverence for creeds of man's devising and the power of Church Courts to override the wishes of congregations are passing away. The latter now practically manage their own affairs, and everywhere men are looking more to the words of the founder of Christianity and less to dogmas of catechisms, which it is hard to find in His teaching. The law and testimony as expounded by Him encourage no harsh interpretations, but proclaim a freedom of thought and action which sects have been slow to recognise. Let us hope, he added, that the tendency to religious rancour which Scotland evinced so long is disappearing fast; the laity are tired of shibboleths, and liberal-minded clergymen of all communions are in many ways showing their dislike to heresy-hunting and wordy strife. The Christian world begins to appreciate the folly of fighting about names and forms and abstruse doctrines when real work is to be done, requiring undivided energy and union. The age of what Butler in "Hudibras" calls "old perverse antipathies" is over, and no sect can look forward to a successful future which does not fully realise the significance of the change. Of course there must always be agitation and discussion more or less warm as long as national endowments subsist; but when true equality in that respect shall have been established, and the voluntary principle left to develop itself and show its power without let or hindrance, we may look forward to a time of peace founded on broad views of freedom of conscience, and to a great manifestation of that charity which is the first of the Christian graces.

THE American Freethinkers' Convention, at which 500 delegates were present, has been held at Watkin's Glen, New York. A proposition for the establishment of a Free Thought college has been discussed, and a committee, of which Colonel Ingersoll is chairman, appointed to consider the best means of carrying out the project. On the third day an account was given of a town in Missouri called "Liberal." "It is

not yet two years old. It was founded upon the idea of building up a secular community, with secular schools, where men and women would be respected for their moral and personal worth, and not for their faith or what they believed. There was no preacher there and no saloon, no God and no devil, no church, no drunkenness or brawling. Every Sunday evening there was an instruction school. The inhabitants already numbered about three hundred, and families were constantly coming in. A 'liberal' orphans' home had been established, where children are to be instructed in such branches of industry as will enable them to make a living, where no sectarian or supernatural religion is to be taught, and where no teacher of such religion at all is given employment."

THE deaths are announced this week of Sir George Grey, the veteran statesman, aged eighty-four; John Crawford, one of the last of the Trafalgar heroes, aged ninety-five; Henry Kendall, the Australian poet; and Mr. Alderman Gradwell, the Mayor of Barrow; and Lady Baxter, widow of Sir David Baxter, who was knighted for presenting a park to Dundee, aged eighty-one.

THE City of London is to be congratulated on the appointment of Mr. Benham (formerly vicar of Margate) to the vacant living of St. Edmund the King, Lombard-street. Mr. Benham is one of the six preachers of Canterbury Cathedral, but he is better known as an author, and especially as the editor of the beautiful Memorial Volume on Catherine and Crauford Tait, the wife and only son of the archbishop whose illness is now exciting universal sympathy.

THE medical officer of the State Board of Health of San Francisco, in a recent report of the sanitary condition of that city, speaks in the following terms of praise of the hygienic habits of the much reviled Chinese:—"They eat to live, and do not live to eat. They are clean in their habits, and they drink no whisky. I have never seen a drunken Chinaman in my life. They consequently obtain a better resisting power to the attack of disease. They constantly wash themselves, and keep themselves and their clothes clean. The death rate is greater among the whites than among the Chinese, greater with adult white people than with adult Chinamen. There have been no epidemics among them; and there has been less small-pox among them than among the whites, the ratio of population being allowed."

SIR JAMES PICTON, chairman of the Liverpool Free Libraries Committee, was elected at the meeting of the Library Association as chairman for the ensuing year. Mr. E. B. Nicholson, Bodley's Librarian, Oxford, moved a resolution in favour of the general principle of opening public libraries, museums, and art galleries for some part, at least, of every Sunday. He declined to discuss either the religious or social question. One great objection to the proposal was the hardship inflicted upon the officers of such institutions. Let the only association in the kingdom entitled to speak on their behalf express its opinion. The previous question was carried by acclamation.

IN an admirable introduction to an address to medical students, the *Lancet* insists that "the conjunction of a sound mind with a sound body is an indispensable condition of the successful study and practice of medicine." While urging the importance of care for the physical health and development and of the liberal cultivation of the understanding, the writer does not advocate the doctrine that a university training is, as a rule, desirable for medical students. He thinks, rather, that the youth who takes his degree in Arts before applying himself to the technical training required by the medical practitioner is likely to have passed the time when he can readily acquire the rudiments of technical training, or to have acquired "an intellectual starchiness" which makes him disdain the necessary drudgery. The writer dwells, also, upon the important distinction between the acquisition of knowledge and the acquisition of wisdom, and remarks that "how-

ever large the amount of instruction imparted in the medical curriculum may be, the medical student and practitioner who shall be worthy of their calling must be, in a large measure, self-taught."

It is not often that we have an opportunity of getting our cardinal principles fairly stated in what is sometimes called the "secular press." We are really indebted to *Punch*, whose religion is always genial, and free from the slightest suspicion of cant, for the following paragraphs, under the heading "A Serious Muddle":—

"A 'Serious Young Man' is greatly exercised by the subjoined passages in a speech delivered, according to the *Hampshire Independent*, at the late Annual Meeting of the Southern Unitarian Association, held at Newport, I.W.—Subject, 'The need of urging the claims of Christianity on the people.' In the course of his remarks, as reported, the speaker, questioning the tactics of the Salvation Army, said:—

'If Christianity was to be really aggressive, it must not spend itself in mere excitement, or cramp itself within the limits of narrow dogmas. It must be wide and open, teaching such doctrines as the fatherhood of God, the brotherhood of man, and a strong belief in immortality.' (Sic.)

"The 'Serious Young Man' had always understood that the Unitarians, however sadly in error as to their peculiar principles, were, in point of moral doctrine, at any rate, a respectable body. He had ever supposed them altogether the reverse of Antinomians; or, as he has heard an old lady say, Antimonials, and never dreamt that not only did they profess Antinomianism, or Antimonialism, but pushed it to the extent of actually inculcating immorality. He had lately had an idea of joining the Salvation Army; an inclination which was very much strengthened by finding the method of that soldiery represented by an Unitarian as opposed to a belief in immortality."

Of course, the Serious Young Man is dumb-founded simply by immortality without a T. (No paradise for a Teetotaler.) He fails to perceive that misprints will occur in the best edited newspapers."

THE most imposing of the numerous festivals figuring in the Jewish Calendar, that of the New Year, commenced at sunset on Wednesday evening. The year thus entered upon will be the 5,643 of the Jewish era. With the exception of the sacrifices, which cannot be offered in consequence of the destruction of the temple, and a few modifications which have been introduced through the shifting circumstances of the nation, the Jewish ritual for the New Year continues to the present day to be essentially the same as it was in the days of our Saviour.

THE *Times* has furnished some interesting information relative to the subject of oath-taking in France. Until recently the French judicial oath was very simple. A witness was merely required to lift his hand and say, in answer to a religious invocation, "*Je le jure*;" and the foreman of a jury in delivering a verdict laid his hand upon his heart and said, "On my honour and conscience before God and men," &c. As the result of what is described as a non-juring epidemic, the French Government brought in, and passed a Bill which substitutes for the old oath the simple formula, "On my honour and conscience I swear." Even this, however, is too much for our logical friends across the Channel, who object to the words "honour" and "conscience" as superfluous. "Honour and conscience," they say, "are abstract ideas, the meaning of which varies according to the character of the individual who uses them. How can a notorious rogue, whose testimony may be necessary to the ends of justice, talk of his honour and conscience? Sometimes a convict has to appear in the witness-box; will it not be a mockery to hear such a one give his word of honour?" So, it is added, that "the new oath, which was to have respected everybody's scruples, has offended the religious, while failing to content those who want an oath which shall embody nothing disputable." It is also stated that the Act was passed in entire disregard of the opinions of the judicial body.

THE ninth annual meeting of the Evangelical Alliance of Japan was recently held in Tokio.

Reviews.

Some Helps for School Life. By the Rev. J. Percival, M.A., LL.D. London: Rivingtons. 1882.

Boys are seldom in love with sermons; but there is in most boys, even the worst of them, an unfeigned respect for true manliness and simplicity, and no one who reads Dr. Percival's "Helps for School Life" can doubt the unspoken power which he must have exercised among them. The word "unspoken," though it sounds paradoxical in relation to the volume before us, is used advisedly. For it is, indeed, likely enough that many of the boys who were present at the preaching of these sermons knew of them only by the hearing of the ear, and hardly that. But the power of the preacher's personality would be felt among them daily. From those sins which boys account unpardonable he is singularly free. In healthy and energetic boyhood there is a natural sense of humour, broad, uncompromising and vivid rather than delicate, and which is hawklike in its perception of moral weakness, unreality, hysterical enthusiasm. A man may be ardent, gentle-hearted, God fearing; but if there be in him also a touch of religious cant, this, in the judgment of boys, is likely to weigh down the losing scale against all his virtues. From cant, unreality, hysterical enthusiasm, these sermons are absolutely free. It is impossible to read them and not to feel that he who wrote them must have exercised a deep and lasting influence on the boys by whom he was surrounded.

There are some who speak and write as though personal faith, if it is to have any value, must fall ready made from heaven upon a child's waiting heart, undimmed by any human medium; or must at best be the growth of the individual soul for itself and by itself, unaided and unprofaned by any human fellowship. Dr. Percival is untouched by any such unchristian heresy. Accepting the revelation which consecrates the human body as well as the human soul, and virtually forbids all separatism as futile and even blasphemous, he preaches clearly enough the incalculable strength and the profound responsibility involved in all corporate life. Under this title of "Corporate Life," in the first sermon of the series he strikes the keynote of them all:—

"Next to a pure and blameless life the greatest virtue which any among you can exercise, situated as you are in this place, is that which you know by this name of public spirit. If you cultivate the sense of brotherhood, which lies at the bottom of this quality; if you follow its dictates, and denounce everything that is mean or selfish, or in any way base (for these are the things that stand opposed to it), then you cannot fail to sow the seeds of a good and true life, which will grow by your efforts, as time goes on, into a life that can never die. It may seem, perhaps, as if this were scarcely religious teaching; but let me ask you not to be misled by any conventional words. The root and centre of our religious life lies in these common things. For what, if we consider it, is true religion? It is the purifying and ennobling portion of our daily life and actions. It is to know Christ, and to grow like Him; and we have to remember that he draws us to Him by the cords of our common life, and by every good element in it.

"What is the end for which you come here? First of all, no doubt, that you may increase in knowledge and cultivate your understanding; you come as you would say, to acquire useful learning. But this is not all; it is not even the greatest part; your education in this school is intended to make your life a 'nobler, cleaner, fairer thing' than it was before, or could have been without your schooling here. Whatever helps to this great end is the working of the Spirit of God; whatever hinders that work is the devil's own doing."

And the closing words of the chapter call up a vivid realisation of the power that must have dwelt with the preacher to inspire those eager young lives in whom he recognised such awful possibilities; to inspire them, not so much through his spoken words as by his unwritten deeds. "Heaven and earth," he says, "may pass away, but the effects of our lives upon other immortal souls will remain for ever and ever!"

In the epic of which Sir Galahad is the hero

Tennyson tells us of the maiden who had herself seen the Holy Grail that "She laid her mind on him, and he believed in her belief." And the power which was given to the pure-hearted nun has been entrusted in yet fuller and deeper measure to strong uncloistered men. Do we not read of Sir Galahad in the same poem that as he looked on his fellow knights his comrades grew, "One with him to believe as he believed?" King Arthur himself was the symbol and the antetype of that passionate force of irradiating conviction and enterprise which throughout all ages has led the souls of men in knightly enterprise and self-sacrificing achievement, a human life burning with the divine fire which shall set every other noble heart aflame and go forth to conquer the world.

Such a power dwells with every true teacher and leader, whether among boys or men. There is many another son of Arnold besides the poet who wrote "Rugby Chapel," who would say of him:—

"And through thee I believe
In the noble and great who are gone.

Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On to the bound of the waste,
On to the city of God."

And Dr. Percival is preaching to masters as well as to boys. "No man," he says, "should underrate his own influence. And here especially we should all remember how soon influence makes its mark, how short indeed is the period from seed time to harvest! School generations come and go so quickly that a stamp is very soon impressed and a spirit soon sown. And the thing which has once been sown and rooted, who shall eradicate?"

A sense of the stupendous meaning which lies hid in the common-place routine of daily life seems to be ever vividly present with him. "We are weaving," he says, "the future out of our present life, and let us not deceive ourselves by thinking otherwise." Throughout his preaching he warns his scholars, not against any vague and universal depravity of human nature, but against the mean and common shortcomings which they know by name and can recognise at a glance. Levity, selfishness, moral cowardice; these are not merely enumerated and declaimed against; clearly, straightforwardly, in language simple enough to be used by boys themselves, these things are analysed, described, made despicable. And every note the preacher touches deepens the assurance that he understands boys and loves them, and will therefore be heard by them. For to what does he appeal? To pietism? To saintliness? To transcendental ambition? To none of these, for not to these would the sound, high-bounding life of a healthy boyhood respond. He appeals to the one virtue which the weakest and the most stupid respect in common with the most vigorous and the most brilliant; he appeals to manliness.

The sermon on the "Putting away of childish things" must have gone to the very root of many an evil. The fine discrimination between what is childish and what is childlike, between wholesome merriment and cruel levity, and the outspoken accusation of moral cowardice in those who may nevertheless be physically brave, must have gone straight to the mark. It is difficult to separate any part of this chapter from the context, for there is no redundant word or thought, and yet on the other hand no epigrammatic summary of warning or of precept.

To take a few sentences at random:—"Many-a-one," he says, "who fears no risk, and thinks little of pain, can be surprised into a falsehood or an equivocation at almost any moment. He would resent it as a lie if he were called a coward, and yet he is guilty of weaknesses far more contemptible than any form of physical cowardice.

"Many a one whose nerves are firm enough in the face of danger is weak as a child if exposed to mockery or ridicule, is a slave to what the world may think of him, and has no courage to stand alone. Yet who could be further than such as he from our idea of Christian manliness?"

An adverse critic would accuse this and others among the sermons of tameness. Doubtless there is throughout a lack of fire, of passion, it might almost be said—of poetry. It is easy to

read them with a steady pulse and untroubled eyes. They create neither rhapsodies nor visions. But there is the calm, sane force of truth in every line. There is the moral strength which will claim the respect alike of boys and men, as well as the gentleness which will make them great.

And very fine is the warning against that spirit of narrow prejudice which may blind us to the very truth we are seeking, that spirit which, we are reminded, made it impossible for the Jews to recognise the Messiah for whom they were yet looking "with an expectation so intense that it became the centre of all their thought;" and well may we be assured that "this is a lesson which we might learn much nearer home."

Nor is it possible to read without a thrill of awe the preacher's recognition of the continuity of all spiritual life. "The laws above," he says, "are sisters to the laws below." . . . "Atom is drawn to atom in the moral world."

It has been said that the writer of these sermons to boys avoids therein anything like mysticism, yet it is clear enough that he has himself drunk far too deeply of the spirit of Christianity to be unaware of its mystic element. It may be true that he speaks little of the sacramental union of the church with her One Lord and of many other divine mysteries, but such sentences as the following strike the key note of his silence, and fill us also with reverent and silent awe:—"Let us catch something, some faint reflection of that spirit in which men once approached Him of the incommunicable name, and whom we out of reverence have styled Lord."

The whole book breathes a true and deep liberality,* both political and religious, as different as light from darkness from that which he himself designates that "spurious young man's liberalism, which is the child of indifference, nay, which is begotten by shallow criticism of cynicism as its mother, and nursed by luxury and want of faith." And perhaps after all it is the simplest of the teaching which is, as the writer intended it to be, of the greatest and most lasting value. "Surely," he says, "this talk about being up to the average, this aiming at being just what your neighbours are and nothing better, sounds very strange when we think of it as coming from a disciple of Christ. It would seem as if those who use it had just reversed these fundamental precepts of the New Testament, and had understood St. Paul to say:—"Take care that you be conformed, not transformed; be like the time; do not be worse than your neighbours; but, being about as good as they, be content; to push forward is no particular call of yours."

There is a fine note of scorn here which is just as truly Christlike as the deep and tender pleading which throbs through so many of the other chapters.

There is in this book—to close with a quotation from Dr. Arnold which we find there,—the "moral thoughtfulness, which is at once strengthening, and softening, and elevating; which makes a man love Christ instead of being a fanatic, and love truth without being cold or hard."

Remarkable Women as Examples for Girls.
By Ann Swaine. London: Sunday School Association. 1882.

We have previously referred to most of these sketches of remarkable women as they appeared in successive numbers of *Teachers' Notes*. In their collected form they make a charming little book, elegantly printed and bound, and which would be a most appropriate prize for both Sunday and day-schools, as well as a gift book for Christmas and any other season. Miss Swaine has made admirable use of her materials, and tells the stories of these familiar lives in a style of graceful simplicity, which is very winning to older readers, as it is sure also to be to younger ones. We cannot give a better idea of the book and its contents than by quoting in full the "general summary" with which it concludes, which will serve also to show who are

* A sermon on the Eastern Question, entitled "Christian Enlightenment," must have startled some of his hearers by the simplicity and courage with which the preacher denounced the foreign policy of the late Government.

the "remarkable women" whose character and work are so well delineated:—

"The women whose lives have been here sketched varied greatly, as must have been seen, in ability, in tastes, in position in life, and in the direction in which their powers were turned. Some had rank and wealth; others were in struggling, or even humble circumstances. Some devoted themselves to works of benevolence; others to science and literature. Some occupied prominent places in society; others were known only to a few. But all were alike in this, namely, that their lives were earnest and pure; and therefore they are worthy the attention of girls growing up to womanhood, girls who do not know what may be in store for themselves, what opportunities of usefulness, perhaps of eminence, may be their portion, and who, in any case, will be called upon to do their duty in some sphere.

"In all ages there have been good women, but these examples are all taken from modern times, and some of those described have only recently passed away. No doubt they all had their faults and failings, but as they are here presented as examples, not as warnings, the blemishes are passed over and the excellences only are dwelt upon. A few points respecting them may again be reverted to.

"Caroline Herschel and Mary Somerville were chiefly celebrated for their scientific attainments, the former as a discoverer, the latter as a writer; but what should be noted as particularly worthy of imitation is the self-forgetfulness with which Caroline Herschel considered her brother's interests and happiness before her own, and the patient industry and cheerfulness of spirit which Mrs. Somerville displayed to the last.

"Ann Taylor, Harriet Martineau and Charlotte Brontë were literary women; they had natural talents, but they would never have become what they were if they had not been painstaking and persevering in no ordinary degree. Miss Taylor also, it must not be forgotten, worked as an engraver, and almost led the way in those employments and means of livelihood now open to women, but from which in her early days they were usually shut out.

"Two things are very observable about Harriet Martineau. The first is, that, as soon as she was aware that she must not expect to live in that opulence in which she had been brought up, she did not sit down in despondency, but with decision set to work to gain her own living, and with such success that she attained in the course of years to moderate affluence. The second is that she employed her talents not so much to gain fame as to spread information on topics useful to every one, but little understood, such as strikes, trades' unions, prices, wages, and other matters of the same kind, and that she raised her voice against slavery when many dared not do it.

"Charlotte Brontë's time was not wholly taken up with study and work for the press, though these were her favourite occupations, and she never neglected for what she preferred the hard and sometimes irksome household duties of the dreary parsonage at Haworth. She had, as we have seen, great early disadvantages, and, as she grew older, trials that would have weighed down weaker spirits. With some bright intervals, hers was to a considerable extent a sorrowful life, certainly one of dulness so far as outer things were concerned; but she achieved much, and she left works which have been, and will continue to be, a pleasure and a profit to all who read them. The same may be said in a less degree of her sisters Emily and Anne, in their yet briefer lives.

"The Princess Alice was in a different station from any of our other heroines. Her goodness was really of a simple, domestic kind, and it only shone out conspicuously on account of her high rank. It is pleasant to see how considerate she was for those around her, how sympathising to the suffering, and how determined to look upon her great position as affording an additional reason why she should labour with all possible zeal for the general good.

"Unlike her, Nurse Maguire was in humble life, a poor Irish servant, and nothing more; but she was rich in love and faithfulness, and in all that helps to make up a noble character, so that she is as much to be esteemed as the highest, and her life shows how much can be done by one who has had only a slender education and possesses but very small means.

"Mary Carpenter's life teaches a lesson of the value of strict attention to business, for which she had no doubt uncommon capacity. She began life for herself very young, and soon entered upon

a business which was small at first, but under her skilful management soon grew large and profitable. She gave her whole mind to it, and tried to make everything perfect in its way, whether it related to the quality of the goods, the arrangements for the shop, or the comfort of those employed, continuing to give her assistance when she was of a great age.

"Catherine Tait was one who could adapt herself to any circumstances, and her life on that account alone would deserve study, as the power to do this is not easily acquired, and yet it may be required from anyone. Alike in her girlhood in her father's house, and as wife of a man who became in turn head master of a great public school, dean, bishop, and lastly Archbishop of Canterbury, she conducted herself admirably, and seemed always prepared to do the right thing at the right time and in the right place. But she especially shines as the mother of a family. Upon her children she not only bestowed her warmest affections, but was just beginning to educate them with peculiar care when the bitterest disappointment fell upon her in the early deaths of most of them, a disappointment, however, which she bore meekly and submissively, and which never prevented her from attending to what was required from her in other ways.

"Honora Nagle, Marie Augustine, Amalie von Lasaulx and Sister Dora, were alike in devoting their lives exclusively to benevolent work. Several of the other women to whom attention has been drawn did quite as much good, but these four thought only of one thing—serving the poor and suffering.

"Honora Nagle must have had great perseverance and very much hopefulness to begin anything so new, and so ridiculed at the time, as gathering the most ignorant girls of an Irish town into schools more than a hundred years ago; but her quiet way of working on amidst great discouragements and her reward at last are instructive to all. The same may be said of Marie Augustine and her companions, who began by helping one old blind woman, and ended by founding institutions which have now hundreds or thousands within their walls.

"Sister Dora and Amalie von Lasaulx were nurses by profession, both educated ladies, but willing to give up home comforts, and the society and pleasures they might have enjoyed, for the sake of attending to those who sorely needed help and sympathy. The former nursed in hospitals in England, the latter on the battlefields of Germany. Very few are really fitted for such work, and only those who are should think of undertaking it; but it is possible that a few of those who here read of these two good women may have the nerve and the ability to do as they did. At any rate they can do their best if illness or accident comes within their own homes.

"The lives of many more women might have been recorded, some equal to these, some perhaps superior, but these may be regarded as types of a large number; and they are sufficient to inspire many young girls, whose characters are still unformed, and who have yet much to learn, with the desire to mould their lives according to a noble plan, to cultivate such talents as they possess to the utmost, and not to pass through the world altogether in vain, either for themselves or for the circle, large or small as it may be, in which they move."

Literary Notes.

MESSRS. HURST AND BLACKETT will publish during September a new work by the Rev. A. G. L'Estrange, entitled "The Friendships of Mary Russell Mitford, as recorded in letters from her Literary Correspondents," in two volumes.

THE editing of the correspondence of Carlyle and Emerson has been entrusted to Professor Norton, of Harvard University, United States. The interchange of letters began in 1834, and some specimens of Emerson's letters appeared a little time ago in that journal. Carlyle before his death gave his sanction to the appearance of his portion of the correspondence.

THE BISHOP OF NATAL having completed one volume of his analysis of documents connected with the Zulu war has made considerable progress with a second volume, which contains much information concerning the recent troubles in Zululand. The Bishop's work is being set up at his private printing press at Bishopstowe.

MESSRS. GRIFFITH AND FARRAN will publish shortly a new edition of Bogatsky's "Golden

Treasury for the Children of God," and "The Churchman's Manual," compiled from the writings of English divines, with graces and devotions for the seasons, litanies, and an entirely new selection of hymns.

MR. G. W. RUSDEN, for many years Clerk of the Parliament in Victoria, has in the press a "History of New Zealand," which deals with the manners and laws of the Maoris.

M. ALPHONSE L. PINART proposes to publish in Paris the results of an expedition he has recently made through Central America and Mexico.

Polybiblion states that M. Laroche, of the Société de Géographie de Paris, is engaged upon a systematic bibliography of all geographical works relating to England.

A BIOGRAPHY of the late Professor Cairnes, the distinguished political economist, is in preparation.

MESSRS. MACMILLAN AND Co. announce a new edition of the works of Emerson, to be published uniformly with the "Kingsley Edition" of Charles Kingsley's novels. It will be in six volumes, with an introductory essay by Mr. John Morley.

THE death is announced at Rome of Signor Paolo Giacometti, an Italian dramatist, who is chiefly known in England for his historical plays of *Elizabeth, Queen of England*, and *Marie Antoinette*.

A TYPE foundry of the Burmese character is about to be established at Rangoon, to meet the demand arising from the increased amount of printing in the vernacular.

ACCORDING to the information furnished by recent numbers of the *Farhan*, the journal of Ispahan, civilisation is making considerable progress in Persia. A large college, which was completed last year with Government aid, has now commenced its work in earnest amongst the upper classes of Persian youths.

MISS CONCORDIA LÖFYING, late Inspector of Gymnastics to the London School Board, has published, with Messrs. Sonnenschein, a little work entitled "Physical Education and its Place in a National System of Education," dedicated by permission to the Princess Louise. It advocates the more general introduction of gymnastics into the school course.

PROFESSOR SEELY'S "Life and Times of Stein" is being translated into French, slightly shortened. The German translation is nearly printed, and will soon be out.

It is with great pleasure we hear that the Three Cousins' "Short Sermons for Children" are to be translated for publication in Holland.

As a sequel to the story of "The Little Pilgrim" appears in this month's number of *Macmillan's Magazine* under the title of "The Little Pilgrim goes up Higher," it may interest some people to know that the writer is Mrs. Oliphant.

THE new volume in the "English Men of Letters" series is "Swift," by Mr. Leslie Stephen. This will be shortly followed by "Macaulay," by Mr. J. Cotter Morison; "Sterne," by Mr. H. D. Traill; and "Sheridan," by Mrs. Oliphant.

MESSRS. TRUBNER are the publishers in this country of a sketch of the life of Sir Louis Cavagnari, written by a native of India, Kally Prosono Dey.

A DISCOVERY of the highest interest is reported from Holland. Two old MS. lists have been found, each affixing the prices of several masterpieces of Dutch painting. The one is a catalogue of a State lottery held at the Hague in 1649; the other is an inventory of the pictures bought by some unknown person about the middle of the eighteenth century, with the prices that he paid. For the lottery in 1649, Teniers' "Alchemist" was valued at 25 florins; a group of peasants by the same painter, also 25 florins; "A Great Battle," by Cuyp, at 52 florins; five other works by Cuyp, from 45 to 52 florins; a Jan van Goyen, 25 florins. In the middle of the eighteenth century the following prices were actually given:—A sea piece by Van de Velder, 400 florins; a battle piece by Wouverman, 44 florins; "A Lady at her Glass," by Gabriel Metz (measuring 8 in. by 7½ in.), 105 florins; a group of peasants by Van Ostade, 70 florins; "Peasants at Home," by Teniers, 70 florins.

ACCORDING to the *Courrier de l'Art*, Mr. Ruskin's little Meissonnier, which recently sold for £6,000, has become the property of Defero Bey, whose house on the Boulevard Haussmann already contains a very valuable gallery of modern pictures.

COLOUR PREJUDICE.—The Rev. W. A. T. Smith, a coloured clergyman, was refused accommodation at an hotel in Providence, U.S.A. He will begin an action against the proprietor under the Civil Rights Law.

Our Contemporaries.

THE MARRIED WOMEN'S PROPERTY ACT.

The *Spectator* writes of Lord Selborne's Act:—

To the poor, the immense majority, the new law will, we believe, be an unmixed blessing. It only repeats in essentials the provisions of the Act of 1870, but the broad principles laid down will make that Act more workable. In decent and quiet households the only effect of the Act will be that the wife, if she earns wages, will have a more perfect control over their expenditure, and as she is sure to spend them on the children that is no evil; but in other households a great wrong will be prevented. In thousands of households, especially in London, the decent working woman now maintains the children while the husband spends his wages on drink, and periodically pillages his wife's hoard. She can now prevent this. It is said that she cannot, that the husband will "either kiss her or kick her" out of the money, and will, in fact, be more inclined to violence than he is now. Those, however, who argue thus misunderstand the character of our people. The law to them stands in place of all other standards of right and wrong. The husband at present is under the conviction that his wife's wages are his own, and that in refusing to hand them to him, or in stinting his drink-money, she is depriving him unjustly of his own. Once let him be convinced that the law is altered, as he must be convinced, slow as he has been to take in anything so new, and the sense of wrong will disappear; and though he may still be angry, the anger will be that of a vexed man, rather than that of a man plundered. The certainty, too, that if the wife leaves him she will take her earnings with her will have its effect, nothing restraining violence like the certainty that it will result in a heavy fine. One contemporary, we observe, believes that the change will diminish the willingness to marry, but there is no proof of that. The woman is not deterred from marrying by fear of losing her wages, nor will the husband be by the idea that at some future time it may not be quite so easy to plunder his wife of silver. At all events, whatever the result, justice will have been done, and women will, for the future, be treated as beings capable of owning property in their own names.

ARCHBISHOP TAIT.

The *Spectator* says that Dr. Tait will be remembered as the most conspicuous occupant of Augustine's throne since Lilloston:—

The faults of his policy are, first, that it has failed; and next, that it could not do otherwise than fail. That it has failed, there can, we take it, be no doubt. The Church of England is not more, but less, what the Archbishop wishes to see it, than it was on the day he was enthroned. There is more Ritualism than there was then, and the temper of the Ritualist party is far more defiant and far more reckless of consequences. The Public Worship Regulation Act has become a by-word, and the only solid result that can be traced to it is the imprisonment of a clergyman whose only offences are that he cannot satisfy himself about the nature of Lord Penzance's jurisdiction, and that he will not undertake to discontinue a ceremonial which he and his congregation both like. This failure may, no doubt, be merely temporary and accidental, but we think that it can be shown that it was really predestined by circumstances. The policy of making the Church of England what the average, sensible, well-intentioned Englishman would like it to be, is open to two fatal objections. It enlists against itself a very dangerous enemy, and it relies on the support of a very untrustworthy ally. The sort of Church which pleases the ordinary Englishman is a Church in which religious enthusiasm is ignored. But religious enthusiasm is not extinguished by being ignored. It is only stimulated to assert itself more fiercely. The ordinary Englishman disliked Methodism, and in order to please him the Bishops ignored the Methodists. But they were not suppressed because they were ignored; on the contrary, they went out from the Church of England, and so deprived her of what might have been a most valuable instrument for reaching the lower strata of the English people, and so popularising the Established Church. The ordinary Englishman now dislikes Ritualism, and the Archbishop of Canterbury has sought to ignore the Ritualists. But the Ritualists will not be extinguished by being ignored any more than the Methodists were. What they will become in the future, if they are turned

out of the Church of England, we shall not attempt to predict; but we are sure that whether they become Roman Catholics or set up a Church of their own their disappearance will not strengthen the Established Church.

THE BISHOP OF COLOMBO AND THE WESLEYAN.

The *Daily News* writes:—

The Bishop of Colombo, if that be still a legal designation, has been distinguishing himself as a picturesque, if not a polite letter writer. It seems that the teacher of an English school in Colombo, who is presumably himself a member of the Church of England, so far as that body is not geographical, has succumbed to the charms of a lady of the Wesleyan persuasion, and we further gather the awful intelligence that the marriage is about to take place in a Wesleyan chapel. This has "deeply grieved" the discreet and learned person who, by the grace of God and the Secretary of State for the Colonies, presides over the Anglican communion in the island of Ceylon. In an epistle particularly addressed to the too susceptible teacher, Bishop Copleston deplores the want of "loyalty" and "courage," which would have saved him from a "wretched fall." Englishmen are sometimes disposed to think hardly and speak contemptuously of Bishops at home. But we have certainly no episcopal absurdity to set against this performance of a colonial prelate. Some excitement has been caused in Ceylon, where the ecclesiastical grants have been withdrawn, and it was fondly thought the Church had been disestablished by the discovery that a Bishop's letters are still exempt from postage. The precious production from which we have quoted went free because it bore the rather misleading words "On Her Majesty's Service," and the grotesque signature "R. S. Colombo." As the privilege of franking is not enjoyed by the Archbishop of Canterbury, it is odd that it should remain with the Bishop of a semi-established Church in a distant colony. At Oxford Mr. Copleston was reputed to be a scholar and a man of sense, and it is painful to contemplate his "wretched fall."

THE MORAVIAN JUBILEE.

M. de Pressensé, in a letter to the *Nonconformist*, gives an interesting account of the third jubilee of Moravian Missions at Montmirail, near Neuchâtel, in the Institute founded by Count Zinzendorf:—

The jubilee was kept also at Hernhut, the cradle of the Moravian community, as well as in all their other stations in Germany, England, and Holland. I was present at the celebration at Montmirail, and rejoiced in its manifestation of brotherly love. All the French-speaking Protestant churches were represented, and paid this tribute of sympathy to this noble church, which rekindled in the last century the flame of religious life and of missionary zeal, at a time when barrenness and decline were almost universal in the churches. England herself profited largely by the great movement, initiated by Count Zinzendorf, for there can be no doubt that he had a powerful influence upon Wesley, and thus contributed to one of the mightiest awakenings recorded in the history of the Church. This movement appears specially worthy of admiration, if we remember that it took place in the early part of the eighteenth century, when the sap seemed to have almost ceased to flow in the great tree of the Reformation. In England, just after the victory gained by the Protestants over the retrograde Catholic policy of the Stuarts, the withering wind of deism began to blow. In France the revocation of the Edict of Nantes was bearing bitter fruit. Adherents of the Reformed faith were wandering in desert places, exiled or proscribed, while Catholicism, dishonoured by its victory, provoked a terrible reaction of infidelity, which found its most formidable exponent in the profane irony of Voltaire. In Germany and Holland the doctrines of the Reformation became more and more transformed into arid scholasticism, which made orthodoxy a whitened sepulchre from which the living Christ was fled. The Scribes and Pharisees of the new synagogue had succeeded in glossing over with their formulas the words of eternal life and infinite love. It was then that, gathering around him the relics of the Churches of Bohemia and Moravia, a young nobleman of Northern Germany gave a living exhibition of the truth of Christianity—the truth which loves and worships and saves. It was as though another Moses had struck the rock and there flowed forth into the desert a stream of living water. It was,

indeed, the same living spring which was revealed to the woman of Samaria—the fountain which Christ opens in the hearts of all who are truly His. The most striking features of the religious movement among the Moravians was the central place given to Christ in their theology, worship, and religious life. They brought back the Christian soul from the cold and foggy region of subtle metaphysics, to the highest realities, even to Him who said "I am the Truth," and who reveals and restores to us the love of the Father. At the same time, the Moravians gave a powerful impulse to apostolic zeal, and inaugurated the missionary movement, which has, since then, been taken up by all the Churches. It was just because they exalted the everlasting gospel above all human preliminaries that they were the initiators of the Evangelical Alliance. Their aim always was to unite, instead of dividing, the Churches, and they steadily set their faces against the theological controversies then being waged with so much bitterness. Lastly, these Christians, who sought above all things to foster the simplicity of a living faith, did much to aid the revival of Evangelical teaching. Seeing, practically as they did, that Christianity is a fact—a historical reality—the supreme manifestation of the love of God in the person of Jesus Christ, they prepared the minds of men to use the Bible, not as a collection of verbally inspired sybilic oracles, but as the testimony of God, a revelation communicated through human lips, and human lives, which, as we have it in the Bible, is something more than a mere book; it is a divine work wrought by the God-man. It is well known that Schleiermacher belonged to a Moravian family. To this influence he owed all that was true and useful in his theology (mixed as it was with so much that was misleading), all that he has transmitted to his followers, who on many points have corrected their master. To his Moravian education I trace the pre-eminent place which even he assigned to the person of Christ in his system of Christianity.

CONGREGATIONALIST MISSIONS.

The *Times*, in an article on Mr. Baxter's speech, to which we have referred elsewhere, writes:—

Mr. Baxter congratulated an assemblage of Scotch Independents on Monday upon the progress of religious liberty in the United Kingdom. A remarkable change has passed in this respect over the spirit of Christianity. No courage is now required to profess tolerance towards differing creeds and doctrines. Rather the praise of singularity has to be earned by open adhesion to a rigidity and positiveness of belief which was the common mark formerly of all but a sectarian minority. Everybody has caught the fashion of declaiming against the dogmas of catechisms. Sometimes a suspicion will intrude that all these assertions of philanthropic equality may not be very deeply rooted. Exclusiveness and harshness of judgment, where there is not mere indifference, have often only shifted their quarters. Least of all have dissenters been invariably conspicuous, even in recent times, for charity to brethren who have fallen away, or to the Establishments from which they parted. Yet, on the whole, the present generation of Christians may fairly take to itself the credit which Mr. Baxter at Forfar awarded it, of beginning to manifest the first of the Christian graces by repudiating the "old perverse antipathies." Nonconformists, with all their defects, are entitled to a principal part of the merit of the change, and have gained their full proportion of the improvement in Christian temper. Although not rarely themselves dogmatists, they first set the encouraging example of claiming to decide whether particular doctrines could arrogate the infallibility of articles of faith. They rebelled in the name of freedom of private judgment, and they have since learnt to apply their own principle with a completeness which would have astonished some of their founders. Whatever glory belongs to Dissent in general for the maintenance of a great truth, a large share, Mr. Baxter is undoubtedly correct in assuming, belongs to Congregationalism in particular. Perhaps there are Christian eclectics and latitudinarians who would perfer the even pressure of an Ecumenical Church to the minute unison exacted in return for the privileges of membership in a single chapel. But, as historically a stage in the relaxation of the doctrinal strictness of Establishments, the separatism of the Independents deserves respect and gratitude from Christians who could never accept their rule. It was among the earliest protests on behalf of the right and duty

of individual Christians to sift the essential from the conventional, and to choose their own place in the Christian society.

Congregationalism has apparently deviated more or less in these islands from the absolute liberty its various sections originally asserted. It has its declaration of faith, order, and discipline, as the Church of England has its Thirty-nine Articles. It has its Union, which deliberates in periodical conferences, as Presbyterianism holds its Assemblies. A sense of the need of regularity and co-operation has gradually cemented the several chapels into a confederation scarcely less solid and compact than other ecclesiastical fraternities founded on a common basis of discipline. For some purposes, however, its primitive basis gives it an advantage still in action which other churches do not enjoy. Much of Mr. Baxter's discourse of Monday was concerned with one of those points in which Congregationalism has won signal successes. Different opinions may be held on the actual amount of the advances made by Christian missions. No Christian feels any doubt of the civilising influence of his religion, or of the obligation to impart its benefits to savages and heathens. Nowhere and through no agency have missionaries gained all the victories their enthusiasm anticipated. There are degrees, however, in failure, and the London Missionary Society will be conceded even by its rivals not to have failed most. As Mr. Baxter explained at Forfar, the Independents have acquired a commanding position in the conduct of the London Missionary Society. For the good the society has done the Independents ought to be assigned the honour. Evidently a denomination in which every congregation is considered a distinct church has peculiar facilities for distant missionary work. The theory in England becomes positive practice abroad. Congregationalism is like a plant endowed with the faculty of developing a root wherever a cutting touches the earth. An Independent minister plants his congregation, large or small, and it becomes forthwith a self governing state. From the fellow-feeling of his brethren in Great Britain, the representative of the London Society, whether his home be in Samoa or at Benares, draws supplies and friendly solicitude. In his ministrations he is free to regard simply the circumstances of himself and his followers. Within wide limits he may narrow or expand his teaching in accordance with the spiritual exigencies of his native flock. Equally unauthorised and uncompelled to adapt his system to a foreign model, he can naturalise Christianity among Hindoos or among South Sea Islanders with a freshness and vigour hardly permissible to rival denominationalists. Independents themselves at the head of missions lament, as Mr. Baxter admits, the inadequacy of the results. That may partly be because they with all their devotion are unable to forget their base of operations in English and Scotch chapels. If Congregationalism were altogether true to the liberty it claims, it might show greater trophies than its amiable colonies in the Pacific and its handfuls of catechumens among the millions of Hindostan. So long, however, as its conversions are real, and its converts testify to the purity of their faith by better and nobler lives, it would be ungrateful to apportion praise by reference to quantity. The excellence of the quality Congregationalism has ground for attributing in some measure to the power its delegates derive from its constitution of treating each his own Church as a mother church, bound by its own laws, and owing allegiance only to itself.

REVERENCE FOR THE PRESENT.

The *Christian World* has the following important article on a reactionary preacher, who proclaims to a metropolitan congregation that "the times are out of joint," and that we are removing all the ancient landmarks:—

For the last two Sundays the Rev. Arthur Mursell has rendered service as one of the preachers at the City Temple, in the absence of the Rev. Dr. Parker. The immense congregation which has assembled on each occasion testifies to the power which Mr. Mursell possesses to charm the popular ear. On Sunday evening, although the metropolitan holiday time is not yet over, and congregations generally muster in scantier numbers than usual, the City Temple was densely crowded, the aisles and other available spaces, as well as the pews, being closely packed with people. Mr. Mursell preached with all his customary glow of feeling, play of fancy, and sparkling felicity of phrase, and was listened to with rapt attention from first to last. Candour, how-

ever, compels us to add the expression of our regret at the lack of discrimination and at the halting logic which marked the discourse. The subject chosen was the warning, "Remove not the ancient landmark, which thy fathers have set." After an interesting introduction, setting forth some of the moral bearings of the precept referred to, Mr. Mursell took occasion to make a fierce onslaught upon "modern thought," the "progress of the age," and "Biblical criticism." He complained that these had removed many ancient landmarks of doctrine and of faith, and noticed particularly the landmarks of prayer, of the Divine authority of the Bible, and of the substitutionary character of the death of Christ, and he passionately appealed to his hearers to recall the experiences of their pious parents and to stand by the doctrines upon which they rested their faith. It is true that Mr. Mursell put in a saving clause or two, from which it appeared that he would allow Biblical criticism so far as to accept the Revised Version, and that he was mainly anxious to utter a warning against "coquetry with doubt," the merely flippant and supercilious scepticism which has no connection with sound knowledge and serious inquiry. The general strain of his remarks, however, was very much more sweeping than this limitation, if it had been observed, would have allowed, and was calculated to convey the impression that Biblical criticism, scientific investigation, and modern thought were the inveterate and sacrilegious foes of Christianity, deserving only to be regarded with dread or scorn. We do not hesitate to say that such an impression appears to us to be the very reverse of the truth, and that it is much to be regretted that preachers should ever adopt a tone which directly or indirectly tends to produce it. Mr. Mursell ridiculed the idea that the world was governed by fixed natural laws, and laughed at the suggestion that it was as unreasonable to pray for fine weather for the harvest as it would be to pray for the obliteration of a comet or for the creation of an additional star. But he halted without coming to a statement of the limits which reverence and intelligence alike suggest should be observed in offering prayers for material benefits, or gifts through natural agencies, and he urged his hearers, somewhat inconsequently, as we thought, to persevere in prayer for spiritual gifts and consolations. He made merry over the criticism which has abolished the Pentateuch, has treated the Garden of Eden as a myth, and has raised questions as to the authorship and authority of certain portions of the Scriptures; and he was very severe upon scientists who declined to accept the stories of the miraculous which the Bible contains. We can scarcely suppose that Mr. Mursell would contend in cool blood for the literal interpretation and verbal inspiration of everything contained between the first chapter of Genesis and the last chapter of Revelation, and yet it is difficult to reconcile the strain of his invective against Biblical criticism with any other theory. We cannot but ask, however, do we not owe more, in our true understanding and estimate of the Bible, to the criticism which has dared to examine it as "a common book," than to the credulity and superstition which would regard it as a fetish and insist upon a slavish appeal to the letter? Mr. Mursell denounces the "neology" which treats the doctrine of the sacrificial character of the death of Christ as "an immortal doctrine," inconsistent with true ideas of the justice and mercy of God; but has not even "neology" taught us that there is a moral aspect of the death of Christ which demands much fuller recognition than was usually given by those who in former days stood by the Calvinistic theology? We have no sympathy with the mere spirit of iconoclasm, of supercilious contempt for the past, or with the mere cant and jargon of a superficial infidelity; but we hold that it is a grave error to disparage, under the idea of rendering Christianity service, the characteristic intellectual movements of the age in which we live. These, we believe, are not against the truth, but for the truth. There is a divine spirit working and moving now as there was in the days of our fathers; and preachers seem sometimes to need reminding that there is a reverence due to the present, which they decry with so much bitter zest, as well as to the past, which they laud so highly.

The first draft of the programme for the Decennial Missionary Conference in India has been completed. General Sir Henry Ramsay has consented to act as chairman of the forthcoming Conference.

Correspondence.

THE EGYPTIAN QUESTION.

TO THE EDITOR.

SIR,—Allow me to express a hope that few of your readers will endorse, or abstain from strongly condemning, the tone of the article last week on "Mr. Blunt and the Egyptian Question." To accuse Mr. Gladstone and his fellow Ministers of going to war for the sake of the bondholders, and to crush the national aspirations of the Egyptian people, is to propagate a slander from which the great Liberal, and eminently conscientious, Minister ought to be secure in a newspaper professing enlightened opinions. That the class it is most important to protect in Egypt, the Fellaheen, numbering about five millions, should have a "national aspiration" for the overthrow of the Khedive's just and honest Government by a military conspiracy is most improbable, though no doubt their religious feelings have been worked upon to wish for the defeat of the "infidel," and they are too ignorant to be on their guard against misrepresentations of our intentions towards them. The real nature of Arabi's conspiracy is pretty clearly shown in the Parliamentary papers, and it is remarkable that Mr. Felkin, writing before its explosion, said, "The size of the army is unnecessary for legitimate purposes, and a reduction of its numbers would be beneficial to the country. Instead of being an addition to the power of the Khedive, the army is in fact a source of weakness, threatening his supremacy and making the existence of a settled Government precarious, and apparently dependent upon the goodwill of irresponsible and unscrupulous men." The successive stages in Arabi's conduct, as shown in the published despatches, exactly correspond to this prophetic utterance. Such acts as forcing the Khedive to consent to the promotion of a batch of his fellow conspirators, contrary to Egyptian law; the secret trial and condemnation of the officers opposed to his schemes; the threats of death—as stated by them—made to the heads of religion to compel their support; and similar threats to the notables, on account of which their president endorsed their going home to be out of his power—these, and a host of other facts to be culled from the correspondence, show the character of the movement. Mr. Baxter's recent speech deals fairly with the real grievance of the upper classes, arising from the employment of a monstrous number of Europeans at high salaries; and at the same time he exposes the blunders of supposing a military conspiracy and despotism good for the peasantry, whose children it drags into the army, and whose earnings it renders insecure.

H. J. S.

Sept. 11.

THE LATE REV. W. A. POPE.

TO THE EDITOR.

SIR,—Mr. Preston has properly called attention to the course pursued by his minister, Mr. Freckleton, in regard to the fund being raised in this case. Mr. Preston is quite right in his suggestion, that in all congregations "there are persons of limited means who are too modest to send small contributions direct to the treasurer," but who would in another way willingly help to the extent of their means. Let me mention that our secretary made it his business to bring the matter directly before our congregation; and although we are but a small body, the result was most satisfactory.

Few events have more shocked our little household of faith than the distressing death of Mr. Pope, and I am sure it is the wish of all of us that the noble efforts being made on behalf of his family may be crowned with success.

Sept. 13.

A. W. E.

THE GOSPEL TEMPERANCE MISSION which for ten days has been carried on at the Metropolitan Tabernacle was closed on Tuesday night with a farewell meeting to Mr. R. T. Booth, one of the leaders of the Blue Ribbon Army, who had been labouring in the mission. About 6,000 people were present, Mr. C. H. Spurgeon presiding. An address and various gifts were presented to Mr. Booth and his wife, and speeches were made by the former, by Mr. Spurgeon, and other gentlemen.

RUGBY SETTLEMENT, TENNESSEE.

The Rev. Dr. Wilson, head master of Clifton College, in a letter to the *Daily News*, describes a visit he has lately paid to Mr. Hughes's settlement at Rugby, Tennessee. We subjoin the principal portions of the letter:—

"On the new railway from Cincinnati to the South, one of the most important of the new lines in the States, there is a small station, Sedgemoor, at an altitude of about 1,350 feet above the sea. We stopped there on the morning of Saturday, August 19, and took places in the mail waggon or 'hack' for Rugby, distance seven miles. The drive was entirely through woodland, of which very few acres are cleared. The trees are of moderate size; several kinds of oak, chestnut, pine, hickory, &c., forming the mass of it, and the brush is very low. The natives, or whites, who have migrated thither chiefly from Virginia, and have squatted in these woods, burn the brush every two or three years, so as to clear the ground for pasturage for cows. Hence it is possible to walk, ride, and even drive almost everywhere through the wood. The road is well graded and well kept, better than any I have fallen in with in passing through Virginia and North Carolina. After an hour's drive Rugby is reached. It reminded me more of Bournemouth than of any other place: a sandy, wide road, trees standing promiscuously about, and frame houses, with neat gardens enclosed with palisades, dotted here and there among the trees. We pass the Hughes Public Library, a building erected by well-wishers to Mr. Hughes in Boston, Cincinnati, New York, and elsewhere, and to which American publishers have sent about 5,000 volumes, and which Chicago offers to make 'symmetrical' by supplying some thousands more. Rugby is fortunate in having the services of an excellent librarian, Dr. Bertz, of Tübingen. The next building that catches the eye is the church. It is a two-storied building; the lower story is a school, of course free, now inspected and partly supported by the State, under the charge of Miss Brown, a highly-accomplished New England teacher, whose father is one of the early settlers. The upper story is used for religious services—in the morning for the Anglo-American Episcopalian Church, in the evening for a Congregational service. Both services are usually conducted by Mr. Blacklock, a layman, formerly an English schoolmaster, who has established himself at Rugby with his seven sons in a large and successful farm, and undertakes this Church work as a labour of love with characteristic energy. When I mention that in the school the average attendance is fifty, and that the attendance at church on Sunday morning was between fifty and sixty, and that about twenty or twenty-five remained to the Holy Communion, it will be evident enough that the settlement is not non-existent.

"The next public buildings are the office of the *Rugbeian*, a well-conducted small weekly paper; the stores, locally known as 'the Commissary'; and the hotels. One of them, 'the Tabard,' is an hotel of some size and pretensions, but we preferred the smaller house, known as 'the Brown House,' where we were well entertained and lodged by Mr. Milrow for 5½ dollars a week. About 2,000 acres have been sold as farm land to various colonists, chiefly from England and the Northern States, and a considerable number of town lots. On some of the town lots are exquisite little cottages. One belonging to Mrs. Hughes, Mr. Hughes's mother, a vigorous lady of eighty-six, is a perfect gem, though I think others quite equal it. Flowers and vegetables and fruit trees grow here excellently, and I shall never forget the evenings spent under her hospitable verandah, watching the humming-birds flit among the flowers, till the sun set, and the katy-dids began their chorus, and the fire-flies began to dart about, and the stars shone out with a brilliancy that I have never seen equalled in England. The farms here are clearings from the primæval forest. Here are growing corn, millet, potatoes, tomatoes, cabbages, onions, tobacco, apples, peaches, and all sorts of melons. For all these, except the first, the soil is very well suited. It will never compete with rich low lands in corn. The farm houses are log houses, built of course by the settlers themselves, and are not bad quarters.

The creeks or rivers run in narrow valleys, almost of the nature of canons, about 300 feet below the plateau. These are extraordinarily picturesque. About a mile from the town is the junction of 'White Oak' and 'Clear Fork,' and no river scenery that I know surpasses it. Strata richer than the top sandstones crop out on the slopes of these canons, and then, when no fires have spread downwards to damage the trees, and with richer soil, other species of trees mix with those of the plateau and attain extraordinary size and beauty. The hemlock, spruce, white pine, yellow pine, and Spanish chestnut are magnificent, and among their stems are magnolias, kalmias, dogwood, sassafras, and rhododendrons of great size.

"Such is the first impression of the place. A charming and invigorating climate, not too hot even in mid-August (for from eleven to twelve and from two to four on one of the hottest of the days I fell in with the fashions of the place, and cut down trees and grubbed roots, under orders from Mr. Hughes, with conspicuous want of skill), great natural beauty; a place cheerful and well-cared for, and a society which happily combines refinement with simplicity.

"But this is *couleur-de-rose*. Now for the other side. There is no doubt that the settlement has been passing through a crisis, and is not yet financially secure. At first many of the settlers were young Englishmen, totally unfit for the work they had to do. They were not even 'Will Wimbles,' dexterous of hand and helpful, but were lazy and inefficient. This is the plain truth. These have now nearly all left, and carried their inefficiency and their grumbling elsewhere. There are still two or three loafers, 'music-hall gents,' on a sufficient allowance to live without working, and doing nothing, or worse. All the rest mean business. Some of the original settlers are doing fairly well there, others have moved off chiefly westward. The fever did carry off some seven or eight young Englishmen. It was no doubt partly caused by carelessness at the hotel, partly by their own indiscretion, but was in no way due to the situation. There has been no return of fever, and the health of the place is perfect.

"But is the colony answering? Whether it is answering to the shareholders is no business of mine. I have no interest, direct or indirect, in the settlement, and therefore do not know; but it seems to me unlikely that at present they can be recouped for their outlay on roads, public buildings, and the necessary legal expenses. Whether it is answering to the settlers was the question which interested me more, because so many of our young English public school-boys want to emigrate and farm, and this settlement appeared to offer some special advantages. I fear that to the present settlers it is not as yet answering. The prices asked by the Board—at any rate for town lots, and given by the men at first—were too high. For future purchasers the prices will be reduced, but the original purchasers have sunk capital which they will scarcely see again. Further, the soil is not specially rich, and the toil of clearing it and farming it is heavy, and labour is very expensive, so that there is considerable outlay before the farm can begin to be remunerative. There is at present no staple product the sale of which produces money enough to pay for groceries and clothes. A farmer there can produce enough corn and vegetables and meat to live on, but not as yet enough to send to the great towns in sufficient quantities to pay for the commodities that he has to buy from the towns.

"Should young men emigrate, then? They must judge for themselves as to buying land. But I should doubt whether a young fellow of sixteen or eighteen who means to emigrate could do better than leave his capital at home locked up for two or three years, and go there to learn farming. He would see much more variety of farming there than elsewhere. He would have to pay a premium for his first year of perhaps £50, and if he is of the right sort his labour would at the end of that period do more than keep him. He could support himself anywhere in the States, and could go round and see where to settle. But it is not the slightest use to send out there a 'ne'er-do-weel.' He must be ready to work at whatever turns up; and the best farmers, such as Mr. Blacklock, will not now take anyone unless guaranteed to be

of the right sort. If I was sending anyone out I should put him for one or two months at home in a carpenter's shop, and for the same time with a blacksmith, where he could learn to shoe a horse, and see something of the work of waggon mending; and then he would always be worth his keep; and to set him to this work would find out in the only possible way whether the youngster is likely to get on in this sort of life. I should then ship him off, and not allow him a dollar till he was twenty-one and knew how to lay out his money to the best advantage. I am sure that there are scores and hundreds of young fellows for whom there is a far more promising entry into life, far more healthier and wholesomer for body and mind, than clerkships at home, or hopeless cramming for army examinations. But a man must make up his mind for hard work, and not sit down and cry when told to grub up stumps, as one of the early settlers did, and say that it hurt his hands."

THE UNIVERSITY OF BERLIN.

BY R. BENJAMIN ANDREWS.

On Thursday, August 3, this distinguished institution celebrated the seventy-second anniversary of its birth. The chief event of the day was the oration, which the retiring rector, Professor Ernst Curtius, delivered in the "Aula," crowded to its fullest capacity with interested listeners. A main aim of the address was to awaken thankful memories of King Frederick William III, on whose gifts and authority the University rose. It was hoped that the great benefactor's more eminent son, Emperor William, might be present; but the old gentleman, eighty-six the 22nd of next March, would not venture, on account of the heat, to return to Berlin so early. Some (I know not what) engagement kept also the Crown Prince away; but both were represented by the Under Secretary of State, Lucanus, Lieut.-Gen. Von Berken, and several other high officials. The faculty of the University were, of course, present *en masse*, appearing in full academical costume. Professor Curtius has won his fame as a master in Grecian history, archaeology, and art; but he is no stranger in modern history, just as his renowned colleague, Droysen, while chiefly learned in modern, is a critic and a high authority in Grecian history also. That Curtius is well enough acquainted with modern times his address fully evinced by its lucid presentation of the origin and fortunes of Prussian educational institutions. "In Prussia," he said, "princes have been among the foremost helpers of culture. When, toward the end of the Middle Age, the University, to which, previously, a more or less cosmopolitan character had attached, came to represent each some particular locality, there fell to individual rulers the opportunity to render to education the most signal service. Of all the European potentates, those of the Hohenzollern House have been the truest to this trust. No others have equalled them in eager effort to combine intellectual culture with energy and efficiency in affairs. They have known how to impart an heroic character even to the works of peace. Not only have they, after each bloody victory, made it their first care to bind the conquered land to Prussia with strong intellectual and moral ties; twice through such acts they have wrought the very regeneration of their own land. Margrave Albert did that when he founded the Albertina—i. e., the University of Königsberg—in 1544. Frederick II. did the same, making up, by enlarging the intellectual life of his people, for the temporary limitation of his military power. In like manner the founding of our own university followed close upon the awful year of Jena (1806), when Prussia's fortunes were in the dust."

The speaker went on to canvass at length the difficulties which higher education has had to encounter in the Prussian kingdom, worse, he believed, than in almost any other country. Of these vicissitudes, he added, the Berlin University itself has had her full share. Among them the speaker mentioned this: that, occupying the heart of a great city, the din of traffic and the shouts of political parties heard on every hand, she has often found it hard to replenish her teaching force with the ablest men. The chief lights of science keep themselves aglow more easily and pleasantly in relatively retired localities. Professor Curtius was of opinion that the University could never have mounted to its present position except by incessant royal aid, however he deplored too great dependence upon such subsidy. Rulers have their responsibilities in so vital a matter, he said, and should discharge

them; but they can nowise do everything. It rests, after all, mainly with the instructors, the students, the *alumni* to make the University great.

One of the University's infelicities referred to by Professor Curtius is illustrated by the present interregnum in philosophical instruction. Professor Harnes has been dead now several years. In the summer of 1880 Lotze, yielding to a repeated call, reluctantly consented to remove hither from Göttingen; but almost before beginning labour in the new sphere he followed Harnes to the grave. Nearly two years more had elapsed, during which calls to Von Goltz, Sigwart and (I believe) Kuno Fischer having been extended in vain, philosophy proper has scarcely been handled in the University. Psychology and the history of philosophy are in strong hands. Zeller is here and a little army of others in each of these departments. Young "Docent" Ebbinghaus, with his lectures upon psychology and *psychophysik* already has an enviable fame. Eminent authorities compare him favourably in this last-named field with Wundt, of Leipzig. Still a course of philosophical lectures like Lotze's, like Uricio's, or even like Wundt's one seeks here now in vain. Professor Zeller tells me that the lack is to be supplied, so far as a single man can effect this at the opening of next Semester, by Professor Dilthey, of Breslau, who has been offered, and has accepted, the position left vacant, by Lotze's death. Dilthey is forty-eight years of age, and said to be a scholar and thinker of first-rate ability. Thus far he has published nothing of consequence, except his "Life of Schleiermacher"; but he has nearly ready a work on some phase of ethical philosophy which Zeller has read and regards very able.

This leads me to remark that Germany is just now experiencing a revival of interest, if not in ethical conduct, at least in ethical study. Professor Gass's "History of Christian Ethics" hails from last year; but already since 1882 began have appeared, besides a host of review articles, Schuppe's "Outlines of Ethics and of the Philosophy of Right," Beck's "Lectures on Christian Ethics," Jodl's "History of Ethics in Modern Philosophy" (Vol. I.), Schmidt's "Ethics of the Greeks" (Vol. II.), Bestmann's "History of Christian Morality," Ziegler's "History of Ethics" (I. Division), Lotze's "Practical Philosophy," Winter's "Studies toward a History of Christian Ethics" (Vol. I.) (on Clement of Alexandria), Kirchner's "Ethics," Heymann's two articles on "The Method of Ethics," Rolph's "Attempt at a Rational System of Ethics," and Susemihl's treatise on Aristotle's Ethics, not to mention any of a dozen other works on teleology, optimism, the will, &c., all more or less closely touching the ethical domain. Leslie Stephen's "Principles of Ethics" and Carran's "La Morale Utilitaire" have also been subjected in Germany to extended criticisms.

Were my letter not already long I should say a word about Carl Weissäcker's revised German translation of the New Testament and Weiss's "Life of Christ"; but I must close.

Berlin, Germany, August 7, 1882.

CROYDON.—We record with pleasure that Mr. Henry Tate, of Streatham, who is giving to the friends at Peckham an organ for their new chapel, has promised to do the same for the Croydon friends. This latter organ is to cost £500.

GLASGOW.—On Sunday, [September 10, the Rev. A. B. Camm delivered a discourse at St. Vincent-street Chapel, previous to leaving the country to take charge of the church at Sydney. The discourse was an admirable and very able exposition of the doctrine of Evolution in relation to the past and future of humanity.

ICELAND, which is just now visited by a famine, is of all Lutheran countries the best provided with pastoral oversight. For every two hundred of its inhabitants there is a pastor, and there are some parishes where the number of souls is still smaller

HOLLOWAY'S PILLS.—For the cure of debility, bile, liver, and stomach complaints this inappreciable medicine is so well known in every part of the world, and the cures performed by its use are so wonderful, that it now stands pre-eminent above all other remedies, more particularly for the cure of bilious and liver complaints, disorders of the stomach, dropsy, and debilitated constitutions. A course of these digestive Pills painlessly but surely regulates the organs of digestion and acts most beneficially on the secretory and excretory organs generally. They expel from the secretory organs and the circulation those effete and morbid matters which produce inflammation, pain, fever, debility, and physical decay—thus annihilating, by their purifying properties, the virulence of the most sinful and devastating diseases.

The Liberal Pulpit.

THE CHURCH IN MODERN SOCIETY.

BY F. H. HEDGE, D.D.

The question is a very practical one: Has the Church a legitimate place and function in modern society? Is it wanted, or is it not, in the social economy of to-day? I believe that it is wanted, that it constitutes an indispensable element of civilisation, much so now as when the first altar was reared in the infancy of nations; as much so as when the earliest founders of States called in the aid of religion to compact and concentrate social life, to give it the cohesion and community of interest which distinguishes States from savage tribes.

Religion is the oldest, widest, closest bond which beyond the domestic hearth binds man to man. And you cannot to-day strike out the sanctuary and its stated worship from the institutions of society without weakening the bonds and endangering the stability of social life.

On the other hand, the action of society is needed, the Church is needed, not only to feed and maintain the religious sentiment, but to call it into being. Whatever we know of God and sacred things, whatever of religious faith and feeling has inspired our purposes, actuated our conduct, and helped to keep us in the way we should go, we owe directly or indirectly to the Church. Whether it has come to us individually, through tradition, through oral instruction at home or at school, through printed books and the action of our own minds fructified thereby, it has come to us through the Church. The Church, as the organised spirit of God, has been the providential educator, which, acting through these instrumentalities, has kept and yet keeps religion alive, and makes it a power for good in human life. For whatever reason religion is needful and profitable for man, for the same reason the Church is needful and profitable also. That the spirit of God may and does sometimes act directly on the soul, without intervention of Church or any secondary agent, is a fundamental principle of Christian doctrine, never to be surrendered. Every fresh dispensation of religion has originated in that way. But practically, for the mass of mankind, the Spirit acts through the Church; and every sect that has grounded itself on the principle of private inspiration, from Montanism to Quakerism, has perished utterly, or drags a decadent, dying life. Protestantism did not at the start assume that ground. It was not a protest against the Church as such, but only against certain abuses and corruptions. And Protestantism itself, unless it can recall its separations and atone its schisms, and renouncing dogmatic wilfulness, round itself into one, is doomed to pass away, and be reabsorbed in the larger fold of an ecumenical Church.

It is often pleaded in excuse of their neglect, by those who absent themselves from the public services of religion, that they are not benefited thereby, that the Church gives them nothing which they need or cannot get elsewhere. O blindness of ingratitude! The Church *has* given you pretty much all that makes life worth living, all that is comprised in the term civilisation. And the Church is still the main guarantee of that civilisation. For proof of this position I refer you to history, I refer you to the quick, instinctive eagerness with which Christian immigrants into new and barbarous countries hasten to establish a Church, however they may have neglected it at home. Abolish the Church to-day, and to-morrow barbarism will have taken its place.

That you are not profited by these Sunday exercises in the way of devout feeling I can easily understand. I suppose that very few are. There is very little to inspire devout feeling in our churches, and I fully sympathise with those who profess that they are more profited in that kind by the contemplation of nature than by anything they see or hear in the "meeting house." What more provocative of devout feeling than the starry coverlet which night hangs over the hushed earth and the throbbing deep? What more suggestive of religious thought than the vision of sunrise, the daily blossom of creation? What a call to worship the solemn "All hail!" of the kingly orb, as he enters his pavilion, silent and serene, the material god of ancient faith! These, and untrodden mountain-peaks with their virgin snows, and ocean solitudes stretching from horizon to horizon, bring Deity nearer than cushioned pews and stuccoed walls.

And the murmur of pines, and the rhythmic beat of the surf as it breaks on the shore, are more resonant of Spirit than the most select of quartet choirs.

But all this is nothing to the purpose. It is not a question of devout excitation that we are considering, but of formal recognition. You get nothing, you say, from the Sunday service. The question is not what you may get, but what you should bring. The altar was before the temple. In the infancy of religion, men came to it, not to receive, but to offer. They brought their gifts, the fruits of the earth or bleeding victims. These are of the past, but to offer is still in order. Your personal presence is an offering. You may not be able to compel your thoughts into gracious meditation, your heart may not

"In tune be found,
Like David's harp of solemn sound;"

but your voluntary presence, prompted by a sense of duty, is no vain oblation; it is a silent confession of respect for holy uses, to offer which is a contribution to social well-being, to withhold which involves a loss to society.

I can imagine a state when the formal service of religion shall be no longer needed, nor any separation of sacred seasons and things, nor any sanctuary, because society shall be so penetrated and possessed by a divine spirit that all its institutions shall be religious, all its business sacred, all its action a worship of the highest, a true theocracy, the Word made flesh in human life. But such a state is still distant, beyond the vision of to-day and beyond the calculation of to-morrow. The sanctuary is still a necessity, an indispensable agent in the life of society.

I note some of the uses which make it so.

1. The Church is society's confession of God, a witness of the divine Presence in our midst. We place the consecrated building in the streets of our cities, in the midst of our business and our homes, thereby acknowledging that God is here, not distant, unheeding, unpartaking, incommunicable, but here among us, perceiving, producing, giving, taking, judging, blessing, co-present to all our endeavour and all our ways; God in nature, God in man, in the blooming landscape and the all-covering sky, in the genial sunbeam and the winter storm; God in public and in private, in the secrecy of the heart and the course of events; the God of the rich and the poor, the happy and the wretched, the good and the bad. A witness is the Church that behind this visible and changeable, behind these appearances which come and vanish like the shadow of a cloud, there abides the invisible Reality; that we, whose daily life and conversation are in the visible, have our root in the invisible, and our destiny there and thence; that, amid the pressure of affairs, the demands of duty, the agitations of care, the solicitations of desire and the search of good, the drift of years and the clamour of this loud world, there lives and reigns, inscrutable and calm, the constant Soul around which these revolve, the impartial Love which dispenses to all their portion of good, the immutable law which awards to each the fruit of his works.

2. The Church is a social bond. More closely than the State, it binds man to man. In the State, we associate on the ground of our temporal interests. The Church connects us by the more interior and enduring bond of our spiritual wants and destination. We meet here on the high plane of a common humanity, where the petty distinctions which separate elsewhere are done away. We meet as simply men and women, in the unity of the Spirit and the primal equality of children of God. In the light of that idea, the individuality which shows so glaring, and plays so dominant a part in the human life, is seen to be an illusion, a necessary one, but still an illusion, a trick of the carnal understanding. It belongs to the phenomenal, not to the real. In appearance, we are many; in our root, we are one. That unity, rightly divined, annuls the accidents of birth, outreaches the bounded relations of home and country, ignores the low necessities of earth and the transient cares of mortality. It constitutes a bond which transcends conventional ties, and will hold when these are riven; an eternal union of man with man through the solidarity of a common nature. All this is expressed, whether consciously or not, in our coming together as fellow-worshippers in consecrated places. We come hither from our several homes, because no earthly home, however abounding in temporal comforts, however blest in its affections, suffices for the soul; because it is dimly felt that there is a higher home common to all, without distinction of

rank or place, the home of the spirit. We come as dwellers in or as seekers of that eternal home. These courts, more ample than our private dwellings, this assembly, more numerous than the earthly household, represent that still more spacious dwelling and temple whose fold no roof can cover and no walls define, the many-mansioned house of the Father, the unvalled city of God.

8. The Church is an educator. I will not descant in this connection, for time will not permit, on the function of the Sunday-school, the stated appendage of the Church; its wide capabilities, if rightly ordered, faithfully administered, and invested with the needful authority; its power by indoctrinating and confirming the young in morals and religion, to influence the future of society. I confine myself to the pulpit, the official expounder of the wisdom of life. At its prompting and with its aid, we bring our daily life into judgment, we ponder our duties, consider our ways, reconsider our errors, attack our sins, take counsel of our better selves, and aspire to better things. With the aid of the pulpit, we reflect in our meditations the course of events, the character of the times, and learn our obligations in things pertaining to the common weal and the safety of the State. In this function the pulpit will sometimes come into collision with the prejudices and passions of men, when especially it touches matters in which political as well as moral issues are involved. There are some who would interdict the discussion by the pulpit of themes like these, who formally demand its abstention from all topics which have a political bearing. As if moral principles were not applicable to civil relations, as if here were an outlying territory beyond the scope of the moral law! No preacher who respects himself will accept this limitation of his function, knowing that he is not the minister only of a given congregation, but minister of the moral law in all its applications, minister of the kingdom of God and his righteousness, which he is to endeavour, so far as in him lies, to establish in the world. In the liberty of the pulpit as of the press, all our liberties are bound up. Strike at that, and you aim a blow at Freedom itself. The pulpit is the conscience of society. Let no one attempt by fear or favour to lay a snare in the way of the preacher which shall tempt him—already tempted, it may be, by his own softness—to prophesy smooth things when rough prophecies are needed, to accommodate the law to the fact, to trim the gospel to the time.

I am far from implying that the preacher's normal attitude is, or should be, one of antagonism, and all his preaching censure or complaint. The field is wide, and many and various are the lessons which come within its scope. Special occasions will elicit special lessons, timely words of condemnation, of consolation, or congratulation. But the stated topics proper to the pulpit may all be comprised under the two heads of enlightenment and moral incentive. To plant in the mind a fresh idea, a far-reaching, life-giving idea, to stimulate the will to self-renewal and a better life,—what higher service can one render to his fellow-men? And this service it is in the power of the preacher, if intellectually and morally qualified, to render. Let it not be said that the preacher's influence has declined with the loss of that traditional halo with which a factitious reverence once invested his office,—that, since his position has dropped to the ordinary level of civil life, he ceases to speak with authority. The authority of office is gone. A happy riddance! The authority of wisdom and character, seconded by opportunity, remains. The real influence of the pulpit as a public educator is as great as ever. To preserve it the pulpit must respect itself, maintain its own dignity, and never for the sake of momentary startling effects descend to the trivialities, the vulgarisms, the smartnesses, of what is called sensational preaching,—the rhetoric of the stump. Better a dull preacher than a buffoon. Better a church half-filled with reverent listeners seeking instruction and edification than a purrulent multitude intent on displays of histrionic art. The audience may be large, but the gain is small. Not by such help nor that sort of defenders is the Church to be maintained. The Church's worst enemies are not the atheist and the agnostic, but preachers who enact the zany, whose utmost ambition is to raise a laugh.

In virtue, then, and by right of the functions I have named, as a standing witness and confession of faith in the Highest, as a social bond, as a public educator, the Church has still a reason for being, and holds a legitimate place in the life of our time. However individuals by taste or religious indifference

may be alienated from it, it is still for society at large a needed institution.

And the need of the many claims the co-operation of the few who fancy that they need no church for themselves. In orthodox communions, where certain beliefs are deemed essential to salvation, the supposed necessity of guarding those beliefs against the inroads of heresy supplies a motive for such co-operation which is wanting in churches of the liberal faith. Some who nominally belong to these our churches appear to care little whether church and public worship shall continue to be maintained. But, let them consider that the alternative here is not, this church or none, but, this or another of a less desirable type. They would not, I think, be content to see the Church of Rome establish itself on the ruins of our Congregational inheritance, or Calvinistic theories of life and destiny supplant a more rational and hopeful theology in the community in which they live. The light and freedom themselves enjoy they would wish to see perpetuated. But the surest way to perpetuate these is to countenance with their presence and aid the Church of which light and freedom are the fruit. It is in vain to talk of the general enlightenment and intellectual growth of the age, which are fondly supposed to preclude the possibility of any relapse into spiritual bondage. I do not see that people are not quite as apt to be deluded, as likely to become the victims of superstition now as ever. Mormonism and Spiritism are as much the special products of this age as scientific criticism and free religion. It was not in the ninth century, but the nineteenth, that the Bishop of Rome was declared an exceptional being, beyond the reach of error, the special confidant of God. The alternative, I repeat, is not, the liberal Church or none, but, the liberal Church or some exclusive, mind-beclouding, soul-enslaving form of faith. The religious sentiment in man is immortal: a Church it will have. A live and sympathizing Church the religiously disposed will have. If the native communion does not afford it, conversion to some other communion must. The Church of Rome is recruited from the ranks of Protestant indifferentists. If you wish, so far as in you lies, to secure the community to which you are attached from the inroads of an alien faith, then stand by the Church of your inheritance, cherish it, minister to it, not with pecuniary aid alone, but with manifest, personal interest, with every succour that can make it flourish and keep it strong, and hand it down a goodly heritage to the generations following.

GLOUCESTER.—The congregation worshipping in the historically interesting Unitarian Free Church in this city—so intimately connected with the origin and rise of Dissent in Gloucester—have recently carried out a needed work of renovation and repair to the interior of the building. The restoration has been well done, and the edifice now presents a pleasing and cheerful appearance. The cost of the work amounted to about £200, of which all but about £50 was collected or promised some time ago. To clear off the remaining £50 a sale of work was arranged, and was held last week in Mr. W. C. Evans's saleroom. The room was lined all round with stalls, which displayed a profusion of the usual kind of articles sold at bazaars. Some of the articles were of special merit, among them being a handsome banner screen with figures worked on it, sent by Mrs. Laycock, of Sheffield, some water-colour drawings, paintings on terra cotta, and other articles sent by Mrs. W. E. Price, and a handsome card table given by Mrs. Ashbee. One of the stalls, called the Sunday Scholars' Stall, contained articles contributed by young children only. Mr. W. C. Evans lent a number of water-colour paintings, pier glasses, &c., for the decoration of the room, and sold others on commission for the benefit of the bazaar. Mr. Evans also established a "commission stall," on which were displayed some handsome articles—bronze statuettes, clocks, &c.—for sale. The principal feature of this stall was a valuable musical box with gongs, which played a variety of tunes. This was sold for between £7 and £8. A number of plants and cut flowers were presented by Mrs. W. E. Price, Mrs. T. Robinson, Mr. Joyner, and other friends, and added much to the attractive appearance of the room. The Rev. G. Knight, pastor of the church, exerted himself in every way to promote the success of the undertaking, and one pleasing feature of the bazaar was a present of about £40 worth of articles sent from Mr. Knight's former congregation at Sheffield. Mrs. Brooke Hunt and

Major and Mrs. W. E. Price assisted the bazaar both by their presence and contributions. The following ladies presided at the stalls:—No. 1: Miss Millard, Mrs. Bond, and Mrs. C. W. Washbourn; No. 2: Mrs. Evans, Mrs. Gosden, and Miss Ashbee; No. 3: Mrs. Ashbee and Mrs. Knight; No. 4: Mrs. Oskey and Miss Moreton; refreshment stall: Mrs. W. H. Knight, Mrs. Burge, and Miss Isabel Ashbee; Scholars' stall: Miss Farrell and Miss S. Burge. All the articles on the refreshment stall were given. The bazaar was opened on Wednesday, the 6th inst., by Miss Phillips, of Penmoyle, Chepstow, and it continued open till Thursday evening. The proceeds on the first day were about £53, and on the second day about £80, making between £80 and £90 in all, so that the results of the enterprise may be considered very successful. The present chapel in Barton-street is the original building erected nearly two hundred years ago—in the year 1699—for the use of the celebrated James Forbes, one of the pioneers of Nonconformity in Gloucester. Forbes was at first a Cathedral preacher, but was ejected from that office in consequence of the passing of the Act of Uniformity. After his ejection he laboured privately for some time, but, all attempts to conform him entirely failing, he was subjected to harassing persecutions, and to several imprisonments. On one occasion he was committed to Chepstow Castle, where he was confined for a long time in a "strait and dark room." At length he was excommunicated, and a writ *de capiendo* was issued against him. He retired to Enfield at the time of the Duke of Monmouth's rebellion, but was afterwards recalled, and allowed to labour among his own people. He died in 1712, having been connected with the congregation fifty-eight years. His remains were interred in a vault in the chapel at the foot of the pulpit, and a black slab was placed over them, which was afterwards concealed by the platform on which the communion table stands. A short time ago the stone was examined, and was found to have been so much damaged by age that it was determined to copy the inscription on a brass and cover the slab with the plate. This, we are informed, has now been done. From the Barton-street chapel came the congregation which built the present Congregational Chapel in Southgate-street. Thus the unpretentious-looking building in Barton-street cannot but be interesting to any Gloucester Nonconformist, to whatever denomination he may belong, when its past history and associations are remembered.

RINGWOOD.—The harvest thanksgiving was celebrated here on Sunday last, the 10th inst. The chapel was tastefully decorated by the ladies of the congregation with festoons of wheat, barley, and oats; the Communion Table with the "kindly fruits of the earth," and beautifully ornamented with flowers. Almost every production of the season was represented, from the climbing luscious grape to the lowly mushroom. Above the pulpit, in illuminated letters, were the words "The Lord of the harvest be praised," and on the window sills on either side, in similar letters, "The earth is full of thy riches." Harvest hymns were sung by the children, and appropriate discourses delivered by the minister, the Rev. J. W. Smith, that in the morning being an address principally to the children, and that in the evening founded on John iv. 35-36, treating of the continuous moral and spiritual harvest ever going on in the great field of human life. A good congregation listened to this earnest and impressive discourse.

MALTON.—The annual meeting of the trustees of the late Miss Popple, of Welton, near Hull, was held on Tuesday at Malton. The trustees are the Revs. Dr. Vance Smith, C. Hargrove, M.A. (Leeds), J. M. Dixon (Hull), F. Sidney Morris (York), Mr. W. Hands (Scarborough), and Mr. Alfred Frost (Hull). The trust consists of a sum of money left by the late Miss Popple to be used in aid of the Unitarian churches. Grants were made to various churches, including Malton. The trustees then dined together at the Talbot Hotel, and in the evening a public meeting was held at the Malton Unitarian Chapel, when there was a good attendance. The choir sang several hymns and part songs during the evening. The chair was occupied by the Rev. J. M. Dixon, who congratulated the congregation on the improvement in the chapel, compared with what he saw there several years ago. Mr. M. Dobson, on behalf of the congregation, offered their heartiest welcome to the gentlemen on the platform who represented the Popple Trust. Several had at one time or another assisted them by giving lectures of great interest, and he therefore welcomed them individually. Their congregation took credit for having im-

proved the chapel, and they were never in a more healthy condition than at present. They occupied a better place of worship, and never mustered more working members. Aided by a minister who was all they could desire, a great future was in store for them. Mr. A. Frost, of Hull, expressed great pleasure at seeing such a good congregation and such a bright chapel. He then said the founder of the Popple Trust was Miss Maria Popple, of Welton, near Hull, whose father was vicar of the parish. By unaided search of the New Testament she found what she believed to be the truth, and devoted her time and means to the formation of a school and meeting-house at Welton. She died on July 15, 1847, after giving instructions to her sister, Miss Ann Popple, as to how the cause at Welton should be kept up. It afterwards came into the hands of trustees, and so continued, the sum invested being £3,000. Provision was made in the trust for applying the annual income wherever it was required, the condition being that the congregation should not hold the doctrine of the Trinity. At various times Malton had received very fair support from it, and he hoped circumstances would again justify the trustees in giving a generous support to Malton. The meeting was also addressed by the Rev. J. Boughie, minister of the congregation; the Rev. D. Amos, of Scarborough; the Rev. F. Sydney Morris, of York; and the Rev. Charles Hargrove, of Leeds, who called attention to the singular fact that all the speakers, himself included, had seceded from the Orthodox churches, and were basking in the freedom which Unitarianism afforded.

The Rev. J. Ruddle of Hastings has accepted a cordial invitation from the West Riding Unitarian Mission Society to become minister of the congregations at Pudsey and Elland.

By the law of Mexico no nun or monk can now exist on the soil of that country.

The twenty-fifth anniversary of the Fulton-street Prayer Meeting will be observed in New York this month.

AN ANTI-GOSSIP SOCIETY has been set on foot by the Sunday-school people and others of the Methodist Episcopal Church in Attleboro', Massachusetts.

In October Messrs. Longman will publish a Dictionary of Medicine, edited by Richard Quain, M.D., F.R.S. The editor has been engaged on this work for several years, and has received the assistance of a large number of the most eminent members of the medical profession and others. The work, which will be in one large volume, will furnish a complete record of the present state of medical science.

Our Calendar.

SUNDAY, SEPTEMBER 17.

LONDON.

Rev. P. H. WICKSTED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.
Rev. C. H. A. DALY, of Calcutta, at the Domestic Mission, Spicer-street, on "Life in India," at 7 P.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Brehm's Zoological Atlas, folio, 12/6
Baker's (J. B.) History of Scarborough from the Earliest Date, 25/
Faithful to the End, the Story of Emile Cook's Life, adapted from the French by L. S. Houghton, 3/6
Morwood's (V. S.) Facts and Phases of Animal Life, 2/6
Old Yorkshire, edited by W. Smith, Vol. 3, 7/6
Thomas's (D.) The Book of Psalms, Exegetically and Practically Considered, Vol. 1, 10/6
Wilman's (G.) Sketches of Living Celebrities, 10/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

DEATHS.

MOTT—On the 4th inst., at his residence, Corporation Oaks, Nottingham, aged 69 years, William Henry Mott.

ROBINSON—At Gainsborough, on the 7th inst., Percy Clephan, aged 3 years, son of the Rev. W. W. Robinson.

The Inquirer, A Religious, Political, and Literary Newspaper, and Record of Reverent Free Thought.

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ADVERTISEMENTS.

THE LATE REV. W. A. POPE.

London, August 22, 1882.

The death of the late William Annette Pope by fall on the Great Gable, Cumberland, on August 7, has left Mrs. Pope and her six girls (the youngest being only five years old) without any provision at all.

It becomes necessary, therefore, to make an immediate effort on their behalf.

During the last three years of his life Mr. Pope was the minister of the Domestic Mission, Spicer-street, Spitalfields. The Committee of the Mission, therefore, feel that in addition to the invitation to the general public already issued by private friends, they may especially call for the aid of their own supporters in assisting the widow and children of their late missionary.

Prior, however, to his settlement in London Mr. Pope had been for twelve years actively engaged in various localities, both in the neighbourhood of Liverpool and in the Eastern Counties, in the service of the Unitarian cause. In view of these labours, and of the sacrifices which his change of opinions involved, the Committee feel justified in enlarging the area of their appeal, and asking the help of members of the free churches generally.

FOURTH LIST OF DONATIONS.

	£	s.	d.
Amount advertised last week	1284	5	0
A. Taylor, Esq., Starston	2	2	0
John Darlison, Esq.	0	10	6
A Member of College Chapel	0	10	6
G. S. Wood, Esq.	1	1	0
Rev. T. Chignell, Exeter	1	1	0
Miss J. Humphreys	0	10	0
Richard Peyton, Esq., Birmingham	10	0	0
Mrs. Richard Peyton	5	0	0
The Misses Pearson	5	5	0
C. Corvish, Esq.	1	0	0
J. T. Preston, Esq.	2	2	0
Henry J. Cook, Esq., Liverpool	2	2	0
Mrs. M. Beale, Belfast	3	3	0
Miss A. Yates, Liverpool	2	0	0
Rev. Jeffery Worthington	1	1	0
Miss L. Martineau	2	2	0
W. F. London, Esq.	5	0	0
Mrs. S. Smith, Romsey	1	1	0
Wm. Mitchell, Esq.	1	1	0
Miss Mitchell	1	1	0
Miss J. Thornely	5	0	0
Rev. H. Ierson	1	1	0
J. Coventry, Esq., Liverpool	1	0	0
Jacob Boys, Esq., Brighton	2	2	0
E. Cooper, Esq.	1	1	0
Mrs. Cooper	0	10	6
B. B., Bournemouth	2	2	0
Mrs. Courtland, Braintree	5	0	0
Miss Shaen	1	0	0
Wm. Hollins, Esq., Staines	10	0	0
Mrs. Yates	5	0	0
Charles Brocklehurst, Esq.	10	0	0
Mrs. Greaves, London	10	0	0
Mrs. Nettlefold, Birmingham	2	2	0
Edward Nettlefold, Esq., Birmingham	2	3	0
Hugh Nettlefold, Esq., Birmingham	2	2	0
Bernard Lewis, Esq.	1	1	0
Mrs. Lewis, Senior	1	1	0
W. H. Garrett, Esq.	5	5	0
A Friend, Liverpool	2	2	0
Miss Cawston, Braintree	3	0	0
Mr. and Mrs. Evers, Stourbridge	1	1	0
Rev. G. H. Wells	5	0	0
J. Woodrow, Esq., Norwich	1	0	0
J. K. Wright, Esq., Nottingham	0	10	6
Additional from Charity Fund per T.F.G.	5	0	0
W. H. Mills, Esq.	0	10	6
Anon.	10	0	0
Rev. J. T. Whitehead	1	1	0
Mrs. Clennell	1	1	0
Russell Martineau, Esq.	3	0	0
A Friend, Lynn	1	1	0
Miss C. Johnston	1	1	0
Mr. Waters, per R. Bolt, Esq.	0	10	0
Mrs. Blyth	2	2	0

Miss Blyth	0	10	0
James Alsop, Esq., Birmingham	1	1	0
Rev. Charles Howe	1	1	0
James Epps, Esq.	2	2	0
Mrs. Paget	1	1	0
Andrew Pritchard, Esq.	5	5	0
John Wellings, Esq.	5	5	0
Henry Lupton, Esq., Leeds	3	3	0
Rev. James Black	1	1	0
Rowland Lawford, Esq.	1	0	0
Mrs. Ash, Bocking	5	0	0
Isaac C. Thompson, Esq., Liverpool	1	1	0
F. Monks, Esq., Warrington	1	1	0
James Wrigley, Esq., Holbeck, Windermere	10	0	0
H. J. Morton, Esq., Scarborough	1	0	0
T. E. Stephens, Esq., New Brighton	2	2	0
Dr. Rowe, Liverpool	1	1	0
Mr. Burroughs, Liverpool	1	1	0
Per W. H. H.	1	11	0
Dr. W. B. Carpenter	5	0	0
John Evers, Esq., Lewes	1	1	0
M. and F. W.	2	0	0
W. Rayner Wood, Esq., Manchester	5	0	0
Mrs. Henry Sharpe	1	1	0
Dr. Pett	3	3	0
Henry Payton, Esq., Birmingham	2	2	0
George T. Payton, Esq., Birmingham	1	1	0
The Misses Parkes	5	0	0
A Friend, Kettering	1	0	0
A Friend, per Rev. J. T. Marriott	2	0	0
H. A. Bright, Esq., Liverpool	2	2	0
A Bristol Friend	1	1	0
Mr. S. Curnock, Bristol	0	10	0
George C. Kingdon, Esq., Exeter	1	1	1
Mrs. Kingdon, Exeter	1	1	0
Mrs. Houghton, Knutsford	3	0	0
Wm. Walker, Esq., Trowbridge	1	1	0
H. M. Evershead, Esq., Billingshurst	1	0	0
Walter C. Venning, Esq.	5	5	0
David Ainsworth, Esq., M.P.	5	0	0
Benson Rathbone, Esq., Liverpool	5	0	0
Mrs. Bartram	1	1	0
A Few Members of the Mall Church, Notting Hill, per Rev. Charles Howe	3	11	9
Thomas Ashton, Esq.	10	0	0
Edmund C. Potter, Esq.	5	0	0
W. D. Cliffe, Esq., Leeds	5	0	0
Rev. F. H. Jones	1	1	0
Rev. Douglas Walsley, Bury	1	1	0
Friends at Kidderminster, per Rev. W. Carey Walters	3	3	0
The Misses Todd, Chester	5	0	0
Arthur Greg, Esq., Bolton	5	0	0
Charles H. James, Esq., M.P.	3	0	0
James Worthington, Esq., Sale	10	0	0
E. B. Squire, Esq.	3	0	0
"A Sympathiser," per Sir James Clarke Lawrence, M.P.	1	0	0
Stanton W. Preston, Esq.	5	0	0
W. C. Barrow, Esq.	2	2	0
T. Smith Osler, Esq.	3	0	0
Mrs. Osler	2	0	0
Mrs. Elliott, Bath	1	1	0
Rev. John Robberds, Cheltenham	10	10	0
Mrs. Scott, Norcliffe	5	0	0
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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

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LONDON, SATURDAY, SEPTEMBER 23, 1882.

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THE LATE DR. PUSEY.

THE celebrated divine who has just passed away has given his name to a movement in the English Church which, whether regard be had to the controversial stir which it has caused or to the weighty issues it involves, must ever be regarded as one of the most remarkable and epoch-making of this century. The name of PUSEY will go down to posterity as the name of the chief leader of the Tractarian movement. And yet we may well inquire why his name rather than another's? Why his rather than that of JOHN HENRY NEWMAN, of JOHN KEBLE, of HURRELL FROUDE, or the rest of his more or less distinguished associates? Dr. PUSEY did not join the Tractarians at the outset of their work, much less was he the originator of the movement. He was not a poet like KEBLE, whose hymns are as household words in the Christian Church and home; he was not a logician like NEWMAN, nor a passionate controversialist like FROUDE and WARD. He was, indeed, the foremost scholar and antiquarian of the party; but these are not the prime requisites in a popular leader. His personal piety is dwelt on by his admirers; but that was best known among his private friends. He was not the author of "Tract 90," although he republished it with a preface in later years.

How is it, then, that all the world has come to talk of Puseyites rather than of Newmanites, or Kebleites, or even Tractarians? Well, there was much, no doubt, in the outward position of the late Canon of Christchurch which would help to account for the leadership which was not so much claimed by himself as by common consent accorded him. EDWARD BOUVERIE PUSEY was a member of the aristocracy. He was a man of affluent means; and throughout the whole of the Tractarian agitation he was Professor of Hebrew at the University. He

was always, so to speak, at head-quarters, directing the movements of his troops.

There is something also in a name. PUSEY, though known to the upper ten thousand as a name connected with blue blood, has to the general public an outlandish ring about it, something like that of VOYSEY at the opposite pole of thought, which was sure to catch with the multitude. As soon as the word Puseyite is pronounced in the average English ear, at once the figure is called up of a sleek sacerdotal exterior, a jesuitical evasiveness of manner, combined with a certain stern austerity of tone which is held to be characteristic of the Tractarian priest. No doubt these features, which are borrowed from popular acquaintance with the camp followers or the rank and file of the Tractarian party, are unconsciously transferred in imagination to the nominal leader of the movement by those who have never seen him; and little knew how completely his own exterior and personal appearance contrasted with the associations that had gathered around his name. Picture a face which was a curious admixture of that of the late Dean of WESTMINSTER and the present Bishop of CHESTER, without either the force of the one, or the haggard harshness of the other, a face of exceeding gentleness, and one might say of shyness, with nothing ascetic or sacerdotal in its look, and you will, at any rate, do no great violence to the truth with regard to the outward semblance of the late Dr. PUSEY.

If, then, we ask what it was which in addition to his rank and station, and the mere factitious suggestions of his name, commended Dr. PUSEY to so prominent a position, we shall probably endorse the verdict of Mr. MOZLEY as expressed in his lately published book on "Reminiscences of the Oxford Movement," that it was what that writer calls his "unique authority." Not that this authority was due to any special force of character or any singular vigour of mind, certainly not to any wonderful eloquence in speech. His learning, Dr. NEWMAN tells, was prodigious, but learning alone would not account for his authority. For it is just the most learned who are often swayed to and fro with every wind of doctrine in the progress of their researches. It was rather what some would call the almost unexampled stability; others, the exceptional immobility of his mind. For fifty years at least it may be said of him that he never changed his opinions or varied his practices. Other combatants in the Tractarian ranks were fighting their way towards they knew not what. Some were gravitating towards the doctrine and ritual of Rome, others toward the Eastern Church, while others developed at last an unsuspected tendency towards latitudinarian views, so that it became apparent as time went on that it was rather Protestant narrowness and ignorance that had repelled, than Catholic orthodoxy that had attracted them. Not so Dr.

PUSEY. After a rather hurried excursion in the domain of German theology at a very early period in his career, before he had himself become identified with the Tractarian movement, and before German theology had emerged out of the cruder rationalism of SEMLER and PAULUS, Dr. PUSEY settled down irrevocably into the High Anglican position, which he ever afterwards, through evil report and good report, consistently maintained. Never a shadow of doubt, and never a quail of misgiving seems for a moment to have disturbed his entire intellectual satisfaction and complete serenity of soul. His bosom friends and colleagues might desert him. A Newman and a Manning, more logical than he, might drift away to Rome. Defection after defection, now to the right and now to the left, might decimate the ranks of the Sacred Legion—the veteran Tractarian band. Even many a young man of whom he was the Father Confessor, having stealthily read the "Apologia" or "Essays and Reviews," deserted now to Rome and now to Reason. But Dr. PUSEY budged not an inch. These defections worried and vexed him; nay, we know they deeply grieved him, but from all that he has said and written we may feel well assured that they never caused him an instant's uneasiness with regard to the soundness and tenability of his own extraordinary position. The line which divides Anglicanism from Romanism was, as viewed by him, a very thin one indeed. But it was perfectly well defined, and whatever the misrepresentations of his adversaries may have led men to believe, he never dreamt of crossing it. His so-called Eirenicon or message of peace to Rome, which Dr. NEWMAN epigrammatically described as an "olive branch discharged from a catapult," was rather an attempt to prove that Rome had no just cause for keeping aloof from England than that England had no just cause for keeping aloof from Rome. This singular fixity of opinion was the secret, or one of the main secrets, of Dr. PUSEY's influence. It enabled him to educate generation after generation of undergraduates up to his own point of view, and to rebuke if he could not restrain whosoever went further or harked back. He had all the stock arguments drawn from patristic lore at his fingers' end, in favour of the Real Presence in the Sacrament, of the Communion, of Baptismal Regeneration, Apostolical Succession, the sole validity of the decrees of the first four Ecumenical Councils, the value of Auricular Confession, and the power of Absolution; and joined with this was a most childlike faith, amounting to what ordinary people would regard as abject credulity. It is related of him that he told one of his catechumens the following story, as a fact of personal experience. Walking in the streets of Oxford he met an acquaintance whom he supposed to be alive, but who was in reality dead, and who abruptly addressed him as follows: "Dr. PUSEY, I

have been in Hell two days for that lie I told you in confession." This was narrated with the utmost simplicity, and with equal simplicity believed. But the person who reported it has since joined the Church of Rome, and what he now thinks of the story will probably never transpire. It may, indeed, be an instance of that growth of myth by hearsay and misunderstanding which accounts for so much that is marvellous in the Gospel narratives. A conscience-stricken confessee may in the flesh have met Dr. PUSEY, and used the above expression as a strong hyperbole expressive of remorse; from some accidental circumstance he may never have revisited the Doctor, and thus actually left him to suppose that he was an apparition from the grave, or rather from the infernal regions; but the anecdote may serve to show in what a weird and awful atmosphere of supernatural dread those must habitually have moved who gave themselves up unreservedly to the spiritual guidance of this Prince of Anglican Confessors.

But with all this extremity of sacerdotal pretension Dr. PUSEY never expressly or directly countenanced, certainly he never practised, the excesses of modern Ritualism. He was quite content with the doctrine, and thought that the utmost circumspection and regard to the prejudices of others should be observed in regard to the resuscitation of obsolete ceremonials.

In the course of his Oxford career the late Dr. PUSEY had more than once occasion both to suffer and to practise persecution. In 1832 he led a crusade against Dr. HAMPDEN, afterwards Bishop of Hereford, for the alleged heresy contained in his Bampton lectures and a pamphlet on religious Dissent. This assault ended in the exclusion of HAMPDEN, who was then Regius Professor of Divinity, from exercising any voice in the appointment of select preachers. But in 1843 Dr. PUSEY was himself excluded for three years from the University pulpit on account of a sermon entitled "The Holy Eucharist a Comfort to the Penitent," in which the doctrine of the Real Presence was unequivocally avowed. An attempt was subsequently made to oust him from his Chair, which would probably have succeeded had it not been for the defection from the ranks of his opponents of a section of the liberal thinkers, headed by Professor JOWETT.

The daily Press have made a good deal of the fact that Dr. PUSEY voted with the minority on a later occasion for the decent endowment of the chair of the Greek professor. This event dwells not in our remembrance, but what we do remember is that about this very time Dr. PUSEY along with Professors HEURTLEY and OGILVIE, who had formerly been among his assailants, was promoting a suit in the Vice Chancellors' Court against Professor JOWETT, which, had it been successful, would have issued in his removal from the University altogether. The daily Press likewise comments on the moderation shown by Dr. PUSEY in refusing to vote for the exclusion of Dean STANLEY from the University Pulpit. As a set off against this it may be noted that when STANLEY was made Dean of Westminster he is said to have offered a canonry at the Abbey to Dr. PUSEY and another to Professor JOWETT, in the "name of their common Christianity." In what terms the latter declined the preferment is not known, but Dr. PUSEY took occasion to reply that "his Christianity had nothing in common with the Christianity of Professor JOWETT," a statement which, if true, was hardly calculated to redound to the credit

of the man who made it. No one could in justice complain of one who held such views refusing to acknowledge the orthodoxy of his brother Regius Professor; and regarding his influence as dangerous, no one can blame him for trying to combat that influence by argument, by denunciation, by every legitimate means. But when we remember that it was one of the prime counts in Dr. PUSEY's indictment of the Regius Professor of Greek that he had written words subversive of the articles and doctrines of the Church of England which, as a clergyman, he was bound to defend, and that he was corrupting the minds of the youth of England by practically inculcating the doctrine that a man might honestly remain a member and a minister of the Church, while giving to its formularies and declarations of belief only a qualified assent—whatever we may think of the morality, or tenability of the position in question, one cannot but regret that Dr. PUSEY should have thought fit to level a charge to which he himself, if any man, was in a special sense amenable, against a liberal colleague who had befriended him in his need. It is true that the notorious Tract 90, in which the doctrine of reserve is advocated, was not the work of Dr. PUSEY, but he made himself even more responsible for the principles which it contained than if he had been its author, by undertaking to republish it with a preface in vindication, at a time when the writer of the tract was already far advanced on the journey Romeward.

It is instructive at this moment to recall the exact words of Dr. PUSEY in reference to this tract:—"Our reformers, our canons, and the combined teaching of our approved divines," he says, "all refer us to antiquity, and to the authority of the Primitive Church. If we find anything in the Church's formularies which according to any received interpretation is inconsistent with that model, are we not bound to inquire whether that is the only possible interpretation? And if of two possible interpretations one, *even though it be a little strained* (the italics are ours), is in accordance with antiquity, while the other is not, ought we not to choose the former?"

Now suppose the whole of that passage to be paraphrased thus by the Broad Churchman: "The greatest of the Reformers, such as LUTHER, the sanest of our English divines such as HOOKER, constantly refer us to the reason and conscience of the individual, as against tradition and antiquity. If, then, we find anything in the Church's formularies, which according to any received interpretation is inconsistent with that standard, are we not bound to inquire whether that is the only possible interpretation? And if of two possible interpretations one, even though it be a little strained, is in accordance with the spirit of progress and freedom which was after all the soul of the Reformation, whereas the other is not, ought we not to choose the former? What could Dr. PUSEY consistently reply? How one who had himself sought refuge in this plea, could so strenuously refuse to extend its benefit to another in like case, is a psychological puzzle which must remain for ever a mystery and a marvel to plain thinking men.

And this leads us in conclusion to speak of the work which Dr. PUSEY and his coadjutors have accomplished in and beyond the confines of the Church of England. To begin with, it must be set down unreservedly to their credit that they have restored reverence, dignity, and decency, and

sometimes even more than these, to the services of the Church. They have infused into the ranks of the clergy and laity alike an earnestness and a zeal which before were almost unknown. It is good, says the apostle, to be zealously affected in a good cause; and the question next naturally arises was the Tractarian cause in any sense, or in what sense, a good one? That the attempt to reclaim the masses of our countrymen from heedlessness and indifference, to carry the solace of religion to the humblest door, was so far a good and noble cause few will be found to dispute. To revive the long slumbering interest of Englishmen in the relics of Christian antiquity was also in itself a gain, even from the point of view of the scientific historian. But when we come to inquire what was the *ultima ratio* of all this revived ecclesiastical activity, to what end were sisterhoods founded, auricular confession encouraged, the patristic records searched, the claim of Apostolical succession advanced, the crusade against the principles of the Revolution, and the liberal legislation of the first decades of the century declared, what was the guiding motive, and the all absorbing aim of these devoted men, the answer is not far to seek, and the object must be dispassionately pronounced to be the most baneful and pernicious when viewed with regard to the interests of humanity at large which it is possible to conceive. It was, openly and avowedly, to undo the work of the Reformation, instead of to carry it out to its logical issue—the complete enfranchisement of reason from dogma and tradition. It was the utter and total re-enslavement of the human mind. The Anglican priest, rehabilitated, was indeed to own no allegiance to the Pope of Rome—in this profession the Puseyite was perfectly honest—but he was to exercise despotic sway over the consciences and souls of the laity. An insular reproduction in England of the middle ages, Romanism without Rome and Papalism minus the Pope, that was and is the ideal and the goal which Tractarianism and its foster-child Ritualism have set before them from the first.

There is some danger at the present day lest admiration for the virtues of the departed worthy whose bones were interred on Thursday beneath that Cathedral at Oxford where so many of the great and glorious of England's sons are resting, should blind us to what is really meant by the almost unparalleled success which has crowned the work of his life. It means a tremendous spoke in the wheel of human progress. It means, wherever it spreads, an ever widening breach between religious sentiment and scientific culture. Even its aestheticism is morbid and one-sided, and is at war with that love of universal nature which is the foundation and inspiration of the purest taste. In Puseyism no doubt full many a gentle soul has found a needed asylum from the scepticism it dared not confront and the light it could not bear. Thus viewed, it is a necessity of our age—a necessary evil. Indirect and unwilling service it has also done to free-thought by exhibiting in all its nakedness the hollowness of Protestant Orthodoxy. For the rest, the freedom that it claims is the liberty to enslave, and the antiquity it vaunts is the inveteracy of long lived error.

CANON FARRAR's new work, "The Early Days of Christianity," will be shortly published by Messrs. Cassell, Petter, Galpin, and Co. It will be in two volumes, uniform with "The Life of Christ."

UNITARIANISM AND THE MASSES.

A LITTLE tract with this heading, having appended to it the initials of an esteemed correspondent of this paper, has come into our hands. It is as follows:—

"When we Unitarians dwell upon the duty of our churches in relation to the masses, we should, in the first place, get a clear idea of the gospel we propose to carry to them. Is it to be religion, or something else? Are we to call multitudes together and say, 'O, fellow-men, we have asked you to meet us in order to impress upon you the great scientific fact that you, your wives, brothers, and sisters, are all descended from "four-footed hairy animals," and that everything comes about through a struggle for existence, in which the fittest survive. Most of you have come out of that struggle at a disadvantage, and many of you are evidently not of the strong who have the best chance of surviving. But be of good cheer. Some time after you have been swept away, in, say, a million of years—for evolutionary bills upon the future are drawn at long dates—a far more highly organised humanity will occupy the earth; unless, indeed, this globe should in the meantime have come into disastrous collision with a comet, or, the sun's heat becoming exhausted, the human race should get frozen out.'

"Now, there would be little in all that sort of thing to elevate, cheer, or inspire. Darwin's account of the origin of species and the descent of man I accept upon his authority and the testimony of other scientific explorers. That eminent man, dealing with scientific subjects, wisely confined himself to the matter in hand. He was no atheist; but in his published writings he judiciously left theology alone. If, however, we Unitarians are to go to the masses with religious teaching, *we must begin where he left off.*

"It is our mission to dispel both scepticism and indifference. We have to carry home to the minds and hearts of the people a living conviction and consciousness of the existence and presence of God. Without that all our building will be without foundation. To the poor, the weary, and worn, what comfort so sustaining as to learn that they have a heavenly Father who really cares for each one of them, who may be approached in prayer, and who will give strength and guidance to earnest, asking souls? Let the struggling sons and daughters of toil come to believe, through faith in God, that they are immortal beings, preparing for a nobler existence hereafter by the disciplines of the present life, and out of that new sense of the dignity of humanity, and of the value of every human soul, they will get hope and courage and inspiration. Go, tell working-men in no merely conventional phrase 'the truth as it is in Jesus?' how he, one of the people, preached his gospel especially to the poor, taught the equality of all men before their Maker, consecrated work and deeds of love as the best service of the Most High, showed in his own person how the despised and rejected may be nearest to God, and then, even in these days, the weary and heavy-laden will find that he can give them rest.

"Assuming Unitarians to have such faith themselves, there is a wide missionary field before them in which to impart it with the happiest moral and spiritual results. But if it is imagined that the work can be done by expositions of physical science, by politics, amusements, and theological negations, good as these may be in their place, the essentials of a religious movement are absent, and there will be neither warmth enough to provide the means of extensive missionary effort nor the spirit to use them. Are we going to the masses? If so, let it again be asked—What is our message to them?"

Now this appears to us to call forth a word or two of friendly comment and remonstrance. We begin with the latter. Is it quite fair to suggest, as the writer of the tract seems to do that those Unitarians who desire to go to the masses, have nothing but theological negations to preach? We quite assent to his view as to what should be taught, and the exact character of "our mission." But there is no need to infer that such things as the writer reproaches are regarded with approval to a large extent by Unitarians. There are some who seem to think there is a wide spread desire among Unitarians to place the religious in subordination to the secular. There is no evidence that any such desire has a strong hold upon them. We therefore deem it not quite fair to suggest, that in making up their

mind as to the message they would take to the masses, there is a prospect of Unitarians determining that "expositions of physical science, politics, amusements and theological negations" are *all* that is required of them.

The writer of this tract quotes a supposititious message, and then says that "there would be little in all that sort of thing to elevate, cheer, or inspire." It seems to us that this is not the test. *Is it the truth?* That is, or ought to be, the only question. We have no fear of the truth; it may not be palatable to us; its discovery may greatly interfere with our previous comfortable conceptions, but that ought not to make us disloyal to it. To JESUS the message he brought was full of truth; it was that which made him tell it with the vigour of conviction. It was not that it was calculated "to elevate, cheer, or inspire" that convinced JESUS that he had a gospel to preach, it was its truth that inspired him. Ought not that to be our guide also?

Again, the writer says that he accepts the teachings of Mr. DARWIN, and praises him for a judicious reticence on theological matters. It is true that Mr. DARWIN said nothing directly on these matters; but can it be denied that the whole of his teaching is in direct opposition to the older notions of popular theology? Is it not the fact that he has completely altered the current of that theology? What place is there for the doctrine of the Fall, of the Atonement, of the origin of evil, of the literal truth of all that is contained in the Bible, in the minds of those who accept the doctrines taught by the late Mr. DARWIN? No doubt many men have thought, that there have flowed quite naturally from these doctrines, others that they are destructive of very much more in the popular theology than anything we have mentioned, indeed destructive of all theology. Now if these men are right, then DARWIN, in dealing with scientific subjects, has taught that sort of thing in which there would be little to elevate, cheer, or inspire. Was DARWIN, therefore, wrong? Is his doctrine of the Origin of Species and the Descent of Man untrue because it lacks elevation, cheerfulness, or inspiration? We are not saying that these followers of DARWIN, or those who adapt his thoughts to other than scientific subjects, are right; we are simply protesting against an argument raised, as it appears to us, on a false basis.

We are not sure that we quite grasp the meaning of our author when he says that Unitarians must begin where he (DARWIN) left off. If we understand him rightly, he must mean that they are to apply DARWIN'S reasoning to theological matters. If they are to do this they will have a great deal to do in the way of denying popular theology, and cannot at times omit "expositions of physical science." This the writer appears to deprecate. For our part we believe that the message Unitarians have to bring to the masses can be told in various ways. Some of these are better than others, but they are all good in their way, and ought not to be despised. If some feel that they can best tell that message by speaking of matters, not of the highest perhaps, but still of service to their brethren, let them do so by all means. And let those who think they stand on a higher elevation make use of their vantage ground, but do not let them imagine that they can dispense with the services of those others, who, from their standpoint, proclaim what is to them the truth, even if it be not up to the loftier level of inspiration. There is work to do for all; if some of it is not quite so elevating as the rest it cannot

be helped, but it need not be spoken of contemptuously.

AFTER DEATH.—III.

THREE views which have been held of life after death have now been considered by us. The first, the Protestant view of this life being our only time of probation, to be followed by one of two alternatives—heaven or hell. The next, the Catholic and Pagan doctrine of purgatory in a spiritualised sense, implying reformation rather than, or as much as, punishment. The third, the Buddhist and Hindu doctrine of the transmigration of souls, technically called, metempsychosis. We will now consider two entirely distinct theories that have been held with regard to annihilation. The one is the somewhat modern protestant theory that there is no everlasting hell; that, while the good or the "elect" are to be ever with the Lord, the wicked will necessarily be thrust out of the presence of the Holy One, and that absence from Him means total destruction or annihilation. The other theory is the materialistic one—that for all men soul and body die together.

The first view is a desperate attempt to get rid of the incongruity and injustice of visiting everlasting punishment on the temporal sins of frail mortals. But against this view many considerations force themselves on our notice. If it be possible to prove (as some would persuade us) that the New Testament does not teach eternal torment, it does not follow, and the New Testament does not teach, that the wicked will be destroyed. It may be that though hell has an existence our conception of it is false and unformed. Or the difficulty may be got over by the doctrine of the final restitution of all, which is more consonant with what we believe or know of GOD than so violent a remedy as annihilation—if complete, final failure can be called a remedy. Again, if we reject eternal torment as unjust and derogatory to a merciful and wise Creator and Father we must take care that what we put in the place of it is not itself unjust. Now, certainly, to mete out to all degrees and kinds of wickedness the even judgment of annihilation seems unjust. These are some of the reasons which militate against so wild a theory, besides those which can be brought to bear against the *general* notion of annihilation, which is the next point to consider.

To recapitulate the arguments that tell for immortality would be a useless task; to carry them home would be to do ill what has many a time been done well by the noblest thinkers of various ages and countries. Those who are not convinced by the grave arguments and severe logic of BUTLER, by the noble and far-reaching utterances of PLATO, by the poetic aspirations and inspirations of ÆSCHYLUS and SHAKSPEARE, would not be moved by one who merely "stains the water clear" and uses a "rural pen." There are, however, two or three remarks the writer would make, because it seems to him they have not been repeated with the same iteration as other more solid arguments.

Our first remark is that, whereas the laws of nature continually show *development*, the rising from a lower to a higher type (with incidental instances of the degradation and final disappearance of comparatively ignoble types), the theory of annihilation would completely contradict this law of progress, flatly deny it with a full stop, oppose itself to all the dreams of poets and philosophers—dreams sometimes stronger than foot-sure

science. If it be said that the law of progress alluded to is a law of nature and not of mind, and that the annihilation considered is annihilation of the soul and not of matter, two answers may be returned. First, that we trace this law of progress in the spiritual world fully as much as in the natural world; and next, that we are entitled by the method of Analogy to reason about the spiritual world just as we reason about the natural world, believing both worlds are governed by co-ordinate laws. BUTLER, who did not, as HOBBS, LOCKE, HUME and others, combat particular difficulties of his age, but whose thoughts form a firm and sound foundation of reasoning for all ages, points out that in matters reaching beyond our experience we can only depend on probabilities—probabilities sometimes so strong as to warrant the language of certainty. The argument used above is not intended to go further than probability. *How much more likely* does immortality appear than annihilation, judging analogically by that law of progress which comes under the continued cognisance of observation and experience! In accordance with this law we constantly see that life is stronger than death. The Buddhist poet in the "Hitopadesa," panting for *Nirvana*, may say (as translated by EDWIN ARNOLD):—

"Meeting makes a parting sure,
Life is nothing but death's door;"

but a Christian would retort:—

"Parting makes a meeting sure,
Death is nothing but life's door."

If it be true that while there is life there is hope, physicians will tell us that with the loss of hope there is no chance for the continuance of life. The hope of immortality within us is founded not so much on the *love* of life as on the sense of the *strength* of life, and on the actuality of the law of progress.

But, again, the idea of annihilation, if there be a GOD (that is, if any meaning can be given to the word *justice*), is so eminently unjust. HARRIET MARTINEAU boasted that she delighted in the thought of annihilation. That only proves how unjust and selfish the philosophy of one who was a real philanthropist and thinker could become in her somewhat hard old age. Even CICERO, a mere Pagan philosopher, to whom the souls of slaves and other unfortunates were hardly entities, did not go so far as that. Though he was resigned, after he had enjoyed the banquet of this life and had risen with sated appetite to accept the decrees of the gods and slip into the nothingness preached by the *minuti philosophi*, whom he despised, yet he longed, if it were possible, for immortality. It is painful enough to have to confess that many of our daily actions are mean and petty and selfish, but it is still more painful and degrading to have to confess that many of our theories of right are only selfishness in disguise. We all remember SYDNEY SMITH, who was so touched by a charity sermon that he put his hands into his neighbour's pocket and emptied the contents into the plate. But is that playful verisimilitude worse than the selfishness of a man who has set his heart on "saving his soul"? When a man, finding himself the single one saved out of a gallant company of a ship gone down at sea, fell on his knees and thanked GOD for his deliverance, the action was venial and natural enough, but we can hardly think he "gave glory to GOD." Pain and humiliation, and a great astonishment were more righteous. Among the Plymouth Brethren of the "exclusive" sort, it is customary to dilate one with another on their great "happiness."

I must confess, considering the very small number of the "saints," if I could have my way, I would attempt to lay on them some of the divine grief of the Man of Sorrows. This selfishness, it seems, sticks to us in theory and practice close as our skins, and therefore, until we can clear ourselves, it may be as well not to cast stones too freely at HARRIET MARTINEAU. But nevertheless, to delight in annihilation is an ugly phrase. For, first, if it be true that those who have had the cup of the wine of life presented to them, so that they have drunk to their heart's content, may cease the draught with gratitude to the giver and retire from the hall of life with a charming decorum, the number of such is small. Few are great, and noble, and energetic, and endowed with fine intellects or large hearts, and dowered with splendid tasks which they have been enabled to bring to a successful issue. Few are worthy thinkers or inspired poets. Still fewer are satisfied with the life they have lived and able to profess that it has been happy. Not many of the most fortunate would live their life again. Most men are poor, and dull, and jaded, overworked, underfed bodily and spiritually, unsympathetic, unloving and unloved (at least that is their feeling), with no high or noble ambitions, or with the bitter sense of disappointment and failure. Many are cruelly treated and have slaves' hearts. Worse still, many are slaves to their own passions, selfish, pampered, lustful, cruel, hating and hated, envious, loaded with the ruin of others. At the lowest rung of the ladder are those who are happy to be and to be called "fast," or who are content to be beggars. These are the great multitude whom no man can number. Will the balance of justice and mercy never be applied righteously to heart-worn women, children who have had no childhood, sinners, idiots, sufferers from the injustice of circumstance and the malice of fortune, all who are heavy-laden? Nay, to think so is too grotesque, too hideous. But if it be so, there is no cause for joy, but rather to curse ourselves that we be men, to confess the shameful confession that life is not worth living, to join the cynic philosopher SCHOPENHAUER and the moody poet LEOPARDI in their terrible creed of despair; to say in the words of him with the "two steadfast and intolerable eyes burning beneath a broad and rugged brow"—

And now, at last, authentic word I bring,
Witnessed by every dead and living thing,
Good tidings of great joy for you, for all;
There is no God; no Fiend with names divine
Made us and tortures us; if we must pine,
It is to satiate no Being's gall.

But surely it were happier and juster to believe with old fashioned BUNYAN that if we, with Passion, have had all our good things now, Patience, who has had to wait amid pain and sighs and sneers, will have her good things hereafter.

But, again, a man of generous heart and active mind will not rejoice, even for himself, at the prospect of annihilation. Such an one is eager for the time when his sphere of work may be enlarged, when the reward of duties fulfilled shall be fresh duties enjoined, when opportunities for the exercise of a larger, wiser, more embracing love shall be extended a thousand fold. As GOETHE'S last cry (*vitali lampada tradens*) was for "more light," so many a man's last wish is for more and nobler work, with deeper insight into truth and the seeds of things.

We have discussed the modern Protestant view of annihilation for the wicked, and the selfish view of annihilation, of which HARRIET MARTINEAU may be considered the Apostle. The Pessimistic views of SCHOPEN-

HAUER and LEOPARDI, which were sincere enough with them and some others, but which it is now rather a fashion to adopt without much sense or reason by those always thirsting after a novelty, need hardly engage our attention. But there remain other nobler views on the doctrine of annihilation than these not yet examined by us.

H. C.

FERDINAND FREILIGRATH AND DANIEL SANDERS.

The intercourse of literary celebrities is always interesting, and as the name of Dr. Daniel Sanders has appeared more than once in the pages of the *Inquirer* we are inclined to believe that the following article from the pen of Hermann Kindt extracted from the *Deutsches Montagsblatt* will be not unacceptable to our readers.

When we remember the cordial delight with which Freiligrath received Geibel's dedication to him of that writer's "Altspanische Volkslieder und Romanzen," writing to the friend and poet in February, 1843, from St. Goar, of his "thousand-fold joy at the distinction accorded him which filled him with honest pride" (Buchner's "Biography of Freiligrath 1882," vol. II. p. 51), it cannot but surprise anyone who has read the just published memoir that Freiligrath should make no mention of another dedication which assuredly filled him no less with "thousand-fold joy and honest pride." I mean the dedication which our great linguist Daniel Sanders prefixed to his German Dictionary in 1866, and which was worded as follows:—"To Herr Ferdinand Freiligrath in London, the German poet and man, as a token of admiring veneration."

It might seem to anyone unacquainted with the facts like ingratitude or actual indifference that Freiligrath himself makes no mention of the distinction thus conferred on him in any letter to the author of the dictionary, the more so as the chief charm of the above named biography of the poet consists in his beautiful letters. And when we consider that thanklessness and indifference were as utter strangers to this noble and pre-eminent nature as were all the baser passions of the soul; when we consider what Buchner so truly and significantly emphasises that he, one of our most gifted poets, was able, even in the most ordinary letters, to display a skill of literary expression which raises him far above our most renowned modern writers of prose, then we feel a kind of yearning to know in what written effusion the poet clothed his "gratitude and honest pride." Fortunately the letter is preserved, which, years afterwards, indeed, was the outcome of a heart no less modest than manly in its greatness.

It is true the thanks were long in coming, but for all that they filled his whole heart when he gave them utterance.

This was nearly three years after the completed publication of the dictionary with its dedication. I was so happy as to be the first to receive this effusion of gratitude on behalf of the illustrious author of this dictionary, and to be the privileged bearer of the same along with a beautiful photograph and a book of the poet.

I was witness at the same time of the amiable manifestation of manly modesty with which the great linguist received the long-delayed thanks of the poet. It seemed as though the great work of a lifetime which he had dedicated in token of veneration to the German poet and man had found its fairest reward and acknowledgment by the mere fact of its dedication. I lived at that time, as is now again the case, not very far from Professor Sanders' residence, and on this account I was honoured by being made "Ambassador Extraordinary," as Freiligrath himself expresses it, charged to bring the venerated scholar the so long delayed thanks of the poet, since the latter with a touching and childlike modesty thought "he stood in need of some sort of mediation," in order to excuse him. The beautiful letter may now be allowed to speak for itself. I should perhaps not have given it publicity, were it not that haply here and there some might accuse Freiligrath of ingratitude towards Professor Sanders in view of the great delight he had expressed at Emanuel Geibel's dedication. Besides, the letter does honour to the worth of both these

genuine Germans—why should I withhold it from contemporaries and posterity? When Freiligrath wrote it—viz., 9th of January, 1869,—he was living in Stuttgart, and now let the letter tell its own story:—

"To-day I send you by parcel's delivery a packet with two copies of the latest edition, just published, of my English Anthology, entitled 'Tea Rose, Thistle and Shamrock,' likewise, enclosed, two copies of my last photograph taken a few weeks ago. In one of the two books I have written your name, and beg you kindly to accept it as a kind memento. Also one of the two photographs as a substitute for the expressionless profile by Elliot and Fry, which you had from me a year ago, and which you must really do me the favour of throwing into the fire. It is too horrid—a clod of flesh—a corpse! The likenesses inclosed are on the other hand excellent; at least, so wife and children and friends assure me, and reflect faithfully not only the features, but the expression of my face. Now, as to the second copy of Anthology and likeness I have a great request to make to you.

"Do you not sometimes go as far as your neighbouring Altstrelitz? And will you in that case personally hand book and likeness to Dr. Daniel Sanders—there resident—one of the most excellent and learned men of Germany, with my heartiest and most particular greetings—in the character to some extent of my 'Ambassador Extraordinary'? You see, my dear friend, the fact is this. I have a guilty conscience as regards Dr. Sanders; and I cannot take up his 'Dictionary of the German Language,' which now, thank God, after a long period of privation lies by me on my writing table—and how often do I handle it!—but it gives me a prick in the heart. Dr. Sanders, you must know, has done me one of the greatest honours that were ever conferred on me. He has actually dedicated to me the dictionary just mentioned, a monument of German genius, German learning, German industry, and German thoroughness, such as has few equals, and I for three long years have never so much as thanked him, nor yet, so far, carried out my intention of giving expression to my admiration of his work in the English Press. What must the excellent man think of me? What a barbarian; what a 'churl' must I seem to him? And yet I am not so guilty as he perhaps believes. The last number of his dictionary, containing the dedication, reached me just at the time when by the breaking up of the London Agency of the Bank of Switzerland the ground was cut from under me.*

"What burdens then weighed me down! I could not find leisure to write! and even afterwards was unable to collect myself, so many things of so many sorts, good and evil, poured in upon me in those years! Now that I have got over my resettlement in Germany I begin gradually to regain breath, and look before and behind to think how I may overtake all that against my will and my wish I have been forced to neglect.

"And foremost among these omissions stand my thanks to Doctor Sanders. Will you then, when you present him with the book and the likeness, be so very kind as to bring him these thanks, and tell him how it all came about? It is really foolish of me not to write at once myself to Doctor Sanders, instead of burdening you with this message, but it seems to me as though I stood in a manner in need of some mediation, and as though you who have known me for years as a good fellow, and one who means to be grateful, were the right man for the purpose, and ought specially to journey to Strelitz in order to plead my cause. Do what you can for me, dear friend.

* Buchner writes on this event (Biography II. p. 354):—

The year 1866 was one of the most anxious of Freiligrath's unrestful life. But here, too, the adage held, when need is sorest, help is nearest; and this help was to reach the poet from a quarter whence it was least looked for, and yet most welcome, namely, from his own people. Freiligrath himself in one of his "delayed" letters of this period, beginning 29th September, 1866 (see page 366 of Vol. II.), says:—"I have had since an agitated and in many ways anxious time—and could during this time not attain the frame of mind and inward quiet needful for a letter to you. This, if any, must be my only excuse. Once more forgive me and accept my thanks."

You have yourself often forgiven me long silences, so now appease your venerated neighbour in my behalf. I lay the matter confidently in your hands."

How Doctor Sanders took the "matter" I have already indicated above. I have only to add that he at once wrote to the revered poet, and that from that time onwards both exchanged many a friendly greeting, until the great heart of the German poet was stopped by the hand of death. And then I know from personal experience how the great linguist mourned the "German Man and Poet," to whom he dedicated the great work of his life "in token of admiring veneration."

E. M. G.

THE EDUCATION REPORT FOR 1881.—II.

In the previous article our remarks upon the proficiency of the children were restricted to the cases of ordinary primary education. There are, however, examinations in what are known as "Class Subjects" and "Specific Subjects." The former have hitherto been confined to grammar, geography, history, and needlework, and the grants are not given as the result of individual examination, but depend upon the general proficiency of the classes in boys', girls', and mixed schools. During the past year grants to the amount of £314,051 9s. 10d. have been made in respect of an average attendance of 1,799,528 scholars, of whom 1,477,357 were paid for passes in two subjects. The grants made for "specific subjects," on the other hand, are paid in respect of the proficiency of the scholars as tested by individual examination. The subjects so designated were ten in number, and, taking them in the order of the preference apparently shown by the number of children examined in the three stages of each subject, they were as follows:—(1) English; (2) Domestic Economy; (3) Physical Geography; (4) Animal Physiology; (5) Mathematics (Algebra and Euclid); (6) French; (7) Mechanics; (8) Botany; (9) Latin; (10) German. There is great difference in the numbers examined in these subjects; while as many as 127,313 took up "English," only 34 fancied "German." More interest was apparently manifested in "French," but here only 3,360 were examined, and about a third of that number selected "Latin." "Domestic Economy," which ranks next to "English," furnished 55,993 for examination. Several of the scholars selected more than one subject; the report says that as many as 173,665 were so examined, of whom 122,746 passed successfully; 41,961 of them in two subjects, and 1,196 in three. It adds that "all these figures are in advance of the previous year."

One has heard from time to time complaints made with reference to this teaching of "specific subjects," that they go beyond the plain teaching of the three R's, and that the tendency of such "superior" teaching is to convert, what were intended to be elementary schools, into schools fitted for and attracting older children of a superior class. We confess that we do not attach much value to these complaints, and should not be disposed to look too narrowly at the word "elementary." While agreeing in the main with the generally received notion that people value most that for which they have to pay or undergo some sacrifice, we do not think that any child should be debarred of education simply because its parents are unable to pay for it. Indeed, if our board schools were "free," we should not greatly deplore it, though we fear that in the present temper of many of those who now pay school rates the time is far off when such a state of things will exist. Upon this subject there is a passage in the report, in which the Committee, while declining to enter into the question of the propriety or necessity of making the best use of the too short school life of our children of every class, point out that of the four million scholars found in aided schools, during the past year, not more than 157,584 were between thirteen and fourteen, and 45,727 above fourteen; that at the same time the registers contained the names of only 9,513 scholars who had passed the Sixth Standard, which they ought to do before they are thirteen years of age. "The fact is," says the Report, "that the great majority of the older children in our schools are those who, having failed, either from ill-health, or other

causes, to receive proper instruction in their younger years, are now making up for lost time; and are presented in comparatively low standards. There are some certainly whose parents, by personal sacrifice, or with the aid of exhibitions, keep them at school beyond the normal age; but these cases are exceptional, and the children found in, or beyond, the highest standards are very frequently in advance of their years. Almost as many scholars (8,006) passed last year, while *below ten*, in the three higher standards, as those (9,513) whom we referred to as remaining in school after completing the work of the standards. In the case of 1,450 of these scholars in schools under Boards who pay special attention to the specific subjects, we find that only 329 are over fourteen, while 507 are under thirteen, and eighty-eight under twelve years of age; and these children, with few exceptions, are of the class ordinarily found in public elementary schools."

It does not seem, therefore, that those who complain of the teaching of "specific subjects," are able to point to large figures by way of confirmation of their arguments, at any rate at present. When, too, we learn that the whole amount of grants claimed in respect of these subjects, during the past year, was only £28,971 7s. 2d., or just over 2½d. per scholar in average attendance, so that the annual grant last year would have been 15s. 6d. instead of 15s. 8½d. per scholar, there is still less to encourage the grumblers. But there is more to be said in favour of the "specific subjects," and this is to be found in the report. "While," say the Committee, "many districts, moreover, provide, in addition to the requisite amount of public school accommodation, sufficient opportunities for the higher education, at a reasonable cost, of the children of parents even of humble means, this is not always the case; and our returns show that no small proportion of the scholars taking the specific subjects are found in the smaller towns and in rural districts. In many such districts indeed our schools furnish the only means available for the instruction of the children of farmers, small tradesmen, and others who contribute as payers of rates and taxes, or by larger school fees than those usually charged, to the maintenance of schools in which they not unreasonably expect that some provision shall be made for the suitable education of their own children." It must not be understood that in defending the teaching of "specific" subjects we approve of all the subjects that have been selected, or consider that those alone, and no others, should be taught. All we are concerned for, at present, is to point out that there is really no substance in the outcry raised by some people at this giving of "superior" education at rate-aided schools. The real desideratum is to make parents feel that it is not too much but too little education they should regard with disfavour. In confirmation of this view we have only to point to the fact stated in the report, that "the proportion of children who leave school after passing standard four is increasing." It is, however, encouraging to know that *Cookery* is taught in twenty-three more schools than in 1880, and that *Savings Banks*, which were established in the year 1879 in 848 schools, are now to be found in 1,187 schools.

It is important to consider whether, having regard to the increased number of children in attendance, the supply of teachers has kept pace with the demand. In 1869 there were 12,842 pupil teachers, 1,236 assistant teachers, and 12,027 certificated teachers at work in inspected schools. Last year these numbers had risen to 30,322—8,559—and 33,562 respectively. It is assumed, in order to meet the future requirements of our schools, and taking into account the large number of small schools in the rural districts, and the increasing employment of adults in place of pupil-teachers, as many as 35,000 certificated teachers will be wanted. It would seem therefore from the figures given above that the demand is in a fair way of being met. Our training colleges, too, provide accommodation for 3,225 students, and are furnishing a yearly supply of 1,500 teachers, trained for two years. Indeed, there is some fear lest the profession should be overstocked, and the report mentions that in April last as many as 154 students who had successfully completed their course of training at Christmas, 1881, were still

without situations. Out of the total number of teachers 29.75 per cent. of the masters and 49.32 per cent. of the mistresses were untrained; but there will always be a field for these in connection with poor schools. The profession of school-teachers has improved in a pecuniary sense in proportion to the larger demand there has been for their services. In 1870 the average salary of a certificated master was £95 12s. 9d., that of a mistress was £57 16s. 5d. In 1881 these figures had risen to £120 16s. 1d. and £72 10s. 4d. These averages are arrived at by taking into calculation the salaries paid to the whole of the teachers, whether principal or assistant. If the metropolitan district alone is taken the average is much higher, the masters in voluntary schools receiving £152 6s. 7d., and in board schools £243 14s. 3d., the figures in the case of mistresses being respectively £87 11s. and £165 2s. 8d. It will be seen from these latter figures that the position of a teacher under the London School Board is better than that of a teacher in a voluntary school. In the curriculum for teachers the study of scientific subjects has not been insisted on, but it has been encouraged. At Christmas, 1881, there were 1,349 male students examined in one or more of the following subjects:—Mathematics, Theoretical Mechanics, Applied Mechanics, Acoustics (Light and Heat), Magnetism and Electricity, Inorganic Chemistry, (1) Theoretical, (2) Practical, Animal Physiology, Elementary Botany, and Physiography; while in one or more of the three latter subjects 797 female students were examined; the results of the examination were on the whole satisfactory. Languages, too, now enter into the course of study in all the training colleges; Greek and German are not favourites; French and Latin, especially the former, attracting the largest numbers. Curiously enough, at Midsummer last there were more papers by female students than by male, while at Christmas the positions were reversed.

A by no means unimportant question in dealing with this subject is the financial one. Are our children being educated too expensively, or is economy within prudent limits being effectually carried out? We have pointed out in the previous article that the education grant has increased, but that is to be accounted for by the relative increase of children under instruction. We may, therefore, expect to find that a similar increase would show itself in the rates; nor are we disappointed in our expectation. Of course, the mere increase of the children attending any one particular school would not necessarily swell the expenses connected with that school; it is, therefore, owing to another fact that the rates have to bear a larger proportion than last year, and that is the larger number of schools provided by school boards. The principal item in the increased expenditure falling upon the rates is the interest on loans to meet capital charges, and repayment of instalments of the principal of such loans. On the other hand, the cost of maintenance, so far as it is borne by the ratepayers, has during the years 1879-81 fallen from 18s. 9½d. to 16s. 11½d. per child in average attendance. On looking at the figures given to show the cost of "maintenance" per child in average attendance, we observe that, as might be expected, the cost in board schools is in excess of that in voluntary schools, and, as also might be inferred, the expense in London is far in excess of the general cost throughout the country, in both classes of schools. It should also be noted that the amount paid by the children in voluntary schools exceeds that paid by them in board schools; in London the amount is as much as 4s. 11½d. per child more. No doubt many, if not most, of the parents of these children are ratepayers, so the effect of sending their children to voluntary schools is that they pay rather more than they would if they sent them to those under the Board. No explanation is given why the expenditure in London is so much larger than it is in other parts of the country, though it would not be difficult, we imagine, to find one, and that without imputing anything like extravagance to the managers of either class of schools. Before leaving this branch of the subject it may be interesting to note that in England and Wales, comparing the years 1880 and 1881, the amount of school income derived from the rates has increased only 1.72 per cent., as against a decrease of 1.38 per cent. of income from voluntary sub-

scriptions; while the income from school pence has increased 5.44 per cent. In Scotland, on the other hand, there is a decrease in rates and voluntary subscriptions.

Few persons who have had anything to do with the management of public elementary schools can fail to relish the "Instructions to H.M. Inspectors" which were issued in August last. The occasion of these new instructions is that several changes have been introduced into the Code, and a reorganisation of the work of inspection is in contemplation. The inspectors are mildly reminded that "all hurry or undue haste on the day of examination is incompatible with the proper discharge" of their duty. "Their Lordships" are not unmindful of "the great courtesy, patience, and industry" with which the Inspectors have discharged their duties; still "managers have complained of unpunctuality, haste, and impatience, and of a want of due consideration in the treatment of teachers and scholars." The Inspectors are then reminded that an early attendance at the school is absolutely indispensable, and of the evils likely to result from a hurried inspection, among which are, "the attempt to do two things at once," and "embarrassing young scholars by want of clearness in dictation or in asking questions." We are satisfied that these "instructions" have not been given without good reason; we only hope that they may be attended to, and we shall then hear far less than we have done of dissatisfied school managers and mortified teachers. H.M. Inspectors are like other mortals, touched with the infirmities of human nature, but they need not carry out their duties so as to make their visits dreaded rather than welcomed. We have no intention of criticising the rest of the instructions which have been given with a view to arriving at a uniform standard. They seem to be conceived in a spirit of practical wisdom. We cannot, however refrain from noticing the instructions given as to examination in needlework, to which it is said that at least forty-five minutes should be given. We wonder how many of H.M. Inspectors could themselves pass an examination in this subject? When part of the examination is "to cut out and tack together pattern of girl's shift, also to graft 3 inches, and to take up ladder," does a single one of these gentlemen know what really has to be done? Or, when a child, examined in Standard II., fails "to cast on twenty loops, and knit twenty rows, ribbed, pearl and plain, breaking and joining the wool at least once in the space, afterwards cast off," could any inspector point out where the failure was? And how many inspectors will exercise the option given to them to require girls in Standards VI. and VII. "to Swiss darn a space one inch square, and on a calico hem three-quarter inch wide, do two inches of knotting and two inches of coral stitch." It is not attributing to the inspectors very great incompetence, when we say that this kind of examination is wholly beyond them. It would be well if really competent persons were appointed to conduct such examinations. We should probably not have such wholly unneeded requirements insisted on. This, however, is a detail. The conviction forced upon us by a perusal of the Report and the Instructions is that in the Education Department we have one of the most useful of our Government agencies, and that it is doing its work thoroughly and effectively, though by no means obtrusively. In the present Vice-President, Mr. Mundella, we have a man admirably fitted to the post he holds, and the country may well congratulate itself that he is holding the office which he does, with so much credit to himself, and so much satisfaction to the country at large.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen.—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Occasional Notes.

THE "National Conference of Unitarian and other Christian Churches" of America has been holding its sittings this week at Saratoga, beginning on Monday and ending yesterday. The following was the published order of proceedings, subject to possible variations:—

Monday, 8 P.M.: Meeting of the Council.

Tuesday, 10 A.M.: Report of the Council; essay by the Rev. J. Page Hopps, of Leicester, England, upon "Jesus Christ's Unfulfilled Ideal of Religious Unity"; address by William B. Carpenter, M.D., F.R.S. of London; other addresses by representatives of the Hungarian Unitarians and of the British and Foreign Unitarian Association; general business.

3 P.M.: Reports of the American Unitarian Association and the chief conferences, by Messrs. Grindall Reynolds, J. L. Jones, Russell N. Bellows, and Wm. S. Heywood; discussion.

7.30 P.M.: Sermon by Rev. Charles G. Ames.

Wednesday, 10 A.M.: Essay, by the Rev. George Batchelor, upon "The Place of the Unitarian Body in the National Life of America;" to be followed by addresses by the Revs. Dr. William G. Eliot, Charles A. Allen, George L. Chaney, and A. D. Mayo.

3 P.M.: Report of the Committee upon the Union of the National Conference and the American Unitarian Association, by Hon. Dorman B. Eaton; discussion and general business.

7.30 P.M.: Public meeting in the interest of the Woman's Auxiliary Association.

Thursday, 10 A.M.: Essay, by the Rev. John C. Learned, upon "The Future of Religion;" discussion of the proposed J. H. Wade School at Cleveland.

3 P.M.: Addresses upon the outlook of Unitarianism in different parts of the country, by the Revs. Thomas D. Eliot, Samuel C. Beane, Oscar Clute, and Rush R. Shippen.

7.30 P.M.: A meeting to discuss the religious education of the young, with addresses by the Revs. Samuel R. Calthrop, Edward A. Horton, and others.

Friday, 10 A.M.: Essay, by the Rev. Francis G. Peabody, upon "Liberal Christianity and the Spirit of Worship;" general business.

In the evening, a sociable [Anglice social] in the parlours of the United States Hotel.

We fancy we may take to ourselves the hint contained in the following paragraph from the *Christian Register* of Boston, U.S.:—

The feeling that the National Conference should become something more than a mere advisory body—a real missionary, church-planting, and executive society, either auxiliary to the American Unitarian Association, or as an independent organisation—will excite quite the usual amount of discussion at the coming meeting at Saratoga. An earnest friend of the cause writes to us that his feeling, and that of many with whom he has conversed, is that, unless something of this kind is done, faith in the usefulness of the Conference will soon begin to decline. "Fine essays and social good times," he says, "will not save it, though earnest debates about real issues might."

We much regret to learn that owing to indisposition the Rev. J. Baldwin Brown is compelled to prolong his usual period of rest.

THE difficulty of proving a negative is proverbial. Perhaps it is owing to the encouragement derived from a knowledge of the fact that an offer has been made by a gentleman, through the Drummond Tract Society, to pay £1,000 to any Roman Catholic who will prove that the Apostle Peter had no wife. Of course, the fourteenth verse of the eighth chapter of Matthew, which tells us that Jesus came into Peter's house and "saw his wife's mother laid, and sick of a fever," is a stumbling block in the way of such proof.

SPEAKING of the Rev. P. Dean's "Compilations on Piety and Morality," the *Christian World* says:—"There is a world of wisdom in many of these extracts, and it is a book which may very fitly lay in one's way for occasional use at times of meditation and quiet thought. It is a Catholic selection, and will help to convince some people that good men of all ages

have assuredly had the light of God shining within their souls."

PEOPLE need not believe everything that appears in the newspapers, unless they like. We should imagine a good many people would avail themselves of this liberty on reading the following statement made by the *New York Independent*:—"There are quite a number of Sunday-schools in Jewish quarters attended by large numbers of Jewish children; but in hymns, &c., they never speak the name of Jesus, but give in its place an inarticulate hum. The hymn "Safe in the Arms of Jesus," would be vigorously shouted "Safe in the Arms of hum, hum."

If the people of the United States are unable to boast of their antiquities, they can at least point to some respectable fossils. One of these would seem to be Professor Dana, of Yale College, who, it is said, has received higher honours from European scientific societies than any geologist now living in the United States. Speaking of the first chapter of Genesis, he says: "Examining it as a geologist, I find it to be in perfect accord with known science; therefore, as a Christian, I assert that the Bible narrative must be inspired." One is tempted to say that his theology and geology are somewhat on a par. Is Professor Dana aware that other scientific men besides geologists have a word or two to say with respect to the verbal accuracy of the first chapter of Genesis?

ONE of the greatest blessings that this century has witnessed has been the improved means of communication between all the civilised communities of the world. And no two countries have felt this more than England and the United States. Few of our countrymen who go there fail to come back with the feeling of brotherhood strengthened by the visit, and we believe that this feeling is reciprocated by nearly all of those who visit our shores. Indeed, the sense of kinship is not confined to those who brave the Atlantic. We doubt not that there are several eminent Englishmen who could cordially echo the concluding words of the following letter from Dr. Oliver Wendell Holmes to a lady in England:—"We are all burned up with drought in this part of New England, but we think more of your country and its troubles than we do of our brown fields and shrivelled harvests. We count every drop of English blood that sinks into the sands of Egypt almost as if it were from the veins of our own countrymen. The understanding between the educated classes of the two countries and their sympathy with each other grow with every year. I have had myself so many kindly tokens of regard from England that I almost feel as if I had a home there."

THE Wesleyans of the West of England are waking up to the necessity, from a denominational point of view, of providing middle-class education for girls. In providing for that of boys and overlooking the wants of the other sex they seem to consider they have reversed the natural, or at any rate the proper process, because the girls should have the first attention, having regard to the influence that woman has in the home. At a district meeting, representing Devon and a great part of Somerset, just held, a large committee representing every part of the district had the question under consideration. It was stated that they had two millions of worshippers in their chapels, but only about four thousand boys and girls in boarding schools under Wesleyan influence. It was resolved that the establishment of a Wesleyan Methodist middle-class boarding and day school for girls in the West of England is desirable, and that such a school, founded on the principle of the Methodist Middle-class Schools Committee, be commenced as early as possible.

It is not only Royalty that seeks to avoid the penalties of its position, when abroad, by travelling incognito. Mr. Herbert Spencer, who is now among the Catskills, is anxious to go about with as little chance of being worried to death by interviewers as possible. He is, therefore, sinking his personality, and is "unknowable" to the general public under the description given in hotel registers, "Mr. Lott and

friend," Mr. Edward Lott being an English friend with whom he is travelling.

WE are afraid that Lord Justice Lindley will be regarded by some people, say Oxford or Cambridge examiners, as very reactionary and behind the times. And yet there will be many who will think that he said what has long been wanted to be said, when, in distributing the prizes to the successful candidates at the Cambridge Local Examination at Norwich on Saturday last, he not only deprecated "cramming," but objected to the high standard of examination which was too frequently set. At this examination questions had been put about the practical working of the Bank Charter Act of 1844 and the rates of interest and discount, and his lordship maintained that they were above boys of the age to whom they were submitted. A good many persons will think that their boys can be far better employed than studying such matters as these.

MRS. BESANT in the *National Reformer* gives the following striking account of an interview with Dr. Pusey at the time that she was struggling with theological difficulties:—"Personally, I have always felt for Dr. Pusey the very highest respect. As a girl I studied his writings, and by them was led to a careful study of those on whom all his thought was built. To him I owed my introduction to those curiously fascinating Confessions of Augustine, to the Commentaries on St. John's Gospel of Chrysostom, to the terrible denunciations of Tertullian, the arguments of Cyril and of Origen. Through that strange world he was my guide, and when my faith broke down it was to him I turned as my last hope of finding proof of the creed which my brain had rejected but to which my heart still clung. He bade me go to him to Oxford, and I travelled down, and with much inward trepidation found myself face to face with Dr. Pusey. Keen clear eyes, voice somewhat subdued, figure that seemed as if monk's frock and cowl would have suited it better than the cassock. The Deity of Jesus was the subject on which I had appealed to him; he shuddered at the very idea that that Deity should be challenged. Argument he would have none of; when I, doubtless too vehemently, urged my difficulties; 'Oh, my child! how passionate, how undisciplined!' he murmured. And at last: 'I will not argue with you; argument will only increase your pride of intellect.' Once only did he lose his calm and pitying tone of condemnation of the rebellion which dared to question 'your Judge,' and that was when I spoke of the inevitable result of my inquiry, if no proof could be found; namely, that I should leave the Church and acknowledge my heresy. He half rose from his chair: 'I command you to keep silence, at least, if you reject your Saviour; do not drag other souls to hell with you.' It was in vain that I urged to him my desire to find out what was truth, giving as proof the worldly loss my heresy would entail: 'Yes, you will lose everything,' he answered gloomily; 'your home here, and your soul in the world to come.' He told me to read nothing—'You have read too much'—to pray, to ask no questions, to accept and not to criticise. Advice useless and impracticable for one resolute at all hazards to find out what was true. I asked whether such action might not confirm a heathen in his error, and how, without inquiry, a Mahomedan could become a Christian. 'We have the truth,' he answered; as though that were not the very point in dispute. He wrote to me, after I left him, still urging only faith and prayer, and my last letter to him gave my final thought of our interview: 'I wanted light, and you told me to close my eyes.'

MRS. BESANT adds the following testimony to Dr. Pusey's personal character:—"A strong man and a good man. Utterly out of harmony with the spirit of his own time, looking with sternly-rebuking and condemning eyes on all the eager research, the joyous love of nature, the earnest inquiry into a world doomed to be burned up at the coming of its judge. An ascetic, pure in life, stern in faith, harsh to unbelievers, because sincere in his own cruel creed, generous and tender to all who accepted his doctrines and submitted to his Church. He never stooped to slander that with which he disagreed. His

hatred of heresy led him not to blacken the character of heretics, nor to descend to the vulgar abuse used by pettier priests. And therefore I, who honour courage and sincerity wherever I find them, I, who do homage to steadfastness wherever I see it, I, Atheist, lay my small tribute of respect on the bier of this noblest of the Anglo-Catholics, Edward Bouverie Pusey."

By slow degrees the houses in London which were once the dwellings, or the resorts of famous men, are gradually disappearing. Under existing municipal arrangements it is scarcely to be expected that these old landmarks, as it were, should either be preserved, or even their historic character recorded. And yet one would like to see the same kind of thing done in the metropolis that has recently been done by the municipal authorities at Rome, who have, at the suggestion of the General Director of Telegraphs in Italy, placed the following inscription upon the house No. 17, Via del Prefetti:—"S. P. Q. R. In this house lived Samuel Finley Breese Morse from February 20, 1830, to January 5, 1831. He was the inventor of the Electric Telegraph. Born in Charlestown, April 22, 1791; died in New York, April 2, 1872." There are many men whose memory we should like to see kept fresh in this country; and this mode of doing it strikes us as at once simple and effective.

WHAT is an ideal school? In the instructions to H.M.'s inspectors of public and elementary schools "their lordships" give a picture of such a school, which, where it exists, they deem entitled to be marked as "excellent." Such a school "is characterised by cheerful and yet exact discipline, maintained without harshness, and without noisy demonstration of authority. Its premises are cleanly and well ordered; its time-table provides a proper variety of mental employment and of physical exercise; its organisation is such as to distribute the teaching power judiciously, and to secure for every scholar—whether he is likely to bring credit to the school by examination or not—a fair share of instruction and of attention. The teaching is animated and interesting, and yet thorough and accurate. The reading is fluent, careful, and expressive, and the children are helped by questioning and explanation to follow the meaning of what they read. Arithmetic is so taught as to enable the scholars not only to obtain correct answers to sums, but also to understand the reasons for the processes employed. If higher subjects are attempted, the lessons are not confined to memory work and to the learning of technical terms, but are designed to give a clear knowledge of facts, and to train the learner in the practice of thinking and observing. Besides fulfilling these conditions, such a school seeks by other means to be of service to the children who attend it. It provides for the upper classes a regular system of home exercises, and arrangements for correcting them expeditiously and thoroughly. Where circumstances permit, it has also its lending library, its savings bank, and an orderly collection of simple objects and apparatus adapted to illustrate the school lessons, and formed in part by the co-operation of the scholars themselves. Above all, its teaching and discipline are such as to exert a right influence on the manners, the conduct, and the character of the children; to awaken in them a love of reading, and such an interest in their own mental improvement as may reasonably be expected to last beyond the period of school life." Was the draftsman of these instructions here describing an actual existent school? or was he only drawing upon his imagination for his ideal? If such a model school exists, it would be interesting to know its locality.

THE *Church Times* hopes that at the Harvest Festival this year "the pulpit will everywhere resound with denunciations of the new deity which our scientists would put in the place of God, namely, the doctrine of cycles and averages." The failure of the hop harvest, we learn from the same precious authority, is owing to the recent agitation in Kent against special tithes:—"The sole exception [to a good harvest] is as regards the hops, which are a worse failure than can be remembered by the oldest inhabitants. The growers of that crop, unmindful of a most true saying of the rabbis that

'Tithes are bulwark of wealth,' have spent the year in an attempt to defraud the Church of her dues, and they find themselves with hardly any hops on which to pay tithe at all. *Discite justitiam moniti!*" So the Infinite Ruler of the universe is represented as specially interfering to show His displeasure with the agitation against an unjust impost, and punishing hop-growers and priests alike by withholding the crops on which they are to live! It is a question whether it is better to believe in such a God or no god at all. Fortunately we are not left to the alternative.

Was Milton a Unitarian? We learn from the *Christian World* that this question is discussed in a pamphlet "Milton as a Theologian (*Milton Theologien*), by M. Edgar Monod, a nephew of the late Adolphe T. Monod. Our contemporary says:—"The essay was recently presented to the Faculty of Protestant Theology of Montauban as the thesis of the author on seeking the degree of Bachelor of Theology. It is divided into three parts, the first of which gives a rapid glance at the period, the personality, and the writings of Milton; the second consists of an exposition of his theological opinions; and the third is an attempt to determine Milton's true place among theologians. M. Monod devotes considerable space to the discussion of the much-debated question whether or no Milton can be justly claimed by the Unitarians as one of themselves, and he contends with acuteness and discrimination that although the great poet was a declared opponent of the dogma of the Trinity, he cannot properly be regarded as Unitarian in his creed. He points out the difference between the idea of the person of Christ, held by Channing, 'the most illustrious representative' of Unitarianism, and the idea held by Milton; and insists upon the extreme importance of not confounding the dogma of the Trinity with that of the Divinity of Jesus Christ. The latter, it is urged, is an integral element of Christianity, while the former is not directly based on the text of Holy Scripture, but has been deduced therefrom by the labours of theologians, and has therefore only a relative importance. Milton, while rejecting the doctrine of the Trinity, distinctly accepted the doctrine of Christ's Divinity. Whether M. Monod's argument be regarded as conclusive or otherwise, the reader must acknowledge the skill, the force, and the finely sympathetic tone which characterise the essay as a whole." Whether Milton was simply an Anti-Trinitarian or an Arian, as we think he was, it may fairly be conceded that more of the popular theology of the present day is to be found in Milton's two poems "Paradise Lost" and "Paradise Regained" than there is in the New Testament. Modern Unitarians can scarcely claim him as one of themselves.

We desire to call the special attention of our readers to the announcement in our advertising columns that Mr. Brooke Herford's highly popular "Story of Religion in England" is offered by the Sunday School Association to subscribers and schools at the low price of eighteenpence. The original publishing price was five shillings, and the Association is really conferring a great boon by placing so valuable a work within the reach of our teachers and elder scholars.

THE REV. M. J. SAVAGE in his book "The Morals of Evolution" tells the following story:—"When I was living at the West there was a lady who was a very zealous religionist. She was one of those who believe in perfection, and she was one of those who supposed that she had reached it; and a large part of the time she was engaged in attending perfectionist meetings and discussing the subject, and trying to get all her friends to be as perfect as she was. And I remember, one day, a friend of mine met her little boy, out at the knee and elbow, in the street, looking very dilapidated. He inquired where his mother was, and found that she was attending a perfectionist meeting somewhere. And then the boy gave a sigh, and said, 'And when papa comes home, and does not find the dinner ready, you just ought to hear him swear.' And I seriously question which was doing the most evil, she in attending perfectionist meetings under those circumstances, or he in swearing about it."

And now Mr. Spurgeon, in his terse, common-sense way, is saying much the same kind of thing:—"I have heard," he says, "that a woman who has 'a mission' makes a poor wife or a bad mother. This is very possible, and at the same time very lamentable; but the mission I urge is not all of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces are swift witnesses against the sincerity of those who keep other vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad and uses no soap at home."

SUNDERLAND.—Two excellent sermons in aid of the Sunday-school were preached on the 10th inst. by the Rev. James E. Stead, to good congregations. On the 11th the annual tea was held, after which a service of song, entitled "Her Benny," was given by the teachers and scholars. This service was much appreciated by all present. The usual complimentary resolutions concluded a very happy and useful meeting.

TROWBRIDGE.—On Sunday, September 17, the anniversary services of the Conigre Sunday-school were held, and were attended with marked success. In the evening the chapel was densely packed, the entrances to the chapel also being crowded, the aisles filled, and the vestries at the end of the building occupied. The sermons were preached by the minister, the Rev. J. Felstead, and were listened to with absorbed attention. Previous to the evening sermon sixteen of the elder scholars were presented with a Bible each, on being promoted to the Bible classes. The collection was £23 11s. 1d., this being a larger amount than that raised last year, although the collection of last year exceeded that of any former year.

TAUNTON.—Services in commemoration of the restoration of Mary-street Chapel were held on Sunday last, when the Rev. George Knight, of Gloucester, preached morning and evening, and delivered an address to the Sunday-school teachers and scholars and Bible classes in the afternoon. Collections were made at each service in aid of the restoration fund. On the following Monday the annual soiree was held, tea being served in the schoolrooms, and the public meeting succeeding in the chapel. The Rev. John Birks presided, and after the singing of a hymn made a few opening remarks, expressing his pleasure at the end of the war, with the hope that righteousness and peace might be the heritage of all nations. He also referred to the death of Dr. Pusey, and without accepting the theological doctrines connected with his ecclesiasticism, could most heartily appreciate the good he had done in the restoration of the fabric of the churches and the renewal of life and earnestness. They were met that evening to hold the anniversary of the restoration of their own church, and to join together in their annual soiree. He gave a most cordial welcome to all present, regretting the unavoidable absence of many good friends, and called upon Mr. Geo. Philpott, secretary of the congregation, to address the meeting. Mr. Philpott gave an abstract of the annual report, with particulars of the work of restoration so successfully carried out and so generally admired. The whole cost had been raised already by the congregation and friends, with the exception of about £50, which it was hoped might soon be forthcoming. The Rev. John Murray, of Ilminster, next gave a thoughtful address on the Christian Church as a beneficent power, referring to the letter of Dr. Martineau to the conference at Liverpool. He cordially congratulated minister and congregation upon the good work they had done and were hoping to do in their day and generation. The Rev. George Knight spoke of the beauty of their venerable house of prayer, now so admirably restored and adapted to the needs of the present age. He had been much pleased with the services on the Sunday, and with the meeting that night, and was greatly cheered with the manifestations on all sides of life and earnestness. The Chairman then called attention to the regular services of the church, the choir, day and Sunday schools, benefit society, provident society, band of hope, and other agencies connected with the congregation, asking for increased zeal in these and other directions for the promotion of the cause they all had at heart. Mr. C. Goodland, in an encouraging speech, proposed, and Mr. Dyer seconded, a vote of thanks to the ladies for preparing the tea, and to the choir for music. Mr. Philpott responded. Votes of thanks were heartily accorded to the Rev. George Knight, for his helpful services, and to the chairman.

Reviews.

The Faiths of the World. A Concise History of the Great Religious Systems of the World. Blackwood, Edinburgh and London. 1882.

It is one important result of the wider reading and broader culture of our time that the religions of the world are getting to be better known than ever before. Works like the one now before us—and they are numerous now—have contributed largely to increase our knowledge on this interesting subject. The researches of students and scholars have led to a new science—that of Comparative Theology—the study of which cannot fail to enlarge the mind, to correct ignorant misconceptions and dispel narrow prejudices and exclusive pretensions. These are the pernicious growths of popular ignorance, and no means of correcting them is so effectual as some acquaintance—the more full and careful the better—with the religious systems which in different ages and among different peoples have obtained the acceptance of mankind. When we find that there have been, and are still, several religions each of which has its countless multitudes of adherents, and that all, more or less, have certain features in common, it becomes impossible to advance exclusive pretensions on behalf of any. The old exclusive ground is cut away, and a broader, truer conception of religion takes its place. The volume now under review will assist in bringing about this desirable result. It consists of twelve lectures, constituting the second course of the St. Giles' Lectures, and are by eminent Scotch clergymen. A brief prefatory note informs us that they were delivered in St. Giles' Cathedral, Edinburgh, and in the Cathedral, Glasgow, on Sundays during the winter of 1881-82. Dr. Caird leads off with two lectures on the religions of India; the first taking up the Vedic period—Brahmanism, the second, Buddhism. He is followed by the Rev. George Matheson, D.D., whose subject is the religion of China: Confucianism. Next comes the religion of Persia: Zoroaster and the Zend Avesta, by the Rev. John Milne, M.A. Then we have the religion of Ancient Egypt, by the Rev. James Dodds, D.D. The Rev. William Milligan, D.D., Professor of Biblical Criticism in the University of Aberdeen, follows with a lecture on the religion of ancient Greece. Dr. James MacGregor takes up in order the religion of ancient Rome. Next follows the Teutonic and Scandinavian religion. Dr. George Stewart Burns discusses that subject. The ancient religions of Central America form the subject of the next lecture, by the Rev. John Marshall Lang, D.D. Tenth on the list comes Judaism, by Dr. Malcolm Campbell Taylor, Professor of Ecclesiastical History in the University of Edinburgh. Then comes a lecture on Mahomedanism, by the Rev. James Cameron Lees, D.D., minister of St. Giles' Cathedral, Edinburgh, and one of her Majesty's chaplains. A lecture on Christianity in relation to other religions, by Dr. Robert Flint, professor of Divinity in the University of Edinburgh, brings the course to a close.

It will be seen from the above enumeration that the series is intended to cover in its broadest aspects the whole ground. Of course it is impossible in a single volume to do more than present the leading features of each system. The subject of each lecture is too vast for it to be considered fully in a single discourse. Still a distinct outline may be presented—a clear idea of what each system was may be given, and this is done in the volume before us. The inquiry opens up before us a chapter of human history, and an aspect of the human mind of the very deepest interest to us, that chapter and that aspect which deal specially with religion. One great merit of this book is its fairness. It is marked throughout by an endeavour to discuss fairly the great religions of the world, to estimate them from a scholar's standpoint without bigotry or prejudice. The writers may not be always successful, but this at least can be said, that their tone differs widely from the old style of dealing with the pagan religions. The old view regarded them as utterly bad, without any good points at all, undeserving of any favourable consideration, and having nothing in common with the Jewish and Christian religions.

This is not the point of view of these writers. They look at the subject in the light of modern knowledge and research, and in consequence their estimate is altogether more just and fair.

As we read these lectures the great religions of the world, Indian, Egyptian, Persian, Greek, Roman, Jewish, Mohammedan, Christian, pass under review; and "we seem to be gazing on a long procession of the supernatural, tricked out," it has been justly said, "in all manner of fantastic disguises—a masquerade of nature—powers, and gods and goblins and demons now vaguely majestic, and now coarsely grotesque, accompanied by symbols and ceremonials in the invention of which the wildest imagination might be held to have exhausted itself. As the strange array moves along with its ever shifting scenery and personages the interest is never allowed to flag, and when the last figure vanishes from the spectator's sight what more natural than that his pent up wonder should break forth in the demand, "What interpretation can be given of phenomena so weird and so full of perplexing mystery?" And the answer must be one that will include all. It must penetrate beneath the surface, and go down to the essential principles that underlie the endless variety of outward forms, for it is in their essential principles that the common ground of unity must be sought.

When we look around us and observe what different creeds and systems of belief are prevalent amongst men, and how conflicting, and even contradictory, in most points they are, we are at first inclined to believe that this very diversity shows that religious truth is really unattainable. What, it may be asked, are these many creeds and systems but so many varieties of error? In one sense they are, but in another and higher sense they are so many differing aspects of some central truth. The former is the first view we take, the latter is that we arrive at after careful and unprejudiced reflection. This is a view of the subject which it is encouraging to contemplate. As truth is the universal desire, so it is also, in some degree, the universal possession of the race. Every system of belief which has extensively prevailed in the world has had its foundation in reality. Every widespread error is the perversion of some truth—its exhibition through some distorting medium. In each creed or system there is a portion of truth widely different in degree, doubtless, but none is wholly without it. Indeed, it is this element of fact of reality which every system has contained, or been the means of teaching either directly or indirectly, that has been its vital principle, which sustained it in life and enabled it to maintain its position in the world. If it had not answered to some want in human nature, if it had not corresponded with something actual in our humanity, if it had not embodied something real, it could not have commanded extensive credence, or held sway for any length of time over the minds of men. In short, we may well believe that every sincere teacher who has appeared in the world, and earnestly sought after truth and attempted to reform and instruct his fellow men, has not been unsuccessful in his efforts. Along with many errors and fancies of his own he has taught much that is true and valuable, and which has permanently influenced mankind for good. Thus all the world's great teachers who have striven to serve faithfully in the cause of truth have been successful according to the light of their age, their several opportunities, their capacities of mind and means of knowledge. Especially is this true of the great founders of religions—Buddha, Confucius, Moses, Zoroaster, Mahomed, Christ—whose great religious ideas are briefly sketched in these interesting lectures.

Great credit is due to those who selected the lecturers and made the arrangements which have resulted in the publication of this volume. And it is a point deserving of special notice that these lectures were delivered in prominent churches on *Sundays*. This fact, we think, marks a great step in advance on the old ways. It might be followed with advantage by the Orthodox churches in England. It is one function of the Pulpit to instruct, and surely no subject comes better within the scope of its instruction than the religions which in different ages have prevailed in the world; and the relation of Christianity to the other faiths which have been held by mankind. We cordially welcome this work

as an earnest attempt to supply this kind of instruction. It can hardly fail to enlighten the public mind on a matter about which a great amount of ignorance has hitherto prevailed; and in the degree in which it promotes this great purpose of popular enlightenment it cannot fail also to disarm prejudice, to lessen bigotry, to rebuke exclusive pretension, and to promote breadth and catholicity of thought and feeling on the great subject of the different faiths of the world.

C. F. B.

The Experimentum Crucis. By James Orr. Dublin: Falconer. 1882.)—Mr. Orr tells us that "the cause that prompted the publication of the above discourse was a correspondence that lately appeared in the *Inquirer* relative to the resurrection of Christ," and he adds elsewhere that "a strong and ever-increasing sympathy for some years with the Theist in his objections to the supernatural has never been able to divest his mind of a deep conviction that there is more than the light of a purely natural religion in the teachings, life, and history of Jesus of Nazareth." He regards "the cross of Calvary as the crucial test given us by Providence of the Divine Origin of Christianity;" with the cross closely connecting the miraculous narratives of the resurrection, which he evidently regards, notwithstanding critical objections, as historically true. Mr. Orr's position is not ours; but while we reject the miraculous element in the accounts of the origin of Christianity, not the less do we believe that Christ is the light and life in the world, the greatest of the Sons of God, that he has entered upon the immortality of which he had so assured a conviction, and that through his grand words and inspiring faith that larger hope has become a solemn reality to all his followers. For our own part we hold that these primary truths could not be strengthened by any marvellous incidents which are alleged to have occurred in an uncritical age nineteen centuries ago, and at the present time demand for belief in them is rapidly becoming a hindrance rather than a help to the reception of a spiritual Christianity. Mr. Orr writes with much fervour and acuteness, and his reasoning will be very effective to those who are already convinced.

Literary Notes.

The Pictorial World, which has just entered with spirit upon a new series, has commenced the issue in the form of weekly extra coloured supplements of portraits of the generals commanding Her Majesty's forces in Egypt. These supplements will be uniform with the portraits already issued of Sir Garnet Wolseley and Sir Beauchamp Seymour. With the new series Miss Braddon has commenced a new serial story entitled "The Golden Calf."

The birthplace of Whittier, near Haverhill, Massachusetts, has been rescued from decay, and is being preserved for future generations as a memorial of the Quaker poet.

A GRANITE memorial to Elihu Burritt, with only the inscription "Friend of Peace and Philanthropist," has been erected in the cemetery at New Britain, Connecticut.

THE unique copy of Caxton's "Four Sons of Aymon" is to be reprinted by permission of Earl Spencer, as part of the Early English Text Society's collection of English Chaucerian Romances. Mr. S. L. Lee will be the editor.

A COMMITTEE has been formed to promote the adoption of the Public Libraries Acts in Hull. Hull is the only town of its size in the kingdom that has not adopted the Acts.

MESSRS. MACMILLAN have issued a fourth edition, revised and enlarged, of "The Soldier's Pocket Book for Field Service," by Sir Garnet J. Wolseley. The passages about newspaper correspondents at the seat of war remain unaltered. Sir Garnet adheres to his opinion that the effect of artillery fire is rather moral than physical.

THE Treasury has sanctioned the purchase from the heirs of the satirist of the original studies for "H.B.'s" celebrated caricatures. The price is £1,000 (not £2,000, as stated in the House by Mr. Walpole), to be paid when funds are available, no special grants being available in the present hard times.

THE author of "O'Hagan, M.P.," is engaged upon, and will shortly publish, a translation of Professor Mérimée's "Colombia."

MESSRS. CHAPMAN AND HALL have now in the press a new book by Mr. G. Baden-Powell, dealing

with the problem of State interference in the domains of industry and commerce. The subject is treated by means of a variety of recorded results.

THE *Academy* hears that the Dublin University Press will shortly publish the first volume of a "Life of Sir W. Rowan Hamilton," by the Rev. A. P. Graves. Hamilton is best known as the inventor of quaternions, but in many respects he was a remarkable man. The forthcoming volume will give some interesting details of his childhood, which was no less precocious than that of J. S. Mill, but at the same time strong and joyous.

THE *Home Journal* of New York, which, since September, 1879, has taken the lead among American newspapers in introducing a reformed spelling, has issued a special supplement, on a very large sheet, giving the opinions of a great number of academical authorities in favour of the change. It appears that nearly two hundred journals and periodicals in America have now adopted more or less modification of the established spelling.

M. MIGNET, the veteran historian, who is now in his eighty-seventh year, has intimated his intention of resigning the office of permanent secretary to the Académie des Sciences Morales et Politiques. It is thought that M. Jules Simon will probably be chosen as his successor.

"POVERTY CORNER," the first volume of a cheap edition of Granville Fenn's works, will be published in a few days by Messrs. Cassell, Petter, Galpin, and Co.

BRIDPORT.—The anniversary services in connection with the Sunday-schools were held on Sunday, the 10th inst., when able and eloquent sermons were preached by the Rev. Dr. Drummond, Professor of Manchester New College. The congregations were large, both morning and evening, and the singing was well and efficiently rendered, showing that Mrs. Spencer, the organist, had bestowed much care in preparing the young people for these special services. A tasteful arrangement of flowers had been placed on the Communion table, and ivy was prettily used in decorating the pulpit. In the afternoon a number of friends of the school, and parents of the scholars, attended to hear an address to the scholars by the Rev. R. L. Carpenter, B.A., and also an address by Mr. Drummond, son of the preacher of the day. The latter gentleman's address was on "Work," and from the animated style of its delivery attracted much attention. On Monday evening the teachers, elder scholars, and friends of the school, to the number of seventy, sat down to a well provided tea, after which some little time was spent in conversation, and in listening to music. At eight o'clock the Rev. R. L. Carpenter took the chair, and expressed his pleasure at meeting them on so auspicious an occasion, remarking how gratified he was in having Dr. Drummond with them. Mr. W. Colfox, B.A., proposed a vote of thanks to Dr. Drummond for the very excellent sermons he had given them on the previous day. He scarcely knew how to sufficiently express his thanks for these noble utterances, so full of thought, and so redundant with true feeling and liberal ideas. Mr. F. W. Matterface said that he cordially endorsed all that Mr. Colfox had said, and heartily seconded the vote of thanks, which was put by the Chairman and carried by acclamation. Dr. Drummond, in replying, said it afforded him much pleasure in being present. This was not his first visit to Bridport, as he well remembered being there some twenty-five years ago, and preaching his first sermon from their pulpit. As one who took much personal interest in Sunday-schools he would remark how desirable it was that these institutions should be devoted to the work of religious education, and so lift the children to a higher region of thought—to a more cultivated taste—and a more elevated and refined sentiment. Messrs. T. Ralls, T. Male, J. Golding, W. W. Male, Miss Gibson, and Mrs. Colfox made remarks during the evening on the work of the schools. The scholars number two hundred and ten. The collection amounted to about £7.

THE LATE PRESIDENT GARFIELD.—The Garfield monument to be erected in San Francisco will have at its base a seated and sorrowing figure, in bronze, of America, leaning on a sword. The sides of the pedestal hold eagles, the first guarding the emblems of war and commerce, and the second watching over the flag and shield of the country. The bronze statue of Garfield will be 10ft. in height, and the pedestal is inscribed "James A. Garfield, Strangulated pro Republica."

Our Contemporaries.

BRAHMOISM.

The *Brahmo Public Opinion* has an article on "Preaching Brahmoism to the Masses," which runs curiously parallel to our experience in this country:—

Properly speaking the Brahmo movement has been confined, up to this time, amongst the educated few. Men, who have received the light of education and in whom Western thought has worked some change, are our principal supporters. To the minds of the masses, the Brahmo Samaj is a civilised institution, something got up by the "Baboos,"—as the peasant and the trader calls the educated gentlemen,—and one of the fashions of the times. The wildest fancies are even now entertained in many places, with regard to this movement. The Brahmo Samaj is a place, it is said, where young men spoiled by English education assemble and freely indulge in forbidden food and drink. The object of their society is simply to encourage each other in all objectionable practices and in doing violence to the feelings and religious prejudices of their countrymen. The religious significance of the movement is not apparent to these good and simple people. They cannot bring themselves to believe that our actions are influenced by any spiritual aspirations or that we are really seeking the salvation of our souls.

There are two reasons of this popular misconception of our movement. In the first place, our preachings and discourses, our forms of service and other accompaniments of worship, are so foreign to their tastes, and so high above their capacities, that they do not appreciate much of them. They mutely watch the proceedings, wondering and speculating, and in the end leave our places of worship, perhaps with some feeling of admiration, but with no better spiritual enlightenment than they previously had. Secondly, our manner of preaching, the way in which our missionaries live and move about, are a little foreign to their notions and tastes. The missionary, when visiting different stations, spends much of his time with the "Baboos," is decently clad, and rides in coach and two, in company with a number of educated men. His open air address of the other evening may have created a spirit of inquiry in some honest, simple heart, but the poor man finds the speaker encircled by "Baboos" and does not dare to approach him, and the spirit of inquiry dies in his bosom.

From the above it is manifest that in order to reach the masses we must (1) take care to present our faith to them in a form agreeable to their tastes, and suited to their capacities; and (2) appoint a class of Missionaries, who will be positively *Missionaries of the people* who will live and move amongst them, full of self-sacrifice and zeal, sympathising with all their trials and sufferings, helping them with friendly advice, taking interest in all their little cares and simple enjoyments, poorly clad and living on their simple and homely diet.

It may be argued by some that the theology of the Brahmo Samaj is too philosophical for the conception of the ignorant masses, consequently Brahmoism has very little chance of being a religion of the masses. We do not think our philosophy is more abstruse or more mystical than the mysterious doctrine of the Christian Trinity, yet have masses of people believed in that Christian doctrine and have filled the ranks of the philosophers. The doctrines of predestination and election are no less metaphysical in their nature, and yet have large masses of men believed in them. The chief thing to be borne in mind in this connection is that we must offer the truths, coined and fashioned, to their faith, giving them only such reasons as are tangible to their unenlightened intellects. We tell a little boy that the earth is round, and we adduce only such proofs as are intelligible to his little faculties; we do not present, for instance, those higher and astronomical reasons which established it in the mind of a Newton or of a Galileo. It is sufficient for our purposes if the boy grows up with the conviction that the earth is round and not flat. Let us follow the same method in addressing the people and we shall succeed.

In the world there are 34,274 newspapers and periodicals, with a circulation of 10,592,000,000.

Correspondence.

THE EGYPTIAN QUESTION.

TO THE EDITOR.

SIR,—Your correspondent "H. J. S." speaks as if he had read the parliamentary papers on the Egyptian Question, yet I find it difficult to understand how anyone who has done so can possibly regard Scawen Blunt's article in the *Nineteenth Century* as deserving of less regard than you paid it in your leader of last Saturday week; nor can I understand how anyone who has read those papers can doubt that the war we have just been engaged in was a stock-jobbers' and bondholders' war. Mr. Gladstone is to be judged like other men, by his deeds first, and by his words only in so far as they explain his deeds, not in so far as they contradict them. I should have thought that the *Inquirer* was above the suspicion of holding Mr. Gladstone in insufficient reverence; and at any rate I should like to be allowed to subscribe myself as one of those, be they few or many, who not only refrain from condemning, but heartily respect and sympathise with your leader of Saturday week.

PHILIP H. WICKSTEED.

TO THE EDITOR.

SIR,—I am not about to controvert the somewhat questionable argument of your correspondent "H. J. S." for take whichever side we may as to the necessity of the war, I think we may reasonably entertain the desire that the Government should act humanely towards the fallen rebel leader. We owe much ourselves, as a nation, to two rebellions against the constituted authority of the country, and we are accustomed and rightly so, to regard Cromwell as a patriot, and to speak of the rebellion of 1688 as the "Glorious Revolution." Many Englishmen, however, seem to forget this to-day in their fierce cry for vengeance, or in their parrot-like prattle about the future of Egypt and the necessity of making our work complete so as to prevent the recurrence of any danger to "our interests" in the East at any future time.

It is quite possible that Arabi may not be so much of a patriot as Cromwell or those noble men who paved the way for the Prince of Orange. One thing, however, is certain: he has not been so successful, and this to many is the measure of his guilt. Had he succeeded, more especially if his course had not run counter to "our interests," they would have been ready to crown him with the laurel wreath of patriotic worth and distinction. I cannot help thinking, indeed, that to act upon the advice of the *Spectator* and the *Times*, and sacrifice the life of Arabi, would be a foul stain upon the honour of England. For, as the *Standard* led the way on the 16th inst., "we have not a particle of evidence that associated him with the firing of Alexandria, and he is, therefore, a prisoner of war like another. We shall be told he is a rebel against the Khedive. It will possibly be easy for Arabi, if he chooses, to prove the collusion equally of the Khedive and of the Sultan with him, at some time or other. He is now in our hands, and our honour requires that he should be treated as a general who has failed. . . . He had his views about Egypt, and he tried to carry them out. They clashed with ours, and he, being the weakest, has gone to the wall. There is no sentiment about this; but at least there is no hypocrisy, and it leaves us to enjoy our victory without forcing us to treat Arabi as a criminal." Such is the opinion of a Tory journal which has never condemned the war. Happily the *Daily News*, which spoke strongly against intervention in its earlier stages, was not far behind in urging that the Government ought to act with clemency towards the fallen leader, and not treat him as a criminal or as a rebel who merits death from the exigencies of military law. Admitting with the *Standard* that there is no "relevant evidence" to connect him with the burning of Alexandria, the Liberal journal goes on to say that his complicity in the massacre of the 11th of June, "which was not specially directed against his opponents, is equally doubtful," and that to speak of death as the punishment for his revolt "seems to us as ridiculous as it is bloodthirsty."

It is to be hoped this opinion will prevail. I

am not in a position to judge what the bulk of your readers may have thought of the war or how they regard Arabi. But whether they admit, with the *Daily News*, "That there is such a thing as a National Party in Egypt is now acknowledged by many who formerly repudiated the idea," or not, it seems to me that as a denomination we should earnestly strive to promote a spirit of humaneness and clemency. Not that the Government are at all likely to add cruelty to what I conceive has been injustice, but I think the intelligent Liberals of the country ought to let their voice be heard on the subject, and not even seem to acquiesce in the cruel doctrine of the *Spectator* and the *Times*.

Leicester, Sept. 19.

J. MODEN.

THE CRANBROOK CHAPEL.

TO THE EDITOR.

SIR,—In the columns of a local journal, and under the head of Cranbrook, I read the following:—"We understand that the General Baptist Chapel in this town, which has been closed for some years past, is about to be re-opened for public worship. The building is a handsome and commodious structure, situate at the upper part of the High-street, and there is a small endowment attached to the cause. In former days a number of persons of position and influence in the parish attended the services then held there."

This, in fact, refers to the Unitarian Chapel; and another journal expressly speaks of the event as the "Re-opening of the Unitarian Chapel." Can any of your readers throw light on the matter? I have not heard that our body are about to re-open the building. Is this another instance of a chapel with endowment passing into the hands of the Orthodox?

SENTINEL.

THE MINISTERS' AUGMENTATION FUND.

TO THE EDITOR.

SIR,—Your article last week on "The Liverpool Conference" or rather that portion of it which related to the Ministers' Stipend Augmentation Scheme, has suggested to my mind one or two considerations which you will perhaps allow me to state. In your second suggestion as to the mode of applying any fund of the kind which may be provided, you say "That grants in aid should be proportionate to real efficiency of service." This suggestion, I take it, refers not merely to the pulpit power and pastoral aptitude a minister may possess, but to the time he has been in charge of a congregation.

It is to me a most regrettable fact that many of our congregations estimate the pecuniary value of the services of their minister by one standard, and by that almost exclusively. If they happen to hear him spoken of by others somewhat scornfully as a Unitarian "preacher" they are disposed to resent it as an insult. And yet it is simply as a preacher they themselves regard him. Is he a good preacher, they ask; can he keep the pews well filled, in other words will he draw? If he can do this it matters little whether he has borne the heat and burden of the day for twenty years, or whether he is fresh from college. If he does not possess popular power, however high his other qualifications may be, or however many years he may have been in charge of a congregation, they will have nothing to do with him if they can help it, and if driven to this it is a starvation salary they will offer him.

Surely, Sir, this should not be. The moral qualifications which are the result of experience and the moral claims of long years of service ought not to be thus disregarded. With all the defects of the Church of England she cannot be reproached with putting curates fresh from their ordination into good independent positions, while those who have grown grey in her service are left to comparative poverty on an ordinary curate's pay. She insists upon all her young ministers having a "title" to serve under an older one before she allows them to enter her ranks by ordination. If something of the sort existed among ourselves the difficulty of getting domestic missionaries would vanish, and the state of things to which I have referred would be rendered impossible.

The fact is, we require more organic unity in the denomination. I am aware that the members of our richer congregations give very largely toward the support of the poorer ones. But this is not enough, because it is done in an unsystematic manner. We need some general scheme of administration, by means of which the wealth of the denomination might be more equitably distributed for the good of the whole, and the services of second and third rate men properly rewarded. It is to be hoped that the Augmentation Scheme, if actually launched, will do something toward meeting this want by making grants dependent upon the years of service as well as pulpit efficiency. It might be difficult in some cases to draw the line of justice, but manifestly it would be easy to determine whether a minister had been ten or fifteen years in charge of a separate congregation, and, other things being fairly equal to act accordingly.

NEMO.

DUKINFIELD.—The annual parents' party was held on Saturday last. Being the first meeting in connection with the school held since the completion of the new building it had been looked forward to with much interest by the parents and friends of the scholars. The interval between the tea meeting in the old school, when upwards of three hundred people took tea, and the public meeting later on, was pleasantly spent in inspecting the new premises, which were thrown open for that purpose. At the evening meeting the Rev. Hamilton Vance, B.D., took the chair, and was supported on the platform by Messrs. James H. Brooks (Monton), John Heys (Manchester), John Jackson and Thomas Cotterill (Stalybridge), E. B. Broadrick and A. A. Cheetham, two of the school directors, Moses Wilde, and the Revs. P. M. Higginson, M.A., and F. H. Jones, B.A. A choir, composed of teachers and scholars, and led by Mr. Moorhouse, gave glees at intervals in good style. Mr. Vance in his opening remarks, replying to several objections, supposed or real, to dancing and other amusements in connection with a "social union" recently set agoing in the school, gave the tone to many of the speeches of the evening. Mr. Higginson spoke at considerable length on the same topic. Mr. John Heys made a long speech on Sunday-school work in general. Mr. Jones spoke on the responsibility of parents and teachers in the training of the young, especially to the need of cultivating the virtue of "patience," and showed how many valuable lessons grown up people might learn by observing with what patience and perseverance young children will pursue an object they have set their minds on. Mr. John Jackson spoke on the well-worn and nearly exhausted subject of "Competitive Examinations in Sunday-schools," which he advocated for strongly, as tending to method and system in teaching. Messrs. James H. Brooks and Shirley gave during the evening interesting and amusing readings, and a fairly successful meeting was concluded with the acting of two scenes from *Pizarro*.

REPLY POST-CARDS.—The Postmaster-General gives notice that on and after the 1st of October next double or reply inland post cards, bearing an impressed half-penny stamp on each portion, will be sold to the public at all post-offices at the following prices:—Stout Cards.—One for 1½d., two for 2½d., three for 4d., four for 5½d., five for 6½d., six for 8d., and 6s. 8d. for a parcel of sixty. Thin Cards.—One for 1½d., two for 2½d., three for 3½d., four for 4½d., five for 6d., six for 7d., and 11s. 8d. for a parcel of one hundred and twenty. The reply cards will not be sold in sheets like the single cards. These cards will only be available for transmission between places in the United Kingdom. The regulations laid down in regard to single post-cards will be equally applicable to reply post-cards.

HOLLOWAY'S PILLS.—In general debility, nervous excitement, and mental depression, these unrivalled Pills have a marvellous effect. They have won the confidence of millions in all parts of the civilised world. Constitutions shaken by long residence in unwholesome climates, by sedentary habits, overwork, worry, or anxiety, are wonderfully renovated by a course of this extraordinary medicine, which, powerful as is its action on the whole system, is perfectly harmless to the tenderest frame. The Pills are composed of rare and carefully selected balsams, without the admixture of any mineral whatever, or other deleterious substance. They operate directly, powerfully, and beneficially upon the whole mass of blood. The most sceptical cannot question the fact when we see indigestion cured, liver complaint arrested, the oppressed lungs brought into healthful play, and every physical function renewed and strengthened by their agency.

The Liberal Pulpit.

SOCIAL SCIENCE AND RELIGION.

The following sermon was preached in St. Mary's Church, Nottingham, on Wednesday morning, by the Rev. J. Maurice Wilson, M.A., Head Master of Clifton College, on the occasion of the opening of the Social Science Congress.

Titus iii. 8:—"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto all men."

The preacher said there is, we may be sure, but one ruling thought in our minds at this moment, the relation of social science to religion. This congregation is a witness that such a relation is believed to exist. By the first of these two factors we mean to include all that may be learned by history and observation as to the nature and conditions of social and national well-being, the result of methodical inquiry into economical and sociological phenomena; and finally the enactment of laws, those restraints which an intelligent community, having attained freedom, proceeds to impose and enforce on itself for its own good. The second is a phenomenon and factor in life hitherto universal, the power of religion. It has always been a great power in social life, and its standard, though perhaps not its influence, has always been rising and never falling. It is based on human nature itself, man's necessary relation to the infinite, to the supernatural, to God. Now it is not necessary that there should be any relation or co-operation between these two great powers. Social science might be toiled for from scientific or utilitarian motives with as little religious feeling as chemistry. Religion might be a purely speculative or a purely personal matter: either an abstract philosophy, or the sense of individual sin, forgiveness, salvation. An illustration of this separation, full of instruction for us, may be found in the second and third centuries of our era in Rome. In that age may be seen the work of a Social Science Association as great, as wise, as unselfish, as powerfully patronised, as any association in our day. It was the age of the great Stoic politicians, to whom are due the genius and humanity of Roman law. Simultaneously, but existing wholly apart, may be seen the religious individualism of the Christianity of that age, which disregarded politics and economics; whose maxim was to obey the *de facto* government; which preached resignation, not amelioration; which occupied itself more with the next world than with this. These two factors existed then and may still exist, without relation to one another. But this separation tends to paralyse both. For each supplies something that the other lacks. Assuredly they must be united before the kingdom of God can come. The pursuit of science is with some few men a species of worship: the passion for truth, the presence of the infinite, the reverence it brings, are almost a religion. And it might be assumed that social science and legislation, with its keen human and moral interests, would be the most religious of sciences. Nevertheless, it is not necessarily so. It involves the danger of treating men as instruments, as means; not as moral beings, as ends. It may harden, not deepen. And what power does it possess to create motive? To know the best course is one thing; but how is the will of the social reformer to be braced to the necessary toil? The root of volition is not knowledge, but feeling. How are we to get to feel as we know? Social science needs then a motive outside itself. Isolated it dies, as stoicism died, not wholly ineffectual, but disappointed, despairing. It is more important to remark that religion suffers no less where it is divorced from life. And it suffers from this cause among us now and throughout Christendom. It is too much of an affair of Church and opinions and mysteries, and of conventional believing for believing's sake; too little the sympathetic beneficence of an active life in the world. Busy men, and the best men and women are busy, find that what is by others called religion is crowded out, and that their high social aims are viewed with suspicion. Many a noble heart drifts into what is called irreligion, drifts into a contempt for religion, because the religion presented to it is so unworthy, so unaggressive, so subjective.

Now, the truth that I am here to proclaim is that these two powers must work in closest alliance. Religion will contribute the motive, the love; the infectious, undenyng zeal that springs from Christ.

Science the method, the sphere. This is, I am sure, the line of progress along which we are moving and may move faster, and on which we may find a cure for some of the evils which we deplore. This is something worth living for. This is why we meet here to-day. This combination offers a key to some yet unsolved problems in the life of individuals. Here perhaps is to be found the object of our boasted individual freedom. Freedom for each man to think, and speak, and act as he will is ever growing. But to what purpose? Freedom is a means, not an end. This is, I suppose, Mazzini's meaning in his great saying that it is no longer rights but duties that the social reformers must preach. Social science has become religious. Here, too, is the cure for aimlessness, for melancholy, perhaps even for cynical worldliness. Here is an aid to purity and simplicity. In such a combination may also be found the solution of some speculative problems that tease us. A man learns himself by action, not by self-observation. "Do thy duty," as Goethe said, "and thou shalt know what is within thee." Obedience and love, as Christ tells us, bring an unexpected insight into divine things. Here, too, you may find Christ, if you never found Him before, where so many of the most deeply religious spirits of our time are finding Him, men and women who in past centuries would have sought Him in monasteries and convents. He lived on earth with the outcast, the suffering, the poor; and there you will still find Him, though you may have sought Him in vain in the homes of the rich, or in books of devotion.

Believe it, 'tis the mass of men He loves,
And where there is most sorrow, and most want,
Where the high heart of man is trodden down
The most, there most is He: for there is He
Most needed.

Again, the same combination may solve some problems of society. One great evil of our age is the width of the breach between classes in our cities, and England consists of cities. The wedge of separation is daily being driven home by natural causes, which, left to themselves, will widen the breach and ruin the nation. Social science has to find a cure for this, a cure by prevention, no revolution. And in such a work religion is her best ally. Religion could at once put a hand across the breach from both sides; it teaches the true brotherhood of men in Christ; gives men faith in God; teaches the rich that wealth is a splendid trust, and the poor that poverty is not ignoble. Religion alone, and I mean by that the love of God alone, could support such workers as Oberlin and Edward Denison, as Mary Carpenter and Octavia Hill, and others of that noble band, known or unknown to fame, who have served and are serving God in the service of their fellows, and are the salt of the earth. But it is not less true that this combination of social science and religion is the one condition for the permanence and true life and growth of social science. Social science is ultimately based on some philosophy. It may be utilitarian and agnostic; it may be theologic and Christian. The real danger of the students and professors of this science is that they should limit their views to practical utilities and convenience, and should study phenomena alone, and not endeavour to base their action on a real philosophy, and to guide it with a view to some high aim. This high aim, the recognition and extrication of the spiritual and divine element in man, lost and smothered, as it may seem, in evil, is the only worthy and permanent aim. Materialistic and evolutionary philosophies have for the time, perhaps, obscured this divine, supernatural element in the sociological philosophy, or shaken confidence in it. But, nevertheless, this truth is the foundation of all social philosophy, and therefore of that social methodical action which we call social science. Utilitarianism can never be the basis of vigorous social action. Men will judge of their own interests; and the interest of the nation and the race in the long run often conflicts with the interest of the individual in the short run. But the fundamental belief of religion that man is made in the image of God, and the belief that Christ is our Restorer and Saviour, the proof to us that love and self-devotion are essential elements of the divine, and therefore of the highest human character, these are the only permanent springs of consistent endeavour to bring about the coming of the kingdom of God. In the same combination is the hope of the Church. We must never lose the hope of attaining a less sectarian Christianity. Christianity, with all its denominations, as it exists in England, or English speaking countries, does not fulfil the mind of

Christ. Let us insist on this. We are not one in spirit. We have not got the true perspective of duties. Variety of opinion, dissent, is a sign, and healthy sign, of earnestness; but bitterness, discord, exaggeration of differences, angry exclusiveness, ought to diminish. Now this result may be aimed at in two ways; one is by arguing about the unimportance of points of difference, and endeavouring to produce amalgamation on points of agreement. This is hopeless. The other and more hopeful way is to forget for a while the points of difference in a great enthusiasm, and thus learn by practice the points of agreement. And experience proves that the enthusiasm for social amelioration, the infection of a grand aim, are strong enough to make Christians of all denominations work together. Any great aggressive philanthropic movement, the abolition of slavery, the promotion of temperance, the protection of women and children, the relief of great temporary local distress, does in fact bring men on the same platform, and give them mutual respect, who will meet in no other way. This is one of the signs of the times. And we surely cannot doubt that for many ages past Christianity has too little aimed at the improvement of social conditions. It soon began to regard the earth as but a lodging place; it forgot that the kingdoms of this world, as well as the kingdom of the next, were to become the kingdom of Christ. It is the old charge of want of patriotism. "They dwell on earth, but they are citizens of heaven," was said of the Christians of the second century. But in remembering that Christ came to save, we need not forget that he came also to heal and to fill with brotherly love, and that this was the sign of his Messiahship to which he appealed. We are too much haunted by the mediæval unchristian opposition between secular and religious. We dare not boldly say, though few will deny, that the first religious duty of a community is to make the conditions of life for every member of it such that he may arrive at the best of which he is capable. That this truth has begun to be whispered is another sign of the times. When this truth takes possession of us it will be a new departure. A new departure of some sort is imminent. The only question is in what direction are we to work for it. I believe it is in the direction of social science pursued in a religious spirit. For if Christianity moves along this line it will find itself in the first place reinforced by the irresistible democratic movement of the age. The deeply seated inherited religious feeling of the industrial classes in England, their faith and trust in God, their wonderful patience, sympathy, hope, are still, in spite of all discouraging signs, the basis of a national religion and a National Church. If Church Christianity had in it more of these practical elements of faith and love, and less of a routine and a sentiment which seem to the poor to sanction unlimited class isolation and personal selfishness, and which are in fact so terribly frivolous and unchristian, then it would be no more possible to overturn our National Church than to upset a pyramid resting on its base.

In the second place, the appearance of direct collision between religious faith and materialistic philosophy would be evaded; they would be seen to be moving on different lines. It is true that the materialist and the Christian must always differ *toto cælo* in opinion; but a contest about opinion would be seen to be of secondary importance as compared to the Christlike and truth-loving life; and the life of the true Christian, as well as the life of Christ himself, will never fail to command the honour and love of the materialist. He will judge the tree by the fruits. In the third place, Christianity would co-operate with the sociological forces of the age. The age of struggling for liberty is nearly over in England, as in America. Some few rights have yet to be won; but the far more important question is now pressing upon the Anglo-Saxon race. What use shall be made of liberty? Unrestrained liberty tends to widen the breach between rich and poor; it concentrates advantages on the strong, and disadvantages on the weak. Now it is the aim of the statesman, the social reformer, and of the Christian alike to secure favourable conditions for the physical, moral, and intellectual development of every individual. We know that this can be done only by a free people imposing restraints on itself. This is the present more or less distinctively seen programme of statesmen, whether they call themselves Liberals or Conservatives. It is yours to convince the intellect as to the nature and need of such restraints. It is ours to show that this replacement of rights by duties is a part of religion; to induce men for the love of

God and their brethren to embrace and to insist on such restraints, to make morality keep pace with freedom. We must work together, neither distrusting the other. Thus alone can a free society make progress; for a nation may perish from excess of misdirected freedom. Freedom must be won only to be sacrificed to higher aims. Would that every rank in our nation were penetrated with this truth.

I know what will be said by some who hear or read these words. They will say, "You sacrifice all that is distinctive in Christianity, and then tell us that it can co-operate with science and with the other great forces of the world. But Christianity is and ever will be in antagonism with the world. Christianity is a body of doctrine entrusted to the Church of Christ as her sacred deposit to teach men how to save their souls; it is this, she must guard and preach; mere philanthropy is a Christianity without Christ, and without the ordinances of the Church. In other words it is not Christianity. You are trying to make men good by Acts of Parliament." If this, or any reply like this, is either fair or true, judge ye. Others again, from an opposite camp, will say, as was said to me the other day, "I am incapable of thinking the Church anything but an obstruction to social science: it is based on principles I cannot accept, barred by tests I cannot submit to." Is then this co-operation a dream? No: it is not a dream. I believe it is coming. There is a Christianity which may yet bring back the religious spirit into daily life, a Christianity which consists in devotion to the ends for which Christ died, the union, the regeneration, the purification of the world. How can any one doubt who believes in the Holy Spirit of God, and in His presence among us? This co-operation might excite a fresh enthusiasm from all quarters; from ourselves the clergy, who are no less influenced by the time-spirit than other men, and are almost ready to say that the most Christ-like life now is to do as He did; to be silent on matters of opinion and apply ourselves to the personal, social, and moral needs of our people, and lead them to our Father in Heaven. It would surely call out fresh enthusiasm from our devout communicants, who week by week or month by month devote themselves to God's service. "What are you ready to do?" might be the question put to every communicant, as it is already the question put to every adult member of some American churches. It might recruit the ranks of our clergy with the men who need this vent for their practical energy and devotion. It would open fresh possibilities to that large mass of our fellow-countrymen who see no middle course between materialism and sacerdotalism, which lead to anarchy and revolt; and who would see in this development the natural outgrowth of the best side of Protestantism, and the natural reaction against its worst; a Protestantism embracing as frankly the historical criticism and the science of the present as it embraced the revival of learning in the past, and once more including in its ranks the representatives of highest thought. It is a religion which reminds us more of the prophetic and apostolic ideals than of the mediæval and modern; it does not require us to make a sharp contrast between things secular and sacred, things natural and supernatural; it does not require us to turn our backs on the world to look at God, or on God to look at the world. It does require modesty in its ministers. It does require the "fruits of the Spirit" in all. Surely the time is ripe for such a growth; surely the hour is at hand when the hope of the age shall find a voice in prophet and poet and priest and people, and the world shall wake to its great inheritance in the Gospel of Christ. To preach such a Christianity we need the help of associations like yours. It is not ignorant and uncombined philanthropical views, nor more charity sermons than are needed, or more so-called charity, but the utilisation of our ministry to enable Christian communities to co-operate for their highest well-being, the scientific organisation and direction of religious zeal.

But it is time to conclude; and I will only say one word more. Aim high, and never despair. There is plenty to do on the largest scale: education, land laws, drink laws, prostitution, vagabondism. But it would be presumptuous in me to attempt to enumerate. Let no private right be pleaded as an excuse for public wrongs. For private rights compensation can be found. There is none for a public wrong. Let no one think that our present shameful condition is inevitable; it is the result of our past and present laws. It is our duty to protect the weak. The helpless and the poor cannot protect themselves against ignorance,

vice, ill sanitation, overwork, tyranny. The study of other countries will help to point out the causes of the evil; it is yours to find them out, and to blazon them abroad with the utmost publicity in your power, and to persevere until they are remedied. Never despair. I know that it is heart-breaking to

Haggle with prejudice for pennyworths
Of that reform which your hard toil will make
A common birthright of the age to come.

But this endurance and faith and chivalry is the special virtue of a social reformer, and without it you are talkers and no more. And let each one carry into effect in his own person this identification of religion and work for others. Let him do something for his city, his parish, nay, for one street, one household. Give something more than money; your time, your thought, your love. You are not called on to reform the world; you are called on to do something for your neighbours, to show that you have the spirit of Christ. It is a pleasure to me to utter these words of hopefulness in Nottingham, for I know no city in the country which is more enlightened, more public spirited. You have done something. But you know, better than I can know, what work has yet to be done before you can think or speak without sorrow and shame of the condition—social and religious—of thousands upon thousands in this place. But this work may be done; and it is a glorious sight to see Nottingham welcoming the students of social science within the walls of her grand old church of St. Mary's; a triple alliance of common sense and science and religion in the cause of patriotism and humanity. Finally, let us pray for God's blessing on this meeting, that it may be marred by no jealousies or thought of winning fame, but that love to God and man may rule in your hearts, and that the Holy Spirit may guide all your counsels to the glory of God in the well-being of man.

Religious Intelligence.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

The annual meeting of this Association was held on Saturday, September 16, at Walsley, near Bolton. The day was fine and the attendance good. Divine service was conducted by the Rev. H. B. Smith, of Darwen, and a vigorous and timely sermon was preached by the Rev. P. Vancesmith, M.A., of Hindley. Taking for his text John xiii. 13, the preacher made a strong appeal in behalf of real discipleship with Christ. It might be that a new science had been born, which bade men to look within more than without, and that criticism showed that Christianity, though the best and grandest, was but one of many faiths. But discipleship with Christ had not been rendered obsolete. The form of it only had been changed. We might claim an affection for Christ as deep and true, considered as a prophet and holiest saint, as if we viewed him in the strange fancy of half man, half God, neither God nor man. The final acceptance of Christ as a master must be in the moral and spiritual part of our nature. In our search and spiritual truth we must bow to Christ's authority. We were not to up to him, and if we waited we should be brought to understand and appreciate him. To those who lost their faith in Christ, he (the preacher) could only say "seek." Having made Christ our pattern in our struggles, we were yielding our will to Christ and showing ourselves true followers of his. Might we fairly earn the title of Christian—the noblest, highest, worthiest that could be borne.

After the service tea was partaken of in the schoolroom, and the meeting was held. The chair was taken by Mr. ARTHUR GREG, of Eagley, who observed that the Association was fifty-six years old, and served to bring members of different congregations occasionally into friendly communication with each other. It also served to bring the laity into communication with the ministers of whom they saw but little except in the pulpit.

The Rev. GEORGE FOX, the secretary, read the minutes of the last meeting and the financial statement.

The Rev. P. VANCESMITH, M.A., spoke to the sentiment "Our Presbyterian Forefathers and other Modern Representatives." He said we had as noble an ancestry as the Church of England. Reviewing the history of the Puritan movement, he asked what was the distinguishing characteristic of

our forefathers. He did not think it was their Presbyterianism, nor their doctrinal opinions, nor their steadfastness in bearing persecution; but the wonderful freedom of their religious thought. It was this freedom of religious thought to-day which could justify our possession of their honoured name. This freedom should be left to others, too, to form their own opinions.

Mr. J. W. CROMPTON, of Rivington, spoke on the same subject. He felt it an honour to be descended from a good Puritan stock. He saw one of the first germs of the subsequent Unitarianism of the Presbyterians in the action of Oliver Heywood's father, who, when the clergyman at the baptism of the infant Oliver was about to pronounce the Trinitarian formula, drew back the child. He considered that the secession of the Two Thousand saved the body of Presbyterians from extinction. A complaint was made that there were many Unitarians in the popular churches who remained there and would not come to our chapels. We could not expect to retain a monopoly of Unitarianism. Our difficulty was to keep ever in the van. If we left our freedom and determined to fix the limits of our truth we should fail. He did not much regret the paucity of our congregations; it braced the nerves. We did not need so many props as those in other denominations. He observed that Unitarian principles were spreading rapidly in other bodies. Our position was a unique one, and there was a great future before us if we refused still to be trammelled by creeds.

Mr. J. C. HOLLINS spoke to the sentiment "The Bolton District Unitarian Association." He felt the need of sympathy, and could not agree with "paucity" as being bracing. It was right to spread their views. He therefore did not believe in allowing the outlying congregations to die out. He did not endorse the view that our religion was more from the head than the heart. Were we as Unitarians in the front as we ought, in relation to the great social questions of the day? He thought, in the matter of intemperance, with honourable individual exceptions, as a body, we had not done our duty. Here there was a pressing call upon us.

Mr. ISAAC BARROW also briefly spoke on the same subject.

A vote of thanks was given to the preacher and supporter, which was acknowledged by the Rev. H. BODELL SMITH, who spoke on the means of reaching the people, with special reference to the recent successful camp meetings in North-East Lancashire.

The choir sang during the evening several pieces, and the usual votes of thanks were passed to the Chairman for his services, and to the Walmesley congregation for their hospitable reception of the meeting.

THE HOME MISSIONARY BOARD.—On Wednesday afternoon, at five o'clock, the forthcoming session was opened by an address from the Rev. J. E. ODGERS, M.A., theological tutor. The session begins with three new students, as we announced last week, viz., Messrs. Jones, Cowan, and Turner. During the holidays the hall has undergone many alterations. It has been repainted and decorated, and the ventilation has been much improved. There was a good attendance of visitors, including many former students and several ladies. The number of students is ten including the Gaskell and Owens scholars, three being of the first year. The subject of the address was "Present Conditions and Recent Results of Old Testament Study." The lecturer briefly noted the changes which had given a new interest to the Hebrew literature, in connection with the growth during the present century of the faculty of appreciating ancient history, and the discovery of the manifold links which connect the history of Israel with that of other nations. This history now presents almost a modern aspect. Israel has not only points of external contact, but of internal similarity, with other nations. A line of natural development now marks the course of her religious progress, and criticism of the Old Testament writings now reveals, instead of strange alternations of enthusiasm for Jehovah and entire abandonment of him, a continuous spiritual and moral growth. The lecturer concluded by drawing attention to recent discussions as to the origin and character of Jewish Monotheism, maintaining that the chief endowment of the Hebrew people lay rather in their keen apprehension of religion as a moral power, than in their special, or specially developed, conception of the Divine Being.

Obituary.

THE LATE DR. PUSEY.

Dr. Pusey died at Ascot Priory on Saturday last. He passed quietly away in the presence of his brother, his daughter, and of his grandson, the Rev. J. E. Brine, who had been summoned to Ascot. The Rev. Edward Bouverie Pusey, who was born in 1800, was a son of the late Hon. Philip Bouverie, and assumed the name of Pusey by Royal license. He was educated at Christ Church, Oxford, where he graduated B.A. (1st class Lit. Hum.) in 1822, was elected to a fellowship at Oriel College, and took his degree of M.A. in 1825. In 1828 he was appointed Regius Professor of Hebrew in the University of Oxford, to which is attached a canonry at Christ Church. Dr. Pusey was one of the principal contributors to the "Tracts for the Times," and in 1843 he was suspended from the office of preaching before the University on account of a sermon on the Holy Eucharist. Dr. Pusey continued to hold his post as Professor, and for the last thirty years had taken a prominent part in the ecclesiastical controversies of the day. He wrote elaborate treatises on baptism, the Eucharist, the Royal ecclesiastical supremacy, and marriage with a deceased wife's sister, besides many other works, including his celebrated "Eirenicon," published in 1865.

The *Pall Mall Gazette* writes:—"Liberalism can afford to be just to the men who, under Dr. Pusey's lead, rose up and armed themselves expressly to confound Liberalism. They have done their best and their worst, and yet the principles which they assailed with such vehemence and such ingenuity survive unharmed. Cardinal Newman, as we know, has drawn up a score of propositions defining the Liberalism with which his school felt constrained to do battle. The contents of his Syllabus are such as these: That no religious tenet is important unless reason shows it to be so; that Christianity is necessarily modified by the growth of civilisation and the exigencies of the times; that there is no such thing as a State conscience; that the Civil power may dispose of Church property without sacrilege; that it is lawful to rise in arms against legitimate princes; that the people are the legitimate source of power. These are all, according to him, most damnable doctrines and positions. It is easy to see how entirely the movement of events has been in favour of the principles which Dr. Pusey and his allies thus prescribed. The modification in the way in which the Western world regards Christianity has been too profound to need to be insisted upon, nor is this the place for insisting upon it. It would be hard to count the number of 'revealed doctrines or precepts,' in Dr. Pusey's sense, which have dropped out of men's minds because 'they stood in the way of scientific conclusions.' It has fared no better with 'legitimate princes,' as France, Spain, Italy, and several States in Germany will all bear testimony. Even in our own country—the only country in the civilised world that has not undergone a great organic change in the conditions of its existence within the last thirty years—the doctrine that 'the people are the legitimate source of power' has acquired a final and practically undisputed ascendancy. Decidedly the world has not gone the Catholic nor Anglican way within the last fifty years. That is no reason why we should not recognise what was virtuous, unselfish, lofty, and serious in the aim and character of the great Anglo-Catholic leader who has now in the fulness of years rested from the battle."

The *Daily News* writes:—"Few parties have ever achieved such a striking success as the sect which derived its name from Dr. Pusey during the lifetime of its head and chief. It began in weakness, and, however it may end, it is continued in such power as numbers can give, while to reason it does not appeal. It arose from an obscure source in a hostile University, under the frown of heads of houses and doctors, and all the other dignitaries who are prayed for in the University Church. It has not so much conquered as obliterated its early foes, and in Oxford its opponents are no longer Erastians and Evangelicals, but men who stand aloof from all eccle-

siastical movements, and whose tenets would have been far more obnoxious to Dr. Pusey's orthodox enemies than anything contained in Tract No. 90. If we turn from Oxford to the Church of England we shall find that Dr. Pusey's doctrines have triumphed all along the line. Where is the Low Church, and where is the Broad Church? Where are the followers of Simeon, and where are the disciples of Maurice? In a few remote country parsonages there may be remnants of the creed which Cardinal Newman once held, and from which Dr. Pusey himself was, in his youth, not averse. One or two popular preachers in large towns may edify or amuse their congregations by explaining how doctrines can be at once true and false, and how valuable moral lessons are to be drawn from facts that never occurred. But, speaking generally, the English clergy have gone over, bag and baggage, to Tractarianism. How this has come to pass it would be out of place to consider here. In connection with Dr. Pusey's life it is necessary to record the fact, for he had much to do with it, though perhaps less than is commonly supposed. The 'Tracts against the Times,' as Mrs. Browning called them, were not read by the public, for reasons which any one may find clearly stated in Mr. Mozley's 'Reminiscences.' Dr. Pusey has never wielded any real direct personal influence over the English people. His learning was respected; but Englishmen, who are apt to fall into irrational ecstasy over a third-rate copy of Latin verses, do not really value Hebrew scholarship. He possessed none of that charm of style which has enabled Cardinal Newman almost to break the barrier between music and language, and to haunt men's memories with the periods of his persuasive rhetoric, as if they were the lingering tones of a symphony. Nor has Dr. Pusey played an active part in the life of the nation. He has applauded from his Canon's house the performances of his enthusiastic disciples, but he has not himself mingled in the fray. He has written books for clerical libraries, but the lay public has cared but little for Dr. Pusey's Commentaries on Daniel the Prophet. All excesses in ritual and extravagancies of sacerdotal pretension have found a strenuous advocate in Dr. Pusey, but he has not himself thought it necessary to defy the law. On the other hand, his ardent admirers in every part of the country have worked hard in the cause of religion, of charity, and of the poor. This is the real reason why the High Church party has carried everything before it. It has been the party of high endeavour, of earnest action, of zealous, unselfish devotion to duty. Its doctrines have never really commended themselves to what is still, in fact as well as in name, a Protestant country. But Englishmen, rightly or wrongly, attach far less importance to the abstract soundness of opinions than to the character and conduct of those who hold them. As Epicurus recommended his lax or lenient morality by his pure and noble life, so the Tractarian clergy and their successors have won acceptance for their cause and calling by industry, courage, and endurance.

"Dr. Pusey's was one of the few figures that had remained immovable during the recent changes and chances of Oxford life. He had not changed his mind during the last half century, and it probably never occurred to him in the course of his long life that he could possibly be in the wrong. This is a great gift to be bestowed upon any man. Dr. Pusey admitted no doubts, and brooked no contradiction. He 'tried the spirits,' not by reference to a remote and obscure standard, but by comparing them with the doctrines which he thought he had found in the Fathers, and which he had at all events thought out himself. Probably no man of modern times would have burnt heretics in Smithfield with greater complacency or a clearer conscience. There was, now and then, something almost hysterical in his denunciation of opponents. He was probably quite conscious in his calmer moments that when he called the decision of the Judicial Committee in the case of 'Essays and Reviews' a 'soul-destroying judgment,' he was talking something very much like nonsense. More pointed, if less scrupulous, was his criticism on a celebrated judgment delivered by Lord Westbury, who was flippantly said to have 'dismissed Hell with costs.' A

personal interest in the question to be decided ought always, remarked Dr. Pusey, to disqualify a judge.

"Movements in the Church itself, such as that typified by 'Essays and Reviews,' have passed over his head without turning a hair. The storm of scepticism has raged without, but Dr. Pusey has contentedly left all who differed from him, as Mr. Mozley lucidly explains, to 'the uncovenanted mercies of God.' Few people have held their own opinions so firmly through so many external fluctuations as Dr. Pusey. His ostentatious sympathy with Mr. Green, of Miles Platting, has often been declared; but while he has consistently applauded those who bore the cross of persecution, he has never, with one doubtful exception, been a candidate for the crown of martyrdom."

The *Echo* writes:—"It is difficult for the younger half of the present generation to understand the wrath which the Oxford Movement provoked. The epithet 'Puseyite' in the mouths of those who uttered it was a term of opprobrium. It was something worse than Papist, for the Papist was at least an open foe. The man who taunted his opponent with being a Puseyite meant to assert that his opponent was little less than a Jesuit and a traitor. Yet the Puseyite was neither traitor nor Jesuit. It is true that not a few of those who at one time honoured Dr. Pusey as their leader passed over to Rome; but Dr. Newman, who knew Pusey better than any man, could not believe that his friend would follow his example. How a theologian who accepted with unquestioning deference the authority of the first four councils could find a logical halting-place we cannot pretend to explain; it is one of those ecclesiastical mysteries which to the man of the world passeth all understanding, but to Dr. Pusey it presented no difficulty. If the right of private judgment is to be surrendered there is some salve to conscience in surrendering it to an authority whose lineal descent is unquestionable, whose claims have never been lowered, whose rights are internationally admitted; but an authority which is catholic in theory but insular in fact is painfully lacking in the notes of genuineness and authenticity. The wholesale perversions to Rome conclusively prove that this is the weak point in the movement of which Dr. Pusey was the leader. In his own case insularity was the corrector of logical conclusions, but too many of his disciples had no such deterrent; having traversed three-fourths of the road, the rest was easy. Reason having once abdicated its throne, it was a matter of very little importance in whose favour the abdication was made.

Beyond all question Dr. Pusey was one of those rare men of the time who, without holding high office, and without exercising direct influence over the masses of the people, yet set their mark upon their own age, and call into existence movements that are certain to have important effects in the future. The party of which Dr. Pusey has so long been the leader has become so powerful within the Church of England that its expulsion is impossible. It is intensely earnest, it commends itself to the world of fashion, and at the same time, by its devotion and self-denial, to the world of squalid poverty. It grows in numbers as well as in vigour and audacity, and it thrives on opposition and persecution. Yet he would be a bold prophet who would venture to foretell what will be its future effects upon the Church of England. Should the time ever arrive when it becomes the dominant party in the Church, even though it refrained from attempting the expulsion of members of other parties, the existence of the Establishment would no longer be possible. However the mediocrity of Dr. Pusey may attract the clergy and earnest laymen, it is irreconcilable with the broad current of modern thought. Here and there a High Church Radical, like Dean Oakley and Mr. Arthur Stanton, may demonstrate the possibility of combining democratic opinions with sacerdotal assumptions; but the inevitable tendency of democracy is to repudiate the authority of the priest. The successors of Arnold and Stanley and Maurice and Kingsley may perhaps succeed in reconciling the Church to the common people; the followers of Pusey will certainly not make the attempt, and would assuredly fail if they tried. Though they are a

growing party, however, they are not likely ever to become predominant, and the Erastian spirit is too strong to justify the expectation that the State will surrender any of the powers it possesses. The growth of the sacerdotal party, even though it fails to gain predominance, is likely to prove a formidable danger to the Establishment. The alternate disappointments of Ritualists and Evangelicals have led them to look at disestablishment as a refuge from present distress, and many of them have examined the bugbear so closely that they no longer fear it. If the Church of England as an Establishment is to be saved it will be by the efforts of those who have caught the mantle of Arnold and Stanley; the growth of the party who honoured Dr. Pusey as their chief is the chief political danger of the Church; perhaps if she no longer had any political dangers to apprehend from a clerical point of view she would become more powerful than ever."

The *Times* writes:—"For nearly half a century Dr. Pusey has been the best known and most prominent figure in the English Church. His name has been identified with the most important religious movement of the age. Standing in the front rank among the leaders of the High Church party, he has been a mark for hostile criticism and for bitter, unsparing personal attack. This we may regard as a necessary result of the position he has occupied, and as a tribute, however involuntary, to his power and influence as a leader. These he unquestionably possessed. It is shown by the facts of his life, by the evidence of his friends and of his enemies, and by the large degree of success which his party, under his guidance, have won. Dr. Pusey and the Puseyites and Puseyism have transformed the Church of England. They found it what the eighteenth century had made it—an Evangelical body. They have set up within it a wholly different ideal of life and thought and doctrine. The Evangelical party has survived, but it has been driven into the background. Step by step the work has been at length done. Views and principles which were almost unknown fifty years ago have forced their way into notice and recognition and acceptance. What were then esteemed dangerous and daring novelties rank now among the commonplaces of religious thought. They are still looked upon with suspicion. Those who disliked them at first dislike them still. The difference is that they no longer denounce them in the old terms, and that they have become well aware that it is impossible either to put them down or to treat them, as they were once inclined to do, as the fancies of a handful of enthusiasts. 'We can count you,' was the contemptuous remark of one of the most distinguished Bishops of the Church in the early days of Puseyism. It would have been possible then, but it would be a hard task now.

"The change which has been brought about by Dr. Pusey, and by those who have acted with him and under him, and who have taken their name from him, stands out as the most remarkable religious phenomenon of the century. It has been many-sided. It has reached to doctrines and to ceremonies, to party shibboleths and to the rules of private life. Religious feeling has been intensified by it; religion itself has been strengthened as a disciplinary force. What it has gained in power it has lost in cant. We hear less now of the old party watchwords by which members of the religious world were wont to recognise one another. There is more earnestness than there has ever been, but there is less oppressive outward gravity, less disposition to identify saintliness with a certain distastefulness of manner and tone and language. Ritualism is the new mode of expression by which the modern High Churchman finds an utterance for his devotional impulses. This has now become the characteristic of the High Church party. It is not content with teaching apart from symbolism. The old High Churchmen, the men of 'the movement,' the men with whom Dr. Pusey began to act, can in no sense be described as Ritualists. They were concerned with more essential work, with laying the foundations of the faith, not with the ornamental superstructure. The thing to be done in their time was to bring back the Church of England to a position she had abandoned. They had to begin at the beginning, to recast and remodel

the whole doctrinal teaching which they found in vogue. This they did most effectually. They found their ideal and the authorities in the writings of the early Fathers and of the great Anglican divines of the same school of thought as themselves. They found the Church as it was to the mind of Tillotson and Stillingfleet, a Church by law established and dependent upon the authority which had set it up. They claimed for it a divine origin in its outward form no less than in its inner life. It was the visible kingdom of heaven set up on earth; the channel of mysterious graces; the depository of miraculous powers. The more unpopular the cause and the more certain the obloquy, the more prompt and eager would Dr. Pusey be in coming forward as a defender. After the publication of Tract 90, he was one of the very few who dared to say that he approved of it. In gifts of money, too, he was most generous and free-handed. Cardinal Newman reckons his own munificent charities as not least among the causes of his enormous personal influence."

DEATH OF THE DEAN OF WINDSOR.—The Hon. and Very Rev. Gerald Wellesley, Dean of Windsor, died on Sunday night, after a painful illness, at Hazlewood, near Watford, the residence of Lord Rokeby. The Hon. and Very Rev. Gerald Valerian Wellesley was the third son of the late, and brother of the second Lord Cowley. He was born in 1809, was educated at Eton, and Trinity College, Cambridge, where he graduated M.A. in 1830. He held the rectory of Strathfieldsaye, Hants (in the patronage of his relative the late Duke of Wellington), from 1836 till 1855, was nominated Domestic Chaplain to the Queen in 1849, Dean of Windsor in 1854, and Lord High Almoner to the Queen in 1870.

THE LATE MR. GEORGE DAWSON.—A special meeting of the committee and subscribers of the Dawson Memorial Fund was held in Birmingham on Tuesday night, under the presidency of Mr. Samuel Timmins, to decide what course should be adopted considering the dissatisfaction which existed with regard to the statue of the late Mr. George Dawson by Mr. Woolner, R.A., recently erected near the Town Hall. The statue from the moment of its erection caused disappointment to nearly every person who had been acquainted with the distinguished lecturer and preacher. It is only fair to Mr. Woolner to state that he had never seen Mr. Dawson, and that his model was approved before the execution of the statue. The problem before the committee has been solved by an accident. The committee reported that it had been discovered that the nose of the statue had been broken off and patched on again. Inquiries showed that the workmen in placing the statue under the canopy caused the accident, and that they had not communicated the fact to their employers, Messrs. Barnsley and Son. The committee added that the damage to the statue rendered it useless for them to propose or discuss any alteration of it, and that Messrs. Barnsley had given £250 towards a new statue. It was decided to have another statue, more than 800 guineas having been already raised for that purpose.

DR DAVIDSON ON THE WAR IN EGYPT.

The great success of our arms in Egypt may be hailed with satisfaction, partly because it brings to an end a war on which our Government entered with marked reluctance, and partly because the predominance of a great Western Power in any Oriental country is always a safeguard for the great mass of the people and the guarantee for a just and comparatively enlightened government of the country. Even in the triumphant hour of victory, however, it is well that we should give a fair hearing to what can be said on the other side. It was on this account that in our last number but one we gave an analysis of Mr. W. S. Blunt's remarkable paper in the *Nineteenth Century*, whose main positions seem to us almost unanswerable, and for the same reason we subjoin the principal part of a communication to the *Echo* from our venerable friend the Rev. Dr. Davidson, one of the foremost Biblical scholars of our age, and through life an enlightened friend of peace and political and religious freedom:—

That there was no sufficient cause for the bom-

hardment of Alexandria's forts I feel perfectly sure. The massacre of twenty Europeans on the 11th of June does not justify the high-handed act of bombarding forts and killing innocent people therewith. I have also failed to see the alleged fact that the Suez Canal was at any time in danger or seriously threatened to our detriment.

But it is not my intention to look at the matter in the light of expediency. Politicians may view it as their passion or their interest prompts. There is a higher aspect of the question. How does it look from the standpoint of the New Testament? If the teaching of Christ is to be our standard of morality, this aggressive war, like every other of the same character, is directly opposed to the lessons of the Sermon on the Mount; for the principles clearly promulgated in that great moral discourse are violated by the present invasion of Egypt. No matter what Government be in power—Liberal or Conservative, no matter who is Prime Minister, and therefore mainly responsible, the right and wrong are unalterable; and that England has done the wrong is unquestionable, if Christianity be the standard.

It is sad to see how readily the Christian religion is put aside or disregarded when so-called "British interests" are thought to be at stake. The nation is nominally Christian; it has thousands of preachers; the followers of Jesus hold forth his name, and proclaim their faith in his Divinity; yet the great majority of them are silent whenever the nation enters upon an aggressive war, or even encourage and applaud it. This is one cause of the small progress which the Christian religion has made, and it accounts for the little influence it really has over the conduct of its professors. The Prince of Peace would be converted into the Prince of War by misguided votaries, but he cannot.

What this Empire is to be is a thought that must often occur to the reflecting Englishman. I cannot help thinking of the parallel presented by the Roman Empire, which proceeded in its mighty career to subdue and annex distant countries by the force of arms. It became rich and luxurious. Its vices at home increased with its barbarities abroad, but it fell by its own weight. Retribution overtakes nations as well as individuals. Under the moral Government of God the former suffer for the deeds of injustice they commit. Let Christ's pregnant utterance be remembered, "All they that take the sword shall perish with the sword."

Years ago, when I was associated with the Manchester Party, headed by those noble patriots Cobden and Bright, the familiar watchwords were—Peace, Non-intervention, Retrenchment, Reform; but these are seldom heard now, and are seldom acted upon by Cabinets. Yet they are the true index of a nation's progress in all that contributed to build it up on a secure foundation. The resources of civilisation are not coercive acts suspending individual liberty in a free country; they are not unjust wars abroad; they are not the squandering of money in killing our fellow-creatures; they are the friendly, benevolent acts of a people who fear God and love justice; the acts of such as aim at doing to others as they would that others should do to them.

Is it possible that this country has passed its height? Have the greed of money and the lust of territory demoralised it? Is its profession of Christianity a hollow sound? Are our newspapers, with their boastings of our power by sea and land, of our money-bags and our valour, a true index of national greatness? If they be, I cannot help thinking that children of this untoward disposition will be punished for disobedience to the command "Thou shalt do no murder."

The Liberal Party has done great service to the Empire in past years, and it is capable of doing greater in the future. With such a statesman at its head as the present Premier it ought to be mighty for good. But the policy which dictated the Egyptian war is unfortunate. A deplorable step has led the nation into an un-Christian course. We shall probably succeed in slaughtering thousands of patriotic Egyptians, and newspapers may rejoice over the carnage. But some victories are dearly purchased. I would rather be the instrument of spiritual good to a single family than the conquering general engaged in an unrighteous cause, who is cheered with the plaudits of bloodthirsty Britons, and decked with their empty titles.

LEICESTER.—On Sunday last, the 17th inst., the annual sermons were preached and collections made on behalf of the Sunday-schools of the Free

Christian Church. The pulpit or platform and the stair leading to it were tastefully decorated, and a large quantity of beautiful cut flowers arranged on the table in front, plants being placed in other parts of the church. Three hymns, practised by the children for each service, were sung with taste as well as heartiness, thanks to the choir-master, Mr. Hitchcock. The Rev. J. Moden, the minister of the congregation, preached in the morning, his subject being "The Religious Characteristics of Childhood," and the Rev. W. Agar in the evening, on "The Ministry of Children." A number of the Great Meeting friends were present at each service, and the collections were larger than they have been for several years past.

Our Calendar.

SUNDAY, SEPTEMBER 24.

LONDON.

Rev. P. H. WICKSTED, at Little Portland-street Chapel at 11.15 A.M. and 7 P.M.

Rev. CHAS. VOYSEY, at Langham-hall, 48, Great Portland-street, 11.15 A.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Service gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Andersen's (Hans C.) Fairy Tales, illustrated, 5/
Cocker's (B. F.) The Student's Handbook of Philosophy and Psychology, 6/6
Farrar's (Rev. F. W.) Early Days of Christianity, 2 Vols. 24/
Mackay's (C.) Poetry and Humour of the Scottish Language, 6/
Murray's (E. C. Grenville) Side Lights on English Society, 10/6
Raphael's Cartoons, by G. Greatback, 10/6
Williams's (W. M.) Science in Short Chapters, 7/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGES.

LANG—GREENWOOD—On the 11th inst., at St. Peter's Church, Stockton-on-Tees, by the Rev. H. Woodman, Joseph Edward, younger son of the late Joseph Lang, of Ilminster, Somerset, to Eliza Kate, daughter of the late Rev. George Greenwood.

MORTON—THELLUSSON—At St. Olave's Church, Ramsey, Isle of Man, by the Rev. W. Morris, M.A., assisted by the Rev. E. C. Thellusson, brother of the bride, Charles H. Morton, eldest son of Charles Morton, The Grange, Southport, to Mary, elder daughter of Ernest Thellusson, Esq., J.P., Mount Auldin, Ramsey.

NANSON—RAWSON—On the 20th inst., at Monton Church, by the Rev. J. T. Whitehead, of Hackney, William Edward Nanson, of Alton-terrace, Eccles, to Annie Mabel, second daughter of Harry Rawson, of Ellesmere Park, Eccles.

ROSCOE—THOMAS—On the 21st inst., at Oakfield-road Church, Clifton, by the Rev. R. C. Jones, William Malin, son of the late William Caldwell Roscoe, Esq., to Agnes Muriel, youngest daughter of Charles Thomas, Esq., J.P., of Pitch and Pay, Stoke Bishop.

DEATHS.

MARTINEAU—On the 17th inst., at 16, Highbury-terrace, N., Mary Anne, widow of Peter Martineau, aged 88 years.

ROBINSON—On the 17th inst., at Gainsborough, in his 8th year, George Herbert, the eldest son of the Rev. W. W. Robinson.

WAKEFIELD—On Saturday, the 9th inst., at St. John's-terrace, Mansfield, Notts, Marianne, third daughter of the late Francis Wakefield, aged 63 years.

ADVERTISEMENTS.

BOULOGNE-SUR-MER.—A Married Lady (daughter of a late Unitarian Minister) receives Young Ladies to educate. Thorough English, French (two resident French governesses), German (two resident German governesses); Latin and Mathematics (B.A. Lond.); Music (pianoforte, violin, singing, harmony); Drawing, Riding, &c. Experienced English nurse. House situated in best part of town. Highest references given and required. Terms:—above 14, 100 guineas; 10 to 14, 80 guineas; under 10, 60 guineas.—Address, Principal, 63, Boulevard Marquette.

THE LATE REV. W. A. POPE.

London, August 22, 1882.

The death of the late William Annette Pope by fall on the Great Gable, Cumberland, on August 7, has left Mrs. Pope and her six girls (the youngest being only five years old) without any provision at all.

It becomes necessary, therefore, to make an immediate effort on their behalf.

During the last three years of his life Mr. Pope was the minister of the Domestic Mission, Spicer-street, Spitalfields. The Committee of the Mission, therefore, feel that in addition to the invitation to the general public already issued by private friends, they may especially call for the aid of their own supporters in assisting the widow and children of their late missionary.

Prior, however, to his settlement in London Mr. Pope had been for twelve years actively engaged in various localities, both in the neighbourhood of Liverpool and in the Eastern Counties, in the service of the Unitarian cause. In view of these labours, and of the sacrifices which his change of opinions involved, the Committee feel justified in enlarging the area of their appeal, and asking the help of members of the free churches generally.

FIFTH LIST OF DONATIONS.

Amount advertised last week	£	s.	d.
R. Cuddeford, Esq., Croydon	1645	3	6
Rev. W. C. Bowie	2	0	0
Miss Waterall	1	0	0
S. K.	0	10	0
F. A.	0	2	6
A Friend, through J. E. C.	10	0	0
John Hill, Esq., Moretonhampstead	2	2	0
Mrs. Whitechurch, St. Neots	5	0	0
M. P. Manfield, Esq., Northampton	5	0	0
J. H. Rowland, Esq., Neath	2	2	0
A Friend, through Rev. C. Howe	0	10	0
Fellowship Fund, Hope-street Church through Rev. C. J. Perry	10	0	0
Mrs. Edwards	2	0	0
Mrs. Alan Lupton, Harrogate	1	1	0
Mrs. J. Denham Smith, Kingston-on-Thames	2	2	0
Russell Scott, Esq.	5	5	0
Rev. Thomas Hincks and Mrs. Hincks	1	0	0
A Friend, through Rev. C. J. Perry	0	10	0
A Friend, through P. H. W.	2	0	0
Thos. Marriott, Esq., Nottingham	1	0	0
Edward Winsor, Esq., Manchester	1	0	0
W. H. Talbot, Esq., do.	1	0	0
J. Blyton, Esq., do.	1	0	0
James Shaw, Esq., do.	0	10	0
M. Yates, Esq., do.	0	4	0
Friends, do.	0	17	0
E. J. Whitfield, Esq.	1	1	0
H. Roscoe, Esq.	1	1	0
C. D. Longstaff, Esq.	5	5	0
Mrs. L. D. Longstaff	3	3	0
R. A. Wainwright, Esq.	5	5	0
J. Pen Harris, Esq., Liverpool	5	0	0
P. J. Worsley, Esq., Clifton	5	0	0
Mr. and Mrs. A. Higginson	3	0	0
Miss H. E. Higginson	2	0	0
Miss Wallace, Bath	2	2	0
Mrs. Hawksley	5	0	0
E. Clephan, Esq.	2	2	0
Mrs. Kempson, Leicester	1	0	0
Mrs. Taylor, Frognal	5	0	0
Sunday-school, Ipswich	0	10	0
R. H. Hoar, Esq.	1	0	0
Dr. Blackley, Manchester	1	1	0
D. D. R. Sharpe, Esq., Braintree	1	1	0
W. G. Postans, Esq., Edgbaston	5	0	0
F. Evers, Esq., Stourbridge	3	3	0
Thomas Horn, Esq.	1	1	0
James Cooper, Esq.	1	1	0
C. H. Herford, Esq., Manchester	0	10	0
Royston Oliver, Esq., ditto	1	0	0
Mrs. Schwind, ditto	1	0	0
Mrs. Pickles, ditto	1	0	0
Rev. R. Shaen (additional)	0	10	6
Miss Agnes Greg, Macclesfield	10	0	0
Rev. P. M. Higginson	1	1	0
The Chelmsford Unitarian Church and Friends	6	6	0
Mr. W. Brown, sen., Chelmsford	0	5	0
Mr. C. D. Darby, ditto	0	5	0
Mr. Samuel Turner, sen., ditto	0	5	0
Mr. J. Thompson, ditto	0	5	0

Donations will be received by either of the under signed,

P. MEADOWS MARTINEAU,
6, Christian-street, Commercial-road, E.; or
J. ESTLIN CARPENTER,
Leathes House, Fitzjohn's-avenue, N.W.

WANTED, an ATTENDANT, to assist in nursing an invalid lady and to undertake a little house and parlour work.—Apply, stating wages, to Miss Armstrong, 23, Burns-street, Nottingham.

Now Ready, cloth, gilt edges, price 1s. 6d.

REMARKABLE WOMEN, AS EXAMPLES FOR GIRLS.

By ANN SWAINE.

LONDON: SUNDAY SCHOOL ASSOCIATION, 37, NORFOLK-STREET, STRAND, W.C.

SUNDAY SCHOOL ASSOCIATION,
37, NORFOLK-STREET, STRAND, LONDON, W.C.

IMPORTANT ANNOUNCEMENT.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

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IMAGINARY DANGERS.

MR. HERBERT NEW, in his valuable and extremely interesting paper at the Liverpool Conference, speaks of "the danger of Ritualism" in connection with the development of the religious life within our Churches. In view of the increasing attractiveness of the Church of England he thinks that we have not been wise in our imitation of its architecture and its ritual; and that we have, in effect, "smoothed the path along which more go from us than come to us."

Readers of the *Inquirer* scarcely need to be reminded that we are totally at issue with our valued friend on this point, and believe that the danger to which he refers is entirely imaginary. Our danger, indeed, until recently has been quite in the opposite direction. The "cultus" of our Churches has been of the most meagre and unattractive character. Our services of worship, with few exceptions, have neither been characterised by the enthusiastic fervour which attracts the multitude nor by the chastened and refined beauty which gratifies the cultivated mind; and in the extreme of our opposition to anything approaching to symbolism we have discarded and neglected the beautiful outward forms which fitly represent the simple faith we cherish, and materially help to promote the inward religious life. Our worship, it can hardly be denied, has been hard, cold, and unattractive, and has failed to impress the young, the ardent and the imaginative. We have partly inherited the old traditions of Puritanism, with its hatred of all the grace, beauty, and adornment of life; we have partly been influenced by the cold spirit of the Benthamite Utilitarianism, which critically analyses the devoutest utterances of Psalmist and Prophet, scornfully asks what is the *use* of worship, and regards the Church as simply a lecture hall where we are assembled to listen to moral platitudes or semi-scientific essays, and listen as a mere audience to prayers offered up by another, as a kind of spiritual exercise more or less rational and useful. And so in the non-

liturgical churches, as it seems to us, the idea of common worship is gradually lost. The people become a mere assemblage of auditors instead of a worshipping congregation; the minister is in fact a *priest* offering up service for the people instead of *with* them.

Sacerdotalism or Sacramentalism is one thing. Ritualism or æsthetic cultus is quite another thing. There may be, and there is a good deal of Sacerdotalism in churches which profess to reject it, and which regard Ritualism with abhorrence. A graceful and ornate Ritualism may flourish in churches which totally and emphatically reject the cardinal idea of Sacerdotalism, and are devoted to Liberalism as the very essence of their life. History and Philosophy have not taught us their deeper lessons if we have not learned from them that elements of permanent truth and reality are mingled with systems of thought, which to the superficial eye appear to be unmingled error. It is the truth which is the life of every wide-spread form of opinion; and when errors make way in the world it is by virtue of the truths mixed up with them. Or as Dr. MARTINEAU has expressed it in his own magnificent way—"Every fiction that has ever laid strong hold on human belief is the mistaken image of some great *truth*, to which reason will direct its search, while half-reason is content with laughing at the superstition, and unreason with disbelieving it."

Puseyism as a Sacerdotal system seems to us the mischievous revival of an old and dangerous superstition, which we are bound to oppose with all our might as a fatal perversion of the truth of God. But there is another side of the great Puseyite movement, which, by the confession of all candid opponents, it has exercised a great and on the whole beneficial influence both in the Established Church and far beyond its borders. It was a reaction against the old, narrow, and prejudiced Puritanism, which had lost the early fervour of its spiritual life, and become a mere ghastly, lifeless phantasm. It was a reaction against the superficial Utilitarianism of the age, which was fatal to the spirit of worship in any genuine form. It was a reaction against the shallow Liberalism of the reform period which summed up all religion and duty in the promotion of mere material good and outward comfort. It is the *creed* of Puseyism which seems to us wrong and mischievous, and not the attractive and ornate ritual with which Dr. PUSEY himself professed but slight sympathy, and which has no necessary connection with Sacramentalism. The seemliness, the beauty, and, wherever it is attainable, the splendour of public worship are welcome to many who are wholly free from the taint of priestcraft. For the last thirty or forty years the cultivated portion of the nation has been waking up to some perception of art, and we are generally beginning to feel that poetry and music, painting and sculpture may be made to minister not only to the

comfort and refinement of our home lives, but to our intellectual, our moral, and our spiritual life and growth. And now, so great has been the almost imperceptible progress of Ritualism, it is impossible so to exclude the influence of this dreaded movement from the worship carried on in our Churches. Rejecting as we of the Liberal Churches generally do the fundamental Puritanical conceptions of art and worship, we fail to see why the most beautiful harmonies, the most exquisite colourings, the most graceful forms, the most venerable liturgical formularies, from which every element of error is carefully expunged, should not render the worship of GOD a thing to be loved, and prized and rejoiced in. So long as faith in GOD and His goodness remains a living sentiment and real power amongst us, so long as we recognise that the essence of worship is in the offering of the heart and soul, and that all else is of the nature simply of external helps, material appliances and symbols, there seems to be no reason why the worship which is the fitting expression of that faith should not be as ornate and quite as impressive as the worship of those who cling to the most extravagant theories of priestly power. The best way of obviating the real danger of Ritualism is not by pouring contempt on a seemly and graceful "cultus," or railing at it in a spirit of hard Puritanical unbelief, but by showing that we can use all things without abusing them; by proclaiming that the most beautiful symbolism has no intrinsic value. These are, after all, things indifferent in themselves; but even the most advanced Liberals are in danger of forgetting that their indifference will best be shown by a fearless use of any means by which Art may render the worship of GOD more attractive, more elevating and delightful.

Even the Evangelical Dissenters, hitherto so deeply imbued with the Puritanical idea of worship, and so watchful against this dangerous Symbolism, are now everywhere confessing, both in word and act, that there is an element of good in the æsthetic development within the Church of England, while they repudiate the principles from which it originated. A marked improvement is discernible everywhere, both in the architecture of Dissenting chapels and their forms of worship. Anthems, chants, and in some instances partial liturgical services, all which a former generation would have stigmatised as "marks of the Beast," are used in chapels which were once the strongholds of Puritanism. As one of the leading organs of Dissent writes this week, the extent to which this æsthetic development has affected Dissenters is that they have renounced many antipathies which had little or no foundation in reason, and that they have learned to cultivate some points of beauty which they had neglected or even condemned, because of associations which they regarded as

perilous. And the same authority, while adding that the changes thus accepted may or may not be wise, candidly acknowledges that "at all events they do not indicate any secret encroachment of Sacerdotalism or Sacramentalism."

Our advice to our friends and readers would be exactly the opposite of that given by Mr. HERBERT NEW, standing on the chance steps of one of the most elaborately ornate and highly symbolical of our churches. Let us dismiss this fear of Ritualism as altogether chimerical and imaginary. Our real danger, as we have intimated, is exactly in the opposite direction of Rationalistic coldness and indifference. Our young people, and not the young only, are everywhere longing for more of the spirit of beauty and reverence as well as of life and fervour in our worship. We verily believe that we lose far more people on account of the superior attractions of the stately and impressive service of the Church of England than from any real conversion to the theology of the Athanasian and Nicene Creeds. We are among the last to disparage the humblest service offered in rudest barn if the real spirit of devotion be there. But in ninety-nine cases out of a hundred the barn service is not the *best* we can offer, and so loses the conditions of true and acceptable worship. And when wealthy members of our congregations, whose own homes are filled with every refinement of art, advocate perfect simplicity of worship, and leave their chapels in almost squalid neglect, and are content with unmusical services which they would not tolerate in their drawing-rooms, we cannot help thinking that their lofty spirituality is often a cloak for meanness and indifference, or at best indicates an incurable Philistinism.

Where many of our friends discern imaginary dangers we only see every sign of hope and encouragement. We would urge our congregations to continue to build as stately church edifices as their resources will command. Even our poorer working-class congregations would be better by making some sacrifices, such as some of them have made to enshrine our beautiful faith in a fitting outward shrine. Whatever we do let it be at least the *best* we can offer. Let Art, still as of old, offer its choicest works in grateful homage on the altar of high religious faith. It is not good that we should imitate other Churches in anything which does not fitly express a genuine spirit of worship. But the language of devotion is very much the same among all earnest souls. The greatest productions of art and poetic genius, the prayers and collects and canticles of the ancient liturgies are the property of all Christendom, and not of any one Church. We, of the free and progressive Liberal Churches, are among the last who should wish to ally ourselves with a narrow and exclusive section, whether of the old Puritanism or the modern Dissent. Let our communion be with the real Church Universal.

LIBERAL CONGREGATIONALISTS.

LIBERAL utterances from the ranks of Congregationalism are very frequent just now. The heaven of Liberal thought is working strongly in that religious body. The evidence of this accumulates every day. Now it is a distinguished layman, now it is a leading minister who utters with applause from his hearers what would have been considered rank heresy only a generation ago. Last week we gave a remarkable instance in the

case of the Rev. J. VICKERY, who is about to succeed the Rev. JOHN HUNTER of York, another pronounced Liberal. This time the "heretic" is the Rev. E. PAXTON HOOD. The Congregationalists of Ipswich have just re-opened, after extensive renovations, St. Nicholas-street Chapel. The re-opening was made the occasion of a large gathering. Amongst those present were Mr. JAMES CLARKE, formerly of Ipswich, now the editor and proprietor of the *Christian World*, and the Rev. E. PAXTON HOOD. Both spoke, and their speeches were more than commonly interesting. Mr. CLARKE reviewed the progress made since the year 1840, when he resided in Ipswich. One passage in his speech, in which he pointed out how strict and narrow was the Orthodoxy of that day, is worth quoting:—

"The whole tendency of the time was against innovations of any sort. Even in Christian society inquiry was frowned upon and hindered. Authority was the God that had been set up, and to this we were all expected to submit. However reverent your questionings, you were regarded with suspicion. Who were you that you should be discontented with aught that satisfied your forefathers? The sinfulness of new opinions in matters of religion was the prevailing sentiment of our spiritual guides in those times. There was a Young Men's Society here, held in the adjoining (Congregational) school-room, but the subjects of debate were very limited, and, intellectually, unprofitable. Real Bible difficulties were rigidly ignored; and even Teetotalism and Phrenology, then making a noise in the town, had to be excluded. If I remember rightly, the society was actually broken up on the question of our being allowed to debate the subject of Phrenology—a free spoken gentleman from London having come like a bombshell into our midst. To several of the brightest of these young men the effect was disastrous. They became sceptical and departed from all Christian society. With regard to our general reading in these days, I am inclined to think that we are not eclectic enough, and that much rubbish comes into our homes that would be far better away. But how could any of us endure the restrictions that prevailed forty years ago? Well do I recollect, when a raw youth from an Essex village, I paid my half-crown to the Ipswich Mechanics' Institution, and was looking along the shelves of the library, and for the first time fixed my eyes on the works of Sir Walter Scott, a Congregational deacon coming up to me and saying 'young man, beware of those books; they will do you harm;'—while another deacon soon afterwards earnestly warned me against even looking into the pages of Shakespeare! With this spirit prevailing amongst us, is it to be wondered at that Nonconformists were accused by their enemies of a want of culture?"

The contrast which all this offers to the present time is very striking, and it is especially so when drawn by one who can speak from actual recollection of the condition of things at a former time. And it is only when the contrast between the present and the past is thus presented that we are able to see what substantial progress has been made. The leading topic of Mr. PAXTON HOOD's address was the present attitude of Congregationalism, and his remarks are no less noteworthy than those of Mr. CLARKE. The spirit of an earnest Liberalism breathes through them.

Everyone, he said, was for going forward, but not on the old narrow lines. The narrow gauge would do no longer, every thing must be on the broad gauge. Technical churches were waning, and for the most part fading away. Man felt that for his salvation he needed something more than that which any merely technical church could give him. He needed the precious truth which touched the heart, penetrated the mind and gave wings to the spirit on its upward, onward way. Congregationalism was comparatively weak, because for the most part it was a sort of coronation of mediocrity. It seemed to him that nearly

all the men who possessed real power were relegated to some obscure community. He had found and had rejoiced to find that the country villages and small towns were very frequently being ministered to by men of real learning, of real scholarship and power. He desired that they should recognise the fact that men of religion and Christian Churches wanted something more than the mere lath and plaster, something more than the mere framework that had grown round about them. He believed that to satisfy the mind and the heart of man the religious teaching of the present day must be something upon which the foot could firmly rest, something which he could really tenaciously and strongly grasp. He believed it was because ministers did not recognise this truth that people snored in their pews or stayed away from the church altogether. The Gospel of CHRIST was the one thing which could touch the religious instinct which undoubtedly existed in the heart of man, and it was that religious instinct which ministers should foster. "Do you suppose," said the speaker, "that I would ever devote my energy to building up a technical church? Not if I know it. Do you think I would try Sabbath after Sabbath to patch up some old parchment—some old creed. Not if I know it. I believe in the religious instinct in the soul of man, and I believe the Gospel is the only thing that can minister to it so as to raise it and give it repose and happiness."

Mr. HOOD is not satisfied with the present condition of Congregationalism. We gather from his address that it is not free enough, not large enough, not liberal enough. He disowns being a mere Congregationalist, and prefers being called an Independent. He has paid a visit recently to the United States and there he finds Congregationalism to be much more to his liking. He felt there that he was in the presence of real independence. The ideas of the people there were wider than ours. He was an Independent because he detested spiritual despotism wherever he found it. He was an Independent because it seemed to him the surest way by which a man's mind might be set free from all fetters and walk forth a free and noble thing, as the Creator of our spirits designed and intended it should be. Mr. HOOD's address was frequently interrupted by applause, which showed that the liberal sentiments to which he gave utterance were responded to by his audience. We are not surprised that he should prefer the Congregationalism of America to that of England. There is more scope there, more room for free spontaneous growth. There is less traditionalism there. No State Church asserts its exclusive privileges and prerogatives. Every association is voluntary, and the mind naturally realises a larger and truer freedom.

Mr. HOOD's unfavourable estimate of English Congregationalism may be mistaken. On that point we cannot speak, because we do not know enough of its internal working and condition. It may be that in some instances, through the influence of narrow-minded deacons, it is, as he said, "falling into a kind of spiritual despotism." We trust not, for we hope great things of the Congregational body. But with regard to what he says of the religion needed for to-day and for the future, we find ourselves very much in accord with him. We quite agree with him that the narrow gauge of old creeds and old lines of thought will do no longer. The antiquated dogmas and traditions of the past may be useful for reference, interesting as marking certain stages in the past progress of the human mind, but as pledges for the present generation to abide by they are fast becoming

ing absolutely worthless. We fully believe with Mr. HOOD that in order to satisfy the mind and heart of man the religious teaching of the present day must be something upon which the foot can firmly rest, and the educated mind clearly and strongly grasp; and we agree with him that this something is to be found in the Gospel of CHRIST. And, finally, we are at one with him in his idea that a religious instinct exists in the heart of man, and that it is the duty of Christian ministers to foster and cherish that religious instinct, to develop and train it in accordance with the requirements of liberal and enlightened thought. These are counsels which not Congregationalists only, but other sects as well will find adapted to their needs.

AFTER DEATH.—IV.

IN our last article we broke off the discussion of the theory of annihilation midway. We had considered and rejected the theory of the extreme Protestant party, who believe that "the wicked" shall be "destroyed" after death. We had also considered what may be called the selfish view of annihilation advocated by HARRIET MARTINEAU and others. But, in this and all other matters, it is not so important what we think as how we think. And this same theory of annihilation has been adopted by a school emanating from AUGUSTE COMTE, and headed by the name of FREDERICK HARRISON, and the most honoured name of her who has been one of our best and greatest teachers—GEORGE ELIOT—partly with the very object of striking at the root of personal selfishness inherent in most systems of theology, of breaking down immoral self-seeking, and of incorporating righteous enthusiasm in the new cult—the Religion of Humanity. There is no GOD and no immortality, says this cult. There is no room for self-centered interests. Man must live for the race, and his aspirations must be directed to raising the condition and enlarging the sphere of happiness of his fellow man. This must be his religion, seeing that man cannot live without religion, that is, without high-reaching aims and aspirations extending beyond himself. All individuality is necessarily selfish. Though man is not immortal, yet his deeds are immortal, and by great and noble deeds he will make the world better after his death. He will live again in the memories of men and the inherited virtues of the race. This must be his ambition, his eager desire, his patient aim, his religion. Let GEORGE ELIOT be heard out of her own beautiful poem:—

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence, live
In deeds of daring rectitude, in scorn
For miserable aims that end in self,

* * * This is the life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,

* * * Be the best influence of a good diffused,
And in diffusion ever more intense.

But even this diffused living in the hearts and minds of others will not last for ever. As man himself dies, body and soul, so in the fulness of time the race itself perishes:—

That better self shall live till human time
Shall fold its eyelids, and the human sky
Be gathered like a scroll within the tomb
Unread for ever.

This is, indeed, a be-all and an end-all. It is worse than the old Norse imagining.

Worse than the Buddhist's Nirvana. It is very dreary.

But is it true? Is it even as unselfish as it seems at first sight? May it not be said of this noble woman, to whom so many of us owe the deepest debt man can owe—gratitude for a better and more worthy life—that, with her catholic sympathy for all shapes of truth (not distanced by MAURICE himself), her earlier expression of trust and devotion exemplified in Dinah's prayer was truer to the facts of religion and humanity than this latest utterance? This, perhaps, can be made clear by a little examination.

1. The view sketched above does not commend itself to reason. Not only (it would have us believe) does the individual perish, but in due course of time the race itself, after reaching a mellow maturity, declines and finally perishes, so as to resemble a scroll which has no one to read it. But this idea is contrary to all the laws we have so often referred to; to the law of progress, to the law of the survival of the fittest, to the law of the development of the type. Are not these laws truer than the croaking foreboding of HORACE?—

Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.

2. The belief in annihilation is not rendered less unjust by the account given of it above. This point has been so amply considered in a previous article that it is only necessary to state it now.

3. Nor is the belief really rendered less selfish. No one knew better than GEORGE ELIOT, who had so deep an insight into, and therefore sympathy with, all phases of life, how dull and uninteresting the average man and woman is. They have no lamps to carry, they have no strength to carry lamps, they have no oil to light them with, they are always in dependence on their neighbours to give them oil. For these GEORGE ELIOT felt earnestly and generously. Take this example, "After all, the Rev. Amos never came near the borders of a vice. His very faults were middling—he was not *very* ungrammatical. It was not in his nature to be superlative in anything; unless, indeed, he was superlatively middling, the quintessential extract of mediocrity." Or this beautiful passage:—"Let the sweet woman go to make sunshine and a soft pillow for the poor devil whose legs are not models, whose efforts are often blunders, and who, in general, gets more kicks than half-pence. She, the sweet woman, will like it as well; for her sublime capacity for loving will have more scope." The reader will pardon us for making one more extract. "So very large a majority of your fellow countrymen are of this insignificant type. . . . They are simply men of complexions more or less muddy, whose conversation is more or less bald and disjointed. Yet these common-place people—many of them—bear a conscience and have felt the sublime prompting to do the painful right. . . . Nay, is there not a pathos in their very insignificance, in our comparison of their dim and narrow existence with the glorious possibilities of that human nature which they share? Depend upon it you would gain unspeakably if you would learn with me to see some of the poetry and the pathos, the tragedy and the comedy, lying in the experience of a human soul that looks out through dull grey eyes, and that speaks in a voice of quite ordinary tones." In a novel once read by everyone, WILKIE COLLINS observes:—"Some of us rush through life, some of us saunter through life; Mrs. Vesey sat through life." What countless multitudes there are

of us who sit through life, turning animal into vegetable!

But if this be so, what are we to say of the "choir invisible?" We all feel instinctively that Mr. Brown, Mrs. Jones, and Miss Tomkins have no songs to sing, and no spiritual forces to make melody and harmony. Still less room is there for 'Arry and Yellowplush, and the Hon. Deuceace. But leaving out these as quite beneath our notice what shall we say of the many more gracious natures which are conscious of an eager desire to do good and worthy work for GOD and man, to strike for the right, to battle against greed and cruelty, and all the lusts enthroned in high places, but which are still more sadly conscious of weakness and failure, of error and folly, of resolution sickled o'er with the pale cast of thought, and are very clear that, if they are to be classed by their unsuccessful endeavours in this world, there will be no choir invisible for them? What they feel the supreme need of is an immortality in which they may fledge their spiritual wings, and in which they may become apostles and ambassadors of GOD in the work He appoints for them. GEORGE ELIOT's glowing lines of burning aspiration are fitted for the few great and heroic souls that have raised the world to better things in epoch-making times; but there their efficacy ends, in a blind mist of darkness that enwraps you and me and all our near and dear friends. We then, for ourselves, regard this terrible beautiful explanation of the riddle of life as a will-o'-the-wisp, cheating the fancy and leading to no habitation of man.

It may be thought that our view of the various theories of annihilation would not be complete without some remarks on the Buddhist doctrine of Nirvana. But the writer is not a metaphysician. Moreover, it seems that the number of saints who have attained Nirvana may be counted on the fingers of one hand. The writer has carefully read the excellent little treatise of RHYS DAVIDS on Buddhism, and has looked into other well known larger and more ambitious works, but he forms no conception of Nirvana (or holiness, which seems to be the latest translation) which he can put into words. Nirvana is extinction, but it is not annihilation. It is without emotions, but it is individual; it is not re-absorption into the essence of the Deity, because there is no immutable Deity to be absorbed into. What, then is it?

With one more article we will conclude this rough sketch of the various speculations that have been hazarded on the subject of life after death.

H. C.

LEMINSTER.—The annual harvest thanksgiving services were held last Sunday, Sept. 24, at the Old Meeting, which was most tastefully and appropriately decorated for the occasion, several members of the congregation having worked with a will to produce the pleasing effect. The Rev. A. M. Holden, minister of the chapel, preached both times, speaking in the morning of various moral and spiritual lessons suggested by the harvest, and in the evening of activity in the service of God prompted by His manifold goodness to us. At the close of each service collections were made in aid of the funds of the Taunton and Somerset Hospital, the sum of £8 12s. 8d. being realised.

JEWISH FEAST.—Thursday was the first day of the Jewish Feast of Tabernacles, called "Succoth," in commemoration of the Israelites' encampment in the wilderness when they departed out of Egypt. At the metropolitan synagogues services were held on Thursday morning, and in accordance with the directions of the Chief Rabbi—the festival being a feast of thanksgiving—special services of prayer and praise for the successes in Egypt were celebrated.

Occasional Notes.

THE *Pall Mall Gazette* has the following interesting correspondence respecting Mr. Darwin's religious views:—

Sir,—The enclosed is the translation of a letter written by Mr. Darwin in answer to an inquiry from a young student at Jena, in whom the study of Darwin's books had raised religious doubts. It is, perhaps, not altogether irrelevant, at a time when priests of various creeds are claiming Darwin for their own, to publish an authentic statement of what his views really were, particularly as this statement will be widely read in Germany, and Darwin's own countrymen ought to be at least as well informed on the subject as foreigners.—I am, Sir, your obedient servant,
KATHARINE MACMILLAN.

Frankfort-on-Main, Sept. 20.

[Letter from Mr. Darwin to a young student at Jena, quoted in a lecture by Professor Haeckel at the Natural Science Congress at Eisenach.]

Sir,—I am very busy, and am an old man in delicate health, and have not time to answer your questions fully, even assuming that they are capable of being answered at all. Science and Christ have nothing to do with each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proofs. As far as I am concerned, I do not believe that any revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities.—Wishing you well, I remain, your obedient servant,
Down, June 5, 1879. CHARLES DARWIN.

THE *Liberal* of Calcutta, the organ of Keshub Chunder Sen and the "New Dispensation," has the following curious profession of faith, which looks very orthodox, but would not really meet the requirements of any Orthodox creeds:—

"Some people have asked us now and then what we think of the Gospel narrative of Christ's birth. We declare once for all that we are thorough believers in the miraculous conception and birth. But then let it be borne in mind that we hold Christ to have been and to be a *spirit*. We believe in the miraculous spirit-birth. All flesh is born of woman; and all spirit of the Holy Spirit. Christ was the spirit of humanity, and as such directly emanated from the essence of the Divine. Christ had no father but the Spirit Father in heaven. He came to establish the Fatherhood and the sonship. He knew no intervening personality between his spirit and that of the Father. He was born in God, nursed in God, he died in God. Christ was the essence of the Father reborn in humanity. And fitly has that birth been idealised in the miraculous conception. If it had been Christ's mission to establish the Motherhood of God also, which it was not, the Spirit instead of the woman Mary would have been recognised as the Virgin Mother. But as fatherhood becomes incomplete without its necessary correlative, Mary has been exalted into the Divine Mother. To us in the New Dispensation the Motherhood forms a separate article of faith. We, on the one hand, escape Mariolatry by accepting God alone as the Mother of mankind. On the other hand, we escape Christolatry by accepting Christ only as the Son, and never the Father, who is eternal and infinite. The birth of Christ is the birth of the most exalted humanity. The birth of Christ is the birth of the regenerated spirit of mankind. The birth of Christ is the birth of the spirit of all faith, love, and self-sacrificing obedience. Is not that spirit a strange mystery in this selfish carnal world? Is not the conception and descent of that spirit the most wonderful miracle? Those who believe in the spirit Christ cannot but believe in the miraculous conception and birth."

We learn from the *British Medical Journal* that the clerk to the St. Saviour's Board of Guardians had, in reply to an inquiry whether the proceedings of the Salvation Army had had anything to do with the alarming increase of insanity in the union, stated that one case of insanity, awaiting removal to an asylum, was an instance of religious mania, arising apparently from the excitement of the Salvation Army campaign, and that a young woman, who was present at the Blue Ribbon Army meeting at the Metropolitan Tabernacle on Sunday had been taken to Camberwell Workhouse as a lunatic. Our contemporary adds:—"No doubt

that species of psychical intoxication which vehement indulgence in religious exercises and emotions induce will sometimes end in mental derangement in persons who would not otherwise have become insane; but, at the same time, it is to be borne in mind that many half-crazy beings, men and women budding for madness arising out of inherited or physical causes, are powerfully attracted to every new and strange thing, and so plunge zealously into stirring services like those of the Salvation Army, and evolve, perhaps, at these services, into full-blown lunatics. Their insanity is not unlikely to be attributed entirely to the services, which really had little or nothing to do with its production. They were foredoomed lunatics on the verge of the catastrophe of their fate, and any other kind of agitation would have sufficed to precipitate them into it, as well as the uproar of the Salvation Army. If the statements made as to the success of the Army in drawing into its ranks habitual drunkards who become, for a time at any rate, sober and self-regarding, and in ensuring the closure of public-houses in the towns which it has occupied, be even approximately correct, then the ratepayers will have no serious grievance against the Army on account of its influence in causing insanity. It seems likely that for every case of insanity by its religious revelries at least two cases will be prevented by the limitations which it imposes on alcoholic carousals."

WE learn from *Unity* (Chicago) that in 1845 James Freeman Clarke, of Boston, published a sermon on the "Principles and Methods of the Church of the Disciples." It was understood that this new society was established on a very liberal basis. It was untrammelled by old traditions. The law had long since refused to recognise the "church" as distinguished from the "society" or "parish." Disturbing and fatal differences between the two had often broken out. The sources of the trouble were usually the creed. The less of it and the simpler, the more safety. Mr. Clarke and his friends gladly accepted that theory of the church which makes it, not a double but a single organisation, giving to it a broad basis of fellowship—a practical, rather than a doctrinal one. In the pamphlet referred to, he says:—"The body which conducts all the religious action has no religious basis, but a purely secular one. . . . It may contain the infidel, the immoral, the irreligious; for infidels and irreligious men generally think it respectable to own a pew, and there is no reason why they should not belong to the congregation. . . . If these happen to be the men of education and talent, they may be the most prominent men in the congregation, and exert the greatest influence on all its decisions; and so you may have infidels as the representatives of this religious body." *Unity* adds that the author of this language evidently had no fear that a church pledged to good works—a church whose object was to do good, to get good and to grow better—was exposed to any danger from this quarter. Nor is it likely that he suspected that such a church would ever be charged with narrowness of sympathy.

A CORRESPONDENT of the *Pall Mall Gazette*, calling himself "A Sometime Anglican," demurs to the high estimate given by that journal to the influence and position of Dr. Pusey. He points to the very few persons of note that were present at his funeral, and compares it with the gatherings at Westminster Abbey on the occasion of the interments of Dean Stanley and Mr. Darwin. Excepting Mr. Gladstone and the Dean of St. Paul's, there were no representative men at Dr. Pusey's funeral, "because there are now no distinguished men, or but few, of the party he represented." He adds:—"Excellent, zealous, hard-working, conscientious, pious clergymen were there of second and third rate ability: clergymen who have done no more in the world than their duty as clergymen; who have enriched the world by no one thought beyond their official utterances; who have done nothing during their career by which they will be remembered, besides breaking the law and outwitting the lawyers; whose very names will be forgotten, as their work will be probably undone within ten years of their death. This is a saddening statement to be made at the close of half a century of a movement which opened

under such bright auspices and once trained such brilliant disciples. But, under the conditions named, the statement is true. Where are the Wards and Wilberforces, the Fabers and Oakeleys, the Allies and Maskells, the Barffs and Mivarts, the Ripons and Burys, the De Veres and Patmores, the Pugins, the Paleys, the Baddelys and Hope Scotts, not to mention other and more eminent living names, of the High Church school of to-day? I gladly admit that Canon Liddon is, in his position, supreme; I shall rejoice to admit any individual exceptions to the sweeping generalisation; their names will evidence the substantial truth of the charge. Into the causes of this decadence of the High Church party in brain-power, in logic, and in force of character and will, I will not here enter. That it has been replaced by much that makes the party more popular to the active as distinct from the thoughtful portion of the community, in this age of unrest, I do not deny. But I do point to the roll-call, so to say, of Dr. Pusey's funeral; and I hold that it proves a lamentable failure of his existing system to enlist clergy of even a high class, intellectually or by attainment; and that he possessed 'little direct influence on the English layman.'"

"PROUD PRESTON" is likely to receive fresh honours. It is said that at the conference of the Roman Catholic bishops of England, which is shortly to take place at Newcastle under the presidency of Cardinal Manning, an important discussion is expected to take place as to the advisability of establishing an archiepiscopal see for the North of England at Preston. Should such a course be determined upon, as is considered extremely likely, it is thought that the Right Rev. Dr. Vaughan, Bishop of Salford, will be translated to the new diocese thus created.

WE are not sure that the Bishop of Manchester was far wrong when preaching at Hulme the other day he said:—"Some persons thought that intemperance was the greatest curse hanging over England at the present moment. He did not think so. There was no doubt a residuum who were cursed with that terrible curse of intemperance; but there were other curses more deadly still. Seeing what he saw, and hearing what he heard, he distinctly said that he believed that licentiousness was the sin which was eating out the moral life of this nation—licentiousness which they saw rampant through the streets of Manchester every evening that they moved through those streets. That was a cause which in pulpits they hardly dared to mention for fear of shocking some delicate taste, but it needed to be mentioned sometimes, when they knew the ravages it was causing on every side. Unhappily Manchester does not stand alone in this respect. But we scarcely think that the destruction of vice is due to pulpit exhortation or denunciation. The spread of temperance owes but little to this mode of meeting the difficulty. So long as society views the male offenders so leniently there is but little hope of improvement."

A CORRESPONDENT of the *Spectator* suggests a new employment for educated women—viz., that of reading aloud. The idea is that clever lady readers might form classes, composed of people of both sexes, who could meet at certain hours, and have read to them the latest works in theology, history, science, or fiction.

THE indefatigable band of reformers who procured equal rights for women from the Council of London University, and crowned their other triumphs by obtaining the medical diploma for members of the fair sex, are taking a new and very significant step. Concurrently with the opening of the medical schools for the winter session, they will open a residential hall for ladies who are anxious to be students at University College or at the London School of Medicine. As temporary quarters, a house at the corner of Gordon-square, W.C., has been secured. It was recently occupied by a couple of doctors, and it is sufficiently commodious to provide separate sleeping apartments for ten ladies. The committee who have charge of the arrangements have concluded—very naturally, considering the adverse circumstances—that not more than ten ladies are likely at present to pre-

sent themselves simultaneously as candidates for the ordeal. By-and-by they mean to build for themselves.

It will be seen from an announcement in our advertising columns that the new session of Manchester New College will commence on Tuesday afternoon next, when the opening address will be delivered by Professor James Drummond, LL.D., on "Religion and Liberty." Professor Henry Morley, LL.D., Principal of University Hall, will also deliver a short address on occasion of the re-opening of that Institution under the auspices of Manchester New College.

NOTTINGHAM.—A public conference was held at the George Hotel, Nottingham, on Monday, on the question of opening museums and art galleries on Sundays. Professor Symes, M.A., of the Nottingham University College, presided, supported by the Rev. Brooke Lambert, vicar of Greenwich, the Revs. R. A. Armstrong, A. W. Worthington, S. A. Steinthal, Mr. Mark H. Judge (hon. sec. Sunday Society), Mr. Jos. Brown, Q.C., Mr. T. Taylor, J. P., Mr. James Solly, Mr. E. King Fordham, Mr. G. W. Rayner Wood, Mr. E. J. Wetherston, Mr. Walter Wren, &c.—The Chairman said he was looking forward to the time when the working classes should no longer be shut out on Sunday from their drawing-rooms, the art galleries, and museums. He could scarcely imagine any one questioning the need of such drawing-rooms. Many of his hearers, no doubt, would agree with those who desired religious duties to be carried on on Sunday, but the whole day could not be spent in church or chapel. Many poor families had to live in one wretched, uncomfortable room. Where did the opponents of Sunday opening want them to go? To stand in the streets, perhaps in the rain, or to go to public-houses? With regard to the attendant difficulty, it seemed to him that the Sabbatarians did not logically argue as they did argue on this point so long as they allowed dinners to be cooked or beds to be made for them on Sunday by their servants.—Mr. Mark Judge gave some account of the success which had attended the opening of museums on Sunday wherever the experiment had been tried. He proposed a resolution to the effect that the conference heartily endorsed the objects of the Sunday Society.—The Rev. R. A. Armstrong seconded the resolution, and warmly supported the movement, asserting that the gloom of the English Sabbath had laid the foundation of many wicked lives; that to close museums and picture galleries on Sunday was a gross injustice and absolutely indefensible.—The Rev. Brooke Lambert and Mr. Thos. Taylor, J.P., also spoke in support of the resolution, which was carried with acclamation. A second resolution agreeing to petitions in support of Sunday opening was passed on the motion of Mr. Councillor Jacoby, seconded by Dr. Chas. A. Cameron, medical officer of health.

BRIGHTON.—Harvest thanksgiving services were held in New-road Chapel on Sunday. The decorations were most tastefully arranged under the superintendence of Mrs. Saunders and Miss Slater. A striking feature was the arrangement of long trails of ivy with fine bunches of black and white grapes up the pilasters at the back of the pulpit, while the pediment over was decorated with evergreens relieved by rosy-cheeked apples, and wheat and oats were clustered round the gas standards each side of the reading desk. The whole space in front of the pulpit and the communion table presented a most tempting appearance, being one mass of splendid fruit, comprising almost every variety. Thanks are due to many liberal friends who contributed, the gifts of fruit especially being even larger than usual. The Rev. T. R. Dobson preached appropriate sermons, tracing, in the morning, the agency of wheat as a civiliser, and the part it was playing in binding nations together in the common bonds of interest as producers and consumers, and hoping that better and more enlightened ideas would prevail.

"Till the war-drum throbbed no longer and the battle flags were furled
In the parliament of men, the federation of the world."

There were full congregations at both services, and the musical arrangements were very efficiently carried out by the newly organised voluntary choir, the singing being of a more congregational character than formerly. The flowers and fruit were afterwards given to the Sussex County Hospital and the Crèche.

Reviews.

The Electorate and The Legislature. By Spencer Walpole. Author of "The History of England from 1815." London: Macmillan and Co. 1881.

Under the title of "The English Citizen, his Rights and Responsibilities," Messrs. Macmillan are now issuing a series of short books, intended to meet the demand for accessible information on the ordinary conditions and the current terms of our political life, ignorance of which takes from the study of history the interest which comes from a contact with practical politics, and unfits men for their place as intelligent citizens. We are told that the series will deal with the details of the machinery whereby our constitution works and the broad lines upon which it has been constructed, the aim being not to give mere compendia of technical information, but to sum up shortly and clearly the leading points, and to arrange these so as to show their relation to one another, and their general bearing on the life and the duties of the citizen. The series will consist of thirteen volumes, and among the writers are Mr. H. D. Traill, the Rev. T. W. Fowle, Mr. T. H. Farrer, the late W. Stanley Jevons, Mr. F. Pollock, Mr. A. J. Wilson, and Mr. Spencer Walpole. Of this series the only one that has hitherto come under our notice is the little work the title to which is to be found at the head of this review.

Mr. Spencer Walpole has recently been appointed to the governorship of the Isle of Man, but he is better known by the three vols. in which he has given us a history of this country from the year 1815 down to the year 1840, and which are so good, that we shall regard the announcement of another volume being ready for publication with much pleasurable anticipation. In the little volume of 160 pages now before us Mr. Walpole has told the story of the growth of our present legislative and electoral system. It is not a mere synopsis of facts, nor is it simply a compilation from the works of Mr. Hallam, Mr. Stubbs, and Sir Erskine May, although to all these writers Mr. Walpole acknowledges his indebtedness. It is not enough for us to be told a fact; we want to get at the reasons for it, and these Mr. Walpole gives. Few of those who have paid the slightest attention to constitutional politics can have failed to observe that there are several absurd anomalies in our mode of government, and must have wondered how they came to exist. Were we now framing the constitution of a new country it is hardly to be supposed that such an absurd anomaly as the House of Lords would be among its articles, although it may be doubted whether anyone would be found to object to the utility of a second chamber. Yet at more than one period of English history we may well recollect "that it fought the battle of English liberty when the Commons were either unrepresented or powerless;" still, while "such circumstances deserve the gratitude of a people; they cannot, if alone, preserve an institution in an age which judges everything by the modern doctrine of utility." In his remarks on "The House of Lords," the general tenour of which will, we should think, greatly scandalise Lord Brabourne, of whom in the words of Selden it may be said that he is one of the new ones whom "we slight, because we know their beginning" Mr. Walpole calls attention to the remarkable consequence which has ensued from the distinction between England, where birth is made the only or chief qualification for entering the Second Chamber, and other countries where no such qualification exists. Here, he says, "the status of individual peers is exceptionally high, but the status of the House of Lords is constantly declining. In the United States and France, where the Senates owe their existence to election, the position of individual senators is comparatively unimportant, but the privileges of the Senate show no symptoms of decline." This distinction may, we think, be pursued a little further. The individual status of English peers is higher than that of the sixteen representative peers of Scotland, or the twenty-eight representative peers of Ireland. That all this is to be accounted for by the two great advantages of rank and position, the former of which makes our hereditary

legislators, as Mr. Walpole thinks, fortunate in their marriages, and the latter fortunate in their opportunities, we are scarcely prepared to admit, but we are fully in accord with him when he says that "the House of Lords must rest its claim to exist on its present services, and not on its past history."

In the eight chapters of the book under notice the author deals with "Parliament," "The House of Lords," "The House of Commons," "Parliamentary Qualification and Electoral Corruption," "Prerogative and Privilege," "Public and Private Bills," "Supply," and "Order and Obstruction." Much of the matter is historical, still there is much which is of interest at the present time. Although in a series of books designed to give information rather than to discuss improved methods, long dissertations would be out of place, Mr. Walpole does not hesitate to make such comments as, from his point of view, he considers the matter under discussion calls for. With nearly all of these we find ourselves in hearty accord. On the subject of bribery, for instance, he expresses the opinion that the best hope of terminating it "is to be found neither in the ballot, nor in the penal laws, but in the gradual growth of healthier manners." On the subject of the great expense caused by inquiries before Parliamentary committees he expresses himself greatly in favour of the formation of a competent tribunal capable of inquiring into all schemes submitted for the approval of the legislature, and of framing provisional orders for the sanction of Parliament. Such a tribunal would no doubt have in many cases to be a local one, and whatever our views may be on the question of Home Rule, as our Irish fellow-countrymen would have us understand it, there can be little doubt that such a system of Home Rule as is here indicated would meet with but little opposition. His observations on the best method of dealing with obstruction are, too, conceived in a wise spirit, though they would not, perhaps, find favour in the sight of Mr. Marriott, who seems to have got "bare majority" on the brain. We must stop, however, only remarking in conclusion, that if the other books of the series carry out the promise and intention of the publishers as faithfully as does this one by Mr. Walpole, "The English Citizen" will prove fully as attractive and interesting as any of the other serial volumes issued by the same publishing firm. We hope to be able to notice these as they appear in due course. R. B.

Is Atheism or Theism the more Rational? A Discussion between Mr. Joseph Symes and Mr. George St. Clair. London: Free-Thought Publishing Company. 1882.

We confess that we do not attach much value or importance to ordinary theological discussions. They almost invariably disappoint us. Sometimes the debaters are very unequally matched. Seldom or never does the debate rise to the height of the great argument we had expected. Often the struggle is more for victory than for truth—which can say the smartest things, which can gain an advantage over his opponent. The really difficult points are evaded on both sides, and the question is left at the close just where it was before the fight began. The debate before us, according to the admission of the combatants themselves, is no exception on these grounds to other discussions. Each appears to be disappointed with the other as an opponent, each avers that the other has not met his arguments; each declares the other side proof against the appeal to reason when *against* him, and in the end Mr. Symes, instead of leaving the verdict to his readers boldly claims the victory for himself, while Mr. St. Clair closes the discussion in terms of undisguised contempt for his opponent.

The debate consisted of twelve letters, six by each disputant, which appeared in the columns of the *National Reformer*, and have since been published in pamphlet form, making an addition to several similar discussions also issued by the Free-Thought Publishing Company. The precise question for debate has the advantage of being more than commonly definite and clear. "Is Atheism or Theism the more rational?"—that is, the more rational interpretation of the universe? Is the belief in a Supreme Mind as the author of the order of nature more rational than the belief in no such mind existing? That

is the real question between Theism and Atheism. The superstitions which have been mixed up with Theistic belief do not affect the main question. The Atheist only evades it when he makes the corruptions or defects of Theism an absolute ground for rejecting Theism altogether. The essential thought, the existence of a Supreme Mind as the author of nature—may be true though the special forms in which it finds expression may be imperfect, inadequate, mistaken or even absurd. Trinitarian Theism, so far as it is Trinitarian, may be false, while pure Monotheism may be true. The tactics of the Atheists who dispute with Theists are to insist on the imperfect, erroneous conceptions of Theistic sects as sufficient disproof of Theism itself. They take its most partial, objectionable forms, and having without difficulty exposed these mistakes, they claim to have shown that Theism itself is irrational. Against this mode of argument Mr. St. Clair protests, and repeatedly charges Mr. Symes with ignoring his Theism and assailing some other form with which Mr. St. Clair has no sympathy, and which he has not undertaken to defend. The Theist has often handicapped himself in the struggle by undertaking to defend more than was really necessary to his case. If he is wise he will limit himself to what is absolutely necessary to his position. He will not allow himself to be entangled in the definitions which his opponent assumes for him. In this discussion Mr. Symes puts the theory of the existence of God in the form of eight questions, which he thinks cover most of the ground, and conducts his argument in accordance with these definitions. Mr. St. Clair does not accept any of them, but undertakes to "maintain that there is an intelligent Creator of man, against whose perfect goodness nothing can be proved." Taking this definite ground the question follows, is such a belief rational? Is it supported by the facts of nature? Mr. Symes replies in the negative, and alleges in support of his contention the evil that exists, the numerous defects of nature, the pain, misery, suffering, that prevail so widely in the world. Mr. St. Clair admits that evil exists, but that "is no proof that perfect goodness does not exist." On the other hand, Mr. Symes contends that the presence of evil in the universe, in whatever form or whatever degree, is fatal to the hypothesis that a God of perfect goodness exists. His opponent replies that evil serves a moral purpose—that it is limited as to time and effect—that it is evanescent, and that in some forms it is diminishing with the advancing knowledge of mankind. He regards it as part of a needful discipline, and believes that in the end good will prevail. From this point the controversy proceeds through the twelve letters, the Atheist making the most of the evils that exist in the world, the Theist minimising the evil as much as possible, and giving prominence to the evidence of goodness and wisdom that the system of the world affords. The one looks on the dark side, the other on the bright side of nature and of life. Mr. Symes has an eye quick to detect the imperfections in all things as they are. Mr. St. Clair prefers to dilate on the harmonies, beauties, and utilities of Nature. This difference is characteristic of the two creeds. The strength of Atheism is in the imperfections and anomalies discoverable in the present order of things, and the impossibility of reconciling these with the attributes and perfections of the Deity as commonly understood. On the other side the strength of Theism consists in the obvious order of Nature and the evidence this affords of mind as the source of that order. The Atheist will never be without objections telling more or less strongly against the popular notion of God; nor the Theist be left without evidence of mind as the directing controlling power of the universe. So long as man is led to connect mind with method and order, with adaptation and symmetry, Theism will have a firm basis in our mental constitution. The utmost that Atheistic arguments can do is to expose the inadequacy and mistakes of men's theories concerning the Deity, and here there is abundant scope in the errors and absurdities of the popular theology; and this is the service which Atheism renders to rational thought. It helps to correct the mistakes of a false theology, and to prepare the way for a truer and purer faith. The rational Theist has nothing to dread from

it, however superstition may be damaged by its reasoning.

One word more. Mr. Symes may not think so, but he has really damaged his cause by the unbecoming tone of his letters. In the last he says, "I am well aware that my style of treating this subject must be very offensive to some. But I make no apology for it. I adopt it deliberately and of set purpose. I regard Theism as immensely stupid, so much so that serious argument is wasted upon it." When a man writes like that he not only commits an offence against good taste, but shows to all the world that he is too conceited, or too ignorant, perhaps both—to estimate the importance of the subject he has undertaken to discuss. Truly it is a waste of time to debate the question of Theism with him. However, Mr. St. Clair claims to have derived one advantage from his opponents' letters:—

"They seem to show how men become Atheists. There are certain questions which cannot be answered, and they are always asking those questions. There are certain difficulties of belief, and these they cherish in preference to the stronger reasons for faith and hope. There is sunshine and shadow in the world, and they prefer to dwell in the gloom. They search out all the crudities and failures, stinks and sores, diseases and evils which the world affords, or ever has afforded, and look at them through a magnifying glass. Impressed with the magnitude of the loathsome heap, and oblivious of everything else in creation, they presume to think they could have advised something better if the Creator had only consulted them. Had there been a wise Creator he surely would have done so! Henceforth they shriek out that there is no God; and, nevertheless, illogical as they always are, they whimper at pain instead of bearing it, and complain of evils, as though there were some God who was inflicting them. They complain that life is not worth living, and yet speak of death as though it were maliciously designed and the greatest evil of all."

This is severe, but we think not unjustly so, for any reader of pessimistic and atheistic literature must be aware that it is but the simple truth. In fine, we are profoundly convinced that the belief in a righteous Governor of the universe has a salutary influence on human character and life, that it tends to make life more happy and the ills of life more endurable than the absence of that belief, and that comparing the Theist and the Atheist, other things being equal, the Theist has every cause to be the happier and the better man. C. F. B.

Literary Notes.

SIR RICHARD TEMPLE contributes to the October number of the *Contemporary Review* a paper entitled "Principles of British Policy in Egypt," while Mr. Sheldon Amos reviews Mr. Seymour Keay's pamphlet "Spoiling the Egyptians," and Mr. M. G. Mulhall treats of "Egyptian Finance."

CARLYLE'S "Hero and Hero Worship" is the newest of the series of cheap standard works published by Messrs. Chapman and Hall.

PROFESSOR VAMBERY'S new work on the origin of the Hungarians will come out in a few days, simultaneously in Hungarian and in German. Ethnologists have hitherto classified the Hungarians among the Finnish-Ugrian branch of the Ural-Altaic race, but Professor Vambery, declaring this theory, based mainly upon philological evidence, to be quite untenable, proves the Turko-Tartar origin of the Magyars.

THE *Academy* hears that negotiations have begun between the French and German Governments for a new treaty of international copyright.

THE Drapers' Company have offered £300 per annum for five years towards the establishment of a technical school in connection with University College, Nottingham, with a grant for the first year of £200 for purchasing apparatus, &c.

MESSRS. MACMILLAN and Co.'s announcements include the "Life of Frederick Denison Maurice," by his son, Major Maurice, R.A.

MR. LAURIE, of Edinburgh, has, says the *Athenaeum*, just finished an etched portrait of the late Dean Stanley, which is to be immediately published by the Artistic Stationery Company (Limited), of London.

AMONG the books to be issued by Messrs. Houghton, Mifflin and Co., of Boston, which are of interest

on this side of the Atlantic, are a new edition of the complete works of Nathaniel Hawthorne, in twelve volumes, with biographical notes by his son-in-law, Mr. George P. Lathrop.

MESSRS. BENTLEY AND SON announce "A Memoir of Lord Hatherley," by the Rev. Prebendary Stephens.

MR. RIDGWAY has in the press a work by Baron de Malortie, entitled "Egypt: Native Rulers and Foreign Blunders."

MR. ELLIOT STOCK will publish almost immediately a volume of "Recollections of Rossetti," by Mr. Hall Caine, who was Rossetti's daily associate during the last year of his life.

THE Cambridge Philological Society intends to publish its Proceedings terminally, for the benefit of the limited number of scholars who take an interest in the doings of learned societies. The publishers are Messrs. Tribner and Co.

MESSRS. GEORGE BELL AND SONS have ready for immediate publication "The History of Wood Engraving in America," by Mr. W. J. Linton, with one hundred specimens.

MR. EDWARD WALFORD, who, in conjunction with Mr. Walter Thornbury, wrote "Old and New London," has been engaged in the preparation of a companion work, entitled "Greater London."

"THE LIFE OF RICHARD COBDEN," by John Morley, has been published by Messrs. Chapman and Hall, in their large octavo series of standard works. This is the work so highly praised in the course of a recent speech by Mr. Bright.

MESSRS. LONGMANS will publish next month a "Dictionary of Medicine," which has been for some years in preparation. The articles are contributed by many eminent members of the profession, under the general editorship of Dr. Richard Quain.

NEW BOOKS.

MESSRS. T. AND T. CLARK, of Edinburgh, will publish early next month the second issue of their "Foreign Theological Library" for this year—viz., "Martensen's Social Ethics," and "Weiss's New Testament Theology," vol. 1; also Meyer's Commentary on "Hebrews" (1 vol.), and "James and John" (1 vol.) This now completes the "Meyer Series" in twenty volumes. The following are also preparing for publication:—"Final Causes," by Mons. Paul Janet, second edition; Uhlhorn's "Charity in the Primitive Church;" "The Doctrine of the Holy Spirit," by Professor Smeaton, D.D. (Cunningham Lectures); Hefele's "History of Church Councils," vol. 3 (to the Council of Chalcedon). Of the "Bible-class Handbook" series, three more volumes are in the press—"Genesis," by Marcus Dods, D.D.; "Romans," by Principal Brown, D.D.; and "The Reformation," by Professor Lindsay, D.D.

MESSRS. BENTLEY AND SON announce for the new season "A Memoir of Lord Hatherley," by the Rev. Prebendary Stephens; "The Retrospect of a Long Life," by Mr. S. C. Hall; "Personal Reminiscences of Lord Stratford de Redclyffe and the Crimean War," by the author of "Frontier Lands of the Christian and the Turk;" a large paper edition of "Jane Austen's Novels" (the Steventon edition); "In the Land of Misfortune," by Lady Florence Dixie, author of "Across Patagonia," &c., with numerous illustrations by Major Fraser and Captain C. F. Beresford, R.E., engraved by Whymper and Pearson; "Notes upon some of Shakespeare's Plays," by Frances Anne (Fanny) Kemble, in one vol. demy 8vo., finely printed in an especial ink; "Old Coaching Days; or, Road Sketches in Bygone Days," by Stanley Harris ("An Old Stager"), with numerous full-page illustrations by John Sturgess; "Brighter Britain," a full description of life in Northern New Zealand, with chapters upon the Maories, natural history, productions, gold digging, &c., with appendix on New Zealand literature by William Delisle Hay; "In the Black Forest," by Charles W. Wood, author of "Through Holland," "Round about Norway;" "Memoirs of the Duchess of Abrantes (Madame Junot)," a new edition, with numerous portraits on steel of the Bonaparte family; "The History of Antiquity," from the German of Professor Max Duncker, by Dr. Evelyn Abbott, the sixth and concluding volume; "Letters to a Friend," by the late Connop Thirlwall, D.D., Bishop of St. David's, and edited by the late Dean Stanley, a new and much enlarged edition; "Some Experiences of a Barrister's Career," by Mr. Sergeant Ballantine, a new and revised edition (being the fifth); and "Turning Points in Life," by the Rev. Frederick Arnold, author of "Christ Church Days," a new edition.

Our Contemporaries.

THE LATE DR. PUSEY.

The *Spectator* writes:—

The character of Dr. Pusey's influence will, of course, be differently judged by every different mind and class of opinion, but upon one point at least all will be agreed. If it is good that the Church, as a teaching corporation, should be alive, should be comprehensive, and should at least endeavour to reach the body of the people, the total result of Dr. Pusey's life was distinctly good. His followers, apart from their distinctive tenets, woke up the English Church, which was fast sliding into the morass which has so often beguiled it, a cold and decorous profession of tremendous doctrines to which no living importance was attached, and which, when once the vitality was out of them, choked up the religious intelligence. They restored learning to its importance. They gave back to public worship its attractiveness. They got at, or tried to get at, human beings with souls, instead of confining themselves to respectables. With a zeal which often led them into absurdities, especially in the way in which they pressed symbolism on the attention of a people traditionally impatient of symbols, they aroused an attention which, whether it became at last reverence or rejection, was at least the necessary condition of effective and living thought. They taught energetically a lofty morality more dogmatic than that of the Broad Church, and, therefore, more certain in its application; while it was free from that taint of earthiness, of the desire to make the best of both worlds, of the latent belief that God gives flocks and herds to the good, which so spoils for all the higher minds the usual teaching alike of the old Clapham Evangelicals, and of most, though not quite all, the Nonconformist sects. Surface Puseyism seemed to the body of Englishmen, and in many respects was, a rather contemptible imitation of Rome, which at least avoids the folly of exaggerating localism, and talking as if a Christian Church could have geographical boundaries; but the inner Puseyism proved itself a vitalising force, in a country where the temptation of every creed is to lose its vitality under a crushing load of smug respectabilities.

The *Saturday Review* attributes chiefly to Dr. Pusey the fact that we have now in our country—

A spiritual organisation whose title-deeds are recognised as going back to the very beginnings of English social life, and which is now a marvel of the world in its renewed youth, for the length and breadth and depth of its sympathies; for the matchless daring and multiplicity of its enterprises, at home and in every quarter of the world; for the minuteness of its solicitudes, and for its singular gift of attracting the willing labour, not only of its ministerial order, but of that vast body of laity, both men and women, among whom it exists and for whom it dispenses its privileges. Of this quiet revolution the central, and approximately the earliest, agency was the unaided action of a few devoted Oxford men; and of these the one from whom the popular name of the movement was borrowed has just passed away in peaceful old age. The ascetic, affectionate, high-born, and deeply-read professor at Oxford; the man whose speech was so thrilling, his writing so profound, his personal influence so electric.

The *Record* says:—

What can we say of Dr. Pusey's life-work? We see in Dr. Pusey one who has laboured earnestly, sedulously, powerfully, to turn the Church of England from the right way, to destroy the work of our forefathers, by overwhelming it in the soul-destroying superstitions and cunning inventions from which, at the sacrifice of their own lives, the Reformers were enabled by God's grace to rescue our Church. Newman was content to go alone to Rome; Pusey desired to take the Church of England with him. If ever there was a man who, endowed with great powers, used them to a large extent to the injury of the truth; if ever there was a man commissioned to do important work for the edifice of God, who yet built wood, hay, stubble, "work that shall be burned," that man was Dr. Pusey.

The *Tablet* says:—

A leader of religious thought, in any proper sense of the word, Dr. Pusey could not claim to be. But his personal influence was always great, nor was it,

in the long run, injurious to many of those who most strongly experienced it. No inconsiderable number of his disciples have now the happiness to be Catholics. Outstripping their master, seeking a clearer atmosphere than that in which he was content to dwell, a broader and firmer grasp of divine verities than that which he possessed, they have found, one after another, their way to the region of light, the fulness of truth. Thus the late Pope was led to liken him to a church bell, summoning others to the household of faith, but himself remaining without. Upon the actual religious controversies of late years in the Church of England he exercised but little influence. He belonged to a day in which there were giants, and he moved among the lesser men, whose cause he defended, but with something of heroic mien.

The *Christian World* writes:—

It would, perhaps, not be any exaggeration to say that a very numerous section, especially among the laity of the Established Church, would not shrink from adopting the language of quaint old Thomas Fuller, when, after describing the death and funeral of a man at the antipodes of ecclesiastical opinion, unfortunate Robert Browne, he adds: "And it is no hurt to wish that his bad opinions had been interred with him." Such a wish, indeed, may be perfectly consistent with the most thorough recognition of all that was tender and kindly, and even noble, in the man, of his ability as a scholar, his loyalty as a friend, his constancy as a thinker, and his devotion as a Christian. It is a question not of a man, but of a system; not of the personal qualities of a teacher, but of the practical tendencies of his teaching; not of the beauty of a life, but of the nature of an influence which is very widely diffused, and must tell either for good or evil both on the Church and the country. There is no want of charity on the part of those who believe that the influence of Dr. Pusey has been distinctly adverse to all enlightened progress, and that it has contributed to the revival of a mediæval superstition which is pregnant with danger, both to freedom and to religion, if they desire that the effect of the teaching should cease with the life of the teacher. Dr. Pusey was opposed to some of the strongest, and, as we believe, most beneficent tendencies of the age, offered a strenuous resistance to all progressive reform, sought by every means within his power to revive the authority of the Church and the dominion of the priesthood. All this is reaction, and reaction of the worst kind. Restore the priest and the confessional, and an impressive service with soft and subduing music and all the attractions which art can bring, would be but sorry compensation. The question most vital to human liberty and true religion are involved in the teachings of Dr. Pusey. The Protestantism of England is on the one side; he was, and his party still are, on the other. It is a battle of the Church against the right of the individual conscience, and as we have absolute faith in the fullest recognition of that right, we cannot hesitate as to our judgment on the character of that system of which Dr. Pusey was the chief exponent and the ablest champion.

LIBERAL CONGREGATIONALISTS.

The *New York Sun* has the following scorching article on a subject which is not without interest on this side of the Atlantic:—

We have frequently said that a very considerable part of the ministry of the Congregational denomination, though they are supposed to preach the theology of the old Puritans, are in reality either Unitarians or Universalists. The *Congregationalist*, of Boston, the leading newspaper of that communion, it seems, agrees with us exactly. This is what it said in a recent discussion of the subject:—

"We maintain that a theory of inspiration which exhausts its force in the statement that the Bible contains a revelation from God (without itself being one); that a theory of the Atonement which denies its sacrificial, in order to assert purely its moral quality and influence; and a theory of the future life which holds out to the sinner in some form a hope of probation beyond death, are not evangelical theories. They are essentially Unitarian and Universalist, and fall outside of the line which, by common understanding, divides between the evangelical and unevangelical bodies."

The younger men in the Congregational pulpits seem to be very generally affected by the prevailing religious scepticism. Nearly all the cleverest of them are Universalists, and some of the honestest and boldest avow their doubts of inspiration. They are as far removed from the orthodox Puritan

theology as Dr. Channing was when he seceded from the Congregational body to found Unitarianism. They have the same indefinite faith as that disclosed in the sermons of that eloquent divine who wrought so great a change in the religious thought of New England. Like him, they preach a sublimated morality rather than the theology they were educated to expound.

Those preachers, however, do not follow the example of Dr. Channing in leaving the Congregational Church. Their flocks are in sympathy with them. They are all the more popular because of their Unitarianism or Universalism. Accordingly, they are likely to grow bolder and bolder in their liberalism.

Knowing the feeling of the churches, ecclesiastical councils are usually afraid to declare such ministers heretical, though there can be no doubt that the logical consequence of their teachings, of their loose theology, is downright infidelity. Even if a council does pronounce against a minister, he can find churches enough which will be glad to get him as a pastor, provided that he sufficiently sugar coats his scepticism. The average congregation of these days would not tolerate a man in its pulpit who talked about hell. Nor is it alarmed when its minister avoids embarrassing disclosures by giving the fundamental doctrines of Puritan theology the go-by. It has no relish for what the churches of a generation or two ago regarded as the strong meat they required for their spiritual up-building.

It is time, therefore, for the orthodox party led by the *Congregationalist* to bestir themselves to protect the old Puritan theology from obliteration. Would not they do better if they boldly separated themselves from the rising party of liberalism which wears the livery of orthodoxy only to serve scepticism? Religious earnestness and religious sincerity are lacking in New England. There is too much pretence of belief where there is really no belief. It would be a good thing to make everybody show his true colours.

THE REV. DR. ORVILLE DEWEY.*

BY THE REV. ROBERT COLLYER, NEW YORK.

"A servant of Jesus Christ, called to be an apostle, separated unto the gospel of God."—Romans i. 1.

It was a real trouble when your old friend and fellow-townsmen, Dr. Dewey, died, and his family sent for me to conduct the funeral services, that I was far away from my home, and so missed the message I should otherwise have answered by taking the first train.

Those were days of such pressing care, indeed, that I had not kept track of the papers, and so did not hear one word of our friend's death until the Monday after the funeral; and then the news came to me very sweetly, and fell in with the spirit and temper of the time, like a whisper from heaven. I was sitting with some dear old friends in Chicago; and we were talking of the old times, and the brevity of life. It was a very tender talk, but a little sad, and was likely to grow more sad still, when one of the company struck a more cheerful note. He said that after all these complaints we are so apt to make about the swift passage of time and the brevity of our mortal existence, life, as a rule that we can trust, is ample enough for all our needs, and should be ample enough for all our desires; that very much of this talk we hear is not true, and is mingled in many men of the mere lust of life for its own sake, and of an egotism no man should dare to nourish, who would rest in the eternal providence. Indeed, he said, I have known those who, nearing the line of fourscore, have grown tired and a little heartsick of the burden of the years, because they found they were but another name for labour and sorrow, and so were ready to cry with the psalmist, "Oh, that I had wings like a dove, then would I flee away and be at rest." I said: I have one dear friend, who has come to just this conclusion—my dear old friend, Dr. Dewey. He is in his eighty-eighth year. I went to see him last summer, and he told me how tired he was, and how he longed to go. "But Dr. Dewey is dead," my friends answered, "he died on such a day." It was the first word that had come to me, and yet the tidings

* Memorial Sermon delivered at the Congregational Church, Sheffield, Mass., on Sunday, Aug. 13, 1882.

brought a touch of joy threading itself through the sorrow I felt that I should see his face and hear his voice no more. I thought of the longing that was in his heart when I parted with him for this great and blessed boon of death; then of the great sorrow that had fallen on him in the winter, in the death of the dearest friend he had on the earth outside of his own family—in the death of Dr. Belows; then of the long and gracious span of the years which had fallen to his lot, of the sunny heart he had carried through all his pilgrimage, and the ever-gentle, loving spirit, and of the grand day's work he had done, which he himself thought of to the last so humbly and with such a beautiful misgiving. I thought of the times also which had come to him as they had come to all men of a true spiritual vision, when the mysteries of our human life press very sore on the heart and brain—times when faith sinks down to zero, and hope loses her radiant upward look, and can soar and sing no longer, and only love remains, and the city of God is hidden in the mists of doubts we cannot master. I thought also of the years of pain and frustration he had endured with such a noble patience—years when the spirit in him so eager and hungry to work while it was day had to fall back before the great walls of hindrance, and it would be very hard to believe that "they also serve who only stand and wait." He had not much to say about this, because his heart was too great to make the world a sounding-board for his complaints, and compel all who came near him to share his trouble; but those who knew him intimately in New York have told me how sore and sad this chapter was in his life. It is all done with now, I said, when I heard the angel of release had come and borne him away to the rest that remains. The burden of the years is lifted. Doubt, fear, pain, and frustration—these are all over. The former things have passed away: there is no more sorrow, nor crying, nor pain.

And I felt since then that it might be of some worth to us all to hold a memorial service for our great and dear friend, and have asked for this privilege of coming to Sheffield to hold such a service with you. It is the one place on all the earth he loved most dearly, and is blended most intimately with his life, as it will be, through the long years to come, with his memory. It is of all places the fittest, also, because the heart was in him which cleaves for ever to the old home nest, and to the memories of our childhood and our youth. These mountains were dear to him, on which the mists lay far away back in the century, and the great purple shadows. He loved them as the farmer's boy in Bethlehem loved Carmel and Sharon; and these green lanes and the wild upland pastures were dear to him—through which he wandered in those old days, dreaming his happy or his troubled dreams—and the river and the woods. He lived for many years far away from the old place, and won such honour and esteem wherever he went that it would have been no great wonder to find that he was weaned of this love and liking at last, and had begun to forget his old home and his old friends. He was not a man of that nature. There was no joy greater than this—that he could always return here in the sweet summer time, clasp childhood, youth, and manhood together, find his old friends and companions so long as any were left, and, if I may read his heart by my own, count no honour quite so dear as that which came to him in the place where he was brought up. Nor would he care so much for this because he was a minister of the very first distinction, but because he was still one with you and one of you, and above all was the son of Silas and Mary Dewey, who were among the pioneers of this town, and with some of our own fore-elders made good the promise—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

When we think of this hard, rough life of the pioneers hidden away among these mountains a century ago, and ask how it was that such a man-child should be born and nurtured in this life to so grand a purpose, do we not seem to touch this great mystery, first of all, of which Paul speaks with such a deep assurance—of a calling and election through which God worketh all things according to the counsel of his own will? I remember talking with a wise old gardener once about his flowers; and, in the

course of our conversation, he told me how he would sow a thousand seeds in some choice corner of his garden, would watch them and tend them all alike, and so give each seed an equal chance. But then a day would come when one plant in the seed plot would arrest his attention by some hint of an excellence he did not find in the rest. There was no difference in the seed or soil, and he had made none hitherto in his care. The difference lay deeper than the turn of his hand or the glance of his eye. The little mite had caught and treasured something the rest had missed. There was a promise in it of a new and nobler variety; but when this was done, he said, or how it was done, no man could guess. All he could be sure of was this: that, when the rain and sunshine had done their best for all the flowers in his garden, this would still stand forth in its own singular and separate beauty, elected, shall I say, and justified and glorified.

And we may notice this law of life in our human family. The children come to us from God, and fill our home with blessing; and, in such homes as I love to think of, they are all alike welcome and wonderful, so that when you hear the fathers and mothers talk of them, you might imagine there never were such children since the world was made. But the years sweep on; and then one in a town like this of yours begins to reveal a new and very noble promise, like that my friend found among his flowers, and then the time comes when the town is very proud and glad for this gift of God in one of his children which has lifted the land and life into the light, and turned the human gaze that way. A man is born and raised like Ebenezer Elliot in the five-century smoke of your old mother town of Sheffield, in England, and sings of the green lanes and purple moors so that you see the moors in their summer splendour from thousands of miles away, and breathe the sweetness of the hawthorn and the primrose in the deep shadowy lanes. Or he is raised on a poor hill farm in Massachusetts, as our Whittier was, and in a community of Quakers where you would imagine that any budding forth of a fine imagination in the heart would be frozen out, root and branch. But the buds break forth and blossom on the harsh uplands, and the day comes when the farmer's boy sings of the old home and the old life so that the barren pastures stand in a light which is not of the sun, and the old log house becomes a shrine.

Now, when we try to account for this wonder, we find it touches this mystery on which the deeper heart of man in all the Christian ages has set such store, and say such men come to us through a divine ordination and are God's elect as they are ours. But when we try to touch the truth which lies on the surface of this divine and, to my mind, most beautiful mystery, we search again for a wise and steadfast father or a tender and deep-hearted mother, and still we do well, because these are the grandest factors we can lay our hands on after God's sovereignty in the sum of our human life; and in this way I would account for the advent of your great friend and fellow-townsmen. The son of these pioneers, he was one of God's elect. You cannot accept that truth more frankly than I do, when I think of him, and of the life out of which he sprang. And then, as the inevitable sequence of this truth, he came to you and to us through these conditions which made his calling and election sure.

For the old man could look back to his childhood and youth, and find there the true father for such a son as my old friend was, the true gardener for his choice and rare flower; a man, as I have heard, to whose heart great books were as the bread of life, and who made the poets of the old days especially his companions as he toiled on his farm, and who, loving them, must have grown like them through his loving; for that is the eternal law. They say he was a man also whose heart hungered after the words of those to whom God had given eloquence, and nursed his soul on all such things rather than on this world's gain and pleasantness. He was a man, too, who saw the promise quite early in this boy God had given him, the loves which budded forth for the almighty book rather than the almighty dollar, and was glad to find it as men are glad who find hid treasures, and spared the boy to his books as far as this was possible in that life of the early days when each hand

must do its full stint, and encouraged him in his quest for knowledge, feeling this would be the best possible investment he could make; for that noble brain and those gleaming eyes were as the seal of heaven to him that the boy would find his way into an ampler world than this which lies within your mountains, and make vocal, please God, the dumb longings and yearnings he was aware of always in his own heart. Silas Dewey was a poet in the depths of his nature, as I make out his story, as William Burns was, and as the father of Rosa Bonheur was a painter, though he never rose above the rank of a drawing-master, and had to be content to give lessons and wonder over this child who was drinking at the fountains, while he was sipping as it were from the hollow of his hand. Silas Dewey was, in one word, a father of the grand old New England type, and just the father, as their life was laid out for them, to raise such a boy; and as the father was, so was the mother—not like in like, but like in difference. For Mary Dewey was a woman of a simple and pure piety, who knew but little of books, perhaps, and did not care for very much that touched her husband's heart, as is often the case with very noble women, but who loved God and all goodness, and, fearing Him in all reverence, lost all other fear. It may be as I say this, and you remember that I am the minister of a church which professes to have no dealings with the doctrines Mary Dewey held so dear, that you will say I accept the woman because she was Orville Dewey's mother, but denounce the creed. Believe me when I say I have no such intention, and that to my mind there is no finer man or womanhood in the world than the Puritan faith she held so dear has given us; and I only make this saving clause, that Mary Dewey seems to have been of the fruit which grows on the sunny side of the grand old Puritan tree. This is to be said also—that she was able to impart to her boy that absolute assurance of God's presence in our world and our life which became the deep and sure foundation of his Christian ministry. And so as I think of her, if you should ask me whether a mother of another faith, my own for instance, might not have been of a choicer worth to this boy, I should make two answers to your question. First, he could not have another mother. Mary Dewey was the one woman in all the world and all the ages to nurse such a boy so that he might make his calling and election sure. And then when we think of the men who are to speak to us, as Orville Dewey did, of those deep things of God and of our life that stir us as the sound of a trumpet, and touch us like white fire, and convince us because the preacher is convinced—when we want a man who *is* the word, we say then that man cannot be nursed and nurtured into this power and grace by a mother who could not tell you for the life of her what she believes, or whether she believes anything surely beyond what her eyes can see. Orville Dewey's mother believed in God with her whole heart—in His divine sovereignty, in His presence in our world and our life—and her son in this was of the mother's heart. Blessed are the sons, I say, who have such mothers as Mary Dewey, call them by what name you will; for they maintain the Church of the living God.

It was evident also, while he was still a child, that, like Samuel, he would be one of those who abide by the altar, and minister all their life in holy things. This was a religious genius that was hidden away in the little farm-house; and this man-child was called to be an apostle, and separated unto the gospel of God. So when the peddler came around with his pack, and the boy had some little choice of the book he might buy, he took Bunyan's "Grace Abounding," and pondered over that meat for the strongest men with all his fervent and eager little heart. If it had been my boy, I think I should have said, Take the Pilgrim, my lad, and so have trusted he might drink the pleasant milk of that rare book, and be content to sit down with the shepherds, as I did, and do some pleasant singing in the valley. The "Grace Abounding" did not abound with grace for the little reader. The shadows were heavy and the light was dim at the best, and I fear that in those days the Church was not so gentle toward the children as she is now, thank God, and did not mind the good old tinker's warning that hard nuts spoil tender teeth; so his life grew sad to him early.

His sense of moral responsibility was very painful: he was a boy of ten years, and was trying at the problems that trouble men of thirty. Still, the trend of his heart and life lay toward these high things, and they were clear in their minds who had to fend for him that he should go to college. So William Maynard, whose memory was fragrant to him quite to the end of his long life, prepared him, by a year's thorough schooling, for his great adventure; while your townsman, Squire Lee, gave him Greek.

He went to Williams. There was trouble by this time in the eyes, I hear; for the lad seems to have laid heavy burdens on himself then, as he did for so many years after, and made his body the slave instead of the servant it should be of the spirit, or the cherished companion. Then, as he went on with his studies, the heart in him yearned over those who were in darkness and the shadow of death; and he went out as he found time, and tried to preach the gospel. But it was no real gospel, while this darkness lay on his own soul which had endured since his boyhood. So he pondered over these things again, as they all do who are of his election; and he could not rest, for the time had come for the new birth. When darkness fled away, the light came rushing in like a sunrise in the tropics; and he said, "It was as if another sun had risen in the sky." The heavens were unspeakably brighter, and the earth fairer; and from this time the gloom left him for ever that had troubled him so sorely, and he thought of God as a father of an intimate, tender love.

He used to say, also, that this decided him to enter the ministry; but, if I understand him, it was only a human glimpse he had caught of the divine ordination, and the writing on earth of that which was already written in heaven. I think the option was no more in his hands or heart than it was in the hands and heart of Luther to champion the Reformation, or of Angelo to build St. Peter's, or of Columbus to find this New World, for

"We weave with human shuttles still,
But doom is doom through man's free will";

and the grand divine doom of Orville Dewey was to preach the Gospel. He still held with Calvin, but the fruit we are gathering now with a joy deep as tears was setting again on the sunny side of the tree; and if he had died in the faith to which he was born he would have been a preacher of the order of Thomas Chalmers, and made the grand old verities radiant and winsome beyond my power to tell through the light which had come to him when it seemed as if another sun had risen in the sky. But the eager young soul had sown in recklessness, and was now reaping in dimness. He had to come home and rest those poor eyes, and did this while he was teaching school here in Sheffield; but, maimed as he was, the traditions still hold good of the supreme excellence of his teaching. He went after that year to the metropolis, where he was destined in the full time to be such an influence for good, and did what he might do through one year to earn his bread. Then he went to Andover to try what could be done with such poor sight as remained, and used it on Hebrew—I wonder at that, and how he managed to see at all reading Hebrew—got a lift from his generous roommate on Greek—but what did such a spirit want with Hebrew and Greek anyhow?—thought his own way in theology, as he had no eyes, poor lad, for the institutes and systems; and, thinking for himself, we must not wonder that he thought—I will not say beyond them, but to quite another purpose. He was led by a way which he knew not, and the Holy Spirit of truth brought him into a large place. He seems to have been a heretic of about the pattern his Alma Mater and his mother Church are now beginning to accept, and to show through such acceptance that the divine life is still beating strong in their heart. He was not born out of due time, that was not possible. He was born, as the prophets always are, to usher in the morning.

He went to Gloucester and split the Church, but was wise while he was true, and would not leave the wedge in chasm; for the last purpose in his honest heart was to steal a meeting-house, and then say God had bid him do it. Then they heard of this youth, who was stirring the hearts of the fishermen on the Cape so wonderfully, in Boston, and besought him to come, I think

in 1818, to be co-pastor with Channing; and he says he was able to sympathise thoroughly with a brother minister who had to preach in Channing's pulpit once, while the master sat there to listen, and had taken for his text, "Forgetting the things that are behind." For, of all things in the world, he could not forget how those wonderful eyes were watching, and this man who had stormed New England was listening to his words. But, if we could imagine any mistake made in a matter sincere and true as Heaven on both sides, I would say it was a mistake for Orville Dewey to be so intimate as he was then with Dr. Channing.

Channing had hurt his body past all mending many a year before this by hard usage, and held on now to life by the frailest tenure; while his convictions of what a man should do for God and his fellow-men had a certain ruthlessness in them, dangerous to such a nature as this of his young companion, and likely to add fuel to that fire which had hurt him so sadly as a boy. One longs, therefore, for a companion and friend for him, who would have made the yoke easy and the burden light; but, as it was not so, we must leave the matter as we find it, to say that when our young apostle went to New Bedford, in the year your speaker of to-day was born, and did there the most precious work of his life, he did it in a way that reminds one of the saying that it is not the work, but the pace, that kills. I have met men and women who could tell me of the New Bedford preacher. The best heart and life in that lonely old town still beats and pulses with the power he gave forth. Men and women have told me how they would make errands there to hear Dr. Dewey, and excuses when reasons failed, and travel far out of their way, and count all things of this sort but loss for the choicest gain, that they might take away a sermon which would stay with them all their life. Only one man in all the world doubted now and then whether this was one of God's elect preachers talking there down by the sea, and that man was the preacher himself. It was a spell he wrought and cast over them,—God's spell we call the gospel. His trouble with the eyes had prevented him from reading much that others have said, but this left him at liberty to make good the poet's thought that

"The spirit which from God is made
The noblest of its kind,
Asks not the help of rules that serve
To guide the feeble mind :
It soars, however bold its flight,
Right onward safe and free,
And all that schools and books can teach
In its own self can see.
What charms this soul all souls shall charm,
What grieves it saddens all :
It holds the choices of the world
Within its subtle thrall."

But again, if they can be wrong who are so close to God as that Church was and its minister, they were all wrong. They were so eager to listen and he was so eager to preach that for ten years he wrote two of these sermons which came out of his innermost heart and brain every week, with rare exceptions; and, not content with this, must be working for the journals, which were always urging him on to write. And the result was that, as your elder men remember, the splendid, delicate brain revolted against this savage mastery; and Orville Dewey at forty became a broken man. He came to New York with the threat of that trouble in him forty-seven years ago, and our city answered at once to his deep and searching appeals for God's truth and for a diviner life. They crowded to hear him, standing in the aisles; and old men will still tell you how long, long ago they heard Mr. Dewey preach some great sermon which made an era in their lives and turned them from darkness to light,—how the sweet and solemn music of which the words were blended stole over your heart and held you, and how the word seemed to be of God's own saying as it came from his heart. Some of the best men we have ever known in New York answered to his word by deeds as noble; while others were of the make of a young man I heard of, who went to hear him for a few Sunday nights, and, as he went out one evening, was heard to whisper, "I must either quit hearing that man or quit sinning."

He did a very grand work in New York, but he was lamed as he did it, and could not make so many new sermons; but the old sermons, whenever he would preach them, were heard as eagerly as the new, and he was not the man to be ashamed of the word he had once said, and try to disguise it with a new text and a new exordium and peroration any more than the great poets would palter with their poems once done perfectly, but said it all frankly over again. And when a dear friend said to him one day as they were going to some special service, "What are you going to give them?" and, when he told him, said again, "Why, everybody will remember that sermon," the doctor flashed out with that bright humour, which lay hidden in his heart to the last, and answered, "I wish you would preach a sermon anybody could remember."

I said he was a lamed man when he came to New York, and yet I think his work there was in many ways the most beautiful and noble ever done in the pulpit on that island. And his power went far beyond his pulpit. I remember going to see a dear friend once, who lived a thousand miles from here, who was in great trouble. He had lost his wife: she was lying dead in the house. She was his one great joy, and I used to think it was with him as it is with so many men, that he only loved God through his love for the good woman God had given him for a wife. So I said to myself as I went toward his house: What can I do to help my friend? What can I say to him? He looked at me when I sat down beside his dead wife with a light in his eyes I had not imagined I could see. He had been reading a book by Orville Dewey, and told me how in the great desolation he had taken him up as a mother takes her pained child to her heart. He had found words in the book that had made another heaven possible besides this in which he had been living that had fled away, and broken up the vast despair.

Last summer, with all these things in my heart that I had heard of or seen, I came to Sheffield to see this grand old man. You will not wonder when I tell you that I have marked my visit down as one of the great and most precious memories I am able to look back on in all my life. Here was the home he had lived in, when he could first remember. I heard about the old days, and of the kith and kin who had gone forward into the great Divine mystery, of the steadfast father and the mother, who was as Mary in the old time, and of the time when the one wonderful revelation had come to him, which had been the lode-star of his life, that God is love and God is light, and in him is no darkness at all. I remember also how the tears sprang to his eyes, dim then with age and feebleness, as he told me of that revelation, and what it was to him in those early days when he was hungering and thirsting for some truth that would fill his heart full and make good the words of the Master. Whosoever shall eat of the bread I give shall hunger no more; and how this truth of the love of God had stayed by him and in him, staunch and true, as he was feeling his way through the mists that were all about him, and had led him finally to the faith he held, and which he tried to preach for so many years after. There was a very lovely humility about it all. It did not touch you, as you heard him talk, that he felt he had done much, but rather that the best had been done through him; and I would fain have praised him, but he would not hear one word of that. Yet when I told him of my old friend, far away on the earth and in time sitting by his dead wife, and of others, who had confessed to his power to keep them in their sore need, these things touched him with a solemn joy, because they were not of works but the grace of God, as he thought of the past and saw it standing in the diviner light of long ago. He told me something of his ministry in New Bedford, and of those two sermons every week—how eager he was to preach and how it burnt in him, like a fire, this love of God to man, and then how the work became a woe, which had been such a perpetual delight.

They say that the word we translate "old and full of years" should be made to read "old and satisfied." It is the best word I can think of to describe the feelings of your great old friend, as I found him here last summer. He

was satisfied, not with the worth of his life, but the length of his days, which had done so much to dissolve the tabernacle, while his heart beat still to the primal purpose, and his mind still brooded over the grand old themes—old as the heavens and new as this day. For, in the few words the old man could say, I found this pure charm, that he was still young in his thinking, as we all should be. The new problems were all floating into his room where he sat, and he was by no means satisfied to give them answers that were well enough forty years ago. Here was a man who durst look any truth in the face, or an error, and try to make true answers, but who must feel that the answer was from God and of God. "Tell me," I said, "how you would preach other than you have done, if you could begin again." He pondered a moment, his voice was broken but his eyes shone, he lifted his weak hand above his head, and said, "I should try to fill my sermons more and more with faith in the eternal love, the eternal presence, and the eternal providence within the eternal laws." And, thinking of my visit, this feeling stays with me deeper than all the rest, that my old friend was still greatest in that which had touched men in the old time. Broken as he was and feeble, I could still hear the echo of the old touching wonder which held so many hearts once in its sweet thralldom and did so much during Dr. Dewey's stay in our city of New York to mould and inspire our human life. His heart seemed to dwell in a solemn sense of the pregnancy of true human speech. He was one of those men of whom I think it may be said, "The word was made flesh, and dwelt among us"; and he knew what the Scripture means—for every idle word God will bring you into judgment. He loved this beautiful world, and, while he might do it, took a vast delight in life, as I have heard; and our human nature was as another Bible to him, over which he never ceased to wonder and ponder and learn new lessons. The whole basis of his noble thought and his pure and true love was his sense of its close kinship to God and of the world we live in, as the work of his hand, rising for ever into a nobler light and life.

Once, when crossing the Atlantic, I noticed how low the sky seemed day after day; and then there came a day when the storm broke on us and drove us up toward Cape Race, so that we could see the light shining steady and clear on the far wild headland. And the day broke in storm, and until high noon it was the wildest weather I ever saw. But after noon the storm abated, and then the clouds lifted, and we began to say to each other, "See that sky." There was an infinite deepness and brightness, revealing vaster spaces than I had ever seen, and a sweeter colour while the clouds drifted away to the south; and the sun and sea touched you at the sun's setting like John's vision on Patmos. So the heavens are growing clearer and wider and deeper to the human heart through the living word of men like Orville Dewey. God is lifting the clouds through such ministries, and decking them with its new light. They bid us look up as we bid each other look up that day, and in the old day they stood on the headland and shot their light out across the darkness; and this light was the living word, which will win the whole world at last to love Him they loved so supremely, and to serve Him in the confidence of dear children. Let us thank God for such men then, and not sorrow because they have gone, but be glad with a great gladness because they came on this great mission to say this living word. We think of Orville Dewey as dead; he is living and must live. New York is a better city beyond my power to guess than it would have been but for the fourteen years of his ministry among us there. We have nobler merchants, the sons of those who caught the inspiration from his heart, and fairer Churches of every name, and a greater and wider life. So I have but one more word to say. He belongs to you in this valley and this town by birth and nurture, and he rests here after the long day's work. I bid you treasure his dust, and lay his beautiful and simple life to your heart. Read his books, keep his memory green, and be glad that God gave you such a man. He was what many cannot be in his faith; but he was your boy and your man, and now he is your saint. And, if you can do no better, you can do as my old mother did when

I had left the Church of my childhood, and she came to hear me preach, and then said, "My lad, I am not sure that I can believe in thy doctrines, but I believe in thee." It is really all I care for in this word to you, that you should feel, as I do, how among men in this century no man has more sincerely spoken God's word according to his deepest insight and conviction than Orville Dewey, no man has more deeply impressed us with a sense of the sacredness of our human life and its high destiny; and, if we could explore his heart and life to its depths, I believe we should all say the Church of his father and mother never raised a truer son. He came through this mystery which was the great corner-stone, or would you have me say one of the five great corner-stones of their faith who nursed him. He was elected to this great calling, he is justified now and glorified; and, if God be for him, who can be against him?

At the close of a beautiful tribute to the memory of the dead, the Rev. Dr. Powers (Congregationalist), of Bridgeport, read the following poem:—

See in the west how grand yon mountain stands,
Its base rock-rooted and its lofty brow
Serene, alike in sunshine and the storm.
In its recesses, birds and runlets sing,
Its groves are fresh with beauty, fountains gush
Amidst its thickets, and the wild flowers blow
By sylvan paths all through its templed shades;
About its borders, quiet farms are tilled,
And life is nourished there, and praise ascends
Through all the days to Him who is unseen.
So strong and firm upon the Living Rock,
Whose waters slake the cravings of the world
Stood our great friend in God's eternal day,
Clothed on with beauty, making music sweet
That held in holy thrall the hearts of men
Till Christ should enter in and sup with them,
Unmoved by storms that prostrate faithless souls,
And calmly waiting the new earth and heaven.

ABERDEEN.—The Rev. G. T. Walters, one of the founders of the Junior Liberal Association of this town has been elected one of its Vice-Presidents.

PLYMOUTH.—On Sunday evening the annual service of harvest thanksgiving was held in the Unitarian Chapel. With it was united the children's service, which had been postponed from the time originally appointed for in it May last, because of the chapel jubilee services falling upon that date. There was a numerous and respectable congregation. The communion table, the recesses behind the pulpit, and the chandeliers were tastefully decorated with flowers and foliage; and there was also a fine display of fruit. The floral and fruit tributes were arranged by the ladies of the congregation. At the close of the service these fruits and flowers were distributed amongst the sick members of the congregation, and some were sent for the comfort of patients in the hospital. It being a children's service the sermon was a brief discourse specially adapted to the juvenile portion of the congregation. The preacher, the Rev. W. Sharman, chose as his text the 13th verse of the 2nd chapter of the 1st Epistle of John: "I write unto you little children because ye have known the Father."

CAUTION.—The Rev. C. Howe, of Notting-hill, writes requesting us to warn the Unitarian public against a young woman who represents herself as a near relative of the Rev. C. J. McAlester, in great temporary distress, with three children, and a husband out of a situation. Mr. Howe has ascertained that the woman is wholly unknown to the minister whose name she is using, and on a visit to the address she gave no such person was known there. She asks for work and then for money, is about twenty-eight years of age, of medium height, dark complexion, and respectably dressed.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & Co. Homoeopathic Chemists, London." Also makers of Epps's Cocoa Essence for afternoon use.

Correspondence.

FREE INQUIRY IN RELIGION.

TO THE EDITOR.

SIR,—In some of the accounts of the recent meeting of the British Association at Southampton I read that the Bishop of Truro's sermon "was a splendid vindication of the liberty to inquire, and to express the results of inquiry in matters both material and spiritual; declaring that free inquiry was necessary for man's intellectual and spiritual development."

These be brave words, especially in the mouth of a Bishop. But will the Bishop of Truro, or any other Bishop, have the courage and honesty to give practical effect to them?

There was a subject of unquestionable importance—relating to marriage and some cognate matters—on which I had drawn conclusions from the facts of Scripture which were not exactly in accordance with commonly received opinions, but which appeared to me, and to many other persons who had read my book, "Hagar," to be obvious and irresistible. As I could not obtain adequate attention to this subject from a private application to the Bishop of London and other authorities in the Church, I at length endeavoured to bring the matter publicly before the Convocation of this Province during the last session. But the Bishops took no notice whatever of my petition—thinking, I suppose, that any inquiry into the subject would be "inconvenient." When, therefore, I heard that the Bishop of Truro—a Bishop of this province—was advocating free inquiry in all matters, "both material and spiritual," I at once took the liberty of writing to his Lordship to ask if he was prepared to carry out this principle in regard to my own case, and the serious injustice of which I had complained. That is now four weeks ago; and I have not yet received from his Lordship a single word of reply or acknowledgment.

What am I to suppose is the reason of his silence? That the Bishop did not mean what he said in his sermon? or that he intended his "free inquiry" to be strictly limited to such subjects and to such conclusions as the Bishops generally might approve of?

How, indeed, can a Bishop or well-beneficed Clergyman indulge in free inquiry in spiritual matters? If his investigations should lead him to any opinions not exactly conformable to what is legally required or even conventionally expected of him, he knows that either he must stifle them in his own breast, or else, if he should honestly avow them, it will be at the cost of getting most unpleasantly into "hot water," and perhaps even of utter ruin in a professional and worldly point of view. Is it in human nature to engage in free inquiry under such circumstances?

But if a man's soul is in fetters, so that he dare not honestly look for the truth, what slavery can be more ignoble than this? what can be more unworthy of a professed minister of the God of Truth? and yet how slow is the Christian Church in arriving at a due appreciation of this great principle!

Chiswick, Sept. 25.

MERCER DAVIES.

THE LATE WAR IN EGYPT.

TO THE EDITOR.

SIR,—It is a matter of thanksgiving—I will not say of rejoicing—that the war in Egypt is now a matter of history. We may now hope to be spared both editorial and pulpit denunciations on a subject which is only of a secondary interest. Before, however, the subject has entirely passed away permit me, with all brevity and deference to the writer of the articles in the *Inquirer*, to the venerable Biblical critic whose views are set forth in the letter to the *Echo* which appeared in your columns last week, and to my friend Mr. Wicksteed, to demur to the views expressed by them respectively. The value of Mr. Blunt's opinion on Egypt and the existence of any National party there has been fairly tested by the utter collapse of the military rebellion. Had there been such a party, it is inconceivable that in one week not only one fortified place should have been taken but that town after town should have been surrendered, and the leader of the rebellion who escaped after

the first defeat could not have hidden with friends or supporters. Mr. Wicksteed asks us to believe that this war has been a stock jobbers' and bondholders' war; that is, he asks us to believe that men like Mr. Gladstone, Mr. Bright, Lord Granville, Sir Charles Dilke, and other members of the present Ministry entered into this war from no sort of patriotic motive higher than that of securing certain advantages to a few members of the Stock Exchange. [I include Mr. Bright's name, because he was responsible for all that led up to the war, even if he did not actually sanction the bombardment of Alexandria.]

I agree with Mr. Wicksteed that Mr. Gladstone, like other men, is to be judged by his deeds. But every deed has to be looked at not only in connection with surrounding circumstances, but in relation to the past career of the doer of the deed. I do not doubt that there were and are some persons in this country whose views on this question are somewhat warped by their interest in a certain class of speculative securities, but I utterly refuse to believe that Her Majesty's Ministers were influenced by such low motives in the action they took. I was one of those who regretted that the difficulties which had arisen were not capable of being solved by diplomatic means; I have no love of military glory, and no undue desire to swell the revenue of the country by paying a single penny more than is absolutely needful. But I am not so bigoted in my anti-war notions as not to see that war may be a disagreeable necessity, and this, as it seems to me, it was in the case before us. Nor am I one of those who subscribe to the doctrine embodied in the sentiment, "Our country, right or wrong." We have no special privilege accorded to us to perform all sorts of high-handed acts, irrespective of their propriety, but as a mighty nation we have cast upon us duties which we dare not disregard. We are not called upon to enlarge our borders, but we are bound to protect them. What has been done seems to me to have been done not only in the protection of our own borders, but in the cause of freedom and of good government; and I for one am proud to think that there is not a nation which could do such a work with such clean hands as ours, or under men who can point to such an excellent record as Mr. Gladstone and his confrères. As to the conundrums which are asked with reference to how such a war as this, or indeed any war, is to be regarded from the New Testament standard, I submit that they have long ceased to regulate all such matters, and that a war of self-defence is as Christian an act as pitching into a burglar or handing over a criminal to justice. According to the *literal* New Testament standpoint, to draw the sword on behalf of liberty, honour, or self-protection is no more justifiable than to fight for gain, or for the mere love of it.

With respect to the question of what is to be done with Arabi and the other leaders of the rebellion, it is premature to pronounce an opinion. If they have out of mere ambition plunged their country into war there is no reason why they should not receive justice, and that only. I trust it may turn out that right will be done by tempering justice with mercy.

RICHARD BARTRAM.

THE LATE REV. W. A. POPE.

TO THE EDITOR.

SIR,—The Committee of the London Domestic Mission Society are deeply sensible of the generosity with which their appeal on behalf of the widow and children of the late Rev. W. A. Pope has been answered throughout the country. They recognise with gladness that the sum already raised will afford a substantial provision for the stricken family, and they do not desire to put in any further claims on the goodwill and sympathy of the public. They propose, therefore, to close the fund at the end of next week, and they respectfully request the friends who have been kindly promoting collections in various congregations to make this intention known to their contributors. Donations may be sent to either of the undersigned.

P. MEADOWS MARTINEAU,

6, Christian-street, Commercial-road, E.C.

J. ESTLIN CARPENTER,

Leathes House, Fitzjohn's-avenue, N.W.

Sept. 27.

Religious Intelligence.

ARDWICK: FREE CHRISTIAN CHURCH.

LAYING THE FOUNDATION STONE OF A NEW CHURCH.

On Saturday afternoon last the memorial stone of the Longsight new church was laid by the Rev. William Gaskell, M.A. The congregation and friends assembled at three o'clock in the schoolroom, Whitfield-street, Hyde-road, Ardwick, and headed by the Heywood Temperance Reed Band marched in procession to the site of the new building near Stockport-road. Among those present were the Revs. William Gaskell, M.A.; William Mitchell, Ardwick; C. T. Poynting, B.A., Platt; J. E. Odgers, M.A., Altrincham; T. Lloyd Jones, Hale; J. B. Lloyd, Knutsford; W. G. Cadman, Miles Platting; James Harrop, Embden-street Domestic Mission; Silas Farrington, Brook-street; J. T. Marriott, Strangeways; John McDowell, Pendleton; B. Walker, Rial-street Mission; John Moore, Swinton; Geo. Ride, Chorley; Geo. Fox, Wigan; and Messrs. Harry Rawson, Thos. Rawson, G. W. Rayner Wood, John Hadfield, John Peacock, John Heys, Edward Lawton, James Bellhouse, David Baxter, John Johnson, James Burgess, Sidney Fielden, Frank W. Holland, John Mellor, W. H. Mellor, E. Manley, Thos. Tonge, Thos. Cooke, &c.

Mr. JOHN HEYS, who presided, said that as representing the congregation and the friends of the church at Whitfield-street he felt that his first word on their behalf must be one of gratitude for the very bountiful and ample gifts that they had received, through the aid of the Manchester District Unitarian Association, for the realisation of their hopes. They were grateful, too, to those gentlemen who had laboured so long, so patiently and so assiduously on behalf of that congregation, and the sister churches, in gathering the large sum of money that had been collected for the purpose of church building. From the eldest church member to the youngest scholar of the school they had nothing but a feeling of the most profound gratitude, that so large a sum had been raised and placed at their disposal for the realisation of hopes that had been slumbering in their breasts for years past. Not the most sanguine of them could ever have dreamt that the means for erecting such a structure—as would be there when it was completed—would have come to them so easily, so promptly, and so generously. So long as they existed as a church he trusted they might always feel grateful to those who had given so liberally to the fund, to those who had had the gathering of it, and the dispensing of it, and grateful, too, for the kindly feeling that had been manifested to their church on every hand, by those who had had their patience tried in so many ways by the work which they had so generously undertaken. His next word must be of welcome to all present. He noticed there many dear and valued friends whose interest in the cause of Whitfield-street had never wavered, never weakened, and he was sure he spoke the sentiments of every one connected with that church when he said, with his whole heart they were proud and glad to see those friends on that occasion. In regard to the congregation who were going to rejoice that afternoon with their dear old friend Mr. Gaskell—(applause)—coming as he had done so readily, so promptly, though crowned with years, to perform a task for which he was so eminently qualified—in regard to the church he thought it was something like it was in the case of Topsy when asked about her own birth—she "expected she never was born, but that she "grew." He thought it was in some such way that their church came into existence. It was not born, but "it grew." Its first time of asserting itself took place on the 27th of April, 1866, when their good friend, Mr. John Phillips, of the *Unitarian Herald* office, preached the first sermon—the text being from Ezra, "A right way for ourselves and our little ones"—(applause). Previous to that, however, the church had existed in a sort of embryonic state, for they had had helps and fathers in those days in the person of their good friend, Mr. Harrop, of the Domestic Mission—(applause)—who from week to week came to the homes of the various families then living in Ardwick and conducted the services there. So that its removal to the church in Whitfield-street was simply a transference from their homes. He spoke what was in the breast of every member of that church who remembered those days, that they were grateful to Mr. Harrop for his kind services there. After that they went to their dear ever-remembered friend, the late Rev. T. E. Poynting, who was then

the secretary of the Manchester District Association, and consulted him as to the widening of their sphere; and from the moment that the project was broached to him it had his most hearty sympathy, and as they might also well be sure, the sympathy of their venerable president, who was then president as he still was—(applause). From year to year during the whole period of sixteen years they had had the generous aid of that Association, and he must humbly bear his testimony to the good feeling that had ever existed between that Association and themselves, and the heartiness with which they had helped that congregation every time they had asked for help, and he might say that that had not been an unfrequent occurrence. As years had rolled on their pulpit was supplied by such men as their good friend Mr. Phillips, already mentioned, their dear friend Dr. Marcus, Mr. Jones of the Memorial Hall, their friend Mr. Manley, and the students of the Home Missionary Board, and from the day of opening to the day upon which they left that church to go to the Longsight Institute service had never missed being held there, not even for a single Sunday or for half a Sunday—(applause). The chief aid in connection with a church should be a Sunday school. Their friend Mr. Brooke Herford once said to them, as a sort of encouragement, when perhaps desponding at their lack of success. "You never mind success, you have the power and capacity to grow from within." He believed that had been fully realised, at least to the full measure of their success; because those who were connected with them in the main were those who had been reared in the classes of the Sunday-school and had grown up in association with their church. They were then entering upon the third stage of their being, or at least the promise of it, and he believed the promise that was before them was ample and sufficient enough, and he trusted they would all soon feel what a privilege it was to be present to aid and assist in the rearing of a church such as that would be when completed, upon a plot that for suitability was second to none in the whole district—(applause). He could easily interpret the prayer that must rise from every heart, that God's blessing would rest upon their handiwork that day, and crown its after-life with the fullest success—(applause). He was glad, though almost sorry, that they had trespassed upon their venerable Bishop to such an extent as to induce him to walk with them at the head of their procession—(applause). That procession, however, would have been greatly wanting had it not been graced by his presence—(applause). He trusted he would take no harm by his venturesome spirit; because he was never to be daunted so long as he lived, but would continue in any good work which he thought needed his help—(applause).

Mr. John Mellor then presented a silver trowel and a handsome mallet (the latter made and given by a member of the congregation) to the Rev. Wm. Gaskell, who then duly laid the stone, which bore the inscription, "This stone was laid by the Rev. Wm. Gaskell, M.A., September 23rd, 1882."

Mr. GASKELL said:—I need hardly assure you that I account it no small honour to have been singled out to take the part which I have now done in the interesting ceremony of this day. The only claim which I can lay to that honour, unless that which length of days confers, is that I have always taken a lively interest in the Whitfield-street congregation, and have been ever ready to do what I could to help it—(hear, hear). Mr. Mellor has already intimated what the objects to be kept in view in their church will be. I am sure it must be gratifying to you, as it is to me, to believe that in this church the blessed Gospel of Christ will be preached free from those accretions which have grown up around it in ages of gross darkness, and have done so much, as we think, to obscure its simple beauty, and to which no little, I believe, of the prevailing scepticism and infidelity is owing—(hear, hear). Long after we are all of us gone to our rest we may trust that many, as week follows week, will come up here to worship God in the beauty of holiness; to be strengthened to resist the temptations and bear the trials and perform the duties of life in a Christian spirit. In the school, too, connected with this church we may trust that very many young people will be trained in the way in which they should go, armed for the battle of life, and prepared to come off conquerors. Well, therefore, may we be gratified at what has taken place here; feel that it has been a good and holy work in which we have been engaged, and may, without the least misgiving, ask the blessing of Heaven upon it—(applause.)

The Rev. GEORGE FOX, Wigan, having offered up a prayer,

Mr. HARRY RAWSON said: I desire, in the very first place, to offer my most hearty congratulations to the Ardwick friends on their attainment to the marked and satisfactory stage of progress of which we are the happy witnesses this day. It is the outcome of much anxiety. It is the reward of much patience. It is the result of no little self-sacrifice. It is true that you have been substantially aided by contributions from the Central Fund raised with so much enterprise and energy some two years ago; but it is also true that you have established an indefeasible right to help by showing your desire to help yourselves. Those who are acquainted, as I have the pleasure to be, with a good many members of the Ardwick congregation, will best be able to testify to the sacrifice involved in the very large subscriptions of many of them; considering them relatively to their means, they may be fairly described as not only handsome, but even as munificent—(applause). I trust, as these walls rise from the ground higher and stronger and more beautiful still, they will be regarded with sympathetic interest by all the residents of this neighbourhood who are not of your household of faith. You do not come here as aggressors and as rivals, though you are anxious to make aggressions upon sin and ignorance, and to become rivals in every good work. You will, I am sure, desire to co-operate with every established organisation in this district—(hear, hear)—which has for its aim the cultivation and promotion of the religious life, which seeks to reclaim the erring, to teach the young the principles of virtue, and to lead them in the paths of knowledge and of peace, and also to carry to those who are in the very midst of the hard battle of life consolation and comfort, courage and hope. In the "open trusts" which you have wisely adopted in connection with your new church, you declare your faith in the eternal vitality of truth. You yourselves have never subscribed to any creed, you have never been in bondage to any priest, you have never surrendered your reason to the dictatorship of any ecclesiastical organisation. Freely you have received and freely you will give. You will send down to your children the high privileges you yourselves have enjoyed, untarnished in the slightest degree. You believe in truth, and therefore in dedicating this church to the worship of God you have avoided the embarrassment of seeking to define the undefinable; you are willing to leave posterity to the enjoyment of this property with no dread that it will be alienated from them by any change in their views to which they may be led in the process of independent inquiry, and in the exercise of the right of private judgment. No penalty will follow, however divergent their views may be from those which you in this generation hold. I have only one word to add, and it is the expression of a fervent hope that in the church, the memorial stone of which we have this day laid, you may all find a religious home, a home for the cultivation of the purest and divinest affections; and that it may be to your descendants and to the neighbourhood in which it is placed a centre whence shall radiate every sweet influence of piety, virtue, and religion—(applause).

The meeting was also addressed by the Rev. C. T. POYNTING, B.A.

A vote of thanks to Mr. Gaskell having been moved by Mr. JOSEPH MITCHELL, seconded by Mr. EDWARD LAWTON, and carried with acclamation, the stone-laying proceedings terminated.

THE EVENING MEETING

was very largely attended, and was held in the Mechanics' Institute, Longsight; the Rev. Wm. MITCHELL presiding.

Addresses were delivered by the Revs. DENDY AGATE, J. HARROP, W. G. CADMAN, and S. A. STEINTHAL; Messrs. G. W. RAYNER WOOD, E. MANLEY, and JOHN HEYS, and a very cordial meeting was brought to a close.

The new church is situate in a prominent position at the corner of Birch Hall-lane and Albert-road, at their junction with Stockport-road, and comprises a church in the early English Gothic style, 70ft. in length by 36ft. in width, with north and south transepts, altogether providing accommodation for four hundred persons. At the east end, fronting Birch-lane, is situated the principal entrance and vestibule, as also an ante-room for the accommodation of the congregation. At the west end will be the platform on which is placed the pulpit and organ. The choir will also be here accommodated. The vestry is conveniently situated near the end on the south side. The church will be lighted by eight large two-

light windows with tracery heads and the transepts each by a large four-light window filled with tracery. Over the porch of the main front will be placed a large handsome-traceried window, which it is intended to fill with stained glass as a memorial window. The roof will be what is known as an open timber roof, being ceiled near the apex with the object of providing air space in the church. The visible woodwork of the roof will be pitch-pine, as also all the interior fittings, viz., the benches, vestibule, pulpit, doors, &c. The ventilation has received special attention in conjunction with the heating, which will be secured by means of the apparatus of R. Renton Gill, of Liverpool, which will be situated in a chamber beneath the vestry. It is intended to provide schools in connection with the church on the plot of ground at the west end of same at some future period. The church has been designed by and is being carried out under the superintendence of W. Telford Gunson, C.E., 10, Marsden-street, Manchester, and the contractor is Mr. L. C. Webster, of Brook-street, Chorlton-on-Medlock. The total amount of contract for the building, boundary walls, &c., is something under £3,000.

THE SOCIAL SCIENCE CONGRESS.

The National Association for the Promotion of Social Science has been holding its twenty-fifth Congress at Nottingham, during the past few days, under the presidency of the founder of the society, Mr. G. W. Hastings, M.P. In his inaugural address, Mr. Hastings not unnaturally occupied himself with a survey of the progress which had been made by the country in the interval, in those directions to which the influence of the Congress has been chiefly directed. To the Settled Land Act of last session he attached great importance, doubting whether any greater revolution, legal and social, had been accomplished in this country. The mediæval theory was that estates were not to be sold, lest the Crown or the great lords should be robbed of their tenants, the object of the law being that sixty thousand should be maintained as the military force of the country on as many knights' fees. The system was broken down during the Commonwealth; by the Act of 12 Charles II. knight service with all its tyrannous incidents was finally abolished, and the old Saxon tenure of free socage was restored. A system of settlement subsequently sprang up which reproduced the whole mischief; but the Act just passed has provided a cure for the evil:—

"On the first of January next, when the Act comes into operation, there will not be (with small exceptions) an acre of unsaleable settled land in England. Every tenant for life, under whatever instrument his interest may have been derived, whether Act of Parliament, settlement, or will, can sell the land which he holds for life, or any part of it, subject to the conditions that he must obtain the best price to be had, and that he must invest the purchase money in approved securities for the benefit of those interested after himself. He may do this without applying to any court, or being subjected to any litigation; he can sell, in fact, as freely as if he were owner in fee simple. The exception to which I alluded is that he cannot sell the mansion house of his estate, at least without obtaining the leave of the High Court of Justice. The wisdom of this proviso may be doubted; for the price of an estate in the market often depends on the house, and if it is deprived of the character of a residential property, its selling value might be seriously diminished. Nor will some other dubious points escape the notice of a critical reader. But, taken as a whole, the Act is beyond question the most important in relation to the landed interest passed for two centuries, and one for which every landowner may well be grateful."

The Married Women's Property Act was another important measure, and these two illustrated the practical work of the association and the mutual relations between the different branches of social philosophy. More highly, however, than anything else he rated the progress that had been made in elementary education since that society came into existence. Much still remained to be achieved, and their great aim was to imbue the public mind with a sound social creed. While not claiming for the association the whole credit of such improvements, he claimed credit for it as providing a free and fair arena, without class or sectarian ex-

clusiveness, to all who had something to teach or anything to learn on the wide questions affecting the social welfare of the people.

In the Jurisprudence Department, on the following day, Mr. Fox Bristowe, Q.C., Vice-Chancellor of the Duchy of Lancaster, read a paper advocating such a change in the law as would make the devolution of real property in case of intestacy follow that of personality. He did not desire to prevent any one making such testamentary disposition of his estate as he thought fit within reasonable limits. Mr. Meryon White, M.A., proposed a plan for making exceptions in favour of the heirs of peers; but the general opinion of those who took part in the discussion seemed to be opposed to any such exceptional legislation.

In the Repression of Crime Section of the same Department Sir John Pope Hennessy discoursed on State-created crimes, giving prominence in this class to crimes resulting from the opium traffic. In the colony of Hong Kong, of which he is governor, he explained that one million sterling changes hands every month in the matter of opium. He remarked:—

"But with commercial activity and trade profits there comes an increase of crime from opium, from its consumption, and from its smuggling. Hong Kong wages a chronic opium war on a small scale with China. A desperate class of men, the opium smugglers, make the colony the base of their operations; they purchase cannon and ammunition there, they fit out heavily-armed junks, and engage within sight of the island in naval battles with the revenue cruisers of the Emperor of China. Sometimes the Emperor's revenue officers are killed, sometimes the smugglers. Not unfrequently wounded men of both sides are brought into the colony. All this gives rise to a class of crime difficult for the Governor to repress, difficult on account of the influence of those who profit by it, whether they are local traders or the financiers of a Viceroy. But the crime created within the colony by opium is as nothing compared with that which it is creating in China. . . . During the nine years that I have been responsible to the Queen for the good order of her Colonies in the China Seas I have constantly observed that, whilst opium-smoking may not injure the physique of some individuals, it invariably deteriorates the moral character and increases crime. . . . The responsibility of creating and spreading such crime in a nation of three hundred millions against the earnestly expressed wishes of the Empress Regent and her Ministers, and, indeed, the wishes of the whole literati of China, is a responsibility that I trust England may soon be able to shake off."

In the Health Department the desirability of further legislation as to the employment of married women in factories, with a view to diminishing infant mortality, was discussed; a resolution was ultimately adopted condemning any such special restriction.

In the Art Department the question in what way the influence of art could best be brought to bear on the masses of the population in large towns was determined very much in favour of the views of the Sunday Society, notwithstanding the bitter complaint of Mr. Hill, of the Lord's Day Rest Association, that the question of opening museums on Sunday had been raised in an indirect manner.

Bread Reform was warmly commended in the Health Department on Friday by Miss Yates, who ably sustained her contention as to the superior nourishment of wheat-meal bread against the dicta of two medical gentlemen, who suggested that the constituents of whole meal-bread, which Miss Yates commended for their nutritive qualities, were not really easily assimilated. Miss Yates, however, appealed on this point to the favourable opinion of Dr. Beddoe, of Bristol, and the majority of her hearers appeared to regard her answer as complete. "Rational Dress" was subsequently discussed, Mrs. King pleading for freedom of movement among the gentler sex, consequent on the introduction of the divided skirt, the chief difficulty as to which appeared to be the objections felt by ladies themselves to don the proposed costume.

Dr. Gilbert Smith directed attention to the need of reform in the administration of hospitals, the conclusions at which he had arrived being thus summarised:—

"That the administration of each hospital and medical institution intended for the relief of the

sick poor should be vested in a board of management, consisting of men possessing a practical acquaintance with the working of the charity, and including an adequate representation of its medical and surgical staff, and that this board be subject to periodical election by the governors. That a common council, consisting of representatives of the various large hospitals in London, should be established in order to consider the best means of managing these respective charities, and to adopt and devise a uniform system of keeping the books and accounts. That a properly constituted controlling authority should be established, whose duty it shall be to exercise an authoritative supervision over the erection, extension, and administration of all hospitals and institutions for the care of the sick, and to subject each institution to periodical inspection, and to publish an annual report of its operations. That in order to provide easy removal of the sick and wounded to the nearest hospital without aggravation to an injury, a metropolitan ambulance brigade be established and administered by a central authority, and that stations be placed more especially in localities where large numbers of men are employed. That the system of poor law medical relief be reconstructed, and the administration of the nursing department of each hospital should be in hands of a nursing committee."

In the result a resolution was adopted, requesting the council to continue their exertions to obtain the appointment of a Royal Commission with the view of obtaining reliable data upon which the reform of the metropolitan hospitals and other institutions for the medical treatment of the sick should be based.

The desirability of permitting defendants in criminal cases to give evidence, and of admitting the evidence of husbands and wives of prisoners, came under discussion in the Repression of Crime Section on Friday. Mr. Alfred Hill reminded the association that at his suggestion queries were several years ago sent to the American judges as to the working of such a system then recently adopted in that country. The replies were almost unanimously approbatory; but, as they did not receive adequate notice in the debates in our Parliament, and as there would now be a more ripe experience of the change, he proposed that the inquiries should be addressed anew to the attorney-generals and chief justices of the States of the North American Union. This proposition appeared to find favour with those present.

An animated discussion took place in the Jurisprudence Department on Friday on questions relating to that which was wont to be called the "palladium of British liberty," trial by jury. Mr. Joseph Brown, Q.C., arraigned the whole system, impeaching juries for frequent ignorance, inexperience, and imbecility, for occasional partiality, for being selected by chance instead of by choice, and for being so constituted as to be wholly unfit to deal with the more important and more difficult class of cases which are now brought before them. In deference to public opinion he consented to make an exception in the case of trials involving "political questions or cases of popular rights." Mr. G. C. Whiteley, on the other hand, warmly defended the existing system. He was opposed even to any such change as would allow a verdict to be taken from a jury divided in opinion. The unanimous verdict, he contended, gave weight and finality to the decision. On behalf of the people he pleaded that it was good that they should continue to be associated with the judges in the administration of the law. On behalf of the judges he pleaded that they had already quite enough to do in deciding questions of law. The balance of opinion was evidently in favour of a continuance on the old lines.

Sir Rutherford Alcock, in the Health Department on Saturday, urged the necessity of continuous and vigorous effort to check the spread of infectious diseases. His main proposition was that the adoption of compulsory measures of isolation and disinfection was an act of self-preservation and public policy, in the way of which no pleas of personal liberty should be allowed to stand. In the last ten years, he reminded his hearers, on the authority of official records, the death-rate had fallen by nearly 4½ per cent., and the reduction is mainly discoverable in the deaths from diseases most influenced by sanitary improvements. In the army the saving of lives in one decade by improved sanitation is 40,000, or twice as many as were killed

in actual battle in our twenty-two years' war, including Waterloo and Trafalgar. Official returns showed that from one-fifth to one-sixth of the total mortality in our large towns was due to diseases which it was in our power by the adoption of proper sanitative measures almost to eliminate. On this point of preventibility he assured the Congress that the forthcoming report of the Hospitals Commission would satisfy the most sceptical. The evidence about to be published shows that in Hastings the Sanitary Aid Association has found it possible to prevent infectious fevers spreading even in the same family by simple means and attention to sanitary requirements. Dr. Guy's investigations into the fluctuations of the small-pox epidemic in times of war and peace for the last two hundred and fifty years were also laid before the Health Department, who were interested in his conclusion that in the nineteenth century—the epoch of vaccination—there had been visible through the fluctuations a progressive decrease in the death-rate by small-pox, which could only be accounted for by some new and powerful cause or combination of causes acting continuously and with ever-increasing force, coming into operation in the early years of the nineteenth century. Vaccination replacing inoculation, and extending its protective influence to an ever-increasing section of the population, was the only force which fully met the conditions of the problem. The subject was further continued in the Health Department on Monday. By a majority of forty to sixteen a resolution was adopted by the department, declaring it desirable in the public interest that the Legislature should, at the earliest possible opportunity, pass a general enactment for the compulsory notification of infectious diseases, on the principle of the Bill introduced into the House of Commons by Mr. Hastings.

Free Trade, it was once thought, had passed out of the range of debatable topics, but the recent promulgation of the "Fair Trade" heresy has furnished occasion for instructing the minds of the rising generation on the principle involved. Professor Leone Levi read a paper showing how much of the expansion of trade, the increase of wealth, and the greatly improved condition of the people was the direct consequence of a policy of freedom. The exports of British manufacture and produce were in 1840 only £1 18s. per head. They are now £6 14s. 10d.—increase 252 per cent. "Protection," remarked the professor, "produces hot-house flowers—speedily rising, speedily falling. Free Trade favours strong, hardy flowers, able to stand wind and weather." Discouraging on the same subject, Professor Bonamy Price thus dealt with those who clamour for a policy of retaliation:—

"It has been shown that Free Trade increases the wealth of a country, and Protection diminishes it; consequently, by giving up Free Trade and substituting for it Protection, a certain and abiding loss of wealth is incurred. Is there any compensation obtained for this loss by making the foreign attacking nation suffer a loss on his side by putting duties on his wares? None whatever. The facts are simply these. England incurs a loss by America putting a heavy duty on English iron. Her trade is diminished; her power of acquiring wealth is lessened; there is less demand for her iron, the iron industry suffers. But at the very same time she is reaping a very real gain by procuring corn from America duty free. America derives a profit from this sale of corn; England does the same. Both win, both are enriched; but England, of course, is injured by the duty charged on her iron. Now let England retort with a counter-duty on the corn sent by America. The price of the American corn is raised in England, or its importation stopped altogether. In either case England loses. Her people must pay more for their bread without any compensation for this additional cost. American wheat becomes dearer, and with it English wheat also. The farmers make a gain, but at the expense of every consumer of bread in England. Without the counter-protection England would have had the same quantity of bread, and by means of its cheapness an addition of other goods besides, with the same cost of capital and labour. This is incontestably a second loss. Two losses instead of one ruin the policy of retaliation; it is an inexcusable blunder to practise it."

Miss Helen Blackburne, in a paper read before

the Jurisprudence Department, after contending that the position of women was relatively higher in England under the feudal form of society than under the more democratic conditions of modern times, concluded with a practical suggestion for organised agitation for securing equality for rate-paying women at the polling booth. From those who took part in the discussion there was an almost unanimous expression of opinion in favour of women being made eligible to serve on boards of guardians.

Workhouse education was also passed under review. Strong dissatisfaction was expressed with the existing arrangements in workhouse schools, and a resolution was passed requesting the council to consider the subject with the view of securing uniformity in the control and inspection of these schools with the public elementary schools of the country. Some speakers favoured the abolition of the workhouse schools altogether and the sending of the children to the Board Schools.

In the Repression of Crime Section the system by which vagrancy is kept in check in Berkshire and some other counties was explained by Mr. J. H. Bonner. Relief is only granted to holders of tickets obtained on certain conditions, and involving the walking of a long distance before a second application for relief can be successfully made at another union. The idle, worthless tramp is made to feel that honest labour is an easier life than vagrancy, and at the same time deserving distress is not left unrelieved.

On Monday some interesting telephone experiments, including the transmission of music from other towns, were arranged for the members of the Congress by the National Telephone Company.

A large number of the members of the association, after the business of the day was over, formed into various excursion parties to Welbeck, Thoresby and Clumber, Southwell, and Wollaton.

The annual meeting for working men, at which members of the Congress address the working people of the towns they visit, was held, and was addressed by the president and other prominent members of the Congress, and members of Parliament attending the Congress meetings; and with this the proceedings of the twenty-fifth Congress terminated.

The *Nonconformist*, to which we are indebted for this sketch, adds:—

"The variety of subjects discussed affords a tolerably clear indication that matters connected with the Condition of England question are not likely to pass again into the neglect to which for so many centuries in the past they were relegated."

BIRMINGHAM.—On Sunday, the 24th inst., the twenty-first anniversary of the Birmingham Free Christian Society was celebrated. The services were undertaken, morning, by the Rev. James Taplin, and evening, by George R. Twinn, the secretary. The attendances were extremely good. The church was decorated with beautiful flowers, and the singing was accompanied by a full band of instrumentalists. The offertories realised £11 18s. The next evening a public meeting was held, largely attended. There were present the Revs. Dr. Crosskey, Dr. Collier, Lindsey Taplin, J. B. Gardiner, and Charles Joseph (Baptist), and many others. Mr. Bagley presided. The Secretary read the report, which stated that with many drawbacks the work had been perseveringly carried on, all its agencies were maintained as usual, and the public were asked to estimate the society not by any single year's work, but by the aggregate labours of the past twenty-one years.

HOLLOWAY'S PILLS.—All our Faculties.—Almost all disorders of the human body are distinctly to be traced to some impurity of the blood. The purification of that fluid is the first step towards health. Holloway's Pills recommend themselves to the attention of all such sufferers. They search out and remove all impurities from the vital fluid. In indigestion, confirmed dyspepsia, and chronic constipation the most beneficial effects have been, and always must be, obtained from the wholesome power exerted by these purifying Pills over the digestion. Persons whose lives have been restored to ease, strength, and perfect health by Holloway's Pills, after fruitless trial of the whole pharmacopoeia of physic, attest this fact. This is beyond dispute.

The Liberal Pulpit.

THE EGYPTIAN CRISIS.

[Sermon by the Rev. P. H. WICKSTEED, M.A., delivered in Little Portland-street Chapel on Sunday morning, Sept. 24.]

1 Kings xxii. 4:—"As the Lord liveth, what the Lord saith unto me that will I speak."

This day is to be observed throughout the land as a day of thanksgiving to God for the victory of the British troops in Egypt, and the Archbishop of York, in exhorting the bishops to further the celebration, says that "It would be desirable that the clergy in their pulpit addresses should give expression to the national feeling, and should direct it to the throne of the Most High God."

The thought of the clergy of a nation expressing over the length and breadth of the land a "national feeling," which may be "directed to the throne of the Most High God," without fear of a rebuke, is indeed full of majesty and of uplifting strength. In any "national feeling," once recognised as such, there is, if we can throw ourselves into it, a fulness and power which lifts us up out of our narrow and personal surroundings sweeps us into a wider current and makes us sharers of a wider and deeper life. Any "national feeling" unlocks the latent energies of the nation—for good or ill—and gives a stimulus to all its powers. When "national feeling" of any kind is strong and permanent, it glows on the canvas of the painter, it burns in the words of the poet, it inspires the statesman with larger schemes, it infuses into every citizen a sense of something greater than his own immediate material interest, and knits together the hearts of men in a common purpose and a common loyalty. And if this "national feeling" is one which directs itself, or even one which can be directed to the "throne of the Most High God," then it is truly a power for good to the nation which experiences it—at once the record and the promise of a new birth. To be called upon to give expression to such a "national feeling" is indeed a privilege; and it is one which it appears the Archbishop of York conceives the clergy of England may enjoy to-day. Yet I, for one, must confess in shame, and yet more in sorrow, for the part our country has played, that I had rather be with the Jews who yesterday celebrated their "Great Day of Atonement" than with the Christians who to-day hold their national thanksgiving. It is not a position which a man would seek, or one in which he can rejoice, to find himself thus cut off from all sympathy with the national sentiment that surrounds him; to feel an answer of shame and protest rising in his heart when he is summoned to rejoice and give thanks. Bear with me, then, while I speak, as I best may, on the subject we are invited to consider to-day.

It is not because the subject of the proposed thanksgiving is connected with all the horrors of war that I cannot join in it. I can well conceive a victory of the British army, attended with many times more bloodshed, and causing many times more immediate misery and loss than the Egyptian war has done, being nevertheless the fit subject of devoutest thanksgiving, spontaneously directing our thoughts in grateful love to the "throne of the most High God." It is easy to conceive of our country locked in a deadly struggle with some equal foe, with right on her side and with the prospect of incalculable loss to humanity, of indefinite crippling of her own energies, and postponement of her own advance in case of her defeat. It is easy to think of her as saying, and saying truly, that she is fighting for liberty, for progress, for right, for mercy, for God, pouring out blood like water for the cause, and after long agony issuing at last victorious, and bursting into a great cry of thankfulness. It is easy to conceive of her as engaged in a struggle involving no matter of life and death, indeed, to any great cause, but demanding patience, generosity, self-denial, even the sacrifice of precious lives, to bring it to a successful issue; some struggle in which she has made herself, in the beautiful words of our prayer-book, "the stronghold of right, the refuge of the oppressed,

and the moderator of lawless ambition." Such an undertaking, though involving no very desperate struggle, would at any rate be one on which we might think with well-founded satisfaction, and for the success of which we might well be grateful.

Now I am willing to believe that the majority of my countrymen, and I have no choice but to think that many of my friends, actually believe that the Egyptian war is precisely such a case. They believe apparently that we have as a matter of fact delivered Egypt from a state of anarchy into which we did not plunge her, or at any rate a state of anarchy on the verge of which she was standing with a certainty of falling over, even if we had not given her the final push. They believe that we have "moderated lawless ambition" in the person of an unprincipled military adventurer, and that we have secured the permanent good of an oppressed and patient race, which, but for our intervention, would have been given over to the tender mercies of a savage military despotism. They believe, then, that we have, by our late warlike expedition, secured the good of Egypt. More than this, they appear to have persuaded themselves, or allowed themselves to be persuaded, not only that this "good of the Egyptians" will be the result of the war, but also that it was at any rate to some extent the cause and object of the war also, or at the very least the justifying condition—*sine qua non*—of our armed intervention to secure other objects. To me I confess it seems painfully clear in the first place that we have interpreted "the good of Egypt" in the narrowest and most material possible sense, and that in the next place we have sought the good of Egypt, so conceived, just so far as it coincided with the material interests of Europeans, and have utterly neglected and ignored it the moment it appeared in any way to clash with those interests.* I should think many believers in the disinterestedness of British motives must have experienced a shock, or at least a vague sense of discomfort, one day this week when one of their friends and counsellors incautiously expressed in a daily paper or a telegram his great satisfaction that the Egyptian "tax-payer" was now once more peacefully at work.† It was an unfortunate expression, to say the least of it. But I do not expect everyone to share my own belief that that expression gives at once the motive and the measure of our active interest in the material prosperity of Egypt. For the materials on which alone an independent judgment can be formed, though quite accessible, at any rate in sufficient quantities, are in a form which most men are not in the habit of reading, and from which, perhaps, it may need some

* A sum of between three and four million pounds is paid yearly out of the Egyptian revenues to European "bondholders," on account of debts contracted by the late Khedive. This amounts to nearly one half of the gross revenues of Egypt. What is known as the "Control" is the system by which an English and a French agent arrange the finances of Egypt in order to secure the punctual payment of this annual sum. Arabi represented projects and aspirations which, in the opinion of the Controllers, might ultimately and indirectly lead to a state of things which would render the payments in question less secure; and which might, more immediately, cause a curtailment of the monstrous and parasitical growth of European officials paid out of the (remaining) Egyptian revenue. Anyone who will take the trouble to read the correspondence, which may be obtained for a very few shillings—(ask for "Parliamentary Papers, Egypt, 1882),—will see that the whole war has risen out of this opposition on the part of the "Control" to Arabi's projects, resulting in a demand that he should be banished. "The good of the Egyptians" has been sought in as far as their comparative prosperity was a necessary condition of the payment of the taxes, and in so far as the British administrative instinct may be held to secure favourable conditions of life to the races on whom it is exercised; but any spark of national life has been promptly suppressed, and the grossest abuses have been fostered or protected whenever the great interest of the bondholders or the petty interests of the European officials seemed in any degree threatened. To justify these statements would be to quote the whole of the Egyptian papers. The "Control" and its financial functions occupy the whole, and there is no room to get in the edge of a knife to represent any other motives or considerations from the beginning to the end.

† I regret that I have not been able to recover the particular passage to which reference is here made. It was in one of the daily papers.

little practice to extract even the plainest story. The British public therefore takes what it can get from the daily Press, and in this case one half of the Press is committed in principle to an aggressive policy, and the other half is committed to the support of the present head of the executive. A stray voice here and there excites little attention, and even the secession of an honoured member from the Cabinet on the express ground that the war is an immoral one has failed seriously to shake the placid confidence of the public. Sordid motives are naturally kept in the background by the defenders of any policy, and at present there seems little prospect of any awakening of the public mind to independent investigation and judgment.

It is decreed, then, that our intervention in Egypt has been and will be a blessing to the Egyptians, and the fact that the Egyptians pay about a pound per head per annum to European bondholders is boldly asserted to have no connection whatever with our military interference in their affairs. I suppose this disavowal is made sincerely. In some cases I am sure of it; in others I have no right to doubt or question it. But after all, it is felt that mere philanthropy does not quite explain the war, and other motives are sought. If we had been actuated by a simple desire to see bad government superseded by good there were many other fields, some of them much nearer home, on which we might have employed ourselves. The Archbishop in his letter to his episcopal brethren declares that "anarchy in Egypt meant danger to that wide empire which we have received as a trust, and which we may not abandon," and in his prayer he calls Egypt "the highway between England and our Indian empire." This is the second ground generally taken. The preservation of our highway to India and the good of Egypt are respectively the motive of the justification of our war. As to the facts, I will not say more than that a glance at the map seems to indicate that the conquest of Egypt is a singularly circuitous and expensive way of protecting a canal that lies on the other side of a desert, is commanded for the most part by a railroad, and would never have been threatened unless we had been at war with Egypt. But I will waive all this and take the supposition as it stands—that non-intervention in Egypt might have meant some problematic danger to our quickest route to India. For myself, I do not see how it can be, but let us suppose it is. And here I hope we may find some common ground and may be able to question our own hearts, as in the presence of God, with no feelings but those of fellow-seekers after the truth and fellow-workers. I am aware that what I have said hitherto may have tended to disturb far more than to arouse the feelings of devotion, and may seem to have resembled political debate rather than an attempt to bring the subject matter of politics under the light of religious thought. But now, setting aside all questions of disputed facts, let me ask whether the apology as it stands is an adequate one? As honest men we are bound to bring face to face the maxims by which we act and the aspirations of our prayers, and what occasion could be more fit than this when we are called upon to thank God for enabling us by successful war to keep clear the quickest route to India? I would ask, then, in all earnestness, does the end justify the means in politics? Are we to say "The power of England is so beneficent that its maintenance is equivalent to the maintenance of right, and whenever we are fighting for English supremacy we are fighting for the kingdom of God?" In other words, is it an axiom that any state of things which directly or indirectly threatens more or less inconvenience to some part of the British Empire, or to the communications of one part with another, is to be put down? Are we allowed, are we required by justice, mercy and the love of God to interfere with and remodel the internal affairs of every State which may cause us inconvenience by its political blunders? Are we justified in invading such a State and subjecting it to military occupation in order to arrange its constitution according to our taste, or according to our views of what its subjects if they are not fanatics must inevitably prefer? If the maintenance of the British Empire intact is the first condition of the establishment of the Kingdom of God, if all communica-

tions between different parts of the empire are to be regarded as parts of the empire itself, if all contiguous countries are to be regarded as threatening the empire, if they are not governed in strict accordance with British ideas, and if in politics the end justifies the means, then, indeed, international morals are much simplified, and the Empire on which the sun never sets need never be at a loss for a reason for interfering with the affairs of any nation or for a "national feeling" that may be "directed to the throne of God," when its undertakings prosper. The Archbishop says that we have received our empire as a trust. Undoubtedly we have. If it is said that God gave us India, we need not have studied its history very deeply to understand that he gave it us in much the same sense as he gave the city of Laish to the Danites. "Ye shall come unto a people secure, and to a large land; for God hath given it into your hands; a place where there is no want of anything that is in the earth . . . and they came unto Laish, unto a people at quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire, and there was no deliverer"—but for all that India is ours, whoever gave it us, and we are bound to wipe out the stains of the acquisition by the mercy, the justice, the generosity of the maintenance of our rule. And yet year by year crime is heaped upon crime under the same pretext. It was necessary to invade Afghan in order to preserve our Indian Empire; it is necessary to perpetuate the infamous Opium Trade as a State-patronised and treaty-protected industry in order to preserve the finances of our Indian Empire. It is necessary to subject Egypt to a military occupation in order to protect the communications of our Indian Empire. How long is this to last? As Christian men do we or do we not hold that the end justifies the means in politics? Are we or are we not to be satisfied with the answer, "The maintenance of our Indian Empire demands it," and refrain from asking after that "Is it right?" Is the Empire of India or the kingdom of God to be sought first? Which is to be the gauge of righteousness? Which is to be hampered by the other in case of conflicting interests? This day we are asked to direct our national feelings to the throne of the Most High God; if in so doing we realise the fact that the coincidence of that "direction" and the "direction" of our Indian Empire, however complete, is not axiomatic, and requires demonstration in every several case before it can be accepted, we shall not, indeed, have solved any problems, but we shall at least have discovered a very weighty one, hitherto undreamed of in the philosophy of many of us.

Let each one solemnly ask himself whether the maxims and motives by which he is guided in this affair of Egypt will bear being taken—unvarnished, unselected, unpalpated—and placed side by side with the aspirations and principles he seeks to strengthen in this place. If not, then which is it that needs modifying.

SELECTED BOOKS.

American Men of Letters: Henry D. Thoreau, by F. B. Sanborn, 2/6
Barlow's (J. W.) The Ultimatum of Pessimism, an Ethical Study, 6/
English Men of Letters: Sterne, by H. D. Trail, 2/6
Elfeld (C. J.): Die Religion u. der Darwinismus, 2m.
Davidson's (S.) The Doctrine of Last Things, 3/6
Dawson's (G.) Sermons: Three Books of God, Nature, History, and Scripture, ed. by G. St. Clair, 6/
Martineau's (J.) A Study of Spinoza, 6/
Thoms's (J. A.) Complete Concordance to the Revised Version of the New Testament, 6/

Mr. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGE.

MONKS—REMUND—On the 20th inst., at Cairo-street Chapel, Warrington, by the Rev. Richard Pilcher, B.A., Frederick William, only son of F. Monks, Esq., J.P., to Anna, third daughter of the late Joseph Remund, Esq., of Soleure, Switzerland. No cards.

Our Calendar.

SUNDAY, OCTOBER 1.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Annual Sermons of the Northumberland and Durham Unitarian Christian Association, Newcastle-on-Tyne.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

THE LATE REV. W. A. POPE.

London, August 22, 1882.

The death of the late William Annette Pope by a fall on the Great Gable, Cumberland, on August 7, has left Mrs. Pope and her six girls (the youngest being only five years old) without any provision at all.

It becomes necessary, therefore, to make an immediate effort on their behalf.

During the last three years of his life Mr. Pope was the minister of the Domestic Mission, Spicer-street, Spitalfields. The Committee of the Mission, therefore, feel that in addition to the invitation to the general public already issued by private friends, they may especially call for the aid of their own supporters in assisting the widow and children of their late missionary.

Prior, however, to his settlement in London Mr. Pope had been for twelve years actively engaged in various localities, both in the neighbourhood of Liverpool and in the Eastern Counties, in the service of the Unitarian cause. In view of these labours, and of the sacrifices which his change of opinions involved, the Committee feel justified in enlarging the area of their appeal, and asking the help of members of the free churches generally.

SIXTH LIST OF DONATIONS.

	£	s.	d.
Amount advertised last week	1786	5	6
A Lady, per Rev. C. Howe	0	10	0
Proprietors of the <i>Inquirer</i>	5	5	0
F. H. B.	1	0	0
From the Trust of the late Mrs. M. E. Tayler	5	5	0
Miss Mary Ellen Martineau	2	2	0
E. F., Norwich	0	10	0
Mrs. Needham	5	0	0
Pupils of Castle Howell School, Lancaster (an accumulated fund), U. V. Herford, Treasurer	3	2	5
Rev. D. Davis	1	17	7
Mrs. A. G. Pritchard	1	1	0
J. M. Mitchell, Esq.	1	1	0
Mrs. Aubrey, Swansea	2	2	0
Brixton Friends, through Rev. J. Worthington	1	5	6
Rev. P. W. Clayden	1	1	0
E. Bagehot, Esq., Longport	5	0	0
Mr. James Waterlow	3	3	0
Wm. Scrivener, Esq.	2	0	0
Miss B. Worsley, Clifton	0	10	0
Mr. and Mrs. E. B. Squire (additional)	2	5	0
Walter Bailey, Esq.	5	0	0
Henry R. Grey, Esq.	2	2	0
Mrs. E. Roscoe	1	10	0
C. D. Parsons, Esq.	1	0	0
Thos. Young, Esq.	2	2	0
Mr. James Dabbs	1	0	0
Wm. Burton, Esq., Staleybridge	1	1	0
Mr. and Mrs. Joseph Crook, Bolton	2	0	0
John Heywood, Esq., do.	1	1	0
Robert Crook, Esq., do.	0	10	0
Robt. Kenyon, Esq., do.	0	5	0
Miss Norton	1	1	0

ERRATUM.—In the list of Saturday, Sept. 23, for the "Fellowship Fund, Hope-street Church, per Rev. C. J. Perry," read "Liverpool Fellowship Fund."

Donations will be received by either of the under signed,

P. MEADOWS MARTINEAU,
6, Christian-street, Commercial-road, E.; or
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THE TEACHERS' CLASS, conducted by Professor J. ESTLIN CARPENTER at the Portland British Schools, will be resumed on Friday, October 6, at Eight P.M., and will be held on the first Friday Evening in each month during the winter. Sunday School Teachers and others are cordially invited to attend.

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The Site of Paradise. By the Rev. CHAS. H. H. WRIGHT, D.D.
Roumanian Peasants and their Songs. By C. F. KEARY.
Profit-Sharing in Agriculture. By SEDLEY TAYLOR.
A Glimpse of Mexico. By F. FRANCOIS.
Handwork for Children. By MRS. JEBB.
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London and Edinburgh: WILLIAMS and NORGATE. Manchester: JOHNSON and RAWSON; also at the Unitarian Association, Norfolk-street, Strand, London, and Midland Christian Union, 40, High-street, Birmingham.

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Professor HENRY MORLEY, LL.D., Principal of University Hall, will also deliver a short address on occasion of the RE-OPENING of that Institution under the auspices of Manchester New College.

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The SESSION will begin on THURSDAY, October 12. An INAUGURAL LECTURE will be given on October 11, at three o'clock, by Professor BEESLEY, on "Scipio."

Ladies and gentlemen admitted on presentation of their visiting cards.

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NEWCASTLE-ON-TYNE.—On Sunday,

October 1, the ANNUAL SERMONS of the NORTHUMBERLAND and DURHAM UNITARIAN CHRISTIAN ASSOCIATION will be Preached by the Rev. F. E. MILLSON, of Halifax, and the usual Collections will be made.

On the day following the Anniversary Proceedings will take place. Conference at Three; Tea at half-past Five; PUBLIC MEETING at a quarter to Seven o'clock, when Addresses will be given by Mr. MILLSON and other friends.

PRIVATE RESIDENCE for WOMEN STUDENTS OF THE LONDON UNIVERSITY, and other London Colleges, 119, Gower-street, W.C. (nearly opposite the University). Miss SUSAN WOOD, late Head Mistress of the Bath High School, and formerly of Cheltenham College, receives a limited number of ladies to board and study under her direction for the various examinations. For terms, apply till September 29, to Miss S. Wood, 25, Keppel-street, W.C.

References kindly permitted to Captain Douglas Gatton, C.B., Member of the Council of University College; C. J. Roundell, Esq., M.P., late Fellow of Merton College, Oxford; Charles Bloxam, Esq., Professor at King's College; Mrs. Albert Dicey, 7, Victoria-street, Westminster, and others.

A DOMESTIC MISSIONARY is wanted immediately by the LEICESTER DOMESTIC MISSION, in connection with the Great Meeting (Unitarian) Congregation. The Missionary is wanted mainly for friendly offices in the Homes of the Poor, for work in a Sunday School for boys, and for week evening classes calculated to interest young people over school age. Salary, about £140.

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THE RELIGIONS OF THE WORLD.

How shall we account for the religions of the world? This is one of the first questions suggested by that interesting volume of lectures, recently reviewed in these columns, entitled "The Faiths of the World." When we consider what different religions are held by mankind we are at once led to ask, How are we to account for their origin? We find that they have certain points of resemblance and certain other points of difference—much in common, and some things that are distinctive of each. Whence these features of resemblance, and whence these other features of difference? A writer in *Blackwood*, reviewing this book, has endeavoured to answer these questions, and as his reply is marked by candour, fairness, and largeness of thought, it is worth considering. The answers given to these inquiries before modern research had established other grounds were commonly these: On the one hand, "to many a theologian of the past the ethnic religions have appeared to be chiefly due to the promptings of the spirit of darkness, the old Deceiver, who out of his malicious hatred of mankind stimulated their diseased imaginations to frame and believe a tissue of soul-destroying lies. In every object of heathen worship a veritable demon has been discerned, in each article of belief some horrible parody or fatal delusion. Thus the ground on which the fiery TERTULIAN rested his denunciation of the Roman theatre was the idea that the spectacles were connected with a religion which the unclean spirits of the Devil had made their own. Thus by the more philosophical ORIGEN it was laid down as an axiom, that all the gods of the Gentiles were demons." But in truth we need not go so far back as TERTULIAN or ORIGEN. In very recent times Orthodox writers have suggested that the Devil is the author of all the idolatries of

heathendom. It is just one illustration of the marvellous activity ascribed to Satan in working the ruin of mankind—an activity that is becoming less and less every day. On the other hand, a very different solution has been given by the Atheist or Freethinker, to whom all religions were obnoxious. "He cut the knot by substituting human priestcraft for diabolical inspiration, and attributed the world's faiths to the invention of scheming and dishonest adventurers, who invoked the terrors of an imaginary supernaturalism to establish their dominion over the minds of the ignorant and superstitious. Both religion and philosophy may be congratulated on the disappearance of these theories from the domain of candid and intelligent thought. Instead of supposing the priest to have manufactured the religion, we have now learnt to reverse the order and to perceive how much more truly it may be said that the religion originated the priest." These are rough and ready hypotheses, but they fail utterly to account for the universal prevalence and mighty influence of religion in the world. In truth, the moment we realise the fact that for ages the ethnic religions have retained their hold on the minds and hearts of great and populous nations, we are compelled to admit that there must have been more in them than the mere falsehoods of delusion or imposture. What so long nourished, however imperfectly, the soul of man, in its hunger for spiritual truth, cannot have been all empty husk or indigestible stone; it must have possessed some affinity to the soul's wants and aspirations, some power of satisfying the desires of the seekers after GOD. "No religion," says MONIER WILLIAMS, in a recent essay on the religion of ZOROASTER, "could have held its ground or acquired real influence over the mind, unless it attempted with some success to solve the problems which have ever perplexed the intellect or burdened the heart. To this view every increase of our acquaintance with the ethnic religions lends support, and renders it increasingly impossible to account for them either by human knavery or demoniacal perversion."

Another theory to which at least passing notice must be given is that which traces back religion in common with every other faculty and product of human nature to the properties of the atoms out of which, by physical processes, the universe is supposed to have evolved itself. The statement of this theory is its sufficient refutation. It ascribes man's spiritual consciousness to a purely physical origin, and reduces his whole religious faculty and experience under the operation of the laws of matter. "It is on this account that the Theist must protest against it. Not because in the formation of the physical universe it substitutes continuous evolution for discontinuous acts of creation, and includes even mankind under the same law, so far as their material form

with its organic life is concerned—for Theism need have no quarrel with evolution, so long as a divine Evolutionist is presupposed, and the highest element of man's being is accepted from the physical order of nature; but Theism protests against it because it denies to man a spiritual self and a spiritual relation to his Creator, and leaves him nothing but what is material, nothing that is not shared with him by even the lowest of living things—so that the faith and devotion of the saint and the martyr must be assigned to the same category as the instinct of a mollusc and the appetencies of a vegetable. Well said PASCAL, 'Incrédules les plus crédules'."

The writer whom we have quoted dismisses this hypothesis as unworthy of further consideration, and then proceeds to point out that two theories yet remain to be considered, which, while they agree in attributing to the ethnic faiths a foundation in truth at the same time exhibit them under curiously opposed aspects. "According to one they were melancholy corruptions of a primitive revelation, and marked the downward course of human degradation; according to the other, they were the products of the unfolding human consciousness as it awoke to a sense of its relation to the supernatural—steps, however feeble and wavering, in an upward progress towards truth and morality. Which of these we adopt must depend on the attitude held by us towards the hypothesis of a definite revelation made originally to the undivided family of mankind, and carried with them by its various branches as they separated to occupy different tracts of the earth. Granted that every nation or tribe started with such a revelation, the inference that the several forms of heathenism must have been so many corruptions of it would be irresistible. But of the gift of such a revelation there really is no adequate proof forthcoming, no evidence that stands the test of critical examination. The earliest records of Genesis, even when taken as literally as it is now possible to take them, carry us but a very short distance in this direction, and the most primitive traces that are discernible of the heathen religions point with scarcely an exception in the opposite."

One more theory is thus thrown aside as inadequate and mistaken. Still another remains, and that leads us to find the source of the ethnic religions in man himself, and to regard them as the offspring under various conditions of that mysterious spiritual faculty which we believe to be his most distinguishing characteristic. "Perhaps, not in all cases, without stimulus from traditional fragments of knowledge, derived from intercourse with the favoured race to which the earliest revelation was granted; nor in any case without some secret indefinable leading by Him who made the human spirit for himself. But such limitations or conditions do not evacuate the conclusion to which we are brought—that

the ethnic religions were originated and gradually wrought into their several shapes by the effort of the growing spiritual consciousness to find God, and to formulate its sense of relation to the supernatural. No other account of them seems to us to be in harmony with the facts ascertained by modern discovery and critical analysis, or to explain how what may be called natural religion has become variously embodied in ideas and practices manifestly due to the laws of human thought, controlled by the influences of environment and race. For fantastic, defective and erroneous in different ways as all the heathen faiths are, there is not one in which a considerable substratum of truth may not be found—not one which does not testify to the possession of the same religious and moral nature, and furnish some means of approach to God."

The writer proceeds to point out certain coincidences between Christianity and one or other of the ethnic religions. "It is more than curious, for instance," he remarks, "to find CONFUCIUS several centuries B.C. enunciating the golden rule of not doing to others what we should wish them not to do to us; and BUDDHA about the same time urging the precept, 'Let a man overcome evil by good, let him overcome anger by love.' The Biblical doctrine of judgment to come is remarkably anticipated in the Egyptian ritual of the dead; and the wide prevalence of sacrifice furnishes not a few points of resemblance—such as the Egyptian transfer of the penalty of transgression from the offerers to the victims—and the Brahmanical principle that the sacrificer himself is the victim. Still more remarkable are the traces of the idea that human deliverance must come through the self oblation or suffering of a divine personage—an idea which may be recognised under different forms in the ethnic religions. The Mazdeism of ancient Persia gives us the conception of a future Messiah, whose advent shall bring about the restitution of all things; and, to cite one more coincidence, infant baptism was a rite of the Mexican religion, by which the child was supposed to be born anew, cleansed from inherited defilement, and made partaker of a purer nature."

After pointing out other and broader features illustrating the connection between Christianity and the ethnic religions, the writer we have been quoting concludes:—"Our conclusion, then, about the great heathen faiths is this, that in their inmost essence they were not barely vain and false superstitions, instigated by Satanic delusion or imposed by priestcraft on the credulity of mankind, but genuine religions begotten of the spiritual element in human nature, and exhibiting the ways in which the soul dimly felt after God and in some measure found him; and that amidst all their defects and errors they have not been powerless for good, but in the absence of revelation have done something towards keeping alive faith, sustaining morality, and preparing the way for that one divine religion in which they all find their correction and completion."

All this is very liberal and a vast improvement on the old orthodox way of regarding the heathen religions of the world. It will be noticed, however, that a line is distinctly drawn between those religions and Christianity separating them by a wide and essential difference. Christianity is divine in its origin, the others are human—Christianity is perfect, they are defective; Christianity gives full assurance of faith, with the others "the soul dimly felt after God." Can this distinction be maintained? Does it rest on anything more than the partiality

which a Christian naturally feels for his own religion? We very much doubt it. Would not investigation from a neutral standpoint show that all religions, Christianity equally with the rest, have a common origin—that as regards their origin one is not more divine than another? All are the outcome of certain elements in human nature, but some under favouring circumstances have attained to a higher and purer development. Christianity, the favouring circumstances in behalf of which have been the most marked, has made the greatest advance and stands now at the head of all the religions of the world. Its diffusion among the Western nations, its intimate alliance with modern civilisation, its having kept in the path of the world's progress, to which it was its good fortune to be introduced at an early period—all this, far more than anything specially divine in its origin, has helped it to become what it is to day and to do what it has done for the good of the world.

THE CHURCH CONGRESS AT DERBY.

THE Church Congress has been holding its annual sittings this week at Derby, under the Presidency of the Bishop of the Diocese, Dr. MACLAGAN, Bishop of Lichfield. It seems to have been a great success as regards the number and the enthusiasm of its members, and we cordially acknowledge to the breadth and liberality of many of the papers and addresses, which indicate an immense progress since the earlier days of these Congresses, when they bore closer resemblance to the traditional bear-garden, or to the "Robber Synod" of the early days of the Church than to an assembly of Christian ministers and gentlemen. We must reserve until our next number a fuller estimate of the tone and results of the Derby Conference, and content ourselves at present with recording a few of its conspicuous features.

The proceedings of the Congress commenced on Thursday with Church Services at the two principal parish churches of the town, wherein sermons were preached by the Archbishop of YORK and the Bishop of TRURO, the representatives respectively of the oldest and youngest sees in England. The Archbishop anticipated new trials for the Church. As one of the results of the Reformation the Church and the State were no longer regarded as enemies, but as two distinct powers working for the good of man; the one in the road of civil freedom, security, and happiness, and the other with the object of moral freedom, peace of mind, reconciliation, eternal hope for the people of God. Science was no enemy to CHRIST; secular culture and civil government were no enemies; but a modern spirit was making progress with a rapidity of which the Church had not yet realised the measure. Within a few years changes had come over the horizon, casting a shadow over every part of the field of the Church's teaching, which the Church had only just begun to discern, and was not yet prepared to deal with. The system of thought which the late Mr. DARWIN and other thinkers had introduced was leavening the popular belief far and wide. Of the development theory the Archbishop said:—

"The thinker who founded this system was an honest inquirer into the facts of nature, following where researches led him, with no controversial object, with no after-thought of its effect on religion, with no wish to shake one's faith in the Creator. That he shone more in research than in just inference from research it was competent for all to believe. That the so-called struggle for existence was no more a complete account of the present condition of the world of nature than that a thunder-

storm was the cause of the river whose flood it helped by small degrees to swell they would see more and more clearly. The new induction made from physical facts had startled and depressed them, but it might be revised and superseded by other inductions. But as it was needless for the Church to urge Copernicus to revoke his astronomy, so would their children see that in that new voice of natural history there was nothing to kill the spirit or prevent it from turning to God for strength, comfort, or from conceiving greater hopes. If it be thought something new had been discovered, be it small or great, it was for them to seek the guidance of the Holy Ghost to teach them how and where the discovery touches the gospel that they preached. It was for them to recall under the same guidance the truths which they had to remember from their Master in no spirit of panic fear, but in humble trust in God approach the new difficulty that presented itself to them."

The Archbishop afterwards, as we learn from the account in the *Daily News*, took a somewhat gloomy view as to the spread of a utilitarian morality, and to meet the difficulties of the age counselled more learning and more cohesion among the clergy, a greater spirit of order, less of a feeling of caste, more feeling for those without the Church, and more devoted zeal. In token that the mystery of the Cross stirred men still he alluded to the way in which the wild march of the Salvation Army stirred the mind even though they might prefer greater order and less emotion. This was not the only time during the day that the Salvation Army was acknowledged as a power by the speakers at the Church Congress.

The sermon by Dr. BENSON, Bishop of Truro, founded on Isaiah xlii. 4,—"He shall not fail nor be discouraged until he have set judgment in the earth," struck a note of confident anticipation in the future of the Church. The Bishop talked of an ideal, as yet far from realised, when Christendom should lie not all lakelets and pools, but as one ocean bosom heaving with the one attraction and swayed by the one dominion of her Lord; and spoke of being pardoned some anxiety that the aims and hopes of such a Congress should be high enough and broad enough. The preacher contrasted the state of the Church fifty years ago, when CONNOP THIRLWALL said that it was so beset with anxiety about its relations to the State that it was powerless for good, and at the utmost only able to preserve itself from ruin, with its working strength of the present day. He claimed that within the Church there is a real tendency to solidification. "There is a knitting-up of ravelled edges. There is a gathering up towards old standards on the one side; on the other there is less inclination to cross the border. 'Rest in the Church' is not a mere yearning. The higher life finds satisfactions once undreamed of. Higher life, deeper teachings, are become dearer than watchwords."

The President, the Bishop of LICHFIELD, in the course of his opening address claimed that the practical results of these Church Congresses were found in a clearer grasp of truth, a deepened sense of responsibility, and not least in a feeling of closer brotherhood. He owned the divergencies of thought amongst them. He looked upon congresses as one most helpful means to neutralise these divergencies. They met face to face as brother men, brother Christians, brother Churchmen, not to oppose each other, but to understand each other; not to confirm their prejudices, but to adjust their differences. The President further took comfort from the diversities of thought as providing at once a safeguard and protest against any narrowing of the limits which defined the membership of that branch of the Catholic Church

—a branch which he defined as the true Salvation Army.

The first, and one of the most interesting subjects for discussion, was "Unity of Belief in Relation to Religious Thought." Dr. PLUMPTRE, Dean of Wells, opened this discussion with a paper which, as the report to which we are indebted says, indicated that he was in favour of a very simple creed acknowledging in the Apostolic words "one body and one spirit and one hope of our calling, one Lord, one faith, one baptism, one God and Father of all." "Was it not time," he asked, "for the Churches to issue forth from the tangled path of labyrinthine [subtleties in which they had so long wandered, and to return to the simplicity of their first faith, and of their earliest wisdom as well as to their first love?" The Thirty-nine Articles he included in the issue of these subtleties, though admitting that the latitude of interpretation which their construction allowed had led to their results being overruled for good. As to the pseudo-Athanasian Creed, "here also time had brought its corrective, and had blunted the edge that once seemed so pitiless and keen." Its dogmatic propositions could be "accepted as being in relation to the controversies out of which they grew closer approximations to the truth than those which contradicted them," and as for "the damnatory clauses" the Dean, while regretting that they were still retained and used, being, as they were, a stumbling block to the weak and ignorant, noted with satisfaction that they had received again and again at the hands of representative divines, from Dr. HEY to Dr. PUSEY, an explanation which robbed them of their sting, and, exempting from their range every form of involuntary error and invincible ignorance and insuperable prejudice, limited their application to that wilful denial of truth known and accepted as truth, which was not heresy, but dishonesty. In matters of rubric the Dean urged the acceptance of "unity," not "uniformity," as a watchword. What we need, he said, is not the red tape of obsolete and ambiguous rubrics, but the elastic band of a large and liberal tolerance. Warning his hearers that the Liberation Society—the *bête noire* of Churchmen—were rousing threatening echoes with the cry "Delenda est Carthago," he urged the Church to maintain the unity of the faith, not in the strife of parties, but in the bond of peace; to minimise differences, to welcome auxiliaries as one with them in the unity of the Apostolic faith, to be tolerant of many eccentricities, and show sympathy with much with which they could not agree.

Canon FURZE, in a second paper on the same subject, also maintained that unity of belief was consistent with diversities of thought, and deprecated the habit of men "facing each other from the vanishing point." The Rev. RANDALL DAVIDSON, one of the chaplains of the Archbishop of CANTERBURY, also held that all Churchmen were one at heart, and gave expression to a telling phrase when he gave the advice to controversialists, "Reduce your fractions to the lowest terms."

Well, "these be brave words;" these sound like most liberal and comprehensive sentiments, and at first sight make us almost ready to believe that we Liberals and religious Rationalists have done our work, and might just as well hold and express our liberal opinions in the bosom of the all-embracing Mother Church, instead of still enduring the penalties of exclusion and the inconveniences of a sturdy nonconformity. When, however, we look at the utterances of

the Bishops, who utter the real voice of the Church with high influence and authority, we find the Bishop of WINCHESTER pointed out that for true unity they must build on a basis of dogma, and by dogma he evidently means the more disputed and controversial points of the teachings of the Church, the Trinity, the Atonement, Biblical Infallibility, Eternal Punishment, to which all the Bishops, and an overwhelming majority of the clergy, gave their adhesion at the time of the "Essays and Reviews" controversy; and all the multitude of disputed dogmas embodied in the Thirty-nine Articles, to say nothing of the inscrutable mysteries of the Nicene and Athanasian Creeds, and the doubtful historical statements of the falsely-named "Apostles' Creed." In the same tone another Episcopal speaker, Bishop PERRY, with apologies for disturbing the pleasing tone of harmony and agreement, which was manifestly hollow and superficial, insisted that some diversities of thought were so marked as to imply divergence and not unity of belief, and could not agree that the preacher of certain dogmas respecting the efficacy of the sacraments and auricular confession were united with him in belief. Even the amiable and large-hearted Dean PLUMPTRE, at the close of his address, bore testimony to "the power of the truth involved in the three-fold name;" and it is evident that by this he means the traditional dogma which defines the metaphysical attributes and relations of the three separate persons of a theological Trinity, and would reject from the breadth of his sympathies and religious communion the obstinate heretic who was conscientiously unable to believe in the Deity of JESUS CHRIST, and the separate personality of the Holy Ghost.

And so, when we read these enchanting and, for the most part, imaginary descriptions of the unity and liberality of the Church, and the delightful peace and harmony of all within its pale, and feel for the moment almost tempted to think that there is no further occasion for emphatic protest, no more theological errors to denounce, no longer any reason for enduring social ostracism, we call to mind that three Creeds and Thirty-nine Articles are still there which fetter the real liberty of the clergy and make inquiry and freedom of thought a mere delusion and mockery; that dogmas are embodied in the formularies which are the expression of more or less ancient traditionalism, and not of either Scriptural simplicity or of a reasonable and progressive religious faith. If the Church of England, in its ideal character, is the home of culture and refinement, the abode of those who love sweet gracefulness and moderation, as the author of "John Inglesant" has pointed out in his recent introduction to GEORGE HERBERT'S "Temple," we cannot forget that what Dean PLUMPTRE euphemistically calls "the subtleties of the Thirty-nine Articles" are still a trap to tender consciences, and lead to dishonest professions, notwithstanding the modification in the form of subscription; that the arithmetic puzzles and "the keen and pitiless" denunciations of the pseudo Athanasian Creed are still binding upon the clergy, and can be explained away by no plausible sophistries or pleasant equivocations of amiable and tolerant divines; and that uniformity of dogmatic opinion, not unity of spirit, is the real watchword of the Church of England.

MR. SWINBURNE'S "Tristram of Lyonesse" has passed into a second edition.

AFTER DEATH.—V.

THE writer will very briefly conclude these articles with a few words on two other theories that have been maintained of life after death.

The first is that of the final restitution of the souls of all men. This theory may or may not be according to the language of the New Testament. But if accompanied with a belief in purgatory or metempsychosis it certainly cannot be said to be unjust. In fact, it is infinitely more just than the common notion of hell fire. There is no need to consider these points, because the controversy has been so frequently and so thoroughly threshed out by able men and competent critics. If the writer on some future occasion recurs to the subject it will be because it has appeared to him that the argument is not between final restitution and the ordinarily conceived materialistic hell of eternal torments (in which case it would be necessary at once to declare for final restitution), but between final restitution and separation from GOD conceived of rather in accordance with the Swedenborgian vision. In this case, two reasonable views are presented, and, without data of observation and experience, all we can do is to suspend our judgment.

The second theory is that the soul of man, after having been purified and strengthened (if necessary) by æons of suffering and repentance, or after having been exalted by passing through countless existences, is at length re-absorbed into the divine essence, and rests for ever in the bosom of the eternal Father. We have already pointed out how difficult it is to conceive (arguing by analogy with the law of the Conservation of Form and the Conservation of Matter), that if the soul of man is immortal in the future it can be said to have been created in the past. But if the soul has not been created, either it must have had an eternal individual existence in the past, or it must be a breath from the Divine Essence. If, as most men believe, the soul has an eternal individual existence in the future, that would seem to imply that it must have had an eternal individual existence in the past, but this lands us on a mountainous shore of insuperable difficulties. If, again, as most men believe, the soul is a breath from the Divine Essence, then it would seem to imply that the soul would, after a greater or less interval, return to the Being who breathed it forth. On the whole, it would seem most consonant with reason to believe this—that the spirit of man is a breath of GOD and is finally reabsorbed by Him. But if this be so, it is probably a truth very unpalatable to and almost unthinkable by the human mind. To live without an individual existence would seem to be all one as not to exist at all. Individuality implies antagonism, emulation, aspiration, a thousand noble qualities without which *our* life here at least would seem flat and unprofitable. Who, with all his faults and misfortunes, would be other than himself? To be self-centered may be selfish, but surely it is not necessarily selfish. The true spirit of altruism does not go further than to love one's neighbour as oneself. It does not deny love to oneself. It is a long cry from the joyous pagan notion of a separate Deity in each oak and running stream, not greatly differing from our humanity, and the notion of one GOD without any human race at all. It is impossible for men whose best instincts have been fostered on the worship of heroes, and whose ideal of life is a dead level of mediocrity and conventionality with Mrs. GRUNDY in the background, to face the fact of eternity without individual life.

Probably this is nothing but a war of words. We who believe in a personal God are eager for the day when we shall see Him as He is, when we shall be satisfied with His likeness, when we shall be like Him. But we know so little, we can even guess so little of the contact of spirit with spirit—we who are always environed with gross flesh. Spirit is ubiquitous in space and instantaneous in action. May it not be that when we are at one with God we shall be one with God, and that the very conception of individuality in space and time and thought will cease to have a meaning?

These speculations have led us over a wide field. The days are past for dogmatic utterances about life after death. It is possible to reject some theories. It is possible to say of others that they are not unreasonable, so far as judgment guided by knowledge of the deepest sort is trustworthy. Further than this we cannot go. We are as infants crying in the night with no language but a cry. But there abide faith and hope. And if we are infants crying in the night, we believe there is a Father who hears our cry and will lead us into perfect day and give us articulate speech. The how and the when we may fairly let imagination dream of. But, when all is said that the wisest have brooded over and given utterance to, two things only are clear. On the one hand, that no traveller has ever returned to tell us the tale of his after life; on the other, that we cling always to the trust that all things work together for good for us men—the sons of God. H. C.

RELIGION AND LIBERTY.

[The following Address was delivered at the opening of the Session 1882-3 of Manchester New College, London, by JAMES DRUMMOND, LL.D., Professor of Theology.]

οὐ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.

The session on which we enter to-day brings us together under somewhat changed conditions—conditions which, it is hoped, will add to the practical efficiency and public usefulness of the college, and will in no respect impair the fundamental principle upon which our work is based. If the closer alliance between Manchester New College and University Hall succeed in associating our divinity students more intimately with laymen of earnest character and scholarly habits, whether of the same or of various forms of religious belief, and in thus communicating to both classes a larger and more serious outlook over the world of thought, and a happier acquaintance with different types of human culture and tendency, we shall all rejoice in so desirable a result. But however this may be, the two institutions whose marriage, after so long an engagement, we now celebrate, rest upon the same broad foundation of religious liberty, and alike repudiate every attempt to fetter the intellect with chains of irreversible dogma, or to tie down the aspiring soul to any particular level of religious experience. Alike they would point out to the student the infinite universe of truth, and bid him pursue his researches with the generous ardour of youthful hope, not fearing to stand alone or to give free play to whatever of original tendency or acquired aptitude he may find within himself; only they would ask him to enter this sublime temple with the holy step of one consecrated to some high service, and to remember that freedom for himself logically involves respect towards others.

The demand for free inquiry in matters of religion may spring from two very different sources. It may arise from antagonism to the religious temperament, combined with an intellectual impatience which cleverly exposes the blemishes in an argument, but has no eye for those deeper problems that press upon the human heart, and still recur from age to age, though they may never receive from our limited thought a perfect and final solution. To one

with this defective range of mind religion is synonymous with superstition. He views it only as an engine of oppression, and an obstacle to the advancement of individual culture and social improvement; and if he condescends to study its history, he discerns in its persistent vitality merely a human phenomenon, and in the various forms which it has assumed in the past nothing more than the ghosts of dead illusions. Its secret life is hidden from him; and, however acute may be his intelligence, he remains a shallow interpreter of the mysteries of faith. His zeal for liberty is consequently one-sided. He can recognise impartiality only in assaults upon venerable beliefs; and while he cheers on a destructive criticism, and applauds every crude innovation, he has nothing but contempt for the efforts of constructive genius or the holy calm of ancient piety. Nevertheless, his cry for freedom is good. Every mind has a right to the exercise of its own best powers, and, so long as it is honest, is capable of some divine work. Even a Secularist who blindly smites popular errors with the rude blows of vulgar declamation may be an unconscious instrument of God, and help to break up the soil for some new and fairer growth of religion. The eccentricities of heresy are largely due to the hardness and tyranny of established creeds, and the demon of intolerance is the parent of reaction and denial. One who is animated by the Spirit of God has room in the largeness of his heart for men of every tendency of thought, and, instead of arrogantly repelling the Agnostic and the Atheist into a defiant and irrevocable unbelief, would recognise in them too the children of God, and through the meekness of wisdom and love nurture them into faith.

There is, however, a demand for liberty which grows from a nobler root, and expresses not indifference or hostility towards religion, but a profound sense of its awful import. Religion is too inward and too sacred to be received as a matter of social custom, and its deepest life cannot be known till we enter into our own spirits, and exercise our own thought upon the visions, clear or shadowy, which we there discern. It is possible to assent to a whole system of dogmas, and yet never to have felt as a reality the touch of God upon our souls or the divine appeal of duty. The absence of doubt is often only a synonym for the absence of faith; and even he who with a reverent despair shrinks from turning into the articulate language of earth the echoes of the voice of God which he has heard in the inner sanctuary knows more of the spirit and power of religion than the stoutest defender of the creeds who has never got behind them, and explored for himself the truths which they represent. A half truth which lives is better than a whole truth which is dead; and experience seems to prove what we might anticipate from the general laws of mental growth, that where the hand of authority is heaviest religion is apt to be superstitious and intelligence to be sceptical. We ask for freedom, then, as the condition of religious vitality, and deny the right of any fellow-man to step between the soul and God, and mar with his bungling fingers the work of the Holy Spirit. We remember, too, that theology, the intellectual expression of religion, stands in relation to the whole circle of knowledge, and must therefore participate in the great movements of thought which arise from enlarged science and improved methods of investigation. The needed modifications cannot take place without a dangerous friction unless the theologian be as unshackled in his department of research as the man of science is in his. Extreme pretensions on one side beget extreme denials on the other; but where liberty of thought is revered, denial is only the reverse side of larger affirmation. We cannot stop the rising tide of knowledge and reason, though by our foolish interference we may break and fret its majestic flow; and we ask that it should be allowed to come on in undisturbed obedience to the heavenly attraction. The untrammelled exercise of our highest gifts cannot permanently dash any true ideal, but by presenting it in fresh form to the eye of thought will also transfigure it for the more reluctant spirit into a richer beauty and more commanding expression. Many a timid and pious worshipper may have wept for the departing household gods of Greece and Rome,

and sighed that the earth had become profane when Olympus had lost its lord; yet the world did not sink into Atheism, and mountains were as sacred to Wordsworth as to Pindar. Nor will the universe become now the trampled and desecrated ruin of an ancient shrine because our limited conceptions have to stretch themselves to a newly revealed magnificence, and watch the unfolding of eternal thought across immeasurable space and through untold ages. But the theologian must be free in order to meet frankly the new conditions amid which he is placed, and by framing a theology in harmony with the conclusions of science save the religious sentiment from temporary eclipse. The cry for liberty, then, may be raised in the interests of religion itself. It may be the soul's response to a divine command to draw near and hear what the spirit says, its pledge of fealty to the God of truth. One who takes this view must defend his freedom of thought as an inestimable possession; for it is to him the condition of spiritual wholeness and intellectual sincerity.

It is on this higher ground that our college rests its "principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines," by either its professors or its students. It is not because it deems religion the hollow prop of unsubstantial fancies, but because it desires it towering into the infinite heavens, and holding on high the eternal truth and reality of things, that it asks to turn thither its own exploring gaze, and report simply what it sees. It has been described somewhere as a "free thought college;" and when we remember that freedom is the condition of the healthy exercise of thought, and that thought is the great instrument of human progress, we may regard this fictitious name as a compliment. Nevertheless, the designation is misleading, because it expresses only one side of our spiritual position, and is apt to suggest a divorce between thought and religion. But in reality our liberty is the offspring of our faith, which at the same time would keep itself open to the deepening lessons of experience, and is too firmly settled to fear lest God should be dethroned unless we stop the mouth of some fellow mortal who may have a message for mankind different from our own, or lest darkness should overspread the world unless we excommunicate some brother who is groping in temporary blindness of the spirit. Instead of imagining any antagonism between religion and intellectual freedom, our college perceives that each is essential to the highest life of the other. Religion, when deprived of the bracing air of discussion and criticism, and the power of modifying its organism to suit its environment, must either dwindle into a shrivelled sentimentality or harden into an unspiritual dogmatism; and free thought, when it owns no higher inspiration, is superficial and contracted in its judgments, and oppressed by those prejudices of self-love which only the fire of sacrifice can burn away.

We ask you, then, to come to the study of religion, not only as one of the most remarkable factors in human experience, but as a testimony to the reality of eternal things which transcend experience. Not that we are ignorant of the great evils which have dogged the steps of religion, or are unable to sympathise with the horror-struck and splendid denunciation of Lucretius,

"Saeplius illa

Religio peperit scelerosa atque impla facta."

We can see the earth strewn with the shattered idols of superstition, and catch the dying mutter of cruel passions which religion, with its unnatural ethics, has seemed to foster, and civilisation with its strong secular hand to repress. We can shudder at the ghastly tale of blood, and wonder at the overmastering impulse of credulity, which the history of fanaticism unfolds. But in it all we can discern the struggle of the human soul towards a lofty ideal; above the clashing of contending creeds we can hear the deeper tones of a harmony unknown to the disputants themselves; and in the fantastic shapes of error we behold sublime and awful, though dim and distorted images of God. We learn that though science may map out our road, and provide the instruments needed for progress, yet the impelling motive lies elsewhere. There is a power which draws us up, and lures us on with glimpses of supreme holiness and beauty.

We feel its attraction even when it takes no definite shape in our thought, and prior to the activity of the speculative intellect a mysterious prompting turns our eyes towards the dawning light. In other words, the impulse of worship is laid deep in our nature; we are sensitive to something higher than physical forces; and the human heart yields such response as its ignorance and weakness will allow to a call which it clearly perceives to be other than the reverberations of its own voice.

It is owing to this inward source that religion survives the demolition of so many of its forms. The form is transient, but the spirit is eternal. First come the vaticinations of faith, afterwards the interpretations and proofs of theology. The latter are limited to the domain of the intellect, and are justly assailable by intellectual methods; but the former recur, and rise again like stars, in spite of every apparent refutation. Religion in its essential character belongs to the ideal realm. Its belief rests upon what eye has not seen nor ear heard; its search is for what the mind of man has not conceived. If it descended within the confines of outward experience, and placed itself on a par with scientific knowledge, it would lose its identity. It calls upon men not to be misled by sensible appearances, but to trust that more searching vision which it is impossible to verify experimentally. Thus, in a world where dependence upon earthly conditions, and the ultimate death and decay of every organised being, are the scientific facts, it proclaims the existence of an immortal life of communion with God. In the midst of so much inexplicable suffering, arising from disease, accident, poverty, or disappointment, it declares that infinite wisdom and love direct the troubled scene, and that not a sparrow falls unheeded to the ground. In presence of a universal experience of sin it summons man to the sinless and perfect, and bids him, in spite of demonstrated weakness and failure, look forward to a better day. Though tortuous policy often seems to triumph, and selfishness achieves its ends, while virtue bows the head in anguish and upright patriotism is reviled, it asserts that eternal justice rules, and that its light shall at last break from behind the cloud.

To one, then, whose whole habit of mind leads him to rely on external experience as the sole criterion of truth, religion must necessarily appear to be a cloud-land of dreams and visions, which not only has nothing substantial to support it, but shatters itself against the hard facts of nature and human life; and in an age like our own, in which the dominant intellectual movement is directed towards physical science, the truth of spiritual perception will be keenly contested, and the events which in all periods constitute the trials of faith will assume the rank of arguments for unbelief. The pleas put forward by religious men lose their thrilling touch, and are felt by the colder scientific mind as a dead man's hand; and even high philosophical argument, which has satisfied men of large intelligence, and seems to place the first truths of theology upon the solid basis of reason, fails to carry with it the old conviction. Man and God, the daily experience and the ideal hopes of humanity, are not united by the links of an argument; and even if the existence of God could be established in the same way as that of heat or electricity, a Deity who merely filled a gap in a chain of scientific reasoning would not be the Father whom our souls adore. Before there is religious faith there must be religious sensibility, and the conviction that holds us, and becomes a commanding power in our lives, is not drawn from without, as we learn the growth of a flower or the orbit of a comet, but wells up from the inner sources of our being, sources themselves unseen, and witnesses of unseen things. It is to those who have this inward impulse that the arguments of theology prove convincing; and these arguments, therefore, are not the creators, but rather the after-thoughts and defenders of faith.

But this being the case, must we admit the charge of special pleading which is brought against the theologian, and deny that he has any title to believe, because he cannot produce evidences which all rational men are compelled to accept? We cannot allow the relevancy of this charge or this denial, because it is not pretended that theology is a demonstrative or inductive science, like astronomy or chemistry,

which can at will repeat its observations or experiments. The experiences on which it rests are not physical, but spiritual; and accordingly they are in their very nature incommunicable, and cannot be reproduced in obedience to our volition. A man can no more make himself a saint than he can make himself a poet or an artist. All high creative power is given, and cannot be bought with money or earned by toil; and we can as little command the voice of God to speak in our souls as we can waken our sensibility to the lessons of the "primrose by the river's brim," or cleanse our eye to discern the beauty of form and colour. But because we cannot communicate, or, when we will, renew our religious experiences, we are not to dismiss them as though they had no significance; for though, like other mental gifts, they come to men in very various measures, they mark a burning path through human history and encircle the earth with a garland of light. They are more vivid and profound than any physical experience, and gather power and glory as the ages pass. To one who interprets them from within, and can disentangle them from the aberrations of ignorance and the corrupting mixture of selfish passion, they alone seem to give to our nature its finished beauty, its richest harmony, its highest exaltation. View them as we may, they spring up within us from the fountain-force of the universe, claiming us with an authority we cannot resist, and breathing an ineffable peace and love amid the lower strife of intellect and will. You speak of their mean beginnings and the silly fancies of the savage mind; but why should the evolution of religion, starting from the humble seed of timorous worship, and gradually lifting on high its mighty aspiration and spreading abroad its grand ideals, end at last in the rot of irretrievable falsehood, while the senses and the intellect, in spite of an equally vulgar origin, continue to deserve our respect? In truth, there is nothing vulgar in the slow majesty of nature, and through all its range alike we may trust the power that draws us upward. The consciousness of divine possibilities which sleep within us may, indeed, paint only allegorical pictures of what is to be; still we must follow the light, nor believe it the less because we seem to behold changing and shifting forms amid the radiance, and know not yet what we shall be, or what vision will greet our sight when with perfect holiness we gaze upon the Holiest.

If it be contended that many men have no such experiences, and that it is sheer fanaticism to pretend to have any source of evidence which is not universally accessible, we must ask whether it is intended by this contention to deny the reality of the experiences in question, or to affirm that where they exist they are only a disease of the imagination. That they are real cannot, of course, be doubted by anyone who has them, and the only misgiving that can steal upon his mind is whether they may not after all be shapes of the childish fancy, which a more mature culture will in time dispel. There are, however, two sufficient reasons to convince us that it is not the spiritual vision, but the misgiving that springs from the weakness of our nature. If we do not look beyond ourselves, but consider simply the intrinsic nature of religious experience, we cannot but feel that the impulse which opens and widens our soul towards the infinite, which lifts us out of our selfishness with all its petty cares and mean ambitions, which renders intolerable to us everything that is perverse and disingenuous, and places us in sympathy with all that is lovely in character, sublime in thought, generous and heroic in action, belongs to our highest and not our lowest moments, and is the ripening promise of a golden future rather than the fetid excrescence of a stupid past. It is in communion with God that we are absolutely sane, and that every part of our complex nature escapes from the morbid growths of egotism. So it would be if we stood alone upon the mountain top; and the solitary Christ in the midst of an unbelieving generation could not, without falsity, have denied what he had seen and heard. But we are not alone. It is the men who know nothing of these things that are alone; and from amid the superficial fret and surge of life the deep undertone of worship rises up from the human heart, and the many accents of men blend into the

acknowledgment of a goodness higher than their own. It is the apparent certainty of the intellect that is continually melting away before the advent of fresh knowledge; our alleged dreams and fancies indicate the permanent bent of our nature. The scientific speculations of an early age only excite a smile in the thinker of today; but the deeper utterances of the soul have no date. Just in proportion as men have been able to detach themselves from current modes of thought, and to sink into the eternal heart of things, have they spoken words for all time; and there are few so dull that they hear no inward echo of these oracles of the spirit. We need not, then, heed the taunts of the self-complacent rejecter of what is grandest and most permanent in man. There is no concealed assertion of self in maintaining the reality of that within us which we feel to be higher than self. The fanatic, indeed, may seek to appropriate the Divine Spirit; but it is treason against this spiritual light to glorify ourselves or to despise others. The truly spiritual will honour each man for his peculiar gift, and for himself will humbly fear lest he should defile what has been committed to his charge. We may gladly acknowledge that the man who can regard religion only critically renders it a valuable service by clearing away unwholesome accretions, and forcing it in self-defence to come nearer to its ideal; but not the less do we feel assured that one hour's conscious wrestling with the Spirit would alter his theory of the universe, and bring home to him the majesty and power of what now he misunderstands and, in his ignorance, decries.

Such, then, is the fundamental fact upon which theology reposes, and which gives it an indestructible vitality. But theology itself involves an intellectual process, and inevitably shares the uncertainty and liability to change which besets other intellectual pursuits. It has to interpret by the light of reason and knowledge the religious experiences of mankind; and the theory which at one period is perfectly reasonable because it apparently satisfies all the conditions of thought may become at another time unreasonable because it is inconsistent with newly discovered facts. That changes of this kind have taken place in the past, and that one affecting the very basis of theological belief is going on at the present time, are circumstances too familiar to require more than an allusion. But we would not dwell at present on the mutability of theological thought so much as on the fact that theology is demanded by the activity of the speculative reason. Just as the permanent sense of duty requires ethical theory, and remains unalterable in its nature however various may be the explanations which are given of it, so the abiding religious aspiration of mankind asks for some interpretation which it may at least provisionally accept, and is justly dissatisfied with any theory of the origin and nature of things in which it does not hold an honourable place. It is possible, no doubt, for religion and thought to stand apart from one another. As one may be virtuous who knows nothing of ethical philosophy, so one may have a living faith and piety who cares little for the labours of the theologian; and on the other hand speculation may pursue its course as though no sense of sin or longing after holiness had ever penetrated the human soul. But this separation between two of our permanent faculties cannot be healthy for either. Quietly to ignore one whole department of our mental life is the reverse of philosophical; and we may be sure that men will not finally accept any system against which the finer and deeper elements of their being continually chafe. But as little can religion be content with inarticulate cries when once the powers of thought have been awakened. We are then impelled to interpret the voice of the Spirit, and rationally to justify our interpretation; and in this way a multitude of problems arise which we cannot be satisfied to leave unresolved or without correlation both with themselves and with the entire organism of knowledge. In other words, theology springs from the union of religion and thought, and only when these are raised to their highest efficiency, and kept in health by their reciprocal action, can we feel sure of our ground. We refer now to theological theory in its widest scope, and not to those literary, historical, or exegetical questions which sprout up so plenteously on our path, and we

see that, next to the spiritual experiences which furnish his data, philosophical aptitude and training are essential to the theologian who would rise above the mere critical and scholarly departments of his science, and attain those large and comprehensive views which alone can make it acceptable to men of varied and extensive culture.

The two factors in theology which we have here indicated are, however, seldom perfectly combined. The cold logic of the speculative reason does not easily consort with the instinctive enthusiasm of religious impression, and, though they do not wholly part company, one or the other generally preponderates. They indicate two contrasted methods of approach between God and man, methods of which we may take the Greek and the Hebrew as furnishing typical examples. The Greek sought for the Divine by the path of philosophy. There must, indeed, have been some secret inspiration to start him on his career; but the interest of which he was conscious was a speculative interest, and the movement of Hellenic thought may be described in the present connection as an attempt on the part of the human mind to rise to the apprehension of God. The Hebrew, on the contrary, felt, not that he was seeking after God, but that God was seeking after him. His faith, like all true faith, was the response to a divine appeal. Instead of thinking it hard to discover God, and impossible to reveal him to the multitude, he found his path beset by him on every side, and owned him as an encompassing presence from whom he could not flee. The profound truths which lay close to his experience he did not think out and logically establish, but uttered in words of poetry and prophecy, and called on all who would to hear. He felt that of himself he could not speak, and that the pure radiance of the eternal light might be dimmed in passing through the veil of humanity; yet he could not choose but cry aloud what came to him as the word of God, and he knew that his countrymen must in their inmost hearts confess the truth of what he said. Neither of these methods could by itself produce a theology; and, accordingly, theology in its strict sense is absent alike from the classical writings of Greece and from the Hebrew Scriptures. The systems unfolded in the former we more properly describe as philosophy; and in the latter, while great central truths are enunciated in words which with unrivalled power reveal the soul to itself and waken its dormant energies, there is little attempt to reduce these truths to a system and to place them upon rational grounds. These two movements of the human mind had to be brought into combination before theology could arise; and hence it was when, in Christianity, Hebrew inspiration transfused itself through Grecian thought that theology, as distinguished on the one hand from philosophy and on the other from the primary utterances of faith, became an acknowledged power in the world.

Now, if theology is to resume a worthy position, and once more command the respect of educated laymen, it must still unite these two factors. It must grow from the spirit and be shaped by thought. It is of course possible without any original force to hand down a traditional theology, which represents an ancient inspiration, and the knowledge of a bygone age. But, even granting that its doctrines are true, they cannot be understood unless the struggles of the soul out of which they sprang repeat themselves in us, and their relations to a constantly-advancing culture will require continually some fresh adjustment. A series of dogmas from which the soul has departed can only betray us into false professions of a religion which has never touched us; and the least perfect truth which comes to us with the thrill of a new experience has more regenerating power than the complete system which lies like a stone figure outside of our hearts. Admitting, then, for the moment that the form of theology has been permanently settled by supernatural authority, still its vitality can be maintained only by the fresh forces of inspiration; and if we respond no more to a living word which would take possession of us, and drive us with holy zeal against the world's falsity and sin, our creeds must die, and fail to arouse that vivid interest which is accorded only to original creations of the mind. But how few that mingle freely in

the busy thought of our time, and attempt to estimate justly the recent discoveries of science, can accept the old theology without at least serious modifications? Dogma after dogma which formerly satisfied the most instructed intellect can satisfy no more. Once again, as in many a past crisis, God is teaching the world that a dead mechanical belief will not do instead of the living energies of soul and thought. Our sleepy traditionalism is being rudely shaken, and for my part I welcome the shock of battle, and think it better that men should, even for a time, cry out in agony, "O God, why hast thou forsaken us?" than tread the round of a spiritless routine, in which the awful reality of God is never recognised, and no sublime ideal disturbs with divine rebuke the petty self-complacency of an undoubting formalism. In such a crisis it is clear that the intellect must be wide awake, and seek for new interpretations of ancient problems; and to whatever extent it may borrow the forms of the past, it must fill them with the power of modern life. When heart and mind speak the language of to-day, and prove by their simple sincerity that they are not held back by the rusty fetters of professional custom, but drawn forward by golden links of faith and hope for the future, theology will once more obtain the respectful hearing which is given to every genuine expression of man's interior force.

Here, then, we rest our plea for freedom. To a theology thus conceived liberty is indispensable; and you might as reasonably look for the highest results in poetry, art, or science if you rigidly prescribed beforehand the path which they must take, as in religion if you refuse it any independent vision, and compel it to tread in time-worn ruts. It is not because we deem theology dead, but because we know it to be alive, that we desire to leave it unbound. If communion with God is a reality, we must allow the soul to hear for itself the divine voice, and, lifted above the world in the solitary exaltation of prayer, to receive that measure of light which the bounteous Giver has designed for it. If the great march of science and thought is a reality, we must allow the mind to mingle in the crowd, and press on towards a fuller and deeper interpretation of the world in which it lives. When these two movements are permitted to go on without unnatural checks, they escape the antagonism which has been artificially fostered between science and religion, and proceed with the harmony of mutual friendship. The higher thought responds to the higher feeling, and the truer theory is found to be a spiritual gain. But when through the terror of a secret unbelief which always trembles before a difference of opinion, or a presumption which supposes that its "views" are the final revelation of the Spirit, we chain up faith and reason, those two feet by which men climb to God, we degrade theology to a pale and shrivelled captive, whose eyes habituated to the dungeon cannot bear the light, and whose faltering tongue babbles an old-world language. Here, as in politics, unjust repression produces its own Nemesis in the shape of the very evils which we dread, and the mind, being refused the orderly progress of natural development, advances with the blind excesses of revolution.

It is a matter of unfeigned rejoicing that the principle of spiritual freedom which our college has consistently maintained since its foundation is obtaining such ample recognition at the present day. A new temper is coming over theological discussion, and religious questions are treated with a comprehensive knowledge, a manly understanding, and a power of spiritual appreciation, which promise the happiest results. This change is due to many circumstances, but not least to the progress of science, which has deprived the theologians of their old dogmatic confidence, and compelled them to reconsider their position. There are some to whom this process appears altogether painful. They lament the decay of faith; they become apprehensive of the freedom which they themselves have helped to foster; and though the iron bands of Rome have snapped under the pressure of human thought, they would endeavour to restrain by a silken thread the restiveness of speculation. But those of a more hopeful temperament think they can already discern two important spiritual gains. In the first place, men are being thrown back upon the inner resources and primary essentials of religion; in other words, they

are more genuinely religious. Nothing is more certain than that men may make church or dogma a substitute for religion, and without conscious insincerity profess their allegiance to Christianity while they know nothing of its spirit. But when the form is temporarily obscured, they are driven to seek behind the form for that inward and spiritual essence which alone can vivify. In spite of many discouraging appearances, may we not see that while the theology of the sixteenth century is losing its hold upon men, the pure spirit of Christ is sinking deeper into the heart of the world, and preparing the way for a juster, holier, and more humane society? And, secondly, as a consequence of this, there is an increasing unity of the spirit. The nearer we are drawn to God, the more do we realise our brotherhood; and over the crumbling walls of partition which the sects have reared we are looking into one another's eyes, and finding that the sons of God are everywhere. More and more the differences which divide us are seen to be superficial, the imperfect pictures of fallible minds; and deep within the soul is that life of heavenly communion which flows from the creative energy of God. Our interpreting thoughts have many tongues, the language of the Spirit is one; and the time must be surely coming when, through the deeper wisdom of the chastened mind, the work of that Spirit will be complete, and human brotherhood be something better than a name.

We welcome you, then, to the joyous responsibilities of freedom. It is not for you to lift any sectarian flag, or feed men with the husks of party names and cries instead of the grace and truth of God. It is not for you to denounce as crimes what you deem the errors of truth-loving men, or, with sad forebodings, to mistake the blindness of your own hearts for the descending night of irreligion, but to be heralds of the dawn, and prophets of a kingdom of God which is slowly shaping itself out of the seeming chaos of human thought and passion. Only keep close to the central light, and remember that none but a pure and simple heart can reflect the divine ray, and none but an intellect which puts aside every personal claim can exercise a just judgment. If we have been right in our rapid survey of the nature of theology, the ideal theologian must have a lofty and serene soul, which "dwells apart," conversant with eternal things, and aiming at what this world can never give. He must have a sympathy which, itself untouched by the sinfulness of human passion, yet can reach and understand its lowest depths. He must have a mind well-stored, with power of insight to read the deep experiences of men, and quick to exercise the keen edge of thought. Few are called to stand upon this high level, but if our aim be ever upward, we shall not wholly fail or prove quite unworthy of that inheritance of spiritual liberty into which it has been our privilege to enter.

Before I sit down it is my pleasant duty to announce the following list of University and other distinctions obtained by our students since the opening of last Session:—

Mr. Moore, our present senior student, has gained a Hibbert Scholarship.

In London University Mr. Herford has passed the First Scriptural Examination in the First Class, obtaining a prize. Mr. Gow and Mr. Whitehead have gained the degree of B.A., having passed in the First Division, the former having won Third Class Honours in Philosophy. Mr. Tarrant and Mr. Drummond have both passed the Intermediate Examination in Arts in the First Division, the former taking Second Class Honours in English, and the latter Second Class Honours in Latin.

At University College Mr. Drummond has obtained the third certificate in the Senior Latin Class, with marks qualifying for the prize; Mr. Frupp has won a First Class certificate in English, also with marks qualifying for the prize; and Mr. Davies has been awarded a Second Class certificate in the Junior German Class.

STOCKPORT.—The Rev. Alfred Payne, of Newcastle-on-Tyne, has received and accepted an unanimous invitation to become the minister of the Stockton Unitarian Church, and will enter upon his duties the first week in February.

UNITARIANISM IN HUNGARY.

KOLOZVAR, SEPT. 18, 1882.

The annual gathering of the Hungarian Unitarians was just as large, and perhaps larger, this year than in previous years. This time the opening of the college was connected with the Consistory meeting. It was interesting to see the grey-headed members of the Consistory bringing up their sons to this home of the Muses, filled at once with much anxiety for their future, and with a deep interest for the subjects of the meeting. It took five days till the inscription of the students was done, and the proceedings of the meeting occupied nearly three. As for the results of both of them we may fairly feel satisfied, for the number of the applicants to the college was larger than could have been accepted, and the results of the discussions in the meeting were not less successful.

The opening of the meeting is always held on a Sunday, on account of its being connected with a regular Divine service. Sunday morning was as bright and beautiful as could be—most suitable for the occasion. Already at seven o'clock a full number of the consistory was standing before "the good old college," recalling in their mind the hard struggles and the great difficulties of those days when they were living in it. What a great difference there is between 1852 and 1882 they might have thought. Then everything Hungarian was in German hands, and not even the free use of the native tongue was allowed. Then students were obliged to study everything except what they most wanted—the Magyar tongue—while now not only the Magyar schools but all the others study it, and in most of them a large part of the students speak it. And how much easier it is for the poor Szekler's sons to study now when yearly more than ten thousand florins of stipends and other kind of supports is spent on them.

At eight o'clock, when the Bishop arrived, we entered the Consistory-room, where everybody was at once struck by the noble looking portrait of an American lady, Mrs. Anna Richmond, who was one of those noble souls who can give freely of what they earned wherever a good cause offers itself. Mrs. Richmond is one of the benefactors of the Hungarian Unitarians. Six years ago, under the influence of our good friend John Fretwell, she offered five thousand dollars for the salary of a professor of Theology, on the condition that it should be sent for him in yearly rates in the course of ten years. As our good friend the Rev. J. H. Allen, of America, informed us last year, at present four hundred dollars are obtained, to which he himself gave and collected a considerable sum, with the aim that it should be raised to such an amount the interest of which could run the sum of five hundred dollars yearly.

Last year, when, nearly a year after the sorrowful event took place, I heard of the death of Mrs. Richmond, I made inquiries in order to be able to give a short sketch of her life. I only received a short note relating to the dates of her birth and marriage, and an extract of the funeral sermon.

The short sketch appeared in our bi-monthly, *The Christian Seedower*, but I felt it from the first that it was not worthy to her. On that account I determined to get her portrait painted for the Consistory-room from a photograph of hers which we had. The picture was made ready for this meeting by a Unitarian painter, and as I saw and heard, everybody got the impression from it of a good-hearted and high-minded lady. So now the portrait of one of our great benefactors and American friends adorns the walls of the Hungarian Unitarian Council-room, with those of the great leaders and upholders of the Hungarian Unitarian faith, and with such English and American worthies as John James Tayler, Taggart, Martineau, and many Americans. With this, I think, there is done as much as could be done at present. Now, when a new member enters this room he will have to feel a greater reason to be ready to bring a sacrifice for his faith.

And really, as the Rev. Bishop Ferencz so beautifully said in his opening address, zeal, interest and warmth for our Unitarian faith must never be relaxed; for as in nature, without the heat of the sun all motion ceases, so in the moral world only the warmth of the soul and devotedness for the common causes can secure

life and victory. Our life was a hard struggle till now, and if at present we happen to have a prosperous outlook, we must be just as ready for the work, and like the good sailor, seize the opportunity while a favourable wind blows.

The Bishop chiefly pointed out two things as most worthy of notice from this year. One was the opening of regular divine services at Budapest, which was the realisation of more than thirty years' desire. For though according to the decision of the Porzony Diet in 1848 Unitarians received perfect freedom to establish congregations and build churches in Hungary proper also, it could be effected only now and by the aid of the generous English and American brethren.

The other of the most remarkable points in the Bishop's speech and in the secretary's report was the deputation of Professor John Kovacs to the Saratoga Conference. He started away from us early in August with our best wishes, and is now amongst our brethren over the sea, to give personal expression to them of our deep regard for all those whom we had the pleasure to know personally, and to all brethren in faith who consider the progress of Liberal Christianity their common cause.

After the Bishop's address, a prayer being offered, the annual reports were read. From the Bishop's report we learnt that last year there were born 2,075, died 1,527, and 157 came over to our Church, while 55 left us. The total number of Unitarians this year increased by 317.

All the reports being read we went into the church, and heard there a fine sermon from one of the professors of the Keresztur Unitarian School.

In the afternoon, as usually, the Bishop invited all the consistory for dinner, where a good many toasts were drunk, of which we have to mention those for the English and American Unitarian Associations, and for the Budapest Unitarian Congregation.

On the following two days the meeting was engaged with many interesting questions relating partly to educational, to religious, and to financial matters.

On account of the great number of applicants for admission to the Kolozvar College it was decided that the building should be enlarged next year. If this decision be carried out, the College will be able to do better work, and with more success, than even hereto. We may hope that also the large and rich library will be so arranged that it shall fulfil its destination.

I cannot leave without noticing that the total of next year's bureau is altogether 19,000 florins (£1,900), from which the Bishop, sixteen professors, ten or twelve tutors, all the officers of the Consistory, and all the expenditure of the Colleges, and the support of poorer congregations are to be paid. To this sum are to be added yet the lodgings, which the professors get *in natura*.

GEORGE BOROS.

PADIHAM.—On Sunday, October 1, the service of song entitled "The Golden Sheaf," which had been rendered on the Harvest Thanksgiving Sunday, was repeated in place of the usual evening service. The Rev. C. J. Street, M.A., read connecting passages from Thomson's "Seasons." There was a large congregation present. On Tuesday, the 3rd inst., the Sewing Society and the Mutual Improvement Society held a united tea party to celebrate the commencement of their respective sessions. Over one hundred sat down to tea, and double that number was present at the meeting afterwards. The reports of the two societies were read and adopted, and they told of very hard and useful work during the past year. An encouraging address was delivered by the Rev. C. J. Street, who presided. More than thirty new members joined the Mutual Improvement Society, and twenty names were added to the Sewing Society. An excellent programme of music was rendered, and hearty votes of thanks were accorded to Mrs. Street, who provided the tea, and all who assisted in any way in preparing so enjoyable a meeting. Mrs. Street responded in appropriate terms.

MR. FRANK BYRON JEVONS, B.A., Master in Manchester Grammar School, and late Scholar of Wadham College, Oxford, has been appointed to the tutorship at University College, vacated by the death of Mr. W. E. Gabbett. Mr. Jevons obtained a First Class in Moderations, 1877, and a First Class in the Final Examination in Classics, 1879.

Occasional Notes.

ON Saturday last Mr. Matthew Arnold delivered the introductory address at the opening of the session of the Liverpool University College, on which occasion the Earl of Derby, who presided, gave the prizes. Our friend Matthew was strong in recommendation of his old phrase, "sweetness and light," as specially interesting to those interested in the advance of knowledge. He has also given us a new catchword, as we learn from a portion of his speech, in which he said that if he had to fix upon the great want at this moment of the three principal nations of Europe, he should say that the great want of the French was morality; that the great want of the Germans was civil courage; and that our own great want was lucidity. There was the negative lucidity, which was essentially Voltaire's, and also the positive lucidity, of which he hoped the college would be an exponent. Coming to our own want of lucidity, he asked his auditors to consider that movement, of which they were hearing so much just now—the Salvation Army and its operations. They saw energy, devotedness, excitement, conversions, but a total absence of lucidity. One title of lucidity would make the whole movement impossible. Referring to a very different movement, Mr. Arnold said they had all before their minds lately the long, arduous, devoted, influential, and pure life of Dr. Pusey, who had just died, and they had also, some of them, been reading Mr. Mozley's account of that great movement which took from Dr. Pusey its earlier name, its latter stage, Ritualism. They had seen it was a movement full of interest. It had in its ranks men to be respected, admired, and loved; men of learning, men of genius, men of goodness and of charm, and yet could they resist the proof that lucidity would have been fatal to it? He looked to one result of the increasing mental activity of the time—the operation in our minds of that indispensable agent in our intellectual progress, the spirit of lucidity. This is all excellent, but why could not Mr. Arnold, who is one of our great masters of style, have used the simple strong English word "clearness" instead of the Latinised "lucidity?" *Clearness* of mind, *clearness* of moral insight is what we all greatly need. "*Clear* your mind of cant, sir," said Dr. Johnson to the faithful Boswell.

BABU KESHUB CHUNDER SEN seems bent upon keeping the world in a state of perpetual astonishment. The most recent of his freaks has been a theatrical performance, which took place on Saturday, Sept. 2. The drama has been composed by one of Babu K. C. Sen's apostles, with a view to illustrate the signal triumph of the "New Dispensation." The significant fact in connection with this performance is that Babu K. C. Sen himself took part as an actor, and what is still more strange, he offered a prayer on the stage in his assumed garb. But Mr. Sen and his friends have not gone quite so far yet as some of our own teachers, who celebrate the anniversaries of their schools with "screaming farces" and dancing and uproarious merriment.

It is scarcely credible that at the present day persons occupying high official positions in a country where all religion is looked upon as a superstition by a very large number of people should give the authority of their position to a search for treasure by means of a divining rod. And yet this is what the Director of Fine Arts in Paris has done. He has authorized an old woman who claims to have a divining rod to dig in the vaults of the church of St. Denis for the buried treasure of the cathedral, which disappeared during the Revolution. She has deposited a sum of money as security, and is prosecuting her researches by the aid of what appears to be an ordinary divining rod. So far, although workmen have dug down to a depth of five feet, they have discovered nothing except an old rusty key, a tumbler, and some bones. Negotiations for this act of folly have been going on since 1880.

THERE is a curious newspaper published weekly in London, entitled *British Israel and Judah's Prophetic Messenger*, which expresses a burning desire to explore the Hill of Tara. It says "that

is the only way to give peace to Ireland. 'This will settle all disputes.' Among other marvellous results of the exploration of Tara are the following:—It will

Prove the truth of the mission of Jeremiah to Ireland, and his planting and building.

That the British nation is identical with the lost Ten Tribes of Ephraim-Israel.

That Jeremiah the Prophet brought the stone which is called Jacob's Stone: the Coronation Stone now in Westminster Abbey.

Open out a Divine way of deliverance to the Jews in all parts of the world.

Unite America with the British nation—Ephraim and Manasseh.

Open the way by which all our foreign enemies will be overcome.

Bring forth our evidences that we are Israel, and have the right to possess Palestine and Jerusalem—the Great Gate, the Gate of the Lord.

Sweep away the blindness and ignorance from the minds of the people.

God's people called out of Babylon, that is France (Paris).

And yet people write about "The Decay of Faith," and talk of this as an age of doubt and scepticism. Granting that the writer of the above has not recently been let out of, or is not rapidly tending towards Colney Hatch, there seems here a conclusive answer to all those disbelievers in the credulity of these times. We suppose subscriptions are required for the exploration, and we do not doubt for a moment that they will be forthcoming.

THE National Conference of Unitarian and other Christian Churches has just been brought to a close at Saratoga, and we hope to give a full account in our next number. We hear that the attendance at the meetings was larger than in any previous year. The total number of persons present, including 600 delegates, amounted to 2,200. Amongst the resolutions passed was one for raising 50,000 dollars annually for the next two years for the support of the American Unitarian Association. At the usual nomination of officers the Hon. E. Rockwood Hoar, of Massachusetts, was elected president for the ensuing year.

HOWEVER "disappointing" the Atlantic may have proved to Mr. Oscar Wilde, it seems that he has been very favourably impressed with what he saw in the Southern States, where he observed the signs of progress and prosperity on every hand. The people and the social organisation of Virginia reminded him strongly of England. The people all over the South sang in his ears the old melancholy refrain, "You ought to have seen it before the war." "I was once sitting on the portico of a country house," he said, "with a young lady, admiring the beauty of a limpid stream under the rays of the moon, and I said to the young lady: 'How beautiful is the moonlight falling on the water.' 'It is beautiful, indeed,' she replied; 'but ah! Mr. Wilde, you ought to have seen it before the war.'"

WE are glad to see that a clear distinction exists in the minds of our Indian brethren as to the spirit shown by the Anglo-Indian, and that which we believe has a strong hold upon the minds of men in this country. The following story told by the *Brahmo Public Opinion* and its comments thereon clearly show this:—

The other day Mr. Justice Norris while going home from court saw a Sahib recklessly driving and running over an old native woman. His lordship immediately got out of the carriage, ran after and stopped the Sahib, and asked him to take the woman to a hospital, at the same time telling him that he should not have driven so furiously. The Sahib, a genuine Anglo-Indian, replied that Sahibs in this country do not care to take people to the hospital. Mr. Justice Norris cried shame to the Sahib, observing that to him humanity did not seem to be different here from what it is at home. He then came back, and took the woman up in his own carriage to the hospital and placed her there. We trust and hope long residence in India will not chill the fervour of this genuine English spirit.

MR. R. D. BLACKMORE's novel, "Lorna Doone," is probably well known to many of our readers; if it is not, it cannot be on account of the

scarcity of the book, seeing that it has already gone through nineteen editions in the popular six shilling form. The publishers are about to issue a twentieth edition, in the shape of an *Edition de Luxe*. And yet it seems that it was some time before the volume won for itself a name. In the preface to the forthcoming edition its author tells us that at first nobody cared to look at it, the "leaders of the public taste" led no one to make test of its contents. "Having struggled to the light of day, through obstruction and repulses, for a year and a half," it shivered in the cold corner without a sunray. England disdained it, America would have none of it. Still the publisher (Mr. Sampson Low the younger) believed in the book, and determined to give it another chance, and issued it "in a simple pretty dress, small in compass, small in figure, smaller still in hope of life." Just at that time "a certain auspicious event occurred." The literary public found the name akin to one which filled the air, and endowed the book with imaginary virtues. "So grand is the luck of time and name, failing which more solid beings melt into oblivious depth." This book, then, is to be added to the curiosities of literature, and has a story as interesting as many others of which the world already knows.

THE Wesleyans have recently opened a large and commodious book-room for the sale of their publications in the City-road, and the party which has Mr. Bradlaugh for its leader and Mrs. Besant for its prophetess has emerged from a bye street, and taken a shop in Fleet-street for the sale of the publications favoured by the extreme left. When are the Unitarian Association or the Sunday School Association going to do much the same kind of thing? It is about time that they should come to the front.

THE Evangelical ministers of Boston are bolder than those who claim that title in this country. They have had a discussion on the question "Evolution: is what is proved about it antagonistic to Biblical Christianity and Evangelical religion?" and invited one of the staff of that very unevangelical paper, the *Index*, to state his views on the matter. We learn that the subject was very ably presented on both sides, though no particular result was arrived at. Still the defenders of the doctrine of Evolution have little to fear from such discussions.

No, Dr. Richardson, you are mistaken. At any rate, if the *Daily News* report of what you said at Newcastle on Saturday is correct, "Cleanliness is next to Godliness" is not from the Proverbs. It was used by John Wesley in his 92nd Sermon, "On Dress," though as he marked it as a quotation, possibly he attributed it to the Bible. Still, it will not be found there.

WE understand that in the course of the present month a special week-day evening service will be held in Little Portland-street Chapel, in which the Rev. Dr. Sadler, Mr. Edwin Ellis, of Guildford, the Rev. Rowland Hill, of Bedford, and the Rev. Charles Hargrove, of Leeds, will take part. This is the first of a series of services to be held in the London Unitarian chapels from time to time with the view of drawing the members of different congregations more closely together, by giving them the opportunity of occasionally uniting in a simple devotional service.

THE Rev. J. E. B. Mayor, who is Professor of Latin at Cambridge University, and is also an ordained priest of the English Church, seems to have offended both against the laws of that Church and the rules of the Primitive Methodists. Having recently been initiated in Good Templary, he preached a sermon last Sunday night in the Primitive Methodist Chapel at Cambridge. Nearly all the Church of England evening service was read by the Professor, and Primitive Methodist hymns were sung. Reading prayers and preaching from manuscript sorely offends the P. M.s, while preaching in a Dissenting place at all is an offence against the laws of the Establishment. We cannot be surprised that in the University city considerable sensation has been manifested at the Professor's action, and that ulterior steps are intended. At Sheffield a special temperance mission has been held, and nearly 12,000 persons have taken the

pledge. A service was held last Sunday afternoon at St. Paul's Church, the sermon being preached by the vicar, and a Baptist minister being trusted to read the lessons.

COMMENTING on the discussion in the Church Congress on curates and their woes the *Times* states the encouraging fact that a Birmingham shoe-black became a Scripture reader and curate, and married a lady of title in London. With such a prospect before them why should curates despair? One of the hardships of curates, it appears, is that they have to preach to maid-servants on Sunday afternoons. On the other hand they may play tennis with their mistresses on all other afternoons. What more can curates desire?

AN International Conference will be held at Brussels on the 17th, 18th, and 19th of this month, to consider the best means of substituting arbitration for war, and especially with the object of promoting the formation of bodies similar to our own in all civilised communities, and of organising them in an international federation. Some distinguished Englishmen, nearly a hundred members of the Legislatures of France, Germany, Austria, Belgium, Holland, Sweden, Italy, Hungary, and Denmark, besides well known jurists, professors, and pastors of those countries, have already signified their intention to be present, whilst America will be well represented. Eminent men will preside on the several days for various countries; papers will be read on international arbitration and disarmament, on international public law and tribunals, and other kindred subjects and discussions will follow. The proceedings will be published and circulated. Mr. Hodgson Pratt is President of the International Association, and the Rev. E. M. Geldart, M.A., of Croydon, is Foreign Secretary.

SOUTHAMPTON.—The Rev. H. Shaen Solly, M.A., has accepted the charge of the Church of the Saviour, Southampton, for three months.

KIDDERMINSTER.—On Sunday last Harvest Festival Services were held in the New Meeting House. The services were conducted morning, afternoon and evening by the Rev. W. Carey Walters. There were large congregations in the evening, aisles and chancel being filled. The decorations, under the superintendence of the Misses Stooke, were in excellent taste, and exceeded in elaborateness and beauty anything before attempted in the New Meeting House. Anthems were sung by the choir morning and evening. On Tuesday evening the services were continued, when there was again a full congregation. The Devotional Service was conducted by the Rev. Walter Reynolds, B.A. (late Baptist Minister at Coventry), who is about accepting a pastorate among the Free Christian Churches, and the sermon was preached by the minister of the church. The offertories, in aid of the Church Funds, amounted to £20 0s. 9d.

SAFFRON WALDEN.—During the month of September this Chapel has been undergoing a thorough renovation. The old square seats have been altered, ceiling whitened, walls coloured, gas rearranged, and gallery floor raised, whilst the interior of the Chapel has been painted in party colours. At the re-opening services Mr. Brinkworth preached an able and appropriate sermon from 1 Kings ix. 8, "I have hallowed this house." The collection, although good, was not sufficient to meet the necessary outlay, and the minister of the Chapel, the Rev. J. A. Brinkworth, who has been working indefatigably for some years under discouraging circumstances, appeals for assistance from friends at a distance.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets labelled—"JAMES EPPS & CO. Homoeopathic Chemists, London." Also makers of Epps's Cascade Essence for afternoon use.

Our Contemporaries.

THE SALVATION ARMY.

The *Pall Mall Gazette* contains the following interesting account of the Salvation Army in East London:—

The Army, according to the "General's" account, arose in the East of London, "where the appalling fact that the enormous bulk of the population were totally ignorant and deficient of real religion . . . so impressed him that he determined to devote his life to making these millions hear and know God." It is in the East of London, therefore, that the Army may be expected to be most vigorous. The headquarters of the neighbourhood are in the Whitechapel-road. The entrance to the hall is by a wide passage-way, where a preacher, standing on a table, collects the inevitable group. The passers-by are all of the class which stirred Mr. Booth "contrary to all his predilections," to fix himself in East London. Their talk as they come and go about the fringe of the group is interesting. A woman with a child in her arms, her poverty justifying Mrs. Booth's description that she was one of those "plunged in the abyss of misery," remarks to a neighbour, "Why, inside it's worse than a theatre; they ain't even quiet when speaking's going on." A working man, one of those on whom, on account "of their overawing influence," the Army has a special aim, says, "Well, if they think that their gospel is going to make us content with low wages and bad government they are on the wrong tack." Generally, although some are evident believers and some hesitatingly interested, the tone of the group hardly justifies the assertion that the Army lays hold of the masses.

Within the hall the effect is striking. The after-meeting is in progress, and as the door at the end of the passage swings the visitor is met by the glare and blare of light and noise. The atmosphere is heavy with the breath of a thousand persons, and there is a confused sound of many noises. It is only slowly that the sources of the many impressions can be taken in, and the noise understood as the noise of trumpets, of hurrying feet and many voices. Now it seems as if a hymn were to be sung; the trumpets blare out the tune, voices are raised, but suddenly cease as a man raises louder the words of a prayer. His meaning cannot be gathered; a shout of "Hallelujah! Blood!" has drowned his first sentence, or it is mingled in inextricable confusion with that of some woman prayer-maker. Tears come from one side, praises from another, laughter is mixed with singing, wild boys and girls echo in shriller tones the words of the saints, till lyrical trumpets overwhelm all alike and make a kind of order from which praise, prayers, and jeers again arise. For the eye, as for the ear, there is like confusion. Movement never ceases. The people go in and out as their curiosity is satisfied. The conductors of the meeting on the platform kneel, prostrate themselves, and extend their arms. Their agents flit about the rooms whispering to any whose face gives signs of loss of self-control, leading them as they yield to the "penitent form" to make their confession of a past evil life amid shouts of praise. Such is a meeting which the *War Cry* would describe as being full of Holy Ghost power, and the people thus brought to the "penitent form" as "torn from the devil" and added to the Army. The authorities claim that by such means "thousands of the most godless are now apostles of Salvation." It is a remarkable fact that the clergy of the Whitechapel district, where "the abyss of misery" is so deep that whole blocks of houses have been condemned as uninhabitable, unite in saying that among their parishioners the Salvation Army has done little; and this evidence is supported by others who without clerical sympathies have had special opportunities of knowing the lives of the people in this neighbourhood. It seems as if it had yet to be proved that the Army has got hold of "the most profane in the community." The mere assertion, supported by confessions made on the penitent form by those almost drunk with excitement, and backed by the opinion of those wealthy or philosophic Christians who think the poor must be moved to goodness by means most foreign to their own higher natures, is not sufficient. The General is too great an adept in the art of advertising not to know the power of proclaiming a "great success." As far as can be seen, the parties who parade the streets, the officers who conduct the services, the nucleus, in fact, of the organiza-

tion, are men and women such as may be found in any church or chapel. The greater number are young; all have on their faces the stamp of respectability. The profane struggle in and out both of the meetings and the Army. To such characters no form of excitement comes amiss.

Within the Army itself, notwithstanding the proof of conversion to be found in sober living, religious talk, and demure fashions, it is possible to find traces of very wordly feeling. It remains to be proved that the Army has success in making the worst good or its converts religious. There is little difficulty in accounting for its success in gathering numbers. The first necessity of the movement is, Mr. Booth says, "to attract attention," and the means are well chosen. The excitement of meetings, banners, and parade, the telegrams of victories in distant parts, the hope of new movements, give no small pleasure to those prisoned in dullness and poor in means of life. A place in a great organisation, the knowledge of fellow-soldiers in heaven and earth, is a source of new strength to those who feel their weakness and the weakness of their biggest union. Social meetings, abundant opportunity for talk and for making friends, the chance of knowing members of other classes, have infinite charms for men and women forced against nature to live alone in their small rooms.

There is as little difficulty in accounting for its failure—if failure there be—as a moral or spiritual force. Speakers like Mrs. Booth, of whom there may be many among the "captains," have the power which earnest and tender speakers must always have. The work of the Army is not to be measured by the effect such a speaker may have on a chance hearer. It is the services such as those in Whitechapel, and the organisation as it is described in the publications which for good or for evil have been established in England—it is by the services and the organisations that the Army must be counted to succeed or to fail, and not by the sermons of any speakers it may enlist. Services of which one avowed object is to impel a man, woman, or child "to break through the aversion to speak about religion in public" cannot long have spiritual or moral force. The tale of excitement's work has been sufficiently told; and the world is agreed that it is a dangerous matter to force into light a possible degradation of the higher life of which the most godless even is dimly conscious. The services are not designed to produce spiritual or moral results; and the same may be said of an organisation which is most effective for other purposes. Its one object is success; the measure of the success is numbers, and all means are lawful which are attractive. Logically, it is not the poor but the rich who need to be saved. It is among them are to be found smokers, theatre-goers, and fashionable dresses. Nevertheless, it is to the poor that the Army goes. Legally worldly tunes must be as objectionable as worldly words; but the soldiers are advised to denounce the public reading of Shakspeare and to use vulgar means to make the people hear the Gospel. The whole tendency of the organisation is to set the winning of proselytes above the spread of principle.

The reader of the abundant literature in which the doctrines are enunciated and the system of preaching defended is fain to cry, "O for an hour of Socrates!"—for some one to ask these writers what they mean by religion and what is the life at which they aim. It would say little for the work of the School Board, and it would be a reproach to those who "overawe" the policy of the Government, if the doctrines were acceptable to working men. One, as we have seen, recognised the danger of teaching which would encourage inaction while so much needs reform. There must be many of a like opinion, and many more who resent the unreason which condemns smoking and Shakspeare, and would persuade them that because sermons are foolish they must therefore contain the Gospel. If the General counts his converts to Christianity by thousands, it would be well that he should remind himself that there may be thousands more who have said, "If this is Christianity I will have none of it." If this is religion, it is useless to seek further for what Browning calls "that true thing," and "the relation from that thing to me." The fact nevertheless remains—the army is a force. Its growth is not to be accounted for by the astuteness of some and the weakness of others. There is a centre of life within. The enthusiasm of those who give up place and profit is to be envied by those who profess a nobler faith. The impulse which it conveys through so many sections of society is dis-

tinctly healthy. The existence of the Army represents the existence of a need in English life. It is for students to discover how that need may be met by means more consonant with modern discoveries and more powerful for permanent good. It is for the protectors of religion both to protect their charge from degradation and by relaxing their bonds of dogma and ritual to enlist the people in its care.

It is a sign of the times that the bishops have patronised the movement. They wish to avoid the mistake of their predecessors who discountenanced Wesley, and because the Army seems successful they support a form of teaching which they must generally condemn. The bishops as much as the leaders of the Salvation Army require an hour of Socrates. It is a puzzling reflection that one Ritualist is imprisoned, while another is held up to admiration. There must be confusion in the minds of those who, supporting a National Church, repress development within Acts of Uniformity and Articles, while they encourage the movement of General Booth.

CHANGES AT OXFORD.

The *Spectator* writes:—

The announcement made this week that the Master of Balliol, Professor Jowett, will be nominated by Lord Salisbury at the beginning of Michaelmas Term to succeed Dr. Evans in the office of Vice-Chancellor of the University of Oxford, coming as it does at a time when all the world is thinking and talking of another great Oxford leader, the late Dr. Pusey, marks in a very emphatic way the vast though silent change which has lately come over the spirit of the University. It is not twenty years since Dr. Pusey, who had himself in earlier days suffered the penalty of suspension from the University pulpit, declared that he "held himself bound, by his duty to God, to the Church, and to the souls of men," to prosecute Professor Jowett in the Vice-Chancellors' Court as a false teacher, who had conspired with others in a "systematic attempt to revolutionise the Church of England." In the same spirit, Convocation refused to add a penny to the nominal stipend which Mr. Jowett received as Regius Professor of Greek, not from any distrust of his powers to teach Greek—for he was universally known as one of the most fastidious scholars, and as quite the most successful teacher of his day—but because he was supposed, in an essay which a large proportion of his censors had certainly never read, to have denied the inspiration of the Scriptures. Even after the ferment caused by the publication of "Essays and Reviews" had subsided, Professor Jowett continued for years to be looked upon by the orthodox world as a kind of ecclesiastical leper. He was never allowed to preach at St. Mary's by the zealous watch-dogs of the faith who guard the inviolability of the University pulpit, until his election to the Mastership of Balliol gave him a legal title to do so which could not be resisted. Partly, no doubt, from the seclusion in which he lived, partly from the singular influence which he was known to exercise not only upon Undergraduates, but upon men who, having been his pupils, had since made their mark in the outside world, he became the hero of a number of amusing legends, in which his supposed hostility to sound doctrine and his zeal in the propagation of soul-destroying heresies were variously illustrated. No mythical exploit, which corresponded to this view of his character, was too absurd to be credited,—from the rumour, circulated upon the "best authority," that he had reconverted to Buddhism a Siamese Undergraduate who, before coming to Oxford, had been baptised into the Roman Catholic faith by missionaries in his native country, to the delightful story, which is still, perhaps, current in some country parsonages, that he was in the habit every Sunday morning of standing at his study window, gnashing his teeth, as he watched the Balliol Undergraduates filing into the College chapel. A generation earlier, Arnold had so excited the hatred of one school that Lord Melbourne was afraid to make him a Bishop; while Pusey had so aroused the alarms of another, that it was through no fault either of his University or his Bishop that his voice was not effectually silenced. But among the many theological panics, with their invariable accompaniments of malice, slander, and persecution, which have raged in Oxford during the last half-century, it may be doubted whether any was so widespread, so lasting, or so intense as that which will always be associated with the name and teaching of Professor Jowett.

But he has begun to reap the fruits of a long life of unsparing and unostentatious self-devotion, in the general acknowledgment that he, of all living

men, has done the most to enlarge and vivify Oxford studies, to transform the relation of tutor and pupil from a merely official connection into a personal tie, and to make the doors of the University easy of access to every form of ability, without distinction of means, station, or creed. These services are at last admitted even by those who dislike his theology most, and the spirit of ecclesiastical rancour is for the moment absorbed in the thoroughly English feeling that good work well done should be ungrudgingly recognised and openly rewarded.

We seem to see in this incident the evidence of other changes of a more general character. No one who has watched the movement of thought at Oxford during the last ten years can doubt that ecclesiastical and theological questions no longer fill the space they used to do in the life of the University. The abolition of tests and the suppression of clerical fellowships have produced their effect, though they have only hastened the progress of an inevitable revolution. The majority of the younger fellows and tutors are laymen, and philosophy and history absorb the energies, some considerable part of which must, under the old system, have necessarily been given to theology. Of those who devote themselves to philosophy, a considerable proportion are Agnostics, of one school or another, to whom all the disputes of all the Churches are as the sounding brass or tinkling cymbal; while the interest of the Hegelians in religious questions is of a speculative kind, and is little, if at all, engaged in the dogmatic and ceremonial differences which divide the different parties in the Church of England. One very natural result of this change is that, in the case of almost all University offices the appointment to which is vested in the residents, the theological views of the candidates are no longer the determining factor in the election. Convocation is still the "general assembly," the highest legislative body, of the University, and in Convocation the clergy are still numerically supreme; but except on the rare occasions on which it acts, purely ecclesiastical forces have a comparatively slight and a constantly diminishing weight. We do not, of course, overlook the great High Church party, which, with its ceaseless stream of recruits, its admirable organisation, and its skilful leaders, is probably as powerful at Oxford to-day as it ever was. But the same causes which have secularised the interests of a large section of the University have tended also to alter the direction of the aggressive energies of the High Churchmen there. Theology like Professor Jowett's is as distasteful to them as ever, but they feel that at Oxford now they are face to face with a more threatening and uncompromising enemy. In the great issues raised by the Agnostic philosophy, such controversies as that which raged over "Essays and Reviews," if not forgotten, assume a secondary importance, and the animosities which they excited grow weaker, and fade away.

KUENEN'S "HIBBERT LECTURES."

The *Pall Mall Gazette*, reviewing these lectures, remarks that "Professor Kuenen has produced a piece of work which is on the whole rather brilliant and suggestive than remarkable for sustained and coherent argument." Referring especially to the two lectures which contain the admirable sketch of the development of Christian ethics from the higher and more spiritual Judaism, the reviewer writes:—

The prophetic conception of Israel's destiny was succeeded by the compromise of Judaism and by the priestly legislation of Ezra. Judaism was monotheistic; it was based on an ethical conception of Yahweh, and it too looked forward vaguely to a distant future when the whole world should bow before Yahweh. But the immediate effect of the post-exilic was undoubtedly to close the ranks of Israel and to confine Yahweism more strictly than ever to the one chosen people. In the face of this great fact it is Professor Kuenen's task to show how the prophetic ideas still lived and worked in the later Judaism, and how they were gathered up and fertilised by Christianity. In many ways he has acquitted himself of it excellently. The elements of a more spiritual faith, imprisoned as it were, even in the teaching of the scribes, and in Pharisaism itself, are clearly brought out, and we are made to see how the teaching of Jesus represented a revolt already born against the exclusive legalism of the post-exilic thorah, and a return to principles imperfectly enunciated long before by prophets and psalmists. In Palestinian Judaism, therefore, according to the Professor, Christianity finds its full explanation, and he is indignant with those writers who, like M. Ernest Havet, would

derive it "presque tout entier" from Hellenism, or make Paul rather than Jesus its founder. But we venture to think that after all the explanation goes but a short way. It throws some light on the position and on the ethical ideas of the founder of Christianity; it does not explain Christianity as we know it historically. And here surely it would have been well to have been more outspoken. Both in his survey of the past and in his dream of the future the author persistently speaks as if Christianity as the world has known it for eighteen centuries was identical with the ethical system of which he unveils the origins. But it was not the ethical monotheism of Jesus, nor even his proclamation of the universal Fatherhood of God which converted the Roman Empire. They were a part indeed, but not the whole. The God came to earth, the miracles, the resurrection, the millenarian expectation—this fairy tale of wonder it was, combined with the financial and charitable organisation which made the early Christian societies such a strong politico-economic force in the lower strata of Roman life, which captivated the popular consent; Greek philosophy laid hold upon the story; the scientific Latin mind organised the Christian Church, and Christianity as we know it was established. Professor Kuenen would have done a service to religious thought if he had drawn the lines of distinction more boldly between the Christianity he analyses and the Christianity of history. As it is, he has endeavoured as far as possible to pass over the vital differences which exist between his own school of criticism and the schools of orthodoxy, for the sake, no doubt, of gaining a wider hearing. Such attempts, however, conciliate no one, while they tend to obscure the lines of religious progress in days when plain speaking is all in all.

DR. PUSEY AND THE ESTABLISHED CHURCH.

The *Liberator* says:—

The position of Dr. Pusey in regard to the question of Church Establishments has never been very clearly defined. Certainly, like Mr. Gladstone, he was no idolater of establishments; but he would probably have been content to let them remain, if only he could have shaped them to his will. Possibly, indeed, as it is, his influence has prolonged the days of the English Establishment beyond the term which they would otherwise have reached. But, however that may be, his influence, and that of the Oxford movement, as a whole, has brought a double peril to the Establishment in the near future. In the first place, thousands have been driven into the ranks of the Disestablishment party by the obvious fact that the so-called Bulwark of Protestantism has been converted into a nursery for the Church of Rome. And, secondly, the new life and the higher spiritual tone which have been infused into the Establishment seem likely now to become fatal to its continued existence. The late Mr. Edward Miall, years ago, predicted this result, clearly foreseeing that the new wine would prove too strong for the old bottles. "Take my word for it," he said, "some day the Church will kill the Establishment."

VISCOUNTESS OSSINGTON, widow of the late Speaker Denison, is erecting at her own sole cost a magnificent coffee-tavern at Newark-on-Trent, at an estimated outlay of £20,000.

THE REV. E. PAXTON HOOD commenced his ministry on Sunday at Falcon-square Chapel, one of the oldest Nonconformist places of worship in the City of London.

PROFESSOR HÆCKEL, the most eminent of German naturalists, contemplates the publication of an exhaustive analysis of the Darwinian system. He will probably take advantage of this opportunity to publish some very interesting correspondence he has had with Mr. Darwin, and also to indicate the bearing of his celebrated theory on current theological and ethical theories.

HOLLOWAY'S PILLS.—"Let good digestion attend on appetite."—Holloway's Pills are universally acknowledged to be the safest, speediest, and best corrective for indigestion; loss of appetite, acidity, flatulency, and nausea are a few of the inconveniences which are remedied with ease by these purifying Pills. They strike at the root of all abdominal ailments, they excite in the stomach a proper secretion of gastric juice, and regulate the action of the liver, promoting in that organ a copious supply of pure, wholesome bile, so necessary for digestion. These Pills remove all distention and obstruction, and, from their harmless composition, are peculiarly well adapted for delicate persons and young children; they expel impurities, strengthen the system, and give muscular tone.

Correspondence.

THE LATE WAR IN EGYPT.

TO THE EDITOR.

SIR,—The passages "from one of the daily papers" to which Mr. Wicksteed makes allusion in his sermon reported in your last number is, I think, worthy of a more accurate report. It is to be found in the *Standard* of the 21st of September, and runs as follows:—

"Slippery Pachas apart, Egypt remains to the Khedive. Egypt with its fields of grain, and rice, and cotton, its ignorant and laborious Fellahs, its dams and dykes and profitable mud. Out of these elements an Oriental nation can always be constructed. It is enough that the five millions of people whom the Khedive can again call his subjects are once more wading among their fields, looking after their crops, and providing the resources out of which the European bondholders can be paid."

It does not sound well this, but has the rarer merit of being perfectly outspoken and straightforward, free from all clap-trap phrases about "the cause of freedom and good government." How much this cause is indebted to us the following extracts from the telegrams published in the same paper will show; they refer to the Khedive's return to the Capital:—

"The natives—colonels, chamberlains and officials—were evidently in high glee, and were laughing and congratulating each other that the good times had returned at last."

"No one could have witnessed the bearing of the Egyptian crowd upon this occasion without feeling that England has upon her hands another Dost Mahommed Khan or Wali of Kandahar. These indeed had a party among their people, but the Khedive has not outside his own *entourage* a single loyal follower. Were the Egyptian people like the Afghans it would need all England's power to sustain Tewfik."

"As I drove through the streets of Cairo on the night of the illuminations curses on the Khedive and threats against Europeans were heard on all sides, the temper of the people being in strange contrast with the outward signs of rejoicing."

"The reception of the Khedive appeared unfortunately but most distinctly cold. Here and there a few of the natives salaamed, but the vast majority of the crowd remained motionless and silent. A remark by an Arab who stood near me was worthy of notice. He said to another Arab who stood by him, 'The Khedive returns like a child in his nurse's arms.'"

What kind of a child it is that we have adopted, and are forcing upon a sullen cowering nation the following extract from the pen of an observer, impartial at least as regards current events, may testify:—

"Prince Tewfik, surnamed Mademoiselle Frederick, is a personage only too closely identified with the worst traditions of his father's reign—with its jobbery, plunder and oppression, and unremarked for a single thought or act promising those qualities which Egypt must demand from her future rulers, if she is ever to enter the comity of civilised nations.—*Egypt under Ismail Pacha, by Blanchard Jerrold, 1879.*"

"No one can be fool enough to imagine that her Majesty's Ministers were influenced by such low motives as personal interest in speculative securities, but that their policy was swayed by consideration for the interests of the immensely powerful clique of money-lenders can scarcely be doubted in view of such an expression as Earl Granville's, 'the pecuniary interests on behalf of which her Majesty's Government have been acting.'"

Leeds.

C. H.

ORNATE SERVICES.

TO THE EDITOR.

SIR,—In speeches, articles, and letters, the subject of liturgies has of late been somewhat prominently brought under the notice of your readers. In some of these it appears to be assumed that a more ornate form of worship than was formerly adopted amongst us must necessarily be liturgical; but for this assumption no sufficient reason has been assigned. Our Churches may have all the graces of architectural, sculpture, and painting that the artistic and æsthetic taste of our time demands, and

"perfect music set to noble words," without the introduction of a creed in the disguise of a liturgy. The admiration of beauty in form and colour, of poetic hymns effectively sung, of chants and anthems accompanied by the best music and appropriately rendered, may and does exist along with a strong objection to stereotyped forms of prayer and praise, compulsory on successive congregations and successive ministers, to whom they may not only be distasteful, but who cannot conscientiously use them. They are compulsory, inasmuch as it is inconvenient and expensive to substitute new books for those already in use, and also, and even more, because there will always be some who, from old association and personal preference, cling to the old, though it may be obsolete, forms to which they have been long accustomed. It is painful for those who desire a change to press for it in opposition to the wishes of esteemed friends, and so the forms and phrases that expressed the thought and feeling of a bygone day continue to be used long after they have ceased to give adequate utterance to the convictions and aspirations of new generations of worshippers. That this change must always be going on in our progressive Church has been recognised by Dr. Martineau in the successive hymn-books he has prepared for its use, and more especially in his fine preface to the "Hymns of Praise and Prayer." He has shown that in the hymn-book this progressive tendency may be provided for; but in liturgical forms this is impossible, and thus these forms are seen to be as inconsistent with the Unitarian position as a creed, though, through the inconsistency being less obvious in the one case than in the other, it often escapes notice.

Let us make our churches as beautiful, our music as excellent, our services in every way as attractive as we can, but let us not suppose that in order to do this effectively we must imitate as closely as we may the liturgies of the old creed-bound orthodoxy. With that the old forms and the old phraseology are in harmony; but surely the new faith may find new modes of expressing its reverence and its aspiration more appropriate, and not less beautiful, than those in which the theologies of the past gave fitting expression to their dogmatic and unchanging beliefs.

AN ÆSTHETIC UNITARIAN.

October 3rd.

THE HINCKLEY CONGREGATION. TO THE EDITOR.

SIR,—Will you please help us in a difficulty? Lately we have a little stir of life in our midst. Strangers have come to our services—so many that we are short of hymn-books. We use Martineau's early edition. If we must buy new ones we shall be tempted to get the recent fuller edition—an expense we are unwilling to impose upon our members. Perhaps some congregation who have lately made this change of hymn-books may have a few of the earlier editions lying by. If such exist we shall be glad to buy them, or to take them as a gift. I wish their secretary would let me know how many, &c.

Hinckley, Oct. 3.

H. ATKINS.

MR. WILLIAM KERMODE, who has resided in Natal for many years, has just issued, through Messrs. Trubner, a handy and exhaustive account of that rising colony. The work will deal specially with Natal as a successful field for emigration, the natural advantages, mineral wealth, prospects of agriculturists, ostrich farming, and also as a safe and profitable field for the investment of capital. The work is intended to be thoroughly matter of fact rather than speculative.

THE Queen's printers, Messrs. Eyre and Spottiswoode, are about to issue an edition of the Book of Common Prayer, furnished with introductions, analyses, and notes by Canon Barry, Principal of King's College. It will be styled the "Teachers' Prayer Book," and will form a companion volume to the "Teachers' Bible." Ten volumes of "The Pulpit Commentary" having now been given to the Old Testament, Messrs. Kegan Paul, Trench, and Co. propose to commence the issue of the New Testament series with two volumes treating of the Gospel according to Mark. These will be edited by Dean Bickersteth. The Old Testament series will be continued at intervals of two or three months.

Religious Intelligence.

MANCHESTER NEW COLLEGE.

The current Session of this College was opened on Tuesday, at University Hall, Gordon-square, which has now become the property of the College. An address was delivered by the Rev. Dr. Drummond on "Religion and Liberty," which is printed in full on another page. Among those who were present on this occasion, which was especially interesting as commemorating the union of the two institutions, were Joseph Lupton, Esq., President of the College; the Rev. Dr. Martineau, Principal; the Rev. Professors Estlin Carpenter, M.A., and C. B. Upton, B.A., B.Sc.; the Rev. Dr. Sadler, one of the Visitors; R. D. Darbishire, Esq., B.A., and the Rev. H. Enfield Dowson, B.A., Secretaries; Professor Morley, LL.D., Principal of University Hall; H. Foster Morley, M.A., Dean; the Revs. P. H. Wicksteed, H. Solly, T. L. Marshall, T. Holland, J. Worthington, R. Shaen, W. Copeland Bowie, C. H. Waid, Mrs. E. B. Squire, Miss Tagart, Mrs. S. S. Tayler, Miss Preston, Messrs. Ferrett (Madras), S. Charlesworth (Sheffield), I. M. Wade, J. G. Crawford, R. Martineau, Dr. Plimpton, &c.

At the conclusion of Dr. Drummond's address Professor Morley rose and said he was unwilling with any words of his to disturb the effect of Dr. Drummond's address, but as the Principal of the Hall he had been asked to address the students, and he wished to point out the spirit in which they might work together and learn that true fellowship and religious brotherhood of which they had just heard. That building was founded in 1848, twenty years after University College was founded. The foundation of that College was the first great victory of religious liberty in our modern age. The College was founded and supported mainly by those who were not members of the Church of England, and it was opposed on the ground that teaching not associated with the religious doctrines of that Church was unsafe and pernicious. Thomas Campbell, the poet, was one of the first who had the idea of a large free university open to all without regard to any differences of religious opinion. The opposition was so strong at that time to a place of education not associated distinctively with the theology of the Church of England that a charter was refused to the new university. After much discussion a compromise was effected; the University of London was established as an examining body with examinations and degrees open to all, and what had originally been founded as London University was henceforth University College, London. The Hall was established at a time when there was a decline in the first vigorous life of University College. It was founded to commemorate the passing of the Dissenters' Chapels Act, which was another great victory of religious liberty. It was founded in the year when Pius IX. came to his See with the promise of reforming the old Papacy—the year of movement and revolution throughout all Europe.

The college, in order to avoid difficult and disputed questions, had no chair of theology. University Hall was founded as a home for University College students, where the spirit of religion should have just recognition, without any sectarian restrictions. It was intended to make the Hall as far as possible like a well-ordered English home, where the religious spirit should be cultivated, and the students should feel that they enter into a true fellowship and a real brotherhood. They would now endeavour to make the Hall all that in its earlier days it was not possible to become. Manchester New College had now made itself responsible for carrying out the trust of University Hall. It is henceforth to be a place of training for its own students, and a home for University College students, with the view of bringing them both into closer fellowship. All that could be done had been done to make the building a pleasant place with all the conveniences of home. Within the last sixteen years a new period of vigour had dawned upon University College, and the number of students had almost trebled. The barriers had been thrown down which separate men from women in their studies—(loud applause). The University of London had thrown open its examinations for degrees to all comers and to both sexes. But another question had occupied the attention of the professors. There was a want of more social life among the students. While they were discussing among themselves how to effect this, and were thinking of establishing a company for building chambers, he was asked to take the office which he now held; and he invited the students to assist him in working out the question to which he had referred—(loud ap-

plause). He came to his new office with full and cordial recognition of the work of Manchester New College. For carrying out all that they wished in the Hall there was strong help in a body of students like those of Manchester New College quite irrespective of their theological opinions. The Hall is now as full as it can possibly be, opening with thirty six students—(applause). About a dozen of these were students of Manchester New College; about a dozen were picked men who had passed the first examination for the Indian Civil Service; and about a dozen were students of University College. The applications for admission were so numerous that they had been obliged to close their gates to three dozen more applicants. He wished the life there to be as free, happy and cheerful as it possibly could be outside the natural home.

The learned principal concluded with an earnest appeal to the students to second his efforts in promoting a true collegiate fellowship in the Hall, and resumed his seat amidst long-continued applause. The proceedings then terminated.

THE GENERAL BAPTIST ASSEMBLY.

The Autumnal Meetings of this Assembly were held at Dover on the 25th and 26th of September. They commenced on Monday evening with a service in Adrian-street Chapel. The Rev. JOHN HOWARD, of Long Sutton, took the devotional part of the service. The Rev. J. J. MARTEN, Secretary to the Assembly, preached the sermon from 1 Timothy ii. 5, 6. The discourse was followed by the Communion Service, which was well attended. The Rev. T. B. W. BRIGGS presided, the Rev. J. HOWARD offered prayer, and the Rev. J. A. BRINKWORTH gave the address.

On Tuesday morning, at eleven o'clock, the members reassembled in the Chapel for the induction of the Rev. Henry Solly, elected one of the Messengers of the Assembly, in place of the late Rev. John Marten. The Rev. T. B. W. BRIGGS gave the address on this occasion, also the right hand of fellowship to Mr. SOLLY, who, in reply, said he had long felt strongly drawn towards this section of the General Baptist body, for it seemed to him that they held fast to great Christian truths without pushing them to exaggerated extremes, and had rejected certain dangerous errors without committing the common fault of sliding into precisely the opposite fallacies. As regarded the office they had asked him to share with his friend and brother the minister of that chapel; it was an honoured and honourable one. It was very little he could do now to advance their cause—it was too late in the day for him to attempt the large and active labours which such an office would naturally involve. But what little work for them lay within his power he would gladly do; and he only hoped that when he was gone they, and One greater than themselves, would be able to say of him, "He hath done what he could."

The induction service concluded with prayer, after which the brethren and friends, by the kind permission of Colonel Gordon, were permitted to visit the turret tower (on which is mounted the eighty-ton guns) at the end of the Admiralty Pier. They then returned to dinner, in the vestry of the Chapel, which was well served by Mr. Ford, of Snargate-street. After partaking of this substantial repast the company went to the Castle and were courteously conducted through the underground works, the armoury, tower, church, and surroundings. This was replete with the deepest interest to all the friends present, who will not soon forget the pleasure and profit enjoyed as they passed from point to point, and information, historical and antiquarian, was given to them.

At six o'clock tea was served in the chapel. A large company sat down, after which the chair was taken by the minister of the chapel. An anthem was sung by the choir, when Mr. SOLLY read a paper on "The True Basis of a National Church."

Mr. Solly's plan was to some extent based on the lines of National Church Reform Union, but took a wider scope. He desired to see the national church endowments which had been bequeathed for religious purposes strictly employed for the moral and spiritual benefit of the nation. But instead of being exclusively in the hands of one religious denomination, he desired to see them administered by and for all the religious denominations which had been able to make good their claim to a definite and recognised position of Christian usefulness among the people. He thought they should be placed in the hands of an administrative council consisting of equal numbers of clergymen and lay

men elected by the various denominations, and which should have power to employ these funds in the support of public worship, the payment of ministers' salaries, the erection or repair of places of worship, the employment of travelling preachers and missionaries, the promotion of religious education, and of various well-considered plans of moral and social improvement and reform. This council should be responsible to Parliament, *i.e.*, to the great representative council of the whole nation, for the faithful discharge of its duties according to the fundamental principles of equal justice and impartial support of religious and moral purposes, but so long as it acted in accordance with those principles it should not be interfered with by the State. It would have no power to regulate doctrines, or to impose creeds, rites, or ceremonies. These, with every detail of church management, organisation, discipline, and administration, would be left to be dealt with by each denomination as at present. But by bringing men to act together for labours of Christ's love, and for moral and spiritual objects in the name of Christ, and in loyalty to Him as the Great Head of the Christian Church, they would all gradually be drawing nearer to each other in Church Fellowship and Christian love. Thus the foundations of a truly National Church would be laid, and the Lord of the Churches would see that wise master-builders were forthcoming to rear the structure in noble and beautiful proportions. He regarded this subject as one of profound practical importance. At present vice and crime—evils of every description—were rampant in the land, and Christian Churches, with all their distracting disputes and discussions, were doing comparatively little to uproot them. If they could only get them to unite on some such common national basis as he had indicated for hearty co-operation against the common foe, none presuming to dictate to or laud it over the rest, employing the vast endowments bequeathed by the piety of their forefathers for Christian purposes, and a holy crusade against the kingdom of darkness and wrong, they might yet hope to see the Kingdom of Light and of God established in all its glory on earth, and preparing the nation for Heaven.

A very lively discussion followed, the speakers taking part being the Revs. T. Rix, J. J. MARTEN, T. B. W. BRIGGS, J. FELSTEAD, J. A. BRINKWORTH, and J. HOWARD. In his eloquent and earnest reply Mr. SOLLY ably sustained the arguments he had advanced in his valuable paper.

The choir rendered essential service by their beautiful anthems, hymns, &c.

On the following day the Rev. T. B. W. Briggs most hospitably entertained a large party of the ministers and friends of the Assembly at his residence, Capel Lodge.

ORDINATION AT TEMPLEPATRICK.

The Presbytery of Templepatrick (in connection with the Remonstrant Synod of Ulster) met on Tuesday week for the ordination of the Rev. F. Martin Blair, late of the Home Missionary Board, to the pastoral charge of the Templepatrick congregation, the pulpit of which was vacated by the resignation of the Rev. Robert Campbell, on account of ill-health. There were present the Revs. Moore Getty (Ballycarry), John Jellie (Carrickfergus), R. Cleland, B.A. (Crumlin), and F. Thomas (Cairncastle), members of Presbytery; James Cooper (Belfast), James Black, M.A. (Manchester), John Hall and English Crooks (Ballyclare), W. S. Smith (Antrim), James Kennedy (Larne), John A. Kelly (Rademon), and the Rev. J. Hamilton, Presbyterian minister, Templepatrick.

A large representation of the congregation, together with many friends from Belfast, Crumlin, Ballyclare, Raloo, Antrim, and Carrickfergus assembled in the church at twelve o'clock, filling it in every part. Notwithstanding the cloudy state of the weather the church, which has been newly furnished with open pews of pitch-pine, new gallery at the south end, and elegant lamp-fittings and upholstery, looked bright and cheerful. The improvements, in fact, comprise a rebuilding of the edifice, with the exception of part of the old walls. The devotional part of the service was conducted by the Rev. J. KENNEDY, and the sermon was preached by the Rev. F. THOMAS from Proverbs ix. 12—"If thou be wise, thou shalt be wise for thyself." The explanation and vindication of the Presbyterian form of Church government, and of the principles of non-subscription, were given by the Rev. M. GETTY, who then proceeded to put the usual questions to Mr. Blair and the congregation.

On these being answered, the ordination prayer was offered up by the Rev. R. CLELAND, the ministers present joining him in the laying-on of hands. After the ordination hymn was sung, the charge to the newly-ordained minister was delivered by the Rev. J. BLACK, and the charge to the congregation by the Rev. J. JELLIE. The interesting services were concluded by the singing of the dismissal hymn and the benediction.

A dinner was served in the Templeton Arms Hotel at 3.30, when a large company was entertained by the congregation. The Rev. JOHN JELLIE, who presided, gave the following toasts, which were heartily received:—"The Queen;" "The Prince and Princess of Wales;" The Lord Lieutenant, the Chief Secretary, and Prosperity to Ireland." The name of the late minister, the Rev. Robert Campbell, being announced by Mr. Jellie in affectionate terms as the subject of the next toast, much sympathy at his continued ill-health was expressed by the meeting. The Rev. Mr. GETTY responded on Mr. Campbell's behalf. The CHAIRMAN then proposed "Health, happiness, and success to the new minister," and claimed a special interest in him from old acquaintance with his family, and from having had a part in his early training.—Mr. BLAIR, in responding, acknowledged Mr. Jellie's kindness, and made a happy reference to the origin of the Templepatrick Congregation, over 250 years ago, and its subsequent history. Other toasts followed—"Prosperity to the Congregation," responded to by Mr. WILLIAM KELL (secretary) and Mr. M'ADAM A. BIRKMYRE; "The officiating Ministers," responded to by the Rev. R. CLELAND; "The Ministers of our Presbyteries," by the Rev. W. S. SMITH; "Our English Brethren," by the Rev. J. BLACK. "The health of the Rev. J. Jellie" was given by the Rev. E. CROOKS (who had previously taken the chair on Mr. Jellie's having to leave), to which Mr. BLAIR spoke in response, and the company dispersed.

A soirée was held in the church at 7.30 P.M. There was a large and highly respectable company assembled, numbering over 500. After tea the Rev. English Crooks was called to the chair, and expressed his hearty interest in the proceedings of the day. After an opening hymn a varied programme, consisting of anthems, solos, duets, and readings, was rendered with great taste and spirit by friends who had kindly come from Belfast to give their services.

In the course of the evening one or two short addresses were delivered. Mr. Blair said that it gave him much satisfaction to know that a large number of friends were present who belonged to other denominations, and among them he would especially mention his neighbour, the Rev. Mr. Hamilton. There were also friends from a distance to whom he was much indebted for their presence on that occasion. He was very glad that his former tutor, Mr. Black, had been able to come and take an important part in the impressive services of the morning. Mr. Blair concluded some very earnest remarks by hoping that the services of the day would be an incentive both to himself and to the congregation.

The Rev. J. BLACK, who was warmly received, spoke of the pleasure it gave him to be present, and the interest he had in his former students who were now settled in the north of Ireland. He hoped Mr. Blair and his congregation would not allow themselves to be too easily content with a little success. It was a fault in many congregations of England, and it might be true of some in Ireland, that they were quite satisfied with very small results. No doubt religion was a matter of hidden influences, and the effect of the minister's efforts might not be always visible; but while that was admitted, there was a visible success which we ought to expect. He could not imagine any cause to be in a healthy condition if it was not making a progress that could be seen. The Templepatrick congregation displayed an excellent spirit in what they had recently done for their church, and he only wished to express his hope that their young minister would cherish the enthusiasm of his youth and be their leader for many successful years.

A vote of thanks to the members of the choir, to the ladies who presided at the tea tables, and to the stewards was proposed by Mr. KELL, and seconded by the Rev. F. THOMAS. The Rev. R. CLELAND responded in the name of the stewards, and the Rev. J. A. KELLY on behalf of the ladies.

A vote of thanks to the chairman was passed with acclamation and duly acknowledged. The proceedings were then closed with the benediction, pronounced by the Rev. Mr. HAMILTON.

The Liberal Pulpit.

SOCIAL SCIENCE AND CHRISTIANITY.

[Preached at Nottingham, during the meeting of the Social Science Association, Sept. 24, 1882, by the Rev. R. A. ARMSTRONG, B.A.]

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this. Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets."—Matt. xxii. 37-40.

It is the common place of our time that this generation which now walks the globe has witnessed a development of physical science unparalleled in the history of the world. It is an observation less common, but not less true, that our generation has witnessed a development of philanthropic care and effort such as no previous generation has known. The very weighing down of our hearts with the sorrows and sins and oppressions which rest so dark and heavy on the faces of the peoples is proof that the men and women of to-day are giving a heed to the woes of the nations such as has never been given to them before. There are men of sorrows among us now bearing in their bosoms the world's griefs, wounded for the world's transgressions, bruised for the world's iniquities, who out of their tender hearts cry out that never were such evil times as these. But this very cry of mourning is the sure testimony that the dayspring from on high is already visiting us, that the day-star already shines; and the chastisement that lies on these is the chastisement which shall bring the wide world's peace; and even with these very stripes of theirs the tribes and peoples for whom they bleed will by and by be healed.

And yet, while the philanthropic movement of our day is of wider range than any of which history gives us record, and while in individuals here and there the motive of the movement is as intense as in any prophet who ever stood on any lonely mount of God, the great wave seems to lack something of the dominating sweep of power which has characterised lesser movements from time to time in days gone by.

The philanthropy of to-day cannot compare in vigour, though so much larger in scale, with the wonderful movement of which the early Buddhist histories tell, when good King Asoka, moved by the great compassion of the Master, covered his kingdom with hospitals for the sick, set resting places for the weary and fountains of sweet water all along the dusty roads, and on rock and boulder inscribed in imperishable letters the wise and benignant laws which made pity and love the very pivots of human conduct. The leagues and the unions of to-day with their myriad beneficent purposes, wonderful as they are and bright with blessed hope, cannot compare in intensity of motive and unswerving resolve of achievement with the first outpouring of apostolic zeal which carried Paul through weariness and painfulness, watchings often, hunger and thirst, fastings often, cold and nakedness, stretched even Peter the denier at the last on the rack of martyrdom, and enshrined John in the heart of Christendom, the hero saint of the undying gospel of love. Nay, who will say that, wide, sincere, of bright augury though it be, the social reform of our time has in it the inspiration of dauntless purpose which gave might to the great Catholic companies at their inception, the Society of Jesus and the rest, or the stern and rigid force which their gloomy creed put into the movement of the Puritans of the Old England and the New? What comparison will the decorous interest and the mild plaudits which we accord to the speakers at our Social Science Congresses bear to the white heat of the early Wesleyan propaganda, or the intensity of enthusiasm with which the Anglican movement shook University and Church under the courageous leadership of Newman and of Pusey?

For my part, after all credit is given for the benevolence, the disinterested toil, the love of the true and of the right, of the modern sociologists, while I well know that some at least among them are of the stuff of which in sterner times martyrs have been made, I am painfully impressed with the absence of any over-mastering

enthusiasm welding them together in the might of a united purpose. Says the hymn which rises on the air from cathedral and from Bethel, "Like a mighty army moves the Church of God";

who can compare the confused movement of the varied host of our reformers with the steady tramp of ordered soldiery? What banner do they carry at their front? What martial music gives the impulse to their tread?

What, then, is the binding, inspiring power that is missing? What do we lack to give us unity? What spring of enthusiastic purpose is it of which we fail? Behind the vigorous reforms of King Asoka lay the burning conviction that the Master had shown the way by which all living beings might be saved, and the curse of life at last removed from every sentient spirit. Behind the stupendous toil of Paul was the man burning with the living flame of the gospel of Christ crucified. Behind the missionary might of the Jesuits and of the Puritans alike lay the profound conviction that this was God's work that was to be wrought against the phalanx of the scheming powers of hell. Behind the deeds of Wesley and the Wesleys lay the divine passion to save immortal souls. What unifying conviction, what grand, welding, common belief can you show me arming with resistless power the army of the reformers of the day in which we live?

The lack to-day is of a *conviction*, mighty to impel, thrilling through the ranks of the regiments of workers, moulding them to one indomitable purpose, firing them with the enthusiasm which makes prophets, apostles, martyrs. The marvellous stimulus and consolidating power of a great conviction grasped and held with all the strength of the mind is seen in the extraordinary progress of natural science since Darwin unlocked to thinkers the secret of evolution. Recreated at a touch by the magic formula, natural science has gone forward with great leaps and bounds. The light has gone flooding out all round the field, and earth and heaven are transformed in the great reconstruction under the mastering impulse of one all-solving thought.

No one supreme conviction comparable in solvent power with the idea of evolution in the sphere of physics has seized the heart of this generation in the moral and social sphere. Individuals clasp some supreme conviction to their bosoms, and in the strength of it go forth to high achievement; but the mass is without an inspiration. Though the conviction of one be opposed to the conviction of another as pole to pole, the very fact of intense conviction itself gives the right arm power and kindles divine fire on the pen and on the tongue. Ellice Hopkins holds the whole Evangelical theology with the fervour of a confessor, and the very voice of the Holy Spirit seems to speak with her lips as she pleads for pure hearts and loving homes. The strong soul of Frances Power Cobbe rejects the Evangelical theology, but trembles with the rapture of the fatherhood and motherhood of God, and her brave words ring out from her pages with a power before which generations to come shall marvel, saying, "Verily a prophetess dwelt with our fathers," though to-day not one experimenter makes less sharp the knife of torture for the cry of her remonstrance and rebuke. But as a people, we, the Englishmen and women of this ninth decade of the nineteenth century, are without *any* supreme conviction; and therefore without union, without inspiration, without might.

But you will say that I forget that this is a Christian people, that the Churches amid all their variance proclaim one God, one Christ, one Redemption, and one Heaven. You will remind me that this very Congress opened with sweet songs of prayer and praise, and the worship of a marshalled throng amid storied stone and the dim, sweet, softened light of a noble English Church. And you will ask is not the Creed of Christendom the very formula you want to back the philanthropic effort of the day?

And while I for my part do not hold what is the Creed on the forefront of the great mass of Christian Churches, yet freely do I confess that *if the reformers believed it*, it would have power to give their labours all the intensity of motive which they need.

Yes! the doctrine of Protestant Christendom, with its story of imperilled souls, of the pending of a tremendous and eternal judgment, of a God-

Saviour racked and bleeding in infinity of divine compassion for the sinner, *believed*, has power to lift all Social Science Congresses into Councils of Apostolates, and for modern politicians and philanthropists to give us inspired prophets and evangelists. *Believed*,—yes! But *unbelieved*,—professed, but not believed,—spoken with the lips, but not striking to the heart,—it is powerless to build up the fabric of a mighty philanthropy, as the dead dust and ashes that bury old Pompeii to be made bricks and stones for the building of colosseum and forum and basilica. It crumbles to the touch, falls to dust as it issues from the mouth; there is no strength in it save to stifle and to kill.

The Creed of the Churches *believed* would inspire new Pauls, and new Luthers, and new Wesleys. But with the mass of the people it is dead as an inspiring power; and even those who have not yet found out that they do not believe it, save here one and there another, doubt it in the recesses of their souls. It is no longer true to the current universal consciousness which men breathe as inevitably and unconsciously as they breathe the air; and therefore it cannot save their souls alive or send them out into the world strong with the might of God.

There is a false liberalism as well as a true liberalism current on the lips and in the minds of men. And the false liberalism says that it does not matter what a man believes about God or no God, Christ or no Christ, soul or no soul, but dark eternal death. It is true that it is of higher moment to live up to our beliefs though they be full of error, than to believe correctly on the vast themes of life and death and destiny. It is true that it is better to doubt honestly than to believe dishonestly, better to face doubt and abide by it, than with the arts of self-delusion persuade yourself that you believe what the real man in you does not believe. It is true that variance of belief should be no bar to unity of fellowship, that the stand-off of Churchman from Dissenter, of Orthodox from Unitarian, of Christian from Agnostic is the great social shame and sin of good and earnest men. All this belongs to the true liberalism. But it is not true, but for ever false, that truth is not sacred. It is the false and fatal liberalism not to stand by whatever conviction lives in your own breast, not to cleave to whatever truth you hold in your own right hand. It is the false and fatal liberalism that permits men to abstain from the life-long pursuit of truth. It is the false and foolish liberalism to look for working force in the man or the society that is without the inward power which springs from some clear and strenuous belief.

Behind all these discussions, good and fruitful though they be, on the training of the young and the nursing of the sick, on the helping of the poor and the raising of the fallen, on licensing laws and food supply, on pauperism and sanitation, abides the need of a *religion*—a religion not of lip and knee alone, nay, nor only of the brain, a religion welded to the soul, a religion which we all with all our heart, and mind, and strength shall grasp and love and live—a religion not of the Sunday or the Church alone, a religion not folded in a napkin and buried in the earth, and only brought out to show when the Lord comes by, but a religion of which we shall lay hold—nay, rather which shall lay hold of us, and, as the spirit drove the Galilean into the wilderness of old, drive us into this tangled wilderness of man's sorrow and difficulty, perplexity and sin. Herein lies the strength of Comtism as against all other Agnostic systems of the day, by which it is laying hold of some of the very flower of our youth—that it knows men cannot be truly men and do great deeds without religion, and after its fantastic kind it presents a religion to us. A religion we must have, or all our well-meaning social striving can only lead to anarchy and all our science land us in confusion. And this religion, whatsoever it be, must be the very truest that our intellects and hearts can reach, and, like the theory of evolution in the realm of natural science, it must give a cohesion and a unity to all our conceptions of life and its laws and purpose.

Without that—a religion, believed of the people, and believed above all of, the workers, and professed while it is believed—our social science may tinker at the vessel of our humanity, and amend something here and something there.

But the great redemption, the earthly salvation, it can never bring about. Poverty will oppress, and drunkenness will scourge, and lust will scar, though Congresses meet for a hundred years. Vain to look for the grand emancipation, that kingdom of heaven on earth which shall consist of diffused art, equal laws, clean cities and sober homes, till a religion moves and inspires as with a martial music the army of our reformers and philanthropists. And that religion must be a religion which dares declare itself wherever men gather to take counsel how to do battle with the evils of the world. How strange a sight to Paul of Tarsus or Augustin of Hippo to behold a gathering of men and women discussing the world's sickness and suffering and foolishness, and vice and crime; looking in each other's faces and asking "how shall we mend the world"—yet no one of them all daring to speak out the creed that fires his own soul—if indeed his soul be aflame at all—for fear of being called to order by the chairman! Yet it is the wise men, not the fools or bigots, of our time who have perceived that we must needs exclude the expression of theological opinion from public discussions of social problems. God grant us soon a religion of which each man may with joy read the response in his brother's heart—so that talking on these things we may each be able in the love of God and man to say the whole thought that we have in us!

If I have shown at all that some great national conviction—some true unity of spiritual churchmanship—is necessary before we can get wisdom or power for the vast work we have to do, I have done what I set out to do. I want England to believe *something*, more than I want her to believe what I believe. Yet I cannot forbear to say how it seems to me that the sublime, simple, all-sufficing, all-reconciling, all-inspiring creed, is ready to our hands; and how not only is the creed ready, but all the people are ready to believe the creed with mind and heart and strength if only a prophet might arise gifted of God to proclaim it so that all men should hear and understand. That God loves us and that we may love God, and that in the love of God we all are to love one another, that I for my part believe to be the creed that is now and for ever true, and the creed which the English people are prepared to believe when once with prophetic power it is preached to their awakened hearts. It is an old doctrine dimly heard among the peoples of the earth ere ever the name of Jesus fell from Mary's lips upon the ears of her wondrous boy. It is an old doctrine preached with the supremest power of prophecy by Mary's son when he stood forth alone against the world. It is an old doctrine which has ever been the secret of the conquests of Christianity over the heart of man, amid whatever distortions and beneath whatever superincumbent fictions. But it is the new doctrine, ineffably sublime in its simplicity, an offence to the wisdom of this world on the very ground of its simplicity, which alone of all possible doctrines that men can hold can at once welcome every hard-won truth of modern science and philosophy, and conserve the primeval reverence which stirred the great heart of Abraham, the triumphant faith which glowed in the dark eyes of Paul, and the beatific love which shone in the serene face of John. With Patriarchs and Evangelists it hears the voice of God commanding the light to shine, and feels his hand all tenderly laid upon the world; with reformers and philosophers, it bids no man be afraid, strikes off the gyves forged by sacerdotal superstition, and exults in the triumph of every discovery wrested from the unknown and every truth newly reasoned from the recesses of the human mind. It is the one faith that has for its Priesthood mankind, for its Bible all human thought, for its Sabbath eternity, for its Temple the star-domed universe. I believe it is the one faith which lies at the base of all true Social Science, and as it wanes or waxes gives the measure of all social retrogression or advance.

MRS. NATHANIEL MONTEFIORE has given £2,000 to University College Hospital for the endowment of two beds, in memory of her late brother, Sir Francis Goldsmid, and her late son, Mr. Leonard Montefiore.

THE REV. PAGE HOPPS IN AMERICA.

The *Boston Herald* reports that a large and cultured congregation assembled at Dr. Putnam's church, Roxbury, near Boston, Sept. 10, to hear the Rev. John Page Hopps discourse from the text, 1 Peter iv. 19:—"Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." The sermon, it is stated, was one of those simple, yet effective, appeals to the heart and understanding which, in these days of stilted pulpit oratory, are too seldom heard. The hideous theory that the removal by death of the loved ones of the home circle is but a method employed by the Almighty for the chastisement and discipline of the family was unsparringly condemned by the preacher, who, through his discourse, maintained that the God of all power is likewise a God of law and order, whose rewards and penalties are as unvarying and unfailing as are the courses of the sun, moon, and stars, or as the laws of creation itself. "In this bright and beautiful world," said the preacher, "how often have we to face suffering and deal with it as best we can. The dark, sad problem of human life, growing out of human suffering, is as old as the ages. This problem of life and suffering becomes a still more difficult one when, in the words of Peter, we are to strive that this suffering may be according to the will of God. In this era of church-going it is easy to give utterance to pious phrases, but how seldom does the heart respond to the words uttered by the lips. That this suffering may be endured by those who commit themselves wholly to the will of God—the text of this discourse—is the most difficult problem of all to understand. The apostle calls God 'a faithful creator,' and in that single phrase cuts the knot of mystery and difficulty. Much of what passes current for Christianity in England, and probably in America, is, after all, but a sort of compromise between the pagan and the modern ideas of a supreme being. Praying to the Almighty to change His mind when they become abject supplicants is a sort of slavish service which the so-called Christians of to-day vainly believe to be the love and worship of God. We may be very cultivated and very æsthetic in our modes of worship, but our religion, on such a foundation, will be a series of vain emotions and nothing but fruitless alternations between hope and fear. The pagan idea that God deals directly and immediately with men seems to pervade the minds of too many Christians. True religion teaches us that the unchanging rules and laws of the Eternal, when obeyed, lead to happiness and well-being. It teaches us to commit ourselves to God as to a faithful Creator. Let him who thinks that, because of these unchanging laws the universe lapses into a huge piece of mechanism, consider that it is the Creator of the earth and the heavens who alone can control their destiny, and that the laws of cause and effect are as unyielding as the grave itself. It is a pitiful and a ghastly thought to believe, or pretend to believe, that, because a little child breathes a poisonous atmosphere and dies, that that child was taken by God for the good of the parent! What mother would not lay down her life for her child? There is much to be deplored in this sort of superstition and ignorance. The little child was taken, not to punish its parents, but simply because the laws of the universe had been disobeyed. The poison was not placed at the feet of the little one by God; it was the out-growth of the impurities of the world, coupled with the carelessness and neglect of some one, and the innocent child was the victim, while sorrow and anguish filled the heart of the fond parent. If you ask 'Of what avail is prayer?' I answer, pitilessly, 'None,' if by prayer you hope that the laws of the universe, which are the laws of God, are to be set aside; if by prayer you think to gain that which he has decreed to be impossible. If, however, you pray that God will take you and your children into His Divine keeping, and will accord to you and them that which is best, and in the meantime so live as to conform to his laws and commands, prayer will avail much. In the words of the text, commit yourselves to God, and await his good time and pleasure, and all will be well. Do not attempt to hasten the faithful Creator in the work which is all His own. Let us try to understand the problem; and, if we cannot, let us trustingly commit ourselves to God as to a faithful Creator."

The congregation lingered about the sanctuary at the close, exchanging words of approval and appreciation of the wholesome and simple lesson from

the word of God and pleasure at the coming among them of Mr. Hopps.

Literary Notes.

THERE is reason to believe that the essays contributed by Professor Stanley Jevons to the *Contemporary Review* will shortly be published in a collected form.

MESSRS. KEGAN PAUL, TRENCH, AND Co. will publish early in October a collected edition of the poetical works of Mr. Lewis Morris. The edition, which will be at a considerable reduction in price, will be in three volumes, obtainable separately, "The Epic of Hades" being the second volume of the series.

THE *Academy* says that Professor Anfrecht, of Bonn, has recently been staying at Oxford, with the object of collating some Sanskrit MSS. in the Bodleian. He is now on a visit to Cambridge with a similar purpose.

THE cheap edition of Mr. Thayer's book, "From Log Cabin to White House," consisting of 10,000 copies, has been entirely taken up by the trade, and another edition of the same number will be issued from the press immediately.

THE first volume of Messrs. Cassell and Co.'s series of technological manuals, edited by Professor Ayrton, F.R.S., and Dr. Wormell, will be ready in a few days. It will be entitled "Cutting Tools Worked by Hand and Machine," by Professor Robert H. Smith.

THE first part of Mr. Anthony Trollope's new novel, "The Land Leaguers," having reference to Irish life of the present time, will appear in *Life* on November 15.

It is said that the family of P. J. Proudhon have recently discovered a manuscript of his bearing the title "Le Césarisme et l'Histoire." They propose to publish it.

M. BARTHELEMY ST. HILAIRE, the veteran author and friend of Thiers, has finished his French translation of Aristotle's "Historia Animalium," which will be published immediately by Germer Baillière in three volumes, with reference and commentary. He contends that the text was originally accompanied by illustrations.

ACCORDING to the *Athenæum*, negotiations for international copyright between France and Germany, which have been going on for some time, are approaching a satisfactory conclusion.

THE London Society for the Extension of University Teaching will open its seventh session this month. Lectures will be delivered at twenty-one centres.

THE veteran historian Leopold Von Ranke is now engaged in preparing for the press the third volume of his "Weltgeschichte." It will comprise the Roman Empire and the beginning of Christianity.

MR. S. H. BUTCHER, Fellow and Lecturer of University College, Oxford, has been appointed Professor of Greek in Edinburgh University. There were eleven candidates.

THE session of Owens College was opened on Tuesday by an introductory lecture by Professor J. E. C. Munro, recently appointed to the chair of jurisprudence at the college. The Dean of the Medical School (Professor Gamgee) stated that it was hoped that the new medical buildings at the college would be completed by January next, so that they might expect to have them ready for the summer session of next year. When these buildings were completed the medical school of Owens College would possess a range of laboratories and lecture-rooms which he thought would be second to those of no medical school in England.

THE *Bibliographer* for October contains an interesting article on the "Librarians of Cambridge," and also a continuation of "London Signs of Booksellers and Printers," by E. W. Ashbee, Esq., F.S.A.

MESSRS. LONGMAN AND Co. are about to publish an important work by the late Sir William Stirling-Maxwell on the life of Don John of Austria. Attracted to this subject while occupied with the preparation of his "Cloister Life of Charles V.," the author bestowed upon it almost incredible pains for nearly thirty years. The MS., which was recast and rewritten more than once, was privately printed, and further corrections and additions were afterwards made. To illustrate the work he got together a collection of portraits, engravings of statues, gems, ships, weapons, and alphabets, which may be regarded as unique. The whole of this great collection

will be used in the large-paper edition, which will be issued in two volumes folio, and of which only one hundred and fifteen copies will be printed. Another edition will be published subsequently in the usual library form, at a price which may render the work accessible to readers generally.

WE have reason to hope that the essays contributed by the late Stanley Jevons to the *Contemporary* and other Reviews will shortly be published in a collected form.

MR. O'DONOVAN's work describing his travels east of the Caspian during the last three years, and his five months' residence at the Turcoman capital, Merv, will be published by Messrs. Smith, Elder, and Co. at the beginning of next week. The author, in addition to a spirited account of his adventures, gives with considerable detail the diplomatic history of what is called the Merv Question. The work will form two volumes, with several maps and copious appendices.

NEW BOOKS.

MESSRS. KEGAN PAUL, TRENCH AND Co.'s announcements include "Reminiscences of Court and Diplomatic Life," by Lady Bloomfield; "The Life and Times of St. Anselm," by Martin Rule; "Life of Antonio Rosmini-Serbatì," by G. S. Macwalter; "Diaries and Letters of Philip Henry" (father of the commentator), by M. H. Lee; "The Duke of Berwick, Marshal of France," by Colonel Townshend; "John Duncan, Weaver and Botanist," by William Jolly; "Free Trade Speeches of the Hon. C. P. Villiers"; "Demerara Papers," by Everard F. im Thurn; "Notes of a Visit to Russia in 1840-41," by the late William Palmer, selected and arranged by Cardinal Newman; "The Elements of Military Administration," by Captain Buxton—and a new edition of Miss Ellice Hopkin's "Work amongst Working Men." In philosophy and theology their list includes:—"Nature and Thought, an Introduction to a Natural Philosophy," by St. George Mivart; "The Greek Philosophers," by A. W. Benn; "The Origin of Ideas," translated from the "Nuovo Saggio" of Antonio Rosmini-Serbatì; "Notes on Evolution and Christianity," by J. F. Yorke; "The Evolution of Christianity; 'Unconscious Testimony,' or, the Silent Witness of the Hebrew to the Truth of Historical Scriptures," by C. F. Hutton; "A Synopsis of Moral and Ascetical Theology," arranged by the late Rev. James Skinner; "The Chair of St. Peter," by John Nicholas Murphy; "Many Voices," extracts from religious writers from the first to the sixteenth century; "Romanism, Protestantism, Anglicanism; a Layman's View of some Questions of the Day," by Oxoniensis; "A Critical Commentary on the Revised Version of the New Testament," by the Rev. W. A. Osborne; a volume of sermons by the Rev. J. H. Thom, of Liverpool; and a volume by the late H. T. Adamson on "The Millennium." The new volumes of "The Parchment Library" will be "The Christian Year"; "Gay's Fables," edited by Mr. Austin Dobson; a selection of Shelley's letters, by Mr. Richard Garnett; Mr. Mark Pattison's annotated edition of Milton's sonnets; the earlier poems of Mr. Tennyson, and "French Lyrics," selected and arranged by Mr. Saintsbury. To these may be added the first volume of a new series, to be produced in a similar style, but on larger paper; this introductory volume is to consist of a selection from the writings of living English poets. In poetry are announced:—"River Songs and other Poems," by Arthur Dillon; "Birds and Babies," by Mrs. Coxhead; "The Garden of Fragrance," a complete translation of the "Bostân of Sâdi, from the Persian," by Dr. G. S. Davie; "David Rizzio and other Tragedies," by the author of "Genevra," &c.; Lessing's "Nathan the Wise," translated by Eustace K. Corbett; and "Hymni Usitati Latine Redditi," by Mr. Justice Lawson. In the "Pulpit Commentary" series will appear two volumes on St. Mark's Gospel, edited by Dean Bickersteth; and "Jeremiah," by the Rev. T. K. Cheyne. In the "International Scientific Series" will be published translations of Ribot's "Diseases of Memory," and of N. Joly's work on "Man before Metals;" Robert H. Scott's "Elementary Meteorology;" and Professor Sheldon Amos's "Science of Politics."

MESSRS. Rivington have nearly ready "Lectures and other Theological Essays," by the late Dr. J. B. Mozley; a translation, with a preface by Canon Liddon, of Antonio Rosmini's "The Five Wounds of the Church;" the Rev. P. G. Medd's Bampton Lectures for 1882; "Thoughts upon the Liturgical Gospels for Sundays," by Dean Goulburn; a continuation of "Practical Reflections on Every Verse

of the Holy Gospels," containing Acts to Revelation; "Selections from the Writings of Canon Liddon; "The Witness of the Passion," by Canon Knox Little; "Meditations, Poems, &c., for Invalids," edited by the Rev. M. F. Sadler; Vol. III. of the Bishop of Lincoln's "Church History," bringing the history down to the Council of Chalcedon, A.D. 451; a series of miniature volumes of selections from various authors, by Mrs. Sidney Lear, entitled "Sunrise," "Noon," and "Sunset;" "Early Influences," with a preface by Mrs. Gladstone; an abridged edition of the "Life of Bishop Gray of Capetown;" a large-type edition in one volume of Mrs. Sidney Lear's "Precious Stones;" and other new editions.

Obituary.

THE REV. DR. CHANDLER ROBBINS.—The death of Chandler Robbins, D.D., last week, removes a minister from the Church whom we loved to think of among the Boston clergy. Born at Lynn in 1810, he was graduated in a distinguished class at Harvard with the Rev. James Freeman Clarke, Judge Geo. T. Bigelow, Rev. W. H. Channing, Judge Benj. R. Curtis, Dr. Oliver Wendell Holmes, Rev. Samuel May, and Professor Benj. Pierce. He succeeded Ralph Waldo Emerson in the pastorate of the Second Church, Boston, and remained in that office forty-one years. He had a strongly built and firmly knit frame, and was active, athletic, and determined. He was a man of deep and serious convictions, and looked with such distrust on the tendencies of recent Unitarianism as to give it up altogether as a scheme of divinity. He stood more closely in sympathy with Dr. Rufus Ellis and with Dr. A. P. Peabody than with any of his Boston associates. He reached the happy position where he felt himself in sympathy with the entire Evangelical Church, and was recognised by its members and ministers as far as he was known. He was himself an author, and has left behind him a number of brief histories, historical collections, sermons, and biographies to commemorate him. The literary work of which he used to speak as having given him the most pleasure was "The Social Hymn-book," which he compiled. He had high and deep views of his ministry, whose offices he discharged with tender seriousness, in a manner to impress his congregation and endear them to him. Personally he was a gentleman of attractive manners, scholarly and thoughtful, and a very warm-hearted and plain-spoken Christian.—*New York Independent.*

THE REV. DR. JAMES MARTINEAU, the *Athenæum* says, is understood to be arranging materials for a work of an autobiographical character.

NEWCHURCH.—The members and friends of the Unitarian Church assembled in the school-room on Saturday afternoon for the purpose of taking leave of their minister, the Rev. A. Lazenby, and Mrs. Lazenby. Mr. Lazenby having decided to take further collegiate training at Manchester New College and London University, he placed his resignation some time ago in the hands of the congregation, and though they would have gladly retained his services, they felt bound, under the circumstances, to accept his resignation. After tea a meeting was held, presided over (in the unavoidable absence of Mr. John Bentley) by Mr. Ashworth Law, who was supported on the platform by Mr. Thomas Aikin, J.P.; Mr. J. Ashworth (superintendent of the school), Mr. J. W. Ashworth (secretary of the chapel and school), and other friends. The Chairman said they were met to express their appreciation of the services Mr. Lazenby had rendered to the church and school during his ministry amongst them, and also to present to him some token of their esteem. After an address from Mr. John McLaughlin, Mr. Thomas Aikin, J.P., in an appropriate speech, presented to Mr. Lazenby, on behalf of the congregation, as a memento of their esteem, an illuminated address, together with a purse of gold, amounting in value to £30. Among other features of Mr. Lazenby's ministry, the address noticed the untiring energy displayed by him in connection with a bazaar promoted by the congregation. It also spoke of the "kind and valuable aid" always so willingly rendered to the congregation by Mrs. Lazenby. The address was signed by Mr. Aikin, on behalf of the congregation. Mr. John Ashworth, superintendent of the school, next presented to Mrs. Lazenby, on behalf of the elder female scholars, a handsome silver fish knife and fork in case. Upon

the knife was the following inscription:—"Presented to Mrs. Lazenby by the elder female scholars of the Unitarian Sunday-school, Newchurch, as a token of respect, 1882." Mr. James Edward Ashworth then rose, as the eldest scholar of Mr. Lazenby's class, to present to him, on behalf of the Young Men's Class, an elegant photograph in handsome gold frame of the members of the class, together with their teachers, Mr. Lazenby, and Mr. Thomas Aikin, J.P., upon which was engraved the following:—"Presented to the Rev. A. Lazenby by the members of the Young Men's Class in connection with the Unitarian Sunday-school, Newchurch, as a token of affection and esteem and appreciation of his valuable services as teacher of the class during his ministry at Newchurch, September, 1882." The Rev. A. Lazenby, on behalf of himself and Mrs. Lazenby, replied in feeling terms, speaking with especial gratitude and appreciation of the support and help he had received from her in his work at Newchurch. On the following day Mr. Lazenby concluded his ministry at Newchurch.

THE REV. H. R. HAWES ON THE CLOSE OF THE EGYPTIAN WAR.—Preaching at St. James's, Marylebone, on Sunday, Mr. Hawes said there ought to be a touch of the "sackcloth and ashes" about our thanksgiving. Personally, he could not exult over the discomfiture of the weak by the strong, for who were the "rebels," and why had we fought them? The rebels were the descendants of those cultivators of the Nile Valley who under the Pharaohs had made Egypt happy and prosperous, and in times of famine the very granary of the world. Would they ever be well governed again? Should we ever send a Joseph to guide her rulers and develop her resources, instead of the greedy speculator, with a "Control" at his back, to levy a crushing interest for money lent to extravagant Pachas? Our English Minister had at length admitted that the "rebel" grievance was real. The interest of our money was, in fact, pitilessly ground out of the people under the "Control," whilst foreigners had usurped the pay and places which properly belong to Egyptians. Arabi had attempted, like Garibaldi, to vindicate constitutional grievances unconstitutionally. He was less respectable and less able than Garibaldi, and he had been beaten. But, although an unwise counsellor and a poor soldier, what national feeling there was seemed to have gone along with him. War might have been waged for the Canal or the Bondholders, or both, and it might have at last become necessary; but that British forces should be used to silence real grievances and crush anything like national aspirations was a calamity—a calamity which no admiration for the ability of our generals and the bravery of our troops should make us forget. Thanksgivings as for a special interposition had been offered up in many churches, but, admitting the war to have been altogether just and needful, he could not adopt that language, for he did not believe in any Divine interposition in this matter. He did believe in the steady and divine triumph of justice and truth and freedom in the long run, but history and experience showed that the triumph was often retarded by the action of subordinate causes, such as "big battalions," and he supposed few people really doubted that we had conquered the Egyptians, not because we were in the right and they were in the wrong, but because we had the "heaviest hand." The notion that in particular battles God fought for one side more than for another seemed to him to be a pagan, or at most a Jewish one. The Romans believed in Castor and Pollux, and Joshua believed in a tribal God Jehovah, who stopped the sun, fought for the Jew, and occasionally put him through some very doubtful transactions. But the religion of Christ spoke of a God of peace and consolation, who was the Father of all men, and who, in spite of their wickedness and weakness, in every conceivable war loved and pitied both sides alike.

THE THEISTIC CHURCH.—The eleventh anniversary of the Theistic Church was observed on Sunday by the congregation gathered in the Langham-hall, Great Portland-street, when the Rev. Charles Voysey, late vicar of Healaugh, reviewed the progress of the movement, which it may be remarked has numbered, among many distinguished supporters, Sir Charles Lyell, Bishop Hinds, Sir John Bowring, the Earl of Harrington, and Erasmus Darwin. In the course of the service, the form of worship being set down in a revised Prayer-book compiled by Mr. Voysey, who alone conducted the service throughout, a lecture "Concerning the Use of Reason in Matters Pertaining to Religion"

from "Ten Manchester Lectures" by John Page Hopps, was read in lieu of chapters from Scripture for the lessons. Mr. Voysey, who wore a white surplice and his hood as B.A. of St. Edmund Hall, Oxford, retains his orders in the Church, and is strongly in favour of maintaining the union of Church and State as one important safeguard of religion. The congregation were desired specially to remember the Archbishop of Canterbury and his family in prayer and thanksgiving. The responses, anthem, and hymns were sung by an efficient choir of mixed voices. Taking for texts the words "Let us not be weary in well-doing, for in due season we shall reap, if we faint not" (Gal. vi. 9), and "Our help standeth in the name of the Lord, who hath made heaven and earth (Psalms cxliv. 7), the preacher said it was with these texts for mottoes they began their work as Theists on the 1st of October, 1871. In these eleven years they had lost by death 187 members of their Church. It had been a hard and uphill fight to make the outside world know and understand their real aims and convictions. Looking only at the surface of things, ordinary people might well be excused for a prejudice against them. They were acting like Nonconformists to begin with, the minister of this church had been deprived of his benefice for heresy. Regarding especially his unbelief in the Divinity of Christ, they might be excused for calling him an "infidel;" for, to large masses of our countrymen, Christ was the only or at least the supreme God. The name of infidel, given in all honesty and handed about from one to another, would lead the outside world to think that they were of course in league with the many cliques of Atheists, Secularists, Positivists, and would-be Revolutionists, who were as much the aversion as they were the dread of all good citizens and lovers of social order. It took years to undo these wholly false impressions. The chief difficulty of all lay, however, in the two great principles of Theism which could not be reconciled with Christianity as universally accepted. Having explained and dwelt on these principles of the cult, Mr. Voysey spoke of daily increasing proofs that their religious beliefs were spreading in all directions, and especially of late among the clergy of the Church of England and other ministers of religion. In connection with this subject he stated that the issue of sermons to friends at a distance, which ten years ago was under thirty copies a week, now amounted to over five hundred, and this, added to the number sold at the hall, made a total of about eight hundred copies. Remarking with thankfulness upon the fact that he had not once been prevented by sickness from performing his functions on Sunday, he stated that provision had been recently made by which the service would be performed as usual in case of his absence. Two years ago the society had been organised in order to secure its permanence after his death or retirement. It was no longer the Voysey Establishment Fund, but the Theistic Church which now claimed their generous and zealous support.—*Times.*

Our Calendar.

SUNDAY, OCTOBER 8.

LONDON.

Rev. P. H. WICKSTEAD, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.]

Bassins' (Rev. E.) The Modern Hebrew and the Hebrew Christians, 4/6
Butler's (J. B.) Life of Jean Frédéric Oberlin, 3/6
Dale's (R. W.) The Epistle to the Ephesians, its Doctrine and Ethics, 7/6
Friendships of Mary Russell Mitford, edited by A. G. L'Estrange, 2 Vols., 21/
Geikie's (A. C.) Human Sympathies of Christ, 2/6
Leathe's (Rev. S.) The Foundations of Morality, 5/
Redford's (Rev. R. A.) Prophecy, its Nature and Evidence, 5/

DEATHS.

HUGHES—On the 24th ult., at the residence of her brother, Widcombe, Isle of Wight, Eleanor Hughes, aged 75 years, deeply regretted.
SHUTE—On the 3rd inst., at Liverpool, Ellen Welsford Shute, second daughter of the late Stephen Shute, Esq., of Liverpool and of Crediton, Devon, aged 63.

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THE MODERN REVIEW.

EDITED BY THE REV. B. CROMPTON JONES.

CONTENTS FOR OCTOBER.

The Doctrine of Evolution in its Relations to Theism. By Dr. William B. Carpenter, F.R.S.
 Dr. Kuenen's Hibbert Lectures. By Russell Martineau, M.A.
 Justin's Use of the Fourth Gospel.—II. by Dr. Edwin A. Abbott.
 Dr. Martineau's and Mr. Pollock's Spinoza.—I. By Prof. C. B. Upton, B.A., B.Sc.

Musica Ecclesiastica. By Alexander Gordon, M.A.
 Hamlet and the Tempest. By Frank Walters.
 The Image of Truth. By Miss L. S. Bevington.
 R. W. Emerson. A Letter to the Editor. By W. H. Channing.
 Notes and Discussions: the Origin of the Name "Jehovah." By Prof. A. H. Sayce, M.A.
 Notices of Books.

London: Published for the Proprietors by

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THE STORY OF RELIGION IN ENGLAND

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

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London and Edinburgh: WILLIAMS and NORCOTE.
 Manchester: JOHNSON and RAWSON; also at the Unitarian Association, Norfolk-street, Strand, London, and Midland Christian Union, 40, High-street, Birmingham.

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References kindly permitted to Captain Douglas Gatton, C.B., Member of the Council of University College; C. J. Roundell, Esq., M.P., late Fellow of Merton College, Oxford; Charles Bloxam, Esq., Professor at King's College; Mrs. Albert Dicey, 7, Victoria-street, Westminster, and others.

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The SESSION will begin on THURSDAY, October 12. An INAUGURAL LECTURE will be given on October 11, at three o'clock, by Professor BEESLEY, on "Scipio." Ladies and gentlemen admitted on presentation of their visiting cards.

F. KENSINGTON, Hon. Sec.

LONDON AUXILIARY SUNDAY SCHOOL ASSOCIATION.

The Half-yearly RELIGIOUS SERVICE to the Teachers and Friends will be held at Unity Church, Islington, on Saturday, the 14th inst., at 4 o'clock P.M. The Rev. T. W. FRANKELTON will conduct the Service.

Tea will be provided at 6 o'clock; tickets sixpence each. CONFERENCE at 7 o'clock. The Rev. JAMES DRUMMOND, LL.D., will take the chair, and a Paper be read by Mr. FREDERIC ALLEN on "Aids and Hindrances to Sunday-school Work."

NORTH-MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

The ANNUAL MEETING will be held at Leicester on Tuesday, October 17. The Ministers and Delegates will meet at 10.30 in the School-room of the Great Meeting, Bond-street.

At Noon Service will be conducted in the Great Meeting by the Rev. J. MODER. The Sermon will be preached by the Rev. CHARLES HARGROVE, M.A., of Leeds. A Collection will be made in aid of the funds of the Association.

At 1.30 Lunch will be provided in the School-room; tickets 2s. each. At 2.30 the ANNUAL PUBLIC MEETING will be held, under the presidency of the Rev. J. PAGE HOPPS.

On Monday Evening, October 16, a Soirée of the Great Meeting Congregation will be held, to which members of the Association are cordially invited. Tea at 6. Tickets 9d. each.

ERNEST W. ENFIELD, } Hon.
 V. D. DAVIES, } Secs.

LONDON UNITED DEVOTIONAL SERVICES.

The first of these Services will be held in Little Portland-street Chapel, on Thursday Evening, October 26, 1882.

The Service will commence at 8 o'clock precisely, but friends are especially requested to take their places five minutes earlier, so as not to disturb the devotions of others.

It is hoped that all Unitarian, Free Christian, and kindred congregations in London and the suburbs will be well represented.

The Meeting will last not more than seventy-five minutes, and will be conducted by the following gentlemen:—

The Rev. T. SADLER, Ph.D., of Hampstead; EDWIN ELLIS, Esq., of Guildford; the Rev. ROWLAND HILL, of Bedford; the Rev. CHARLES HARGROVE, M.A., of Leeds. Organist, Wm. Tate, Esq., of Hackney.

At the close of the Service there will be an Offertory at the doors to cover the cost of the Meeting. Large donations are not desired, as the expenses are but small.

SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION.

The ANNUAL MEETINGS will be held in St. Vincent-street Church, Glasgow, on the 15th, 16th, and 17th October.

On Sunday, 15th, Sermons will be delivered by the Rev. PHILIP H. WICKSTED, M.A.; Services at 11 A.M. and 6.30 P.M.

A Sermon will be delivered by the Rev. HENRY IERSON, M.A., in South St. Mungo-street Church; Service at 2 P.M.

Meetings will be held on the 16th and 17th as follows:

Monday—
 3 P.M.—An Open Conference with the representatives of the British and Foreign Unitarian Association on the best means of carrying on Unitarian work in Scotland.

7.30 P.M.—Autumnal Meeting of the British and Foreign Unitarian Association, DAVID AINSWORTH, Esq., M.P., in the chair.

Tuesday—
 2 P.M.—Meeting of the General Committee of the Scottish Unitarian Association.

3 P.M.—Annual Business Meeting of Subscribers to the Association.

7 P.M.—Annual Soirée. Tea on the table at 7 o'clock, after which a Public Meeting will be held; JOHN PULLAR, Esq., in the chair.

David Ainsworth, Esq., M.P.; S. S. Taylor, Esq.; John Pullar, Esq.; Rev. Henry Ierson, M.A.; Rev. Philip H. Wicksted, M.A.; Rev. H. W. Crosskey, LL.D.; Rev. R. B. Drummond, B.A., and others will take part in the Meetings.

W. J. MILLIGAN, Hon. Secretary.

Printed by WOODFALL and KINDER, of Milford-lane, Strand W.C.; and Published for the Proprietors by WALTER MAWER, at the Offices of the SUNDAY SCHOOL ASSOCIATION, 37, Norfolk-street, Strand, London, W.C.—Saturday October 7, 1882

The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2103.]

LONDON, SATURDAY, OCTOBER 14, 1882.

[PRICE 5D.]

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PARTY CONFLICTS AT THE CHURCH CONGRESS.

THE recent meeting of the Church Congress in the old and historic town of Derby, to an outsider who tries to form a just idea of it from the reports in the papers, is a curious and interesting study. On some points all reports are agreed, on others certain papers are discreetly silent, while certain other papers ring with discordant cries. All are agreed that the place of meeting was well chosen, that its accessibility from all parts facilitated the attendance and contributed to make it a success. All are agreed as to the large number of visitors, both lay and clerical, who attended, and that an earnest interest was maintained from the beginning to the close of the proceedings. But here the agreement ceases, and the discreet silence of some papers, contrasted with the conflicting cries and comments of others, attracts our notice.

One thing is quite evident, that party spirit is still strong in the Church. The two great parties of which it is almost entirely composed are not content to dwell side by side in the Establishment. They are still animated by a spirit of mutual antipathy and mistrust. Each is watchful of the other, and each exults at any party success. If any one wishes to test the truth of this remark, he has only to glance through the columns of a single number of the *Church Times* and the *Rock*. The bishops and other heads of the Church seek to mediate between the contending parties. They dislike extreme opinions one way or the other, but are prepared to tolerate considerable differences of ritual. They do not object to different schools of thought in the Church. Indeed, some approve them as evidence of its national character. As there are different types of thought among the English people, the fact that these find expression in the Church they urge to be a

fresh ground for the allegiance of all to it, and a proof of its truly catholic character. These are plausible arguments and strong reasons for a policy of conciliation. Such was the spirit of much of the speaking at the Church Congress. Compromise, Conciliation, Comprehension were the watchwords uttered both by those who read papers and those who delivered speeches—at least through all the early part of the proceedings. This was especially the tone of a large portion of the President's opening address. Nothing could be more suitable, or timely or wisely spoken than the counsel which he gave, "Let them admit their differences—divergences of thought in matters of religion had always existed in the Church, no age had been free from them, not even the Apostolic times—and meet face to face as brother men, brother Christians, brother Churchmen; not to oppose each other, but to understand each other; not to confirm their prejudices, but to adjust their differences."

After this seasonable counsel it was only natural to expect that there should be peace and calm for a time. The expectation, if indulged by any present, was soon dispelled. On the same evening in the Temperance Hall certain questions dealing with matters of the very deepest interest to Churchmen were discussed—Disciplinary laws as affecting the clergy; Criminous and negligent clerks; Church courts; Canonical obedience. The intense party spirit of the Ritualistic and High Church section was brought out strongly at this meeting. One prominent feature was an elaborate paper read by Canon TREVOR, which the *Guardian* tells us was "extremely successful," and that "its numerous and very palpable hits called forth peals of sympathetic laughter and applause." Against what or whom were those "very palpable hits" directed? Against the law relating to a Church established by law, and against those who in duty bound declare the law and require obedience to it. Every hit, that is every sentence of insubordination, was applauded to the echo. One speaker at the meeting was Mr. J. THEODORE DODD, who said, "The Bishops in the Judicial Committee were bound to decide by statute law, not by God's law. Bishops were useless in the Privy Council if they had to leave the Bible outside. This was a wrong position for the Church, and a partial rejection of CHRIST as king over his church. Let the Bishops repudiate the Privy Council and declare for the Bible, and let Churchmen inform the Royal Commission that it was no use attempting to preserve the Privy Council as the court of appeal for the Church." What does this mean? If anything, it is an argument for disestablishment. Let the Church be disestablished and disendowed, and then it can manage its own affairs and settle its own differences as it pleases. But while it enjoys the prestige of State alliance, while it is a church established by law, hav-

ing special privileges on that account and forming in itself, by its Bishops sitting in the House of Lords, an integral portion of the legislature, the clear duty of the clergy is to obey the law. Another speaker was the Rev. Dr. BELCHER, of St. Faith's, Stoke Newington, who insisted that the contest now going on was a contest between the Word of God and the Privy Council; and he wound up an animated speech with the remark that "Lord PENZANCE had received a good many hard knocks, but he hoped that the noble and learned Lord would long continue to adorn his present post, for it would be a great danger to the Church of England if he were removed and a better man put in his place"—(loud laughter and cheers). It is difficult to say which is worse, the bad taste of this speech or the argument. What intolerable conceit is shown in the assumption that the Ritualists have the Word of God on their side and that the conflict they have themselves provoked by their extravagancies of ritual is a contest between the Word of God and the Privy Council. And as for the argument, what an admission to make that the putting of a stronger man in the place of Lord PENZANCE would be a great danger to the Church of England! The Church holds its own not because its cause is good, not because it is strong enough in itself to meet any opposition, but because one whom it recognises as an opponent to its pretensions is not a particularly strong man! And a crowd of excited listeners greet the damaging admission with laughter and applause!

But perhaps the most lively meeting of the Congress, and the one which called forth the strongest expression of divergent opinions, was held on Thursday in the Drill Hall, on "The Church and other Communions." The object of the meeting was to consider the feasibility of some degree of union between the Church and other Christian denominations. The *Daily News* in an excellent report says, that "while indications of disagreement with proposed modes of facilitating union of the Christian Churches were frequent the desire for some rapprochement was apparently common to the whole meeting. First, the possibility of union with the Roman Catholic Church was discussed, and the conclusion was arrived at that with Rome union was impossible, unless the Roman Church would consent to stultify herself by removing the dogmatic barriers she had set up and falling back on the Apostles' Creed as the basis of union. Some of the speakers strongly denounced the Church of Rome, but their denunciation met with indignant protest from a number of those present. A perfect storm arose when one clergyman too vigorously denounced the Romish teaching. The Roman Catholic sympathies of a powerful party at the Congress were unmistakably shown, and abundantly justified what is so often said of the strong leaning of the Ritualists towards

Rome. On most points of doctrine they are at one, but the pretensions of the Papacy raise an insuperable barrier. As it is not likely the Church of Rome will abate her pretensions there seems no prospect of union in that direction.

The leading Dissenting bodies came on next for consideration. The discussion was well introduced by Canon CURTEIS in a paper on "The Deficiencies of Dissent." No doubt dissent has its defects, and grave ones, too. No one ever claimed that it was free from defects. However, there was a fairness about the tone of the Canon's paper which entitles it to respectful consideration from Dissenters, and some of the speakers were more ready than we have ever noticed before to acknowledge the great merits of English Nonconformity. But on the other hand a great many vehemently dissented from the liberal sentiments expressed, especially from the suggestion that the Church should "recognise the orders" of the preachers of other Evangelical communities. "This was a startling demand to the High Churchman who shouted 'No, no,' but it had its supporters. The Bishop of NELSON, from whom it first came, reiterated it, in the face of expostulation, with emphasis, pointing to the fact that the ministry of Nonconformists had been blessed with success, and adding the demand that Dissenting ministers should, with proper guarantees for Episcopal sanction, have English Church pulpits opened to them." We can fancy the consternation and alarm which the bare proposal for such a step excited. But the fact that it was seriously proposed at a large meeting of Churchmen, and found some sympathisers, if few, is a striking indication of the advance of liberal sentiment.

On the afternoon of the same day another subject of deep interest to Churchmen was discussed, "Liturgical Changes and Improvements." This meeting brought out strongly the important differences between the High and Low Church parties. Mr. C. L. WOOD, the President of the English Church Union, advocated the alternative use of the first Prayer-book of EDWARD VI. There seems to us nothing very unreasonable in this proposal. It would doubtless meet the wishes of a large number of the clergy and laity, and an arrangement which would make its use optional or alternative could no doubt be made. But it seems to have fallen like a bombshell amidst the meeting. It roused Canon HOARE and the Evangelical party to great wrath. He vehemently protested against any return to the Prayer-book of EDWARD VI. and the Popish breviary of SARUM, poured indignant sarcasm upon the Ritualists, and ironically thanked Mr. WOOD for making the Church acquainted with the designs of the English Church Union. During these upbraidings there was great excitement, which was not allayed by subsequent speeches, on the one hand from Mr. J. BUTCHER, who said the Prayer-book should rather be altered to be more in accordance with the Bible, and on the other hand from Canon GREGORY, who taunted the Evangelicals by claiming to have the majority with him. The President had to interfere to check the violence of the demonstration which greeted the points made on one side or the other by successive speakers. The Bishop of WINCHESTER being asked by the President to close the debate, was obliged to describe what had taken place as "an angry controversy," and endeavoured to calm excited feelings by a display of sympathy with both sides. He suggested that until the different schools in the Church came to understand each other better, they had better "bear with the Prayer-book as it is." The molli-

fying tones of the Bishop and the singing of a closing hymn were fully required to calm the excitement of the meeting. So reports the *Daily News* correspondent. We remarked at the outset on the discreet silence maintained by some papers on certain features of the Congress. We find no allusion to this excitement in the reports of the *Standard* or the *Times*. They give us portions of the speeches, but how they were received, or what a marked display of party spirit there was we are not told.

On the whole it may be said the recent Church Congress has afforded striking evidence of the progress of liberal thought in the English Church. Most of the speeches made and the papers read bear witness to this fact. What were regarded as closed questions it is now suggested to consider as open; and proposals the bare announcement of which would have been impossible a few years ago now find open advocates. The old conservatism of the Church is surely declining. A broad and liberal spirit is taking its place, making itself felt and gradually preparing the way for future important changes. Biblical criticism, modern science, the reforming spirit of the age, the advancing education of the people, the changed aspects of modern thought, the decline of the old traditionalism on every side, the earnest quest by men of all schools after fact and reality—all this is telling with effect on the Church of England. The leaders of the Church are aware of this. They are profoundly conscious that the old conservative stationary times are past, that all is movement now; and that the teaching, machinery, and work of the Church must be adjusted to meet the altered needs of the present day. Most reluctant, probably, are the majority of the clergy to recognise all this and admit the need of change. But they are borne along by a current too strong for them to resist, and those who are wisest and most far-seeing are also aware that on this timely adjustment depends the future of the Church of England.

"SPOILING THE EGYPTIANS."

ONE tale is good at any rate till another is told. Mr. SEYMOUR KEAY has now been telling his "Tale of Shame"* for several months, and we cannot hear or see that any other tale has yet been told to prevent it going down to posterity as "good." Every statement is authenticated by extracts from the Blue-books with careful references; and the case made out is so strong, the tale so shameful, and the evidence so complete that we cannot believe any self-respecting body of men affected by it would have quietly consented to allow it to circulate without detailed and convincing refutation, had any such refutation been possible. Our own conviction is strong (and it is based on a previous and independent study of a large number of the Blue-books themselves) that the "Tale of Shame" has not been refuted because it is true; that sooner or later the country will wake up to its truth, and that when that day comes a heavy account will have to be settled by those who are responsible for the deeds recorded in it. Meanwhile the "Tale of Shame" is told in a pamphlet that may be bought for a shilling and read in a couple of hours.

In briefest outline this is the tale. Between the years 1862 and 1873 (both inclusive) English and French speculators lent the late Khedive a sum of £45,500,000,

charged to him as £68,000,000, and raising his total debt to Europeans to the sum of £72,000,000. When we remember that in 1864 the total revenue of Egypt was rather less than £5,000,000, the reckless wickedness of these transactions on both sides will be obvious enough. The lending game was now played out. The usurers closed their purses and pressed for the punctual payment of their interest. How were they to enforce their claims? The monstrous debt was hopelessly disproportionate to the resources of Egypt. Strong "pressure" must obviously be applied; but as the whole affair was simply a private speculation it did not seem very possible to bring England's power to bear upon the bankrupt state of Egypt. Our Consul-General, however, received instructions or permission to use his influence "unofficially" with the Khedive and let him understand the "danger" of tampering with his creditors! This he did to such effect that every department of the Egyptian service was starved, salaries were left unpaid, the interest on the "floating debt" was absorbed, and everything was swallowed up by the bondholders. The "pressure" increased with the difficulty of getting the money, and at last it was allowed to assume an "official" character. In the end the Khedive's private estates were seized and mortgaged to European "financiers." The taxes were collected months in advance, the army was left unpaid, the fellaheen were reduced to beggary, and the whole country plunged into the depths of misery, but the coupons of the bondholders were punctually met. European officials were multiplied and Europeans remained exempt from taxes. Finally, the wretched Khedive, on the discovery that in spite of everything he still retained a little "influence" in Egypt was dismissed by the Porte at our desire.

Now it must be understood that when we are told that the "control" has worked well for the Egyptians and has greatly improved their position, the contrast is between the period we have just reviewed (from 1874 to 1879) and the succeeding period (1879-1882). The comparison is instituted between two terms of European extortion and dictatorship, and has no reference to the antecedent state of things when Europe had no pecuniary "interests" in Egypt.

But to resume the tale. In 1879 our creature TEWFIK was set on the throne. "Pressure" was again applied to get the money for the bondholders. It is difficult to record the nature and results of that pressure calmly. The whip and the bastinado were constantly applied to extract the taxes from the wretched peasantry, and our officials knew it. At last it became obvious that no power on earth could permanently extract the full usury demanded by the bondholders. A European commission met to determine how much the rate of interest must be lowered. The result was that they raised the nominal figure of the debt to £90,000,000 and fixed £3,870,000 as the annual interest. Egypt was in no way a party to this at the time. The Powers agreed as to the demands they were to make; Egypt subsequently, at the dictation of English and French officers, adopted the scheme as a measure of internal administration; but at no period did the matter become the subject of direct international engagements between Egypt and the Powers. Money, however, must be raised, and a commission, controlled by two Englishmen, determined to repudiate a claim for the reduction of the land tax after 1886 which the fellaheen had bought years ago for £17,000,000. A paltry pay-

* *Spoiling the Egyptians.* A Tale of Shame told from the Blue-books, by J. Seymour Keay. Fifth Edition. London: Kegan Paul.

ment of *one per cent.* for fifty years on the cash the fellaheen had actually paid was to extinguish their claim for ever,—“they might fairly be called upon to submit to even larger sacrifices than the bondholders [who were to receive four per cent. on the nominal, eight per cent. on the actual loan in perpetuity] in view of the advantages that would accrue to them from a permanent and creditable settlement of the financial position of their country”! It completes the picture to add that a new tax on another class of landowners was invented to meet the one per cent. temporarily granted these men.

After this there is a gap of eighteen months in the official correspondence. We only know that there had been a “total neglect of necessary reforms in the army,” and that a treacherous attempt made by the Khedive to seize certain officers who presented a petition to him was check-mated by the forcible interference of the men. Much must have occurred during these eighteen months, for when the curtain rises again we find a determined and organised attempt to get a “national ministry” for Egypt. The “Chamber of Delegates” now appears upon the scene, ARAB BEY is the recognised leader of the army, and the army is distinctly recognised by our own officials as the mouthpiece of the nation. Events now move rapidly, and divested of all irrelevant matter, the tale may be told in a very few lines. The Chamber of Delegates insisted on voting that part of the Budget which was not already assigned to the service of the debt. In strict law Egypt was under no international obligations at all with respect to the debt. But the Chamber was willing to regard the settlement of 1880 as constituting an international instrument, and determined not even to discuss the portion of the Budget there dealt with. The internal administration of the unappropriated revenue it was determined to deal with. Now what was the objection to this?

1. That the general interdependence of the various items of a country's finances threatened the bondholders with remote and indirect danger in case the grasp of the “control” upon any part of the Egyptian system should be relaxed.

2. (And this is the Consul-General's telegraphic answer to an express inquiry of Lord GRANVILLE'S) “Official salaries, not regulated by contract, would be under the control of the Chamber, so that it would be able to abolish the Land Survey, which is the result of no international engagement, and to dismiss many Europeans in the Administration.”

Our Consul-General therefore informed the President of the Chamber that the claim in question would constitute a breach of international engagements, that he could not encourage the hope that any compromise would be possible, that in all probability “the only way of obtaining compliance [from the ‘controlled’ ministers of our creature the Khedive] with their demand would be by force, and the consequence of resorting to such means had been clearly stated by the Governments of England and France.”

The Chamber persisted, and the “consequences” ensued. P. H. W.

SELWYN COLLEGE CAMBRIDGE, which has been founded to perpetuate the name and work of the late Bishop of Lichfield, was formally opened on Wednesday, when the Bishop of Ely installed the Hon. and Rev. Arthur Temple Lyttelton as master. At the luncheon which followed the opening, the speakers were the Master, who presided, Lord Powis, the Bishops of Oxford, Winchester, Lichfield, and Nelson, Bishop Abraham, the Vice-Chancellor of the University, and Professor Westcott.

“FAITH AND UNFAITH.”—I.

It has often been remarked by liberal religious thinkers that there is no logical halting place between an acceptance of the dogmas of the Church of Rome and a complete surrender to the claims and teachings of reason and conscience. And it is certainly not a little curious, and in no small degree inconsistent, that those who strongly condemn the principle of authority it its bearing upon the dogmas of that Church do nevertheless cling tenaciously to the same principle in its application to the Christian Scriptures. They speak of the Bible as an immovable rock, upon which man may calmly take his stand, heedless and fearless of the surging stormy sea of doubt and uncertainty around him, forgetting that by their previous arguments they have made this so-called rock a mere floating islet, which may sink at any moment and submerge them beneath the waves.

This inconsistency is discussed by Mr. KEGAN PAUL in the current number of the *Nineteenth Century*, under the heading we have given to the present article. But instead of contrasting the religion of authority with that of consciousness, he denies, virtually, if not expressly, the very possibility of the latter, and describes the conflict as one between “faith” and “unfaith,” that is to say, between the Church of Rome as the only possible embodiment of faith and the modern spirit as its direct negation. There is no *via media*, no spiritual standing ground between Rome and Agnosticism. He is blind to the possibility of a spiritual Theism embodying the active essence of all theological dogmas and ecclesiastical systems. Hence his argument is directed not only against the inconsistencies of Orthodoxy, but against our own position. This he seems to regard as being near the bottom of an inclined plane, which extends from the serene and glorious battlements of Rome down to the yawning gulf of Atheism or Agnosticism. It is not difficult, however, to discover several lurking fallacies in his reasoning, which render it powerless in its bearing upon pure spiritual religion.

Beginning with a reference to the condition of the Church of Rome in the Middle Ages, he admits that the “greatest and holiest minds recognised the need of reform” in order to check the luxury of the Popes and the irregularities of certain of the religious orders, and that possibly this could not have been effected “wholly from within.” Since the dawn of Christianity there had been seen in history no such event, he says, as that which on the secular side is called the Renaissance and on the religious the Reformation. Still the “Church looked askance,” even at such early reformers as ERASMUS and ULRICH VON HUTTEN, fearing that “liberty would grow into license.” At length two parties arose, and “each called the other anti-Christian.” The Protestants contended, we are told, that the pure teaching of JESUS had been overlaid by a multitude of ceremonies, and that CHRIST was virtually excluded from his own Church through the abuses of the hierarchy. To weaken the force of the Reformer's argument our author says, they “could not mean that CHRIST was nominally or implicitly assailed by a Church which had his image on every altar, claimed to preserve his body in every tabernacle, to consecrate and consume it daily; whose whole ecclesiastical year was founded on the life of CHRIST, whose very saints, even if, as their enemies said, they

had taken his place, were saints only in and because of their relation to him.” No; but what they did mean was that, in spite of all the elaborate machinery of the hierarchy, spiritual religion was for the most part dead, and though the name of CHRIST was on every tongue, his pure spirit was in hardly any heart—that the form was there, the substance gone. When the Catholics, on the other hand, called the Reformers anti-Christian, they meant, continues our author, “that the new spirit of revolt had implicitly in it the denial of CHRIST, and ultimately of God; that if the promises of the Reformers were accepted, there logically followed the downfall of all faith in CHRIST, in God, and in the supernatural, and of course the utter abandonment of the name and office of a church.” Still, even these far-seeing defenders of the Church could scarcely have imagined “whereunto the difference would grow,” while the Protestants thought they should “keep to the end large portions of faith and ritual, which gradually dropped off them.”

It may be noted here that one of the fallacies underlying Mr. KEGAN PAUL's argument consists in his use of the word “faith,” which, as in the statement just quoted, he confounds with what should be spoken of as “belief.” He is, no doubt, in good company here, for this is the common vice of all ecclesiastical writers; instead of taking faith to stand for the soul's intuitive perception of spiritual things which cannot come under the cognisance either of the senses or the intellect, they uniformly import mere matter of belief into the idea, and deny the possibility of its existence without them. But to proceed. The result has justified the wisdom of the Catholics three centuries ago, as we are given to understand; for after the lapse of that period we find “that while the Church is one and the same, Protestantism is not one; it has divided into a thousand parties,” all tending to rid themselves of dogmas once universally accepted. The reactionary party in the Church of England is spoken of as “an apparent exception” to this general statement; but to make even their return to the dogmas of the past “real,” there must be “authority and discipline,” which are to be found only in the Roman Communion. In other words, Ritualism is not to be condemned as a violation of the doctrines of the Reformers, but to be rejected as unreal and inefficacious, because it does not boldly follow in the footsteps of MANNING and NEWMAN. That it is illogical we admit, how it can be considered unreal we are at a loss to understand. With the other sections of the Anglican Church, and among the Nonconformist bodies, “dogma has faded in very few articles,” says our author, and “these are always diminishing in number.” Supernatural aid is almost entirely disregarded, or, at least, vaguely described as “the aid of the Holy Ghost,” but “how that aid is given and applied is left to each.” Certainly, we reply, because each soul is cared for by the Father of Spirits Himself. This at least is what CHRIST taught the world.

Here we reach a part of Mr. KEGAN PAUL's argument which makes special reference to our own denomination. But we must reserve our remarks to our next number.

PORTSMOUTH.—The Rev. Thomas Timmins, minister of High-street Chapel, who lately attended the National Unitarian Conference at Saratoga, New York, has decided to take up his abode in the United States, and has resigned his ministry at Portsmouth.

ROMANCE.

Illusion is one of the agencies of Providence in our spiritual education. An outward, superficial but powerful charm draws us towards many things which prove in the end to be very different from what they seemed. We are not utterly misguided, mistaken and wrong in our allurements and fascinations, but we are partial and one-sided. We see only one of the facets of Nature's Prism, and in youth we gaze long on that angle which reflects and refracts the brightest colour. As age proceeds the crystal globe of life turns round, and the mental vision falls on other facets, differently cut, differently related to the light around them, and therefore yielding a different image, often far less pleasing in form and colour. Providence has a gracious intention in all this. Our minds would never move onward at all towards the Beautiful—clothed in rainbow hues and associated with dancing joys—if at the same time they had clear vision of the Actual, the dull common-place of life, destitute of charm, and accompanied often with pain and care. It seems to be certain that in order to reach a bright ideal in some higher sphere of life we must bravely pass through some dreary and dark experience in our earthly existence; but it is not wise that we should spoil the hours of sunshine by anticipating the hours of gloom. Many good people, having passed out of the bright hopes and poetic fancies of youth into the dull, serious and prosaic work of middle-life or old age, seem to forget how good, beautiful and useful for a time it was for humanity to be stimulated, gladdened and charmed by romantic hopes and expectations—the blooming of life's early flowers—and how sad and unhealthy it would have been had anticipations of blight and decay darkened the mind prematurely. Theology, pseudo-philosophy, and hard, technical, undevout science have done much mischief in this way. They have drawn us out of the sunshine into the shadows of life; they have withered the blossoms that hung from the bough, even at a time when it was natural to "live merrily" under them.

But is it not true that hopes and joys wither and decay; and must not perception of the fact often overshadow the mind of man? Yes! But what is the remedy? To find a new joy to occupy the place of the old. A good gardener, when a plant withers, removes its dead parts or takes it up and plants another; and something analogous to this should be done in the garden of the soul. It is difficult for us who are old to modify and change the romance of our early days without destroying it; it is difficult to alter its forms and associations so as to preserve its essential life and give it a higher purpose and tendency. It is very difficult to put new joys into a heart bereft of the old. And yet this is just what we ought to do or try to do. Living as we do in a universe of infinitely varied and ever varying beauty it is a sacred duty to keep every beauty-enjoying faculty alive and sensitive, to modify its action according to increase of knowledge and change of experience, but not to extinguish its life. In a word, to make [the Romance of Age as vital, as warm and as sweet as the Romance of Youth,] and more healthy in as far as it substitutes spiritual for sensuous traits.

We have recently returned from a visit to Shottery, near Stratford-on-Avon, the residence of Ann Hathaway, and when there thoughts and fancies naturally dwelt on the romantic hours of the young Shakspeare when he went thither on wooing errand to that sprightly maiden. There was plenty of illusion in that love affair; for never, probably, were two young people drawn together by a stronger attractive force in the beginning or more thoroughly disenchanted in the end. He with active fancy, boundless imagination, ever varying thought, and shifting sympathies; she, a pretty coquetish country girl, and nothing more. It was not likely that a genius so large could permanently coalesce with another so small. Yet there must have been about her, as there is, and ever has been about all pretty girls, a certain mysterious superficial charm which derives all its power over our nobler feelings from our tendency to regard it as "the outward and visible sign of an inward spiritual grace,"—beauty external being, unless nature is out of tune and harsh, the proper accompaniments of beauty in-

ternal. Alas, for humanity, there is often marvellously little of the inward substance when there is great abundance of the outward sign! But in youth we do not perceive this, and do not believe it. We love the light, beaming eye, the soft cheek, the rosy lips, the rich hair, the expressive brow, the graceful contour of the form, because these things seem to signify a corresponding symmetry within. We know that this correspondence and harmony *ought to be*, and in our early ignorance and inexperience of actual life we suppose that it *must be*. Hence we fall in love. Fountains and groves, moonlight and music, stars, flowers, clouds, morning and evening air all minister to our passion. Romance covers us with illusions. Shakspeare, like every other sensitive man, felt the influence of these outward things. They went to his heart; they moved in his brain; they awoke the powers of his fancy; they enkindled his feelings; and in this way, perhaps, even so small a character as Ann Hathaway may, by a mere smile, a little tear, a bright glance, a pretty movement of hand or foot, or one gentle, affectionate word, have stimulated the mighty powers of the young Shakspeare and prepared the way for such creations as Cordelia, Perdita, Imogen and Miranda. The romance of the boy may have cradled the genius of the man. It may have served as the first opening through which the young poet discerned the long vista of human possibilities—a vision very necessary to give impulse and movement to our souls. What are called the realities of life would probably have been much harsher than they now are, had not imagination helped in some degree to mould and temper them before they assumed the concrete and material form.

Mortal man has often been compared to a reed shaken by the wind. But this shaking wind has a freshening, health-giving power. Sometimes it is a breeze of memory, bringing to us who are old the remembrances of youth, the beauty and the perfume of departed flowers, of fresh bright mornings, of calm and silent evenings, of hours of happiness when looks were loving, when voices were soft and low, when words were wise and sweet, when pressure was warm, and kisses were sincere. As the wind bloweth where it listeth the shaking of the human reed varies, according to the region whence the moving influence comes. If from the abodes of gloom and suffering, cold and storm, our spirits shudder, and our cry is "Miserere Domine!" If from the sunny south with light and music on its wings our hearts dance and our song is "Te laudamus Domine!" In either case there is recognition of Supreme Power; an attitude of prayer.

Romantic hopes should, of course, be accompanied by the effort to realise them. Beauty and gladness seen in the distance must be approached through the medium of the duties that are close and near. Ultimately they will enjoy the sweetest rest who have patiently borne the burthen and heat of the day. They who have been unselfish and pure in their lives while here, are the fitting recipients of a joy hereafter. In this respect the romantic expectations of virtuous old age may possibly have a better foundation than that of the ardent young. Bright, beautiful, and usefully stimulative may be the romantic dreamings of youth looking forward into the world; but better still the hopes of spiritualised old age looking beyond the world. Bright is the light—*Αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκει*—which is discerned through the chinks of "the soul's dark cottage battered and decayed" by time. Sanazzaro, the Italian poet, speaking of the suggestiveness of beautiful dreams, says:—

Godi dunque alma afflitta in pene involta
Che le qui tanta gioja prender puoi
Che farai sù ne la tua patria accolta?

Henry Vaughan, speaking of inward vision, says, "Some strange thoughts transcend our wonted themes and into glory peep." The cheerful old poet Beranger bids us have faith in the renewal and increase of life's beauty:—

Si le Dieu qui nous aime
Crut devoir nous punir,
Pour nous sa main resseme
Les champs de l' Avenir.

And the elegant Virgil cheers us with the

belief that human grossness shall be purged away and life made sweet and clean:—

Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purum que relinquit
Æthereum sensum, atque aurai simplicis ignem.

In a still higher strain Zephaniah speaks of God Himself as bursting out into happy song over his redeemed and purified children:—"He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing."

On the whole, then, it seems that the pictures which hope and faith bring to the imagination of the ripe and serious mind of age may be even fairer than the glowing romantic fancies of the young. E. A.

THE NATIONAL UNITARIAN CONFERENCE.

We are favoured with the following extract from a letter by Dr. W. B. Carpenter, C.B.:—

SARATOGA, Sept. 22, 1882.

I have just come from the closing meeting of the Conference, which has altogether been extremely interesting to me, especially in the evidence it has afforded of the determination of the Unitarian body to take up, and heartily grapple with, the great problem presented by the regeneration now rapidly taking place in the South, alike in material prosperity and in the condition of the coloured population (the rising generation of which is eager for education and rapidly profiting by it), and by the enormous extension of population, and the wonderful progress in moral as well as in material improvement that is taking place in the South-West. Little doubt seems to be entertained that Ohio (which produced Lincoln and Garfield) is to be the Empire State of the future; and the thoughts of many of the ablest men here are fixed upon the best mode of preparing it to be so. Mr. Wade, a gentleman who has made a large fortune at Cleveland, has offered 350,000 dollars for the establishment of a new college there for the education of Unitarian ministers upon the most liberal basis, conditionally upon the raising of 150,000 dollars more; with a further offer of dollar for dollar upon every amount subscribed beyond this, so as to bring up the whole sum to 600,000 dollars. A very good small committee, including the Revs. J. Freeman Clarke and E. E. Hale (who seem to be now regarded as the leaders), has been formed to draw up a scheme, to which no other condition has been attached by the founder than that "it shall be always open at the top," to receive the highest thought that can be brought to bear upon religious progress. I believe the idea to be that the best men who can be got by liberal payment are to be engaged from time to time to give special courses on subjects they have made their own, in addition to the regular programme of study.

The system here is to hear longer "set" discourses than our Liverpool Conference admitted, and of these the one that has most interested me has been that which I heard this morning from the Rev. F. G. Peabody, on "Liberal Christianity and the Spirit of Worship." Both in manner and matter it was so impressive that I was truly glad to learn that Mr. Peabody is now one of the Professors in the Theological School at Cambridge, which seems taking quite a new start in consequence of the liberal help it has received during the last two years. Altogether I have been most strongly and deeply impressed with the thorough earnestness with which the new conditions wherein the Unitarian body now finds itself are being dealt with.

There was a great discussion last night upon Sunday-schools and services for the young, which I did not at all understand, until I came to learn from Mr. Brooke Herford that the Sunday-schools connected with the Unitarian churches here are entirely for the children of the ordinary worshippers of their respective churches—such as with us the minister would form into separate classes, and that in many instances the custom has grown up of the discontinuance of the attendance of the younger members of families with their parents at the ordinary church services, special services being conducted for them. I could not but feel with Brooke Herford that the expediency of thus breaking up the family association in public

religious worship (especially where there is no family worship at home) is very questionable. Robert Collyer made a most telling speech in favour of the "unconscious influence" exercised upon the child's mind by the simple spectacle of his parents' reverence for a power beyond and above themselves; and in this I heartily agree with him.

EDUCATION IN SWITZERLAND.

Switzerland is not behind other countries in philanthropic labours, if we may judge from the report of a society for the maintenance and education of poor, forsaken children, lately started in the Leber district of the canton of Soleure, the statistics of which—considering its short existence—show very satisfactory results. For two years this society has been quietly progressing, and still endeavours in certain limited circles to lighten the lot of the poor as far as its modest means will allow. During the last eight months it has received so many pressing applications that the committee have been obliged to refuse a large number. From the 1st January to the present time no less than sixteen poor children have been put under the care of respectable families, and two boys having left school are now serving their apprenticeship with suitable masters. The number of children at present under the care of the society amounts to eighteen. Nearly all were found in abject poverty and on the straight road to begging, thieving, stealing, and everything which a lawless, irregular life without any proper education would naturally foster. Up to the present time the choice of foster parents has been most fortunate.

Which these worthy people have endeavoured, through kind treatment, to overcome the evil tendencies of the children committed to their care. Almost all these wards have grown so attached to their guardians that they feel much happier than in their former surroundings, and would think it the greatest punishment if they were sent back to the old life. The Committee of the Society consider it their duty not only to write, but to make personal inquiries into the welfare and condition of the children under their protection, so that any chance misdemeanours could be corrected immediately.

In two cases have the Committee, to their intense regret, received notice to withdraw the children, and that only because the foster parents had not sufficient strength and authority to fight against the inherent depravity of their wards. Both children are now placed in respectable families outside the canton, and there is every prospect that better results will ensue. The removal from their former surroundings has, in many cases, worked in a most satisfactory manner on their young, wild natures. We also learn that in Basle, Zurich, and in most of the important towns of Switzerland societies have been formed for sending poor children during the holidays either into the country or among the mountains, where many respectable families are only too glad to receive them, in order that they may recruit their health, or receive a beneficial change of air against the ensuing term of school work.

BEDFORD COLLEGE, LONDON.—The session at this college was commenced on Wednesday, 11th inst., by an inaugural lecture on "Scipio," given to a large audience of ladies and gentlemen by Professor E. S. Beesly. The lecturer began by giving an able general survey of the condition of Roman Democracy, describing the mode of election and the state of society. He then traced the rise of the Scipio family, and specially gave a detailed history of Scipio Africanus and all his brilliant military achievements, and in conclusion showed that there was no reason for believing that Scipio was other than a great and successful man. At the close of the lecture Professor Beesly announced the unprecedented success of the students of Bedford College at the recent examinations at the London University, viz., that all the thirteen students that went up for the Intermediate Examinations in Arts and Science passed in either the first or second class; that seven of these went up for honours, and all of them passed, two taking prizes in German and French, the only prizes awarded to women; also that the only woman who took honours in Inorganic Chemistry was a student of this college.

Occasional Notes.

WE learn from the local press that a meeting was held in Liverpool at the end of last week to discuss the question whether a Philological Society should be established in that city. The decision was in the affirmative, and many teachers of languages and other students have sent in their names as members. The object of the society is to study language as a science on the lines laid down in Mr. Max Muller's "Lectures on the Science of Language," and in Whitney's "Life and Growth of Language." It starts upon the basis that language is a historical and moral science, and not merely a branch of physical knowledge; and, with this view, special attention is to be paid to the relations of the Indo-European languages, as within the last half century the knowledge of these relations has revolutionised all preconceived ideas, and created two new sciences—comparative philology, study of different languages; and comparative mythology, study of different religions. It is gratifying to us to record that the first President of the Society is to be our friend and contributor the Rev. S. Fletcher Williams, minister of the Hamilton-road Unitarian Church. Of this gentleman the *Liverpool Daily Post*, in a leading article, writes:—"It is well known that this gentleman shrinks from all forms of publicity other than those associated with his ministerial function; but it is due to the public to say that he has distinguished himself in many and various ways, and that the position to which he has just been elected is one that in Liverpool was his, and his only, of right. Few people who listened to the papers on literary subjects which he read at the Royal Institution, Colquitt-street, during the winters of 1878 and 1879, are likely to forget their power and beauty; and better evidence of the range of his gifts could hardly be desired than is afforded by the fact that at the Literary and Philosophical Society, in January, he read an able paper on a difficult problem in physical science, and that he is now undertaking some of the recent problems in philology."

MISS JENNETT HUMPHREYS has written two delightful papers in the last two numbers of *All The Year Round*, entitled "Twice Across the Channel when Charles was King." They are founded on Peter Heylyn's "Survey of the State of France," which Southey terms "one of our liveliest books of travel," and certainly Miss Humphreys enters thoroughly into the spirit of her author, who would certainly recognise in Miss Humphreys a pleasant vein of wit and humour.

ON the principle that it is well worth to attend to what is saying and thinking in the opposite camp we quote the following from the *Guardian* of this week:—"There is plenty of just thought, as far as it goes, in Miss Gertrude Martineau's 'Outline Lessons on Morals,' but it is melancholy to think of teachers turning to use this as a 'text-book,' when so safe a manual as the duty to God and our neighbour is virtually laid aside. The framework here is perfect, but where is the means of infusing life into it? There are chapters on Prayer, Repentance, Self-Consecration, but what are they without the Redemption to make them a reality? We turn page after page of excellently good sense about obedience, freedom, tenderness, gentleness, and the like, and feel as if we were reading of the body without the spirit; of a sort of stoic way of accepting the morals of Christianity; and if this is to be all, we wonder how many of the pupils will act up to the system."

UNDER the ominous heading, "Expulsion for Heresy" the *Christian World* publishes the following letter:—

Sir,—I beg to lay before you the following statement of facts, and hope that you will give it publicity. Some two years ago I applied for admission into a Baptist church in this neighbourhood on transfer from another Baptist church at Crouchend. I was admitted both into the church and Sunday-school, and have to the best of my ability discharged my duties therein. Some three months ago, however, a resolution was brought forward in the teachers' meeting asking me to resign, because I

did not accept the dogma of endless torments. The resolution was carried, but on my refusing to resign a vote of exclusion was brought forward, but defeated, and I was in hopes that Christian charity had prevailed over theological narrowness. At the last church-meeting, however, the pastor re-introduced my "heresy," moving the ground, however, to the doctrine of the Atonement. The dogma laid down was "that Christ died as a substitute to appease God's anger," and, believing that the beauty of the Gospel message is that our Father needed not to be reconciled to us but we to Him, I refused to say "credo," and was therefore expelled from church fellowship, a similar course being also taken as regards the Sunday-school. Discussion was challenged in each case, but refused. On applying for admission no effort was made to conceal my views, and it was at least known that my views were not in harmony with "popular theology." I might mention that all the time a large scroll over the pulpit informs us Sabbath by Sabbath that "God is love." Does not such procedure seem almost a parody on that glorious truth?—Yours faithfully,
Hornsey, N., October, 1882.]

CAST-OUT.

The editor adds the following significant note, with which we need hardly express our entire concurrence:—"It can be no very great comfort or honour to belong to such a fellowship, and our correspondent may, therefore, bear his expulsion with perfect patience and even satisfaction."

MR. JOHN MORLEY in a singularly graceful and judicious farewell address takes leave this month of the *Fortnightly Review*, which he has edited for the last fifteen years, in succession to Mr. G. H. Lewes, the founder and first editor of the Review. Mr. Morley speaks in the following thoughtful words of the result as seen to-day, of the polemical tumult in which he and his contributors have played a prominent part. "The clergy," he says, "no longer have the pulpit to themselves, for the new Reviews became more powerful pulpits, in which heretics were at least as welcome as orthodox. Speculation has become entirely democratised. This is a tremendous change to have come about in little more than a dozen years. How far it goes, let us not be too sure. It is no new discovery that what looks like complete tolerance may be in reality only complete indifference. Intellectual fairness is often only another name for indolence and inconclusiveness of mind, just as love of truth is sometimes a fine phrase for temper. To be piquant counts for much, and the interest of seeing on the drawing-room tables of devout Catholics and high-flying Anglicans article after article, sending divinities, creeds, and Churches all headlong into limbo, was indeed piquant. Much of all this elegant dabbling in infidelity has been a caprice of fashion. The Agnostic has had his day with the fine ladies, like the black foot-boy of other times, or the spirit-rapper and table-turner of our own. When one perceived that such people actually thought that the Churches had been raised on their feet again by the puerile apologies of Mr. Mallock, then it was easy to know that they had never really fallen. What we have been watching, after all, was perhaps a tournament, not a battle."

CAIRO-STREET, WARRINGTON.—On Sunday last the new organ by Messrs. Hopkinson of Birstal was formally opened by T. M. Pattison, Esq., who admirably brought out the rich tones of the instrument to the great delight of crowded congregations. The Rev. Richard Pilcher, B.A., preached, and collections were taken up, that in the morning amounting to £58 10s. 8d., and that in the evening to £73 11s. 1d. This handsome collection, together with subscriptions previously obtained, frees the splendid instrument from all debt.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Reviews.

Memoir of Daniel Macmillan. By Thomas Hughes, Q.C. Macmillan and Co. 1882.

This is one more of the biographies written from time to time, showing the triumph of will over circumstance, the victory gained by persistent effort over many difficulties. In this respect it has no little interest, but it may be doubted whether the volume before us has otherwise much value. The founder of one of the most notable publishing houses in this country would, one would have thought, have been brought into contact with some of the remarkable men of his time; but with the exception of Archdeacon Hare, the Rev. F. D. Maurice, Charles Kingsley and one or two others, the memoir does not disclose that he was on terms of intimacy or friendship with any of the men whose fame pertains to the period covered by Daniel Macmillan's life. Nor does it throw any new light on the movements of his time, the state of thought or the condition of society. Mr. Hughes may probably, and fairly, reply, that in writing the memoir he had no other intention than to make the world acquainted with the personality of the man, and that for the history of the time in which he lived there already exist other books. All this may be true, but it does not destroy the criticism we feel called upon to make, and that is, that the memoir, while no doubt deeply interesting to many who had some sort of acquaintance with Daniel Macmillan, cannot fail to have but a limited interest to those who had none. Mr. Hughes in his preface claims for the subject of his memoir that he had "a touch, in fact, of the rare quality which we call heroism." We are not disposed to deny this, but we must add that there are hundreds of heroes whose lives deserve quite as much recognition as did this man.

Daniel Macmillan was born at Upper Corrie, in the Isle of Arran, on the 13th Sept., 1813. He was the third son and tenth child of Duncan Macmillan, who was a small peasant farmer there. When Daniel was in his third year the family migrated to the opposite coast, and settled at Irvine, and here Duncan Macmillan carried on business until his death, in 1823, when Daniel was but ten years of age. The two elder brothers, Malcolm and William, had adopted the profession of schoolmasters; the former became the head of the family, and did his best to provide for the household expenses and education of his younger brothers and sisters; but this was not much, and save what he could pick up now and then from his elder brother, Daniel got nearly all his early education from the common school. At the commencement of the year 1824, when he was in his eleventh year, he was bound apprentice to a bookseller and bookbinder of Irvine, to serve him for seven years, at 1s. 6d. a week for the first year, with a rise of 1s. a week for each of the remaining six years. The years of his service were spent in "diligence, honesty, and sobriety," as his master duly testified, and at the end of his apprenticeship he left Irvine for Sterling, where his brother Malcolm, settled there as a Baptist minister, had found a situation for him. There was not enough for him to do here, and, yielding to a strongly felt desire, he went to Glasgow, and entered the service of a Mr. Atkinson. Here it was that he laid the seeds of that ill-health which was his enemy through life. Over work and over study—"very often it was three or four o'clock of a morning before I got to bed"—proved too much for him, and a severe illness supervened, from which he only recovered by returning home, and having a complete rest of body and mind.

In September, 1833, he started for London, with letters of introduction to Messrs. Longman and other "magnates of the Row." His search for employment was not very successful at first; he was at last offered a place at Simpkin and Marshall's at £60 a year, and while he was considering the advisability of accepting this, he received another offer from a Mr. Johnson, of Cambridge, where he was to have £30 a year, together with board and lodging. He would have preferred to stay in London, but a very slight experience at Simpkin's proved to him that his life there would be intolerable. Before accepting Johnson's offer he again tried to find

employment in London, but this proved out of the question; and he finally determined to go to Cambridge. In his letters he speaks in terms of great affection of both Johnson and his wife. He remained at Cambridge for three years, and during that time he joined the Baptist community, of which his master and mistress were members. "Calvinistic cobwebs" pressed hard upon him at this time; it was not till later in life that he completely brushed these away. In the second year of his sojourn here his mother died, a great blow to him. There is a very charming description of this mother of his in a letter to his eldest brother, written about a year before her death, which almost bears quoting in full, did our space admit. After speaking of his father, who, it will be remembered, died when Daniel was only ten, with the deepest reverence, as "a hard-working man, a most devout man," who "cared for nothing but his family, that is, did not care what toil he endured for their sakes," he says, "Of my mother I can speak what I do know. I know her as well as ever a son knew a parent, and my persuasion is that she is the most perfect lady in all Scotland. With so little knowledge derived from books, with so very little intercourse with the higher ranks of society, with so little care or thought on what is most pleasing in external conduct, was there ever a lady who so instinctively, so naturally, did what was right, acted with so much propriety in all cases? She has such high and noble notions that no one ever heard her say, or knew her do, a mean thing; no one could ever venture to say an impudent thing to her, or talk scandal in her presence." And then, after some further eulogistic sentences, he says, "The end of the whole matter is, that I think there is nobody like mother in the whole world. If ever I saw one with the same tenderness, strength, and calmness, the same joyousness of heart, with the same depth, I should instantly fall in love with her, that is, if there was any chance of its ever coming to anything. . . . From her we take any mental superiority we may have. What a most beautiful forehead she has! What an eye! What a face, take it all in all! A noble temple for her noble soul!" This is the language of a lover speaking of his mistress, rather than of a son of his mother, and yet there is nothing in the subsequent letters which justifies one in suggesting that the writer was extravagant in his language.

Macmillan stayed at Cambridge in the service of Johnson until the beginning of 1837. He was anxious to get away to London, but his comparative leisure at Cambridge gave him large opportunities for study, reading, meditation and reflection. His note books of that time show, from the extracts he made therein, that his reading was solid if diverse. There are bits from Milton, Andrew Marvel, Voltaire, Gibbon, Boileau, Tasso, Virgil and Landor. He fully intended to be something more than a bookseller's drudge, and no doubt he felt the advantage of the intercourse, slight though it might be, with the reading men of the various colleges. Although he left Cambridge in January, it was not until the end of March, 1837, that he managed to get employment in London. This was with Messrs. Seeley, of Fleet-street, with whom he stayed for six years at a salary rising from £60 to £130. Twice during that period his health gave way, but so highly did his employers think of him, that his place was not filled up. It was during this period that he was joined by his brother Alexander, and his sister Janet. He hoped that the latter would have been able to manage the housekeeping for his brother and himself, but the experiment was not successful, and Janet was sent back to Scotland. The coming of these and the unsuccessful experiment at housekeeping had involved Daniel in debt, to pay off which he had to sell the library of favourite books which he had been collecting all his life.

Soon after his coming to town he had joined Mr. Binney's congregation at the Weigh House Chapel, but he did not continue to belong to it after the year 1842. In a letter written to Dr. Binney, in September of that year, he says: "Dissent and Dissenting systems have been for a long time very hateful to me, so extremely repulsive that I kept them out of my mind as much as possible," and he refers to Mr. Maurice's book called "The Kingdom of Christ" as "a most noble work." He also states that he had

been staying with a Churchman, and went with his family to the communion service, which he thought "most suitable." It will be seen what kind of influences were at work with Macmillan; but it must not be forgotten in connection with this that in this very letter he makes statements which go to show how a certain exclusiveness on the part of the seat-holders at Mr. Binney's Chapel had a good deal to do with his being driven for refuge into some of the city churches. Mr. Hughes deprecates this reference, and alleges that "such exclusiveness is at least as common in churches as in chapels," a statement we do not care to dispute, but we are not inclined to go entirely with him in discarding this as one of the influences that worked towards severing Macmillan's connection with Dissent. The Churchman who is referred to in this letter was Archdeacon Hare, one of the authors of "Guesses at Truth," to whom Macmillan owed so much of his ultimate success in life. This book came into his hands in the year 1840, and the perusal of it seems to have filled him with a strong desire to know something of the authors. Accordingly, in September, 1840, he wrote to them, urging them to keep in view "a class very much overlooked, who very much stand in need of guide-books to aid them in the formation of opinions on morality and religion; namely, young men occupied in the different departments of commercial life." With a courteous reply from Hurstmonceaux the matter for a time ended. Two years later an occasion came for Macmillan again to write to Archdeacon Hare; who a month later replies and ends by inviting his unknown correspondent, who was still "only one of the clerk species," to visit him at Hurstmonceaux. Macmillan was unable at first to accept this invitation, but Hare had become interested in his correspondent, and cordially repeated his desire to see him in *propria persona*. At last he is enabled to accept it, and in a letter to the Rev. David Watt, a missionary in India, he gives an interesting account of his visit. The visit seems to have been mutually pleasing, and the acquaintance soon ripened into a friendship. With Hare's help he was enabled to purchase the business of Mr. Newby at Cambridge, and this became the foundation of the present business carried on by the now well-known publishing firm. The correspondence with Hare, which Macmillan kept up till the death of the former, in 1855, was creditable to both parties, and forms some of the most attractive reading in the present memoir.

Daniel Macmillan was not married until the year 1850, when he was thirty-seven years of age. The engagement was not of above three months' standing; though he had long been attached to the lady, the state of his health and the small returns from his business preventing his entering into an earlier engagement. The marriage proved a very happy one, judging from the letters that we are permitted to read. But his married life was a short one, and much of it was engaged in fighting the grim enemy. The disease of which he had laid the foundations in early life gained upon him, and notwithstanding frequent visits to the warmer temperature of Torquay and the south coast, continual blisterings and doctorings, he passed away at the early age of forty-four years.

The letters in the memoir show that Daniel Macmillan was not a mere man of business, but that he was possessed of a high ideal as to what a publisher's duty should be. He was, too, evidently a man of strong religious conviction, and though his letters teem with many references to his strong faith in God, there is a noteworthy absence of those cant phrases which are so sickening to the strong-minded reader. He was earnestly desirous of benefiting his fellow men, and evidently believed that this was to be done by their becoming disciples and readers of the works of the late Frederick Denison Maurice. His Christianity was of that school, and his admiration for the man brought him into contact with Kingsley, Davies, Hughes, and others, who also belonged to it. He inherited much of his breadth of sympathy from the mother of whom he spoke in such glowing terms in the letter already quoted, and of whom Mr. Hughes says that "without any speculative liberality she had a remarkable openness of mind which expressed itself in such phrases as 'poor body, he has nae room in him, when she heard

over zealous persons speaking bitterly of opponents." The portrait which forms the frontispiece to the memoir shows a shrewd, kindly, painful face. Of the way in which Mr. Hughes has executed his task it is grateful to accord this praise, that he has not obtruded himself or his opinions, on the reader, but allowed the letters and journal of Daniel Macmillan very much to tell their own story. It would be well if all biographers were content to efface themselves as efficiently.

R. B.

The Contemporary Review. Strahan and Co.
The Nineteenth Century. Kegan Paul, Trench and Co.

The *Contemporary* has the advantage of its younger rival in the variety and interest of its table of contents this month. There are two articles relating to theological and ecclesiastical matters. The first, on "Natural Selection and Natural Theology," is a conclusive reply by the eminent naturalist, G. J. Romanes, to Dr. Conder's article in the previous number. In the second Dr. Hayman writes learnedly and elaborately on "Diocesan Synods," an institution which liberal laymen regard with distrust or indifference, as a matter chiefly concerning the clergy, and not in any way recognised by the State.

In the *Nineteenth Century* there are also two theological articles, "Faith and Unfaith," on which we shall comment separately next week, and "The Site of Paradise," a dry-as-dust article by the Rev. C. H. H. Wright, D.D., about a purely mythical question.

The politics of the day are better represented in the *Contemporary* than in the *Nineteenth Century*. It opens with no less than three papers under the generic heading "Egypt," first, "Principles of British Policy in Egypt," by Sir Richard Temple, written from the Conservative point of view of an old Indian governor, who is for maintaining the British influence combined with a recognition of the suzerainty of the Sultan. Second: "Spoiling the Egyptians," a reply to Mr. J. Seymour Keay's "Tale of Shame," by Professor Sheldon Amos, who, having recently resided in Egypt, is able from personal knowledge to correct some errors in Mr. Keay's pamphlet, while he does not appear to us to refute its main positions. Third: "Egyptian Finance," by the eminent financial authority, Mr. M. G. Mulhall, who unfolds a sad story of Khedival extravagance and bankruptcy. The other political papers are "Cloture for the English House of Commons," by G. Baden-Powell, strongly opposed to the bare majority principle, and "The Radical and Revolutionary Parties of Europe," the second part of a valuable paper by Karl Blind, full of information on a subject with which the writer has the most intimate personal acquaintance.

The *Nineteenth Century* has no purely political article, and, strange to say, not a single word about either Egypt or Ireland. The Abbé Martin contributes an interesting paper on "The French Educational System," in which he speaks warmly in favour of the English denominational systems, and Lord Brabazon advocates "The Early Closing Movement," showing that "freedom of contract" can no more be said to exist in the case of the large number of shop-assistants than it does in that of the clients of Mr. Parnell. "The Financial Condition of Trades' Unions" is shown to be in a satisfactory condition by Mr. George Howell, who is one of the best authorities on that subject; and Mr. Sedley Tayler discusses a kindred subject in his article on "Profit-sharing in Agriculture," which is shown to have been successfully applied to Continental Agriculture. C. F. Keary gives a very readable article on "Roumanian Peasants and their Songs," with several well translated specimens of the latter. The three remaining articles are "A Glimpse of Mexico," a brief sketch of recent travel in that country, by F. Francis; "Handwork for Children," in which Mrs. Jebb advocates mechanical training in elementary schools; and "About Voltaire," a lively and readable, but very superficial, inaccurate and flippant paper by Mr. Alex. A. Knox—a name hitherto unknown—on a subject which has been almost exhaustively treated by Carlyle, John Morley and other eminent writers.

Returning to the *Contemporary* we can only barely record that the remaining papers are

"Foreign Birds and English Poets," a curious mixture of Natural Science and literary criticism, by Phil. Robinson; "Comets," a brief astronomical sketch by R. A. Procter, "What can India Teach us?" a Cambridge Civil Service Lecture by Max Müller; and "Contemporary Life and Thought in France," by G. Monod.

Professor Max Müller in his very interesting lecture writes:—"If I were to look over the whole to find out the country most richly endowed with all the wealth, power, and beauty that Nature can bestow,—in some parts a very Paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions to some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured, almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for the life only, but a transfigured and eternal life—again I should point to India.

The British Quarterly Review. Hodder and Stoughton.

The October number opens with an article on "Rome During the Sieges of the Sixth Century," to which is appended the signature of the well-known historian Mr. E. A. Freeman. It is a picturesque description, glowing with life, of the Rome of Justinian and Belisarius, the latter the greatest and noblest general of the later Roman Empire. Mr. C. S. Miall, editor of the *Nonconformist*, follows with an article entitled "Is the Church of England a National Church?" expressing the well-known views of the Liberation Society in reply to Mr. J. G. Hubbard, M.P. The Land Question in England, the next great question of home politics, is discussed from quite the Radical point of view in an article on "Incidents of Land and Pleas for Reform," by Mr. J. C. Fowler, who advocates a reform in the laws of settlement of land, freer sale, and peasant proprietorship.

"Is the Belief in Miracles Reasonable?" is a question answered, of course, in the affirmative by W. Steadman Aldis, a well-known Congregationalist scholar. Anything is reasonable for which there is sufficient evidence; but Mr. Aldis scarcely enters upon the historical question, confining himself to a consideration of the objections of philosophical and scientific thinkers of the Hume School, who dogmatically assert that miracles are impossible. The real difficulty is that extraordinary and highly improbable events require more than ordinary evidence; and belief in many of the miracles recorded in the Old and New Testament is attended with historical, and, in some cases, moral difficulties, which to many thoughtful minds are insurmountable.

"The War in Egypt" is discussed in a very able and candid tone by Mr. Stanley Lane-Poole, a high authority on all Egyptian questions. The writer, who is evidently no political partisan, allows that the war has not been popular in England, that it is the unfortunate result of the policy of the late Beaconsfield Administration, and that its real origin is found in the interest acquired in the revenues of Egypt by a body of English and French speculators. Our Egyptian policy "has been almost exclusively in the interests of the bondholders," and we are indebted to the Control instituted by Lord Salisbury in conjunction with the French Government for the whole of this unhappy *imbroglio*. "We fought indirectly the battle of the bondholders," but "order and good government, and the road to India would never have been threatened but for the action of the Control, the bondholders' agents." We are getting more light every day upon this sad business, and Mr. Stanley-Poole's closing words are very significant:—"The moral to be drawn from the late war and its causes is that Egypt will not be contented and peaceful, so long as it is made the shuttlecock of European financiers and diplomatists. Any new settlement must be founded

on the principle of Egypt—not for the stock-broker or the speculator; not for the English and French civilian, nor for Turk, Greek, Austrian, or Italian merchants—but for the Egyptians themselves."

The remaining articles are "Frederick Ritschl," a valuable biographical sketch of the renowned German philologist of Bonn and editor of Plautus, by Professor A. J. Wilkins; "The House of Obrenovitch," a brief account by J. Theodore Bent of the ruling family of Servia; and "Songs of the Italian People," a pleasant literary article with illustrative quotations in Italian by J. Kempe.

An excellent number is brought to a close with the usual full review of "Contemporary Literature" of the quarter.

The Magazines.

Fraser's Magazine brings to a somewhat unexpected and prosaic close the powerful story of yachting adventure, entitled "The Lady Maud." There is also a curious and pathetic little story illustrating the religion of love and service, entitled "What makes People to Love?" translated by "O. K." (Madame Novikoff), from the Russian of Count Léon Tolstoy. Mr. Thomas Bayne has an article on "Mr. Swinburne's Trilogy," pointing out the moral blots on that otherwise splendid poetry. "Old Scotch Judges" is an amusing collection of anecdotes of the old time, by Mr. James Purves. In "Literary History and Biography" that acute critic, Mr. John Dennis, reviews, not altogether favourably, Mrs. Oliphant's "Literary History of the Eighteenth Century," and discourses delightfully on Cowper, Scott, Byron, Wordsworth, Southey, Rogers, and other literary eminences of a past age. Professor F. A. Paley, in an ingenious philological article on "The Antiquity of some of our Familiar Agricultural Terms," shows that many of the commonest of these words are derived from Latin, Greek, and Sanscrit roots. "How I introduced the Telephone into Egypt" is an amusing account by Edwin de Leon of his experiences of official delays and procrastination. We have reserved to the last the most valuable paper in the number, that on "English, its Ancestors and Progeny," by Miss Humphreys, to whose admirable sketches in *All the Year Round* we have more than once called attention. It is a fitting pendant to the series on the Bodleian Library which have recently appeared in that periodical, and will be read with great interest by the rapidly increasing body of philological students. It consists of two parts. In the first, entitled "The Biography in Meditation," Miss Humphreys, in masterly style, tells the story of the inception of the great enterprise of an English Philological Dictionary, worthy to rival Littré, under the guidance of the Philological Society, and the editorship of Dr. Murray, worthy successor of the late lamented Herbert Coleridge. In the second part the writer shows "the Biography of the English language in progress," and gives a delightfully lively account of a visit to the workshop of the English Dictionary at Mill Hill, and abundantly justifies her conclusion that Philology is one of the most attractive of human studies.

With the present number it is announced the publication of *Fraser's Magazine* will cease. We wonder that it has existed so long in an age when most of the monthly magazines are reduced to less than half its price, and when the half-crown reviews present more generally attractive features. And so comes to an end, or rather is merged in the coming *Longman's Magazine*, the once renowned periodical in which appeared the earlier works of Coleridge and Carlyle, Maginn and Father Prout, Thackeray, Kingsley, Froude, and many another eminent author.

The Cornhill, besides its two serial stories, has a delightful sketch of "Miss Edgeworth," founded upon the privately printed memoir of the widow—the fourth wife—of her father, the brilliant and versatile Richard Lovell Edgeworth. Besides pleasant glimpses of the family life, we have interesting references to the once famous Miss Seward, and to Dr. Darwin, father of the late naturalist. There is also the first part of a hitherto unwritten chapter in the literary history of the eighteenth century, "Voltaire in England," which is full of interesting anecdote and historical illustration. There are three pleasant papers of travel, a picturesque sketch of "A Visit to Delhi," an account of "The Kachyens," the strange people who inhabit the great tract be-

United China and Burmah; and "A Glimpse of the United States," in the course of which it is stated that the writings of Dean Stanley are favourite textbooks in Presbyterian schools and colleges. The only remaining article is that on "Some Solar and Lunar Myths," which is full of recondite learning, and is signed with the initials of James Anthony Froude.

Good Words has continuations of the two serial stories, "Kept in the Dark," by Anthony Trollope—by no means one of his best—and "The Golden Shaft," by Charles Gibbon. Dr. B. W. Richardson, who we are glad to see is the Liberal candidate for Finsbury, has the second of his hygienic papers on "Tricycling in Relation to Health," and the Rev. M. Kaufmann also contributes the second of his articles on "Christian Socialists," in which he gives an interesting sketch of Kingsley in his earliest and in some respects his best days. From this last paper we must quote an interesting passage on "The Failure and Success of the Christian Socialists in England":—"The main object of the Christian Socialists, in the first instance, was the substitution of co-operation for competition, association in the place of isolated enterprise, the organisation of labour instead of the scattered efforts of social units, in the general struggle for existence. In this effort the Christian Socialists were not successful; they have not been able to avert 'the horrible catastrophe of a Manchester ascendancy.' Free competition, for better or for worse, prevails as before, and co-operation is only feebly and slowly struggling into existence, as the new principle of industry. The associations established by the Christian Socialists have disappeared after a short-lived existence; nor have the terrible things come to pass in consequence, which Kingsley expected in 1852. But this is partly owing to the legislative measures in favour of co-operative societies passed in Parliament mainly through the influence of the Christian Socialists and their friends, and partly on account of the growing tendency of friendly and concerted action between the masters and the men, as well as the slow but steady development of self-help among the working classes themselves.

Kingsley lived long enough to observe the practical failures of some of his schemes; but he was also shrewd enough to foresee the ultimate triumph of the principles he had advocated, as he says in the last words of the *Christian Socialist*, when it came to an end:

"The proper impulse has been given,
Wait a little longer."

Professor Simpson has an alarming article on "Poison in Common Things," which goes far to convince us that life is hardly worth living, as there is not only "death in the pot," but poison in the air we breathe and "death in the drains." Under the title "The Centenary of a Great Catastrophe," the Rev. W. Benham gives a graphic account of the founding of the Royal George at Spithead. "Between Two Waters" is a lively sketch of an artist's holiday in the Pyrenees, by C. Blatherwick, who gives six excellent illustrations. That ubiquitous naturalist, the Rev. J. G. Wood, contributes an instructive account of "Bee Life," with illustrations, and Mr. Barrett describes the "St. Gothard Railway," also with several illustrations. "A Wife yet not a Wife" is a painful statement by Ada M. Leigh of a veritable experience illustrating the glaring defect of the international Marriage Laws, according to which a well-born and educated woman marrying a Frenchman may be a wife in England and not a wife in France. Finally, the Dean of Chester has an interesting historical article on "Alexandria and the Bible," from which we take the following passage:—"Alexandria was the city of Athanasius. In the mere statement of this fact is summed up a wide range of momentous Church history. A curious story is told of the boyhood of Athanasius; and the scene of it is that very sea-shore with which we have been lately made so painfully familiar. Some boys were playing at baptism, one of them administering the imaginary rite to the rest. The aged bishop of Alexandria, who had been watching the game, sent for them and rebuked them. That boy was Athanasius, who afterwards, as himself Bishop of the same city, won imperishable renown, and was more than once, after exile, received and welcomed back with all the honour that the place could bestow. A city associated with such a biography deserves, if we may so say, a perpetual vitality."

The *Magazine of Art* with the October number completes the second volume of the enlarged size series. It is a delightful work, and may well claim

to be the most popular magazine of its kind in existence. The current number has for its frontispiece an engraving of the admirable picture by J. F. Millet, "The Shepherdess and her Flock." Among the highly attractive articles, which are richly illustrated, are "A Representative American," a biographical sketch of Eastman Johnson, with portrait and engravings of three characteristic works by S. G. W. Benjamin; "Kabyly Pottery," by Madeline Wallace-Dunlop; "The Harbingers of the Renaissance," by Cosmo Monkhouse; "Greek Myths in Greek Art," by Jane E. Harrison; "Studio Life in Paris," by Barclay Day; "The Cathedral of Orvieto," by Julia Cartwright; and "Keramics in Japan," with several quaint illustrations.

The *Sunday Magazine* continues the two serial stories "Weighed and Wanting," by George MacDonald, and "What's in a Name?" by Sarah Doudney. A picturesque sermon-essay is contributed by the Rev. Phillips Brooks, the well-known Broad-Churchman of Boston, U.S., entitled "Jesus and Man's Individuality." Miss G. C. Gordon Cumming tells the striking story of the American Mission in Hawaii, under the appropriate heading "From Darkness to Light." Among the other contributions are "The Beautiful End of a Noble Life," by the late poet preacher of Wales, Thomas Jones; "On Borrowing and Lending," by A. Dunbar; "King Roy," a story for the young, by L. T. Meade, and the always charming "Sunday Evening's with the Children," by Dr. A. MacLeod.

The *Journal of the National Indian Association* opens with an interesting sketch of "Peasant Life in Bengal," by Arabella Shore, daughter, we believe, of the late Lord Teignmouth. This is followed by short and useful articles on "Gardening for Hindu Homes;" "Paper Manufacture;" a review of "Ancient Ballads and Legends of Hindostan;" and a continuation of the curious story illustrative of Indian life, entitled "A Spoilt Boy."

Cassell's *Family Magazine*, continues the two serial stories, "No Proof" and "Was it Wise to Change?" and there is also the first part of a new story in two parts, entitled "His Own Shadow." But the distinguishing features in this popular magazine are the bright and instructive little papers on such subjects as "Household Government," or a happy home well ordered; "Round about Rye," with several illustrations of that quaint old place; "Student-life at Edinburgh University;" "A Glance Through an Elastic Mill," that is a mill where elastic web is manufactured; and "The Worm's Place in Nature," in which Dr. Andrew Wilson gives an epitome of Darwin's latest researches.

We have also received from Messrs. Cassell:—
The *New Testament Commentary for English Readers*, edited by Bishop Ellicott, Part XXXI.
The *Bible Educator*, edited by Dean Plumptre, Part VII.

The *Illustrated Universal History*, Part XIII.
The *Family Physician*, Part XXXIII., completing a valuable Manual of Domestic Medicine, compiled by Physicians and Surgeons of the Principal London Hospitals.

Literary Notes.

THE article on Manchester in the forthcoming volume of the *Encyclopædia Britannica* will be contributed by Mr. W. E. A. Axon, of that city.

PROFESSOR GREEN'S "Prolegomena to Ethics," which Mr. A. Bradley is editing, will probably be published by the beginning of January.

BISHOP WORDSWORTH, of St. Andrews, has prepared an edition of the historical plays of Shakespeare, which will be published by Messrs. Blackwood in three volumes.

MISS C. F. GORDON CUMMING'S new book will be entitled "Fire Mountains." It will be published by Messrs. Blackwood, with a map and numerous illustrations.

THE supply of copies of Canon Farrar's new work, "The Early Days of Christianity," is still insufficient to meet the demand. A new edition is announced.

MR. WILLIAM BROWN, of Edinburgh, will issue immediately reprints of "Domestic Manners and Private Life of Sir Walter Scott," by James Hogg, the Ettrick Shepherd, and the "Norwegian Account of Haco's Expedition against Scotland," which was originally printed in 1782.

It is stated that the Revisers of the Old Testament have made so much progress that their work will certainly be finished in a few more months. Indeed, there is even some probability, if the *Academy* is well informed, that the Revised Old

Testament may be ready for publication by the close of next year.

THERE are now no less than five professorships vacant at Oxford—Regius Hebrew, Whyte's Moral Philosophy, Waynflete's Anatomy (a new chair), Corpus Jurisprudence, and Vinerian Law. Some of these have been vacant for many months; and it is an open secret that the boards of electors have found it difficult to make up their minds. It appears (observes the *Academy*) that the new statutes have made no provision for the case of an equality of votes.

THE Institute of Painters in Water Colours is, says the *Athenæum*, about to inaugurate a new era in its exhibitions. It has been the custom to admit only the works of members, but the Institute intends for the future to open its galleries to all. The society has existed for forty-eight years at 53, Pall Mall. The Institute will next spring receive pictures under the new conditions, and will open its rooms about the beginning of May.

THE following Civil List pensions have been granted by the Queen, on the recommendation of the Prime Minister:—Mr. John Hullah, for his services as a teacher of music, £150 per annum; Mr. James Rawson Gardiner, the historian and editor of State Papers, £150; and Mrs. Emma Robinson, widow of Canon Robinson, for many years one of the Endowed Schools Commissioners, £80.

PROFESSOR HENRY BRUGSCH, the distinguished Egyptologist, has just published at Berlin an essay on "England in Egypt," in which he argues that all European nations ought to be grateful to England for her prompt intervention on behalf of civilisation on the Nile.

NEW BOOKS.

MR. T. FISHER UNWIN will publish on November 1st an *édition de luxe* of Miss Helen Zimmern's stories retold from the "Shah Nameh" of the Persian poet Firdusi, with etchings by Mr. Alma Tadema, R.A., and a prefatory poem by Mr. E. W. Gosse. Among other works in progress Mr. Unwin announces "The Roman Students; or, On the Wings of the Morning," a tale of the Renaissance, by the author of "The Spanish Brothers"; "Heroic Adventure"; "Tales of Modern Oxford," by the author of "Modern Oxford"; Poems and Hymns, by the Rev. G. T. Coster; "Geographical Questions," by R. H. Allpress; "The Illustrated Poetry Books"; "The Children's Bouquet of Verse and Hymn"; "Dick's Holidays"; "Ephemerides: a New Christmas Annuaire," edited by Edward Walford; and new editions of "Modern Missions," by Robert Young; "Industrial Curiosities" and "Labour and Victory," by A. H. Japp, LL.D.; "Wise Words and Loving Deeds," by E. Corder Gray; and "Footprints," by Sarah Tytler.

MESSRS. TRUBNER and Co. announce for publication in the autumn; "Emerson at Home and Abroad," and "Travels in South Kensington, with Notes on Decorative Art and Architecture in England," by M. D. Conway; "The Bhagavadgita," translated from the Sanskrit by J. Davies; "The Philosophy of the Upanishads," by A. E. Gough; "Manava-Dharma Castra," translated by A. C. Burnell; "Udānavarga, the Northern Buddhist Version of the Dhammapadam," translated from the Tibetan by W. W. Rockhill; "The Vazir of Lankuran. A Persian play, text, translation, notes and glossary, by W. H. D. Haggard and Guy Le Strange; "Report on the Buddhist Cave Temples and their Inscriptions," by J. Burgess, LL.D.; "A Guide to Modern Greek," by E. M. Geldart; "Contested Etymologies in the Dictionary of the Rev. W. W. Skeat," by Hensleigh Wedgwood; and "On Mr. Spencer's Unification of Knowledge," by Malcolm Guthrie. Messrs. Trubner and Co. have also the following works in preparation:—A translation of Hartman's "Philosophy of the Unconscious," by W. C. Coupland; Schopenhauer's "World as Will and Idea," translated by Messrs. Haldane and Kemp; "The Modern Languages of Africa," by R. N. Cust; "An English-Persian Dictionary," by Professor Palmer; "Kalila wa Dimnah," Syriac text, with introduction and notes by Professor W. Wright, of Cambridge; the third volume of Mr. Fausbøll's edition of the "Jataka," with its commentary, in Pali; the "Majjhimanikāyo," the Pali text of one of the principal books of the Buddhist canon, edited by V. Trenckner; a second edition of the late Thomas Wright's Anglo-Saxon and Old English Vocabularies, with index by Professor R. Wülker, of Leipzig; W. F. Poole's "Index to Periodical Literature; also simplified grammars of the following languages:—

Albanian, by Wassa Effendi, edited by Sir Patrick Colquhoun; Assyrian, by Professor Sayce; Basque, by W. van Eys; Danish, by Miss Otté; Modern Greek, by E. M. Geldart; Hungarian, by J. Singer, of Buda-Pesth; Malagasy, by Dr. Parker, of Antananarivo; Modern Persian, by A. Finn, of Teheran; Polish, by W. R. Morfill; Roumanian, by M. Torceanu, of Bucharest; Sinhalese, by B. Gunasekara and H. C. R. Bell; Swedish, by Miss Otté; and Turkish, by J. W. Redhouse.

THE CONGREGATIONAL UNION AT BRISTOL.—The 43rd Autumnal Session of the Congregational Union of England and Wales was inaugurated at Bristol on Monday evening by a devotional service in Brunswick Chapel. Up to that time 1,036 ministers and delegates had notified their presence to the secretary, and with these as well as with the general public the building was crowded to the doors. After prayer by the Rev. Samuel Hebdith, the Rev. Eustace R. Conder, D.D., of Leeds, delivered an address on spiritual culture. The minister, he said, should possess consecration to his work, and adaptability to his surroundings, if he would be spiritually cultured. The secrets of success which were the tests of culture would be found in spirituality, prayerfulness, and high-toned piety, but with all this there should be likewise sympathy. The service was concluded with prayer by the Revs. Frederick Hall and Mr. Blackie. The business of the Union began on Tuesday morning with an inaugural address by the president, Dr. Macfadyen, in explanation and vindication of Congregationalism. Motions in favour of the religious examination of the young and in reference to middle-class schools were afterwards adopted. Mr. Carvell Williams complained that Mr. Gladstone had twice been asked to appoint Dissenters on the Charity Commission, and had twice refused. Nonconformists must show that they could compel attention to their demand. A public meeting in advocacy of Free Church principles was held at night.—At Wednesday's sitting it was resolved to petition Parliament in favour of Sunday closing. Delegations from the Wesleyan and Baptist Churches were received. Sectional meetings on lay agency and the Salvation Army were held in the afternoon. Sir Edward Baines presided in the evening over a crowded temperance meeting at Colston Hall. In an opening statement, read by the Rev. G. M. Murphy, it was reported that 1,168 out of 2,575 Congregational Ministers were total abstainers, as were also 323 out of the 383 students of the denomination.—Dr. Macfadyen stated that he, the chairman of the Congregationalists, had recently met the Rev. Chas. Garrett, the chairman of the Wesleyans, and the Rev. J. Jenkyn Brown, the chairman of the Baptists; and the three were life-long abstainers. He appealed to the audience to be total abstainers as a necessity of their Christian principles. Dr. Rayner Batten dwelt on the medical aspect of total abstinence.—The Rev. Newman Hall pleaded the cause of the Blue Ribbon Army. First let them get Sunday closing, then local option.—The Rev. W. J. Woods, of Manchester, urged the claims of temperance on ministers and deacons.—After remarks by the Rev. W. Evans Hurdall, the Rev. Walter J. Mayers moved a resolution in favour of a petition for Sunday closing, which, having been seconded by the Rev. J. S. Russell, was unanimously carried.—On Thursday a resolution was adopted calling on the Government to prevent the incursions of the Boers into the land of the Bechuana, and utterly ruining mission prospects. A letter was read from Earl Granville explaining that the action of British troops in Cairo was intended as a compliment to the Khedive and not to the Holy Carpet. A deputation of fifty-seven Anglican clergymen, headed by the Dean of Bristol, waited upon the Assembly and read an address of welcome and congratulation. The kindly sentiments expressed were warmly received.

HOLLOWAY'S OINTMENT AND PILLS.—Coughs, Influenza. The soothing properties of these medicaments render them well worthy of trial in all diseases of the respiratory organs. In common colds and influenza the Pills, taken internally, and the Ointment rubbed over the chest and throat, are exceedingly efficacious. When influenza is epidemic, this treatment is the easiest, safest, and surest. Holloway's Pills purify the blood, remove all obstacles to its free circulation through the lungs, relieve the over-gorged air tubes, and render respiration free, without reducing the strength, irritating the nerves, or depressing the spirits; such are the ready means of escaping from suffering when afflicted with colds, coughs, bronchitis, and other chest complaints, by which the health of so many is seriously and permanently injured in most countries.

Our Contemporaries.

PROFESSOR JOWETT, VICE-CHANCELLOR.
The *Pall Mall Gazette*, in an article on "Liberalism at Oxford," writes:—

When the heretic knocks at the door (whether of the University or the House of Commons) his admission will destroy all that makes life worth having. When the course of events has brought him in, the earth is found to revolve on its axis as before. The heretical professor becomes head of his university, and is probably regarded as conservative and old-fashioned by younger generations of freethinkers. When Mr. Bradlaugh has taken his seat everybody will be amazed that he was ever resisted.

The influence of the distinguished man who is now Vice-Chancellor, however, has been too peculiar and too widely spread for him to be dismissed as an ordinary heretic who has been purged by lapse of time. Many generations of his pupils have earned distinction in many walks of life, and all bear in their modes of thought marks of their common master. His subtlety and delicacy of handling is indeed incommunicable; his energy, assiduity and self-devotion are more effective in gaining the admiration of disciples than capable of being imitated by them. No definite conclusions, no well-defined dogmas, mark the school which he has founded. His great gift, as his admirers insist, has been to teach his pupils to look on all sides of a question at once, to be tentative and gradual in their reasonings, to be slow to strike a balance of opposite considerations, as knowing how too hasty conclusions prevent the dispassionate acceptance of new facts, to keep different points of view present to the mind at once, to remember that clearness is often only want of subtlety, and that strength of conviction may be only the measure of absence of knowledge.

Mr. Jowett has developed a philosophy of cultivated scepticism which finds its natural place in an age of transition. "When the old formulas are inadequate to the existing state of thought, and yet are consecrated by antiquity and association, it is very convenient to be able to use them honestly as expressing a partial truth of which new and as yet unpopular theories only supply the other side. We must not part with our old clothes until the new suit is ready, and we shall find that the new wine, if judiciously diluted, can be safely stored in the old bottles." Possibly it sometimes can; but there is always the danger of losing both the old and the new, and as the bottles get older and the wines stronger the risk grows daily greater. It can hardly be denied that the new school of Oxford Liberalism has less leaven and sinew than the old. A young man would be a good deal better fitted for the stress of life if he had been bred under the influence which Mr. Goldwin Smith left at Oxford, than if he had sat at the feet of the Master of Balliol. And if political effects are of any importance, Lord Salisbury may find little to complain of in what Mr. Jowett has done. The most superfine moralisings in the lecture-room did not prevent Balliol from being the home of a sort of cherubic Jingoism. It is a great mistake to think that Latitudinarianism in theology is incompatible with a comfortable, if slightly ignoble, indifference about politics.

The *Standard* remarks:—

It is quite certain that twenty years ago the appointment of the present Master of Balliol to the Vice-Chancellorship of Oxford University would have been impossible. Mr. Jowett would have had his strong partisans and his uncompromising enemies. Both would have brought all the pressure they could command to bear upon the nominating authority, the Chancellor. There would have been a severe and protracted struggle, which would have ended in the discomfiture of the Professor of Greek. As it is, the whole business has been settled in the most quiet and amicable manner possible. Mr. Jowett's turn came, and Mr. Jowett was selected by Lord Salisbury to serve, without protest or objection, without the interposition of hindrance or impediment of any kind. There could be no more conclusive or grateful testimony to the progress of liberality and enlightenment at Oxford or elsewhere. The scandals of one decade are the commonplaces of the next. Men begin with persecution, and end with toleration. Perhaps the process may have its incidental disadvantages as well as its merits. The surrender of convictions involves a certain loss of energy; and an age in which all religions are

allowed security and quarter is not likely to be productive of any great spiritual movement.

THE CHURCH CONGRESS AT DERBY.
The *Nonconformist* writes:—

A review of the proceedings of the Derby Congress cannot fail to leave one very distinct impression on an observant mind. There was not a reader or speaker of any note who did not betray the conviction that the position of his church in this country is about to undergo one of the greatest of changes in its history. Where altered relationships to the State were not mentioned, they were implied in new maxims asserted, new preparations demanded, and a new attitude recommended. Canon Barry, Earl Nelson, and some other speakers looked straight in the face the fact that the Church of which they are ornaments has failed to make good its claim to be the Church of the nation; but there were others able to see that lamentations over neglected duty are now vain, and that it is necessary to prepare to exchange an untenable and embarrassing position for one of solidity and freedom. This feeling found its plainest expression in the sermon which Dr. Walsham How, Bishop of Bedford, preached on Saturday in Lichfield Cathedral. The Bishop foreshadowed, with no uncertain hand, a time when his Church would have to pass through an ordeal like that through which the Irish branch of the same Church had passed, and earnestly besought his hearers to prepare for it by drawing closer together, by perfecting their machinery, and, above all, by grasping "the great truth of the spiritual reality and life and mission of the Church." When the crisis came, he is reported to have said, "Not theories of ecclesiastical dignity or order, not claims of spiritual supremacy which would be laughed at or ignored, not these things, but the holy lives and loving labours of her sons and daughters would avail the Church." This is sound advice, the spirit of which cannot be too earnestly recommended to Christians, whatever may be the circumstances of the communion to which they belong.

DEPTFORD.—The first of a course of lectures arranged by the London District Unitarian Society for delivery in the Lecture Hall, High-street, was given by the Rev. Jeffery Worthington on Thursday evening on the subject, "What Unitarians think about God." There was an attendance of between sixty and seventy, made up mainly of working men. The chair was occupied by the Rev. H. Wheaton, supported by the Revs. J. Vanderstraeten and G. Carter, A. J. C. Fabritius, Esq., and members of the Deptford Chapel Committee. The remaining lectures will be delivered on Tuesday evenings, the next lecturer being Mr. G. Carter.

THE LIBERATION SOCIETY AND ITS WORK.—The executive committee of the Liberation Society have issued a circular to their supporters, relative to its operations during the coming season. They congratulate them on the fact that domestic questions are likely during the next session to receive more attention from Parliament than from exceptional circumstances they have done in the last two sessions, and expect that new demands for reform will exercise a stimulating influence on the public mind, and make it possible to press the disestablishment question with increased earnestness. The society's triennial conference will be held next May, and there will be careful preparation to render it effective. The number of meetings and lectures will be increased, and new efforts will be made to advance the society's principles through the medium of political clubs and other associations. The London School Board elections will be used as a means of urging that the surplus City charities should be applied to educational, instead of to ecclesiastical, purposes. There will be a renewal of agitation in support of Mr. Peddie's motion for the disestablishment of the Scotch Church; and next session the cemetery, the burial fees, and the training college questions will be dwelt with. Information is being collected relative to vicars' rates, Church-rates to repay borrowed money and other ecclesiastical exactions, and also as to the proceedings of the Charity Commissioners in regard to endowed schools. The committee state that, as soon as they can do so with advantage, they will deal directly with the Establishment in England and Wales, and meanwhile they urge the several local organisations to carry on with fresh energy a movement which, it is stated, has already made the most marked progress, and will in a few more years be crowned with complete success.

Correspondence.

THE LATE WAR IN EGYPT.

TO THE EDITOR.

SIR,—I am sorry to differ from Mr Bartram, with whom I so often heartily agree, but I cannot admit the justice of his strictures on Mr. Wicksteed's letter, and I must add that if the Egyptian policy of our Government admits of no better defence than Mr. Bartram has adduced, it is, indeed, in desperate case. Mr. Bartram thinks that the existence of any National Party in Egypt has been fairly tested by the utter collapse of the military rebellion.

It is easy to kick a man when he is down, but it is not very generous. The flower of the Egyptian army massed at Tel-el-Kebir was totally routed by a surprise.

Now look at the logic of the supporters of our armed intervention! When Arabi was strong and his influence predominant they said, there is no National Party; the country is simply overawed by this military despot! Now that the military despot is overthrown by a superior power, we are asked, where is the National Party? But surely if Arabi was strong enough to suppress any manifestation of loyalty to the Khedive and love of British influence which were, we were told, so ripe, the man who conquered Arabi, and scattered his army to the winds is *a fortiori* strong enough to suppress any manifestation of a contrary sentiment. But really, in face of the facts the question whether there was or was not a National Party in Egypt is childish in the extreme. Egypt was saddled with a nominal debt of £90,000,000, only half of which it ever actually received. Save £16,000,000 spent on the Suez Canal no part of this sum was ever laid out on the improvement of the country at large, the whole of the remainder was wasted by the personal extravagance of the Khedives or consumed in the payment of interest. Speaking roughly, one half of the entire revenues of the country was yearly paid away to foreign bondholders, to satisfy whose claims not only were the taxes collected often two or three years in advance, and by means of cruel torture, but every department of the national administration was starved, and the claims of every other creditor were disallowed in favour of the European bondholders, to say nothing of the swarms of well paid foreign officials, whose salaries still further drained the resources of the country. Now either the Egyptians knew nothing of all this, or they were all absolute idiots, or else there was and must have been a National Party. And it was to maintain this *status quo*, this horrible and unendurable control, say rather confiscation, that the Egyptian campaign was undertaken. It was to this end that the Chamber of Delegates was refused the right of voting its own Budget, even after the revenues set aside for the payment of the interest on the debt had been excluded from consideration.

It was to this end that the ultimatum demanding the resignation of the National Ministry and the exile of Arabi Pasha was presented, with a full knowledge that it would be rejected. Now I am not laying the guilt of all this upon the present, or even on the former British Government. Mr. Gladstone and his colleagues, as well as their predecessors, may have been, and probably were to a great extent, deceived by the resident European officials, as has invariably been the case in all our unjustifiable aggressions. The pity is that with the example of so many historical parallels before them, historical parallels which have served as the basis of many a withering denunciation in Midlothian and elsewhere, our Government should have so easily suffered themselves to be hoodwinked by their underlings abroad. I am willing to credit Mr. Gladstone with perfect sincerity when he professes (as the other day at Penmaenmawr) that this war (which by-the-by he told us once was not a war at all) has been carried out from a love of peace, and, he adds, on the principles of peace; because, forsooth, "we have been putting down a military anarchy, and it is impossible for any country to prosper under a military tyranny." But I should like in conclusion to ask Mr. Gladstone through your columns two or three simple questions. If we were not at war when Alexandria was bombarded, when did we begin

to go to war? If we have been at war, when, against whom, by whom, and according to what standard of international right was war declared? What is the difference between this irregular warfare and high-handed brigandage and piracy, for which ministers are amenable to impeachment? Is a military anarchy the same thing as a military tyranny, and if not, which was it that we went to put down in Egypt?

If it is impossible for any country to prosper under a military tyranny, is it easier for any country to prosper under a foreign military occupation? Finally, is it the duty of England to deliver other countries from military tyranny by means of a military occupation? And if so, why not begin with Germany rather than Egypt, save that Germany is strong and Egypt is weak? Only the other day Professor Mommson said to me the one thing which enabled Germans to endure the otherwise intolerable burden of a military despotism was the dread of a foreign occupation. Would it not be natural to credit the Egyptians with similar sentiments?

I am sorry that Mr. Bartram considers this Egyptian question only of a secondary interest. It is to me no matter of secondary interest that those in whom we trusted have involved us in a war which I regard as one of the wickedest that has ever stained the page of history, a war barbarous in its inception, insane in its objects, and disastrous in its results. If a Conservative Government, or if a foreign Power had acted thus we should have been loud in indignation; but when it is the work of a Liberal English Minister, the champion of struggling nationalities, I, for one, am overwhelmed with shame. I go to Brussels next week to plead the cause of international peace and arbitration at a conference there to assemble. The association I represent has its headquarters but a stone's throw from the place where all this carnage was decreed. Already in Berlin the taunt has been thrown in my teeth, "Did your association prevent the bombardment of Alexandria?" With what face will Englishmen stand up in that Conference at Brussels and pose as the advocates of arbitration, when an English Government plunged its country into war at the very moment when deliberations were proceeding at Constantinople. No, the mere fact that the wrong we have done is irreparable, so far from reducing the subject to one of secondary interest, lends it a tragic interest all its own. It is no matter of secondary interest to remember that we have made widows and orphans by the hundred here, and by the thousand in Egypt. It is no matter of secondary interest that a whole battalion of Egyptians was blown into atoms in a moment. It was no matter of secondary interest that the masses of this country have been hideously demoralised by greedily devouring day after day announcements of "great slaughter" placarded and paraded by the Press. And least of all is it a matter of secondary interest to me that there should no longer be left in our land any great political party to raise an indignant protest against these dreadful doings. All the more from the bottom of my heart do I thank men like Mr. Wicksteed and a few more honourable exceptions, who are not afraid to be "in the right with two or three," and to be allowed a humble place among their decimated but not discouraged, persecuted but not forsaken, ranks is a glory I covet more than the prowess of Sir Garnet Wolseley.

E. M. GELDART,
Foreign Secretary of the International
Arbitration and Peace Association,
38, Parliament-street, S.W.

BLACKPOOL.—A bazaar held here on the 2nd, 3rd, and 4th inst. was so successful that the fund for building a new chapel now amounts to £560.

CAMBRIDGE.—Mr. Alfred Ernest Steintal, M.A. (London), third Wrangler and bracketed Second Smith's Prizeman, 1881, has been elected a Fellow of Trinity College. Mr. Steintal is son of the Rev. S. A. Steintal of Manchester.

PROFESSOR JOWETT, M.A., Master of Balliol College, Oxford, was on Monday elected Vice-Chancellor of the University for the ensuing year. He nominated as his deputies Dr. Liddell, Dean of Christ Church; the Rev. Dr. Evans, Master of Pembroke; the Rev. M. Pattison, Rector of Lincoln; and the Rev. Dr. Bellamy, President of St. John's.

Religious Intelligence.

NORTHUMBERLAND AND DURHAM UNITARIAN ASSOCIATION.

The anniversary services in connection with the Northumberland and Durham Unitarian Christian Association for Missionary Purposes took place on Sunday, Oct. 1, in the Church of the Divine Unity, Newcastle-upon-Tyne, when excellent sermons were preached to large and appreciative congregations by the Rev. F. E. MILLSON, of Halifax.

On the following day a conference of the members, together with delegates from the various churches in connection with the Association, took place in the library of the church. The Rev. ARTHUR PAYNE (the President) occupied the chair, and briefly reviewed the history of the Association since his connection with it. He also referred to its present condition, alluded to the fact that it now had a good chapel at each mission station, and a well-tried nucleus of members, and spoke hopefully of its future prospects.

The Rev. H. IERSON, M.A., who attended the anniversary meeting as a deputation from the British and Foreign Unitarian Association, assured the meeting of the sympathy of that Association with the work that was being carried on in the North of England. He thought that the policy which was now being inaugurated of placing separate ministers at Barnard Castle and Darlington was the right one, and he trusted that in the future the work would be carried on prosperously.

Mr. WARD and the Rev. F. WOOD explained the position at Middlesbrough, which, though they had had to pass through a period of great difficulties, they now regarded as encouraging.

Mr. ROBERT ELLIOTT followed, and referred to the state of Choppington, which he could not say was of a cheering character. There he thought they were in a low state. Their great drawback was the losses they sustained from emigration. Although they had lost through this cause, other countries had gained, for those emigrants had carried away with them to other lands the liberal ideas which had been implanted in them at Choppington. However, they hoped for better times, and that they would shortly be in a more flourishing condition.

Mr. THOMAS HORNBY alluded to the changes that had taken place at South Shields. Mr. Lambelle had been appointed permanent minister over the congregation, and had so far given great satisfaction. Their Sunday-school was in a good condition, and altogether there was a very hopeful outlook.

Councillor W. A. SNAITH then explained the position at Darlington. Although at present they were without a minister the congregation held very well together. The Sunday-school went steadily on, and he hoped their church in that town would be an increased centre of usefulness when they got a minister permanently settled among them.

Mr. G. GLOVER, Councillor JOSEPH ELLIS, Mr. J. HOWIE, the Rev. WM. ELLIOTT, and others continued the conference until the proceedings came to a close.

The customary soiree then took place in the school-rooms, when a respectable company sat down to partake of the good things provided by the ladies of the congregation. After tea the annual meeting was held in the church. The Rev. ALFRED PAYNE again presided, and among those present were the Revs. F. E. Millson, H. Ierson, M.A., W. Elliott, and F. Wood, Councillors Joseph Ellis and Barker Ellis, Messrs. Lambelle, G. G. Laidler, J. Glover, W. L. Fallows, J. Johnston, &c.

The PRESIDENT, in opening the proceedings, said men and women had stood up for our faith in the past and had glorified themselves by their faithful testimony. Their mantle had fallen upon them to-day, and it was for them to see that they were worthy of it. They had had a difficult year—he did not wish to say an unsuccessful year, for that was not the case. They had not been unsuccessful. They had held their own. The congregations were not in a worse position than they were twelve months ago, and this of itself was under the circumstances a reason for gratification. There were two methods by which the operations of missionary associations could be carried on. The first was to select a town, and the man, who should be imbued with the missionary spirit and full of religious enthusiasm, and with that degree of intelligence and culture which would enable him to do his work in an effective manner, and then having obtained a suitable place of meeting, put him there to do an independent, steady, and persistent work. The other way was to select the town and the

room for meeting, but not to send a missionary, trusting to lay agency, without any pastoral supervision. In the latter case nothing was done from Monday morning till Saturday night to promote the growth of the cause. This method was hampered by many a difficulty, and unfortunately they had largely to conduct their operations in the north according to it. If they could manage to send a missionary to work the whole year round at each of their mission stations it seemed to him that the success they craved for would come much more rapidly than it did at present. But, in spite of many drawbacks, he was glad to be able to state that the services had been regularly sustained at all their mission stations, with the partial exception of Choppington. He would not further occupy their time except simply to express the hope that those who had come together that night would find the meeting animated by the right spirit, and that they would all have a season of refreshment, encouragement, and renewal of zeal—(loud applause).

Mr. W. L. FALLOWS (the secretary) and Mr. JONAH JOHNSTON (the treasurer) respectively read the report for the past year and the balance sheet. The following are the chief items in the report:—

ANNUAL REPORT.—1881-82.

The Committee regret that they cannot use terms expressive of satisfaction in the operations of the Society. Those operations have been carried on in the face of serious difficulties, which have been to a large extent unavoidable, but which have certainly delayed the progress of the work. In the first place, both of the ministers of the assisted congregations have ceased their labours in this district; in the next place, the missionary, who had been in charge of the stations at Barnard Castle and Darlington, also severed his connection with the Association early in the year; and, in the third place, two of the very faithful and hard-working lay preachers—viz., Mr. J. Watson and Mr. T. G. Robson—have been the subjects of serious illness, that of the former being of a most dangerous character. The task of simply sustaining the Sunday services in the various congregations has been no easy one, and any extension of labours has been wholly out of the question. The difficulty is, however, only a temporary one, and the Committee trust that during the ensuing year its effects may wholly pass away, and that their successors may be enabled to return to more energetic efforts for the growth of the Unitarian cause in the North of England.

The Committee feel that the time has arrived when the various congregations should rely less upon the pecuniary help of your Association, and make strong and decided efforts of their own to approach nearer to the condition of self-support, which is the ultimate aim of your endeavours. They do not shrink from saying that it is their decided opinion that sufficient self-sacrifice and earnest faithfulness have not lately been manifested by those congregations, and that the subscribers may justly look for a considerable increase of zeal amongst those who benefit from their funds. A decision has been arrived at to place the stations at Darlington and Barnard Castle on the footing of "Assisted Congregations," by giving them substantial help towards the appointment of ministers of their own, instead of putting them under the superintendence of a single missionary.

The Report refers with the greatest possible satisfaction to the "Conference of Unitarian and other Free Churches," held recently at Liverpool, from which it is hoped lasting good will proceed to encourage and stimulate all the Liberal Churches in the land.

BARNARD CASTLE.—The missionary, the Rev. F. H. Williams, terminated his connection with the Association, and left this station in February last, since which time the services have been chiefly maintained by our lay-preachers. The congregations have been scarcely so good as they were before that date, but have been as large as could well be expected under all the circumstances, the old members still remaining as faithful as ever to the cause. Death has removed some of these, however, and the Committee hope that in a short time the friends here will engage an energetic minister, who will, by an active pastorate, increase the number of adherents to our cause, enlarge the Sunday-school, and extend the influence of our liberal faith in the town. Towards that object the Committee have promised the sum of £75 per annum, for two years certain. Efforts have been made to cancel the debt upon the property lately purchased for Congregational purposes, the British and Foreign Unitarian Association having kindly made a grant of £25, and other friends having subscribed various sums. The completion of this work will also demand the energies of the Congregation as soon as a minister shall have been appointed.

CHOPPINGTON.—Partly through lack of preachers, and partly through the small response to efforts at this station, services have been held here during the past year only once in three weeks. The Committee fear that instead of their expectation that this would lead to larger attendances being realised, the result has been the reverse. It is a matter that ought not to be dis-

guised, that the constant loss of members by emigration from the district seems to have so dispirited the few that remain as to prevent that energetic action on their part from which alone success can flow. The Sunday-school continues to exist in a very fair condition, and it is to be hoped that it may result, in the future, in the enlargement of the congregation, especially if the Committee should find themselves able to resume the weekly services. This would be done at once, on Sunday afternoons, but for the distance of Choppington from Newcastle.

DARLINGTON.—The work of the missionary, who preached here on alternate Sundays, ceased in February last; since then this station has been without any pastoral supervision. The services have been uninterruptedly sustained, largely through the self-denying zeal of Mr. G. Lucas and Mr. Councillor Snaith, to whom the Committee are exceedingly grateful for their earnest efforts. The attendance at the religious services has been fairly good, and the work of the small Sunday-school has been faithfully continued. The Committee has offered the sum of £75 per annum, for two years certain, towards the stipend of a settled minister in this town, and they are hoping to hear, in a short time, that one has been appointed; there is here a large and promising field of work if a suitable labourer could be found. The debt of £300 still remains upon the chapel, and as this necessarily cripples the resources of the congregation, the Committee would be glad to see an effort made to clear it off. They believe that such an attempt would meet with a hearty response from the Unitarian public.

MIDDLESBROUGH.—The ministry of the Rev. W. Stoddart at this place closed with the month of April last, and the circumstances of the congregation were such that the Committee felt that no time should be lost in the appointment of a successor, and, as at the moment the congregation was not in a position to take the necessary steps, the Committee appointed the Rev. F. Wood, who has recently seceded from the Ministry of the Free Methodist body, as missionary in this town. The appointment was made for three months, but has been subsequently extended to six months, and will expire in the course of next November. The stipend paid is at the rate of £100 per annum, to which the friends at Middlesbrough contribute at the rate of £40, and the British and Foreign Unitarian Association at the rate of £30 per annum. The Committee are glad to learn that it is the intention of the Middlesbrough Congregation to appoint Mr. Wood as their minister, upon the termination of the present arrangement, and the Association will contribute £55 per annum to the stipend for two years.

SOUTH SHIELDS.—The cause in this town lost the services of the Rev. R. Cowley Smith at the end of April last, when he removed to Stanington, Yorkshire. Since that time the friends at Shields have availed themselves of the valuable assistance of Mr. Lambelle, who, for some years past, has afforded the Association considerable help as one of the lay-preachers. Mr. Lambelle's addresses have been highly appreciated, and the congregation has kept well together. It is intended, therefore, to continue the present plan in the future. The arrangement, however, not being quite in the line of the Association's ordinary operations, the congregation at Shields will cease—at least for the time—to occupy the position of one of the assisted churches, and will assume that of perfect independency.

The Treasurer's balance sheet shows that at the close of the financial year the sum of £77 6s. 8d. remained in his hands. This unusual surplus has resulted from the vacancies in the various pulpits referred to above, and is counted upon in making the promises of substantial aid towards filling them in the future. As heretofore, the Committee thankfully acknowledge the generous aid of the British and Foreign Unitarian Association, [without whose annual grant their work would have to be brought to an end, and whose deputation to this meeting, the Rev. H. Ierson, (M.A.), they most cordially welcome.

In conclusion, the Committee urged upon all Unitarians in the North of England the necessity of increased zeal on behalf of the great trust committed to them in bearing earnest testimony to our blessed faith.

The CHAIRMAN proposed that the report and balance sheet be accepted and printed for circulation. He would not detain them by referring to each item in the report. He would just refer, however, to the circular issued some short time ago to the assisted congregations for increased effort. He was sure they would take that stimulant in good part. They must know that the work could not be carried on without self-sacrifice on their part, and as they were receiving the assistance of all those who entrusted their money to the hands of the British and Foreign Unitarian Association he was sure every one of them would feel that it was their solemn duty to do not merely as much as they easily could, but to do that which cost them an effort to promote the cause they had at heart. The next point to which he should refer was that they had found that the work at Barnard

Castle and Darlington could not be effectually carried on by one minister. He was glad to believe that they were taking a right step in having a minister at each place. He would also draw their attention to the fact that the British and Foreign Unitarian Association had made a grant of three copies of the "Positive Aspects of Unitarian Christianity" to the Newcastle Free Library. As they were no doubt aware, the Association had on a former occasion made an extensive grant to the same library; and he had it on the best authority, that of the theological books circulated in Newcastle, their preponderated very largely—something to the extent of 700 per cent. They had a balance in hand, but they would want all the money they could get, and if they spent it all they hoped that at last the seed which they were sowing would bring a harvest of good results—(applause).

The Rev. F. WOOD seconded the proposition. He could not say much about the report because he had only recently commenced work in the district, but he thought they could fairly congratulate themselves upon it, and take heart and hope and encouragement from it. Looking a little wider than their own district they might see that Unitarian principles and thought and sentiment were spreading. Their energies were not directed solely to the establishment of mission stations and churches, but to sowing the seeds of Unitarian sentiment broadcast throughout the land, impregnating society with Unitarian principles—and this was a most important work. He was glad that the British and Foreign Unitarian Association had made this one of its features. It was bearing fruit. Without exaggerating, he thought he might say that there were evidences on all sides that it was doing so. The members of the other churches generally were recognising more and more the value of a free and open attitude and spirit towards all light and truth. They were not looking exclusively for light and truth to the past, but were recognising the importance of freedom of thought. On every hand they found people more ready to admit that Unitarians had done work in the past, and that Unitarian sentiments and beliefs were spreading in the community at large—(applause).

The motion, on being put to the meeting, was carried unanimously.

Mr. LAMBELLE moved a vote of thanks to the officers and Committee of the Association for the past year, and submitted a list for the ensuing year for the approval of the meeting. When they looked at the changes which were at work in the world, and the growing influence of Unitarianism, they felt that there was cause for them to stand firmer together, and to be more loyal to the truth they espoused, and not to divide themselves on points unessential to the spread of their principles. He trusted, therefore, that they would all unite in spreading the principles they professed. In South Shields the work was going on, and they were determined that it should go on; and to help on the work he asked for their sympathy, their prayers, and their good wishes.

The proposition was seconded by Mr. F. C. SLATER, and adopted.

Mr. JOHN GLOVER moved a vote of thanks to the Rev. F. E. Millson for his services in preaching their anniversary sermons on the previous day, and offered a hearty welcome to that gentleman for his presence there that night. He thanked Mr. Millson very sincerely for the words of warning and also of encouragement which he had given them in his sermons. They were, he could assure him, refreshing and strengthening, and he asked them all to express in the most hearty manner their appreciation of Mr. Millson's services.

Mr. G. G. LAIDLER seconded the proposition. In the course of his remarks he urged increased and more regular attendance at their services, and thanked the British and Foreign Unitarian Association for the manner in which they had supported the Unitarian cause in the North of England in the past, and trusted that that help would be extended in the future, so that they in Newcastle might be able to realise one of their great desires—to establish a mission in their own town—(applause).

The Rev. F. E. MILLSON was loudly applauded on rising to respond. He expressed his thanks to them for the vote they had just passed. There were one or two things which were passing in his mind, which he thought he might properly say to them. First of all, he was greatly interested by the allusions which had been made about our free way of thinking and acting. He wished that they did not so very often furnish people with something else to say. It was said that they were liberal and

thoughtful, but still, they were making little progress. They had, however, begun to see what was undoubtedly the case, that a great deal of the liberalism which they admired when followed up to its source might be traced to Unitarian faithfulness and outspokenness. If they could have the revelation they would be much surprised at the part Unitarian outspokenness had played in producing the generally liberal feeling of to-day. Then he found that people might travel a long way without getting off the skirts of their own troubles. He found that the same difficulties which were familiar to him were familiar to them. In the West Riding they complained that their churches were crippled by the mission work they had to do. Somehow in these mission stations they confessed to a certain amount of failure from year to year. He was in favour of doing more work in the large towns. These were keeping up many of their small country stations out of a mistaken principle of honour. They felt that it would be dishonourable to give them up. But there were many things which militated against the success of those little places. There was emigration, for instance, and changes in the trade of small communities which were not felt in larger ones. Their work also lay not so much in making converts from the other churches as it did in serving the needs of the great detached multitude who had long ago bid good-bye to the churches, and who were waking up to the position in which they were finding themselves. He had, therefore, always given the secularist a hearty welcome, because he felt that the secularist needed it more than others. He believed many of those people were beginning to feel their want, and that there was a dissatisfaction at the aching void into which Secularism had betrayed men, and that they were beginning to look for the hand of help, and if the Unitarian churches were to hold out that hand he was sure they would gain by it. He did not advocate very greatly the aggressive tactics of our churches. He had taken stock of the results of what are called polemics in our work, and in each instance he thought their friends had come away with small results. Sometimes when he had read the reports of those controversies and of their effects on ourselves he was reminded of the story of an old painter who had a vision of the face of Christ, and who set himself as the crowning work of his life to paint a picture in which that blessed figure should form the centre. And the painter set to work, and the thought was so vivid with him until at last it is said there grew out of the canvas the very face of Christ. But before the picture was finished this painter fell into a quarrel with one of his acquaintances, and he conceived the design that in this picture, which was to hand down to the ages the image of the Christ, he would introduce his friend, now his enemy, as Judas. But the story goes, as the figure of Judas grew clearer the Christ faded, the lineaments grew dim, and at last the image of the Christ disappeared. And so it would be with us. If we delighted in pointing out the defects of the other churches the danger was that our own Christianity would suffer, and that we, ourselves, would become less Christian, less Christ-like. Mr. Millson resumed his seat amid loud applause.

Councillor JOSEPH ELLIS moved that the meeting offers a cordial welcome to the Rev. H. Ierson, M.A., and desires to express its thanks for the continued support of the British and Foreign Unitarian Association, in an earnest and energetic speech, in which he expressed the thanks of the people of this district for the grants given by the British and Foreign Unitarian Association towards carrying on the work. There was, perhaps, never a time when that aid was so necessary as now. They had put their shoulder to the wheel, and they meant that that wheel should go forward and not backward. They had planted mission stations, and he considered it their duty to render them every assistance in their power.

The Rev. WM. ELLIOTT seconded the resolution, in which he expressed the hearty pleasure they all felt at having Mr. Ierson among them, not only on his own account, but as the representative of an Association that was carrying on a great, a glorious, and a necessary work. Mr. Ierson would see that they were not satisfied with their work in that district, which he considered was a hopeful sign, and an evidence that it was their determination to do better in the future.

The vote of welcome was carried by acclamation.

The Rev. HENRY IERSON, who on rising to respond was loudly applauded, after some remarks on

various points connected with the missions, said he knew there was good practical work done in everyone of the mission stations throughout the country. Of this he could give them proof after proof if the time and occasion served. Taking the attendances at these places of worship, and comparing them with the attendances in the large towns, they would find the former were quite as successful as the latter. He did not think there was so much in comparison for the larger chapels to plume themselves upon. As to the maintenance of these stations, he would ask in what way they were to get at outside people who did not go to any place unless they gave them a centre round which they could gather. That was what had to be done. He never expected that the Unitarian body was going to be the all pervading sect in Christendom. It seemed to him that a great many desponded without reason, because we were not gathering the whole world. The majority of men were attracted by outside show—ritualistic forms, blood and fire, music, anything—no matter what. But the thinking classes were not to be attracted that way. Some people were strongly moved by numbers, and fancied that that was success. But for himself he had never expected to belong to a popular body. What they had to do was to lift up their testimony to the simple truth and the practical value of earnest convictions with reference to religious opinions! Some Unitarians might look for more obvious success. He wished to impress upon them his belief that there had never been a genuine earnest Unitarian effort put forth which had not borne some fruit. If God had meant to make the Unitarians a great cathedral body or sect he supposed God could have done so, but he did not think God meant that for them. God had not been against them, but their own defect of earnestness: they had not kept abreast of the times and their great opportunities. There was a time when Unitarians had to be the pioneers. They did not seek controversy, and when engaged in it it had been thrust upon them. At least that had been his general experience. The pioneering work of the past—the negative work, the breaking down of old dogmas, if that was necessary, had been pretty effectual. But that kind of negative work was not done in these days so much through specific Unitarian controversy. Scriptural texts were not relied upon as formerly, but the question now asked was what were the facts of the universe and their interpretation by scientific methods and scientific laws. It was this which was breaking down the common beliefs of the time. If this was so what was their duty? Was it their duty to sit quietly at home while other people were going to the front? Many people imagined that those grand scientific discoveries had taken away the whole groundwork of religion. They, however, did not believe that, and it was their duty to stand forth and let people know that the sentiment of religion was in perfect harmony with the facts of the universe and with scientific investigation. Let them go forth and make that grand reconciliation clear and plain. If they would only take up this great work they would not be found to fail in the future any more than they had failed in the past. He believed from his deepest soul that if Jesus were there that night it was just this grand work that he himself would set before them as the true work for the Unitarians in the time to come—(loud applause).

After remarks from Messrs. T. SOUTHERN, S. PESCOE, T. G. ROBSON, J. BAMBRIDGE, and Councillor J. BARKER ELLIS a highly interesting meeting was brought to a conclusion. During the evening anthems were sung by the excellent choir of the church, under the direction of Councillor Barker Ellis, Mr. W. Stephenson presiding at the organ.

BIRMINGHAM: CHURCH OF THE MESSIAH.—The annual meeting in connection with the Sunday-schools and Home Mission carried on under the auspices of the Church of the Messiah was held in the girls' school-room, adjoining the church, on Tuesday evening. Mr. F. Ryland presided; and among those present were the Revs. Dr. Crosskey, Dr. Laird Collier, J. B. Gardner, and E. T. Russell; Dr. Russell, Messrs. S. Greenway, J. A. Kenrick, W. J. B. Tranter, Heap (missionary), T. H. Russell, E. H. Lee, W. Lowe, T. G. Lee, J. Kimberley, &c.—The Chairman read the report of the girls' school, which stated that it would be remembered that some years ago they entirely gave up secular instruction, and had since then adopted a gradual series of religious lessons at all the morning classes. This scheme appeared to have answered

admirably, although the difficulty in establishing it was very great. Teachers and scholars were somewhat adverse to the idea, as was shown by a perceptible decrease in their attendance, but the superintendents were pleased to state that there were now more scholars' names on the books than had been the case for many years, the number having risen since 1880 from 142 to 172. The average punctual attendance for 1880-81 was—morning 84 per cent., and afternoon 83·6 per cent. The difficulties in connection with the afternoon school were very great, as the teachers were conspicuous by their absence. The subscriptions to the relief fund had slightly increased this year, and as usual the larger portion had been expended in dispensary tickets, which were always in great request, and much appreciated, and a small amount had been laid out in relieving cases of sickness and distress, while two girls were sent to the Children's Convalescent Home at Solihull, and another enabled to take a place of domestic service.—Mr. W. J. B. Tranter (the superintendent of the boys' Sunday-school) read the report of that department, which spoke with pleasure of the excellent conduct of the scholars during the year. The number attending the adult class, conducted by Mr. Heap, had risen from eighteen in 1876 to forty in the present year. The number of scholars in the school at the commencement of the year, including the adult class, was 192, and at the end of the year 207, showing an increase of fifteen. The average attendance at the morning school was 83·6 per cent., and at the afternoon 80·4 per cent. The bank had again been conducted in a satisfactory manner, £137 2s. 2d. having been deposited, and £135 19s. 2d. withdrawn, as against £94 18s. deposited, and £93 0s. 5d. withdrawn last year. The average attendance of the teachers was 94·1 at the morning school, and 83·4 at the afternoon school.—Mr. David Heap (the missionary) presented his report, which stated that the aid afforded by the Mission was not confined to the expression of an opinion or the giving advice, for in the year just ended ninety-three separate grants were made from the poor fund with the object of enabling recipients to tide over their temporary troubles.—The report of the treasurer (Mr. T. H. Russell) stated that the total amount of the income for the year of the mission and schools was £280 13s. 7d., and the expenditure £272 18s. 1d., leaving a balance in hand of £7 15s. 6d.—The Chairman moved the adoption of the report, and Mr. Greenway seconded the resolution, which was carried.—A vote of thanks was then passed to the Rev. Dr. Crosskey for the appeal made by him on Sunday last on behalf of the schools; and the rev. gentleman replied in suitable terms, and then moved a vote of thanks to those who had been actively engaged in the different branches of the schools and missions. In doing so, he remarked that the existence of secular education at the Sunday-schools in the past did not mean that they did not give any moral and religious teaching, for the moral and religious influence of those whose names were honoured among them, and who had in past times taught in the schools was the supreme power. The withdrawal of secular teaching was in order to give freer room and opportunities to the teachers to extend their moral influence and religious teaching. This alteration was at first received with suspicion, or rather fear: but it had passed away entirely. He knew from the reports that there was a large and generous religious life within the schools, and that an ardent spirit was spreading throughout both departments. There was a wonderful amount of voluntary and devoted work going on in connection with the Church of the Messiah, and he was thankful that it was going on so nobly, and that the spirit among them was deepening. Mr. J. A. Kenrick seconded the motion, which was carried.—The Rev. Dr. Laird Collier then addressed the meeting, and deprecated the too early education of the young. He had frequently seen instances where a child whose education had commenced at ten years of age had surpassed another who began at five years, and he therefore was of the opinion that children should not be educated until they reached eight years of age, for their intellects were simply dwarfed and smothered by being taught things before they were ready to receive them.—The meeting then terminated.

TENTERDEN.—The chapel here was re-opened on Sunday last, after having been closed three weeks for repairs. Harvest thanksgiving services were held—the decorations of fruit, flowers, &c., being very beautiful indeed. The amount of the offertory was £12 11s. 4d.

MATTHEW ARNOLD AND VOLTAIRE.

Many people seem to be grieved that Mr. Matthew Arnold has spoken approvingly of Voltaire's intellectual characteristics; but I hope that all of us are strong enough in our religious faith to do justice even to the opponents of it. Voltaire has been loaded with more opprobrium, perhaps, than any other of them; yet he had most conspicuous and admirable merits. His sullied memory is partially redeemed from reproach by the fact that he was possessed for a whole lifetime by a burning hatred of injustice and falsehood. The real work of his life, the work which will be remembered for ever, was to smite all forms of what he thought intellectual falsehood, and all classes of men that dealt therein. He made terrible mistakes and committed terrible errors; he was often reckless where caution was an imperative duty; he was often irreverent amid the most hallowed sanctities; he was often so untrue to his principles as to use falsehood to strike falsehood; he, too often, acted in a spirit which has debauched the conscience of France almost as much as the teaching and the example of the so-called religious men whom he assailed. But in spite of these blots on his memory he had lucidity, and he taught the intellect of his country to look facts in the face. No class of beings could be more different from Voltaire than the literary triflers who affect to speak in his name; and the Voltairianism of Janin was about as much like that of the heresiarch as the antics of small Ritualistic priests are like the rigours of St. Anthony. Voltaire was no mere mocker; he was the most tremendous iconoclast that the world ever saw; and his mocking was that of a man in earnest, and stung with indignation, far beyond the reach of a *persiflage*.

He has been called the apostle of infidelity, the denier of the truths of religion, the subverter of Christianity. But it must be remembered, in the first place, that in his writings Voltaire has repeatedly expressed his love and reverence for Jesus; and that his conception of real religion, as distinguished from theology and historical dogma, may be found in the fact that he believed in Quakerism. It must be remembered, too, in the second place, that he saw Christianity, if not only, chiefly in the form of Papal Catholicism; and I fancy that there have been as strong and as long-continued assaults on Christianity in that sense as those of Voltaire. His great war was waged against the Church of Rome. Particularly it was against the Gallican Church, which was a Church of great persecution, bigotry, and misused power. Just before his birth, and during his own age, his country was filled with brawls and cruelties excited and exercised by the priesthood. The quarrels of the Molinists, the Jansenists, the Quietists, and the disgraceful exhibitions of the Convulsionaries, absorbed so much the talent and perverted so much the uprightness and charity of men of first-rate genius that we turn with pity and loathing from the misuse of one of the best gifts of God. Voltaire had it deeply at heart to put an end to these discussions. He would prevent such men as Bossuet and Fenelon from expending their vast talents in unworthy squabbles. He would convert such men as Pascal and Racine from sacrificing their abilities at the altars of superstition. He wished to redeem such of his countrymen as were slaves to the priests from the miseries of bigotry and ignorance. He most ardently desired to liberate those whose piety was enlightened from persecution at the hands of bigots. The cruelties exercised on the Huguenots raised a tumult of generous indignation in his benevolent heart—a heart which had a boundless faith in justice and humanity. The insolence and barbarity with which the French priesthood endeavoured to quell all rebellion to their authority roused his anger and pointed his sarcasms. Liberty for the mind was the one aim of his life. It was a noble and useful aim. But in passionately urging it he went too far. He did not differentiate between the truths of New Testament Christianity and the multifarious, sometimes ridiculous, often pernicious additions of the Papacy. His heart revolted from the series of intolerable evils brought on the world by the Roman theology and the Roman ecclesiastical system; he forgot the civilisation produced by the Gospel, and even the uses of the system of

Rome during days of feudal barbarism; he saw only the evil, and visited the whole with his reprobation, his ridicule, his unflinching and unwearied opposition. He fell into great and mischievous mistakes. France owes to his mighty labours and powerful influence a great and swift advance in civilisation and in enfranchisement from priestly thralldom. But he went beyond the useful and the right in his struggle, and, not contented with warring against superstition, he made inroads into the fields of rational piety. This must be admitted and censured; but let us admit and censure it without rancour, without flinging at him an opprobrious name, feeling grateful at the same time for the good he did achieve, and acknowledging our respect not only for his abilities but for his motives also.

Let justice be done to him and to all men, whether for or against what to us are great Christian verities. There is hardly any book that I should more welcome than a fair, impartial, and discriminating work upon the great sceptics. For myself, I feel that our youthful ideas of those men taught us by the pulpit, and that the public opinion of to-day, need reconsidering and revisal; and I am thankful that Mr. Matthew Arnold has assisted us towards this desirable end in reference to one of them.

S. F. W.

THE REV. STOPFORD BROOKE.

The editor of a recent American edition of a selection from Mr. Brooke's sermons writes to the *New York Independent* as follows:—

"The writer of an interesting review of Stopford Brooke's hymn-book in the *Independent* for Aug. 31 has a few preliminary words upon the subject of Mr. Brooke's withdrawal from the Church of England. 'The reasons for that step,' he says, 'have never been made clear to us at this distance;' and he adds that Mr. Brooke seems to 'eschew explanations.'

"Permit me, as one familiar with Mr. Brooke's thought and work, and interested especially in his present movement, to say, for the sake of any to whom, like your contributor, the reasons for Mr. Brooke's withdrawal from the Church of England are not perfectly clear, that he stated his reasons very freely and fully at the time of his withdrawal; first, in a letter addressed to the congregation of Bedford Chapel, and published in many of the religious as well as secular newspapers in England and this country; and then in a special series of sermons upon those doctrines, wherein he differed from the standards of the Church of England. These sermons, I regret to say, have not been published in this country, nor yet in permanent form in England.

"Without these, however, the matter is very simple. The Church of England, by her doctrinal standards and various offices, requires of her clergy that they 'unfeignedly believe all the Canonical Scriptures of the Old and New Testament' (see the 'Ordination Service'); the doctrine of 'everlasting damnation' (see 'Litany,' &c.); the doctrine that Jesus Christ 'made upon the cross, by his one oblation of himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world' (see 'Communion Service'); the doctrine of Miracles; the doctrine that except one keep 'whole and undefiled' faith in 'one God in Trinity and Trinity in Unity,' 'without doubt he shall perish everlastingly' ('Athenasian Creed'), &c. Mr. Brooke believed none of these things, and, consequently, he had no right to remain in the Church of England. The ground of his withdrawal was simply that of common honesty.

"It is true enough, as has been said, that many men who believe as Mr. Brooke does, nevertheless remain in the Church. He himself was told this very plainly by his brethren of the Broad Church, at the time of his withdrawal. 'A large number of the liberal clergy disbelieve in the miraculous,' said Mr. Capes; 'but, being men of robust and simple minds, take things as they are,' and go serenely on. And Mr. Haweis advised the Broad Churchmen all to stay in, unless forcibly put out, continuing to preach what they pleased, and sure that they will be furnished with consistent prayer-books in good time. Mr. Brooke's mind—unfortunately or fortunately, as one chooses to look at it—was not of this 'robust and simple' order. He believed that it is well to maintain as high a standard in the Church as in the world, and that morality still has a proper place in the things of religion, as well as in the ordinary dealings of life.—Respectfully yours

"EDWIN D. MEAD."

The *Independent* adds:—"Doubtless, as an honest man, Mr. Brooke was compelled to withdraw. A man who denies supernatural revelation and miracle has no right in any Evangelical Church, however 'robust' he may be."

THE NATIONAL UNITARIAN CONFERENCE.

This body, representing the best thought and culture, as well as the activities of the Unitarian denomination, met in its accustomed place in the Methodist church, Saratoga, New York, on Tuesday, Sept. 19. The Conference, which was well attended, was opened by prayer by the Rev. James Freeman Clarke. Governor Long, of Massachusetts, presided. After the addresses of welcome a business committee was appointed, and report was received from the General Council, which is appointed by one Conference to serve until the meeting of the next. The report gave a *résumé* of the work accomplished by the Conference since its organisation in 1866. Since the previous meeting of the Conference, two years ago, \$18,000 had been raised to build a church edifice in Ann Arbor, Mich. The effort to get \$50,000 for the Meadville Theological Seminary had failed. The council proposed that \$150,000 be raised to endow the Seminary. Two years ago it was voted that \$50,000 yearly were needed for missionary work, but only two-thirds of that sum had been received. The increase of contributions in the last year is, however, large. The Rev. A. D. Mayo, under the auspices of this Conference, had spent two winters in the south, using his best efforts to encourage the spread of the American idea of common schools there.

The Rev. J. Page Hopps, of Leicester, England, a delegate to the Conference, was received. He read a paper on "Jesus Christ's Unfulfilled Ideal of Religious Unity," prefacing it with letters of greeting from the North Midland Presbyterian and Unitarian Association and from the members of the monthly meeting of Protestant Dissenting ministers of Warwickshire and the neighbouring counties, which last organisation had Dr. Priestly among its founders one hundred years ago.

He was followed by another English delegate, Dr. W. B. Carpenter, with an essay on "Influence of Science on Progress of Religious Thought." A report from the American Unitarian Association was then read. It described the plans and work of the Association, and showed how they were hindered by want of money. The Secretary of the Western Conference showed how Unitarian churches had been built in that section, which is not "western, but central, and reaching ground." The Conference is pushing forward in Colorado and New Mexico. It charged New England Unitarians with lack of aggressiveness and with being too conservative, and joyously suggested that they should join the Western Conference. It congratulated itself on a well-fixed treasury, an unprecedented increase of societies, and healthy and vigorous growth. The report of the Middle and Southern Conference stated that the Conference had no missionary at work; but most of its societies were in good condition. The Buffalo Church complained of the prevalence of Ingersollism in that city and the lack of interest in church matters shown by immigrants from New England. The report from the New England Conference stated that Unitarianism was never in a more healthy and prosperous condition. The New England churches are liberally aiding Unitarianism throughout the country, having furnished over \$800,000 in the past two years for church and benevolent work.

On the second day the church was well filled, notwithstanding the assembling of the Republican State Convention. The Rev. George Batchelor read an essay on "The Place of the Unitarian Body in the National Life of America," which was followed by an account of missionary work in the Southwest, by the Rev. Charles S. Allen, of New Orleans. The Conference took a collection, amounting to nearly \$6,000, in aid of the New Orleans Church, which has a debt of \$15,000. A report was presented by Mr. Dorman B. Eaton in favour of the union of the National Conference and the American Unitarian Association, which was thoroughly discussed.

On the third day the Rev. J. C. Learned read an essay on "The Future of Religion." In the matter of the proposed Wade Theological School, in Cleveland, a committee was appointed to confer with Mr. Wade. The following amendment to the constitution was proposed and adopted:—

"While we believe that the preamble and articles of our constitution fairly represent the opinions of a majority of churches, yet we wish distinctly to put

on record our declaration that they are no authoritative test of Unitarianism, and are not intended to exclude from our fellowship any who, while differing from us in belief, are in general sympathy with our practical purposes and aims."

The Rev. Oscar Clute discussed the outlook of Unitarianism, and a resolution was adopted in favour of total abstinence. The evening was given up to a discussion of the education of the young.

Friday was the last day of the session. Prof. Francis G. Peabody, of Harvard, read an essay upon "Liberal Christianity and the Spirit of Worship." It was a discussion of what goes to make up true worship. Among the means of deepening the feelings of devout Christians, the essayist said, some favour the introduction of liturgical forms in public worship. The great growth of the English Church, with its liturgy, has been noted as an argument for a liturgy; but we find also the informal Baptists and Methodists growing rapidly. The perfunctory and hasty manner in which many priests in liturgical churches go through their services was sharply criticised and deprecated. Dr. Peabody believed a fixed form of service to be a corrective, but it had great faults as well. The redemption of American life from its prose and worldiness, so far, he said, the churches have not effected. It chiefly proceeded from literature bred of New England Unitarianism. There is no demand of the times so plain as that for the increase of the spirit of worship in our administration of religion. Social fellowship does not of itself create religious fellowship, while religious fellowship does carry with it all the elements of sociability. Returning to the subject of liturgy, the fact is stated that a form of worship which shall accurately respond to the convictions of thoughtful worshippers, in times when theology is a living study, must be a flexible and variable form. Whatever claim we may recognise in inherited and uniform methods, it still remains that the Church which stands for progress must stand by the principle of freedom in prayer. The function of the sermon was discussed and its right to exist was said to lie in its intimate relation with the spirit of worship and its co-ordination with the rest of the service of prayer and praise.

The Hon. E. B. Hoar was elected president, and the Rev. R. N. Bellows secretary, and a council of twenty-one selected.

Professor Carroll C. Everett reported for the Cambridge Divinity School that, whereas it had only two resident professors two years ago, two more had been added since the last session of this Conference, and the next term will begin with six resident professors, one of whom is now on the sea. The Committee on Credentials reported about six hundred delegates present, and that the total number of persons attending was over 2,200, being more than have been present at any previous session. A resolution was adopted to raise \$50,000 annually during the next two years for the American Unitarian Association. The Rev. J. L. Jones, of the Committee on the endowment of the proposed Wade Theological School at Cleveland, Ohio, stated that Mr. Wade had pledged himself that when the Committee secured \$150,000 he would add \$350,000 and, if they would raise \$50,000 more, he would add an equal sum to make the grand total \$600,000. The Conference closed with the doxology and benediction.

THE LONDON SCHOOL BOARD re-assembled on Thursday after their summer recess. Mr. E. N. Buxton, the chairman, in accordance with a custom originated by the late Sir Charles Reed, made a statement as to past educational operations of the Board and the results. While the number of schools built by the Board, together with those which were found in existence, would more than suffice for the children of London as it was in 1870, London had increased during the past twelve years to such an extent that the Board still found themselves in arrear. The charges against the management of St. Paul's Industrial School and the consequent action of the Board met with some explanatory observations at the hands of the chairman. As to the expenses of the Board, the chairman could not hold out any expectation that the education rate for the ensuing year would remain below sixpence. Friday, the 24th November next, was fixed for the triennial general election of the Board.

The Government of Japan have resolved on the establishment of 53,760 primary schools. The whole empire is divided into eight collegiate departments with one college to each department. Even children under six years of age will be compelled to attend the primary school.

Obituary.

THE REV. JAMES ORR OF CLONMEL.

In addition to the losses which our Church has lately sustained by the removal of several worthy ministers we deeply regret to record the death on the 30th ult. of the Rev. James Orr, Clonmel, co. Tipperary.

Mr. Orr was a member of a highly respectable family belonging to the congregation of Moneyrea, near Belfast, and was brought up under the ministry of the Rev. Fletcher Blakeley, who, more than half a century ago, was one of the most intrepid and successful vindicators and promulgators of our liberal views in the North of Ireland. Immediately after the formation of the Remonstrant Synod of Ulster several educated and independent young men, inspired with an earnest desire to assist in promoting the principles of that little band, became probationers or licentiates in connection with the Remonstrant Synod, some of whom were soon invited to labour in England, and some in the South of Ireland, as well as in their native province. By the United Presbytery of Munster Mr. Orr was sent, we believe, in the year 1831 to supply the congregation of Clonmel, which had been vacated by the removal of the Rev. William Crozier, who had just become successor to his early preceptor, the Rev. Arthur Nelson, of Rademon. Mr. Orr's services were so acceptable to the congregation of Clonmel that he was almost immediately invited to become their stated minister. There he indefatigably laboured for the last fifty years; not only among his own little flock, but among all classes and creeds of the Southern Irish he has been engaged in incessant efforts to promote the temporal comfort, the social improvement, and education of the people.

Mr. Orr has been a frequent contributor to the pages of the *Inquirer*, and from time to time he published several sermons and treatises of considerable literary merit, and all breathing a spirit of independence and of earnest aspirations after truth, freedom, and practical usefulness.

From Mr. Orr's knowledge of the condition of the tenant farmers in the North and the South of Ireland, and we believe from his own experience, too, he could not help contrasting the comparative independence and comfort of the former with the serfdom and many grievances under which the latter unhappily laboured. His warm heart felt deeply for his suffering neighbours, and his manly voice and his energetic pen were often enlisted in vindication of the rights of humanity. At the commencement of the recent agitation for an amendment of the Land Laws he was, from his sanguine and earnest temperament, perhaps too readily induced to join in the early efforts of those who ultimately proved to have ulterior and less justifiable objects in view. No man, however, more thoroughly deprecated the "boycotting" and the revengeful cruelties which seemed afterwards to be encouraged by reckless unprincipled hirelings and ambitious agitators. This will be manifest to those who have read with any attention his able letters in the *Inquirer*. Indefatigably, too, among his countrymen, did he endeavour to inculcate lessons of kindness, goodwill, and peace, urging them to assist in the efforts of a paternal Government whom he regarded as at length awakening to the actual causes of discontent, and resolved to redress all real grievances.

As to his theological views, while Mr. Orr, from his bold and outspoken phraseology, might generally be regarded as a man of the Broad or Advanced School, he was yet eminently conservative and deeply reverential—thoroughly inspired with lofty hopes and anticipations, and the firm trusting and abiding faith which breathed throughout all the utterances of our great Master, the writings of the prophets and apostles, and the messengers of divine truth. It is but a few weeks since some controversial letters appeared in the *Inquirer* on the subject of the Resurrection. Mr. Orr has just enunciated his views upon the matter in an admirable and popular discourse, which, we trust, will find its way into the hands of many of our readers.

Mr. Orr was endeared to his numerous friends, whom his genial and affectionate disposition refreshed and cheered, whether when they

visited him and his hospitable family at Airmont, overlooking the beautiful valley of the Suir, or when he came occasionally to visit the friends of his younger days in the north. The last of these visits he paid about two months ago, when, besides cheerfully joining in some Sunday-school excursions, he preached with as much vigour and freshness as in his younger days in the pulpits of some of his brethren. His last illness was of short duration. A sharp attack of rheumatic fever rapidly prostrated his wiry and vigorous frame. He leaves behind him a sorrowing widow and three daughters, and three sons, the eldest of whom is a most intelligent and model farmer, instructing and improving the neighbouring farmers in Tipperary—another a successful medical practitioner in Killyleagh, and the third the Rev. B. J. Orr, M.A.—a former student of Manchester New College, and now the esteemed minister of York-street, Belfast. S. C. N.

The funeral took place on Oct. 30, in Rathroman churchyard, near Clonmel. The remains were followed by a considerable number of neighbours and fellow townsmen of all religious denominations, as well as by friends from the distant localities of Belfast, Dublin, Portarlington and Cork, who thus testified their respect to the departed. The funeral service was conducted by his co-Presbyter, the Rev. W. Whitelegge, of Cork, who, in his address at the grave, said:—On this mournful occasion, when we are about to consign to the tomb the mortal remains of our dear departed brother, I should be sadly deficient in the discharge of this solemn duty were I to omit saying a few words, which my long intimacy enables me to do, and which I trust will be in some measure consoling to those who have most reason to mourn his loss.

Our venerable friend, who for half a century presided over the Non-subscribing Presbyterian Congregation of the neighbouring town, fulfilled earnestly and efficiently the duties of his sacred office. That office, in connection with any denomination, is for the most part one of such uneventful uniformity as to afford little or no material for public interest or record. The quiet and small congregation to which our friend's ministerial duties were through his lengthened life confined still further narrowed his career, but I can truly say froze not the genial current of his soul.

His devotional services were able—sometimes eloquent—always earnest and heartfelt. His piety, deep and true, found utterance not alone in words on Sundays and on stated occasions—but flowed uniformly, constantly, and consistently through every channel of his daily life—refreshing, invigorating, and irradiating, all his human relationships with the divine beauty of holiness.

As a husband he was tenderly affectionate. As a father he devotedly discharged his parental duties, bringing up his children to useful and honourable professions and avocations, and in the nurture and admonition of the Lord. As a citizen he was active in the promotion of the welfare of his fellow citizens, and his sympathies were ever on the side of the weak, the poor, the afflicted and oppressed.

As a patriot, though not prominent, he was a sincere, out-spoken, and ardent advocate of reforms which he honestly believed to be desirable if not necessary for the future peace, progress, and prosperity of his native land.

Deeply consolatory should it be to all who lament his loss that he has left behind him the memory of such private virtue and public worth, and that we are thus enabled to believe in humble and trustful confidence in the divine promise that he has now received the Heavenly welcome to all faithful souls—"Well done good and faithful servant, enter thou into the joy of thy Lord."

REVISION OF THE AUTHORISED VERSION.—The Company appointed for the revision of the Authorised Version of the Old Testament finished their seventy-seventh session on Friday week, at the Jerusalem Chamber. The following members attended:—The Dean of Peterborough, Dr. Alexander, Mr. Bensly, Dr. Chance, Mr. Cheyne, Dr. Davidson, Dr. Douglas, Mr. Driver, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor

Lumby, Mr. Sayce, Dr. Robertson Smith, Professor Wright, and Mr. Aldis Wright (secretary). Communications were received from the Bishop of Llandaff, Professor Birrell, and Dr. Field, who were unable to be present. The second revision of the Prophetic Books was completed, and that of Job commenced. It is stated that the Revisers have made so much progress that their work will certainly be finished in a few more months. Indeed, there is even some probability, if the *Academy* is well informed, that the Revised Old Testament may be ready for publication by the close of next year.

We understand that the Rev. Stopford W. Brooke (son of the Rev. Stopford A. Brooke), will preach at Little Portland-street Chapel to-morrow, morning and evening.

DR. HERZOG, the well known editor of the "Real-Encyclopædie of Protestant Theology and Church History," died Erlangen on Sept. 30.

A MEMOIR of the late Canon Pearson, of Sonning, is in preparation.

MR. MATTHEW ARNOLD's recent address at University College, Liverpool, is to be printed in the next number of the *Nineteenth Century*.

Our Calendar.

SUNDAY, OCTOBER 15.

LONDON.

Rev. STOPFORD WENTWORTH BROOKE, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSKY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Conway's (M. D.) Travels in South Kensington, with Notes on Decorative Art and Architecture in England, illus. 12/
Correspondence of Robert Southey and Caroline Bowles, edited by E. A. Dowden, 14/
Christian Year (The), 6/
Daniels's (Rev. W. H.) Short History of the People called Methodists, 6/
Darwin (C.) Memorial Notices from "Nature," 2/6
Hutton's (J.) Journalistic London, 12/6
Osborne's (Rev. W. A.) Revised Version of the New Testament, a Critical Commentary, 5/
Ramann's (L.) Franz List, Artist and Man, 1811-1840, 21/
Romanism, Protestantism, Anglicanism, by Oxoniensis, 3/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

MARRIAGES.

LAWFORD—THOMSON—On 23rd August, at Kamesborough, Melbourne, Lindsay Crompton, second son of George Lawford, Esq., of Nightingale-lane, Balham, to Maggie Jane, eldest daughter of W. K. Thomson, Esq., of Melbourne.

NEW—ROSCOE—On the 11th inst., at the Brixton Unitarian Church, London, by the Rev. J. Hamilton Thom, of Liverpool, Geoffrey New, fourth son of Herbert New, of Evesham, to Margaret Henrietta Roscoe, of St. Margaret's, Mitcham, younger daughter of the late William Caldwell Roscoe.

DEATHS.

JAMES—On the 10th inst., at his residence, Marlborough-hill, St. John's-wood, London, Christopher James, aged 50 years.

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THE LATE REV. W. A. POPE.

London, August 22, 1882.

The death of the late William Annette Pope by a fall on the Great Gable, Cumberland, on August 7, has left Mrs. Pope and her six girls (the youngest being only five years old) without any provision at all.

It becomes necessary, therefore, to make an immediate effort on their behalf.

During the last three years of his life Mr. Pope was the minister of the Domestic Mission, Spicer-street, Spitalfields. The Committee of the Mission, therefore, feel that in addition to the invitation to the general public already issued by private friends, they may especially call for the aid of their own supporters in assisting the widow and children of their late missionary.

Prior, however, to his settlement in London Mr. Pope had been for twelve years actively engaged in various localities, both in the neighbourhood of Liverpool and in the Eastern Counties, in the service of the Unitarian cause. In view of these labours, and of the sacrifices which his change of opinions involved, the Committee feel justified in enlarging the area of their appeal, and asking the help of members of the free churches generally.

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Oct. 29.—Professor WILLIAM KNIGHT, LL.D., St. Andrew's University, on "The True, the Beautiful, and the Good."

Nov. 5.—E. B. AVELING, Esq., D.Sc.Lond., on "The Borderland between Living and Non-Living Things."

Nov. 12.—WM. LANT CARPENTER, Esq., B.A., B.Sc., F.C.S., on "The Sun." (With Oxy-hydrogen Lantern Illustrations.)

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NORTH-MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

The ANNUAL MEETING will be held at Leicester on Tuesday, October 17. The Ministers and Delegates will meet at 10.30 in the School-room of the Great Meeting, Bond-street.

At Noon Service will be conducted in the Great Meeting by the Rev. J. MODER. The Sermon will be preached by the Rev. CHARLES HARGROVE, M.A., of Leeds. A Collection will be made in aid of the funds of the Association.

At 1.30 Lunch will be provided in the School-room; tickets 2s. each. At 2.30 the ANNUAL PUBLIC MEETING will be held, under the presidency of the Rev. J. PAGE HOPPS.

On Monday Evening, October 16, a Soirée of the Great Meeting Congregation will be held, to which members of the Association are cordially invited. Tea at 6. Tickets 9d. each.

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LONDON UNITED DEVOTIONAL SERVICES.

The first of these Services will be held in Little Portland-street Chapel, on Thursday Evening, October 26, 1882.

The Service will commence at 8 o'clock precisely, but friends are especially requested to take their places five minutes earlier, so as not to disturb the devotions of others.

It is hoped that all Unitarian, Free Christian, and kindred congregations in London and the suburbs will be well represented.

The Meeting will last not more than seventy-five minutes, and will be conducted by the following gentlemen:—

The Rev. T. SADLER, Ph.D., of Hampstead; EDWIN ELLIS, Esq., of Guildford; the Rev. ROWLAND HILL, of Bedford; the Rev. CHARLES HARGROVE, M.A., of Leeds. Organist, Wm. Tate, Esq., of Hackney.

At the close of the Service there will be an Offertory at the doors to cover the cost of the Meeting. Large donations are not desired, as the expenses are but small.

LITTLE PORTLAND-STREET CHAPEL

The Members of the Congregation of Little Portland-street Chapel will be happy to see any friends who purpose attending the UNITED DEVOTIONAL SERVICE on Thursday, October 26, for an hour's social intercourse before the gathering in the Chapel. Tea will be provided in the Girls' School-room, Portland British Schools (entrance in Little Titchfield-street), at half-past six o'clock.

SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION.

The ANNUAL MEETINGS will be held in St. Vincent-street Church, Glasgow, on the 15th, 16th, and 17th October.

On Sunday, 15th, Sermons will be delivered by the Rev. PHILIP H. WICKSTEED, M.A.; Services at 11 A.M. and 6.30 P.M.

A Sermon will be delivered by the Rev. HENRY IERSON, M.A., in South St. Mungo-street Church; Service at 2 P.M.

Meetings will be held on the 16th and 17th as follows:

Monday—

3 P.M.—An Open Conference with the representatives of the British and Foreign Unitarian Association on the best means of carrying on Unitarian work in Scotland.

7.30 P.M.—Autumnal Meeting of the British and Foreign Unitarian Association, DAVID AINSWORTH, Esq., M.P., in the chair.

Tuesday—

2 P.M.—Meeting of the General Committee of the Scottish Unitarian Association.

3 P.M.—Annual Business Meeting of Subscribers to the Association.

7 P.M.—Annual Soirée. Tea on the table at 7 o'clock, after which a Public Meeting will be held; JOHN POLLAR, Esq., in the chair.

David Ainsworth, Esq., M.P.; S. S. Tayler, Esq.; Henry Jeffery, Esq.; John Pollar, Esq.; Rev. Henry Ierson, M.A.; Rev. Philip H. Wicksteed, M.A.; Rev. H. W. Crosskey, LL.D.; Rev. R. B. Drummond, B.A., and others will take part in the Meetings.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

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LONDON, SATURDAY, OCTOBER 21, 1882.

[PRICE 5D.]

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CANON CURTEIS ON UNITARIANISM.

AT the Church Congress last week a paper was read by Canon CURTEIS, the author of the Bampton Lectures on "Dissent in Relation to the Church of England," the subject of which was "The Deficiencies of Dissent." The tone of the whole paper was excellent, and nothing could be better than the earnest desire manifested "to put out of the way by some painless extinction that fruitful parent of all controversy, dissension, intolerance, persecution, and war—a mutual misunderstanding." With much that the learned Canon says on the deficiencies of Dissent of the Puritan type—its narrow theories on Church government and the relations of Church and State, and its defective conceptions of Bible authority, we are thoroughly agreed. We have no more love of Dissent as such than we have for the Church of England as at present constituted; many of us, indeed, greatly prefer the latter. Speaking for ourselves and those who agree with us, we may add that we are Nonconformists—a term which better describes our position than Dissenters—because we differ theologically from the creeds and articles and other traditional matters embodied in the existing formularies of the Church of England, not because we dissent from its ecclesiastical constitution, or hold any abstract theories of the unlawfulness of the union of Church and State. Government by Bishops or by Presbyters is a matter of indifference to most of us, and on the whole we prefer a National Church with its orderly discipline and Stately worship—if only it were really a broad and comprehensive one—to any of the existing denominations, whose ideals have no attractions for cultured minds. But unfortunately there are indications from the present state of parties both inside and outside the Establishment that instead of becoming a really National Church it is little more than a congeries of hostile sects waging bitter and constant internecine strife, and kept together in unnatural union by the artificial bonds of State alliance and support.

The second type of Dissent to which the

Canon referred was the Wesleyan, respecting which he expressed the conviction, by no means shared by that powerful but somewhat narrow and exclusive sect, that there is nothing to prevent its reunion with the Church from which it originally issued.

Canon CURTEIS next proceeded to "the third and deeply interesting type of Dissent which calls itself Unitarian," a name, he added, which is wholly misleading. Why so? The word "Unitarian" is not identical with Monotheist, which latter term of course includes all varieties of Christians, as well as Jews and Mahometans. It is strictly and properly, as every student of ecclesiastical history must know, the correlative of "Trinitarian," and is the proper designation of a Christian who believes in One GOD existing in one person, the Father alone, as contradistinguished from those who believe in One GOD in three co-equal and co-eternal persons. It is an adequate and well understood theological term with a very definite meaning, and it is simply misleading and inaccurate to claim it for Trinitarians and to deny its use to the Christian party to which it belongs by clear historical right.

The claim of Unitarians, the Canon writes, is simply this: "Within the lines of the heart's loyalty to CHRIST to enjoy an unrestricted freedom of the intellect." These few words exactly describe our position—perfect intellectual freedom, combined with the heart's loyalty to CHRIST as our highest ideal, and the purest teacher of the absolute religion. Not all, perhaps, would accept even so simple a declaration of faith as this; but for our own part we do most entirely and heartily, believing that in this way alone do we come most surely to the knowledge of GOD the Father of all. But the defect of Unitarians we are told by our candid and courteous critic is that "the Church's counter-claim to authority is a purely educational one, and is not meant to fetter thought in any way." Putting aside for a moment the educational question, we should like to have a clear idea of what is really meant by the Church's "counter-claim to authority?" Is it the authority of venerable antiquity, the unbroken succession of the priesthood, the voice of ancient Councils and Synods? Then the Roman and the Greek Churches have an infinitely higher claim on our submission than any other, and the Anglican Church is simply schismatical in separating from the Catholic Church of Christendom and becoming a purely national Church with all its insular peculiarities. Is it the authority of the Primitive Fathers? The more we know of them the less are we disposed to accept them as authoritative, however interesting and valuable their writings are as authentic testimonies of the state of Christian thought and life in their own age. Is it the authority of the ancient creeds, and the Thirty-Nine Articles of CRANMER and his colleagues? The learned Canon knows as

well as we do that these venerated creeds and articles are the embodied thought and speculations of fallible men living in an uncritical age when old traditions were confounded with Scriptural truths. The authority of the Church after all resolves itself into the authority of individual theologians and party leaders; and when we hear of the *catena patrum* we cannot but call to mind the well-known engineering maxim that the strength of a chain is not greater than its weakest link. What the authority and boasted uniformity of the Church of England this day are worth is sufficiently indicated in the internal strife which is continually going on within its pale, and the conflicts of its opposing parties, each anxious to destroy the other, as witnessed at every Church Congress—at none more conspicuously than at the Congress at Derby.

"The Church of England does not fetter thought," we have just heard, yet in exercising her purely educational authority we are told, "those that come to school with her must of course submit to her system, learn by her catechisms, get by heart her creeds, form themselves to prayer by her Liturgy." This sort of submission, the writer adds, "is the ordinary demand of every teacher in the world." This is quite an intelligible demand on the part of the Church, but is it a reasonable one, and is it really in accordance with the demand of every teacher in the world? In all other departments of human thought and investigation except theology would any sane person submit himself to the instruction of a teacher who had pledged himself to foregone conclusions and subscribed certain authoritative articles which formed a barrier against further knowledge and inquiry? Would a professor of English literature have much chance of getting a class who was understood to be pledged as one of the conditions of holding his office to a particular theory as to the authorship of the "Icon Basilike," or the "Letters of Junius?" Would any teacher of Science be listened to with ordinary respect if he were understood to be pledged to the Ptolemaic system of astronomy, or to mediæval theories of light and heat, which prevented him from accepting the latest conclusions of Professor TYNDALL; or to ancient Cosmogonies which compelled him to reject that of LYELL and the Geologists? And what would be said in any branch of secular knowledge of the man who could only teach the accepted conclusions of modern science on pain of losing his Professorship or putting sophistical and non-natural interpretations on the obsolete systems to which he was solemnly pledged. Only fancy a teacher compelled in advance to subscribe a *Quicunque Vult* in Science:—"Whosoever wishes to know aright must not believe with those detestable heretics TYNDALE, HUXLEY, and DARWIN, or without doubt he shall perish everlastingly." The analogy of the Church as an educational

authority with that of "every other teacher in the world" is a singularly unfortunate one, and, as will be seen, in reality makes strongly against the claim which is put forward on her behalf.

"So long as there are babes in CHRIST—and that is always—must not men be taught by formula and symbol?" Yes! but must we not also look to the Church, even regarded as an educational authority, to give strong meat for men and women as well as milk for babes? And can its teaching be accepted as sound and satisfying to the spiritual and intellectual life, unless the formulas are accurate and the symbols the fitting expression of deep underlying realities?

In concluding his brief and perhaps necessarily superficial paper, Canon CURTEIS told his clerical audience that "the Church of England has been lightly abandoned by men who ought to have placed their intellectual strength at her disposal, and who would have been repaid a thousandfold in warmth of worship and in enlargement of heart." Good heavens! Lightly abandoned! Does not Canon CURTEIS know as well as we do that our Presbyterian forefathers were simply driven out of the National Church against their will by the imposition of impossible demands on their faith? That new articles of conformity were added to the old with the express design of making it dishonourable for them to remain? Does he not know that those, who at subsequent times have either voluntarily left the church of their fathers, or remain outside in the cold shade of Non-conformity, have done so of painful necessity, in obedience to the highest monitions of conscience, and after careful examination and deliberate rejection of the whole system of mediæval and Calvinistic theology embodied in the Creeds and Articles? For the sake of "warmth of worship," and even "enlargement of heart," we cannot sacrifice the higher claims of intellectual honesty and sincerity of outward profession.

In view of the demands made upon our faith in the formularies of the Church of England it seems to us as clear as any axiom of mathematics that no one can honestly remain in that Church or connect himself with it as a professed member and communicant who does not *ex animo*, and without any reserve or qualification whatever, believe (1) in the supernatural origin of Christianity with its whole apparatus of miracles and prophecies; and (2) in the doctrines commonly called "Orthodox"—the Trinity, the Atonement, Justification by Faith alone, and, notwithstanding any authoritative decision of the Judicial Committee of Privy Council—Eternal Punishment? Granting all the attractions of its stately worship, and the manifold social and other advantages connected with membership of a powerful Church, religious Liberals must still remain aloof from its pale in obedience to the stern voice of duty and the claims of perfect intellectual sincerity, until its theology is revolutionised from its very foundations. Canon CURTEIS, we are sure, is one of the last men to sanction insincere conformity, and his Essay, courteous and candid as it is, like his Bampton Lectures, only tends to confirm us in our resolute nonconformity. Yet with our whole hearts do we respond to the concluding words, in which he eloquently says, "Thousands of good men are weary to death of sectarian strife; thousands are seeking a haven for their storm-tossed souls, and a loving shelter where their children shall be tenderly welcomed and gently won to God. And among men

of science God alone knows how many yearn—as for a restful paradise—for a communion reformed from gross superstition, yet still lovely with beauty of worship, peaceful with holy order, and powerful—by symbolism rather than by preaching—to draw men to Christ, while leaving them intellectually free."

Until the Church of England approaches nearer to the ideal described in these glowing words we cannot "hearken to the voice of the charmer, charming never so wisely."

THE CONGREGATIONAL UNION.

THE late meeting of the Congregational Union at Bristol was on some accounts less interesting than that of the Church Congress at Derby. It was a smaller gathering and a tamer affair altogether. There was not the earnest discussion, the conflict of opinion which imparted such deep interest to some of the Church meetings. The subjects discussed were practical enough, but of narrower aim than those debated at the Church Congress. Even the Chairman's address was disappointing. It was very much of a jocular character, and seemed intended quite as much to provoke laughter as to arouse earnest thought. Of course, it had some good points, some wise counsel. The jokes alternated with earnest appeals to Congregational zeal and fidelity. But, indeed, according to his own account, there is little room for jesting. This is the picture Dr. MACFADYEN gives us of Christian England to-day:—

"Out of the idea of individual consecration comes most naturally the hope that one day every knee shall bow to Christ, and every tongue confess him to the glory of God the Father. Nothing seems more unlikely at present. Apollyon straddles over the whole breadth of the way. It is a question whether at home we are even holding our own. We may say of many a Church what Robert Hall once said of the Cam, that it seemed to be standing still to see people drown themselves. Unbelief is openly avowed, and it is that unbelief which not only is ignorant, but is content to be ignorant. The idolatry of the age embraces both sense and intellect. The nation seems preyed upon by vultures of lust and superstition. Our large populations look like citadels of vice. Go with anyone familiar with the haunts of misery and sin, jungles in which lurk all things hideous and venomous, and you will have laid bare scenes which will make the heart bleed and the flesh quiver. Tear away for a moment the crust which hides the volcano which is seething beneath us, and you will hear moanings and mutterings, hissings and screechings, that suggest defiance of God and fearlessness of man."

If that be a true picture of the present state of things, surely we may expect something more from the head of a great religious denomination than a string of anecdotes and smart sayings, interrupted with bursts of laughter. Yet the subject of the address was a fine one, namely, *Fidelity*, or, as the author chose to put it, "Faithful in a very little, faithful also in much." Accordingly, after a becoming tribute to the memory of departed worthies belonging to the Congregational Church in Bristol, among whom special mention was made of ROBERT HALL and JOHN FOSTER, Dr. MACFADYEN proceeded to urge the importance of faithfulness to Congregational principles. He maintained that Church questions are not trivial or unimportant. They have their just claims on the consideration of all who are capable of serious thought. He objected to the diffusive charity which helps the members of Independent congregations to escape into other churches. This is a warning which applies to ourselves quite as much as it does to the Congregationalists. It is a spurious liberality, which is indifferent to denominational interests, careless of

loss or gain in a denominational sense, and leaves the dissatisfied and the untaught to wander whither they list.

From this point Dr. MACFADYEN went on to speak of the importance of fidelity both in little and great things:—

"This is a principle capable of endless illustration in every province of the Christian life. Fidelity, we preachers are constantly reminding our hearers, is the same quality in little things as in great. The rivet firmly driven into the ship's side illustrates the same thoroughness as the engines that are well constructed. Faithfulness in little things prepares the way for faithfulness in greater things. If you are entrusted with one talent, and hide it in a napkin, or bury it in the ground, instead of laying it out to usury, the sentence will be passed, 'Thou wicked and slothful servant—take the talent from him and give it to him that hath ten talents.' We use the terms great and small; we cannot be sure that God uses them as we do. He often hangs the heaviest weights on the smallest wires. He is as careful of the little as of the great. He clothes the lily, He feeds the ravens, He maketh small the drops of rain. Small and little are not the same in history. Richard Cobden was justly criticised for one of his later utterances when contrasting America with Greece, and enforcing the importance of the study of modern geography. He seemed to argue against classical study, because when he went to see a celebrated river of Greece it was so small that the women of the village had dammed up its waters to wash clothes. The moral and the literary value of the stream was not to be estimated, it was argued, by the number of water drops of which the stream was composed. Athens and Jerusalem are small cities, yet they have filled a large place in history. Greece and Palestine, Switzerland and Britain are little countries, yet they are the eyes of the earth. Now the law which holds in other departments of Divine government holds in the ecclesiastical."

Here, again; does not the speaker's thought apply forcibly to Unitarians? Our denomination is one of the smallest in Christendom, and our denominational operations are almost insignificant as compared with those of the popular churches. But is that any reason why we should be less faithful or less earnest? Rather is it not an additional reason that, small as our part may be, it shall be done well? We are sometimes tempted to be careless and dissatisfied because our part is so small. To this feeling, however, we must not yield. Our denomination is a small one, but our cause is noble. It is that of liberty and progress, and the untrammelled search for truth in the sphere of religious thought.

Among the great variety of subjects on which Dr. MACFADYEN'S discursive address lightly touched were those of unity, uniformity, creeds. It was vain, he said, to hope for unity by any mechanical method. Such methods have been tried, and have failed. Even if they had succeeded the unity would have resembled the rubbing together of substances rather than the melting of souls. There may be an absence of dissension when the unity of death prevails, but that is not Christian unity. There may be a unity arising from ignorance. The fences that divide the fields may be hidden in the fog; but when the sun rises the fences are there as before. This is not Christian unity. Neither is unity to be found in uniformity of belief. The cry against creeds, if by the word is meant the formulation of religious thought, is ignorant and useless—ignorant because the Christian Church has always formulated its thought; and useless because the human mind must do so. But no attempt can be more futile than the attempt to impose creeds. Growth is hindered. The creed is like the shell which encases the egg, it arrests development. Action is prevented. All the faculties are bound as by an iron chain. Above all, harmony is at an end. Every Ecumenical Council was marked by

the founding of some great heresy. Even the Vatican decrees, enforced only by spiritual power, are not enacted in our day without leading to a secession. Among churches constituted as our's are, unity is not thus violated. They are elastic and do not break with a blow. The unity of the Church must come, as Dr. MACFADYEN seems to believe, by the modification and adjustment of its theology according to the higher thought and truer knowledge of to-day. Experience has shown that the unity of the Church is not to be sought for by uniformity of worship enforced by State decrees. One experiment has been made in England which may last the world for ever. That policy has made one half of England Nonconformists. It has caused a social cleavage in the nation that extends to the smallest hamlet. It has engendered the most unseemly strifes, and has inflamed the most unchristian animosities. The parties in the Church show that uniformity of worship enforced by Act of Parliament is the last quarter from which to look for the unity of the Christian Church. This conviction is shared by all Nonconformists, however widely they may differ on other points. Here there is a common ground among them which marks them off very distinctly from the Established Church with its formal creeds and Parliamentary enactments.

Dr. MACFADYEN advances high claims on behalf of the Church of which he is a member. It is natural that he should do so. We believe that his claims are to a large extent justified. "Our system says," he remarks, "worship in the way your own experience tells you is the best for you, apply your intelligence to the question, and whatever modes approve themselves on trial, whether they belong to this age or past ages, you may adopt them." Who can doubt that in this way the Christian Church would attain a truer unity than in any other way—unity of spirit amidst diversity of operations? Every feature of our worship, he adds, conduces to the true conception of man's dignity. With this agrees our polity. There is no man so poor who is not welcome to our fellowship. We withdraw no rights from the weakest or the meanest. Every brother is expected to form his opinion and to record his vote. A Church faithful to such principles must be itself a home of freedom and an influence for liberty. With liberty Dr. MACFADYEN's sympathies are strong, and he characterises in a few vigorous sentences the free spirit of the age. "Personal freedom is the basis of modern civilisation. The nations are learning the first principles of commercial freedom. Political anomalies are one by one being ended, social injustices are being removed. Religious liberty is so far understood that the maxim is accepted—it is a duty to tolerate the intolerant. Human brotherhood has become an aspiration, and the aspiration is on its way to become a fact, because the dignity of man, as made by God and redeemed by CHRIST, is rooted in the Christian Church."

We are glad that these sentiments found such emphatic utterance at the Congregational Union. It is these sentiments which sustain, and will broaden still more the political and religious liberties of England. And the Congregational body is doing a good work in disseminating them and making their influence felt throughout the land. All that the Congregational Church needs is a little more latitude—not to be pledged so much to its Orthodoxy. That change we believe will come in time. It is coming now. A broad and liberal school is spring-

ing up and uttering its sympathies with no uncertain sound. We have commented lately on the liberal utterances of certain leaders of that school, and pointed out how distinctly they amount to a surrender of what have hitherto been regarded as the distinctive dogmas of orthodoxy. The advance is all in one direction—towards a broader and more reasonable interpretation of the Christian faith. In the Established Church the same movement is going on, but there it is met by the advance of sacerdotal pretension in an opposite direction. Of this counteracting tendency there is not the slightest symptom in the Congregational Church. Whatever progress it makes is a real unqualified gain to the cause of liberal thought and rational faith.

"FAITH AND UNFAITH."—II.

WE return to the article under this heading in the *Nineteenth Century*, in order to notice that part of the argument which makes special reference to Unitarianism and to Catholicism.

"In the Broad Church portion of the Church of England," writes Mr. KEGAN PAUL, "and in some of the sects outside of it, there is an increasing tendency to approximate to the theology known as Unitarian. Almost all the chapels which belonged to the old Presbyterian Church in England, to those clergy which separated themselves on the enforcement of the Act of Uniformity, have become Unitarian by insensible gradations." But the danger does not end here, for "The Unitarian body is by no means stationary, and among the leaders of thought in that community the teaching grows less and less dogmatic, tending to restrict itself to the simple enunciation of Theism, and the need of a life morally correct and intellectually graceful. There are next to no Unitarian poor,"—except the ministers, it might have been added.

Now it is worth while to consider here how far this statement of our position is reliable and accurate. Is it true that the teaching from our pulpits tends more and more to restrict itself to a simple enunciation of Theism, and the need of a life morally correct and intellectually graceful? Is it not far nearer the truth to affirm that side by side with our approach to pure Theism the deeper things of the Spirit are growing in importance among us? Does it not appear from almost every representative sermon that we are anxious to supplement the more "morally correct" and "intellectually graceful" with a spirit of tender and beautiful piety? And though there may be "next to no Unitarian poor" this does not arise from any inherent unfitness of our views for the humbler members of society, but from their incapacity to free themselves from the orthodox dogmas of childhood and from various social causes. But while our author's argument is weak in its application to ourselves it is forcible enough in its bearing upon some of the orthodox dogmas. We agree with him that many "assail the historic church with unmeasured vituperance, while their own principles, or what they take to be such, implicitly involve the admission of their adversaries' dogmas." Denying so much they "should deny much more;" by doing otherwise they incur, as we have said, a grave charge of inconsistency. But while we are willing to believe that at no distant day a great contest must be fought out, not between two forms of the Christian faith, but between that faith as a whole and the ultra tendency and position of the modern spirit, we cannot allow with our author,

that there is no alternative but victory for Rome or Agnosticism, except in so far as the latter, while accepting the inner light of the spirit, may affirm that "nothing can be concluded accurately and positively," respecting matters which lie beyond the sphere of faith, but were once thought to be part and parcel of it.

In discussing and defending the various dogmas of Catholicism Mr. KEGAN PAUL endeavours to show that they are not inconsistent with received philosophical and theological ideas. Starting with what forms the *pièce de résistance*, so far as this portion of his paper is concerned, he says:—"There is perhaps no dogma which has called forth more indignant remonstrance from its opponents than that of the Mass, and in this the one point, that CHRIST, whole and entire God, the Saviour of mankind, is, so to speak, localised in the wafer, or bread consecrated by the priest." Now as regards this dogma he is not, he says, "concerned to deny or to minimise the enormous difficulties involved, but simply asserts that it is not more difficult than the ordinary admission of ninety-nine men out of every hundred believing Christians." This is a poor argument, since it proves nothing, and is based on an assumed, almost universal, existence of a dogma of the most irrational kind, though we are previously given to understand that all dogma has nearly ceased to exist in Protestant churches. Anyhow, the Athanasian Creed is repeated in the Anglican service, and it is "enough that the Son is stated to be God infinite and incomprehensible." "But if God be infinitely great he is also infinitely little; size has nothing to do with the question." Then, again, God is spoken of as being in the smallest things, while the Bible, "to which all appeal," constantly affirms that "God who is everywhere is present more particularly in certain places." When people go to church, too, they "think God is in a special manner there." This being so, "on what principle do they decline to go a step further, and to admit that it may have pleased him to place himself in a still more special mode and under certain conditions in the sacrament, in that which CHRIST gave as the express sign of his abiding with the Church? Once let it be granted that he is in any degree and under any condition localised, the size of the particles naught, and he who framed the exquisite meshes of the fly's wing, or the microscopic fibres of the lichen, may choose the smallest spot in which to show His greatest and divinest Power. . . . And if any say that the localisation of the Deity may be granted, but not the change of the substance of bread into the substance of flesh, with which in this case it is intimately and to many minds inseparably linked, it lies with them in contradicting this to define what substance is, since he who declares himself a believer in, fully admits with those who deny transubstantiation, that the outward semblance, species and accidents of bread and wine remain wholly unchanged."

It is easy to disentangle the true from the false in this argument, and to show that as a whole it cannot command the assent of any open and unbiassed mind. In the first place there is no localisation of the Deity—either in the Biblical expressions seeming to indicate it or in the belief of the pious worshipper that he will feel more of God in church or chapel than he would at his own fire-side. Instead of any objective change in God, there is merely a subjective change in ourselves, wrought in us by the law of association, and the calm, solemn

atmosphere of the sanctuary, which attunes our hearts to a perception of sacred things. Then, again, it is philosophically impossible to conceive of the infinite as localised in one spot or point, because the very idea of infinitude embraces the wholefield of existence. If our author means that God is more in the wafer as he is in the "meshes of the fly's wing" then we have nothing to urge against his argument; and if, further, all he means by a change of substance in the wafer is the power the latter may have to produce a subjective change—a change of substance it may be in the soul of the worshipper—we are also in agreement with him. But what in this case becomes of the dogma of transubstantiation, which teaches that CHRIST as "whole and entire God" is localised in the wafer? That the soul may be touched and subdued to high and heavenly things through the memory of CHRIST, and that the dogma of the Mass is no more than a recognition of this may be admitted; but this is a very different thing from what the Church teaches. And though there may be a reasonable element in the doctrine of Purgatory, and though again the doctrine of Indulgences or supererogation for venial sins may be as philosophical as the vicarious atonement of CHRIST for deadly ones, we are bound to declare that our author has proved nothing but the inconsistencies of the whole orthodox system of belief.

PROFESSOR AMOS ON "SPOILING THE EGYPTIANS."

In the current number of the *Contemporary Review* Professor Amos undertakes to show that the author of "Spoiling the Egyptians*" "has made the Blue-books tell a tale which is, and even if he had told it accurately would still have been, the reverse of truth."

We have read Professor Amos's article repeatedly and carefully, and have found that it completely fails to establish this position. Some parts of the "tale" told by the author of "Spoiling the Egyptians" may need more or less qualification, or—to use Professor Amos's own word—"revision," but no part of it appears to us to be in any sense or to any extent "reversed," and in the next edition the author might insert everything that Professor Amos complains of his omitting, emphasise everything that he complains of his passing over, omit or qualify everything that he challenges as inaccurate, and yet leave the "tale of shame" essentially as he has already told it; indeed, in some respects Professor Amos's defence appears to us to give a blacker version of the business than is contained even in Mr. Keay's indictment.

After some general remarks about the possibility of essential factors in any political situations finding imperfect expression, or no expression at all, in the Blue-books, Professor Amos goes on with a ludicrous flourish of trumpets to reveal two facts which could not be brought forward adequately in public documents, but which change the whole face of the controversy. 1. That the late Khedive was a voluptuary and a spendthrift. 2. That England was encumbered by the ruinous and uncertain policy of France and other Powers. Surely it needed no voice from the catacomb to tell us that! It is quite true that Mr. Keay says nothing about the late Khedive's character and habits, but it is equally true that Professor Amos's version of them is as notoriously current in England as it is in Egypt; and that, if true, it only serves to bring out in bolder relief the infamous character of the original financial speculations which lie at the root of the whole mischief. As to the other revelation, it is certainly quite unnecessary to travel beyond the Blue-books in order to see that English and French sinuities and cynicisms have given each other a good deal of trouble, and that, on the whole, France has had the best of it.

All this is an elaborately futile attempt to "trail the herring" across our path, and to escape the necessity of meeting Mr. Keay's facts by launching out into vague generalities that have no bearing on them.

When we come to the facts we have to thank Professor Amos for bringing out very clearly the shameful way in which the European money lenders perpetrated "the fraud of isolating (the Khedive) from his country as a borrower, and then again merging him in his country so soon as he became a debtor."

Later on in his essay Professor Amos allows it to be unfortunate that during these fraudulent proceedings England's "paternal concern for the well-being" of Egypt had been "intermittent," but he boldly asserts that when in 1876 England did interfere, although the bondholders naturally came forward prominently, "yet there is nothing whatever to show that it was the claims of British or other creditors, and not the general condition of Egypt—looked at in the light of the permanent interests and policy of Great Britain in that country—which originally determined, and has since continuously maintained, English intervention. On the contrary," he continues, "there is abundant evidence to show that the monetary claims of private persons only entered incidentally into the policy of the British Government; and they only entered at all, because in Egypt solvency and good government were, or were honestly believed to be, inextricably intertwined."

The hardihood of this statement can only be appreciated by those who are minutely acquainted with the details of the question, but it may be submitted to a ready test supplied by the facts allowed and, in many cases, emphasised by Professor Amos himself.

The method adopted to secure these laudable objects, in which the interests of the bondholders only appeared incidentally, is described by Professor Amos as "that of sequestrating the whole revenues of the country; of providing out of the assets and income, on the one hand, for the punctual payment of the interest of the debt, with arrangements for its gradual extinction, and, on the other hand, for the expenses of the administration of the country; of discharging the Khedive from personal responsibility for the government of the country, and yet inviting his co-operation in a scheme of reformed administration; of putting every obstacle in the way of increase of debt; and of ensuring that the cruel and extortionate modes of collecting taxes from the peasantry should be exchanged for a civilised machinery, which should press just as lightly upon the people as possible."

Now observe that according to Professor Amos the motive of England was to make Egypt (not the Khedive but Egypt) solvent, and that, too, for her own sake and England's, not for the sake of the creditors. Surely if this were so England's first care would have been to expose and defeat the "fraud" by which Egypt and the Khedive had been confused. No harm could come to anyone but the bondholders, and they would only meet with a small part of their deserts if the Khedive became bankrupt. So far was this from being the case that England put forward the representative of the bondholders themselves (the perpetrators of what Professor Amos rightly or wrongly calls a "fraud") as her agent; and the one unbending principle of action was the "securing by severe determination by the British Government, that, while the scheme was being put in force, the successive coupons must at all hazards be paid." This determination, under the circumstances of the case, involved the free use of the whip and the bastinado, the collection of taxes in advance and other abominations, for which the British Government became morally responsible. Professor Amos's answer is that Ismail had shown himself quite equal to using such methods of tax-gathering on his own account, and that if our iron grasp on him had been released he would have continued his extortion, but he, instead of the bondholders, would have got the money! The interests of the European creditors appear to us to play more than an incidental part in this programme.

But as well as the European there were native claims on the Egyptian Government. The fellaheen for a cash payment variously stated, is estimated at £17,000,000, at £12,000,000, and £10,000,000, had purchased a claim to exemption

after 1885 to the amount from taxation of £1,700,000 a year. No "fraud" had been practised by the fellaheen—no "stain" attached to their claim. But how was it treated in comparison with the others? A European claim of about £100,000,000, representing a real payment of say £50,000,500, on which £34,000,000 had already been paid, was satisfied by the payment of 4 per cent. on the claim, and about 8 per cent. on the cash, in perpetuity. The native claims for a revenue of £1,700,000 from 1885 onwards, for which from £10,000,000 to £17,000,000 had been paid in cash, and on which not a farthing had been received, was commuted for a payment of from 1 to 1½ per cent. on the cash, payable for only fifty years.

What has Professor Amos to say to this piece of evidence as to the motives of the British Government and the "suicidal" character of the part played by the bondholders? He does not deny, he does not explain, he does not defend it. But he says that some of the English and French officials would have done still worse if one particular English official had allowed them, and that the Egyptian peasants were despoiled not in the interests of the bondholders, but of the Egyptian revenue. That is to say, when the whole financial system of Egypt was put into commission by the Europeans, they first laid hold of the uncompromised taxes to satisfy the claims of the bondholders, and then instituted a shameless act of spoliation to supply revenues for the internal administration.

"Save me from my friends," must surely be the cry of many a bondholder and placeholder who reads Professor Amos's defence.

On one point only Professor Amos makes out a fair case for further investigation. Mr. Keay lays great stress on what he calls the "municipal character of the Egyptian decrees concerning the liquidation. He maintains that Egypt never entered into international engagements at all. The point is of considerable, though not of primary, importance; and Professor Amos hotly contests it. It is a rather technical question, and perhaps after all—to use a phrase employed by Professor Amos elsewhere—"belongs to the delicacies of diplomacy, not to the realities of politics." It is enough to note on the one hand that the Egyptians always declared that they would abide by the terms of the law of liquidation, and on the other hand that Professor Amos himself implicitly raises the question whether Egypt was constitutionally capable of entering upon international engagements in such a matter at all, seeing that she is but a province of the Ottoman Empire. We merely refer to the matter lest we should seem to ignore a point on which Professor Amos really has something (though nothing conclusive) to say.

Want of space compels us to refrain from pointing out in detail how the strength of Professor Amos's attack varies in inverse ratio to the importance of the position he assails. How he is compelled to substitute what he chooses to suppose Mr. Keay intends to insinuate for what he actually says (and what simple-minded persons like ourselves supposed him to mean), in order that he may have something to deny, and how completely he admits the damning facts of the "Tale of Shame."

P. H. W.

LEICESTER.—On Thursday week a presentation was made by the congregation of the Free Christian Church to their late choirmaster, Mr. H. Riley. The testimonial consisted, of a purse of gold and a handsomely bound volume of Arthur Sullivan's "Church Hymns," which bore the following inscription:—"Presented to Mr. Henry Riley, together with a sum of £18 10s., by the members and friends of the Free Christian Church, Leicester, in recognition of his valuable services to the congregation as choirmaster during the past sixteen years. Leicester, Oct. 12th, 1882." Appropriate speeches were made by the Rev. J. Moden, the minister, and others, who referred to the valuable work Mr. Riley had done, not only as leader of the choir, but also in connection with other institutions of the church, and to the warm esteem in which he was held by the whole congregation and many friends outside. The choir, under the direction of Mr. Hitchcock, rendered two anthems during the evening, the proceedings being brought to a close by the singing of "Abide with me."

* An account of this pamphlet was given in the *Inquirer* of Oct. 14th.

Occasional Notes.

"THE time when ministers scoffed and derided Darwin and his disciples," says the *Christian Union*, "has for ever passed." Not quite. There are still ministers and laymen among English Unitarians who scoff at Darwin, and think that Darwinism is essentially irreligious and atheistic. But the progress of thought goes on all the same.

It is stated that the Unitarians recently assembled in conference at Saratoga did not patronise the Sulphur Springs extensively; they are not fond of sulphur. A new illustration of the doctrine of the "Perseverance of the Saints" was, we are told, furnished by Governor Long, who presided the four days in which the Conference was in session, without once calling any one to the chair to relieve him. The perseverance of other saints on the last day, who so exercised the gift of tongues as to continue the session beyond train-time, alone prevented the presiding officer from declaring the Conference adjourned *sine die*.

THE *Boston Herald* (U.S.) says:—"It is related of Joseph Cook that when he was a boy he took a pile of books out into the fields, and became so absorbed that he forgot to come home to dinner. Joseph is now on his way back to Boston; won't somebody send him some books? Perhaps, if the pile is big enough, he may forget to come back." The *Index* hopes no one will act on the suggestion of the *Herald*, as Joseph Cook is needed in Boston. His presence there gives inspiration to the wit of the Boston press. The *Index* looks forward to his return, and will be greatly disappointed if he should fail to repeat his "incontrovertible facts."

THE REV. DR. PEABODY, of Harvard, who preached a few weeks ago in one of our metropolitan chapels, returned at the end of September from his European tour. The *Christian Register* writes:—"Though no longer preacher or instructor at Harvard, his personal influence at Cambridge will always be powerfully and graciously felt; and there are many students who will lean on him for direction and advice. Dr. Peabody has been something more than a university preacher; he has been a university pastor; and as long as he lives under the shadow of the University, students will not suffer this relationship to be severed."

THE REV. DR. NEWMAN SMYTH, whose very heterodox book we reviewed a few weeks ago, has successfully passed the ordeal of a Congregational Council at New Haven, and has been installed as pastor of the Centre Congregational Church of that city. His examination is reported as a searching one, from which he came off with flying colours, the Council agreeing to install him by a vote of thirty-three to one. This may indicate that the Council was very liberal or that Dr. Smyth was not so heterodox as has generally been supposed.

HERESY, however, has migrated from Andover to Newton, and invaded the Theological Seminary at that place. The teachings of Professor Gould, the able professor of New Testament Criticism, have become too liberal to harmonise with the more rigid Calvinism of his colleagues; and after a short but sharp contest Professor Gould has been invited to leave by a vote of thirteen to nine. It is strange, says the *Christian Register*, that a Baptist seminary is not willing to tolerate such fresh and enlightened scholarship as we are assured Professor Gould brings to his work. Harvard has now two Baptist professors in its Theological School, who are engaged not for their religious views, but for their eminent scholarship. It is unfortunate for Newton that it should not be willing to endure one of its own denomination who is admirably fitted to serve it.

In the course of a speech at Exeter lately the Lord Chancellor said, "It is, as nearly as possible, fifty years ago since I was one of an Oxford reading-party—a party of six students under the late Dean of Wells, of which another member was the present Archbishop of Canterbury. The reading party was assembled the first time

I came into this county at the neighbouring beautiful village of Seaton. I will not say I learned all I had intended to learn, but at least I began to learn to appreciate and to love Devonshire. It may, perhaps, interest some of you to hear that a Nonconformist minister of that place happened at the same time to be engaged in composing a poem on the beauties of his native village, and I suppose, there being a dearth of local subjects, he introduced our reading party. With a prophetic insight into the future, he bestowed upon one of the members of that party a mitre, upon another the ermine of a judge; and when I was first made Lord Chancellor, ten years ago, the present Archbishop of Canterbury reminded me of that party. I am sorry to say that the prophet is forgotten in his own country, for when we were at Seaton the other day we endeavoured to find him, but he was not to be found." Our venerable friend the Rev. James Taplin, in a very interesting communication to the *Devon Weekly Times*, throws some light upon the fortunes, or rather misfortunes, of this long-forgotten poet. He tells the following melancholy story:—"The poet has been in his unknown grave for more than two score years, a pauper's grave in the village churchyard, unmarked by stone or wood, and now 'uncoffin'd and unknown.' The writer of this knew his early beginning, with his antecedents, and befriended him in the days of his distress. He was a Nonconformist minister, educated at a Congregational college, a man of good culture and a great genius. He left the Congregational Connexion about the years 1816 or 1817, and became minister of an infant Unitarian congregation at Reading, Berkshire. His name was John Smith. He subsequently removed to Maidstone, where unpleasant differences occurred between himself and certain members of the church, which caused him to remove into Devon, where he was elected as minister of George's Meeting, Colyton. Here he remained for two years, when dissensions arose, chiefly from his strange erratic habits and irritable disposition. Being expelled from the pulpit, he took up his abode at Seaton, intending to devote himself to literary pursuits. The writer of this, strongly sympathising with his position, ministered to his frequent wants, aided by a generous and excellent lady, who paid for the publication of his first volume of poetry, entitled 'Seaton Beach,' to which Lord Selborne referred, giving him the pecuniary advantage of its sale. He was in great poverty while at Seaton, and has been known to feed for days, with a wife and child, on the sea-weed which he gathered on the rocks and boiled for a meal, sometimes with and sometimes without bread. He also published an account of Rattenbury, the great smuggler of Beer, the Rob Roy of Devon, which was a clever production, and had a wide circulation."

MR. GEORGE MACDONALD, the novelist, in a lecture at the Weigh House Chapel, last Tuesday evening, on Tennyson's poetry, spoke of "In Memoriam" as the real utterance of the heart of our time. Tennyson, when his friend Arthur Hallam died, was assailed with a great and terrible doubt as to a "hereafter." His faith gave way for a time. Then his soul began to pour itself out in the saddest song, broken here and there by a few notes of melody—the "In Memoriam." Now there was no man who spoke more strongly for immortality than did Mr. Tennyson.

WHAT are those of the clergy to do who are accustomed to look up to their bishops as almost infallible authorities on points of faith and doctrine when the right reverend fathers differ so widely among themselves? On Tuesday, for example, the Bishop of Liverpool, preaching at the consecration of a church at Southport, thanked God for what the Salvation Army had done in having been the means of plucking the roughest and most degraded from the burning. The Salvation Army had reached those who had not hitherto been reached. On the other hand, the Bishop of Peterborough, speaking at a visitation at Leicester the same day, expressed himself almost contemptuously of the same movement, contending that those who made attraction of masses depend on sensational accompaniments of religion would find they had debased and degraded religion to little purpose. If they could only attract masses by irreverence

and such extravagance they had better begin by burning their Bibles. In that book was no irreverence, no slang, no profanity, and while it recorded the success of the greatest mission ever held, and the conversion of prizefighters, gladiators, and most abandoned outcasts of the day, the conversion was effected without profanity or irreverence.

By the way, why is a bishop's *visit* to his diocese always called a "visitation," the word usually being applied to a "special dispensation of divine wrath or vengeance," a "retributive calamity or trouble?"

WE learn from the *Christian World* that at the Congregational Union at Bristol the Rev. Edward White, so well-known as the advocate of the "Conditional Immortality" theory, was as amusing, caustic, and illogical as usual. He laughed at the scientific men who believed in evolution, poured scorn on those critics of the Scripture text who, like Professor Robertson Smith, consider that Deuteronomy was not written in the Egyptian desert, but at a much later age of Jewish history, and then specified as a potent influence tending to promote unbelief, "the spirit of intolerant orthodoxy." Some of his hearers imagined, adds the *Christian World*, that during the earlier and greater part of his speech he was himself manifesting that spirit with a vengeance; for if men like Professor Smith and Dr. Abbott are to be discredited and scorned, there can be no free and honest literary criticism of the Bible books at all. It is vain to glorify the critics of past ages, while refusing to do honour to their equally reverent and more able successors.

In his "Valedictory" to the readers of the *Fortnightly Review*, Mr. John Morley refers to the "pressure of time of his own imposing," under which the late Professor Clifford often did his work, and as an instance of the intensity of that pressure, we are told that "a paper of his on the 'The Unseen Universe,' which filled eighteen pages of the Review, was composed at a single sitting, that lasted from a quarter to ten in the evening till nine o'clock the following morning." No doubt Professor Clifford did not come to his task without previous thought on the subject, but it may be doubted whether it did not deserve something more than a twelve hours' consumption of midnight oil. Brilliant as may have been the iconoclasm, one cannot help feeling that it was superficial when we read of an article on such a subject being dashed off in this style.

POOLE.—On Sunday last special harvest thanksgiving services were conducted by the Rev. F. Teasdale Reed, who in the morning preached a very appropriate sermon from the words "The eyes of all wait upon Thee," and in the evening delivered a very able exposition of the parable of the Good Samaritan. The attendance at both services was encouraging. The church had been prettily decorated for the occasion with fruit, flowers, and appropriate inscriptions.

MAIDSTONE.—On Thursday evening, October 12, the Rev. E. Ceredig Jones, M.A., minister of Earlstreet Chapel, presented Mr. R. T. Nicholson with a handsome gold watch, on behalf of the Sunday-school, the choir, and some of the members of the congregation, as a token of their esteem and appreciation of his valuable services in connection with the various church institutions. In the course of his address Mr. Jones referred in feeling terms to his young friend's approaching departure for University College, Oxford, where he is going to pursue his studies as an external student of Manchester New College, and spoke of the zeal and earnestness with which he had devoted himself to his high vocation, and the promise he had already given of a successful ministry by the excellent abilities he had displayed while conducting the monthly services for young people. He also mentioned the interesting fact that three of the special hymns sung at the chapel on the previous Sunday had been composed by his friend. Mr. Nicholson acknowledged the gifts in a touching speech, in which he reviewed his connection with the church, and the pleasure and profit he had derived therefrom. Addresses were also delivered by Miss Raiton, Mr. F. W. Ruck, Mr. A. M. Ruck, and Mr. E. Weeks. At the close of the proceedings one of Mr. Nicholson's hymns was sung.

Reviews.

In Christ; or, the Believer's Union with his Lord. By A. J. Gordon, D.D. Author of the *Mystery of Healing*. London: Hodder and Stoughton. 1882.

The title of this small volume sufficiently indicates what its subject is. It consists of ten short essays, reviewing the Christian's relation to Christ. The first is introductory, the nine following take up the subject in this order:—Crucifixion in Christ, Resurrection in Christ, Baptism into Christ, Life in Christ, Standing in Christ, Prayer in Christ, Communion in Christ, Sanctification in Christ, Glorification in Christ. The book will doubtless be acceptable to those—a very large number—with whom Jesus Christ is the Alpha and Omega of religious faith, hope, trust, and blessing.

It is saturated with the sentiment of the Christian's indebtedness to Christ in every relation of life. Thus in the first essay we read:—"Nothing is more striking than the breadth of application which this principle of union with Christ has in the gospel. Christianity obliterates no natural relationships, destroys no human obligations, makes void no moral or spiritual laws. But it lifts all these up into a new sphere, and puts upon them this seal and signature of the gospel in Christ. So that while all things continue as they were from the beginning, all, by their re-adjustment to this divine character and person, become virtually new. Life is still of God, but it has this new dependency in Christ, 'of Him are ye in Christ Jesus.' The obligation to labour remains unchanged, but a new motive is given to it by its relation to Christ. 'Forasmuch as ye know that your labour is not in vain in the Lord.' The marriage relation is stamped with this new signet, 'Only in the Lord.' Filial obedience is exalted into direct connection with the Son of God. 'Children obey your parents in the Lord.' Daily life becomes 'a good conversation in Christ.' Joy and sorrow, triumph and suffering, are all in Christ. Even truth, as though needing a fresh baptism, is viewed henceforth 'as it is in Jesus.' Death remains, but it is robbed of its sting and crowned with a beatitude, because in Christ 'Blessed are the dead who die in the Lord.'"

This passage will suffice to indicate the tone and spirit of the book. It illustrates how completely the popular Orthodoxy puts Jesus in the place of God; and justifies itself by teaching the doctrine of the Incarnation. Here there is a broad difference between the Orthodox and the Unitarians. The latter keep clear the distinction between Christ and God, and the blessings which come from Jesus they ascribe to him mediately as the instrument or channel through whom they were communicated from God—his God and our God—to mankind. The popular Orthodoxy makes the medium the original source, and so doing gives the glory of God unto another. We cannot speak of Christ as the author of this book does: it would be inconsistent for us to do so. Not that we do not reverence him, and honour him, and estimate highly his life teaching and character, but that we do this in a spirit different from that of the popular theology. We believe that the great object of Christ's mission was to lead men in trust and penitence to God, who sent him, and that it is a perversion of his mission and work to exalt him in the place of God, and represent him as the end, the goal of all religious trust and aspiration. This in our judgment is the capital error of Orthodoxy. And so deeply is the popular mind pledged to that error that any different view is at once stigmatised as dishonouring to Christ and as infidelity. The prevailing tenor of Christ's teaching in the Gospels leads us to the Father as the fountain of all blessing, wisdom and might, and to do his will as the one condition of salvation. It is also the tenor of the Gospel teaching that Christ derived all his gifts of authority, wisdom and power from the Father, and therefore did not possess them by any inherent right of his own. They were bestowed upon him by God, and he was ever faithful in their use. Our gifts are also derived from the same source, and Jesus is an example to us of the fidelity to God and duty with which they

should be employed. On this simple ground Christian Unitarianism takes its stand and claims to have on its side the teaching of Christ in the largest and broadest sense.

A devout spirit pervades this volume, and it is written in a chaste and simple style, but its strongly pronounced Orthodoxy will make it acceptable only to those who cling to the traditional faith. In illustration of this point we add one more quotation:—

"The whole course of the divine life is from Christ to self, and not from self to Christ. To begin an expiation in one's own sufferings, hoping that it may end in fellowship and union with Christ's sufferings, is not only to transpose, but completely to vitiate the order of grace. There is nothing of ours, soul, body, or spirit, that is without blemish. And when we understand that our very tears need themselves to be washed in the blood of the Redeemer, and our very penitence to be sanctified in his exceeding sorrow, we shall gladly turn wholly to the perfect offering. And so from that reliance on penance and mortification, which, however sincere, is an obtrusion of self into that realm of sacrifice which Christ alone can fill; and from that searching in a bruised conscience for peace, which, however honest, is but an attempt to discover in self that sin offering which can only be found in the bleeding Lamb of God, how gratefully we turn to Christ crucified as our only true resting place for comfort! 'Let me know that I have repented enough and suffered enough' is the voice of a faith that is still in bondage to law. 'Let me hear that Christ died in the stead of sinners, of whom I am chief,' is the voice of a faith that is free. That he was forsaken of God during these fearful agonies, because he had taken my place; that on his cross I paid the penalty of my guilt. Let me hear, too, that his blood cleanse from all sin, and that I may now appear before the bar of God, not only pardoned, but innocent. Let me realise the great mystery of the reciprocal substitution of Christ and the believer, or rather this perfect unity, be in them and they in him, which he has expressly taught; and let me believe that I was in effect crucified on Calvary and that he will in effect stand before the throne in my person; his the penalty, mine the sin; his the shame, mine the glory; his the thorns, mine the crown; his the merit, mine the reward. Verily, thou shalt answer for me, O Lord, my Redeemer. In thee do I put my trust, let me never be confounded."

Or, as the writer puts it in another place:—"He (Christ) holds us in himself, and presents us to the eye of the Father, bright in the shining vestments of his own righteousness, and rich with the dowry of his blood-bought merit."

We leave this to speak for itself. Those who approve this teaching will find more of it in the volume before us; those who do not will have had sufficient in the extracts given above.

C. F. B.

The Modern Review, James Clarke and Co.

If the October number of this valuable Review does not interest us so much as it ought we fear that it will only argue want of due appreciation on our part. But in truth we are so spoiled by the ample banquet spread out before us in the three principal monthly Reviews that we are surfeited by the time we come to the ponderous Quarterlies, and our intellectual appetite can only be stimulated by provision of the daintiest and richest sort. It is no use disguising the fact that while the new number has articles which will be prized by various classes of thinkers it fails to move lightly and gracefully over the restless sea of modern thought.

Dr. W. B. Carpenter's Sion College address on "Evolution in its Relation to Theism," and Professor Upton's fine philosophical paper on "Spinoza," seem to us the most valuable in this number; Mr. Russell Martineau's review of "Dr. Kuenen's Hibbert Lectures," and Dr. E. A. Abbott's "Justin's Use of the Fourth Gospel," are the most learned; Mr. Alx. Gordon's delicate piece of literary criticism on the authorship of "Musica Ecclesiastica," the work better known as the "De Imitatione Christi," and Mr. Frank Walters's "Hamlet and the Tempest; a Shakesperian Contrast," are to us at least the most interesting. Miss L. S. Bevington's allegory entitled "The Image of Truth," seems to us a feeble rhapsody, cumbrous and incoherent, altogether unworthy of a place in the *Modern Review*; and finally, Mr. Chan-

ning's Letter to the Editor on "R. W. Emerson," explaining why he did not write an article on his late friend, while it is interesting, like everything that comes from that pen, is more suitable for the columns of a newspaper than for a Review, and only calls attention to the fact that an article on Emerson should have appeared. We miss also articles on "Natural Religion" and "Mozley's Reminiscences," the two most remarkable books of the season, for which two at least of the present articles might easily have been postponed; while the Allegory might well have been suppressed altogether. Still we are thankful for what we have, and readily acknowledge that the *Modern* keeps up its reputation for refined scholarship, even if it fails to attain the popularity and extended influence of the great monthlies.

Dr. W. B. Carpenter's extremely instructive address was delivered, by request, as a reply to one previously delivered by the President of Sion College, before Darwin's death, and it may be taken as a sequel to the same writer's biographical essay on the "Life and Work of Darwin" in the July number. The writer's main purpose is to show that the general and accepted doctrine of *Cosmical Evolution* applies also to *Biological Evolution*. He vindicates the principle from theological opposition and misrepresentation, and in a fine passage expresses his conviction that "the true genius of Protestantism is now coming to be recognised as consisting in its protest against any infallible authority whatever; in its cordial welcome to every truth of science or criticism which has been accepted by the general voice of those most competent to decide upon its claims." It would occupy too much of our space to analyse the article, and we can only call attention to one of many interesting passages in which the learned doctor, after stating it as a simple matter of fact that "the very highest grade of humanity is only attained by a process of continuous evolution from the very lowest and simplest," proceeds as follows:—

"If, then, we have to trace back our own ancestry to a primeval type now represented by races whose limited capacity makes them incapable of receiving any culture much higher than their own (save through an education prolonged through many generations), why should we shrink from attributing to these last the ancestry to which their bodily and mental organisation distinctly points? And why should we assume, in the case of Man, a special creative exertion of Divine power, when everything points to a continuity of the same original plan of action, that has previously manifested itself in the progressive evolution of the highest Mammal from the primordial jelly-speak?"

"To myself the conception of a continuity of action which required no departure to meet special contingencies, because the plan was all-perfect in the beginning, is a far higher and nobler one than that of a succession of interruptions, such as would be involved in the creation *de novo* of the vast series of new types which Palæontological study is daily bringing to our knowledge. And in describing the process of evolution in the ordinary language of Science, as due to 'secondary causes,' we no more dispense with a First Cause than we do when we speak of those Physical Forces which, from the Theistic point of view, are so many diverse modes of manifestation of one and the same Power. Nor do we in the least set aside the idea of an original Design, when we regard these adaptations which are commonly attributed to special exertions of contriving power and wisdom as the outcome of an all-comprehensive intelligence which foresaw that the product would be 'good,' before calling into existence the germ from which it would be evolved. We simply, to use the language of Whewell, 'transfer the notion of design and end from the region of facts to that of laws,' that is, from the particular cases to the general plan, and find ourselves aided in our conception of the infinity of creative not wisdom and power, when we regard it as exerted in a manner which shows that not only the peopling of the globe with the plants and animals suited to every phase of its physical conditions, but the final production of man himself—the heir of all preceding ages, with capacities that enable him to become but 'a little lower than the angels'—was comprehended in the original scheme."

In addition to the articles we have mentioned above, there is a note by the Rev. Professor Sayce on "The Origin of the Term Jehovah,"

in reply to the Rev. T. Tyler; and the number concludes with "Notices of Books," by Messrs. P. H. Wicksteed, R. A. Armstrong, R. B. Drummond, and others.

Literary Notes.

IN the October number of the *Edinburgh Review* is an article on "Shelley and Mary," containing important documents from the Shelley Papers which present in a new light some incidents in the life of the poet.

MR. DAVID BOGUE will shortly commence the publication of a series of original biographical handbooks entitled "Eminent Women." This series, to be issued under the editorship of Mr. John H. Ingram, will be written entirely by women, and is to be devoted to short but comprehensive biographies of women eminent for their genius, virtues, actions, or associations. The works which have already been arranged for are not compiled from existing publications, but are chiefly based upon original unpublished material, and are therefore likely to prove of permanent and more than ordinary interest. The earlier volumes of the series will include "George Eliot," by Miss Mathilde Blind; "Emily Brontë," Miss Mary Robinson; "George Sand," by Miss Bertha Thomas; "Mary Lamb," by Mrs. Gilchrist; and "Maria Edgeworth," by Miss Helen Zimmern.

MR. PHIL ROBINSON, the author of "In my Indian Garden," &c., has in the press the first volume of a work on the "Natural History of the British Poets." The first volume is called "The Birds of the Poets," and contains copious quotations from the poets from Chaucer to Wordsworth, with critical and humorous comments. Messrs. Chatto and Windus publish it. Messrs. Sampson Low and Co. are bringing out another work of Mr. Robinson's, detailing his experiences among the Mormons in the early part of this year. His account is said to be highly favourable to the people of Utah.

MR. ROBERT LANGTON, of Manchester, announces the publication of "The Childhood and Youth of Charles Dickens." The book will be extensively illustrated from original drawings, &c.

UNDER the title of "Heart Chords" Messrs. Cassell and Co. will publish a series of volumes by well-known divines intended to stimulate, guide, and strengthen the Christian life. The contributors to the series will include Bishop Cotterill, Dean Montgomery, Dean Bickersteth, Dean Edwards, Dean Boyle, Canon Farrar, Canon Boyd Carpenter, Professor Blaikie, &c.

COLLECTORS and students of the history of art in England will be glad to learn that it is the intention of the Royal Academicians to reprint and publish, with indexes prepared under the direction of Mr. Eaton, Secretary to the Academy, the whole of the catalogues of the exhibitions of the body from the first to a comparatively late period. This reprint will be sold at a price sufficient to pay the expenses of the undertaking, not more.

MESSRS. SAMPSON LOW, MARSTON, AND Co. are about to publish a cheap edition of the illustrated re-issue of Gilpin's "Forest Scenery," edited with notes bringing it up to date by Mr. F. G. Heath, author of "Autumnal Leaves." It is a curious fact that the existence of the third edition of "Forest Scenery," which was revised by Gilpin himself, and which forms the text of Mr. Heath's reprint, was unknown to Sir Thomas Dick Lauder, first editor of this famous work, and there is no copy of it even in the British Museum.

THE proposal, originally made by Mr. Thackeray, that a memorial should be erected to Fielding has lately assumed a definite shape. Mr. Arthur Kinglake, having received sufficient promises of support to justify the step, has commissioned Miss Margaret Thomas, the sculptor of the marble bust of Somerville, recently placed in the shire-hall at Taunton, to execute a fitting memorial to the great novelist. The work, when completed, is to be placed in the same building with that of Somerville.

MR. EDMUND GOSSE, whose recent volume on "Gray" in the "English Men of Letters" series has been so favourably received, has undertaken for Messrs. Macmillan and Co. a complete edition of Gray's writings, the first that has ever been attempted.

ARRANGEMENTS are already being made for the sixth international congress of Orientalists, which is to be held next year at Leiden. The date fixed is from September 10 to 16. The local committee

of organisation is thus constituted:—President, Professor Dozy; vice-president, Professor Kuenen; secretaries, Professors de Goeie and Tiele; treasurer, Professor Pleyte. Is there one of our English Universities, the *Academy* asks, that could show names so distinguished in every branch of Oriental learning as this little Dutch town?

MESSRS. TRUBNER AND Co. will publish before Christmas a new poem by Mr. Edwin Arnold, entitled "Pearls of the Faith; or, Islam's Rosary"; being "The Ninety-Nine Beautiful names of Allah," with comments in verse. This poem, or rather series of poems, professes to be the utterances of an Indian Mussulman respecting the life and religion of Mohammed by means of legends, records, and traditions of Islam, as in "The Light of Asia" Buddha's life and doctrine were treated from the standpoint of an Indian Buddhist.

THE volume of "Studies in Philosophy," which Mr. W. L. Courtney, of New College, Oxford, will shortly publish with Messrs. Rivington, treats of the following subjects: Ancient Idealism—Parmenides; Ancient Hedonism—Epicurus; the Failure of Berkeley's Idealism; a Chapter in the History of the Word "Cause"; the New Psychology; the New Ethics; "Back to Kant"; Kant as a Moralist and as a Logician; the Hegelian Religion. It will be seen that Mr. Courtney is not afraid to touch some of the burning questions of the day.

THE one authentic likeness of Auguste Comte, a portrait by the sculptor Etex, has recently been the subject of judicial proceedings in France. Comte's widow, who died in 1877, bequeathed this portrait to M. Wyruboff, who though editor of the *Revue Positiviste*, is not a member of the strict sect of Positivists. Thereupon M. Laffitte, Comte's own executor and the recognised directeur of the Positivists, disputed M. Wyruboff's right. The Court at that time decided that the portrait should be delivered to neither, but remain in the custody of Madame Comte's legal representative. That gentleman, however, is now dead; and the matter has again come up for legal decision. On this occasion the right to possession has been awarded to M. Laffitte. The bust, therefore, will now be placed in the house Rue Monsieur-le-Prince, No. 10, in which Comte died in 1857, and which has ever since been religiously preserved by his disciples as their headquarters.

A MEMOIR of the late Canon Pearson, of Sonning, is in preparation.

THE article "Malta" in the next volume of the *Encyclopædia Britannica* has been entrusted to Miss Toulmin Smith.

A NEW novel by Mrs. Oliphant, entitled "The Wizard's Son," will be begun in the November number of *Macmillan's Magazine*.

THE *Academy* regrets to hear that Dr. Schliemann, who has recently been on a visit to Paris, has not yet shaken off the malarious fever contracted in the Troad. He hopes, however, to return to his home at Athens by the end of this month. His forthcoming work on the results of his excavations at Hissarlik last winter will be published simultaneously in English and in German. It will contain a chapter on "Trojan Ethnography," contributed by Mr. Karl Blind.

A COMPLETE re-arrangement of the pictures and sculpture in the National Portrait Gallery has been resolved on, and will be commenced forthwith.

GORTON.—A pleasant re-union of the teachers, scholars, and congregation of Brookfield Church was held on Saturday evening last to bid welcome to the lady whom the pastor, the Rev. Dendy Agate, B.A., has recently taken to wife. While they were on their tour it had been determined by the teachers and scholars that the happy event should not be allowed to pass unmarked, and the requisite sum of money having been readily subscribed, a splendid drawing-room clock was secured as a gift to Mrs. Agate, while at the same time the scholars of his class purchased a beautiful writing case and inkstand for presentation to Mr. Agate. On Saturday these presentations took place. Colonel Peacock (in the absence of his father, Mr. R. Peacock) occupied the chair, being supported by the Revs. S. A. Steintal, of Manchester; W. Mitchell, of Longsight; and L. Scott, of Denton; and Mr. Charles Heywood of Longsight. The choir also occupied seats on the platform, and Mr. C. H. Wrigley presided at the piano. The presentations were made by the chairman in a suitable manner, and was appropriately acknowledged by Mr. Dendy Agate. Other addresses followed from the gentlemen above named.

SCIENCE AND RELIGION.

[The following address on "The Influence of Science on the Progress of Religious Thought" was delivered before the Unitarian Congress at Saratoga, on Sept. 19, by William B. Carpenter, M.D., F.R.S.:—]

MR. President, my sisters and brothers,—Called by your courtesy to take this early part in the proceedings of your great meeting, I cannot but feel that this call has been very much due to the name I have the honour to bear. It is not only on account of what I myself have been able to do in science and in education, but it is as the son of Lant Carpenter, the friend of Greenwood, of Tuckerman, of Channing, of Henry Ware, of Andrews Norton, and of others with whom my youthful recollections are strongly associated, and as the brother of Mary Carpenter, whose name is known to you as one of the foremost among the philanthropists of her time, that I am now invited to address you. When it was kindly left to myself to choose a subject for this address, I felt that I could most fitly select one that would rise naturally out of my own half-century's work as a student, as a learner, as a teacher, and as a labourer in the domain of science, because throughout that time my thoughts have constantly been directed to the relation of scientific progress to religious inquiry. As one who may now be considered in some degree a veteran in this service I have thought that some of the results of that consideration might be fitly offered to an assembly like this, and might present in some respects a pleasant variation from those other lines of thought and feeling which such addresses as that of my friend Mr. Page Hopps would be likely to follow. As your own Emerson has so well said, "Thought moves the world"; and I so constantly see the influence of scientific thought in extending, modifying, and elevating religious thought, and in breaking down those barriers to which Mr. Hopps so eloquently alluded, that I cannot but feel it to be our special business, as a perfectly free-thinking body, to make every use and every application of scientific thought that our intelligence and culture may bring within our reach.

Now, what do we mean by science? Science I regard as the intellectual interpretation of nature, as distinct from the poetic or the artistic interpretation, each of which has its own especial field. The man of science (whatever his particular department of research) studies the phenomena of nature with senses rendered acute by habits of observation, aided by instruments capable of revealing to him what his unaided senses do not allow him to discern. He brings to that study perceptive powers trained to accurate appreciation of the indications of his senses, and of the instruments by which those senses are, so to speak, perfected and extended. He then applies to those perceptions the reasoning powers cultivated and disciplined by careful training, for the construction of a fabric of thought upon the basis of the facts which he has observed.

Now, the first consideration that I would bring before you is the vast extension of our religious conceptions which science has given us. I need not go over ground which is familiar, I presume, to all of you. I need not discuss the revelations of the telescope, the certain information which we have gained, not only as to the vast numbers, but as to the vast distances of the celestial bodies—information which gives us the nearest approach to the conception of infinity that our finite minds are capable of receiving. It was said by a great thinker, at a time when we seemed to have come pretty nearly to the end of what we could learn from the telescope alone, that its revelations enabled reason to soar into heights where the imagination could scarcely venture to follow. I think you must feel the truth of this remark; but I would now ask you to follow me to a still greater height, by tracing a few of the steps in the progress of that most remarkable inquiry which the invention of a totally new instrument, brought to a remarkable degree of perfection within the last quarter century, has enabled the scientific investigator to carry out, this inquiry having been prosecuted by the application of the strictest and severest scientific reasoning to the inductions given by the spectroscopic. If any one, a quarter of a century ago,

had ventured to assert that within twenty-five years from that time we should be able to study the chemical and physical conditions of every body that the telescope can render visible with the highest powers possible to use, that we should be able to follow by its means the actual progress of that great evolution of the physical universe which is now regarded as beyond the reach of discussion, every one would have believed him a dreamer. Yet during those years, that which you remember as the nebular hypothesis has passed into the condition of an approved and accepted theory.

It chanced to me not long ago to be present at a clerical meeting in London, at which the writer of a paper spoke of the nebular hypothesis as one that we never hear discussed now; the difficulties attending it were so great that scientific men had put it aside. I was called upon to speak with reference to this subject; and I ventured to suggest that this reverend gentleman must have lived in a cave during the last thirty years, and that he was now in the condition of Rip Van Winkle, for the reason that he did not hear this theory discussed was simply because it had passed beyond the reach of discussion. It is a thing perfectly well established and settled, not in all its details, as conceived by LaPlace, but as regards its general features.

What does this mean? It gives us the conception of a creation not finished and completed, but one which is always going on, which has been going on from the time when there was but one diffused fire-mist. It gives us a distinct conception of a *beginning*, for it is inconceivable that there should have been an infinite existence of matter in any shape except in a condition of perfect homogeneity. If thus perfectly homogeneous, it would have remained in the same condition through all eternity. The moment a departure from that state takes place change begins the great evolution. What could have produced this change but the will and power to disturb that homogeneity? There must have been a beginning, and the work of creation has since been going on through all time as a continuous act. We can now study by the spectroscope not only the birth of worlds, but the ages of worlds—the ages of the various members of our planetary system. We can, for instance, say with regard to Jupiter and Saturn that they are still in an early stage of evolution. We used to be taught that Jupiter is no heavier than water and Saturn as light as cork, and we used to surmise what could be the material of these globes. We could not suppose Saturn was made of cork, but could only speculate what were the materials of which these planets are formed, and whether they correspond in any degree with those of our own globe. We now know that they do. We know that the question of their relative specific gravities is the question of their degree of consolidation, and that on their respective degrees of consolidation is their ability to sustain organic life. There have been many books written on the question, "Are there more worlds than one?" We can now say with certainty that Mars, and probably Venus, do more or less correspond to our own earth, while Jupiter and Saturn are not yet in that condition; and that the moon, on the other hand, having cooled more rapidly, after passing through that consolidation, is now, in her old age, like dried up scoriæ of extinct volcanoes.

These are facts of science, and I think you must feel that they tend in a most remarkable degree to the extension and elevation of our religious thought. These processes are going on with grand uniformity of sequence, in the vast depths of space, in every aggregation of matter that the telescope can discern.

The Unity of Creation is the great fundamental idea which all science tends to establish. You are all familiar with the first great extension of that idea, from the terrestrial to the celestial, in that identification of the attraction of the earth for the moon, and of the sun for the planets, with the attraction of the earth for the stone that falls upon it, which was made by the genius of Newton, and with the subsequent extension of that idea to the stellar universe, which has been made by the study of the motions of the double stars, which have been found to follow the law of universal gravitation. We now find the same unity of composition and

the same manifestation of continuous orderly sequence in the process of consolidation.

And so completely has this idea of continuity now taken possession of the scientific mind of the day that several of our ablest physicists consider it the better method of studying the history of the evolution of our system to work *backwards* from its present condition; and, beginning with the action of the sun and moon in the production of the tides, to investigate the effect which this *must* have had during the earlier periods of their history, in the determination of the present rates of axial and orbital movement of the earth and moon.

These general considerations lead us to geological inquiry—that is, to the history of our earth since the first formation of its solid crust—and give a new and most interesting direction to that study.

No one now questions that the earth has cooled down from a molten sphere, a condition like that which Jupiter and Saturn will present when they shall have shrunk by consolidation—we cannot say how many millions of years hence. They have not yet by any means arrived at the condition in which geology regards the earth as having commenced. Some idea of the vast lapse of time required for geologic change may be derived from simple observation (such as I have just had the opportunity of making for myself on the great chasm of Niagara) of operations that have been in progress during the latest phases of its history. The educated eye can there see with certainty the gradual attrition of the hard rock over which the great cataract flows; and, from the known rate of that attrition, it can be affirmed that at least thirty thousand years must have been required to scoop back that great chasm. That change has been probably made since man made his appearance on the earth. At any rate, since the general surface of that region took its present shape after the last considerable period of disturbance. I have had again the opportunity of seeing those most ancient mountains of your country, the Laurentian, the study of what I believe to be the first form of living existence contained in those rocks having been the special object that brought me on a visit to Montreal. There we are carried back to periods of time so remote that it is almost impossible to conceive them. The phenomena of geology are presented on so much grander scale in this great continent than in our country that our comparatively limited ideas have to receive an extension and enlargement, of which we had scarcely a conception. The researches of your Prof. Marsh in the earliest tertiary strata, or those which connect the chalk with the tertiary, bridge over one of those great gaps which former geologists were wont to consider the most marked epochs in geological history.

Prof. Marsh tells us that, in making these researches, strata were brought to light which have to be measured by the mile in thickness where we have them only a few hundred feet. Think of the enormous lapse of time involved in the deposition of that one formation, and think what the lapse of time was from the early elevation of those Laurentian mountains, the slow degradation of which formed those ancient paleozoic strata, over which I have been lately passing for hundreds of miles.

The ideas to which geological science thus introduces us in regard to the immense lapse of time required for the production of the long series of stratified deposits that form the crust of our globe, and to the continuity of the same methods of operation in that production, strongly imply identity of causation. Science determines the identity of physical causes and the continuity of their operation. Geological science no longer concerns itself with the great cataclysms which were once supposed to interfere with the orderly succession of formative processes—sweeping off the animals and plants of each period, and introducing a new series with each new group of mineral deposits. Geological science for many years has completely adopted the principle of continuity, and accepted it in its fullest entirety. There may have been more active changes at certain periods than at others, but there never has been a cessation of change. The same processes are in operation at the present time as when the Laurentian mountains were worn down by air and water, to supply

the materials of the sedimentary strata at their base.

These facts have a direct bearing on religious thought in extending our ideas not only of the vastness of creation, but of the continuity of creative operation, and in leading us to those conceptions of order and system which strangely (to my mind) have led some to see in all this the result of blind necessity. Yet in every one of those great specimens, if I may use the term, of order and symmetry that are presented in the architecture of a beautiful building, in the successful operations of a well-disciplined and well-commanded army, in the admirable harmony of a well-directed orchestra, what is that but the result of plan, design? I have never much rested on any individual instances of design, as proving the purposive adaptation of means to ends. For I have seen too many instances of "chance" suitability (in the fitting of furniture to a house, for example) to allow me to feel that such an argument as Paley's could be rightly based on single incidents of adaptation. But my own mind rests with the greatest satisfaction on the great conceptions of order and uniformity to which we are led by geological science, and on these highest adaptations (as the human eye or the eye of the insect, each perfect in its kind) which have come into existence and attained perfection through a long series of antecedent changes.

One great object of the man of science is the discovery of *laws* which express these uniformities of nature. There is a certain set of scientific men who constantly speak of the laws of science as *regulating* phenomena. Against this expression I always utter my protest, fortified by the authority of such masters of the Logic of Science as Herschel, Mill, and Whewell, all of whom agree that a law, in the scientific sense, is nothing more nor less than an expression of the uniformities which science discerns in nature, without any controlling or coercive power whatever. It is only by a mistaken analogy that such expressions can be compared with the laws of a State. But even a law of the State does not govern. It is the power behind the law that governs, and the law is an expression of the will of that power. Any law of nature, as conceived by science, really expresses in human language the nearest approach that man can form to the ideas of the Creator. Kepler, that devoutest of men, when he discovered his great laws of planetary motion, rejoiced that he had been permitted to think the thoughts of God. It is the highest privilege of the religious scientific man to be able to believe that every step that he takes in giving a higher to the generality, a larger comprehensiveness to his expressions of the uniformities of nature, is leading him more and more to grasp the ideas of the Creator.

I come now to the scientific conception of force and power. It is not so many years ago that several of our ablest mathematicians and physicists were expressing every mechanical phenomenon in terms of motion, thus departing from the path marked out by Newton, who expressed them in terms of force. I am glad to say that, in this and other departments of physical science, men are now returning to the thought that it is in terms of energy or effective force that the phenomena of nature are to be best expressed. Modern science, moreover, grasps the idea of the unity of the forces of nature. There is not one force called electricity, another called heat, another chemistry. These are merely modes of expression of certain manifestations of the great energy of nature, which it is necessary to classify and arrange. All scientific men now accept the doctrine that energy is one, and that there is neither beginning nor cessation of its action.

The unity of the physical forces being thus the highest conception of science, I side with those who push their speculations as to physical causation to the utmost limit, and hold that nothing ought to check their perfect freedom in this kind of investigation, as long as it is based upon accurate data and carried on upon sound methods. For, after all, it can land us only in the conception of one force operating under a great variety of conditions, and in a statement of the law or general expression of the conditions under which that force acts. When we have attained that conception, science ends. It seems as if, in some directions, we are approaching a

law of such generality as shall include even the law of gravitation in the same expression as other great laws of physics, and have a glimpse of the solution of Newton's great difficulty of action at a distance, without any intervening medium. We are like observers in a great mill, watching machines in motion and tracing all this motion to one common force coming by a shaft through the wall, that one shaft bringing in all the power that does this work. Whence that power? We have to go to the other side of the wall to find out its source, and we trace it to a steam-engine or a water-wheel; so that in each case it ultimately comes from the sun, because the fire that boils the water is maintained by the combustion of the coal that was formed by the light and heat of the sun in bygone ages, while the water of the water-wheel is pumped up by the solar heat of the present time. In physical science, we thus get to the sun as the source of all our "energy." But whence the light and heat of the sun? We go back to nebular matter and chemical change; and we frame the best theories we can to account for its maintenance, the most remarkable of which is that of Dr. Siemens, who conceives of the sun as a great self-feeding furnace, continuously regenerating itself.

Such ideas as these, while they constitute the life-blood of science, have a most important influence in the extension and elevation of religious thought.

Having dwelt so long upon this point, I must be brief in what remains. One of the most important of the influences of science on religion has been its emancipation from the trammels of authority. We all know what these trammels were in the Middle Ages. We know it was not merely the Church of Rome with its dogmata, but the support that the Church gave to the dogmata of Aristotle that was the great obstacle to progress. If I were to tell you now some of the conceptions that it would then have been heresy to question, you would be surprised that grown-up men and women could entertain notions so childish—such, for example, as that the planets must move in circles, because the circle was the most perfect figure. And when Kepler found that Mars and other planets moved in ellipses, he promulgated it with fear and trembling, lest the Church should proceed against him for violating Aristotle's theories. And when Galileo dared to assert that the weight of ten pounds would fall no faster than a weight of one pound, it was so far against the prevailing doctrine that he had to prove it by ascending the leaning tower of Pisa, and in the presence of all the professors of the university let fall these two weights simultaneously, which fell in the same time, according to his prediction. That was the first step in the emancipation of science. It was then clearly and definitely proved that the authority of Aristotle was no longer to be trusted; and since then thought has step by step gone forward.

Geological inquiry has been the last opponent of theological prejudice. It has happened, rather curiously, that this prejudice has been strongest in Protestant countries, perhaps stronger in Great Britain than elsewhere. Why? You all know that Roman Catholicism was not based upon the Bible. It was based on the authority of the Church. The Church undertook the explanation of the Bible, or of such parts of it as it chose to pronounce upon. But, when Luther and Calvin and Melancthon undermined the authority of the Roman Church they were not prepared to accept perfect freedom of thought. They felt that they must base their doctrines on authority; and they fell back on the Bible, and so, as Dr. Martineau has told, the early Protestantism was as much based on an infallible book as Catholicism on an infallible Church. We all know what that idea of the infallibility of Scripture has led to. We know how geology has had to fight its way inch by inch, especially in our country. I remember pretty nearly the whole history of the conflict, and I could tell you of most curious occurrences in connection with it.

Let me mention one of the last, which will strike you as most childish. You are familiar with a book of considerable value, Dr. W. Smith's Dictionary of the Bible. I happened to know the influences under which that dictionary was framed. The idea of the publisher and of the editor was to give as much scholarship, and such

results of modern criticism, as should be compatible with a very judicious conservatism—(laughter). There was to be no objection to geology, but the universality of the deluge was to be strictly maintained. The editor committed the article "Deluge" to a man of very considerable ability; but, when the article came to him, he found that it was so excessively heretical that he could not venture to put it in. There was no time for a second article under that head; and, if you look in that dictionary, you will find under the word "Deluge" a reference to "Flood." Before "Flood" came, a second article had been commissioned from a source that was believed safely conservative. But when the article came in, it was found to be worse than the first. A third article was then commissioned, and care was taken to secure its "safety." If you look for the word "Flood" in the dictionary, you will find a reference to "Noah." Under that name you will find an article written by a distinguished Professor of Cambridge, of which I remember that Bishop Colenso said to me at the time, "in a very guarded way the writer concedes the whole thing." You will see by this under what trammels scientific thought has laboured in this department of inquiry.

The antiquity of man has had to fight its way, but no one now would venture to question that great truth. For a long time our English geologists were excessively conservative. Any man who would venture to question the accepted theories was told to be silent; and it was only when my friend Professor Prestwich, whose leanings were all in the other direction, brought forward as a thing beyond the reach of question the fact that in the gravels of the valley of the Somme flint instruments must have been deposited before the erosion of that river channel, and that there must have been an enormous lapse of time between the deposit of the upper and the lower gravels in which they are found, it was not until this was brought before the world in a form which could no longer be denied that the antiquity of man was granted. Then was brought up a mass of evidence which had been long accumulating, and the question was discussed until a conclusion was attained which no one now questions.

I might go through a number of such cases, but that one must suffice. This *enfranchisement of thought* is one of the greatest benefits that scientific progress has conferred upon religious inquiry.

Once more, I would say that one of the most important influences which science has exercised and is exercising is the cultivation of the love of truth for its own sake. "Prove all things: hold fast that which is good," is the motto of every true scientific man—(applause). The readiness to confess error has been the characteristic of all our most eminent workers. I remember that, when Professor Liebig was taunted with a mistake he had made, he replied, "Show me a man who has made no mistake, and I will show you one who has never worked." Every man of genius who has opened up a new path of inquiry has, from the very nature of things, made mistakes in the early periods of his inquiries. It was inevitable that he should sometimes go upon a wrong track. How can a new and difficult country be explored, except by frequent divergence from the path that subsequent experience may prove to have been the best?

I could not point to any more notable exemplification of that attribute—the love of truth for its own sake—than was given in the life of the great man whom we have lately lost. With Charles Darwin, as Professor Huxley said, "the love of truth was the passion of his noble nature." And what has been the result? With a splendid carelessness of personal calumny and all selfish considerations, he simply followed on, step by step, his great inquiries. Nothing was too small or low for his investigation. The earth-worm was not too trivial a subject for his study. Nothing was too mean, nothing too remote from his scientific range of thought. Everything was brought in and combined by that wonderful philosophic power of assimilation which he possessed in a degree beyond any man of his time, perhaps of all time. What has been the result? I recently attended his funeral in Westminster Abbey along with, I may say, the greatest gathering of intellect that was ever

brought together in our country. The whole of its long choir was crowded with those who had come together to do honour to his memory. From those most impressive solemnities in our great National Mausoleum, I went straight to the small gathering of the Council of our Unitarian Association, which happened to be held on the same afternoon in a back room of Essex-street, Strand. And there I ventured, with the assistance of my friend Mr. Channing, to formulate a resolution which should express the feeling of that Council on the occasion. It was a most congenial duty to be requested to convey that resolution to Mrs. Darwin, and to be able to add what might make it of special interest to her. The Darwin and Wedgwood families had been closely associated in early days, as free religious inquirers, with Priestley and Unitarianism. Charles Darwin's father was a seat-holder in the Unitarian chapel at Shrewsbury; and, though Charles Darwin was baptized in the Church, some of his brothers and sisters were baptized by the then minister of that chapel. Knowing this, I ventured to say to Mrs. Darwin that this resolution might come to her with the more interest as having been framed in immediate sequence to the services at the Abbey, and because it came from a body, however small, that had never been afraid of any truth whatever.

It was well said in an "orthodox" pulpit in Montreal, a few weeks ago, that the life of a scientific man, honestly devoted to the search for the true and the good, is in itself an eloquent sermon. "Every man who serves truth serves God, and the unconscious servants are often the truest servants of all." I claim that many of my scientific friends who are earnestly devoted to the cause of scientific truth are true servants of God, though they may not be consciously serving him, for they are all striving to promote that ultimate victory of knowledge over ignorance, of truth over error, of light over darkness, which is the greatest work of science. And it will be through the reflection of that light in religious thought that the highest influence of science will be ultimately exerted, by promoting that victory of good over evil, of right over wrong, which will constitute the real millennium of our race.

THE SARATOGA CONFERENCE REVIEWED.

The *Christian Register* of Boston, U.S., has an interesting article, reviewing the recent "National Conference of Unitarian and other Churches," from which we take the following passages:—

In spite of railroad accidents, political conventions, and overcrowded hotels, the National Conference of Unitarian and other Christian Churches has held, at Saratoga, its tenth annual meeting with distinguished success. In many respects the Conference will be a memorable one. It was the largest in point of numbers and the longest in its duration that has ever been held, a gratifying indication of the interest that prevails in the aims, methods, and ideas it illustrates. The papers read were of a high order of ability, earnest, thoughtful, suggestive, hopeful, and stimulating. The discussions were brisk, free, breezy, ardent, but broad and catholic in spirit. Business was despatched with commendable promptness. The devotional meetings were well supported. The missionary meetings were thronged. The social opportunity, one of the grand privileges of the Biennial Conference, was richly enjoyed. The Conference moved in no conventional rut. Party sutures produced no gaps. The Convention was knit together as by a common purpose. It was a genuine Unitarian Conference. The general unanimity was accented by a characteristic independence. The deliberations of the body were full of surprises, most of them of an exhilarating and grateful character. You could not tell from a man's antecedents just how he would speak or vote. Conservative and radical lines were beautifully blended or altogether rubbed out. If we had to put in three words the general tone and spirit of the Conference, we should say it was pre-eminently marked by breadth, earnestness, and courage. Its breadth was shown in the new plank it laid down to widen its constitutional platform, or to relieve it at least from further imputation of sectarian narrowness. Its earnest-

ness was manifest in the close attention to business on hand, and the measures taken to lay out work for the future. Its courage was seen in the promptness with which the new article in the Constitution was adopted, and the firmness with which the Conference took a new step forward in declaring its position on the temperance question.

A NEW ARTICLE.

It was among the marked surprises of the session that the new article in the Constitution was passed without debate, and with only one dissenting voice. The Conference did not in the slightest abandon the Christian basis on which it was erected, but the new article is an interpretation of the constitution in the interest of the old Unitarian principles of Liberty and Love. While to many this new article may have seemed unnecessary, to others it was a grateful expression of the freedom of our fellowship. The article adopted is as follows:—

ART. 10. While we believe that the preamble and articles of our Constitution fairly represent the opinions of the majority of our churches, yet we wish distinctly to put on record our declaration that they are no authoritative test of Unitarianism, and are not intended to exclude from our fellowship any who, while differing from us in belief, are in general sympathy with our purposes and practical aims.

GREETING THE ENGLISH DELEGATES.

Before beginning his address, Mr. Hopps asked permission to discharge the duty that had been intrusted to him, of bringing the greetings and good wishes of the British and Foreign Association of London. Mr. Hopps said that he was also intrusted with a message of love and greeting from the counterpart of this Conference, the English National Conference, which held its first meeting in Liverpool last May. [Applause.] Mr. Hopps also read the following letters:—

The Members of the Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and the Neighbouring Counties assembled at Tamworth on the 31st of July, 1882, deputed their friend and brother Rev. J. Page Hopps to present their fraternal greetings to the delegates assembled at the Saratoga Conference and their hearty wishes for the success of the good cause which the Conference represents.

D. MAGINNIS, F.R.H.S.,

Secretary of the Monthly Meeting.

P.S.—The Monthly Meeting was established in 1782, and is engaged on arrangements for celebrating, this autumn, its centenary. It has numbered among its former members Revs. Dr. Priestley, Benjamin Carpenter, James Scott, J. Kentish, S. Bache, S. Hunter, John Gordon, Hugh Hutton. Among its present members are Revs. H. W. Crosskey, LL.D., Dr. Laird Collier, Charles Clarke, F.L.S., J. Robberds, George St. Clair, W. Carey Walters.

D. M.

Old Parsonage, Stourbridge,
August 10, 1882.

The Committee of the North Midland Presbyterian and Unitarian Association are glad to take the opportunity of the visit of their fellow-worker, Rev. J. Page Hopps, to the Saratoga Conference, to convey to all those united to them by the common bond of liberal Christianity, there assembled, a cordial greeting from the Association, and their deep sympathy in the aims and work of the Conference.

ERNEST W. ENFIELD,

Hon. Sec. N. M. P. & U. A.

The reading of the letters was received with applause.

Dr. William B. Carpenter, F.R.S., of London, was next introduced amid great applause. His address upon the "Influence of Science on the Progress of Religious Thought" was warmly received. [The address is printed in full elsewhere.]

At the close of Dr. Carpenter's address Rev. Edmund B. Willson moved a vote of thanks to the English brethren from the other side of the sea, saying: "My words will not be taken as a mere formality. They cannot doubt from that most potent proof, the looks, the sometimes hushed listening, and the frequent hearty applause, how entirely they have spoken to our satisfaction. I am sure that we shall feel that their presence here, and still more their words, have signalled this meeting of the National Conference—(applause). The first of these two gentlemen made us feel that we are entirely competent, while the great world is waiting to settle whether it will include us or not, to turn around and include them. And, as we go on in this very large attempt, we may meantime, perhaps, take a look across at our English brethren, and begin there—(applause). I am sure I can say what you all feel, that we seem to find in them something so similar, so identical in mental operations, habits of view, anticipations, and visions that we

do not see the difference, except that just now we sit very humbly at their feet as the best of teachers"—(applause). James Freeman Clarke seconded the motion. Having enjoyed the large hospitality of the Unitarian body in England, and having seen the good work being done there, he could hardly refrain, he said, from expressing his conviction of the importance of that work at the present time. He confessed that, previous to his recent visit to England, he had the notion that they were rather tied up to the discussions of theological questions and controversial matters, which notions all disappeared the moment he entered their assemblies. For, if there is any live activity and energy here, if there is any looking forward and not backward, if there is any devotion to practical work, that same spirit is as fully exercised by the Unitarians of England. There are young men there who, like Mr. Hopps, are engaged in doing every kind of practical work, bringing the working classes into the churches and helping on every measure for moral and social reform. In all the movements which have been so largely advanced in late years in behalf of temperance and education, in lifting up the downcast, the fallen, the forsaken, Mr. Clarke was glad to bear his testimony that the English Unitarians were doing a grand work—(applause).

The vote of thanks was unanimously passed, to which Dr. Carpenter replied:—"I thank you most cordially, my kind friends, for the welcome you have given me here, and the kindness with which you have listened to me during what, I fear, must have been a rather tedious address following upon those you have heard; but still, I venture to hope I may have left some thoughts with you or, as my friend Robert Chambers used to say, 'dibbled in a few ideas which may fructify at some future time.' If I have suggested any new thoughts, my task will be very well and effectually done."

Mr. Hopps also replied in a few words, expressing regret that he could not remain throughout the session of the Conference, but saying that he should take back pleasant and blessed memories of this country and of the dear friends he had made here.

The following resolutions were adopted:—

"Resolved: That the National Conference of Unitarian and other Christian Churches of America here assembled send fraternal greeting to the 'Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and the Neighbouring Counties' of England on the one hundredth anniversary of the birth of that organisation. The labours and sacrifices of Priestley are not forgotten in America. Accept our hearty congratulations and God-speed, with the wish that another century may find this liberal organisation still young and thriving."

"Resolved: That the National Conference of Unitarian and other Christian Churches now sitting at Saratoga cordially respond to the kindly and fraternal greeting of the North Midland Presbyterian and Unitarian Association, communicated most acceptably through the presence of the Rev. J. Page Hopps, and sends its best wishes for the success and perpetuity of the Association."

GENERAL CONCLUSION.

Not so brilliant as some former Conferences in discussion of great principles and theoretical problems, and lacking the potent eloquence of that hushed but not forgotten voice, Dr. H. W. Bellows, this session was eminently practical in its tone, catholic in spirit, intelligent in its deliberations, wise and earnest in its decisions. The most valuable of its results is that which is least reputable; the rekindled inspiration, the reawakened faith, and the creation of an invigorating atmosphere, at once natural, fraternal and devout.

ROTHERHAM: THE CHURCH OF OUR FATHER.—The yearly harvest festival services were held in the Church of our Father on Sunday. The pulpit, sedilia, communion table and rails, candelabras, and organ were all decked in very good taste with wheat, barley, oats, fern-frondage, camelias, gladioli, white, pink, and scarlet; trailing festoons of ivy relieving choice blossoms, pendant clusters of grapes, crowned with broad leaves fresh from the vine, and a magnificent pile of fruit in the centre of the font, fringed with moss and gracefully disposed foliage. Every seat, too, had its ornamentation of fern, ivy, and wheat ears. The services were conducted by Mr. C. L. Corkran (late domestic missionary in London), who preached two very excellent discourses. The attendances were large morning and evening, and good collections were made on behalf of the quarterly expenses of the church.

Our Contemporaries.

THE HIBBERT LECTURES.

The *Athenæum*, reviewing Professor Kuenen's recent lectures, writes:—

The main fault of the Hibbert Lectures is that they give opportunities for men who have already written much on some special religion merely to repeat in popular form ideas more elaborately worked out previously. M. Renan's addresses were simply a repetition of his previous books, often, indeed, consisting of a string of extracts from them. To Professor Kuenen, however, this need of stating in shorter compass the results of previous investigations has been a distinct advantage. As a writer his worst fault is prolixity; his fellow worker Professor Wellhausen contrasts favourably with him in this regard. The confined space in which he has been obliged to move in the Hibbert Lectures has undoubtedly concentrated his forces and given vividness to his outlines of Israel's religious development. The contrast between the popular and the prophetic conceptions of the religion of Yahweh, the ethical character of the latter, the stereotyping of Yahwism in the Law, are all sketched with a firm hand. The leading assumptions of the school of Graf have now become familiar to students of the Bible in this country, mainly owing to the *éclat de scandale* gained by the utterances of Mr. Robertson Smith. Whether they will stand the test of criticism remains to be seen. Meanwhile they are gaining ground daily, and where Professor Kuenen formerly spoke as the advocate of an unpopular view, he now speaks in the confident tones of a leader of a victorious theory.

The conciseness of topics has led to a conciseness of phraseology which makes this volume very spirited reading. There is no lack of epigrammatic force, and none of this has been lost in Mr. Wicksteed's version, which fully deserves the thanks and praise freely given to it by Professor Kuenen in his preface. Let a word of commendation be added, too, for the fine ethical spirit which pervades the author's criticisms and rightly forms his test of the comparative value of the religions he has discussed.

"UNITY AND PEACE" AT THE CHURCH CONGRESS.

The *Spectator*, in an article under this heading, writes:—

Excellent things are said on the propriety of Christians living together in entire agreement upon all essentials, and entire tolerance upon all non-essentials; and then, when all is done, it turns out that essentials, instead of being the things upon which it is easy and natural to agree, are precisely those upon which it is easy and natural to differ. The tendencies which have separated Protestants from Catholics, Anglicans from Rome, and Dissenters from the Church of England, are not of yesterday, and there is no indication, that we can see, of any disposition to treat the distinctions that have grown out of them as of diminished importance. The plain moral of all this talk about reunion is that it is perfectly idle. There can be no union between Churches unless they are substantially one already. If ever this identity is restored, external reunion will either follow as a matter of course, or be no longer necessary. But the restoration of identity will come, if it comes at all, by each Church thinking more of her own faults, and less of her neighbours'.

Nothing could better show the truth of what we have more than once said, that the differences which part the Ritualist from the Evangelical party in the Church of England are greater than those which part the one from Roman Catholics and the other from Dissenters. Canon Hoare, if he were forced to make the choice, would far rather hold communion with a Dissenter who "sticks by the blessed truths for which the Reformers died," than with Mr. Charles Wood. Mr. Wood has far more in common with a priesthood which to this day uses a liturgy scarcely differing from the "great English rite of St. Osmund," than he has with Canon Hoare. Unity of belief between parties so completely at issue with one another is an unattainable dream. The only thing that can be secured, if the people wish it, is such a degree of comprehensiveness in the Established Church as that it may continue to embrace both. At present, it must be owned, the prospect of obtaining this degree of comprehensiveness seems as remote as ever.

It is unfortunate that the triumph of comprehensiveness can only be secured by a succession of highly technical law-suits; but nothing else would give the

time that seems to be needed to bring Englishmen to the conviction that comprehension, and comprehension only, can save the Established Church.

THE ARCHBISHOP OF CANTERBURY ON MOZLEY'S "REMINISCENCES."

The Archbishop of Canterbury has contributed a short article, occupying little more than six pages to *Macmillan's Magazine* for October, under the title of "Thoughts Suggested by Mr. Mozley's Oxford Reminiscences." The Archbishop styles the "Reminiscences" a "very clever and interesting series of sketches," describing "a whole galaxy of the ablest young men in Oxford forty years ago, scarcely one of whom escaped the overmastering influence of the remarkable man who is now Cardinal Newman." He doubts whether the whole history of opinion exhibits a stranger spectacle than the following:—

Men brought up in old-fashioned orthodox homes, or under the religious influences of Simeon and his school; others again who came from worldly houses, where no particular religion was in vogue, suddenly abjured the old "Thirty-nine" Article definition of the Church, which had stood their fathers in good stead ever since the Reformation, and placed themselves under the protection of a form of Church, which was vigorous certainly in the fourth and fifth centuries, but respecting which they scarcely seemed to inquire whether it represented adequately the teaching and discipline of the age of the Apostles.

This, in theory, well-compacted scheme of ecclesiastical government seemed to them and to their leader to offer a powerful barrier against the ever-encroaching liberalism which had sprung from the spirit of the age. They were deaf to all warnings that their theories, legitimately carried to a conclusion, must bear them further and further from their own mother Church. So powerfully had the early teaching of Newman represented English High Churchmanship as the best barrier against the Church of Rome, that they were not staggered in the allegiance they had at first formed, even by the appearance of *Tract XC.*, contending as it did that a man might be loyal to the Thirty-nine Articles, and yet practically hold every doctrine of the Church of Rome. Nay, even the subsequent secession of their leader to Rome, after this view of the Thirty-nine Articles had been almost universally repudiated, passed without much affecting them, and the great man found himself followed by comparatively only a handful of the least judicious of his friends.

Forty years have passed, and of these young men, or their immediate friends and followers, some have become Bishops, some Judges, some Ministers of State; many are members of Parliament; many more are earnest hard-working clergymen; and there can be no question that under their influence the ecclesiastical aspect of the nation has been greatly modified. And yet, while all this has been going on, the question still remains whether the mass of the religious population of England is not as essentially Protestant as before. Hence the danger, by no means an imaginary one, of an ever-widening gulf between the clergy and the laity. The moderation, we may venture to say, of the Episcopal Bench has for the present averted any such calamity.

It is a mistake, as I believe, to ascribe, directly or indirectly, to the influence of the Oxford movement, the marked change which has, with the general approval of the clergy and laity, taken place during these very years in the arrangements and architecture of our churches and in the conduct of divine worship. The change is to be observed beyond the limits of the Church of England. It is not less evident amongst the Presbyterians of Scotland, and even the most rigid of English Dissenters have thrown themselves into the æstheticism of the day. It is doubtful whether the fathers of Nonconformity, if they were to rise from their graves, would not be scandalised at the ritualism of their descendants. The movement is, as men say, "in the air," but whencesoever it came, we thankfully find in it a centre which brings divergent elements together. Leaving out of question a few enthusiastic and ill-advised persons who have sought to revive in England the dresses appropriate to some of the doctrines identified with the Church of Rome, union has sprung up in the very ground which is sometimes supposed to be abandoned to the mere shibboleths of party strife.

But a question remains before which all minor matters shrivel into insignificance—the age has become sceptical. The great University of historic orthodoxy is regarded by many as a hotbed of free, if not anti-Christian, thought. Within the last few months the most eloquent representative of the Oxford school preached a sermon in which he warned his hearers that Oxford will in a few years at the most cease to be a Christian University. If this be his belief, the bulwark of a fourth century Church, to which the old leaders trusted as a refuge from the storm, powerful to resist the coming invasion, has crumbled in dust. I do not myself believe that Oxford is really given up to the free-thinking which this master in Israel dreads. There is a system of theology and religion which counts all forms of belief that are without its own limits as little better than no belief at all. Many hold that amongst Oxford undergraduates there is at the present moment more real religion, shown in a quiet, practical way, than was to be found forty years ago. Tutors, it is true, there are here and there, who do not hesitate to disseminate opinions of which they ought to be ashamed; but happily their boldness is not the measure of their influence. How came they where they are? Who is responsible for that wave of secularism which for the last few years has raged so violently within the University? How different might have been the University's fate, and indeed the fate of religion throughout the country, if the dominant party in Oxford had not endeavoured to stiffen the great national Church after an alien and antiquated model? It is the province of a national Church to stand forward boldly amongst the warrings of contending sects, speaking to all in a loving spirit of large and expansive charity, ready to welcome and guide and influence every earnest believer in the Lord Jesus Christ.

Half a century ago the spiritual life of England centred in the Evangelicals. Mr. Mozley, a High Churchman of the old-fashioned type, has spoken with such bitterness of this party in the Church as to show that he discerns its superficial defects more clearly than its intrinsic worth. Most of the great preachers and pastors of that time belonged to the school he despised, though its influence was more perceptible at Cambridge, and in the large towns than at Oxford. All things conspired for the triumph of the Oriel School over ardent youths returning from their homes, fed by the "Old Yellow Sermons," transcripts of Addison's *Spectator* or *Cicero de Officiis*, to listen to "the marvellous strains of that unrivalled voice which in the purest English which had ever sounded from a pulpit called up burning thoughts that searched the conscience and supplied stores of wisdom for the coming trials of life."

Of Dr. Arnold and the reasonable and large-hearted system of Christian teaching, of which he was the representative, the Archbishop writes:—

Arnold did not die till 1842. Up to that time the fame of his teaching and life had scarcely pervaded the land, though he had been the author of several volumes of sermons. It was his biography by Arthur Stanley, and the two highly spiritual volumes of sermons containing his last utterances, and published on his death, that secured his wide and enduring influence. Before 1842 the Oriel school had entrenched themselves tolerably securely in their camp. A weekly newspaper, written with great ability and by eminent men, supported their opinions throughout the kingdom. Unlike the analogous organ of the Evangelicals, which, whatever else of general information it might contain, obtruded party theological opinions more vigorously than well, it delicately took for granted as the substance of Christian truth the theories of its own school, while a large portion of the newspaper was given up to politics, domestic and foreign, and to reviews of the latest literary works. The ability of the writers in this paper, and their high character, may be judged of from the fact that many of them have been justly promoted since the present Prime Minister, who at one time at least might have been called the great lay high priest of the Oxford school, has attained the distinguished post in which he is believed by the mass of the nation to overshadow all his predecessors. Meanwhile, unobtrusively but most effectively, during nearly twenty years, Keble, bringing his marvellous poetic feeling to bear upon the spiritual yearnings of the day, had been conciliating towards his own school of theology the hearts of the majority of educated people. For a long time, indeed, preferment never visited the Ox-

ford school, except that which they won with their own right hand. At the very time when they were most powerful, and seemed to carry all before them, there was a shrinking suspicion of "what it would all lead to" very prevalent in the land.

But now it might be supposed the Arnoldian element would have free course. The biographer of his great master was settled in Oxford. The charm of Arthur Stanley's life and loving heart can never be forgotten. He had anything but sympathy for the peculiar system of the Oriel school. He had been strengthened every term by the arrival of fresh pupils from Rugby, very few of whom were attracted by the fashionable novelties. But whatever the reason might be, Arnold and his teaching had never become widely popular. This was no doubt due in part to the many conflicts of his vigorous life; he was known to be well acquainted with German theology, an unpardonable sin in the minds of the old orthodox and Evangelicals; nay, he was the intimate friend, almost the follower, of the Chevalier Bunsen, who, writing much and speaking always, let it be clearly known that old forms of Christianity in his estimate required remodelling. Moreover, Arnold had at times allowed himself to write and speak somewhat bitterly out of the strength of his feelings. The success which attended his Oxford lectures on modern history, when Lord Melbourne appointed him to that chair within a year of his death, showed how well he was suited to attract and guide the young. His name and teaching, however, were certainly somewhat unpopular with the great body of quiet Christians, and to this unpopularity was added amongst his Oriel friends no small portion of fear inspired by his known powers of influence.

But the strength of Arnold's teaching, where it had fair play, was soon exhibited. The biography was hailed throughout England and all over the continent of America. Men rejoiced to welcome a manly, straightforward, expansive, Christian system which, holding as for dear life, to the Divinity of Christ, and deeply imbued with the spirit of St. John's Gospel, had a marvellously attractive power. It troubled them not with the dry bones of departed controversies, but ever asked them with the voice of a trumpet—"What are your own personal relations to the Father, and the Saviour, and the Holy Spirit?" It pointed out to them how the Christian religion was no matter of forms and compromises, how it breathed the Saviour's love into the soul, and ever inculcated the following of His example; how it looked far beyond the individual, and the section of the Church to which the individual belonged, to the commonwealth as part of God's workmanship into whatever political form it might be moulded. He could not conceive of a State, doing perfectly its duty as a State, without the moving principle of religion. He spurned all theories of separating education from religion, or state-craft from that refining leaven which alone can enable a statesman to seek for his countrymen the highest objects of their existence. And so the system went forth on its trial to bless other lands if it scarcely escaped stifling within its own University. It had its triumphs in the East as in the West. Bishop Cotton, of Calcutta, was the very impersonation of it; and to the nature of this teaching, which he had imbibed from Arnold, more than to any other cause, is to be attributed the astonishing fact that a man, with so little external attractiveness, should have wielded amongst the civilians of India a power unknown to any other of the great men who have occupied the seat.

But the Nemesis has come at last. Let us grant that there has been infused into the Church of England a much more reverential regard for the externals of public worship, and that much of this may have had its rise even from the unconscious efforts of the first leaders of the Oxford school; let us grant that a system of parochial arrangement has arisen which enlists the co-operation of zealous workers—both men and women—and which by means of guilds and other associations has increased the hold of the pastor upon his flock. Though here and there are to be found eccentricities of worship which sensible men of all schools deplore, which are often a scandalous cause of quarrel in a parish, and which the fathers of this movement never contemplated, yet on the whole it must be frankly allowed that much of the work which has sprung from the good men of Oriel has made the parish church far more attractive and useful than it was of yore.

But, meanwhile, throughout the length and breadth of England what is the view of Christianity which is welcomed by the great mass of intelligent,

religious men? It is often said that Arnold is the father of the scepticism which unfortunately prevails so largely in much of our periodical literature and of those whom it leads. No statement can be more utterly untrue. Men point to the much-loved character of Arthur Clough, and the way in which his faith seemed shaken from its foundations; but his case was most peculiar—exposed to the overwhelming influence of two contending torrents, one bearing him to Rome, the other to the fathomless abyss of an unknown scepticism. It is not fair to argue from isolated and extraordinary examples. I repeat my opinion that the life and letters of Dr. Arnold and the last two volumes of his sermons set forth that view of a comprehensive, loving, yet zealous Christian teaching which approves itself to the consciences and seeks to be embodied in the lives of the vast majority of intelligent persons throughout the kingdom. There is no talk here of High, or Low, or Broad. I believe that the best men of the time have a dislike of all "schools of theology." They desire a religion which shall serve them and their neighbours in life and in death, without tying them up to unnatural phrases, or locking up their feet, whether they will or no, in the stocks of some antiquated system of discipline. Christ and God ever present, the Holy Spirit blowing where He listeth, the regularly ordered and familiar ordinances of the Church, are far more to them than any technical definitions or strict orders of the schools.

The Archbishop comes to the following charitable conclusion, with which our readers will heartily concur, even while they may think with us that the writer of this interesting paper fails to grasp the deeper principles involved in the great conflicts he has described:—

No one can reflect on the history of the school which Mr. Mozley has set before us in so vivid a picture, without regard for the men, and without believing that out of so much goodness real good must have come to the Church of Christ. In some sense I know nearly every one mentioned in his catalogue, and honour their persons or their memory. The great leaders were beyond me in age and position; with many of the rest I was intimate. Two names rise before me as my dearest friends; they both became Roman Catholics early in these struggles, but through changing scenes of life I had opportunities—alas! few and far between—of keeping up my intimacy with both. One died three years ago, the other but a few months since. Two more single-hearted and devoted men I believe never lived. There is something inexpressibly solemn in looking back on the struggles of forty years ago. No human intelligence can weigh with perfect accuracy the good and evil of any system honestly and vigorously maintained in the spirit of prayer. I am inclined to believe of this school that its day is past, but it will certainly leave behind it lasting traces of many a useful and self-denying life. The great leader, who long since passed into another Church, whatever he may have done amongst his new co-religionists, can scarcely have equalled the glory of his triumphs over so many souls of first-rate intelligence in his early days. I have great difficulty in understanding what could have induced Mr. Mozley to devote a whole chapter to disproving the theory that his great hero is a sceptic. Of course a Roman Catholic's estimate of the rules by which Protestants attempt, each for himself to attain truth, is entirely different from anything to which we are accustomed, who feel that we cannot with a safe conscience substitute assent for conviction. But all the testimony of his surroundings, and all his published utterances seem to speak of the old man's quiet age wearing away in works of calm Christian usefulness, such as his soul loves.

Meanwhile the Church and the world seem entering on totally new phases. The good or evil of the future is far beyond our ken. Many lessons may be learned from the past, both for imitation and avoidance. We who are nearing the end need not be distracted if we can cast our care on Him who cares ever for His Church and people.

THE LATE MR. MARSH.—On Tuesday the religious funeral service for the late Mr. Marsh, the United States Minister to the Italian Court, was celebrated at the Protestant cemetery by the Rev. Dr. Nevin. Mr. Marsh was the author of the well-known "History of the English Language," republished in Dr. William Smith's "Students' Manuals."

Religious Intelligence.

LONDON AUXILIARY SUNDAY SCHOOL ASSOCIATION.

The autumn meeting of this society was held at Islington on Saturday last. A religious service was held in Unity Church, and an inspiring sermon was preached by the Rev. T. W. FRECKELTON. The attendance at this service was small, but at the meeting held in the adjoining schoolroom afterwards many more were present, and the room was well filled. In addition to the speakers there were present the Revs. W. C. Bowie and Spears, Miss Preston, Miss Sharpe, Miss M. Martineau; Messrs. Wellings, E. B. Squire, and most of the students of Manchester New College. The chair was taken by the Rev. Dr. DRUMMOND, and a practical paper was read by Mr. FREDERIC ALLEN, entitled "Aids and Hindrances to Sunday School Work." The principal aids, he pointed out, were punctuality and regularity in attendance on the part of the teachers, preparation for the class, method, music, special services for the children, and the character of the teaching. There were also supplementary aids to be sought for in the co-operation of the parents, week-evening meetings for the children, bands of hope and singing classes. Among the hindrances he specified careless and irregular teachers, want of class-rooms, meagre supplies of books, too many rules, apathy of congregations, and large classes. All these aids and hindrances were separately considered, and received their meed of praise or blame.

The paper was followed by a discussion, which was led off by the CHAIRMAN, who called attention to the excellent service now being rendered by Professor Carpenter in the classes for teachers conducted by him at Little Portland-street Schoolroom. He thought that teachers did not recognise so fully as they should do the peculiar sacredness of the duty their voluntary labour cast upon them; it is because it is voluntary, and not such as they are compelled to do, that they are called upon to give up more time and attention to it. With regard to the preparation for the class, it was not merely the preparation of the special lesson that was required, but teachers should prepare themselves indirectly by reading such books as would be likely to interest their classes and enable them to illustrate their lessons or to answer the questions likely to arise. The teaching, too, should be religious in its purest and simplest form.

Mrs. BARROWS (Blackfriars Mission) thought that if teachers were to realise more fully that they were preachers and their classes were their congregations we should hear less of irregularity and want of punctuality.

The Rev. T. W. FRECKELTON referred to the services held once a quarter on Sunday morning in Unity Church, which were essentially for the children. He did not like services held in the schoolroom, but thought that children should be encouraged to attend the chapel services.

Mr. I. M. WADE recommended some of the more recent publications of the Sunday School Association as excellent means of preparing teachers. He liked the old-fashioned plan of the children reading round, and deprecated the practice of teachers reading to their scholars. One of the best aids to a Sunday-school was a good library, which should contain some books of reference. He also maintained that each school was entitled to special aid from the minister, not that he should teach, but that he should lead and guide the teachers. One of the great wants of the schools was more organisation, but this everybody seemed afraid of, and in the cry for unlimited freedom the fear of being thought sectarian, and the exaltation of the individualism of the individual, all attempts at organisation were lost sight of.

Mr. HOWARD CLARKE thought that one principal aid to Sunday-school work was a cheerful schoolroom, and the presence of flowers. He felt that as a teacher he was often a learner.

Mr. BARTRAM did not share Mr. Wade's dread of unlimited freedom and thought, that in attempting to crush out individuality, in order to secure uniformity of teaching we should be sacrificing much that we could not afford to lose. Referring to some remarks of Mr. Allen's relating to the temperance question, he felt bound at the risk of saying what at the present time seems unpopular, to protest against the strong and intemperate language in which the advocates of total abstinence spoke on this subject. Although practically a teetotaler himself he felt compelled to condemn the unjust

and often untruthful language too often employed. With regard to the Chairman's remark that the teaching in our schools should be religious in the purest and simplest sense, he would like to add the word "widest," and maintained that whatever was calculated to ennoble the character of the children should be taught, and that we should not take a narrow view of the term. He considered that it was a mistake for teachers to go to their work with the view of increasing the numbers of any particular church; rather they ought to think of the good of the children committed to their charge, irrespective of other considerations.

Mr. HUDSON (Stamford-street) thought there was great need of systematic teaching; for this a leader was required, and who could be better fitted for this than the minister? They wanted, too, to be abreast of the times in religious thought, and there again the minister was the best person to help them.

Mr. FRIPP (M.N.C.) wholly differed from Mr. Bartram on the temperance question. He would like to ask him if he ever heard of a teetotaler being in the workhouse or being brought before the magistrates. He thought that it was a mistake to teach so much out of the Bible; children grew to look upon it as a lesson book, and to hate it in after life. He did not object to the stories in it being taught as stories.

The Rev. C. H. WAD spoke of the work now being carried on at Spicer-street, and read a list of lessons prepared for the year by the late Rev. W. A. POPE. He, too, thought we wanted systematic teaching.

Mr. HUGON S. TAYLER challenged Mr. Bartram's views as to what should inspire the teacher. He thought every teacher should try to bring his scholars to the church or chapel to which he belonged. He thought that the School Board compromise, which required the Bible to be read without explanation, tended to make the reading of it mechanical. It ought not to be swallowed whole, but parts of it only should be taught.

Mr. CALLOW made some discursive remarks about music, and was followed by the Rev. F. SUMMERS, who thought Mr. Bartram was wholly right in what he had said, but that the level was too high. He himself moved on a lower plain, and he could only teach children with the hope of getting them into his own church.

Professor CARPENTER thought that Provident Societies and Bands of Hope were both valuable aids to the Sunday-school. With respect to the question of regularity and punctuality he feared that a bad example was too often set in the churches themselves. He advocated the publication of a book of annotations upon the Gospels; and strongly urged the teachers to make a study of child life. An old Rabbi had said that he had learned much from those above him, more from his equals, but most of all from those below him. He believed teachers would learn very much from their children.

A few words in reply were offered by Mr. ALLEN, and with the singing of a hymn and a short prayer an interesting meeting was brought to a close.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

The annual meetings in connection with this Association were held at Leicester on Tuesday. The members and delegates met in the schoolroom at the Great Meeting at half-past ten o'clock, when the ordinary business was transacted. At noon service was conducted in the chapel by the Rev. J. MODEN, and the sermon was preached by the Rev. CHARLES HARGROVE, M.A., of Leeds, to a good congregation. Taking as his text John x. 10 the rev. gentleman dwelt upon the need of worship as rooted in the necessities of man's nature, and the value of religion for its own sake, and as enabling men to live good and useful lives. At half-past one o'clock lunch was served in the upper schoolroom.

The Rev. J. P. HORS occupied the chair, and among those present were Messrs. E. Clephan, W. Kempson, A. Paget, Gittins, W. Adams, E. F. Cooper, T. F. Johnson, F. J. F. Kirby, G. Gibbons, H. Norman, A. Else, A. Atkins, Cumberland, A. H. Paget, W. Raven, H. Johnson, C. F. Rose, the Revs. Dr. Briggs (Cambridge, U.S.A.), J. Moden, J. C. Lunn, R. A. Armstrong (Nottingham), T. L. Marshall (London), R. Hill (Bedford), V. D. Davis (Nottingham), C. H. Osler (Sheffield), H. W. Ellis (Great Hucklow), C. H. Wellbeloved (Mansfield), J. Fox (New-

ark), R. Cowley Smith (Stannington), W. Shakespeare (Ilkeston), A. Farquharson (Cheshfield), E. P. Hall (Loughborough), and others. The tables having been cleared,

The Rev. J. F. HOPPS, in opening the proceedings, said he thoroughly believed in the work that the Association was doing, and he wished that it could do more. He hoped in the future they would see their way to more work, but that could only be done by their obtaining larger funds or by sending their ministers as missionaries into the districts in which they worked. He had suggested that week evening services should be held at Hinckley, and they had been conducted with considerable success. In other places he had recommended that similar meetings should be held. They could not spare their ministers on Sundays, but they might go into the neighbourhoods in which they laboured on week evenings. He was prepared to do his share of this work, but somehow or other the plan had not commended itself to the committee, and he confessed that he was not quite satisfied with the operations that the Association had engaged in. He did not wish to throw difficulties in the way, and should be glad if the organisation could undertake extended work. Hitherto he felt that it had been to some extent unprofitable, but they had much to do, and he hoped they would succeed in doing it in the future in a greater degree than they had in the past.

The Rev. V. DAVIS, one of the secretaries of the Society, then read the following report of the Committee:—

COMMITTEE'S REPORT.

The past year has been one of considerable movement in the right direction with at least some of the congregations of the district. Enough has been done to encourage your committee in the belief that their efforts are not in vain; but there remains still a wide field which only larger means and increased exertion can cover.

The interest awakened in the financial position of the Association at the last annual meeting has resulted in a rise of the amount of contributions from £67 16s. to £93 17s. 6d., of which £12 was received from the Rev. Eli Fay in redemption of his promise that the Sheffield list should be doubled. Nevertheless, when all the grants have been paid which it was seen to be essential to the welfare of the congregations of the district to make, the treasurer reports that there will be a balance of about £10 due to himself. The annual collections, in spite of the special appeal of the committee, were slightly less than last year. Your committee therefore feel that they cannot too urgently press this fact on the attention of the friends of the Association, that if its works to go forward, more funds must be raised. The value of this work will be best appreciated after a perusal of the following statements in this report, and the appended special reports from the congregations of the district.

During the past year the congregation at Newark have held steadily on their course. If there has been no large increase in numbers there has been a decided strengthening of the union which binds the regular members together, and the congregation are convinced that the time has now come for making a determined effort to build a larger and more attractive chapel. They believe that the fact of their having to meet in the present building has been one serious hindrance to their more rapid progress. This conviction your committee share, and desire to commend this cause to the hearty support of the Association.

In last year's report it was mentioned that a series of week-day services had been held at Hinckley, and that it was intended to resume the effort in the autumn. This was done with such satisfactory results that since the beginning of the year regular Sunday services have been held, and it is hoped that with the help of your Association and of the British and Foreign Unitarian Association a regular minister will very shortly be established there.

The work of the Rev. J. C. Lunn at the Free Christian Church at Leicester has borne good fruit. The congregation since his resignation has been partly dependent on the funds of the Association, but they report that the church is now in a thoroughly satisfactory condition, and under the ministry of the Rev. J. Moden they look forward to a prosperous future.

At Greak Hucklow and Bradwell, under the care of the Rev. H. W. Ellis, and at Ilkeston, under the Rev. W. Shakespeare, the cause of Liberal Christianity is faithfully upheld. The Ilkeston congre-

gation have suffered many disappointments during the past few years through depression of trade and the removal from the town of their most active supporters, but those who remain are earnest friends of the cause and do what they can.

"Not faint but 'still pursuing' our uphill task," is the report of the Rev. Rowland Hill from Bedford. Your committee feel that there is no congregation in the district more deserving of the earnest sympathy and support of the Association than that at Bedford.

After very serious consideration your committee have decided to withdraw their aid from the support of services at Flagg. Last year their grant was made on condition that the congregation should raise £5, and when this was not done the grant was discontinued. Your committee felt that there were not sufficient grounds for hope of permanently good results to justify the expenditure of the funds of the Association in this cause, when all, and more than, all of the limited means placed at their disposal were needed by congregations of the district, where there was a wider sphere of action and real hope of the establishment of permanent congregations.

Your committee report with great regret that the Northampton congregation have withdrawn from the Association in order to join the Midland Christian Union, Birmingham having now become a more convenient centre for them than Nottingham.

The congregation at Lincoln have also withdrawn from the Association.

The Rev. Barnard Gisby has retired from the pulpit at Derby.

Your committee are glad to learn that the Rev. R. Cowley Smith may again be reckoned among the ministers of the district after an absence of six years, having settled at Stannington with every prospect of a successful ministry.

Your committee trust that enough has now been said to show that the Association does not exist in vain, and that it is worth while maintaining its efficiency. Seven congregations in the district are more or less dependent on the Association for their chance of doing good work and maintaining their position as upholders of the liberal faith in these North Midland counties, and it rests with the friends of the Association to say by their liberal support that this work shall not fail.

There are signs of prosperity and new earnestness in this district as throughout the country. The Conference of Liberal Churches in Liverpool was not held in vain; it has shown that there is real enthusiasm in our people, if only the right appeal is made. The building of the Channing Hall at Sheffield and the paying off of the debt of £2,000 on the new High Pavement Chapel at Nottingham bear witness to the scale on which our work may be done. Your committee ask that the needs of the smaller congregations of the district may be as generously supplied.

Mr. COOPER having presented his financial statement, which showed a balance of about £10 due to the Treasurer,

The CHAIRMAN moved the adoption of the report and balance-sheet, and repeated that he did not think the work which they had done was such as should satisfy them. He did not say for a moment that any money had been misapplied, but he did not think that they had done what they might have done and what they should have had the means to do.

Mr. E. CLEPHAN seconded the motion, and expressed regret that Mr. Hopps had returned from America with such gloomy feelings. When they looked at the history of the Association he thought they would agree that they had made great strides, and they should rather be encouraged than discouraged. He did not say that they might not have done more, for he believed that Unitarians did not know exactly what their position was, but they might be urged to do more, and he trusted that funds would enable them to undertake fresh enterprises.

The Rev. R. A. ARMSTRONG supported the resolution, and appealed to Mr. Hopps to assist the committee in their work in the future more than he had done in the past. He joined last night in heartily welcoming the chairman back from America, but he must say that they did not miss him much in that Society while he was away. The next time he went to America he hoped they would miss him more, and urged him to bring his criticisms to the committee and help them in the work which they wished to do.

After a few words from the Rev. J. C. LUNN, the motion was carried.

The CHAIRMAN moved a vote of thanks to Revs. J. Moden and C. Hargrove for their services during the day, and that a hearty welcome be given to the representative of the British and Foreign Unitarian Association, the Rev. T. L. Marshall.

The Rev. Dr. BRIGGS seconded the motion, which was supported by Mr. T. F. JOHNSON, and carried.

The Rev. J. MODEN, in acknowledging, referred to the great improvements made in the internal decorations of the venerable Presbyterian Chapel in which they had assembled in the morning, and spoke on the relation of Art to Religion.

The Rev. C. HARGROVE also returned thanks, and in an earnest speech said the position of the Unitarian denomination compared with other Christian bodies was most miserable. They had not so many ministers as the Romish Church had bishops, and compared with the Church of England or the Congregational or Methodist bodies their proportions were very small indeed. But they had a great work to accomplish in standing boldly forth in favour of the spirit of free inquiry and a liberal Christianity, and he urged them to renewed efforts in aid of the cause which they had at heart.

The Rev. T. L. MARSHALL spoke of the work of the Association which he represented, commending it to those present. He said that if ever the committee of the Association felt as their chairman did, discouraged at the temporary failure of some of their efforts, they took heart when they looked at what had been accomplished, and at the activity of the provincial churches. They had heard of the great success which had attended the Sunday afternoon services held in the Temperance Hall during the winter months by their chairman, and of similar services held in Kidderminster and Sheffield, and were seriously considering the question of doing similar work in London—(applause). Mr. Marshall concluded his address by entering into a criticism of the paper read by Canon Curteis at the recent Church Congress at Derby on the relations of Church and Dissent, contending that Unitarians must hold aloof from the Establishment while it held the belief, first of all, in the supernatural origin of Christianity, with its whole apparatus of miracles and prophecies; and, secondly, in the doctrines commonly called orthodox.

The CHAIRMAN next moved a resolution expressing satisfaction that the church at Newark proposed building a chapel, and cordially recommending the effort to the support of its members and the public, which was seconded by the Rev. C. H. WELLBELOVED, and carried.

The CHAIRMAN then moved a resolution expressing regret at the departure of the Rev. J. C. Lunn, of Leicester, and the Rev. B. Gisby, from Derby, and welcoming the Rev. J. Moden and the Rev. Cowley Smith into the Association.

The Rev. C. H. OSLER seconded the motion, which was carried.

The officers of the Association were then appointed for the year, Mr. M. Hunter, Mayor of Sheffield, being elected President, and the Rev. A. W. Worthington, late secretary, visitor.

A vote of thanks to the Leicester friends for their hospitality was then passed, on the motion of Mr. J. HUNTER, of Sheffield, seconded by the Rev. R. HILL. The proceedings then terminated.

WELCOME TO THE REV. J. PAGE HOPPS

On Monday evening at Leicester a soirée of the Great Meeting congregation was held to welcome the Rev. J. Page Hopps on his return from America, where he represented the British and Foreign Unitarian Association at the recent National Conference at Saratoga. At the same time the ministers of the district and other friends of the North Midland Association, which held its annual meeting the following day, were cordially welcomed to Leicester. The large room of the Great Meeting schools was beautifully decorated for the occasion, and the tables were covered with photographic albums, pictures, microscopes, and various other objects of interest. More than three hundred ladies and gentlemen were present, including most of the ministers and others of the district, whose names are given in the report elsewhere of the annual meeting of the North Midland Association. After tea the chair was taken by

E. Clephan, Esq., who gave on behalf of the congregation a hearty welcome back to their minister, and in the course of a very interesting address dwelt upon the importance of maintaining and, as far as possible, raising the educational standard of our ministry. The welcome was seconded by Mr. Alfred Paget in a few appropriate words. Mr. Page Hopps, who was received with great applause, then gave an interesting narrative of his varied experiences in America, dwelling upon incidents of travel, the Saratoga Conference, and the state of our Transatlantic churches; concluding with an emphatic declaration that he was so thoroughly satisfied with his position in Leicester that he had declined to listen to any overtures from his friends to settle in America. After some very effective music from the choir, the Rev. T. L. Marshall, who was cordially received as a representative of the British and Foreign Unitarian Association, said that they had all felt assured that they would be thoroughly well represented at the Saratoga Conference by two such accomplished men as Dr. W. B. Carpenter and Mr. Page Hopps. He then followed with some interesting reminiscences of his own early life in Boston, when he had the privilege of hearing Emerson, Channing, Dr. Greenwood, and Dr. Tuckerman; was present when William Lloyd Garrison was dragged through the streets of that city with a halter round his neck, and was introduced as an English boy to the notice of that eminent statesman, John Quincy Adams. The Rev. Dr. Briggs, of Cambridgeport, U.S.A., followed with a few genial words, expressing his interest in the proceedings and the pleasure with which he revisited England. The Rev. R. A. Armstrong closed the proceedings with a very effective appeal on behalf of the North Midland Association and its missionary efforts at Newark, Great Hucklow, and Ilkestone. The evening, which was one of great interest and enjoyment, was agreeably diversified by an excellent selection of music, performed by the very efficient choir of the Great Meeting.

THE LONDON SCHOOL BOARD, at their weekly meeting on Thursday, discussed at considerable length the question whether the scheme for higher elementary education, prepared by the School Management Committee, should be debated and disposed of now or after the general election next month. Mr. Mark Wilks, the Chairman of the Committee, ultimately agreed to the postponement for a week. The subject of savings banks was also debated, but the Board declined to vote upon it.

DEPTFORD.—The anniversary Sunday-school sermon was preached in Church-street on Sunday last by the Rev. George Carter, who also gave the second lecture of the course arranged under the auspices of the London District Society in the Lecture Hall, High-street. At the latter there was again a good gathering of persons, who manifested great interest in the address, at the close of which the lecturer was very freely questioned on its subject matter. The chair was occupied by the Rev. W. Copeland Bowie, who will deliver the next lecture.

CAMBRIDGE.—At a cost of over £40,000 Ridley Hall, near Cambridge, built for the purpose of training young men in the evangelical principles of the Church of England, is now completed. Its formal opening took place on Wednesday. A sermon was preached at Trinity Church by the Rev. T. P. Boulbee, London, and in the evening there was a large gathering at the Hall in sympathy with the movement. Bishop Perry was in the chair, and speeches were delivered by Archdeacon Richardson, Revs. Canon Hoare and Child, and others.

ROTHERHAM.—On Wednesday evening a goodly number of persons assembled in the Rotherham Unitarian Church, under the presidency of the pastor, the Rev. W. Blazeby, B.A., to hear a lecture on Father Mathew, with personal recollections, by Mr. C. L. Corkran, of London. The lecturer rejoiced at the vast strides temperance was taking, and commented upon the very significant annual reduction in the revenue of the country from the use of intoxicating liquors. He gave a most interesting account of the meetings held in Ireland by the great Apostle of Temperance. The lecturer's personal recollections of the movement, and his telling anecdotes and vivid illustrations, gave the lecture a most graphic character. A vote of thanks was proposed by Dr. Cobham, and seconded by Thomas Tasker, Esq. The choir sang two anthems, and two hymns were also introduced. The Chairman said all persons must rejoice at the great good which was being accomplished

by the temperance advocates, both in social, domestic, and religious sense, and said the same must tend to the prosperity and happiness of the nation.

CHELMSFORD.—The quarterly social gathering of the Unitarian congregation took place on Wednesday evening, Mr. E. Fyson presiding after tea at the business meeting. The balance sheet, read by Mr. Wray, showed a small sum in hand. The Secretary, Mr. A. Madocks, reported that the average attendance of adults at the Sunday services for the past quarter was, morning eighteen, evening twenty-three. The elocution class had been recommenced, the singing practice held weekly, a Band of Hope recently started, and a collection in aid of the fund for the widow of the late Rev. W. A. Pope resulted in contributions amounting to nearly £8. Mr. J. K. Orams read a short report of the Sunday-school work. After the business was concluded, singing and recitations occupied the remainder of the evening. The purchase of a new harmonium formed the subject of a conversation. The harvest thanksgiving services were held on the following Sunday. The morning subject was "Sowing," based on the text "God is not mocked," &c., and the service was conducted by Mr. E. Fyson; while the evening discourse, by Mr. Madocks, appertained to the "Reaping," the text being "The harvest is past, the summer is ended," &c. Appropriate hymns were sung, and the decorations of fruit, flowers, cereals, and autumn foliage were both profuse and tasteful. There were good attendances at both services, and at the school.

KINGSWOOD.—The annual harvest thanksgiving was held on the 8th inst. The church was most tastefully decorated by the young ladies of the congregation, with roses, fuchsias, dahlias, &c., which far exceeded the usual display on such occasions. The bouquets of wild flowers brought by the school children were remarkably good for the season. Large congregations assembled at both services, especially in the evening when the place was crowded in every part. The Rev. James Taplin preached in the morning from Isaiah ix. 3, "They joy before Thee according to the joy in harvest," showing the reason the people had for joy as the yield of grass and grain had not been so abundant for the last ten years. The service in the evening consisted of reading the scriptures, prayers, and divine song. Select pieces from Haydn, Handel, and Sullivan were rendered with great effect by musical friends from Birmingham. Then annual services were introduced by the present minister of the congregation to encourage the humbler classes to contribute towards the support of the Birmingham Hospitals. The amount collected at the doors was £5 10s.

CONGREGATIONAL CHURCH EXTENSION IN LONDON.—On Tuesday a Conference was held, under the presidency of Mr. Samuel Morley, M.P., in the Board-room of the Memorial Hall, relative to Congregational Church Extension in London. There was a large attendance, necessitating an adjournment to the library, which was well filled. From statements made by the Rev. Andrew Mearns (secretary) and Mr. Edward Spicer, we gather that a proposal had been made to the Jubilee Committee of the Congregational Union of England and Wales by a gentleman deeply interested in the spiritual welfare of London, to give for Congregational Church Extension in the metropolis £2,000 per annum for five years, on the condition that £18,000 a year in addition was raised; or to supplement, in the same proportion, any less sum contributed for new work in London, and further to give for every Congregational Hall erected in London, up to twenty, £100. Mr. Morley, in urging the claims of the movement, said that in the true spirit of Christian citizenship all Christian people in London were called upon to render active Christian service. There was never a time when the common people heard more gladly the preaching of the gospel. They did not want learned essays, but practical yet simple teaching. His own intention was to apply his gift to secure the largest amount of sittings where most needed. Mr. J. Spicer, J.P., the Revs. Dr. Clemance, J. G. Rogers, Dr. Kennedy, Dr. Hanney, G. Martin, and others took part in the subsequent proceedings, and a resolution was unanimously passed pledging the meeting to heartily sustain the London Congregational Church Extension Committee, under whose auspices the Conference was held. Proof of this was given in a tangible form, promises to the extent of £14,000 being handed in. The Jubilee Fund thus amounts to more than £200,000. The proceedings, which were marked by great heartiness throughout, closed with a vote of thanks to Mr. S. Morley, M.P.

DOUGLAS, ISLE OF MAN.—On Wednesday a public tea meeting was held in St. James's Hall, which was very tastefully decorated for the occasion with evergreens, banners, and scriptural mottoes—"God is love;" "God is one," &c. The after meeting commenced at eight o'clock, and was very well attended. Mr. J. De Maine-Brown presided, and the meeting was addressed by the Rev. S. Fletcher Williams, and Mr. J. Barron. Mr. De Maine-Brown contributed a number of curiosities of books: A copy of the Geneva or Breeches Bible, in black letter, 1600; a copy of the Authorised Version, black letter, 1613; Wickliffe's Testament, translated 1382; a copy of the Syrian New Testament, edition by Gutbirio, Hamburg, 1664; a copy of Luther's Bible, in black letter, of very peculiar shape and binding, 1726; a copy of a pocket Bible, authorised version, Old Testament, 1782, New Testament, 1669, a curious illustration of the preciousness of the "Word of God in those days," in more senses than one; a copy of Tyndale's Testament, first made 1526; a copy of the Latin Vulgate, from the celebrated Plantini's printers, Amsterdam, 1567; a copy of John Wesley's Thomas A' Kempis, 1737; and, by way of contrast, a copy of the same, Benham's Version, in exquisite binding, every page bordered with antique sacred designs. Mr. Williams said his visit to the island had been very pleasurable. He had come to render whatever services he could to the infant movement, and was pleased to see the progress made by the Unitarians of Douglas during the past year. At the close of the season last year the number of persons at the tea meeting was sixteen, but this year the number was eighty-one, increased to 100 after tea. That was an increase not surpassed, at least by any other church on the island. The rev. gentleman spoke encouragingly to the meeting, and gave a sketch of his own progress from Trinitarianism to Unitarianism. The son of an orthodox minister, he and two brothers were educated for the ministry in the faith of their father. One of his brothers had also become a Unitarian. They found the faith they had adopted more in accordance with the Scriptures, more in accord with reason, and secure from the assaults of scepticism in any form. The advance of science had no alarms for Unitarianism. The two departments of truth ran in parallel lines, not antagonistic, but mutually supporting. But above all, Unitarianism was a practical religion, and by a practical test they were willing to abide. The tree is known by its fruits. Mr. Barron said he had not always been a Unitarian—four years at most. In his early years he heard but little of it, and was shy of it. The religion he had been taught made him afraid of God. There was so much in it about everlasting punishment that he feared at night to sleep lest he should awake in hell. He often thought of the text, "Ye shall know the truth, and the truth shall make you free," and Unitarian truth had made him free. He found the truth in the Bible a firm rock; standing there he had no fear. The dreadful doctrine of everlasting punishment was now seldom taught in neighbouring churches. The ministers seldom preach it! the intelligent portion of their audiences would be offended, having ceased to believe it. They were much encouraged by their progress here, and hoped that before long they would have a place of worship of their own in which to meet. On the motion of Mr. Barron, seconded by Mr. Edgar Robinson, thanks were voted to the ladies who had presided at elegantly decorated and well-provided tables; to the singers, to the Rev. Fletcher Williams, and others, who had rendered hearty and gratuitous help, promotive of the enjoyments of the evening. The proceedings terminated by Mr. Dawson moving a vote of thanks to the Chairman, seconded by Mr. Lewthwaite. A full report of Mr. Williams' lecture on the Deity of Christ is given in the *Isle of Man Times*. His second lecture on "What has Unitarianism done for England," will be reported in the next number of the same paper.

HOLLOWAY'S PILLS.—Nothing preserves the health so well as these alterative Pills in changeable weather, or when our nervous systems are irritable. They act admirably on the stomach, liver, and kidneys, and so thoroughly purify the blood, that they are the most efficient remedy for warding off derangements of the stomach, fever, diarrhoea, dysentery, and other maladies, and giving tone and energy to enervated valetudinarians. All who have the natural and laudable desire of maintaining their own and their family's health, cannot do better than trust to Holloway's Pills, which cool, regulate, and strengthen. These purifying Pills are suitable for all ages, seasons, climates, and constitutions, when all other means fail, and are the female's best friend.

THE LONDON SCHOOL BOARD.

We learn from the *Daily News* that so far as is at present known, most of the sitting members of the School Board will seek re-election. Sir John Bennett, who in the City of London division in 1879 was fifth at the poll, being 299 votes less than Mr. Gover, the fourth member, has again issued an address. He was elected in 1873, and now offers to devote his knowledge of the best educational systems in Europe and America to the service of his fellow-countrymen. He lays down the principle that our ships, our shops, and our warehouses must be filled by the goods which a well-directed technical training will enable English hands to supply, and he adds, "The millions that our ignorance sends abroad must go into the pockets of our better-instructed artisans at home." Another candidate announced for the City division is Mr. H. C. Richard, of the City of London College, and he has signified his intention of supporting none but such a practical system of education as ratepayers should be asked to pay for. The present members of the City, however—Mr. Spicer, Miss Hill, Mr. Bonnewell, and Mr. Gover—are understood to be ready to appeal again to the constituency. In Chelsea Mrs. Webster, Dr. Gladstone, and Mr. Freeman, the vice-chairman, are willing to stand, but the fourth member's (Captain Berkeley) intentions have not been declared, and nothing has yet been definitely stated with respect to the newly-added representative. Mrs. Surr in Finsbury, has resigned on account of ill-health, but the Rev. Dr. Wainwright, the Rev. Mark Wilks, Mr. Lucraft, and Mr. Roberts will appear for re-election, though not Sir U. K. Shuttleworth. In Hackney all the members will offer themselves for re-election. In Greenwich it is likely that the sitting members—Mr. H. S. Gover, the Rev. T. D. C. Morse, Mr. Richardson, and Mr. J. E. Saunders—will be re-elected without opposition. In Westminster Miss Simcox does not enter the lists, but the Rev. B. Belcher, Mr. Ross, Mr. S. C. Buxton, and Mr. G. Potter, will seek re-election. Three candidates have been mentioned for the declared vacancy, viz., Mr. Burdett-Coutts, Mr. A. Rutzen, and Mr. W. Wren. Of the six members for Lambeth it is known that Miss Muller, Mr. Heller, Mr. White, and the Rev. J. E. Murphy will contest the election; an attempt is being made to induce Mr. Kemp-Welch to stand again, and it is understood that Miss Eva Muller will be a candidate. Other new candidates are mentioned, including Mr. Whiteley, Mr. Stockbridge, and Mr. Wiseman. It is hoped that Mr. E. Lyulph Stanley may be induced to rescind his half-formed resolution of retiring from Marylebone. The Rev. Dr. Angus is not expected to be put in nomination again for this division. Mrs. Westlake, the Rev. J. R. Diggle, and Mr. A. Mill have signified their willingness for re-election. In Southwark Miss Helen Taylor, Mr. Corry, Mr. E. Hawkins, and Miss Richardson will not retire; but there are two or three new candidates. In Tower Hamlets Mr. Buxton, Chairman of the Board, offers himself again, as do one or two of his colleagues; but it is not yet known how many candidates there will be for this division, although they would at present appear to be unusually numerous.

BARNARD CASTLE.—The Rev. Joseph Taylor, of Newcastle-under-Lyne, has been appointed minister of the Free Christian Church, Barnard Castle.

BIRMINGHAM.—The Old Meeting Congregation have engaged the Rev. Stopford W. Brooke to supply the pulpit for six months.

THE REV. HENRY WARD BEECHER, the New York correspondent of the *Standard* says, on Tuesday made a statement of his belief, and withdrew from membership of the New York and Brooklyn Association of Congregational Churches. He rejected the doctrines of the Atonement, of original sin through Adam, and of man's inability to obey the laws of God. He believes in future punishment, and in the divinity of Christ. The comments which followed Mr. Beecher's declaration were, it is stated, mostly favourable to him, and it was remarked that there was no reason why he should resign. One reverend speaker gave it as his opinion that Mr. Beecher was as truly Evangelical as any other minister, and this remark was greatly applauded. The Plymouth Church retains its connection with the Association of Congregational Churches.

Teachers' Notes for July and October. The July number opens with two excellent papers by two of the many editors of this periodical, "A Plan of Work for Sunday Schools," by Miss Edith Gittins, and "Changed Methods to Suit Changed Conditions," by the Rev. F. E. Millson, which appeared in full in the *Inquirer* just after its delivery at the Whitsuntide meeting of the Sunday School Association. Miss Swaine contributes an instructive article on "The Everyday Life of Bible People," and the Rev. Dendy Agate continues his excellent lessons on "The Proverbs." But in many respects the most valuable article in this number is that by the Rev. F. E. Millson with the long title "Some Account of the Old English Gilds, with a Suggestion for the Application of the Gild System as a Method of our Sunday Schools." In the first section Mr. Millson gives an interesting account of the old Gilds, one of the many good old institutions swept away by the rapacious hands of Mr. Froude's modeling; and in the second part he draws up a very attractive and quite practical scheme of a "Gild of Fellowship" for our Sunday-schools, and a "Young Men's Friendly Society," both of which we should like to see carried out into effective operation. We have so little real fellowship in our congregations and schools that we should act wisely in introducing and cherishing a really good plan of the kind now suggested. But we are inclined to regret that Mr. Millson has reprinted as a specimen the rules of St. John the Baptist Parochial Gild as they embody associations and a whole train of ideas with which we have little or no sympathy. But what we do want is to introduce more poetry, symbolism, and really picturesque ceremonialism into our dull and monotonous daily life, and especially in connection with our churches and Sunday-schools. The October number contains three articles: "Doctrine in Dialogue," by the Rev. F. E. Millson; "Lessons on the Growth of Moral and Spiritual Ideas," by the Rev. P. H. Wicksteed, showing how the Israelites came to understand the sufferings of those who love God; and Parts Five and Six of Miss Edith Martineau's "Lessons on Seeds of Character," which are written in a charming style, and are full of felicitous illustrations. Mr. Millson's article is a series of dialogues for Sunday-schools, written in a delightfully homely style, with a slight infusion of the Yorkshire dialect, explaining some of the difficulties often felt by children in doctrinal matters, and answering the objections to our views they frequently hear from friends belonging to other sects. These valuable dialogues should be reprinted by the Sunday School Association and circulated extensively through our schools.

Our Calendar.

SUNDAY, OCTOBER 22.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

WEDNESDAY.

British and Foreign Unitarian Association Meeting of Council at 3 P.M.

THURSDAY.

United Devotional Services at Little Portland-street Chapel at 8 P.M.

* * Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Courtney's (W. C.) Studies in Philosophy, Ancient and Modern, 12/
Creighton's (M.) History of the Papacy during the Reformation, 2 Vols., 32/
Frost's (T.) Modern Explorers, 5/
Guthrie's (M.) On Mr. Spencer's Unification of Knowledge, 12/6
Hood's (P.) Oliver Cromwell, his Life, Times, Battle-fields, and Contemporaries, 7/6
Japp's (A.H.) Industrial Curiosities, 3/6
Rhys's (Prof.) Early Britain, Celtic Britain, 3/
Senior's (N. W.) Conversations and Journals in Egypt and Malta, 2 Vols., 24/
Smith's (G. B.) Life and Speeches of Right Hon. John Bright, M.P., popular edition, 7/6

Wedgeood's (H.) Contested Etymologies in the Dictionary of the Rev. W. W. Skeat, 5/
Wratislaw's (A. H.) John Hus, 3/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

DEATH.

WHITE—On the 19th inst., at Fairfield, Loughboro, Mary, widow of the late William White, aged 86.

ADVERTISEMENTS.

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Stories from the Life of Moses. By R. BARTRAM.

Stories from the Book of Genesis. By R. BARTRAM.

Short Sermons to Children. By Three Cousins.

Sacred Smiles; being Notes for Teachers of Bible Classes and others. By P. E. VIZARD.

The Life of Jesus, in Twenty Lessons for Sunday Schools. By Rev. H. S. SOLLY, M.A.

Outline Lessons in Religion. By Rev. R. A. ARMSTRONG, B.A.

The Story of Religion in England. By Rev. BROOKS HERFORD.

Young Days, the Vol. for 1882 (the seventh), in illustrated boards.

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The Service will commence at 8 o'clock precisely, but friends are especially requested to take their places five minutes earlier, so as not to disturb the devotions of others.

It is hoped that all Unitarian, Free Christian, and kindred congregations in London and the suburbs will be well represented.

The Meeting will last not more than seventy-five minutes, and will be conducted by the following gentlemen:—

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At the close of the Service there will be an Offertory at the doors to cover the cost of the Meeting. Large donations are not desired, as the expenses are but small.

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Subscriptions will be gratefully received by the Rev. J. FELSTREAD, Conigre Parsonage, Trowbridge; or by Mr. E. DOBSON, 3, Gloucester-road, Trowbridge.

A SOIREE will be held in the MEMORIAL

HALL, Manchester, on Tuesday, November 7, when the PORTRAIT of the Rev. G. H. WELLS, M.A., will be presented by the subscribers to the Trustees of the Hall, and an ADDRESS to Mr. Wells.

Tea at 5.30. The chair will be taken at 6.30 by the Rev. WM. GASKELL, M.A.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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UNWONTED FRATERNISATION.

THE late gathering of the Congregational Union at Bristol was distinguished by one incident of a highly interesting character—the fraternisation of clergymen of the Church and Dissenting ministers in the old Broadmead Chapel, where ROBERT HALL and JOHN FOSTER had preached in their day. This alone would suffice to make the recent meeting of the Congregational Union memorable. Whoever suggested the idea, it was a happy thought, and it was carried through in a manner that reflected credit on all parties concerned. The number of the clergy who formed the deputation was considerable; they belonged to various ranks in the Church, and came freely from all parts in the immediate neighbourhood. The speeches delivered were in good taste, and the impression left on the mind after a perusal of the published report of the proceedings is eminently gratifying to one whose sympathies transcend the limits of narrow sectarian distinctions, and who desires to see the old antipathies of Churchmen and Dissenters buried and forgotten. It was a distinct indication of the better time that we believe is coming; and as a sign thereof it was a movement in the right direction. The deputation of the clergy at Bristol was a return of similar courtesies by Nonconformists to Churchmen on a former occasion. It will be remembered that at Leicester the Nonconformist ministers of the town presented their congratulations and good wishes to the Church Congress. In return, a number of the clergy of the Church of England came to the meeting of the Congregational Union to express their brotherly feeling and good wishes. And really this is all. It must not be understood to imply more than it really meant. It had no political significance. The clergy still maintain their rights and privileges as belonging to the Established Church; they do not abate one jot or tittle in this respect; they do not advance one step towards the Nonconform-

ist position; and the Dissenters maintain as strongly as ever their antagonism to the principle of a State Church. There is, consequently, no surrender of principle on either side, while at the same time there is a cordial spirit of friendliness and goodwill. This is just as it should be. Both parties can look back on the affair with the satisfaction that comes of what is honest and sincere. No doubt there is a party in the Church that strongly disapprove of the whole thing; but with the present marked advance of liberal sentiment generally their disapproval does not count for much. Candid thinking minds everywhere are outgrowing the spirit of exclusiveness. Those who still cling to it are finding it more and more difficult to hold their position. Not by any sudden revolution is the change brought about, but by the gradual progress of toleration and enlightenment. If these courtesies between Christian Churches become more frequent, more widely extended, and were more earnestly reciprocated, in a little time a better spirit would universally prevail, and it would be no longer possible to point, as has been done before now, to the want of charity between Christian denominations. In the past, Churchmen and Dissenters have stood too much apart. Often their relations have been anything but cordial. They have not understood each other; they have been strangers to the good points on either side. In future this misunderstanding, it appears likely, will grow less and less, and a better mutual acquaintance take its place. It is high time that it did so; the spirit of distrust and antagonism has ruled long enough. Differences there must be, controversy there will be and need be, for it is by controversy that opinions are sifted, mistakes and errors exposed and the truth elicited. But why should not each party credit the other with sincerity and honourable feeling in the advocacy of its own cause? Take the great question of the disestablishment of the Church. What bitter things have been said by the parties on both sides! What unworthy motives have been attributed by Dissenters to Churchmen for clinging to the Establishment, and by Churchmen to Dissenters for seeking its removal! It has been said that Churchmen were only holding to the loaves and fishes; it has been said that Dissenters in their opposition to State Churchism were only animated by envious feeling of the superior advantages which the Church enjoyed, and that their anxiety to free the Church from "State patronage and control," in order to secure for it a larger liberty, was sheer hypocrisy. Thus, neither party credited the other with an honourable spirit of opposition. The fraternisation at Leicester and Bristol ought to convince all that there are good and true men on both sides, who sincerely take opposite views on this great question.

The clergy who took part in this deputation were evidently aware their motives

might be misconstrued. The speakers were therefore very careful to be explicit on this point. They left no room for doubt as to what their position and motives were. The deputation claimed no representative character. The members spoke and acted simply for themselves, and did not conceal the fact that many of their clerical brethren did not approve of the step they were taking. Thus, the Rev. J. M. WILSON, head master of Clifton College, whose speech was one of the best, said: "There are men, Bristol clergy, whose names are conspicuous by their absence from this address, who hold the very highest reputation among us, and whom we on this platform would be the first to honour. When I name such men as Archdeacon NORRIS, Canon MATHER, Mr. RANDALL, Mr. COLE, and Mr. CORNISH, and say that we regret the absence of their names, their names should be received with the deepest respect from you as well as from us. They take a different perspective of Christian duties from those of us who are on this platform. The unity of the Church stands in their foreground, the unity of Christian bodies stands in ours." This is frank and honourable, and equally outspoken was the chairman in his reply:—"It would be altogether folly on the part of sensible men such as you are, and such as we claim to be, if we were to blink this fact—that your theory of Church polity is different from ours, and if we were to overlook the fact that sometimes it may be necessary in the assertion of the one or the other for some of us to come into apparent conflict with one another. If it should be so, we trust, gentlemen, that you will always bear in mind that we mean to be fair opponents, that as far as possible we are prepared to extend the neutral zone in matters in which there is no need of controversy." Dr. MACFADYEN'S reply was equal to the occasion; and we are glad to find that he can speak in an earnest elevated tone, soberly and seriously, without bringing to his aid a number of questionable anecdotes and jokes provoking laughter, like those which marred his opening address. At the close Canon GIRDLESTONE bade his Congregational brethren God-speed. We think all present must have felt that a benediction rested on the meeting which had been so auspiciously carried through by all who took part in it.

THE EFFICACY OF PRAYER.

SOME men would think nothing too mean or small to ask GOD for, seeing that GOD cares for all; for the cattle of Nineveh, for the ox that treadeth out the corn, for sparrows, for the grass of the field.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

Some men, again, while they would not hesitate to pray for *great things*, would think

it below the awful dignity of approach to GOD to pray for *little things*; such as a successful venture in business, a successful hit at cricket, to speak well at a meeting or in "the House," to bring out a book that "takes" with the public. They would reprove a child who should ask GOD for a new doll. But, on the other hand, they would hold that individuals and nations, in great straits and at great crises in their private or public lives, not only may but ought to pray to GOD, the Upholder of the Universe, that He would modify the course of nature in accordance with their great and pressing necessities. In fear of sudden death they would pray for a providential deliverance. In times of famine or drought they would pray for rain or for a "blessing" on the harvest. In times of pestilence or war they would recognise the "visitation" of GOD, and pray for a removal of His heavy hand of affliction. In fact, it is a curious creed of some people that GOD never "visits" His people except in wrath; forgetting that in many cases famine, and in nine cases out of ten war and pestilence are the result of man's ignorance, folly, or crime.

Some lastly would restrict their prayers to spiritual matters. They would pray for the heathen at home and abroad, for the spread of the Gospel, for the true advancement of their country, for all who are in sin and sorrow, for the departed that they may rest in peace, for the salvation of the souls of men—Thy Kingdom come, Thy Will be done.

Now as regards any *direct* value of prayer to GOD, the writer, while most in sympathy with those first mentioned above, can agree with none of them. If the prayer be in accordance with the Will of GOD, then in any case the thing prayed for will come to pass. If the prayer be not in accordance with the Will of GOD, it would be well that the prayer should not be granted (as it assuredly will not be granted by GOD), and it would be well that the petitioner should be glad that it should not be granted—that he should say and feel, not my will, but Thine be done. For, first, we *cannot*, if we would, alter the Will of GOD by prayer (notwithstanding many superstitious and idle stories to the contrary), and, next, we *ought not* to wish to alter the Will of GOD, because it is a good will and a wise will. Christianity is mutable because it has the progressive vitality of a healthy organism. But the Organiser Himself is immutable through the ages. For any *direct* purpose our prayers are as idle as the childrens' castles in the sand.

Though the mills of God grind slowly, yet they grind exceeding small,
Though with patience He stands waiting, with exactness grinds He all.

CHARLES KINGSLEY many long years ago expressed what we have urged above in clear simple language. "Can you or I," says he, "change GOD's will by any prayers of ours? GOD forbid that we should, my friends, even if we could; for His will is a good will to us, and His name is love." Nay, let us leave all these matters in the hands of GOD, with perfect trust that His "loving and large comprehension of our confused ways and works" (to quote Mrs. OLIPHANT), "must not be less, but infinitely more, indulgent and tender than that of any man," more wise and sufficient than that of ourselves.

Shall we, then, cease to pray? Are all GOD's gracious promises with regard to prayer idle words? Are we to set aside the example of the Son of Man pouring forth in his extremest need and his sorest agony his last passionate pleadings? Shall we leave GOD to deal with us as He will, with-

out one thought, seeing that He will do the best for us, whether we will or no?

Ah! that would be to abandon the most powerful spiritual weapon ever forged by the Father of the spirits of men to overthrow evil and to work good. That would be to run counter to the whole course of the history of the world. So far from throwing away prayer, he who lives a true life, he who would do GOD's work, must and will be instant in prayer. Only his prayer (whether expressed in the simple language of petition that he first learnt at his mother's knee, and that has become endeared to him by time, and, perhaps, by the services of his Church, or however expressed) must not be so much *request* as *communion* with GOD. Let him speak with GOD on all things great and small; on his pleasures, his sorrows, his troubles, his desires, his sins, his aspirations, his affections, his work, his failure, his joys; let him babble to GOD (for a man's wisdom before GOD is as the prattling of a child with his father) of his domestic affairs, of his country, of his relationships with his brother men. Then GOD will answer him, and give him liberally, good measure, pressed down and running over. For thus we shall not alter GOD's will, but learn to bend our wills to GOD's. Thus, too, we shall accomplish the greatest spiritual work possible to our nature.

For it is a law of GOD in spiritual things that to seek is to find, as in the fable of the sons working their father's field to find a treasure. "Prayer is the soul's sincere desire," and to desire earnestly is to obtain. It is not that prayer or importunity wrests blessings from GOD—that is absurd—but that prayer is itself the blessing. Prayer is not the desire to get, but the need to ask. A true man who believes in GOD *cannot* absent himself from GOD. He knows he will get, but prayer is a necessity of his nature. It is also a law of GOD in spiritual matters that when the minds of many are eagerly set on one thing and they come together to accomplish it, their hearts will inflame each other, and they will be set on fire with the spirit of enthusiasm that will change the course of the world. And it is thus we appreciate the truth of the words—"Where two or three are gathered together in my name, there am I in the midst of them." Blessed words, because they are no metaphor, but a reality!

He, then, that will live a true life will be instant in prayer: that is, he will be in *accustomed* communion with GOD, alike in his sorrows and in his lightest moments, keeping, as far as possible, his daily thoughts in the guidance of GOD. When troubles, public or private, press upon him, his communion may, from the infirmity of human nature, take more closely the form of petition. He will (perhaps) be able to join in National days of thanksgiving and days of humiliation, but if he knows the Father's hand and feels clearly the secular providence of GOD, he will not easily take part in prayers for fine weather or against plague, or what not, because it will be dissonant with his dependence on and his filial relationship to GOD.

It has been said above that prayer is not the desire to get, but the need (or hunger) of the soul to ask; and that it is one of the most important factors in the spiritual work of the world. JESUS passed through forty days of what he described to his disciples as his temptation in the wilderness. Then he was strong enough to work his work. When Diabolus had possession of Mansoul he gave the captains of the town as the choicest weapon of his armoury "a dumb and prayer-

less spirit." So when the Ancient Mariner tried to pray, the curse was on him, and

A wicked whisper came and made
My heart as dry as dust.

We would further try to point out that it would be foolish for a man to refuse to pray because he cannot alter the will of GOD, and because GOD will do the best for us, whatever we do, or say, or think. For GOD cannot go beyond our wills. In Ezekiel the pleading cry of GOD breaks out bitterly, "Why will ye die? I have no pleasure at all in the death of a sinner, but rather that he should turn from his wickedness and live." Let us then learn to bend our wills to GOD's. Prayer being, in its essence, as we have pointed out, desire mingled with love and trust, it is certain that without prayer no great spiritual work can be accomplished, and "salvation" becomes a very misty word.

So far from prayer being a useless form, to be scoffed at by the wise man, and to be discarded (as Miss HELEN TAYLOR suggests) with the other superstitions of our infancy, its tremendous spiritual power has often worked mischief when employed by eager-hearted men thinking more of self than of good, and more of their object than of GOD's will, or when employed by strong-willed men not soberly directed by the wisdom of GOD or by love for their fellow men. For if prayer be strong desire, joined with a belief in the power of GOD to accomplish the desire, and not regulated and modified by a sense of right and a willingness to submit to GOD's ways, and if it be a law in spiritual matters that to seek is to find, then such unscrupulous seeker will often find what he seeks to the irreparable ruin of himself and others. That the wicked CENCI could call down death on his absent sons by a curse unknown to them is a superstition of the Middle Ages not yet wholly disbelieved, but there can be no doubt that many a man armed with the panoply of confidence in self, trust in GOD, an overbearing will, and a *bad* cause, or a good cause made bad by self-seeking, has accomplished superhuman wonders, and wrought incredible wrongs. But this only proves the truth of the adage—*corruptio optimi pessima est*. Enthusiasm is powerful. Whether powerful for good or evil depends upon the colour with which it is tinted.

Let us add a few quotations from very diverse writers bearing out what has been advanced above, viz., that prayer is not the desire of getting but the necessity of asking; that, though we cannot change the Will of GOD by prayer and ought not to wish to do so, yet that spiritual life is so thin and bloodless without constant communion with GOD that it is hardly to be dignified with the name of life at all. Dr. BAYNE (we think it is) says:—"Prayer is its own answer; to wait till it is heard, and only on condition that it should be heard, is not to pray at all." WALTER SCOTT in "The Heart of Midlothian," says very finely:—"Without entering into an abstruse point of divinity, one thing is plain; namely, that the person who lays open his doubts and distresses in prayer, with feeling and sincerity, must necessarily, in the act of doing so, purify his mind from the dross of worldly passions and interests, and bring it into that state when the resolutions adopted are likely to be selected rather from a sense of duty than from any inferior motive." In a somewhat similar spirit Mr. SHORTHOUSE observes in "John Inglesant":—"His books saved him from utter prostration and despair; they, and a secret help which he acknowledged afterwards; a help which, to men of his nature, certainly does come upon

prayer to GOD, to whatsoever source it may be ascribed: a help which in terrible sleepless hours . . . calms the heart, and soothes the brain, and leaves peace and cheerfulness and content in the place of restlessness and despair." Mr. STOPFORD BROOKE, speaking of prayer prayed in bitter need, in "The Spirit of the Christian Life," observes:—"And GOD comes, the Infinite Love, undeterred by our long neglect, touched by no false human jealousy of His honour, smiling at our petulance, pitying our pain, with all the happy readiness of infinite tenderness, to do the best for us, to make us feel that, though we did not see Him, He has been with us all our life." Our last quotation shall be a noble one from ST. AUGUSTINE:—"Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When sleepest thou prayest? When desire grows cold."

These passages describe the true efficacy of prayer. Many quotations might be made of a very different sort, describing prayer as efficacious in bringing about the direct interposition of GOD in a miraculous fashion, breaking the laws of nature, and disturbing His orderly providence, and doing good to one or a few at the expense of the suffering of many. The most extraordinary detailed statement of modern times that has come under the notice of the writer is in a *historical* romance intended for Protestant children, written by the "Protestant" Dr. NEALE, describing how the "Catholic" City of Antwerp was miraculously saved from the unsuspected night attack of certain Protestant invaders by the secret prayers of a nun, who was sustained through her vigil by an angelic whisper. But germs of similar fatuity and pernicious nonsense are to be found in plenty, scattered through old and new writings. With such hard-lived survivals, however, from an ancient order of thought we need not here concern ourselves. H. C.

REASONABLE RELIGION.—I.

WHAT is meant by this term? Is its meaning the same as Rational Religion? Well, hardly, we think. The difference seems to us to be this: While reasonable religion is a religion that can be accepted by the reason after the most searching scrutiny of its credentials and nature, let it come through what medium it may, rational religion is one that comes by way of the logical faculty alone—emotion, sentiment, authority, and revelation being allowed no influence in the decision. Thus understood Rationalism is seen to be a stunting of the mind in matters pertaining to religion, as much so as if the eye alone were employed to do the work of all the rest of the senses—that of touch, taste, smell and hearing. Of course, we know that the attributes of physical things cannot be ascertained in that way, and that by way of the cold, dry light of reason the heart of many of the realities of life cannot be reached. Rationalism insists that the mind wants the truth and the truth alone, not sentiment, or emotion, or the glowing aspects of things which imagination throws over them; and if the sum of being was not essential to the truth, and if there are no facts in the physical world which the eye could not reach, so there are no realities which the reason could not find out without the aid of any other faculties, the Rationalist would be right. But there are facts in the material world that are invisible to the eye, yet tangible to the touch, audible to the ear, and perceptible to the smell; so there are facts in the moral world which reason cannot discern, nor logic weigh. By way of mere

logic no noble emotion ever came. Reasonable religion accepts the evidence of every part of man's nature, sentiment, emotion, hope and aspiration, as well as the bare facts of the senses and their laws. The facts of the soul are counted as well as the facts of the intellect. Bearing those realities in mind, they will enable us to understand how it comes about that while the Rationalist, as such, is generally high and dry in his nature, with little of fecund and quickening power over the spirits of men; while even the bolder of irrational dogmas has so often life within himself to such a degree that he is enabled to stir life in others.

We have been led into these reflections by a little volume containing nine discourses that has fallen into our hand, bearing the name of "Reasonable Religion," by the Rev. D. P. FAURE, minister of the Free Protestant Church, Cape Town.* In their special way they are remarkable utterances from the Theistic standpoint, manly, outspoken, and betokening intense conviction on the part of the writer. They have been published, the preface tells us, "because their contents might convince some that Modern Theism does not content itself with criticism and denial, but also has something positive to say; and, in the second place, that some few Sceptics, Agnostics, and Materialists might perhaps by them be brought to see that even when faith in supposed infallible authority, and in all external authority, has been cast aside, there is still solid ground left upon which to found a reasonable faith." We are sure that they will answer the purpose for which they are published. The author is so frank in his admissions, he concedes so much—indeed, more than he need do sometimes—for the sake of clearing the ground, that he is sure to disarm prejudice in all but the most obstinate minds, and so help to rouse at least a hope in the minds of the Agnostic that the glorious faith in GOD and Immortality—that a righteous will of infinite resources rules the universe, and that human beings will live a life of eternal progress—may be true. And if this hope once gets fairly kindled, it will shed a light on many problems to their partial, if not complete, solution.

The first discourse is under the heading, "Morality Independent of Religion," in which the preacher tries to make it clear that morality in and of itself is so important that it needs no extrinsic sanctions. If it could be demonstrated that GOD does not exist, if the future life could be proved a dream of the fancy, it would still be best to live pure and righteous lives. Taking the nature of things as they are, and the relations of men as they actually stand to each other, the author thinks there can be no question about the truth of this statement. But two questions present themselves to our mind as we ponder this position. The first is, how far are we warranted in giving any other name than that of expediency to a course of conduct dictated by calculations of benefits that will be brought to us in this life alone? And whether it would really be a state of happiness after all, which necessitated a constant reference to self-conscious calculations of personal gain or loss, is more than doubtful to us. Surely if we never abandon ourselves to the finest impulses of the heart and conscience, in our relations to our fellow-men, forgetting debateable questions of gain or loss, we shall never attain that glow and exaltation of mind which is alone true joy. Our second question is, whether in

shutting out spiritual reasons for living pure and upright lives, and admitting only the temporal benefits in our consideration, the dignity of such conduct would not be so lowered, and its far-reaching importance so departed from, that losing its best significance, it would result in such a loss of lofty enthusiasm for the right and true that in time all kinds of expedients by which an end might be reached would come to occupy a common level? Thus it might come about that ethical considerations would give place, altogether to mere expediences. What then, would become of the morality of men in the true sense of that term? In judging of the results of the working and influence of principles we have not only to consider the first generation of those who adopt them—taking as they do the leaven of that which they leave behind with them, added to the zeal of converts—but also after generations to whom they are simply an inheritance. Expediency lying on a low level of thought has a tendency not only to depress the vision but also to shorten its range. We believe, therefore, that if the spiritual influences could be banished from moral aims, and it were universally accepted that what is most conducive to the temporal welfare of all concerned, is best—which is the Secularist's ideal of life—then not good but evil would in the long run result, if not immediately.

But Mr. FAURE's object in urging his thesis is a good one. He wishes to find a ground of morals for those who have abandoned all religious sanctions. He is alarmed at the present aspects of the world's thought. He believes that there is going on in our midst a change in men's conceptions, a more important change than any which the world has undergone since the downfall of paganism and the overthrow of the Roman Empire. Nay, he goes further than that, for he holds that "the present revolution in the opinions and beliefs of men, of all classes of men, the highest cultured as well as the labouring classes, stands unparalleled in the world's history." He is not far wrong in saying this, and the reasons for it are not far to seek. Formerly intellectual movements were confined to the pen; what knowledge or education existed was confined to them; and the great masses, ignorant of their meaning, toiled and suffered, and obeyed their superiors without much thought. Now some degree of knowledge is the possession of all, and what the thinker works out in his study, or genius discovers in its high hour of intuition, is borne on the wings of the Press to the home of the working men, as well as to the halls of learning, and the libraries of the rich. No sooner is a thought uttered in our day than it seems as if the very atmosphere diffused it everywhere to mingle among the potent influences that determine the destinies of mankind. We live in momentous times, when everyone who has a word of power to utter has a vaster responsibility than ever before, as he speaks to a multitude that no man can number. In greatness, if not in its intrinsic nature, the revolution, in the opinions of men, stands unparalleled in the world's history.

But Mr. FAURE must have written some of his words hastily, as the preacher is often bound to do in preparing his weekly tale of work, when he says that at the time of the downfall of the Roman Empire "the question was a comparatively small one of a change of belief. It was Pagan religion against Christian religion. It was the purer creed subverting the weaker one. Now it is something very different. Now the question is not this religion or that religion, it is religion or no religion." We should have

* Published by Ovan de Sanot de Villiers and Co. Cape Town. 1882.

thought that GIBBON alone would have furnished him with facts for a different conclusion. All the testimony of the times he speaks of bears the same witness. Scepticism had eaten out the heart of faith from great multitudes among the thoughtful classes, while coarse and savage superstitions made the masses drunk with fanaticism. That immorality of the grossest kind prevailed is not only the testimony of PAUL in the earlier chapters of his Epistle to the Romans, but also of the Satirists, and the serious moralists and historians of the time. If ever a new faith was needed to redeem men from utter unbelief in GOD and His moral laws, and to lift them up to life and righteousness, it was when Christianity set out on its beneficent mission of converting the Roman Empire. In our day Agnosticism widely prevails; but bad as moderns are, they have not sunk to the depths of vice when the old gods had lost their power; and the new faith was but beginning its work. Mr. FAURE, however, is so anxious that what is pure and good shall prevail in the relations of men, that he becomes vehement and eloquent in his urgings that morality belongs to the nature of man, and that it is the best for him, religion or no religion, whether existence ends with the grave or it extends through eternity. Nay, he is so urgent on this point that he goes out of his way to insist that the time of Israel's non-belief in the future life was the period of its highest and purest morality. And he contrasts the incentives to pure and noble living of the Agnostic favourably with those that influence the followers of CALVIN and KNOX. He goes on to urge that "Morality is independent of religion, independent of belief in any theological dogma. Morality, so far from standing or falling with theology, has often been much the worse for being influenced by theology." He goes on to show that the orthodox theological doctrine of the Atonement has a paralysing effect on the moral nature, as also the belief that we must be good to avoid hell and gain heaven; and if there were no religion apart from these and similar dogmas he would be right; but surely in these statements he forgets for the moment the well understood distinction between religion and theology—between true piety, love of a faith in GOD, and the specific doctrines he mentions. He urges that if men cannot believe in another life they should pitch this one high so as to get all the good out of it they can. To live in order to eat and drink, to enjoy mere sensuous pleasure, is to live a mere animal life. "The basis of morals is in the higher impulses of our human nature," he insists, "which do not suffer us to rest content with a mere indulgence of the lusts of the flesh, which make us miserably unhappy, while our higher aspirations are not satisfied, which are incessantly urging us to strive after higher joys than the material." Yes; this is true of the thoughtful and good, the brave and pure, but what of those who are not thoughtful, but who are lost to the loftier impulses in utter indifference, and in the urgings of passion and appetite which never look beyond the moment's gratification?

But we have written more at length than we intended when we began. Our comments on the author's religious teachings in opposition to the lower tendencies of our time we must reserve for another article.

W. M.

BEDFORD CHAPEL, Bloomsbury, will be re-opened for service to-morrow, after having been closed for several weeks for painting and repairs.

JESUS CHRIST'S UNREALISED IDEAL OF RELIGIOUS UNITY.

The following paper was read by the Rev. J. PAGE HOPPS at the Unitarian Conference, Saratoga, U.S.A., September 19:—

What have "Unitarian and other Christian Churches" to do with Jesus Christ's or any other ideal of religious unity? Wherever such Christians exist, in a really living state, they exist as Christians-militant; they make some people happy, but they are apt to make others miserable; they preach a gospel of charity and freedom, but at present they provoke agitation, opposition, disunion. What can such Christians have to do with religious unity?

The same question might have been asked of the master himself, with even keener significance. The Scribes and Pharisees, and good people who were not Scribes and Pharisees, were probably content enough till he appeared. Who was he, a poor carpenter, with his handful of questionable followers,—fishermen, tax-gatherers, and the like,—who was he, to challenge the venerable orthodoxy of Israel, and to even seem to correct Moses and supplant the Temple? So they harassed him while he lived: and speedily hurried him to the cross. And yet this Jesus the divider was really Jesus the uniter; and he who seemed to come as a discord came really as a harmoniser, whose heavenly ideals, even now, not yet realised. May we not, with all humanity, say that it is so with us? We are at the earlier stages of our career, even as Jesus was when the Jews misunderstood and killed him. We are only dividers as Jesus was a divider, when he said to the Jews—"You are not the only children of God. God is a spirit, and his worshippers are they who worship Him in spirit and in truth." In like manner, we are bearing testimony to truths that divide men only because they come into conflict with traditional beliefs and methods that have already broken up, and that now persistently break up the brotherhood. Our teachings will cease to divide men when men cease to condemn one another.

But we are not the only dividers in Christendom. The condemning creeds of Christendom divide also, but they divide because they cast out; while we divide only because men will not give in to the truths that would make casting out impossible. We shall cease to be dividers when all Christians cease to be excluders. Others divide because they set up narrow terms of communion; we divide because our terms of communion are at present too broad. We offer to Christendom the ideal of a universal Church. It may be an audacious thing to do, seeing that we are comparatively but few; but it is not our fault that we are few. They who disparage us on that account have the remedy in their own hands. They can come from behind their sectarian entrenchments, and join us on the open field. Jesus and his twelve poor followers—and one of them a traitor—were also a few, but they held the key of the world; and gave to humanity an ideal of religious unity which is to-day so far from being realised that many begin to doubt whether it will ever be realised at all. But we are trying to realise it. If we are excluded, we reply by announcing truths that shut out no one. We bear witness to the unity that underlies all diversity. We are not a sect; for we have not cut ourselves off, and we cut off no one. We may be "the voice of one crying in the wilderness;" but we are trying to prepare the way for the Church of the Future, whose terms of communion will be co-extensive with the supreme beatitude of Jesus:—"Blessed are the pure in heart, for they shall see God."

It is not egotism or self-assertion, then; it is a gentle and grateful acceptance of a divine ideal, when we say that there is not only some resemblance between Jesus the apparent divider and ourselves, but that we are actually bearing witness to the very truths he told—truths which for 1,800 years have been working in the world, not without results, but ineffectually, so far as complete acceptance is concerned. We humbly claim to represent that very doctrine of universality which came as such good tidings from his lips, but which, strange to say, his followers have seemed so little to care for,—which indeed, by their banning of one another, they have seemed so ready to repudiate or ignore. It gives us no pleasure to talk about these

things, but we cannot help it while these things remain. We are not Sectarians, disputing for our side; but pleaders for the religious unity for which we believe Jesus longed.

What, then, was Jesus Christ's ideal of religious unity? It is found in such living characteristic sayings as these: "Blessed are the merciful, for they shall obtain mercy," "Blessed are the pure in heart, for they shall see God," "Blessed are the peacemakers, for they shall be called the children of God," "By this shall all men know that ye are my disciples, if ye have love one to another." What we submit to Christendom, then, is this—that Jesus Christ declared the "merciful" should find mercy; that he promised to the "pure in heart" that they should see God; that he included among the children of God "the peacemakers;" that he expressly made mutual "love" the test of discipleship to himself; and hence, that his ideal was, religious unity on the basis of mercifulness, purity of heart, the promotion of peace, and mutual love. To some that may seem a poor account of the terms of Christian communion: but what would have happened if Christendom had all along adhered to it, and been loyal to it? The history of the past eighteen hundred years would have been unstained by some of its foul chapters; "religious wars," bigotries, persecutions and excommunications would have been unknown; and by this time we should be praying, with some hope of its fulfilment, the dear old prayer;—"Thy kingdom come, Thy will be done on earth, as it is heaven."

Alas! the Master's ideal was too high for poor humanity. The evil spirit that leads men to exclude and condemn found its way into the assemblies of the early Christians; it made a home for itself at Rome; it tabernacled at Wittenberg, and pitched its tent at Geneva, and sat with the divines at Westminster, and, for all I know, has been heard of even in Andover and Chicago, Boston and Saratoga; and to-day, after all these years of Christianity, one of our most difficult undertakings is to make way against the solid opposition of churches that would turn the grace of God and the mercy of heaven in to the heritage of a few; and now, when we talk of Christian unity, it is like the telling of an idle dream.

The great creeds of Christendom, difficult to comprehend in many respects, are always clear about the clauses that condemn. The Christian Church, as an organisation, has never been really favourable to freedom and inclusiveness; and, if we took its verdicts as echoes of the decisions of Heaven, we should be driven to the conclusion that the great bigot and excommunicator of the universe was the Creator of it. What strange infatuation is it that has led men to imagine that the favours of the Almighty are distributed with reference to the opinions held by such poor frail creatures as we are! And yet these opinions, embodied in creeds, have been set up as the measuring lines of the Infinite; and have actually been made the test of fitness for His kingdom. "Believe and be saved" is their great persuasive: "Believe not and be lost" is their leaning argument.

If we indulge the hope that in the life to come we shall remember what we thought here, it is worth while asking ourselves how we shall regard some of the ideas that now seem to have such sway. If the angels can be amused (and I hope they are, and know not what there is to prevent them) it must surely amuse them to think of the old quarrels about words and creeds, and especially of the old imagining that heaven would be peopled only from these favoured churches on earth. But perhaps they are too sorry for us to be amused; and think of us as we think of men who are condemned to work for life in the mines, and who come at last to judge of all things by the light of their own poor lamps.

How it must astonish a real Calvinist—I mean a human being with all the spiritual limitations of Calvinism—to find himself surrounded in the heavenly world (when he gets there) by men and women whose portion he believed would be the outer darkness! I like to picture to myself the meeting between Cyril and Hypatia; or the meeting between Servetus and Calvin; or the meeting between John Wesley and Theodore Parker. I suppose they all have to make the best of it when they find that the great God is not a partisan,—that the Creator of us all loves us all,—that the Father is not as

partial as some men believed Him to be. But of this we may be sure, that if any of the children do not fall in with the heavenly Father's ways, He will not send any of their brothers or sisters away to please them. So John Calvin will have to make it up with Servetus, or go wandering on in the dark until he does. But, indeed, it is our joy to believe there will be no difficulty in this, but that the tides of divine charity will so quickly flow into all hearts that half the bliss of heaven will consist in reconciling the enmities of earth.

Why cannot we begin that new life now? Only one thing is wanted;—that we shall let the Father speak within us all,—that we shall cease to force ourselves to believe what our baffled and hard pressed brothers said centuries ago,—that we should do as Jesus did;—listen for the voice within. Yes, it is the dead hand of the past, and not the living spirit of the present, that builds these barriers between the hearts of those who might be comrades and brothers. And we speak of these things now, not as antagonists, but because we want to be comrades and brothers. We speak of them, too, because the hour is propitious, and because the signs of better things are all around us. Thousands upon thousands of good and gracious men and women in all the Churches are better than their creeds,—are, in spirit, with us, in spite of their creeds,—are quietly waiting to see the old creeds float away on the rising, freshening tide. Thousands upon thousands of others are willing enough to let us go unmolested, unthreatened, and even cheerily saluted, on our search after truth; and I suppose our presence here in this building is a pleasant indication of that. If any, then, on the other side tell me I have drawn a picture they cannot recognise as their portrait, I can only reply—I do not mean it for you at all. I mean it for those whom it does resemble; for those who still exclude us here, and predict our exclusion hereafter.

We venture, then, to ask the maintainers of condemning creeds to give an account of themselves in the light of the Master's ideal. We tell them, not in any spirit of assumption, not even as disputants, but as brothers, that they mistake the Father; that their creeds that damn, their votes that exclude, their tests that bar, are as nothing to us—that, in our judgments, they only shut up the makers and maintainers of them to, at best, the thin and narrow boundaries of the heavenly kingdom—to an artificial church of man's creating, which is not the church of the living God at all. We answer their threat's with Christ's beatitudes. We put over the Athanasian Creed "our dear Lord's Prayer." We tell them that their anathemas are rejected by the spirit of this better time, from which neither they nor their creeds will be able to escape, and which contradicts, in our streets and homes, on Monday, the maledictions uttered at the altar on Sunday. We tell them that the men who, in venturing to distribute the allotments of the Almighty, drove Priestley from his native land, and sent Theodore Parker to perdition, went into the spiritual land of Egypt and the House of Bondage in doing it, from which they will be led into the promised land, here or hereafter, only by such men as these whom they would have driven into the outer darkness. We tell them that they who doubt or deny the salvation of "heretics," such as Channing, or Emerson, or Florence Nightingale, need above all things to sit at their feet; and that they may, perhaps, have to do so in heaven, to learn the lessons of universal charity they would not learn on earth. We tell them that the New World has answered the Old World—that a voice from Cambridge has answered the voice from Geneva:—

"Must it be Calvin, and not Christ?
Must it be Athanasian Creeds,
Or holy water, books, and beads?
Must struggling souls remain content,
With councils and decrees of Trent?
And can it be enough for these
The Christian Church the year embalms
With evergreens and boughs of palm,
And fills the air with litanies?"

Then, if we asked by what right and on whose authority we say these things, we fall back upon our ideal of a perfect God, and upon the unrealised ideal of Jesus; for we must believe in a perfect God at all hazards, and stand by that

ideal against the world, seeing that it is this very ideal which enables us to believe in God or the future at all. And if we are asked how we know that our ideal is more than a pleasant dream, we say that such an ideal carries its own evidence with it. Because it soars beyond all our haggard doubts and narrowing fears; because it helps us to grow out of our poor sectarian monotones and dead levels, and shines like a heavenly sun upon our dark earth-problems, it must be true. But we have no choice. We must cleave to our ideal of a perfect God, as Jesus did. But a God who set up ecclesiastical tests, or who, by threats of eternal loss or by promises of eternal gain, could seek to bribe or frighten honest men into the suppression of their thoughts; a God who could shut out Spinoza from His mercy, or Bruno from His pity, or Servetus from His goodness, or who could for ever exclude any one from his redeeming love, is not a perfect God.

What, then, are we to do? Our duty is plain. We must urge upon men to consider whether all attempts at religious finality have not been mistakes,—whether our forerunners and ourselves have not all been on pilgrimage,—whether the perfect ideal is not even now waiting for its fulfilment, and whether that ideal will not at last be realised only in the realisation of Jesus Christ's ideal,—in the universal belief in a God who gives the kingdom of heaven to the poor in spirit, who comforts the mourners, who feeds those who hunger, and refreshes those who thirst after righteousness, who loves the merciful, who shows Himself to the pure in heart, who calls the peace-makers His children, who champions the persecuted, and keeps ready for them the kingdom of heaven.

It may be said that this carries us beyond Christendom altogether, and includes all seekers after truth as acceptable to God, even in the so-called Pagan world. I reply, so much the better. There are other names "under heaven," besides the name of Jesus, wherein men may be saved. Jesus himself being the judge, "they shall come from the East and from the West, from the North and from the South," into the kingdom of heaven, and it is under his guidance that there—

"In one immortal throng we view,
Pagan and Christian, Greek and Jew."

The ideal of Jesus includes them all.

But it is time to describe a still wider, a still more inclusive circle; to pass, not only beyond the confines of the Christian Church, but even beyond the sphere of things usually connected with the word *Religion*, in order to ask whether it is not true that in our own time the brightest intimations of the divine ideal of unity are to be found in the so-called *secular* life of our nineteenth century civilisation. Everywhere the spirit of unity, the spirit of brotherhood is taking the place of the old spirit of division, antagonism and selfishness. Everywhere the great discovery is being made that Paul was absolutely right when he said that "God hath made of one every nation of men, for to dwell on all the face of the earth," and that this contains as much good political economy as good religion, much and as cosmopolitan common sense as Christian love. Is not that same spirit seen in all the most characteristic movements of our time, for the abolishing of slavery, for the relief of the poor, for the healing of the sick, for the doing away with the spirit of caste? and we cannot leave these out of our reckoning in thinking of religious unity; for what lies at the heart of all these things but the spirit of brotherhood? and what glorifies and sanctifies, underlies, overarches, and enfolds this human ideal of human brotherhood but the divine ideal of the fatherhood of God? Yes! the advance of humanity is the realisation of the thought of God; and it is only in the unity of this advance, as comprehending all forms and forces of human society, that we can see the full significance of the ideal of Jesus which found expression in his great prayer, "Thy kingdom come, Thy will be done on earth, as it is done in Heaven."

It is here, in our search for the ideal unity, that we come face to face with that which touches the very highest point of religious idealism in our day,—the universality of the true priesthood, not of a sacerdotal order, but of man, a—priesthood whose temple floor is the whole earth, whose altar is for living and not for dying sacrifices, whose incense is the offering

of just and gracious deeds,—a priesthood that has for its ritual the daily intercourse of humanity,—a priesthood that knows no consecration but such as is brought by a consecrating affection, which binds together in one holy communion service of loyalty to God the little maiden dutifully desiring to learn her letters, and the great statesman, longing for the inspiration that shall lead him wisely through the social jungles of his time. Not yet achieved is this, not yet even consciously approached by the majority, but ever possibly ever before us, as the dream of the best and really greatest of mankind.

The workers for religious unity, then, have to win not only the church, but the world. They have to convert not only Synods and Assemblies, Conferences and Churches, but Cabinets and Parliaments, Federations and Councils. They have to lead to the feet of the great uniter, clothed in their right minds, not only bishops and priests, theologians and preachers, but kings and presidents, statesmen and soldiers, princes and labourers, politicians and schoolmasters, merchants and editors, that all may conspire to keep "the green pastures" unsullied, and "the still waters" calm, for the one flock scattered over the continents and islands of the world. This is the ideal work, and he who has this ideal nearest to his own heart must be nearest to the heart of Jesus.

And now, if, in your name, I say that this is our ideal work, it will be in no mood of arrogance or conceit. It is a simple matter of fact that, in our faith, we have not the faintest echo of a damnatory clause; it is a simple matter of fact that we do not set up doctrines, or opinions, or rituals, as standing between God and any of his children; it is a simple matter of fact that we stand unreservedly on the great sayings of Jesus, that the merciful shall find mercy, that the peacemakers are the children of God, that the pure in heart shall see Him; and that they who most truly love one another are most truly His disciples. We can, therefore, quite naturally rise above all sectarianisms to the work which is as high above sectarianism as the heavens are higher than the earth—to the work which is the true ideal of Jesus, the creation, not only of a united church, glorious a thing as that would be, but of a united humanity. This is the ideal work, and we must face it, though its magnitude oppress, and its splendour dazzle us.

What though we be but few in so large a world? We are not too few for faith and hope; and they tell us it was a lonely man on Patmos who heard "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders;" and who saw the "great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the Throne," while "every created thing which is in heaven and on the earth, and under the earth, and on the sea, and all things that are in them," joined in the mighty psalm of praise, and blessing, and honour, and glory for ever. And if he—the lonely dreamer—could see and hear those things, surely we, who are not lonely, may, and we may be sure that the ideals of man are the promises of God.

BELFAST.—The Rev. A. Lancaster, of Whitechurch, Salop, has received and accepted the office of missionary to the Domestic Mission, Stanhope-street, Belfast.

THE STRANGER IN LONDON.—That the great City will ere long be hardly recognisable by its former denizens, all the world has heard. The visitor passing up the Thames now finds his eye gratified by the many handsome edifices recently erected. As he reaches the famous Victoria Embankment, there rises over him on the right hand the new *Times* office, and on the left hand the new tower-crowned works of Messrs. JAMES ERSS & Co., both phases of Italian architecture. It may be said that these two buildings are types of the far-reaching business energy of the nineteenth century, for it has resulted from such means that these two establishments have brought themselves to the fore, and that the annual issue of each has come to be estimated by millions. During the last year the number of copies of the *Times* issued is estimated at 16,276,000, while the number of packets of ERSS'S COCOA sent off in the same period is computed at 14,749,695. The latter is a large total, when it is borne in mind that in 1830 the consumption of COCOA throughout the whole kingdom was but 425 382lbs., there then existing no preparation of it such as this, which by the simple addition of boiling water would yield a palatable drink. Truly time may be said to work many changes.

Reviews.

Christianity and Modern Scepticism. By the Rev. A. G. Girdlestone, M.A. London: Hodder and Stoughton. 1882.

The spirit of Mr. Girdlestone's book is worthy of all praise. It is frank and manly. It carries us right on with its unfailing openness. The conviction that we are in contact with a man of complete sincerity in word and manner is not frequently "borne in upon us" at the time when writers in theology attempt to teach what they secretly doubt, and when instead of giving us the light of certainty they make their own inner darkness visible by the haze of their faint belief. But Mr. Girdlestone so speaks as to give the welcome and helpful impression that he himself knows where he stands, and is able to show foundations beneath his feet, whether they are such as will be stable to others or not. Another merit in his book is his estimate of "doubters" and "unbelievers." He does not attribute "doubt" and "unbelief" to depravity of heart. The old notion that rejection of the Evangelical faith was due to the carnality of man's moral nature, to the rebelliousness of the will against God's laws, or to gigantic pride of intellect, finds no mention here. Mr. Girdlestone takes very different ground, and attaches no moral stigma to intellectual un-faith. Perhaps the mental phenomena out of which his book has arisen would not have appeared, or would not have been so wide-spread if the Christian Church had but caught and held the spirit in which he regards the doubts of our time.

The arguments of the book must be appraised by the limited intentions and aims of their author. Mr. Girdlestone distinctly tells us that they are addressed primarily not to sceptics, but "to my fellow Christians, and especially to my fellow-workers, whether in the ministry, in the schoolroom, or the home." With this express avowal of the author's purpose as to the class for whom he has written, several times repeated in other forms, it would be unjust to judge his reasonings by the standard of effectiveness for the conviction of sceptics, or by their value as answers to the objections and theories of sceptics. Mr. Girdlestone's appeal is confined to his fellow Christians. And this for a very good and sufficient reason. He has searched for the causes of religious doubt, first and foremost, among Christians themselves; and having found them or most of them in that quarter, he thinks it the business and duty of Christians to remove them. And herein Mr. Girdlestone is no doubt perfectly right: scepticism is the legitimate offspring of untenable, irrational, dogmatic Christianity.

Mr. Girdlestone traces the causes of religious doubt to four things:—

1. Inconsistency of the lives of believers with their creed.
2. The Scriptures, as often taught and handled by believers, and in consequence by unbelievers.
3. Natural science, as often viewed both by believers and unbelievers.
4. Philosophy, as often ignored or misused by believers and unbelievers.

From this it will be seen at once that Mr. Girdlestone goes upon a track with which most liberal religionists are familiar, and there is, therefore, no necessity for our following him minutely. His wish is to guard those of the same faith as himself against the partialisms of opinion and errors of method which have been prolific generators of unbelief. And with this cardinal object in view his remarks under the second head are particularly noteworthy in emphasising a radical defect of orthodoxy in the method of using the Bible. In considering the claims and objects of the Scriptures he adopts the now common position that it is an injustice to the Bible, and an injury to its real purpose, to take it as a text-book of science, or a standard of chronology. Having illustrated this point, he proceeds to the important matter of the true principle of interpreting the Scriptures. And here he notes the serious damage done to Christianity by the fatal habit Christian teachers have of divorcing minute textual criticism and exposition from the main objects and tendency of the Bible as a whole. With Canon Farrar he urges that in the use of iso-

ated texts and fragments one must consider (1) the true meaning of the words; (2) who spoke or wrote them; (3) their connection; (4) the circumstances under which they were addressed; (5) the persons to whom they were addressed, with the impression they were originally intended to convey; (6) any apparently opposing statements; and (7) decide finally on all in the clearest light of the life and teaching of Jesus Christ. Forgetfulness of these essential criteria of true interpretation has led to wrong methods of handling the Scriptures, and these naturally have suggested and justified similar methods as employed by non-Christians in holding the Bible up to ridicule. Is it noticeable that where passages of Scripture are discussed in sceptical works they are almost uniformly dealt with unfairly and in a narrow spirit? Mr. Girdlestone answers without hesitation that "this treatment does not arise of necessity from anything unfair or narrow in the sceptic, but from methods inherited or derived from generations of Christian teachers." He, therefore, strongly presses upon his fellow-believers that the general scope of the Scriptures and the due proportion of truths are important to be borne in mind with reference to the prevention of scepticism.

Another point which he very rightly accentuates is the relation of Christianity and Secularism to the practical realities and duties of this life. He plainly sees and admits that one of the sources, if not the principal source of the strength of Secularism, is its tenet that as the fact of a future life is at all events susceptible of some degree of doubt, while the fact and the necessities of a present life are matters of direct sensation, it is therefore prudent to attend exclusively to the concerns of that which is certain and immediate, not wasting energies required for present duties by a preparation for remote and merely possible contingencies. Now, on this creed Mr. Girdlestone contends, and contends with the force of truth, that Christianity is the highest and best Secularism. He is compelled to admit that there is, or at least has been, too much justification for the opinion that "if everybody minded religion the world would come to a dead-lock." This opinion is due to the exaltation of creeds and ceremonies at the expense of the every-day religion of goodness; to the acceptance of Christianity only as an insurance against a future misery and as a passport to a future bliss; and to the association of it with asceticism. But he argues that, truly apprehended and plainly taught and shown in our lives, Christianity is the best Secularism, that it works better than any other system in our ordinary pursuits and occupations. It really formulates the principles for industry and honesty, for mutual respect and kindness between employers and employed, for happiness in home life, for purity and righteousness in social relations, and in civil and national affairs; and it adds what Secularism cannot offer in pointing "to a power beyond ourselves to aid our feeble and fickle energies in carrying out such purposes."

In our judgment this is the true position to take on the Secularistic creed. Christianity, as the science of right-living, has been weakened as a theory of religion and robbed of practical power as a working religion, by being mainly represented as "other worldiness." But it is a religion primarily and essentially for this life, containing all the best that Secularism can present, and adding elements of inspiration for the individual, domestic, social, and civil duties of life of which Secularism is destitute. Moreover, even while it has been enfeebled by being divorced from practical life and viewed chiefly as a preparation for the future, it has produced the highest style of Secularists. To whom do we owe the great advances of the last fifty years in social, political, and religious freedom? To men who were Secularists pure and simple? Or to men who were Christian Secularists, and who found the inspiration of their beneficent lives and works in the Christian royal commandment, and in Christ's ideal of the Kingdom of God on earth? The truth is that the contrast between Secularism and Christianity as to this life, which at one time had some justification, has ceased to be a real one, owing to a variety of causes which have given dominance to the conception of Christianity as a religion for actual life, one of these causes undoubtedly being the enforcement by Secularists themselves of the priority of the claims of this

life upon our attention. But so far from being inimical to Christianity, this is the genius of Christianity itself, and more and more is it coming to be the actual operation of Christian minds and energies in our midst in various departments of progressive, beneficent activity. For ourselves, we see no necessity for antagonism between Christianity and Secularism on this point. On the contrary, we maintain, with Mr. Girdlestone, that Christianity is here all that Secularism is, and if Secularists reject enriching truths which give a fuller, nobler and more energising conception to the Christian estimate of life, the rejection is their loss, or at least it would be to us a loss. What we heartily endorse in Mr. Girdlestone's plea to Christians is that they should make prominent in their teaching and their lives that Christianity is a religion competent to make our domestic life more pure, our intellectual life more expansive, our social life more wholesome, our municipal and civil life more healthy, just, and righteous, our religious life more real. Failing to do this, it is valueless. But in these directions it has proved itself effective, notwithstanding the misrepresentations by which professors of it have attenuated its practical force and shorn it of strength as a principle of reform.

There are other points in Mr. Girdlestone's book worthy of commendation; but we have confined ourselves to two, and the spirit in which these are treated is indicative of the general tenor of the work. There is much in the volume which we cannot endorse, but we have preferred to select what we agree with rather than point out disagreements. Were Mr. Girdlestone arguing with sceptics themselves we should be compelled to condemn his work as inadequate for the purpose of refuting modern doubt. It falls far short of an effective reply to the objections of non-Christians, and is open to answer on several not unimportant points from thinkers of that class. But as Mr. Girdlestone expressly tells us that it is not those he addresses, but his "fellow-Christians," and "especially his fellow-workers," whose faulty teaching it is, he thinks, that is much to blame for "the disease of faith called doubt," we can honestly and heartily say that his work presents, in a tone of winsome candour, considerations and arguments which deserve their immediate attention, and which should effect a change in their treatment of what to them is unbelief.

S. F. W.

November Magazines.

Longman's Magazine.—There is always special interest connected with the publication of a new magazine, especially when it comes from so great a house as Messrs. Longmans. But first numbers are proverbially disappointing, and are often more hopeful in the promise of good things to come than in present fruition. *Longman's Magazine* is at least a marvel of cheapness, giving 124 pages of good matter in clear type and excellent paper for sixpence, just one-fifth the price of its predecessor *Fraser*, which died in the odour of respectability from extreme old age. Literature of the lightest description is well represented by the first instalment of Mr. James Payn's story of London Life, entitled "Thicker than Water," which is lively and attractive, and Mr. F. Anstey's "The Black Poodle," which borders too closely upon broad farce. The American novelist, Mr. Howells, gives a charming description of "Lexington," the pleasant country town in Massachusetts, where the first blood was shed in the war of American Independence; and Mr. E. A. Freeman, who has but lately returned from the States, gives an exceedingly interesting and instructive paper on "Some Points in American Speech and Customs," showing what some of us have long known; that the American twang is a survival of the old Puritanism, and that many pure "Yankeeisms" are also survivals of good old English words and phrases which have gone out of use in England, and which ignorant people therefore mistake for American inventions. On the whole, paradoxical as it seems, Mr. Freeman declares that he found less difference between England and America than he finds between England and Scotland, both in speech and in social customs. The remaining articles are "A Gossip on Romance," by R. L. Stevenson, a very pleasantly written paper; "Departed," a not very powerful poetic tribute to the memory of "W. M. A.," by the author of "John Halifax," and two brief

scientific articles, "Atoms, Molecules, and Ether Waves," by Professor Tyndall; and "Our Origin as a Species," by the venerable Professor Owen, both instructive "Fragments of Science," from the pens of two of our foremost writers. We give a cordial greeting to the new comer, and doubt not that it will soon rank high among our monthly favourites.

The *Journal of the National Indian Association* contains articles on the "Administration of Travancore," by Mr. R. M. Macdonald; the "History of the Vernacular Press in the Western Presidency," by Nusservanji Seriarji Ginwallai; "The Wants and Claims of Education in India;" "Caste among Domestic Servants," by A. S. Beveridge; "Female Education in India"; and a continuation of "The Spoilt Boy," a curious story illustrative of domestic life, by Tekchand Thakur. Under the head of "Bengali Publications," we observe appreciative notices of "A Short Life of Mary Carpenter," by Babu Rajanikanta Gupta, intended for the ladies of Hindu homes, and "Anecdotes from Eminent Lives," a little pamphlet of forty-eight pages presenting the principal incidents in the lives of Theodore Parker and Sister Dora.

The *Magazine of Art* has a very fine frontispiece, "Maiden Dreams," etched by Laclauze, from an original drawing by G. L. Seymour, in reference to which Mr. W. H. Pollock has contributed a pretty song. "America in Europe" is an interesting account of the development of the new school of American art, especially in Paris, with engraving of some of the striking pictures by American artists in the Salon of 1882. Among other contributions are quaint illustrations of two recent Japanese romances; "Sculpture in Piccadilly," with engravings of ancient crosses and monuments; an illustrated biographical sketch of "Giovanni Costa, Patriot and Painter," by Julia Cartwright, with fine porphyry Sir F. Leighton; "Vellauris and its Allies," by Cosmo Monkhouse; and "The Graphic Arts," by Professor Sidney Colvin, with a remarkably fine study of a head, engraved by W. J. Linton, after a drawing by Titian.

Cassell's *Magazine* continues the two serial stories entitled "No Proof," and "Was it Wise to Change," and has also the conclusion of another story—rather a poor one—"His Own Shadow." Much more useful and really attractive papers are, "College Clubs," by R. E. Johnston, B.A.; "The Classical Quantocks," an account by the Rev. F. Hastings of the beautiful district in Somersetshire where Coleridge and Wordsworth wrote their earliest poems; "How many Senses have Animals?" by W. Harris, M.A.; and "The Common Deformities of Children," by the Family Doctor. The programme for the next volume is exceedingly attractive.

We have also received from Messrs. Cassell and Co.:—
Our Happy Family, being the *Little Folks' Annual* for 1883.

Greater London, a narrative of its People and its Places, by Edward Walford, accompanied with a large coloured map of the metropolitan district. This is a pendant to Cassell's *Old and New London*, and promises to be as generally valuable and interesting a work. "The environs of London are full of historic memories, which are known to but few even among its residents, whilst the many thousand persons who every year visit the various interesting localities around the metropolis lose much real enjoyment from their ignorance of the associations which render them memorable. All the reminiscences, stories, and traditions that form the history of these districts will be narrated in a popular and interesting manner in *Greater London*, whilst the work will be illustrated throughout with engravings of remarkable monuments, mansions, ancient buildings and picturesque scenery; portraits of noted personages, &c."

The *Quiver* commences a new volume, and is full of interesting stories, sketches and essays, partly of a religious character.

The *World of Wonders*, Part I. of a reissue of this highly popular work, with an account of all the wonders brought to light by more recent discoveries.

The *Illustrated Universal History*, Part XVIII.
The *New Testament Commentary for English Readers*, edited by Bishop Ellicott, Part XXXII.

The *Bible Educator*, edited by Dean Plumptre, Part VIII., and Cassell's *Almanac* for 1883, full of attractive illustrations and useful information as formerly.

We greatly regret to hear of the death of Dr. Burnell, the eminent Sanskrit scholar.

Literary Notes.

In consequence of the unsettled state of Egypt, M. Renan has delayed his visit to Sinai and Palestine till February, 1883. He is hard at work in the meantime on his history of Israel and on the index of his "Origines du Christianisme," which is partly in type.

The Bampton Lectures of Mr. Hatch, on the "Organization of the Early Christian Churches," of which the second edition, with revised notes and a new preface, has recently been issued by Messrs. Rivington, seem to be more fortunate than their predecessors in attracting attention abroad. Lately, on taking up the first number of Signor Borghi's new magazine, we were surprised to find the opening review was devoted to them, and wondered that an Italian audience should be supposed to care for anything so typically English as a Bampton lecture. Now we hear that Mr. Hatch's book is being translated into German. It is the only series of Bampton Lectures which has ever been considered worth reproducing in Germany for the benefit of German theological students.

A TRANSLATION of M. Gabriel Charmes's "Experiences of Egyptian Life" will shortly be published by Messrs. Bentley; and *à propos* of Egypt a new book by the author of "Eau-de-Nil" is, we understand, in the press, entitled "Azahar; or, Journal of a Residence in Spain."

Dr. McCosh, formerly of Belfast, and now principal of an American college, has issued a programme of a philosophic series. "For the last thirty years," he says, "I have been taking my part in the philosophic discussions of the age. I have a few things yet to say before I willingly leave the arena. These have long occupied my thoughts, and they relate to thrilling topics of the day on which many are anxious to have light thrown. In order to bring my views before the thinking public I start a philosophic series, to consist of small volumes of about sixty pages each, in stout paper, at 50 cent. per volume, and issued quarterly, and each embracing an exposition complete in itself of one theme. I begin with 'The Criteria of Diverse Kinds of Truth as Opposed to Agnosticism, being a Treatise of Applied Logic.' This treatise will be followed by one 'On the Nature of Causation in relation to the lately discovered Doctrine of the Conservation of Energy or the Persistence of Force;' one 'On What Development can Do, and What it cannot Do,' by 'A Criticism of the Philosophy of Kant,' and 'A Criticism of Herbert Spencer's Philosophy as Culminated in his Ethics.'"

The *Publishers' Weekly* announces that an American publishing firm will issue immediately "Ralph Waldo Emerson: an Estimate of his Life and Character," by Mr. A. Bronson Alcott. Mr. Alcott, the neighbour and lifelong friend of the "Seer of Concord," is now approaching his ninetieth year. The illustrations are from original photographs not before collected. The edition is limited to 200 copies.

The same publishers announce that they have in the press the Hon. William T. Davis's contribution to the history of the early settlement of the Plymouth colonists, to be entitled "Ancient Landmarks of Plymouth." The work will be divided into two parts, the first of which will treat of the methods by which the Pilgrims obtained possession of their lands, including their various patents, and their negotiations with the merchant adventurers of London, and will trace the titles of estates along the streets of Plymouth from the first grantees to their present owners. It will give also a history of the houses at various times built on them, and will include a history of the churches, schools, manufactures, and government of the town, and sketches of different places of interest, with the derivation and meaning of their names. The second part will be devoted to genealogical records of Plymouth families, of which over seven hundred are treated with more or less fulness.

CLIFTON.—The Rev. W. Hargrave, M.A., has resigned the pastorate at Oakfield-road Church, and his resignation is to take effect at Christmas.

SOUTH-PLACE INSTITUTE.—The Lectures Committee of the South-place Religious Society are carrying out a series of meetings on an excellent plan. Every Tuesday evening a paper is read by some gentleman, and this is followed by discussion. The programme includes the names of W. C. Coupland, Esq., M.A., C. R. Drysdale, Esq., M.D., J. M. Rigg Esq., M.A., J. H. Levy, Esq., E. B. Aveling,

Esq., D. Sc., &c., and Mr. Conway and B. Fossett Lock, Esq., have already read papers.

MILES PLATING.—The memorial stone of the new church in Oldham-road was laid on Saturday last, the 21st inst., by the Rev. William Gaskell, M.A. The proceedings were of a very interesting character, but we are obliged, on account of the pressure of other articles of intelligence, to defer a full report until next week.

NORWICH.—On Thursday, 19th inst., a social gathering of the members and friends of the Octagon Chapel was held in the girls' school-room, Culvert-street, agreeably to an invitation given by the Chapel Committee; about 170 persons were present. The school-room, which was transformed for the nonce into an elegant reception room, having its walls draped with crimson and white cloth, and plants distributed throughout its length, presented a pleasing effect. The centre of the room was occupied by tables, on which were placed books, engravings, photographs, and graphoscopes—while revolving stereoscopes and the air pump (explained by Mr. J. Wright) afforded additional sources of interest. At the side tables ladies of the congregation had charge of the tea and coffee urns and refreshments of a light character. The musical arrangements of the evening were under the direction of Mr. R. W. Ladell and Mr. C. J. Campling, the chapel organist. Tea and coffee having been partaken of, the chair was taken by Mr. Alfred Mottram, who began his remarks by saying it was thought desirable that members of the congregation should meet and confer with those whom they had deputed to carry on the affairs of the congregation, and take counsel together on matters connected with its future welfare; he expressed the regret which all present felt at the absence of some friends from the meeting that evening, who would have been with them but for unavoidable causes, Mr. Councillor Freeman from illness, and some on account of absence from home. Letters the committee had received and which were read, among others one from Mr. Joseph Woodrow, showed that those friends were heartily with them in everything that related to the well-being of the congregation, and expressed the hope that unity of spirit would prevail, and that they would show an adherence to the principles of their faith. The Chairman then called upon the secretary, Mr. Horace Stevens, who explained what had been done by the committee in securing the services of ministers for the proper conduct of the chapel services, and other business matters. Mr. C. F. Stevens in following spoke of the schools connected with the chapel, and affiliated institutions, and said it was necessary that members of the congregation should show by their presence and support that they felt upon these sources they must depend for strengthening their numbers, and the cause of the Octagon congregation. During the evening a flute solo, accompanied by the piano, was given by Mr. Edwards, and solo pieces and part songs were sung by the ladies and gentlemen of the chapel choir, closing with the part song "Good Night." The thanks of the meeting were cordially voted to Mr. Mottram as the chairman of the evening, and as the representative of a worthily-remembered family, and to the ladies and other friends who had contributed to the pleasure of the evening. The Chairman having briefly responded, the proceedings closed.—A service of song, entitled "The Life of Elijah," was given at this chapel on Wednesday evening, the 18th inst., by the children and teachers of the Sunday-school, assisted by the choir. The service was conducted by Mr. J. D. Wright, one of the superintendents, who had spared no pains in training the children for the occasion, and Mr. C. T. Stevens, the other superintendent, gave the connective readings very effectively. The service was most successful when first given at the school anniversary, but it was even more successful on its repetition, which was by request. A very large congregation attended, and the collection on behalf of the schools was well supported. Those connected with the school are to be congratulated on the result of their efforts.

HOLLOWAY'S OINTMENT AND PILLS.—Influenza, Sore Throat, Quinsy, Mumps, and similar complaints always abound in unsettled weather, and are most safely and effectually subdued by rubbing Holloway's Ointment at least twice a day upon the chest and glands of the throat. The Ointment penetrates the skin, reduces inflammation, and heals ulcerations. This treatment is sufficient for curing the most serious and complicated throat affections, provided Holloway's Pills be taken at the same time. When swallowing gives pain, the Ointment may be relied on till improving symptoms admit of painless deglutition. In asthma, bronchitis, pneumonia, pleurisy, whooping cough, incipient consumption, scarlet fever and measles Holloway's medicines are not less valuable in mitigating the most troublesome features than they are certain in ultimately curing.

The Inquirer.

SATURDAY, OCTOBER 28, 1882.

At the close of the evening service yesterday week in Westminster Abbey the Rev. Canon Duckworth unveiled a tablet erected in commemoration of Michael William Balfe, and delivered an address commemorative of the musical composer.

MR. HERBERT SPENCER has published in the American papers his first impressions of America. He says that the books he had read gave him no adequate idea of the immense development of material civilisation he everywhere finds. He thinks that while the form of freedom has been maintained there has been considerable loss of the substance, and that the people are fast becoming a puppet in the hands of wire-pullers. He does not, however, consider free institutions a failure, and thinks that Americans may look forward to a time when "they will have produced a civilisation grander than the world has ever known."

A FRIEND and valued contributor, who for years past has been a diligent reader of the American religious papers, both Unitarian and Orthodox, gives the following impressions of the condition of Unitarianism on the other side of the Atlantic:—"I am greatly surprised that Unitarianism does not make more progress in America. It does not seem to grow there more than it does here. Its present position is utterly disappointing, compared with what was expected of it thirty or forty years ago. I remember that great things were confidently expected of it then. Some even anticipated that it would become the prevailing form of religion in the United States. Boston Unitarianism was to be the haven that should leave the whole lump. All these bright hopes have been disappointed. The cause is certainly declining relatively to the increase of population. With that it fails completely to keep pace. I was astonished to learn that New York had but two Unitarian churches, while there are four hundred and fifty Evangelical Churches. A free country with no State Church, and no ancient conservative traditions, one would suppose to be just the field for Unitarianism to advance in. But clearly it does not. I fear that many of their 'Churches' are not much better off than our country congregations."

We give this somewhat too desponding testimony for what it is worth, and must confess that we fear there is too much truth in it. Some of the lay members of our churches who have visited America of late years have expressed their surprise at finding that except in Boston and the neighbourhood the Unitarian Churches there have just the same kind of difficulties to encounter, and are often in as struggling a condition as some of our decaying congregations in the eastern counties, and the south of England. It can hardly be denied, too, that even in the capital of American Unitarianism, the liberal faith is not the power that it was in the days of Channing and Ware and Greenwood, when it occupied the social position of an Established Church, and comprised among its adherents certainly a majority of the middle and upper classes. But now Unitarian Churches in Boston are far outnumbered by the Orthodox. The Episcopal Church is taking the foremost position socially, and there is a marked tendency there as here on the part of Unitarians of the more aristocratic circles to go over to a Church which impresses cultured minds so much by its esthetic services and its orderly discipline. On the other hand, it should be noticed that if there are but two Churches in New York, those two are remarkably strong ones, and that there are several in Brooklyn and other neighbouring places which are practically suburbs of New York. Still, even allowing for this and the growth of new Churches in the large towns of the West, the condition of Unitarianism in America is not so flourishing as to justify the "tall talk" we used to hear from some of its enthusiastic advocates about its becoming the "national faith" from North to South and East to West.

It is no more likely to become the national faith there than it is here, except in so far as it occupies a prominent if not the foremost place in that great wave of "Liberal tendency" which is gradually modifying the harsher features of the old orthodoxy in all the more enlightened churches, and that doctrines which would once have been stigmatised as heterodox are now advanced by divines and learned professors with considerable amount of popular sympathy in their own denominations. Enthusiasm for a good cause is all right, and is not too common among religious Liberals, but it is well also to be perfectly honest, to avoid "buncombe," and to try to see and represent things as they really are. We must recognise our real weakness and endeavour to ascertain the causes before we can address ourselves with any hope of permanent success to the consideration of the best remedies.

ROBERT COLLYER, in a very interesting memorial discourse on his predecessor in the Church of the Messiah, New York, delivered at Sheffield, Mass., where Dr. Dewey was born and died, relates that he visited his venerable friend (æt. 87) last summer, and found him "still young in his thinking." "Tell me," I said, "how you would preach other than you have done, if you could begin again." He pondered a moment, his voice was broken, but his eyes shone, he lifted his weak hand above his head, and said, "I should try to fill my sermons more and more with faith in the Eternal Love, the Eternal Presence, and the Eternal Providence within the eternal laws."

We learn from the *Christian Register* that Dr. Carpenter's address at the Saratoga Conference, which we reprinted last week, was phonographically reported for that paper by a lady—Bella B. Barrows.

AN address has been issued by the Liberation Society to the electors of the London School Board, relative to an educational appropriation of the now misused or wasted City parochial charities. It refers to the commendable efforts of the School Board in obtaining information on the subject—efforts which have resulted in bringing out the fact that there are no fewer than 1,330 charities connected with the City of London parishes, of the annual value of £104,102, and a capital value of £2,339,204—and shows that while the City population is diminishing, its charities have vastly increased in value. Thus the charity income and the population of a few parishes are shown to be from £1,653 to £4,682, against population of from only 200 to 670. The charitable endowments for "Church purposes" produce £36,046 a year; and it is proposed that the surplus of these, after meeting just claims, instead of being handed over to the Ecclesiastical Commissioners [whose present income in London alone is £223,290 a year] should be devoted to the same educational and such like purposes, as other available City charitable funds. Instead of enriching an already wealthy body, whose means are devoted to a denominational purpose, says this address to the electors, let all charitable funds available, whether general or ecclesiastical, be appropriated to educational purposes from which the whole community would benefit.

THE reasons assigned by the Medical Faculty of Harvard University for not admitting women as students are as follows:—1. Because the institution is for men. 2. Because the standard will be lowered if women are introduced. In reply to this Dr. Bartol wisely says:—"But the institution is for men in this sense—namely, that the race of man, mankind and womankind, may be healed, as they will be more effectually when they become doctors, who, as nurses, have contributed already quite as much in the world's history as all the physicians to the curing of the sick; and the standard of no profession has been lowered, while examinations without favour are kept up, as they may and should be. Rather the dignity and purity of every art and calling have risen signally whenever and wherever our sisters have taken in it a hand. Where they are competent, shall they not compete?"

THE lecture on tobacco by the Rev. R. L. Carpenter, which he sent to the Unitarian

ministers in America as well as in England, was noticed in the *Christian Register* and in the *Unitarian Review*, which quoted an extract from the *Times*, describing the indifference with regard to the comfort of others which is the effect of tobacco. "This," said the reviewer, "is the extreme of ungentlemanliness," and a severe rebuke was administered to smoking clergymen. This aroused a lively controversy, and an American friend states, "there is quite a raid against the weed all round; even our secular papers are taking up the question."

THE following lines appear in *Punch* this week, suggested by unwonted fraternisation at the recent Congregational Union, on which we have commented in a leading article:—

COMFORT FOR CHURCHMEN.

"Church and Dissent shake hands, zealots affrighting;
But then foes often do so—before fighting!"

REPLYING to a correspondent, the editor of the *Christian World* maintains that "no proposition could seem more absolutely demonstrated than that the tale of Eden is an inspired allegory." But why inspired, and by whom? Where is the absolute demonstration of the inspiration. He adds:—"Serpents have not the gift of speech. If an actual serpent talked in Eden, some creative power must have given it speech, and we cannot escape something very like blasphemy if we attribute that particular miracle either to God or the devil. This is but one of a hundred difficulties, all insuperable, if you turn a divinely simple and beautiful allegory into an historical fact. We hold that it has been 'demonstrated' that the Bible does not teach science, and we utterly deny that the Christian religion is pledged to the 'substantial accuracy' of the science known to its writers. To speak of the Bible as 'oracular' seems to us a pitiful misapprehension of its spirit and letter, a degradation of the sublimest and best of books to a level with the outpourings of the Sybil or the priestly quackeries of Delphi." This seems surer ground than the suggestion of inspiration.

MR. A. C. SWINBURNE's new book, "Tristram of Lyonesse, and other Poems," contains the following powerful sonnet:—

ON THE RUSSIAN PERSECUTION OF THE JEWS.

O Son of Man, by lying tongues adored,
By slaughterous hands of slaves with feet red-shod,
In carnage deep as ever Christian trod
Profaned with prayer and sacrifice abhorred
And incense from the trembling tyrant's horde,
Brute worshippers or wielders of the rod,
Most murderous even of all who call thee God,
Most treacherous even that ever called thee Lord;
Face loved of little children long ago,
Head hated of the priests and rulers then,
If thou see this, or hear these hounds of thine
Run ravening as the Gadarean swine,
Say, was not this thy Passion, to foreknow
In death's worst hour the works of Christian men

ON Thursday the statue by Mr. Boehm, which has been erected on the Chelsea Embankment a memorial to Mr. Carlyle, was unveiled by Professor Tyndall, who paid a high tribute to Carlyle's genius, and expressed a hope that somewhere upon the Embankment might be raised a companion memorial to Ralph Waldo Emerson, whom he described as the loftiest, purest, and most penetrating spirit that had ever shone in American literature. The Memorial Committee had issued invitations to the subscribers, and in response there were amongst those present Mr. Lecky, Lord Houghton, Mr. W. Black, the Dowager Lady Stanley of Alderley, Mr. Courtney, M.P., Mr. Browning, Mr. H. Shütz Wilson, the Rev. Dr. Martineau, Mr. Moncreux Conway, the Rev. Llewellyn Davies, Mr. Smalley, and a number of ladies. Professor Tyndall, in the course of his interesting speech, vindicated Carlyle from some prevailing misconceptions: "Taking all that science has done in the past, all that she has achieved in the present, and all that she is likely to compass in the future—will she at length have told us everything, rendering our knowledge of this universe rounded and complete? The answer is clear. After science has completed her mission upon earth, the finite Known will still be embraced by the infinite Unknown. And this 'boundless' contiguity of

shade,' by which our knowledge is hemmed in, will always tempt the exercise of belief and imagination. The human mind, in its structural and poetic capacity, can never be prevented from building its castles—on the rock or in the air, as the case may be—in this ultra-scientific region. Certainly the mind of Carlyle could not have been prevented from doing so. Out of pure unintelligence he held that intelligence never could have sprung, and so, at the heart of things, he placed an intelligence—an energy which, to avoid circuitous paraphrases, we call God. I am here repeating his own words to myself. Every reader of his works will have recognised the burning intensity of his conviction that this universe is ruled by veracity and justice, which are sure in the end to scorch and dissipate all falsehood and wrong."

We had credited our contemporary, *The Christian World*, with a little more robustness than it manifests in one of its articles this week. Speaking in the most eulogistic terms of the demonstration made in London on the return of some of the troops, it says:—"According to all reports, the scene on Sunday was even more exciting. If hundreds turned out on Friday, there were thousands two days after. There is no reason why we should keep silence as to our regret—not that the men should have been so welcomed—but that that particular day for this display should have been chosen. It was all very good, loyal, and spirit-stirring; but, be it Lord Northbrook or Mr. Childers who is responsible, a gratuitous offence was given to people who cannot truly be called 'strait-laced.' Nothing could have been more admirable than the mode in which these two men have done their work, even their enemies being judges; but it is unfortunate that their discreet vigilance was not continued till the end." And all this because it happened that the winds and the waves did not allow the troops to return on either Saturday or Monday. Persons who were offended with the demonstration on this score may not be "strait-laced," but they cannot be credited with superfluity of wisdom.

ONE of the excellent of the earth has passed from amongst us. Mrs. Rathbone, of Greenbank—the widow of William Rathbone, the mother of the member for Carnarvonshire, formerly for Liverpool, and of the two other well-known sons, died at Greenbank on Tuesday night, shortly after eleven o'clock, at the great age of ninety-two. We are obliged to postpone an extended memoir of this excellent woman until next week. We can only say now that Mrs. Rathbone throughout her long life was a warm friend of education, and when Mr. Forster was about to introduce the Education Act she forwarded some suggestion in regard to which Mr. Forster said to Mr. W. Rathbone, "I wish you to know that the suggestions you gave me from your mother were among the most useful and practical I received during the passage of the Act."

A UNITARIAN has been defined as a person who believes in one God, and pays twenty shillings in the pound. We record with pleasure a practical illustration of this apt definition in the following paragraph, which has been going the round of the Press:—"Commercial Integrity.—Considerable excitement was caused on the Bradford Exchange on Tuesday last by an occurrence somewhat rare in commercial annals. Mr. Archibald Winterbottom failed some thirteen years ago, with liabilities amounting to nearly £50,000. The estate paid a composition of ten shillings in the pound. Mr. Winterbottom has just issued a circular, dated Manchester, Oct. 20, intimating his intention of paying the remaining ten shillings to his creditors; and on Tuesday morning a number of Bradford firms received cheques for various accounts on that basis. One of these was a gentleman who was chairman of the creditors' committee, and whose share of the proceeds amounted to over £1,700."

THE Rev. J. Martineau writes:—"My attention has been called to a paragraph in the *Athenaeum*, intimating that I am collecting or sifting materials for an autobiography. Allow me to say that there is no foundation whatever for such a statement."

Religious Intelligence.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

The second Council Meeting for the session 1882-3 was held on Wednesday afternoon, at the Rooms of the Association, 37, Norfolk-street, Strand; DAVID AINSWORTH, Esq., M.P., President, in the chair. There were also present the Revs. Dr. Crosskey, R. Spears, T. L. Marshall, T. W. Freckelton, R. Shaen, S. A. Steintal, C. Howe, W. H. Channing, W. C. Bowie, A. W. Worthington, E. M. Geldart, P. W. Clayden, P. H. Wicksteed, H. Ierson (secretary); Messrs. T. C. Clarke, J. Hoggood, H. Jeffery, S. S. Tayler, J. T. Preston, D. Martineau, S. W. Preston, R. Lewis, J. Spiller, W. Shaen, I. M. Wade, W. C. Burrows, R. Pinnock (Newport, Isle of Wight), R. Harwood and H. Rawson (Manchester), J. Cooke (Guildford), H. Blessley (Portsmouth), J. E. Mace (Tenterden), and Joseph Lupton (Leeds).

The minutes of the last Council Meeting were read and confirmed.

The SECRETARY also read the following report of the executive committee, which, on the motion of Mr. LUPTON, was adopted.

THE REPORT.

The Council will be pleased to hear that the treasurer has received as a bequest from the late Mr. G. H. Ord, of Manchester, £1,000 free of duty.

Of Dr. Clarke's sermon at the annual meeting 15,000 copies were printed, and of these 5,500 were sent with the last annual report. The 3,000 copies remaining will be very welcome and useful for distribution as a tract.

Dr. Clarke having preferred that his service should be altogether a labour of love, the honorarium which he desired to return has been credited to him as a donation with the hearty thanks of the Committee.

With regard to the republication of Dr. Dewey's works, the committee have received a communication from the Secretary of the American Association promising to make inquiries as to the copyrights, &c., and to lay the matter before their committee. The result of these inquiries has not yet been reported.

It was resolved at the meeting of the Council, June 21, "That it is desirable to amend Rules 10 and 19, so as to provide that all nominations for membership of the Council shall be made in time to be laid before the Council at its last meeting," before the annual meeting of the Association at Whitsuntide, and the committee were requested to report on the subject to the present meeting.

The committee accordingly recommend that in the two rules in question the sentence which now reads, "But any member of the Association shall be entitled to nominate one or more members (as vice-presidents or home correspondents (Rule 10), or as members of the committee (Rule 19) by nomination in writing to be sent to the secretary at least ten days before the annual meeting," the last clause be altered to "Nomination in writing to be sent to the secretary before the second Tuesday in April," that being the ordinary day of meeting of the executive committee before the last meeting of the Council.

Should this amendment be adopted, the clause at the end of the two rules, which provides for the due advertisement of the right of individual members to nominate, will require to be altered, and instead of "shall be advertised one month prior to the annual meeting," should read, "shall be advertised with the published notice of the Council Meeting one month before the date of such meeting."

The Committee have been gratified to receive a communication from the Rev. E. Turland, who has just returned from visiting the Liberal friends in Sweden, to whom he presented the letter of kindly sympathy which the Council desired to be placed in his hands.

A short report from Mr. Turland is herewith presented to the Council.

The Council will regret to learn that one of the delegates appointed to represent the Association at the Saratoga Conference, the Rev. A. Chalmers, was unfortunately prevented by illness in his family from paying his intended visit to the United States. Dr. W. B. Carpenter and the Rev. J. P. Hopps received a warm welcome from the Conference. Both these gentlemen have communicated to the Press

some impressions of their American visit, and Dr. Carpenter is not expected home till Christmas. But the Council would no doubt be glad to hear something more from the delegates respecting America and the American Conference. Respecting the instruction which was given at the last Council Meeting "to consider the present position of Unitarianism in Scotland with the view of promoting increased missionary action" there, the Committee were of opinion that it would be most desirable to confer directly with our Scottish friends on the subject. They gladly received, therefore, the invitation of the Scottish Unitarian Society, conjointly with the Congregation at St. Vincent-street, Glasgow, to hold the autumnal meeting of the Association in that city, and at the same time to unite with the Scottish Association in the celebration of their anniversary. The meetings were appointed to take place on Monday and Tuesday, Oct. 16 and 17, when the whole subject of Unitarian work in Scotland was to be discussed. The Deputation will be prepared to report in person to the Council respecting this visit to Scotland.

Deputations have been sent also to the Annual Meetings of the Southern Association at Newport, the Northern and Durham Association at Newcastle, and the North Midland Association at Leicester, and the Rev. P. H. Wicksteed will represent the Association at the approaching meetings at Groningen of the Protestantbond of Holland.

The desirableness of appointing a missionary at Deptford was brought before the Council at its last meeting, and the matter was commended to the attention of the Committee. The Rev. H. Wheaton having been stationed there under the direction of the London District Society a grant has been made to that Society in aid of this special work.

By special desire of the Cambridge Unitarian Society the Rev. Henry Ierson has been requested to conduct Sunday evening services in the Public Hall, Jesus-lane, Cambridge, during the present term, commencing Oct. 22.

Grants have been made since the June Meeting for chapel building and improvement funds to Denton, Colne, Holbeck, Saffron Walden, Newcastle-under-Lyne, Stamford-street, London, and Mount Pottinger, Belfast, and in aid of services to the Northumberland and Durham Association; to the London Society for Bethnal-green; to the Rev. J. Evans for Onenawr; to the West Riding for Thorne; also to Cardiff, Southampton, Bournemouth, and Lewes.

Considerable grants have been made of tracts and books since the last Report. About 30,000 tracts have been sent for distribution in various towns in England, Scotland and Ireland, and books to the number of over 500 volumes have been sent to inquirers and ministers to public libraries and for loan and distribution to Australia, to Madras, Cawnpore and Calcutta.

At the meeting of the Council, April 26 of the present year, the following resolution was passed:—"That it be an instruction to the Executive Committee to consider and report on the practicability of an organised effort for giving services in some of the centres of trade, especially in London, and as to the desirability of raising a special fund for the support of such effort."

In pursuance of this object the Executive Committee invited the concurrence of the Committee of the London District Unitarian Society, and meetings were held of delegates from the two Committees, June 30 and July 6, when the following proposals were agreed upon:—

1. That the services should be held on Sunday evenings, and that they should be announced as religious services conducted by Unitarians, and should be emphatically religious and practical, not controversial. Lectures might be given at the same time on week nights explanatory of Unitarian views.

2. That the services might be conducted by one or more speakers, either ministers or laymen, but should not exceed an hour and a quarter.

3. That efficient musical assistance should be provided; this part of the service to consist mainly of hymns, which the congregation would join in singing.

4. That visitors should be appointed to go from house to house with invitations to the services, that tracts should be freely distributed beforehand throughout the neighbourhood, and that in every available way the services should be well advertised.

It was further generally thought desirable that the services in any given district should be regarded as preparatory to the establishment of a con-

gregation there, and that, if possible, the carrying out of the arrangements should be in the hands of the future minister of such congregation, with the assistance in the first instance of preachers who had shown special aptitude for addressing working class audiences.

Proceeding upon the lines thus laid down the united committee were prepared to recommend immediate action, and the following resolution was agreed to:—"That it is desirable to take such steps as will secure a popular and efficient presentation of religion from our point of view; that religious services, lectures, &c., to this end be organised and commenced in the two districts named in October; and that as soon as possible a good minister as can be obtained be located in each district." It was then proposed to take a hall in Bethnal-green and place a minister there. This having been agreed to by the executive committee, a grant was made accordingly.

With reference to a further proposal that a hall be engaged in Bermondsey for four services, allowing the question of the permanent settlement of a minister there to be determined according to the result of such services, no action has been taken, and the matter is now laid before the Council in accordance with its first instruction.

The object proposed in this last suggestion may be regarded as an endeavour to follow up in the metropolis the method of attracting working class audiences which has been so successfully carried out in several large country towns, where the end immediately in view would be accomplished in the simple gathering of large and sympathetic congregations, leaving it to the future to determine what further action may be advisable in each case, according to circumstances.

The success of such movements will mainly depend upon the energy, the warmth of religious feeling, and the skill in simple and popular address of those who manage and conduct them. As to the means required for carrying on this work on a large scale it is the opinion of the committee that there would be no difficulty in raising a special fund for the purpose, when the necessity for it arises. And it might be desirable if the proposed course is agreed upon to nominate a separate committee, the composition of which may be hereafter considered, requesting them to take the work in hand, and offering such support as the Association may be able to give.

An interesting letter was read from the Rev. E. TURLAND, containing a brief report on the liberal religious movement in Sweden. On the motion of Mr. D. MARTINEAU a vote of thanks was passed for the report, and a hope was expressed that Mr. Turland would keep the Association informed of the movement in Sweden.

THE SARATOGA CONFERENCE.

A letter having been read from the Rev. J. P. Hopps respecting his delegation to the American Conference,—

Mr. MARSHALL, seconded by Mr. JEFFERY, proposed, and it was carried unanimously, that the thanks of the Council be presented to Dr. W. B. Carpenter, C.B., F.R.S., and to the Rev. J. Page Hopps for the very efficient manner in which they represented the Association at the recent Saratoga Conference; and that they be requested to place at the disposal of the Association for publication the addresses they severally delivered on that occasion on "Science and Religion," and "Christ's Unfulfilled Idea of Unity."

Mr. GELDART proposed that a meeting to welcome both these gentlemen should be held in London soon after the return of Dr. Carpenter, which is expected to occur shortly before Christmas.

Mr. LUPTON, in seconding the motion, which was carried unanimously, suggested that it would be advisable to hold the meeting on the evening of the next Council meeting, January 17.

SPECIAL SERVICES FOR THE PEOPLE.

Mr. T. CHATFIELD CLARKE then moved

That it be an instruction to the Executive Committee to arrange at as early a date as possible for a series of special services of a devotional character adapted to the working classes, to be delivered in some large hall in the metropolis, and that the detailed arrangements for carrying out such services be referred to a special Committee to be appointed by and to act in concert with the Executive Committee.

Mr. CLARKE thought this proposition a matter of considerable importance, and hoped for the zealous co-operation of the Council. At the Liverpool Conference a strong feeling was expressed that some great effort should be made to gain the interest of the working classes, and to impress upon them the simple religious message we had to offer. We are not doing our part as a religious denomination if we leave them to the Secularists on the one hand or the wild efforts of the Salvation Army on the other. We should set an example to the country of trying a series of special services, considering that we professed to be leaders of religious thought. At times we have feelings of depression in regard to the position of our body as a whole, and if these services were successful they would encourage our ministers and laymen in different parts of the country, and we should be doing as good a work as we possibly could do. He could not sympathise with the feeling that had been expressed when this matter was discussed in the joint committee, that we are not doing much good unless we are establishing permanent congregations. The country towns have already led the way in this matter, while the metropolis ought to lead the country. In conclusion, Mr. Clarke quoted a note from Dr. Crosskey, who had been obliged to leave on account of an engagement in Birmingham, expressing his entire concurrence with this movement.

Mr. D. MARTINEAU seconded the resolution, expressing his entire sympathy with the views expressed by Mr. Clarke.

Mr. W. SHAEN said they were all quite unanimous in the Executive Committee that something should be done, but he thought it particularly desirable that the subject should be looked at on all sides. He, for one, while desiring to reach the working classes religiously, was very anxious that the work should be done in the wisest way, with a view to produce permanent results. If they could only succeed in getting more or less well-attended meetings in districts where there are at present no congregations, and then sent them away without arriving at any permanent results, he should feel that the money and energy would be spent in vain. They should either strengthen existing congregations or establish new ones. The proposed services, however admirable, would be comparatively worthless in the long run unless they resulted in permanent congregations. With these views he proposed as an amendment that the following words be inserted at the beginning of Mr. Clarke's resolution, "With the view of strengthening existing congregations and to establish new ones."

Mr. P. H. WICKSTEED, in seconding the amendment, thought the scheme would be useless unless they made it a brilliant success, which was solely a matter of money, advertising, and organisation.

The Rev. W. H. CHANNING thought it would require several meetings to make it a brilliant success.

Mr. FRECKELTON saw no radical inconsistency between the ideas of Mr. Clarke and Mr. Shaen. The question was whether they should find the right man, and send him to settle in a particular place, or whether they should go where a large population is, and without thinking of building up a church appeal to them, and leave the after question of establishing a church to be settled by the measure of success. Are we only to try to get Unitarian thinking into the minds of the people, or go to them with our message of the love of God, leaving the growth of Unitarianism as what would surely follow afterwards.

Mr. S. W. PRESTON said the question of expense was a very serious one, as the proposed movement would cost several hundred pounds.

Mr. H. JEFFERY thought the great difficulty was not money, but men who could get at the people.

Mr. GELDART said that if we had a message to deliver it was our duty to deliver it, whatever measure of success might be the result.

Mr. J. T. PRESTON said that if we went on the non-sectarian basis the question might be raised whether the movement was one on which the funds of the Association could properly be spent.

Mr. MARSHALL hoped Mr. Clarke would accept Mr. Shaen's amendment, as it would then bring the whole movement within the objects of the Association. He was not at all sanguine of suc-

cess, considering the peculiar conditions of the metropolis, and was afraid that we had not men who were known among the working classes as the late Mr. F. D. Maurice and Charles Kingsley and others were, who could command their attention because they had lived and worked for their benefit. He was afraid also that very few among the working classes would care for devotional services of the kind they could offer them, as was proved by the extremely small attendance on the Sunday evening services at our mission stations in densely populated neighbourhoods.

Mr. STEINTHAL reminded the Council that our Domestic Missions were established for a different purpose, and entirely differed from the views of the previous speaker.

The CHAIRMAN [Mr. Hopgood, in succession to Mr. Ainsworth] ruled that the amendment was of the nature of a rider. Mr. Clarke's resolution was put first and carried *nem. con.* The rider proposed by Mr. Shaen was also carried by a majority of eleven to ten.

The proposed amendments of Rules 10 and 19 were then taken into consideration, and it was resolved:—

That the suggestions for the required alterations in rules 10 and 19 be adopted by this Council, and that this Committee be hereby authorised to take the necessary steps for bringing the matter in due form before the next General Meeting of the Association.

Mr. P. H. WICKSTEED, Mr. JEFFERY, Mr. S. S. TAYLER, and Mr. IERSON then gave very favourable and encouraging reports of the recent Provincial Meeting of the Association at Glasgow, and of their Conference with the members of the Scottish Unitarian Association, and a cordial vote of thanks was awarded to the Deputation, on the motion of Mr. WADE, seconded by Mr. BOWIE. Mr. Ierson especially referred to the value of Mr. Wicksteed's services as the preacher at Glasgow, his sermons being of a character especially adapted to interest the mind of Scotland in the direction of Unitarianism.

The Council then separated, after an interesting and suggestive meeting of rather more than two hours.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

PROVINCIAL MEETING IN GLASGOW.

The autumnal meetings of the British and Foreign Unitarian Association were held in St. Vincent-street Church, Glasgow, on Monday, the 16th inst. In the afternoon an open conference was held "On the Best Means of Carrying on Unitarian work in Scotland." The chair was occupied by Mr. S. S. TAYLER, treasurer and vice-president of the Association, and there was a fair attendance. Opening the discussion, the Rev. H. IERSON, London, said that while they did not wish to exaggerate the differences between other religious bodies and themselves, it has nevertheless become desirable that they should make their position clear, and that there should be no compromise, merely for the sake of compromise, in the manner in which they set forth their views. Of course, they did not expect to win the public to their profession with any immediate grand results, but they had been labouring to inculcate with their ideas the mind and thought of the country, and in that they had attained a considerable measure of success. It was, however, against a very strong and united opposition that they had to contend; so that they were not surprised to find themselves still pursuing what might be called mission work. The conclusion at which he believed they would arrive would be that they should not give up the idea of such work, but rather take measures for strengthening it and making it more effective than it was at present. But besides giving help to the existing churches in the manner suggested by the scheme which they were now asked to consider, he would suggest that lectures might be arranged for delivery in their chief towns by some competent, scholarly man familiar not only with Biblical subjects but also with scientific information, one able to command the respect of the acute and well-furnished minds which abounded amongst the orthodox churches in Scotland.

In reply to various questions some explanations were then given by Mr. J. PULLAR, the president of the Scottish Association, of a scheme for the utilisation of the Macallan bequest, a considerable sum left by an Edinburgh gentleman "to be applied for

the purposes of the Association." It was proposed to make grants to some congregations to wipe off debt, &c., and to others with the view of augmenting ministers' stipends. The grants to be proportioned to the amounts raised by the congregations, and the position of the ministers so improved as to enable them to continue their work for longer periods and with better prospects of success. The objects of this scheme were generally approved of by the various speakers, especially as it tended to a better union and organisation of the work at present going on in Scotland, and Mr. H. Jeffery and the Chairman promised on the part of the Committee in London that they would carefully consider how far they could effectually co-operate in carrying it out. Mr. Graham and Mr. Grant strongly favoured the suggestion of a lectureship besides the ordinary mission work, as did also the Revs. F. Walters and R. B. Drummond, who thought that it would assist the existing congregations if the lectures were given in their own towns. The Rev. A. Webster agreed, but was of opinion that there should also be lectures of a more popular kind. The churches should be more utilised and made centres of interest to the people. He suggested having a stall for the disposal of Unitarian publications in every church lobby. The Rev. H. Williamson thought that, in addition to this, bookstores should be established especially in the large towns. Much was to be done by spreading Unitarian literature. He believed that every kind of means would prove useful if employed for religious objects in the Christian Spirit. The Rev. Dr. Crosskey, referring to the fact that everything in Scotland was associated in some way with religion, discountenanced the idea that any progress could be made there by mere disproof of certain opinions. We should establish a worshipping body everywhere throughout the country, and help the existing Churches generously till they became strong enough to stand alone. He hoped that the cause at Paisley would be so assisted, and not suffered to die out. The Rev. G. Walters thought that in any case the orthodox should not be dealt with as enemies, but made to feel that we desired to assist them to a better and happier faith.

At night there was a public meeting, which was numerously attended, many of those present being ladies. On the platform were Mr. D. Ainsworth, M.P., president of the Association, who occupied the chair; the Rev. Dr. Crosskey, Birmingham; the Rev. H. Ierson, London; the Rev. R. B. Drummond, Edinburgh; the Rev. F. Walters, Glasgow; the Rev. P. H. Wicksteed, London; Mr. S. S. Taylor, London; and Mr. J. Pullar.

Mr. PULLAR, President of the Scottish Unitarian Association, in introducing Mr. Ainsworth to the meeting, said, "I desire on behalf of the Scottish Unitarian Association to give our English friends a hearty welcome—(applause). At the same time, I am sure there is but one sentiment amongst us on that point, namely, that we are delighted to see our visitors from across the border—(applause). We are somewhat isolated as a religious body in Scotland, and are much obliged for the countenance of our English friends in helping us on and encouraging us in our work. There is a saying which many of us here have heard about parsimonious individuals who give their countenance, but not that of Her Majesty, when funds are wanted—(laughter); but our English friends in times past have given us not only a good deal of their countenance, but also a great deal of Her Majesty's—(applause). We are happy to receive the countenance of our English friends, and I trust we shall receive a good deal more countenance in the future from our hidden friends in Scotland than we have in the past, and also as much as we can possibly require of Her Majesty's—(applause)."

The Rev. F. W. WALTERS, in seconding the remarks made by Mr. Pullar, said: As the minister of St. Vincent-street congregation I desire on behalf of the congregation to offer a very hearty welcome to the British and Foreign Unitarian Association, who have taken such a long journey to visit us on this occasion—(applause). I am only sorry that we in Glasgow are the only Unitarians who are sharing in the good things that have been brought to us from England; I should be glad if they could do for Dundee and Perth and Aberdeen and Paisley what they have been doing for us yesterday and to-day—(applause). I am extremely glad that our friends in England have seen their way to pay us this most interesting visit. We have all heard by the hearing of the ear of the British and Foreign Unitarian Association, but I am afraid

some of us have heard it by the hearing of the ear only. To a great many of us the British and Foreign Unitarian Association has been a sort of dignified abstraction, we have scarcely realised its existence as we ought to have done—(applause).—We have read of the important things of the Association; we have received from time to time letters of counsel and encouragement from our friends in London, and sometimes, on certain occasions, the British and Foreign Unitarian Association has been more than a dignified abstraction to us when we have received very generous grants of money to carry on our enterprise in Scotland—(applause). We ought to be very grateful to the Association for the aid they have given to us, for if it had not been for their generous help I do not know where some of our Scotch Churches would be at this hour—(applause). But better than all letters of encouragement and advice, and I was going to say, better than any generous grants of money, better than all it is to see our friends face to face, and to have them with us in this social intercourse—(applause). It is delightful to find that the grave and reverend seigneurs of Norfolk-street are men of like passions with ourselves; it is pleasant to be able to hold a closer intercourse with them than is possible by mere correspondence, and I firmly believe that one happy result of this meeting will be a more confidential and more fraternal relation between the big brother that lives in London and the little brother that has his headquarters in Glasgow; for, indeed, when we come to compare our Association with the British and Foreign Association we do feel rather small; when we compare their world-wide operations with our few mission stations; when we put their great balance sheet by the side of the small amount that we are able to raise, then we have to confess their greatness, and feel our own littleness. But though the British and Foreign Association is very great and the Scottish Association is very small, yet we do flatter ourselves that our work in Scotland is just as much needed as the work that is done in England or any part of the world to which the work of the Association extends. I believe that the work of the Association is specially needed at the present hour—(applause)—and our Association, humble though it is, is the advanced guard in this Northern country of the great army of free religion. I have heard some people talk in a despairing way of the progress of Unitarianism in Scotland; they have talked about its dying because the work is being done so much better within the orthodox churches themselves. I do not believe it—(applause). In the old Roman days the Roman patriots used to say that it was a crime to despair of the republic, and some of us are resolved not to commit the crime of despairing of Unitarianism in Scotland—(applause)—and by the help and sympathy of our generous friends of the British and Foreign Association I hope henceforth we shall have less reason than ever to despair of a glorious cause, a cause that is not merely ours, is not merely a sectarian cause, but is a cause I believe profoundly identified with the best interests of spiritual religion in our land—(great applause).

Mr. AINSWORTH, who was warmly greeted, said: "I am sure it gives me very great pleasure on behalf of those grave and reverend seigneurs alluded to by our friend Mr. Walters, of whom I am the least, to return my hearty thanks for the cordial greeting we have received at your hands. I felt that in coming here to-day it might be a difficult task for me to attempt to occupy the chair on an occasion of this kind, and to explain to you all the methods of work of my good friends and fellow workers of the British and Foreign Unitarian Association in London. But my feelings are entirely changed since I came here, and since we have met with the cordial reception you have given us to-day. I never expected to address a Unitarian body in a Scotch church, for, from my earliest youth, which was spent in Scotland, I was led to believe that Unitarians were the one sect of Nonconformists that Scotch people could not put up with. They were quite ready to tolerate any other Nonconformists, but the very name of a Unitarian was enough to frighten them altogether—(laughter). I remember hearing a story of an old friend of mine, who was an M.P. for many years, which bears on this point. I believe he was contesting some borough in Scotland, and being of the Unitarian persuasion those religious views of his were brought forward, and used against him in the course of his candidature. One of his constituents asked him in the course of his canvass if he was a Unitarian, and not knowing to what religious sect

his questioner belonged he fenced the question for some time, but after being severely 'heckled,' and the question repeated, he acknowledged he was. 'Aweel,' said the questioner, 'a think a'll gie ye mi vote, I has been a Unitarian mesell for seventy years'—(peals of laughter). Some of our friends object to the name Unitarian. Well, I fancy that if there is such a very great objection in the name, I for one will be willing to change it, but not our principles—(applause). We, who are quite willing to support free religious movements of every kind and everywhere, are not bound to uniformity of belief, and are willing to have free investigation on every side. I take it for granted that if a thing is true it is well worthy of investigation, and if it is true the further you probe and test it the more certain you are of proving it to be true—(applause). We are never above investigating a subject of any kind, whether it be political, social, or of a scientific nature; we are always certain that inquiry must lead to truth of one kind or another. You know we are told we must not ask questions, because it may lead to the unsettling of persons' opinions. Well, it seems to me that if a person has opinions that will not bear investigation the sooner they are flung aside the better. At the same time, though freedom of inquiry is good for us, still we are of opinion that to beset it must have a Christian spirit and a practical working for the good of mankind. If any belief that I hold does not bear out that sentiment, I am quite willing to change it for a better—(applause). I do not think there is any difference between English and Scotch Unitarians, and if in the people collectively there is, we know that the Scotch are proverbially liberal; they are illiberal only in one thing, and that is that they send very few Conservative members to Parliament. I believe the total number of the Conservative members for Scotland could be contained in a single compartment of a first-class carriage, and I believe they would not be squeezed when there—(laughter). But all this is going to be changed. You have recently had at some meetings held in Glasgow the leader of the Conservative party, who has given a new cry to the Conservatives. I should think the Tory party are glad that they have got a new cry; they are going to turn over a new leaf, and go in for freedom, and I am sure that every one of us will be glad if such is the case. I am very sorry that this cry did not come much sooner, because matters would have been improved not only in political life, but in various other ways. If you look back on the history of the past you will find the condition of this country was very different from what it is now. If those Liberal sentiments now professed by the Tories had been acted on by them rather sooner we should have had taxes on knowledge removed, and Nonconformists freed from religious disabilities rather sooner than they have been—(applause). The year 1882 will be renowned for the alteration of tone of the Conservative party as initiated by their leader in Glasgow not many days ago; but I am not one of those who believe in sudden conversions, whether it be that of a drunkard or a Conservative, or a conversion to any particular religious belief." Mr. Ainsworth, continuing his remarks, said he regretted the continuance of any religious test being applied to Members of Parliament, and that notwithstanding the agitation on the subject during the last two sessions the custom would still be enforced of exacting from members a declaration that they believed in a certain form of opinion either by oath or signature. He said it reminded him of what took place in a certain university (he thought it was Glasgow), where the professors were not so orthodox as they ought to be, and so those interested agreed to have a confession of faith, and got the professors to sign it. One of the students asked a professor if he believed what he had signed. Oh, yes, said the professor, and a great deal more—(laughter). And so in like manner the members of the House of Commons might sign a confession of faith, and say they believed it, and perhaps a great deal more, or, it might be, a great deal less—(laughter). He adverted shortly to the obstruction of public business in the House, and trusted that the work of the Liberal party in the future would as in the past tend to the promotion of intellectual freedom. He did not believe that anything in this world stood still; they must either progress or retrogress. Addressing himself more particularly to the business on which they had met, he hoped that the meeting on this occasion would tend to strengthen the body in Scotland, and he hoped it would also strengthen the body in England. He concluded his address by advising his audience to consistently fol-

low up the religious principles they had ever held, which alone was the basis of all intellectual and moral freedom, and which had for its object the progress and welfare of humanity.

Mr. S. S. TAYLER, treasurer of the British and Foreign Unitarian Association, complimented the Scotch people, and the Glasgow people especially, for their business tact and sagacity, and he hoped as they had progressed so much in commercial matters they would also progress in religious matters. A good many of the leading men who came to the front and took the prizes all over the world are Scotchmen, and it was very important that these men should have reasonable views with regard to religion—(applause). The Association which he had the honour to represent had endeavoured to keep up a correspondence with their people in Australia, New Zealand, Canada, America and also with Hungary, Europe, and India, a work which had a large amount of his sympathy. The Society spent a large sum every year in printing and disseminating books which were the means of producing an untold amount of good, an amount which could hardly be conceived of. They had heard of liberal opinion spreading, but he was sure it was the activity and zeal of many of our leading teachers which to a great extent had caused this theological progress in other churches—(applause). The Association had brought together the lectures of ten of their ablest ministers upon some of the affirmative positions of Unitarianism, to which Dr. Martineau affixed a preface. He would like every man to read and study this work for himself. There was one lecture specially worthy of attention "On Man the Image of God," which exhibits man as the child of God and the object of God's affection. If we could keep this view always in remembrance we should treat our fellow creatures in a different way from what we very often do. Such sentiments tend to bind us together in such an Association as this, which aims at spreading such a grand view of God's nature; and in encouraging all that is highest and holiest in humanity—(applause). The question we had to consider was, "what were we put here to do?" He believed that God had put it into the hearts of men to do his work, the best feature of which was that it enabled men more fully to understand the dignity and grandeur of their own nature—(applause). Mr. Tayler concluded his address by expressing the pleasure he felt at being present on the occasion.

The Rev. P. H. WICKSTEED said: It occurred to me this afternoon when we were speaking of various projects for the promotion of Unitarianism in Scotland, that amongst them was mentioned the desirability of getting our beliefs into a more compact and presentable form. That was entirely on the lines which I endeavoured yesterday to lay down. And yet it, on the other hand, occurs to me that a remark I once heard a lady make on this point was singularly appropriate, "Whenever anybody asks me what Unitarians believe I invariably say, 'O, we make no profession; if you want to know what we believe, you must find that out'"—(laughter). There was a very great deal in that remark. You cannot put God, Nature, and Man into half a sheet of note-paper—(applause). You cannot put a method of them dealing with these large questions embracing everything from the highest to the lowest into even a four-page tract. If people want to know what Unitarians believe, there is nothing for it but "finding it out"—(laughter)—and they cannot find out by reading a concise statement or catechism of belief. But to revert to my story. I reported this remark to another lady friend; she said, "Yes, it is perfectly true; but I think we may do something towards helping them to find it out." Well, that is what the British and Foreign Unitarian Association is doing, but it cannot make a personal investigation superfluous. I venture to say, Sir, in the presence of the President, Treasurer, and other officers of the Association, that if a man read every book, tract and leaflet, and report of the British and Foreign Unitarian Association, he would not know at the end of it what Unitarians believed unless he became one himself, and worked with them and lived with them, because their belief is their life, and their life is their religion—(great applause). And another thing, I believe that amongst the many items of a good Unitarian creed is this: he takes all facts into his creed. We do sometimes say we have the shortest creed; well, so we have, and the longest too, or ought to have, because to my mind the world is a whole, and thought is a whole; and though there is not only great convenience, but great propriety and truth in

the division of subjects of study into sacred and secular, and though there has been a good deal of difference of opinion as to what constitutes a thing sacred or secular, yet there is a profound truth in that saying after all. "All branches of knowledge are so welded together, so linked into one another, so support one another, that revolutions of thought in any branch of investigation must in some way or another affect our conception of the Universe, our conception of our relation to the Universe, and our work in the Universe." And if that does not fit our religion, I do not know what religion is; therefore I say that all facts come in a certain sense within the creed of a good Unitarian. But what seems a fact to-day unfortunately may be an exploded theory to-morrow. I got a book in a gentleman's house in which I had the privilege of staying; it was an interesting book on the subject of "Electricity." I knew the name of the author, and I said it was a valuable book. He said no, it was superseded; not exactly superseded, but not up to the latest information. I turned to the date, and found it was 1879. Now 1879 for a first-class work by a first-class man and not worth reading in 1882, is pretty quick work—(laughter). So if you want to know what Unitarians believe, you must find out, because it is not the same in 1883 as it was in 1879. It is the growing point; everybody that has studied botany knows what is meant by the growing point. It is a very little thing, and very hard to investigate indeed, and very hard to get satisfaction upon, even under a microscope; you cannot find out what it is because it is the growing point. Now if Unitarianism is anything, it is the growing point of religious life—(great applause). And a perfect account of the stem, of the leaf, and the flower, and the fruit, cannot be given by anyone without a special study, without having soaked his mind in scientific investigation; without having lived with the plants, and followed out the structure of the plants; and so conversely you cannot give any idea to a man who has not entered into sympathetic study of the very life and vital processes of the plant. In like manner, whatever has not assumed its definite point cannot be put into a one-page tract and scattered over the world. It can only be comprehended by those who are growing—(applause). Let each one do his very best to help people to find out what we believe, and one result will be to find out what we believe ourselves, which in some instances would be a startling discovery to the believer himself—(great laughter). In order that we may attain to this desirable result we must cut down our own individual belief till we come to the quick, and find out what it is that I really believe; in so doing we may help others to find out what we believe, and we may the better perform our true functions in the world. Amongst other things it seems certain that we must consolidate not by outward pressure or regulation, but by inward development. We must consolidate and strengthen the religious life of our communities. And if you will excuse me returning to a point which I have already treated, I will do so. If you have a nail to drive in, there is nothing like driving it well home. If you are the nails, bear it; if you are the hammer, strike hard and straight. Well, this time you are the nails, and I am the hammer, so you must bear, and I must try to drive this idea home. If you are to try and know what you believe yourself, and help other people to understand, there is one duty we must look after, and that is the religious education of our children and our own house; and I am perfectly convinced that there is an enormous amount of spiritual laziness and haziness tolerated which would be dissipated if every parent would say to himself, "I will never tell my child that he cannot understand the answer to a question he asks until I have tried whether he can understand it or not." There is no question so deep, no thought that goes so straight to the heart of religious life, no conception far-reaching and profound that is not capable of being put into simple and clear words, so that a child may understand at least the beginning of it, may feel his mind expanding by it, ready to grow up to it and feel it ever expanding with its own growing thought. But it is just about the hardest thing a man can do to put his thought into that shape, because when he is talking to his brother man he can be a little bit vague and indefinite; a child wants the thing clear, we can make it clear if we take the trouble, if we are willing to give our best thought to it, then I believe that the intrinsic difficulty of the problem of religious education would vanish into thin air. We may have to

spend days pondering over the simple questions of a child before we can answer, because we have to put our own spiritual house into order first, because we have to search for an answer, and then the answer has to be put into the simplest, clearest language conscientiously and truly, and from no trivial standard, but from our own life-experience. In educating our children we should educate ourselves, and we should educate the world. I do not believe that any duty lies nearer to any one of us that has a family, or on the other hand that the discharge of any duty will more directly or more truly strengthen our influence for the work that lies about us all over the world than this one of the religious education of our own children. Well, that is the nail I am hammering at present, and I do not know whether it has got quite home yet; but it is one which is brought home to me by my own personal experience, for I have just come to that stage in my own home where this thing will not be put off. "Out of the fulness of the heart the mouth speaketh." Perhaps I cannot do better than speak with all the earnestness I can command of the problems and the solution of the difficulties which are perpetually facing us in our dealings with the world about us. To penetrate the life and whole being of those whom we are put in more especial charge can only be done by the directest personal influence of a religion which shall not narrow, but expand every faculty, which shall stimulate all the best and truest energies of life, which shall not only be in harmony, but in closest alliance with the progressive thoughts and lofty feelings and purposes of to-day. In every Christian Church of activity or research such a work cannot be done for the living except by the living, but each one can at least as a rule strive to do it for one person, and that is for himself; he can very likely help to do it for those more immediately dependent on him and around him, and by so doing he will, I am convinced, in the directest and most potent of all ways, strengthen the cause of Unitarianism; strengthen the cause of true religion in parts of the world even of which he hardly knows the name, in places where his name is unknown and his personal influence unfelt. For the world is one as the thought of each is one, and we cannot raise, purify, consolidate, and expand our own religious life and those of our families without doing so for all the world"—(great applause).

The Rev. Dr. CROSSKEY expressed his great pleasure in the recollection of his former connection with the St. Vincent-street Church. He contrasted the deeply religious character of the Scotch people with the religious indifference too prevalent in England. The position which Unitarianism held in Glasgow thirty years ago was very different from what it holds to-day. Dr. Crosskey gave various illustrations of this, and drew a hopeful picture therefrom for the future of the cause. It was clear that if the history of their Church were blotted out much of the history of free religious thought in the world would be blotted out also. He alluded to Dr. Caird and other distinguished Broad Church thinkers in Scotland, and counselled the encouragement of catholic sympathy with the great work which they were accomplishing in preparing the mind of Scotland for the great religious changes which must speedily come.

Mr. H. JEFFERY said that looking at themselves, according to modern fashion, in an evolutionary point of view, and seeing that as regards numbers they were a very feeble folk compared with the many-peopled churches around them, they had to put in some plea for existence and fitness to survive. He quoted from the Rev. Heber Newton, the popular Episcopalian clergyman of New York, and other American writers, testimony to the immense service rendered to the purification of religious thought in the United States by the eminent Unitarian authors and preachers of that country. In England, too, the influence of the Unitarian divines for the last hundred years, from Priestley to Martineau, had no doubt largely helped to modify the doctrinal presentation of Christianity in the churches called orthodox. The cruel dogmas of the Westminster Confession had not the hold upon the Scottish mind it had thirty or forty years ago. If our body had not existed, or were now to disappear, a valuable element of progress would be missed. We are sometimes told to disband, because other reforming agencies in theology are now so active. He hoped that advice would be rejected. There is another side to the picture. When he saw the transformation, which, through the Tractarian party, had been wrought within our own time in the Church of England by the

insinuation of sacerdotalism; when he saw too, in England and Scotland how stealthily and steadily the Romish Church was advancing, how insidiously and increasingly it is operating through social intercourse and the Press, he felt that there was need for all the forces which Liberal Christianity could muster. If on the one side there is progress, on the other there is retrogression. The battle is not yet fought out. Whatever our confidence in evolution towards higher types, we should always remember that there is possibility of degeneration. The loose formation of the Unitarian ranks is doubtless a disadvantage in the contest; but he would undertake to show from nearly a score of formal statements of belief by leading Unitarians, which are widely circulated on both sides of the Atlantic, that there is a much nearer consensus of opinion amongst us on the main points of religious faith than is usually supposed. "Union and Onwards" must still be our motto.

The Rev. H. IERSON offered the hearty thanks of the British and Foreign Association for the cordial reception which had been given to its representatives. It was a happy suggestion which had brought them to Scotland, and they could now feel, with regard to their Scottish friends, that they have become better acquainted. At the same time they were glad that their brethren in Scotland should have seen "what manner of spirit they were of," a kindred spirit with their own, and always ready for every good word and work. For if, as had been suggested, they could not assure themselves or others as to particular opinions which they might hold, about one thing there was universal agreement, that whatsoever things were true, just, pure, honest, and of good report, these constituted the only real Unitarianism.

Mr. GRANT then moved, and Mr. GRAHAM seconded, a hearty vote of thanks to the president and the deputation, and the meeting was closed with the singing of a hymn, and the Benediction pronounced by the Rev. R. B. DRUMMOND, of Edinburgh.

UNITARIANISM IN ABERDEEN.

On Wednesday, October 18, a Congregational Social Meeting was held in the Music Hall Buildings, at which there was a large attendance, nearly two hundred, although but a few days had been given for preparation.

The chair was taken by the minister, the Rev. GEORGE J. WALTERS, who in a brief address, said the distinctive work that Unitarians had to do was to teach a free and rational religion; to proclaim a pure and charitable form of Christianity; and that the best way for Unitarians to do this was by trying to live up to their highest ideal of their religion—(applause). Unitarians studied religion with a reverent and unfettered spirit, and also sought to have what he might call a heart-faith. Their work ought not to be carried on in a spirit of mere empty antagonism to other Churches and people; their mission was to build up a religion and a faith for themselves before they knocked down the faith of anybody else—(applause). He did not mean that they were to make any base compromise whatever, but that they should go about in a kindly friendly way, in which case the gross misrepresentations that were current regarding them, socially and theologically, would diminish, and at last vanish away. He trusted that in Aberdeen they would have continued harmony and thorough unity—(applause).

The Rev. P. H. WICKSTEED, M.A., next delivered an address. Referring to a walk that he had taken through Aberdeen, he said he thought the hard, cold, stern granite of the buildings might very well be compared to the granite creed of Calvinism. He paid a high tribute to the national sentiment of religious devotion, and said he felt assured that if the hard creed were exchanged for one broader and milder, the religious sentiment would only gain in power and beauty—(applause). There was no single bit of work that men could do that the world was in more crying need of, on which the future of the world and humanity more directly depended, than that of making for themselves and teaching to others a pure spiritual religion that would not only be consistent with the discoveries of science and the results of historical and critical study, but would rest upon them at every point, would make itself one with them, and glorify them by making them one with it—(applause).

The Rev. J. J. WRIGHT, Belfast, spoke of the pleasure it gave him to come to Aberdeen and see for himself how the Unitarian cause was flourishing

under the leadership of his friend Mr. Walters. He spoke of the claims of the Sunday-school, and recommended *Teachers' Notes*, *Young Days*, and such publications to both children and parents—(applause).

The Rev. ALEXANDER WEBSTER, Glasgow, spoke as a representative of the Scottish Unitarian Association, assuring the Aberdeen Congregation of the sympathy and good wishes of Southern friends in the hard but progressive work in which they and their minister were engaged—(applause). He referred to his having been trained in the granite creed of Calvinism, but said that he found, on self-examination, that he still held all that was good and essential in that creed, while much that was harsh and repulsive had been given up—(applause).

A vote of thanks to the visitors was moved by Mr. ROBERT ROBERTSON, and seconded by Mr. HENRY WORLING, and carried with enthusiasm.

Songs were given during the evening, Mrs. WALTERS presiding at the piano. "Auld Lang Syne" brought to a close a very successful and useful meeting, and the kindness of Mr. WICKSTEED in thus journeying North to give his assistance may be recommended to all our ministers and friends.

ALTRINCHAM: WELCOME TO THE REV. J. EDWIN ODGERS, M.A.

On Friday evening, the 13th inst., a soirée was held in the Literary Institute, Altrincham, to welcome the Rev. J. E. Odgers and Mrs. Odgers, Alderman Heywood, J.P., of Manchester, occupying the chair. There were also present the Rev. P. M. Higginson, M.A., Styal; J. B. Lloyd, Knutsford; James Black, M.A., Todmorden; Dendy Agate, B.A., Gorton; Richard Pilcher, B.A., Warrington; C. T. Poynting, B.A., Platt; James McConnochie, Sale; James Harwood, B.A., Monton; James Harrop, Rial-street, Hulme; B. Walker, Domestic Mission, Willert-street; W. G. Cadman, Miles Platting; T. Lloyd Jones, Hale; John Moore, Swinton; Silas Farrington, Brooke-street, Manchester; and Messrs. Harry Rawson, John Hadfield, Robert Nicholson, Frank Nicholson, Albert Nicholson, Alexander Ireland, G. H. Fryer, Richard Wade, Wm. Shawcross, A. E. Paterson, Cuthbert Grundy, F. W. Holland, John Hall, Alfred Balstone, John Dendy, James Harland, W. B. Brown, James Beard, Jesse Pilcher, &c., and the whole of Mr. Odgers's students at the Home Missionary Board.

The room was tastefully decorated with plants and flowers kindly supplied by Mrs. Balstone, Mrs. Abel Heywood, Mrs. Hall, Miss Valentine, and Miss Naylor, while a large quantity of beautiful and valuable pictures, photo, and books were furnished by Councillor Rowley, G. H. Fryer, Thomas Hodgson, and Thomas Armstrong and Bros., of Deansgate, Manchester.

Alderman HERWOOD said he had to express his regret that a gentleman long connected with the congregation had not been able to take the chair. If he had been well he would have been the only person whom they could ask on such an occasion as that. He referred to Mr. James Worthington—(applause). It was a matter for regret also that failing Mr. Worthington, Mr. Nicholson had not been asked—(applause)—as he had more claims on the congregation than he (Mr. Heywood) had. It might be considered somewhat singular how the congregation had made the arrangement with Mr. Odgers. There seemed to have been a kind of electrical action, by which the congregation had become acquainted with him. Several gentlemen believed Mr. Odgers would be the best man they could possibly get, of whom he (the chairman) was one, and those who knew their new minister intimately gave him a very good character indeed. Their church was surrounded by three or four communities—Dunham, Altrincham, Bowdon, and Hale. There were 10,000 or 12,000 people in Altrincham, and 2,000 or 3,000 in Dunham, and about 2,000 in Bowdon. There was, therefore, scope for a clever man, whose heart was in the work, and was disposed to labour not only for the good of the congregation itself, but for the future congregation. They had never had a tea party since he (Mr. Heywood) came to reside in Bowdon ten years ago. He had always been accustomed to be connected with tea and social parties, and he would ask them, however, whether they had not got that night a most beautiful social party—(applause). He trusted that night would be the beginning of a display of social feeling and kindness towards Mr. Odgers, and the efforts he would make, and that those efforts would be received by the congregation in such a manner as to show their strongest trust in him—(applause).

Mr. GODFREY WORTHINGTON, on behalf of the Sunday-school teachers and scholars, said it was their earnest desire to give to Mr. Odgers as hearty a greeting and as warm a welcome as that of the other members of the congregation, and its sincerity would be shown in the future, as they became better known to each other—(applause). The energy and determination which had helped to make the school what it was, would, with Mr. Odgers's assistance, and under his direction, be able to do still more. It was well-known Mr. Odgers took a deep interest in Sunday-school work, and their school was to be congratulated that in the future it would be conducted under such able supervision—(applause). It was already intended to commence a series of monthly afternoon services specially adapted for children—(applause)—which was good evidence of what Mr. Odgers was willing to do—(applause).

The Rev. T. LLOYD JONES, on behalf of the Hale congregation, in a humorous speech, said he was glad the framers of the programme had remembered the close connection existing between the Altrincham and Hale churches. It was generally thrown into his face that he was fond of reminding the Altrincham people of their origin. Their late minister had said of the ministers of Hale and Altrincham, that one was vicar and the other perpetual curate. He (Mr. Jones) was therefore there in his capacity as vicar of the mother church at Hale to give a hearty welcome to Mr. Odgers. That was probably the last time he (Mr. Jones) should address them as minister of Hale, and he must thank the Altrincham friends for the tender sympathy they had always shown him, and the kindness and generosity with which they had always treated him.

The Rev. J. E. ODGERS, after some preliminary remarks acknowledging the welcome, said: "I come to succeed one who has been an intimate friend of mine ever since I went to college as a very freshman indeed, to be seen through a few preliminary troubles by Mr. Howse as my guardian angel. I am bound to say that he fulfilled the duties imposed upon him in the best possible way, and we have maintained ever since—though we have been far apart in residence—the most cordial relations. In succeeding him I am conscious that in making a change you have made a change indeed. I feel that I cannot present to you that subtlety of thought and precision of expression, that finish of literary style, which are so eminently characteristic of our friend's work—(applause). I feel that I have to ask you to take a good deal in the rough. You know that I am largely engaged in an educational work in Manchester, and it is with very many thanks to you all that I remember the kind words of sympathy with me in that work which came from your committee in replying to my letter accepting your pulpit, and the presence here this evening of Mr. Rawson and other officials, and your kind invitation of my students, is to me a pledge that that side of my work, and the rather onerous duties which it lays upon me, will not pass out of your recollection, and will be kept in mind if at any time I seem to be not fully given up to the legitimate congregational demands which may be made upon me—(applause). I do not say this for a moment as a plea or excuse for idleness, believe me. As to the congregational life of which the Chairman has already spoken, I am extremely pleased to have opportunity of meeting in a friendly and social way those whom I shall be addressing from Sunday to Sunday. Now, if I may say a plain word, it is just this. A minister has usually to begin, strange as it may appear after the kindly words we have been hearing, by, to some extent, asking for what is called "fair play." He comes, and like a new Government, asks not to be too severely criticised before he has made his policy pretty apparent, and he asks not to be allowed to give offence by things which might be readily preventable, if a word were spoken or a hint given. He asks, at all events, to be taken in good part, which, I am sure, I need not ask at present. What is called the pastoral relation is naturally a thing that we cannot create in a moment, either I, by being inducted into the official responsibility, or you, by the utmost willingness to take any help I can give. It seems to me the longer I live, and the more I see of ministerial life, that an immediate confidence is an absolute impossibility, and that only quiet growth along the lines of family and social intercourse can lead to that real friendship which really is the pastoral relation, and compared with which any other is but a sham—(applause). We assume, of course, from the very fact we are belonging to the congregation and that

we meet in common worship, we assume some initial points of sympathy. We believe in a free church, in a free pulpit, in free speech, and that in matters of religion the broadest faith in God and holy things is found sufficient basis for Christian feelings and helpful communion—(applause). We have at least so much of a united sympathy, but until there is more, the preacher's preaching is only tentative. He is often as "one that beateth the air,"—one that not only does not know whether he can intelligibly put things this way or that, but does not know what things are of interest to you and sometimes he discovers that there is nothing less helpful, more detrimental to the congregation than to be discussing before it religious difficulties that they do not feel, and intellectual problems which are only in the very remotest degree within their conception—(applause). So it not infrequently happens, a man is trying to get some little indication, some kind of intimation from a hearer here and there, as to what he wants and what he would like. There may be a subject on which he feels that he ought to speak. He wants some landmarks of a common interest to approach it by. It makes all the difference between going together, or the congregation seeing their minister go up in a balloon of his own—(applause). If only you can let your minister know what it is you care about, or what it is that puzzled you, or—but that is matter for far more private and further talk—what it is that tries you, why then you will have done the very best thing in the world to make a good minister and a good preacher of him—(applause). I cannot set you something you are to learn in order to provide the basis or common ground, but what I want to know is just exactly where you are in these things, and I will endeavour to go along your way—(applause). You know what is constantly happening is this. Here is the minister at work in his study, in the first place beating his brains to discover anything that is just coming up to the point of demanding to be said, wanting to find something or other that he feels about, and that he knows about, and that demands to be spoken. He wants to find what he is going to say next Sunday, and he wishes oftentimes when things seem just about even to him, when he has not got an inspiration or a necessity laid on him, that he could tell what there is that these people want or that any one of them cares about, or would like to know about, or is in perplexity about. And on the other hand, there is the hearer at home saying, "Well, now look here, my minister reads these things and I don't, and I see by the papers and by the *Fortnightly*, or something else, that all I used to be told about is not true, or is exploded, or questionable. I wish he would tell me about that. My children ask me questions I cannot answer, for I know nothing about it. My wife is perfectly happy if she can get a sermon about Ruth once a year—(laughter). Why does not our minister just preach about these things instead of going on with something he cares about and we do not care about?"—(applause). I want these two people to come together, this middle line of partition to be broken down, and then I think both sides will derive the greatest possible good. The ordinary intercourse of a minister with his congregation ought if it is worth anything, to lead to an insight of kindness, and an action of hearty helpfulness, and it goes on to doing some little good turn, which leads to a quiet mutual understanding and confidence, which again oftentimes leads to a quiet readiness with which one puts his shoulder a little bit under the burden which is pressing upon another, and hence come that assured relation of tried friendship and mutual confidence which is, as I have said, the only true pastoral relation worth calling by that name—(applause). With regard to any efforts that your chairman has spoken of, the monthly service for children I sincerely hope may be acceptable to families belonging to the congregation. This is simply an initial thing. I hope, if any way whereby I may get the children of the congregation about me for religious instruction seems to you to be possible or advisable, that you will kindly speak to me on the subject—(applause). There is a tinge of sorrow about this otherwise happy occasion, and our friend Lloyd Jones struck a minor key when he said that this was probably the last occasion, on which you collectively would hear his cheery voice. I very bitterly deplore the fate that takes him away just as I come. And yet I am so recently from Liverpool that I know how patiently and with what striving the Liverpool Domestic Mission Committee, and his noble co-worker,

Joseph Anderton, are waiting for him at that post of duty in Beaufort-street. My friends, he is going to one of the noblest tasks that a human being could propose to himself. He is going to stand in the line of noble heroic and devoted men, to do exactly as they did, just his little best, towards diminishing to some degree that mass of ignorance, vice, and indifference, which has engulfed our Liverpool poor. I will not dwell long on this, which to me is a matter of intense and pathetic interest, but one kindly word and one expression of our unanimous kindly farewell, and God-speed to Mr. Lloyd Jones, should go from this meeting"—(applause).

The meeting was afterwards addressed by the Rev. SILAS FARRINGTON, the Rev. JAS. BLACK, who welcomed Mr. Odgers on behalf of the ministers of the district, and the Rev. RICHARD PILCHER, who wished Mr. and Mrs. Odgers a happy sojourn at Altrincham, and such success as he was sure they desired, and he would add deserved—(applause).

The meeting was also addressed by the Rev. J. B. Lloyd, the Rev. Dendy Agate, and the Rev. P. M. Higginson, and the singing of the National Anthem closed the proceedings.

During the evening the audience were entertained with vocal and instrumental music by the chapel choir and others.

DEWSBURY.—The Rev. J. Crowther Hirst, of Cheltenham, has accepted the unanimous and most cordial invitation of the West Riding Mission Committee, and of the congregation, to take the charge of Unity Church, Dewsbury, and his ministry there will commence on the first Sunday in the new year.

BOURNEMOUTH.—The second of a series of lectures was delivered by the Rev. Alfred Hood, in the Workmen's Institute, Winton, on Thursday, the 19th inst., the subject being the Gospel Preached by Jesus Christ. The attendance was very good, considering that there are in Winton only about 1,000 inhabitants. About fifty were present, including a minister of the Established Church. Questions were asked at the close of the lecture by the Rev. W. Field, and members of the Congregational and Baptist Churches. A spirit of inquiry has been aroused in the place, which we hope will help to strengthen the position at Bournemouth. An appeal will shortly be made for aid to help in the building a permanent church.

STAMFORD-STREET CHAPEL, LONDON.—Our readers will see from our advertising columns that the Stamford-street Chapel, which has been closed for the past two months, and has undergone extensive alterations and repairs, will be reopened on Sunday, November 5. Professor J. E. Carpenter, M.A., preaches in the morning, and the Rev. W. C. Bowie in the evening. The new schoolroom and lecture-hall on top of chapel, and covering almost the same area, is admirably suited to the purpose for which it is designed, and will accommodate over 200 children. This will be opened by a social tea and public meeting on Wednesday, November 8, presided over by Mr. F. Nettlefold. David Ainsworth, Esq., M.P., Charles H. James, Esq., M.P., Miss Helen Taylor, M.L.S.B., and several others are announced to take part in the proceedings. The greater part of the money required for these improvements has been subscribed, but we understand that nearly £600 is still wanted to make accounts balance.

NORTH CHESHIRE UNITARIAN SUNDAY SCHOOL UNION.—The annual meeting of the Union was held at the Russell Scott Memorial Schools at Denton, on Saturday, October 21, about 120 teachers and friends being present. The Rev. H. E. Dowson, B.A., president, occupied the chair, and there were also present Mrs. and the Misses Scott, the Revs. G. H. Vance, B.D., L. Scott, J. K. Smith, N. Green, Messrs. John Hall Brooks, John Jackson, J. O. Kerfoot, T. Barlow and J. Barrow. The following were elected officers of the Union for the ensuing year. The Rev. H. E. Dowson, B.A., president; the Rev. Noah Green, vice president; Mr. John Jackson, treasurer; Edwin B. Broadrick, secretary. Mr. Robert S. Redfern, of Denton, read a paper on "Sunday-school Amusements," which caused a very animated discussion, in which the following took part: the Revs. H. E. Dowson, J. K. Smith, Noah Green, William Mason, and Messrs. T. Cottrell, J. Hall Brooks, John Jackson, J. O. Kerfoot, J. Knowles, M. Wilde, and E. B. Broadrick. Votes of thanks to Mr. Redfern for his paper to our Denton friends for the entertainment, and to Mr. Dowson for presiding, brought to a close one of the most successful meetings ever held in connection with this Union.

The Liberal Pulpit.

THE REV. BROOKE HERFORD.

A large congregation attended Arlington-street Church, Boston, U.S., at the forenoon service on Oct. 1, owing to the interest in the reopening of the edifice after its close for months past during repairs, and especially owing to the desire to hear the initial sermon of the new pastor, the Rev. Brooke Herford. This clergyman's voice has been heard there before, on the occasion of his coming to Boston from Chicago; but this was his first appearance in the capacity of pastor. The church interior presented a tasteful and attractive effect as the result of the thorough repairs which have been made during the summer, the warm and rich tints of the walls and carpeting, and the new arrangement of lighting the pulpit from overhead, being particularly noticeable.

After the appropriate introductory prayer and hymns, Mr. CURTIS GUILD arose, and on behalf of the church and congregation, extended the right hand of fellowship to the new pastor, making brief reference to the line of distinguished pastors—Channing, Gannett, Ware—who had filled this place, and expressing confidence that the incoming pastor would bring to the new service the ardour as a servant of God which the church had recognised in him, and the hope that God would enable him to impart and the congregation worthily to receive what is best for their spiritual welfare.

Mr. HERFORD said,—I thank you for the welcome with which you have received me. I prize these simple words from your own hearts and lips more than any priestly hand that could be laid upon me, and I hope that I may be able to carry out the purposes that are in my heart and the wishes that are in your own. I hope that you will bear in mind that what is to be done cannot be done by me alone. It takes the whole church to preach the whole Gospel. This is an hour for prayers rather than for promises, and my prayers are given to-day that I may be able worthily to fulfil all the duties of the ministry which I now gladly assume.

After giving as a Scripture reading portions of the Epistle of Paul to the Ephesians, the pastor took his text from 1 Chronicles xxix. 3, "I have set my affections to the house of my God." It has been one of the customs of warfare for the general on the eve of enterprises to give out some watchword. What Christian watchword could I give better than this, "I have set my affections to the house of my God." It was first spoken as a word of hope, for David wished to make the temple the one great rallying point of the Jewish national life. And, indeed, it is one of the most touching passages in history, the passionate love of the people for this sanctuary. There are many things of the present day which seem to show that the churches are outgrowing their usefulness. Recent census figures show that a large proportion of the people have no part in the church. The Catholics make the best showing, and yet even Catholic writers claim that they do not attend to their church in proportion to the great accessions they have received in this country. If all the churches were abolished, religion would still survive, and in every state of life there would still be heard the cry of the heart seeking for the living God. Yet it would be an awful thing to have thus to make an entirely new start in the way. The popular life has received a sudden twist in the great advance which has been made in scientific and material progress, and the churches themselves have hardly grown as they ought to keep pace. And so I would open this pastorate by a word on behalf of upholding our churches and being faithful to them. The newly-formed Western town before the erection of a church is a busy but shiftless place, but soon there will be found a little group of men and women who think with sad recollection of the Sundays they spent in some old church they knew in the past. The formation of a new church in the town, whatever its doctrines, makes a happy change, and serves as a rallying point for the best elements of the community. If the churches of this city were transformed into stores or left to the sparrows, there is not a piece of real estate that would not suffer in value by the fact. Religion cannot be measured by standards of money. All the

great outgrowths of morality have been directly associated with religion, and in the Reformation there was a better state of righteousness as well as a higher faith. There should be one place where the world's highest standards of duty and motive would always be urged. Even if the churches should be only a little ahead of the common world in philanthropy and spirit, what is that but to say that the churches are composed only of common men and women, and not of geniuses? It is granted that the churches have sometimes been the allies of wrong; but we are arguing not for State churches, but for the free churches of the people. It was to the old meeting-houses of New England that the hardy spirit of the people was largely due, and the outgrowth of their self-sacrifice was seen in the anti-slavery agitation and the War of the Rebellion. The clearest words that ring out for human good to-day are spoken in the pulpits, supplying not only an organised expression, but a permanent inspiration. Another great manifestation of the usefulness of the churches is the work and instruction for the young. Think of what has been done by the Sunday-school and the vast body of the mission schools. When Felix Adler went to Chicago, advocating the society for the practical culture of ethics, he asked if there was a single free kindergarten school in the city, and was surprised to learn that they were maintained by the churches. Even the most sceptical will almost always wish to have churches for the sake of their children. True, the churches are not all they might be to young children; but are our schools or even our homes all that they might be for them? It is with no misgiving that I urge you to set your affections to the house of God. Help the churches to grow. Our churches have begun with their windows open to the light. Some regard the chief growth required in our churches as the outgrowing of the basis on which churches have been established in the past, but the Spirit of God does not seem to point that way. It is true we may have kept too strictly to the old methods and times. For my part, I have no ecclesiastical novelty to present. Standing a little on the downward side of life, I am partial to old ways; and I love the memorials of Channing, Gannet, and my old, strong friend, John Ware. Worship must be the real heart of any Church that is to live and grow. The whole spirit of worship should be invigorating alike to old and young. I don't know that I can realise this, but we can grow toward it. I distrust formal liturgies. I am not anxious to discern what may be the Church of the Future, but I am anxious to bring about a realisation of the living Church of the Present. We can use a new spirit, but all the truth is not new; the spirit of human life and solemn thought of God are still to be found in the old gospel of Jesus Christ. Even in art some of the best things to be found are those of the past; and so it is with the realisation of the gospel of Jesus Christ. On this gospel I shall stand, and endeavour to lead to highest spiritual life.

THE SUNDAY-SCHOOL ASSOCIATION AND THE POST OFFICE.—The Treasurer of the Sunday-school Association recently sent a printed circular, with a halfpenny stamp on it, to all subscribers who had not paid their subscriptions for the present year. In many towns, though by no means in all, a surcharge of a penny was made on this circular, on the ground that the amount of the subscription due was written in by hand, and that therefore the communication was "in the nature of a letter," and should have borne a penny stamp. The treasurer appealed to the General Post Office in London, and the Secretary to the Post Office has now decided that as "the amount of subscriptions inserted in the documents in question would be the same in several cases, they may be regarded as circular letters, and the charge on them will be refunded." It is hoped that this explanation will allay any annoyance caused by the exaction.

LONDON: LITTLE PORTLAND-STREET CHAPEL.—The first of a series of United Devotional Services in connection with our London congregations was held at this chapel on Thursday evening last. Owing to the heavy showers of rain that prevailed during the evening the attendance did not exceed 180. The service commenced with the singing of the hymn "O, worship the king." Dr. Sadler then read part of the ninth chapter of the Epistle to the Romans, and offered up prayer. The hymn "Thou

Grace Divine, encircling all" was then sung, and a short and impressive address was given by the Rev. T. W. Freckleton on the purpose of these gatherings, and the good that might be served if they were rightly used. This address was to have been given by Mr. Edwin Ellis, of Guildford, who was, however, prevented from attending, owing to severe domestic affliction. After the address there was "a pause for silent prayer," during which an appropriate voluntary was played on the organ. This was followed by the singing of a hymn, "Source of love, and Light of day," and the Rev. Rowland Hill, of Bedford, then read an appropriate selection from the writings of F. W. Newman, "The Call of God's Service," and offered up prayer. Another hymn, "Descend to thy Jerusalem, O Lord!" was sung, and an address and prayer were given by the Rev. Charles Hargrove, of Leeds. The singing of another hymn, "Now Lord of Hosts, whose guiding hand," and the pronouncing of the benediction by the Rev. P. H. Wicksteed, brought the service to a close. We may add that the singing was hearty and congregational, and that the music, which was ably led by Mr. Tate, of Hackney, lent an appropriate charm to the devotional character of the service. We understand that the next United Devotional Service will be held about Christmas.

Our Calendar.

SUNDAY, OCTOBER 29.

LONDON.

J. ALLANSON PICTON, Esq., at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., Professor WILLIAM KNIGHT, LL.D., St. Andrew's University, on "The True, the Beautiful, and the Good."

* * Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Barrett's (W. A.) Balfie, his Life and Works, 7/6
Cross's (Rev. J. A.) Introductory Hints on the Old Testament, 7/6
Dead Hand (The) in the Free Churches, sketched by Eminent Nonconformists, 5/
Humphry's (W. G.) New Testament for English Readers, 7/6
Huther's (Dr. J. E.) Epistles of James and John, 10/6
Hawes's (H. K.) American Humourists, 6/
Lockhart's (G. J.) Life of Napoleon Buonaparte, 7/6
Lunemann's (Dr. G.) Epistle to the Hebrews, trans. by Rev. M. J. Evans, 10/6
Martensen's (Dr. H.) Christian Ethics, trans. by S. Taylor, 10/6
Smeaton's (G.) The Doctrine of the Holy Spirit, Ninth Series of the Cunningham Lectures, 9/
Thicknesse's (R.) The Married Women's Property Act, 1882, 7/6
Weiss's (Dr. B.) Biblical Theology of the New Testament, trans. by Rev. D. Eaton, Vol. 1, 10/6
Winks's (W. E.) Lives of Illustrious Shoemakers, 7/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

BIRTH.

PARKER—On the 21st inst., at 69, Fellows-road, South Hampstead, the wife of Frank Rowley Parker, of a son.

MARRIAGE.

LEWIN—SMITH—October 17, at St. Paul's Presbyterian Church, Higher Trannmere, by the Rev. A. Bryce Muir, M.A., Walter Lewin, to Lillias Lee Smith, both of Birkenhead.

DEATHS.

NETTLEFOLD—On the 25th inst., at Frankfort, Jessie, fifth daughter of the late Edward John Nettlefold, of Highgate, aged 15 years.

RATHBONE—On the 24th inst., at Greenbank, near Liverpool, Elizabeth, widow of W. Rathbone, Esq., aged 92.

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A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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A CASE OF ARRESTED DEVELOPMENT.

AMONG the most singular facts in nature are certain instances of arrested development. The progress is suddenly arrested at a particular stage; it reaches a certain limit, beyond which it does not advance. This phenomenon, however, is not confined to the natural world. Some remarkable illustrations of the same fact are to be found in the theological world. Ritualism seems to us an instance of arrested development. The complete development would be Romanism. That we hold to be the logical conclusion of the cherished principles of Ritualism. The late Dr. PUSEY was, in our judgment, a remarkable instance—one of the most remarkable in the sphere of theology—of arrested development. The conclusions of Romanism were latent in his assumptions. The spirit and pretensions of the Roman Church pervaded his theology, yet he did not consistently advance to Rome like others who started on the same journey with him, but contented himself with Romanising the Church of England. Here he took up his stand, and while his friends and associates went beyond him, or retreated, he remained, during forty years or more, stationary in thought and position, a conspicuous specimen of arrested development.

Another case in point is that of the Rev. EDWARD WHITE. This clever speaker and writer is well known by his strenuous opposition to the dreadful dogma of Endless Punishment, and his earnest advocacy of the alternative doctrine of Conditional Immortality. This deviation from the popular creed makes him in no slight degree a heretic. On this very important question, by many considered one of the most vital points of the orthodox faith, he has broken away from the traditional theology and ventured on a thoroughly independent in-

terpretation of the Scriptures. He, too, has started on a journey, but in his case, towards a more merciful and reasonable faith than the popular one. He has not hesitated to reject the teaching of all the great Churches of Christendom on the momentous subject of human destiny. But with this important advance his progress in the direction of a rational theology comes to an end. He has elected to remain in the Congregational Church and strenuously upholds all its doctrines except that of future endless punishments, and he does this in a spirit of conservatism strongly at variance with his radical departure on that simple point. We really believe him to be far more conservative on other questions than many of his ministerial brethren. We like not the spirit in which his conservatism shows itself. It savours too much of arrogance and intolerance. It is altogether lacking in the liberal spirit on which he must count for the popular acceptance of his own pet heresy. Here, then, we have another striking instance of arrested development. The man has gone a little way in the path of heretical teaching, and there he stops, which he is quite welcome to do, but he should not pour indignation and contempt on those who venture a little further. The most contemptible sort of infallibility is that which marks the line of truth at the precise point of one's own advancement. This is just what the Rev. EDWARD WHITE does.

At the recent gathering of the Congregational Union Mr. WHITE was one of the speakers at the people's meeting at Colston Hall. The subject on which he elected to speak was the Bible, and he purposed to say a few words "on some of the principal hostile influences which are at work diminishing the faith of the English people in this their most wonderful possession." To criticise his speech in detail would occupy a great deal more space than it is worth or we can spare. It is vulnerable in almost every sentence. Thus the very first sentence after naming his subject is this—"We cannot hope to raise the English people from a life of secularism and sensuality except by the influence of religious faith; and the religious faith of the English people must be faith in the Bible, or there will be none at all." It is here implied that Secularism and sensuality go together, that they are natural allies, and are invariably to be found in association. The insinuation in this broad sense is unjust. They are not necessarily or always associated. Most Secularists, we hope, are as free from sensuality as any clergyman of the Church or Congregational minister. Then, again, it is not true that without what Mr. WHITE understands by "faith in the Bible" there would be no religion at all. There are numbers who reject that "faith," and yet have religion. The Broad Church party, the Unitarians, and the great majority of modern critics

are all in this position; but it cannot be said with the smallest pretence of justice that they have no religion, any more than it can be said of this dogmatic Congregationalist censor.

The greater portion of Mr. WHITE's speech is taken up with the attempt to cast discredit on modern Biblical criticism and the teachings of science. He holds up to ridicule those who assign a later time than that of MOSES to the authorship of the Pentateuch, and those who cannot admit that the Fourth Gospel was the work of the Apostle JOHN. He has great reverence for the critics and scholars of former times, and says, "We owe in England an untold blessing to the labours of the scholars of past ages," but the critics and scholars of modern times he treats with utter contempt—another illustration of his arrested development. "There are critics," he says, "some indeed in England, as well as in other parts of the world, who always remind me of the blessing which JACOB pronounced on one of his sons from his dying bed. 'Issachar,' said the patriarch, 'is a strong ass crouching down between two burdens,' that is to say, carrying two panniers loaded with Greek and Hebrew roots." Of course this precious comparison was greeted with much laughter. The speaker continued, "But if you look this ass straight in the face you will see that he is plodding along, eating thistles without any vision or faculty divine—such as that which Balaam's ass possessed!" The audience laughed at the reference to Issachar, but according to the report listened in silence to the abject credulity which talked of BALAAM'S ass "possessing a vision and faculty divine!" Mr. WHITE ventures the opinion that "Deuteronomy is a book which, if any book in the Bible does, bears upon it the mark of antiquity and authenticity," and he supports his opinion by quoting Mr. BALDWIN BROWN as saying that it "is full from one end to the other of the highest inspiration." We have a high respect for Mr. BALDWIN BROWN, but we never heard that he was distinguished as a Biblical critic. Of this, however, we are perfectly assured, that such random assertions as Mr. WHITE's and Mr. BROWN's will avail nothing against the careful criticism which has convinced so many that Moses was not and could not be the author of the books that bear his name. With regard to the Fourth Gospel, he says, "And it is still worse when we hear a man who has read the Gospel of St. John, year after year, arrive at the conclusion that the most wonderful writing in the world is the production of a forger of the second century. A man who can believe that it is the work of some impostor of a later age is capable of believing almost anything." Now Mr. WHITE knows, or at least ought to know, how fallacious, how disingenuous, it is to use the ugly words "forger" and "impostor" as we understand them now, in a case like this. They are altogether inapplicable to the case, and are

used only to cast discredit on a theory which it is easier to assail in this popular platform fashion than by sober criticism or straightforward argument.

The men of science, with their teaching concerning the origin and antiquity of man, come in next for Mr. WHITE's ridicule. He sticks to the Bible, and prefers the legends of Genesis to the speculations of the Evolutionists. Of course he is at perfect liberty to do so. Modern Biblical criticism and modern science rank on the same level, in his estimation. The fact is they have gone beyond him and left him hopelessly behind. Both, however, we have no doubt will hold their ground against the *ad captandum* attacks of the Rev. EDWARD WHITE. Modern science is quietly revolutionising the thought of our age, and rendering it impossible to go back to that theory of the universe and of the Divine government which is taught in the Bible. The old orthodox theory of the Bible and its inspiration is accordingly being modified to meet the necessities of the case, and nothing can be vainer than the attempt which Mr. WHITE makes to maintain the old ground without modification or concession.

But the most singular part of Mr. WHITE's speech is the latter portion, in which he poses as the advocate of tolerance and liberal thought. He is intolerant of modern criticism and science, so intolerant of them, indeed, that he cannot speak of them except in terms of ridicule and disparagement; yet he deplores the intolerance of Oxford and Rome, and pleads on behalf of mental freedom. "If you wish the English people to be believers you must permit doubt, you must allow questioning, you must allow earnest inquiry, and you must allow some contradiction of the ancient Orthodoxies of the nation. It is one thing to be tolerant of other men's inquiries, it is quite another thing to be disposed for inquiry for yourself." If we understand this latter sentence, it means as part of this remarkable speech, that Mr. WHITE does not care for tolerating other men's inquiries, but is quite disposed to exercise his own right and inquire for himself. And this, as illustrated by the whole drift of his address, is what his toleration comes to. He has yet to learn that every inquiry and every speculation honestly pursued, however it may conflict with our cherished prejudices, is deserving of respectful consideration. He has yet to learn that it is not by laughing at them that the labours of critics, scholars, and men of science can be justly appreciated or the cause of truth advanced. He has yet to learn also that it is but a poor achievement to raise a laugh from such an audience as that collected in Colston Hall, not one in fifty of whom had probably ever studied or even read a book on the subjects they were quite ready to ignorantly laugh at. A man who aspires to set the world right on the great subject of man's future destiny ought to be above puerilities like these.

PROVISION FOR MINISTERS' FAMILIES.

Now that the subscription for the family of the late Rev. W. A. POPE has closed, it seems timely to consider what means of providing for their families are within the reach of those of our ministers who are dependent on their profession. The touching circumstances attending Mr. POPE's death, and the prominent position he held as the valued missionary of a very influential Society, has led to a public appeal which has met with a liberal

response; but this cannot be expected or desired in ordinary cases, where, however, the expenses attending a long illness may involve even greater privations.

The obvious rule for those who are dependent on a professional income is—to insure their lives. The "Post Office Guide" contains the Government rates of insurance for £100 and under:—"The life of a man or woman in his or her thirtieth year may be insured for £100 by a single payment of £43 3s. 7d., by an annual payment throughout life of £2 6s. 7d., or, till the age of sixty, of £2 13s. 10d." We may therefore infer that, even if a minister began to insure his life for £2,000 in a solvent society, when he entered on his office, it would involve an annual payment of between £40 and £50. If he thought it nothing but prudent to devote one-tenth of his income to such a provision, the result would be a very inadequate compensation for the cessation of that income; while no provision would be made for himself, in case he outlived his powers of service.

There are two Societies to which many of our ministers belong:—

1. "An Association for the Benefit of Widows and Orphans of Protestant Dissenting Ministers and of Ministers themselves," usually known as "The Widows' Fund." It was "projected in 1762 by the Provincial Meeting at Warrington," and established in 1764. The principle of the Association is to grant aid in proportion to the subscription of the members. Its condition having become precarious, an Auxiliary Fund was raised, chiefly at the instance of the Rev. JOHN YATES of Liverpool, in 1825. In 1860, when its circumstances had improved, there were thirty-nine members, and eleven annuitants who together received £251. The capital was £10,385, and the Auxiliary Fund £1,967. The income had reached about £800—in part derived from a tramroad over the estate. The subscriptions were, and still are, from £2 2s. to £5 5s., and the annuity was then at the rate of £6 for each £1 1s. subscribed, there being an increase after twenty years' subscription. Owing in great measure to the unwearied attention and financial skill of the Rev. G. H. WELLS, M.A., late of Gorton, who became secretary about that time, the property has increased, to such an extent, that it was valued this year at nearly £48,000, exclusive of the tramway and mines; and the Auxiliary Fund at £2,839. Thirteen annuitants received £1,606. Before the last meeting, at Chowbent, there were eighty members, beside annuitants. A subscriber of £5 5s. for twenty years receives an annuity of £80, instead of £30; while, if he subscribe forty years, he has £240 instead of £60, as formerly. A minister who is disabled by age or infirmity is entitled to the annuity; and if his wife die in a member's life-time there is a provision for the children. It may be roughly calculated that such benefits could not be secured from an Insurance Office for a payment of less than £1,500. Originally this Society was open to any of our ministers; a preference was given, however, to those in Lancashire and Cheshire, who could claim admission if they proposed themselves, within four years of their settlement; while others required a majority of two-thirds of the subscribers. In 1819, however, it was confined to ministers in the province: and now even they must have been settled there for three years before they are eligible. While it was a mutual insurance Society it was not weakened by additions to its numbers; but now that the annuities mainly depend on a large accrued capital, it is obvious that they could not be

secured if the recipients were indefinitely increased. Those members who have left "The Province" do not however forfeit their rights.

2. The "Ministers' Benevolent Society" was founded about thirty years ago, and owed much to the efforts of the late Dr. RUSSELL, of Birmingham. As its name implies, it is not a Benefit Society, like the Widows' Fund, but its advantages are confined to ministers who are elected members, and who pay an entrance fee of £1 1s.; and the same amount annually, or else £15 15s. in one sum. Members, or their widows and families, receive aid in case of need according to the discretion of the directors; regard being paid to their circumstances. We learn from the last printed report (October, 1881), that the Beneficiary Members numbered 147. Two gentlemen who had left the ministry received back the amount they had paid in, "in accordance with Law VIII." Seventeen widows received grants, varying from £40 to £70. Grants from £15 to £60 were made to twelve infirm or aged ministers; £1,415 being paid to the twenty-nine recipients, leaving a balance of about £147 on the current income. The accrued capital was over £22,500. Among the ministerial members, we find thirty-eight who also belong to the Widows' Fund. Many have joined this Society who may reasonably hope that they shall not be required to seek its aid. As the largest grant was £70, it of course compares unfavourably with the Widows' Fund, and cannot supply the loss of ministerial income. But (as has been said) the Widows' Fund is only open to ministers in Lancashire and Cheshire, who have also the advantage of being eligible during their ministry to grants from the Rawdon Fund, from which their Southern brethren are excluded. We think that this Benevolent Society has great claims on the generosity of the Denomination. Part of its capital is derived from legacies, including £2,000 from J. H. NELSON, Esq., Slough, and £1,000 from R. K. LUMB, Esq., Cheltenham; it has also received liberal donations.

Out of the 363 ministers whose names appear in the last *Unitarian Almanac* (288 in charge of congregations, and 75 without), less than two hundred belong to the societies we have named. There remain, therefore, a considerable number, whom we respectfully urge to consider their claims. As regards residents in "The Province," it is not necessary to recommend the Widows' Fund; its advantages are so highly appreciated there, that those who are eligible hasten to secure the independence it offers. Those who are excluded from it may not have the same alacrity to join the Benevolent Society, which confers smaller benefits, and as grants—not rights; we have not heard, however, that any reasonable application has been declined; and those who are so prosperous that they expect never to need its help can well afford the small subscription required, for the sake of their brethren. Perhaps those who can best afford it may be least likely to think of paying it; a young man who has no serious thoughts of marrying may hardly feel it a duty to provide for a widow, and when he is in the vigour of youth he has no vivid anticipation of the infirmities of age! But if he has only himself to maintain, he can well afford a guinea a year for so excellent a society; while if he makes a difficulty in paying this small amount, there is certainly a poor prospect for him should his expenses become doubled or quadrupled!

Those who have not felt it a duty to lay by a portion of their incomes as "single men" will find it difficult to make any pro-

vision when they are married. We are even told that it is absurd to expect that the bulk of our ministers should do so out of their narrow incomes. We greatly regret this narrowness of circumstances; but poor as many of our valued ministers may be, they know that multitudes, who are poorer still, keep out of debt. Those who feel that to make some provision for the future of those whom they love is a necessity, will generally find that they can dispense with something which is not quite so necessary. Those who resolve on independence, practice a thrift which seems to others incredible. We believe that families reared in such thrift are recompensed for their early privations by their power to meet the difficulties of life. We need scarcely remind our readers of the economies of R. and W. CHAMBERS, Dr. GUTHRIE and THOMAS CARLYLE in their early days. If possible, some other provision should be made than a subscription to the Benevolent Society—but that would be one step gained.

Some responsibility rests, we think, with congregations. We have heard of a Mission Society that insured their minister's life. It would be but a small thing for a congregation to pay the £15 15s., which would make their minister a life member of the Benevolent Society; a still smaller thing to pay the annual subscription, and this might be done by a special effort, in cases where there would be greater difficulty in making an increase to his income.

If, however, there is the addition which we desire to the members of this Society, it is obvious that the small rate of benefit must be still further diminished, unless there is a proportionate addition to its income. We see from the Report that one congregation has especially distinguished itself by its long continued help to the Society. From 1854 to 1881, inclusive (with the exception of 1880), there has been an annual collection on its behalf at Horsham, and the twenty-seven collections have yielded £83. We shall rejoice if larger and wealthier societies are animated by its example, and if the recent appeal to the generosity of our Denomination on behalf of the widow and the fatherless awakens an interest in a Society which mitigates the sufferings of others alike afflicted. We are writing without any communication with those who manage its affairs; but we feel assured that any further information will be imparted, and any donations or subscriptions will be gladly received by the Hon. Secretary, JAMES RUSSELL, Esq., M.D., Calthorpe-road, Edgbaston, Birmingham.

R. L. C.

MRS. BOOTH'S DEFENCE OF THE "SALVATION ARMY."

THERE is so much that is positively repulsive in the sayings and doings of the "Salvation Army" that thoughtful Christian people may feel disinclined to look at the other, the better, side, of this strange movement. If Mr. BOOTH is the "general" we are disposed to think that Mrs. BOOTH is the commander-in-chief of the so-called Army. At all events she has given notable proofs of remarkable ability as a public speaker. Thus in an address delivered at St. James's Hall recently she has defended the movement with unquestionable eloquence, and in a style that is at once forcible, pointed, homely and racy. Indeed, so far as style goes, this address, published and sold for a penny, is almost equal to anything that we have read of Mr. SPURGEON'S. It would appear that the movement which has grown to be so gigantic and notorious had its in-

ception some seventeen years ago, but did not assume its present name and shape until a much more recent period. The address does not say how or with whom the word "Army" first originated; but undoubtedly it has had a great deal to do with giving the movement a fresh start, and with its remarkable success as an organisation. Not only has the term been adopted as an expressive metaphor, but it has been practically worked out in all its military significations. Thus we have not only the terms of rank from general to captain and private, but we have the phrases of active warfare employed, such as "invasion," "siege," "red-hot gospel shot," &c.; and accompanying these the military paraphernalia of flags, banners, drums, trumpets, &c. There is thus an always popular appeal to the combative instincts of mankind, the lower classes especially, accompanied by "the pomp and circumstance of glorious war," happily, however, not followed by its terrible bloodshed and ruin. Whoever, then, whether Mr. or Mrs. BOOTH, first hit upon the term "Army" to designate the movement, and then worked it out in all its details for practical purposes, did so as by a stroke of genius. Whatever may ultimately become of the "Army" its history will remain on record as that of a very notable outbreak of religious feeling or religious fanaticism in an age of unusual mental culture and the wide diffusion of knowledge amongst nearly all classes of the common people.

Mrs. BOOTH'S affirmative positions are mainly these: that the Army is a great living reality; that it has reached masses of the people, hitherto neglected or not touched by any of the existing Church organisations; that it has led to a change of heart and life in "tens of thousands of people;" that these people have become honest, as proved by the payment of their debts; that domestic quarrels have ceased, and those alienated from each other have been reconciled. In fact, she alleges that all the fruits of true religion have followed the preaching and efforts of the Army in thousands of instances. She speaks so positively and so earnestly, and in entire good faith on these points that no one who reads her addresses without prejudice can fail to give her entire credence. Of course the question arises, how far is she herself blinded by her passionate feelings, for she is much more an advocate than a judge. It is, however, when Mrs. BOOTH proceeds to defend the notorious extravagances of the "Army" that she seems to us greatly to fail. She contends that with the class of people who become its converts their natural exuberance of feeling finds vent in their own rude fashion, that is in shouts and exclamations of joy, and in acts that to mere observers wear aspects of irreverence and folly. And as is customary with believers in the infallible authority of the Bible and the inspiration of its leading characters, Mrs. BOOTH quotes their sayings and doings with full approval. Thus the dancing of a converted sailor finds a kind of parallel or illustration in the dancing of DAVID before the ark, and the dancing at the feast on the return of the Prodigal; while the shouts of the converts find a justification in the hosannahs of the multitude who followed CHRIST in procession to Jerusalem, and in his words, "if these were to hold their peace the very stones would cry out." It is hardly needful to say that in this way almost any practice may be justified, as in the case of the Mormons, who find their spiritual wife doctrine, or polygamy, abundantly illustrated by the practice of patriarchs and Jewish kings. It will be fortunate indeed if the "Army" limits its imita-

tion of such to a very harmless exhilarating exercise or recreation; but a converted sailor's semi-hornpipe at a religious gathering does convey the impression, to the outside world at least, of something at once ludicrous and irreverent, and wholly out of keeping with the sacred awe and chastened feeling that true religion ever inspires. She refers with approval, of course, to WESLEY, and the great religious revival connected with his name. But WESLEY and his first associates were not only Christians, but gentlemen and scholars, who while speaking to multitudes of the rough, half-savage men of their time, never uttered an unbecoming word, never used slang of any kind or appealed to them by gross vulgarities of speech and manners. They ever spoke to the "hidden man of the heart" in language as refined as it was simple and homely. It is certainly true that strange manifestations of feeling, outbreaks of hysterics and convulsions did accompany their preaching at times, but they would have been shocked beyond measure by the unredeemed coarseness, the utterly debased speech of some of the chief promoters of the Salvation Army movement, for which Mrs. BOOTH apologises. What, for instance, are we to think of a Salvation Army placard that lately met our eyes headed "Blood and Fire," announcing a tea-meeting, when an "onslaught will be made on the provisions at 4.30," be in time, let your motto be no surrender! At 7.30 there will be "a Tremendous Free and Easy;" or of an announcement of a tea-meeting at the recent "Head quarters of the "Army" at Whitechapel, "After which there will be an exhibition of Saints." Or, worse still, the doggerl hymn, with the following chorus—we ask our readers' forgiveness for printing the words:—

"For he is a jolly good Saviour!
For he is a jolly good Saviour!
For he is a jolly good Saviour!
Which nobody can deny."

Mrs. BOOTH states that one placard was indeed so bad that it was countermanded from head-quarters; but what of the irreverent lines we have just given, and others nearly as bad, sung in full chorus at the meetings of the "Army" in the metropolis and elsewhere?

The letters written to the *Little Soldier* by children ranging from six and upwards, announcing that they are "saved," are justified, as usual, by Mrs. BOOTH, by a text, "Out of the mouths of babes and sucklings," &c., and she tells us of one child of five and a half going alone into a room unprompted, and penning one of these unnatural and unchildlike compositions to this other organ of the "Army." Precocious childhood is often regarded as a sign of a diseased brain, or of early death. But if anything could effectually mar the freshness and naivete of children, and turn them into conceited morbid prigs, it is the writing and publishing of such effusions as fill whole columns of the *Little Soldier*. To us, and we believe to all mature persons possessed of that rather uncommon quality called common sense, these effusions are utterly repulsive, if not disgusting. How Mrs. BOOTH, as a mother, and a really gifted woman, can justify and encourage them, seems to us strange indeed. But abnormal religious excitement readily passes into fanaticism, and fanaticism is scarcely more to be reasoned with than lunacy.

Time is needed fully to test the permanent results of this modern outbreak of much genuine religion mixed with and marred by a large amount of mere animal excitement. If the axiom be true that action and reaction are equal, then we cannot doubt that the latter will sooner or later come. The fire is

too fierce to last, even though the fuel be supplied with unsparing zeal. True emotion may be, and mostly is, deep and fervent, though still and silent in its manifestations; witness the Quietists and the Primitive Quakers; but commotion, full of sound and fury, proceeding from external rather than internal excitements, is sure to end in exhaustion. When the artificial heat passes away the chill of disappointment and unbelief must follow, and it will be well indeed if many of the so-called converts do not lapse into a state even worse than their first. Still it is our hope and belief that not a few, touched by the truer spirit that lies concealed in almost every popular religious revival, will remain permanent monuments of its real saving power. C. L. C.

REASONABLE RELIGION.*—II.

LAST week we dwelt on some aspects of the question of Morality and Religion, in which we somewhat differed from Mr. FAURE. In the present article we shall deal with what he considers to be the "most striking phenomenon in the religious world of the present day." He "means, of course, the rapidly rising Agnostic school of thought" to which those persons belong who will neither affirm nor deny. It seems modest on the part of a man to say that he can decide neither one way nor the other, because he has not sufficient knowledge to enable him to come to a conclusion; but the dogmatic temper breaks out in the assumption that what he does not know on things spiritual it is not possible for any one else to know. "I know nothing about GOD and Immortality," said one of these people to us the other day, "but I know just as much as anyone else. These things are simply beyond apprehension." Thus does the Agnostic at once deny the testimony which others give to their recognition of spiritual realities, and notably of the purest and holiest men of every age; and sets himself up as the measure of human capacity. And "then he is so modest all the time!"

The spread of this state of mind Mr. FAURE looks upon "as a healthy reaction against the theological GOD of the popular creed," and "to a certain extent against the presumption of priests and schoolmen, who have ventured to describe, to limit GOD by representing Him as a person, by defining even His substance." Certainly there has been sadly too much of this defining, and men have presumed to be familiar with Him who is great, glorious and wise beyond the realisation of the grandest imagination, and the result has been disastrous. But there is a danger on the other hand that mere vague conceptions may prevail, that trust may slip away from the heart, and the soul's faith have nothing to fix itself firmly upon. A circumference without a centre may afford space for the mind to rove freely about in, but it can hardly be an abode for the affections to settle and act in. Besides, what is meant by a *person*? If it is used in the sense of a being with a body, who has a limited will, and bounded thought, then, of course, such anthropomorphic notions cannot be accepted by any intelligent man in these days, even though it have the sanction of so revered a name as that of MILTON—for the All-indwelling, All-circumscribing, All-possessing, cannot possibly have form, such, at all events, as human beings can conceive. But does the word *person* necessarily mean that? If it means a being with

a body, if form is essential to it, why do we not term a horse, a dog, or an elephant, a person? But we do not, and for the simple reason that the personality of a personal being is found in the moral, the spiritual nature, in the possession of rational faculty, in consciousness informed by conscience. If the Cause and Sustainer of the Universe, the Father of the spirits of all flesh, and the Creator of animal existence, be self-conscious, intelligent, good and wise, then have we a right to say "He," "Him," in other words speak of Him as a person, and there is the possibility of communing with Him, spirit to spirit and heart to heart. If the power that rules the world be only mechanical, if it acts according to its nature, but without purpose or plan, it can have no moral end in view, and we are, indeed, without GOD, without a Heavenly Father, whose love answers to our love, and the Atheist is right, cheat ourselves with words however we may. And we believe that this will be seen clearly in a short time, and the fashion of Agnosticism will pass away. Indeed, we think that we see a few faint signs of its beginning to fade from men's minds already. It is not because GOD has been spoken of as a person that a reaction against religion has come, but because passions and deeds have been ascribed to Him that the growing intelligence and deepening moral sense of the times have revolted. When the better faith that is slowly emerging in the consciousness of the higher minds of the time becomes more widely known, the heart and soul of men will gladly respond to it. In the meantime it becomes the duty of all those who see this to make clear the fact that religion is the worship of the goodness of GOD, a love of Him because of His love for men, and obedience to His will because in all things it is right, and not a belief in dogmas, on whatever authority asserted.

Mr. FAURE shows this in words of power and earnestness. In his third and fourth discourses he deals with much force with the objections of the Agnostic that the pain and misery of the world prove that either there is no GOD or that He takes no interest in the welfare of mankind. But before he does this he strikes hard at those who have furnished the Agnostic with his objection by their assertion of a special Providence, who sends judgments for certain national or individual sins. The Agnostic is able to show that in the order of nature there are no such judgments, they are purely conventional or imaginary, and then he rushes to the conclusion that no judgment and no Judge exists—or at that at least we cannot know whether they do or not. Nevertheless it is a fact that evil-doing brings penalty; that even acting contrary to nature's laws leads to pain and misfortune; and surely that is the chastisement of a just and wise Ruler. Let us term it what we may, we cannot escape from the fact. In dealing with the Agnostic Mr. FAURE draws largely on THEODORE PARKER for arguments to show that pain is an education to man, and that penalty is a wise ordination in relation to wrong doing, and to the mistakes of ignorance as well. "Pain is indeed a schoolmaster appointed by GOD," he says, "whose teachings we cannot dispense with." Making this clear by illustration, he vindicates the providence of GOD, and he is right in insisting that "so far from suffering disproving the existence of GOD it is a pledge of His interest in man's welfare." W. M.

SWANSEA.—On Sunday the Rev. J. E. Manning, M.A., preached an admirable sermon, which is printed in full in the *Herald of Wales*, on "The Philosophy of Early Closing."

AMERICAN CORRESPONDENCE.

Boston, Oct. 13, 1882.

The proceedings of the National Conference which were so fully reported in the *Christian Register* have doubtless been read in the *Inquirer*, so I need only to speak of a few characteristics of this gathering. It was the largest in numbers that we have yet had, and this shows that the tide of interest is still rising. Then the meetings from the time Governor Long called the Conference to order to the benediction were fully attended. Again, the delegates were in a working mood. True there were more than a score of elaborate addresses devoted to topics many of which bore on the intellectual aspects of faith. Still, the prevailing tone was that of down-right practical earnestness. Indeed, this was so marked that our orthodox critics have changed their cry. Now, instead of being berated for our lukewarmness we are told that the Conference was intensely sectarian. One of the notable sessions was that of Tuesday forenoon. This, according to the programme, was the "Foreign session," that is, it was devoted to hearing from our visitors from abroad. As Professor Kovacs did not arrive in Boston till Monday, he reached Saratoga on Tuesday evening, so his address was necessarily pushed over to Wednesday; hence our English speaking best men had the time to themselves—and they used it well. The Rev. Mr. Hopps's fine paper struck the key note, and he was followed by an able address from Dr. Carpenter. The English delegates received a hearty greeting, and this interchange of visits tends to make the English and American Unitarians better known to each other. This was further shown by Freeman Clarke's brief speech on his visit to you last summer. He brings home with him grateful memories of what he saw. Dr. Carpenter, who listened with fixed attention to all the addresses, said he was profoundly impressed at what he heard and saw. Since the Conference he has been travelling South, and will come to Boston later in the season, where he will give a course of lectures before the Lowell Institute. Mr. Hopps has won our hearts so much that if he does not hurry off to England some one of our vacant parishes will seize hold of him. As he had an engagement to preach at Chicago, and had a great desire to see the West, he could only give a day to the Conference. Ere this reaches you he will probably be on his way to merry England.

The Rev. Joseph Cook, when in London on his tour round the globe, was reported as saying that Unitarianism was dying out in New England, and some of our English Unitarians made anxious inquiries as to the real truth of this story. The wish was father to the thought. For more than thirty years we have had this prophesy of a dying faith. Now if any of our English friends were downhearted at the positive declarations of Mr. Cook, I would give them the assurance of a few facts. In the report of the local New England Conference the Rev. Mr. Heywood stated that the growth in our congregations had been about thirteen per cent. greater than the increase of population, also that for the two years between the meetings of the last and the present National Conference the Unitarians of New England had raised for various denominational and religious objects, including the building of churches, the support of worship, and the endowment of the theological school, six hundred thousand dollars. When you remember the small number of our churches you will see what this means. Our people do not throw their money away on objects for which they do not care. This is a true test of interest. The fact is the Unitarians never had more life, were never more hopeful, were never so profoundly impressed with the conviction that they had a future before them, were never so earnestly girding themselves for their work as now. No one who was present at the Saratoga Conference heard the lamentation over a lost cause. Courage, hope, earnestness and faith inspired the meetings. There was no sign of a death bed. The Rev. Joseph Cook and others, who for more than twenty years have been tracing the progress of the fatal decay, will have to wait somewhat longer for the hoped for funeral. The patient is very obstinate. He will not die even to please his foes. He resolutely persists in living and making himself

* Reasonable Religion. By the Rev. D. P. Faure, Minister of the Free Protestant Church, Cape Town.

a power for good. The influence of the National Conference is felt in all our churches.

In this connection I would speak of another encouraging sign of the times. I refer to the formation of the Unitarian Club in Boston. No organisation since the establishment of the local and national conferences has so much of promise as this. Towards the close of the summer of last year it was proposed to form this club, composed of lay members from our churches in and about Boston. The object is to advance the interests of the denomination. At first it was thought not more than fifty at the utmost would care to join; but such was the interest that the membership has jumped to 250, the limit fixed by the Constitution. Many more are eager to join as soon as there is either a vacancy or an enlargement of the constitutional limit of the number of members. The design is to meet once a month from October to May and discuss various topics of practical interest and to help on practical measures. Though only laymen can join, every member has the privilege to invite a guest at every meeting, providing he pays for the supper of his friend. The result is that at every meeting there is a large sprinkling of ministers who are present as invited guests. They are often called on to speak, but have no right to vote or engage in any of the business of the club. During the present winter the club will meet on the second Wednesday of each month at the Hotel Vendome, where, after a social gathering and simple supper, they proceed to discussion. The first meeting of this year was held on Wednesday of this week, and our brethren, Drs. Peabody, Clarke, and Hale, gave the impressions derived from their trip abroad. They all spoke of the pleasure they derived from their English Unitarian brethren, and of the noble spirit with which these were animated. They also bore testimony to the growth of liberal thought in other bodies, but were pained to know that some of those who were thus outspoken still clung to creeds which were totally different from their most vital beliefs. Professor Kovacs made a very interesting speech, and the Rev. Mr. Savage said he never felt so much at home among Unitarians as now. It was curious to note that the only layman who spoke was the Hon. Robert Rantoul.

One feature which is becoming more common every year both here and in England is the large number of foreign visitors at our annual meetings, and the increasing number of our ministers who go abroad. We are coming to know each other more closely, and thus we create a broader fellowship. Here at the club were three of our prominent ministers telling of the men they saw and the spirit which animated our Unitarian brethren of England. And the representative from Hungary also spoke of the Unitarian Church, which had an existence before Wesley was born. Thus our sympathies broaden, and we feel the inspiration which comes from a world-wide communion.

I have spoken somewhat in detail of the club because it is something new. Of course, allowance must be made for the zeal which comes from a fresh organisation. This one is made up of young and middle-aged men. Before the year closes I think it will give reliable evidence of its working power.

The Rev. Brooke Herford has begun his ministry at Arlington-street Church, and the people gave him a cordial welcome. We are glad to have so efficient a minister added to our list, as the work in Boston is so varied and important. Our ministers have returned from their summer outings recruited, and the autumnal local conferences, ordinations, and other special meetings have begun. Last Sunday we had the beginning of the series of Sunday evening services under the direction of the Suffolk Conference. The first one was devoted to the Hungarian cause, and Professor Kovacs presented the claims of the Hungarian Church, and Mr. Hale called on the audience to raise one hundred dollars by a special contribution that evening. Mr. Reynolds is busy at work on plans to utilise the zeal generated at the Saratoga Conference. Besides the special efforts to raise money for the New Orleans Church, Meadville, and the proposed Wade School at Cleveland, it is hoped that the annual contribution to the American Unitarian Association will be increased this year, so as to enable us to engage in still larger missionary efforts.

S. W. B.

Reviews.

A Short Protestant Commentary on the Books of the New Testament, with General and Special Introductions. Vol. I. Translated by Francis Henry Jones, B.A. Williams and Norgate. London. 1882.

Will anything make the English people generally interested in modern Biblical criticism? Will they ever study it, or care to learn about its results with anything like the interest with which the Bible was studied ere criticism arose? Or will the criticism which has proved so effective in destroying the old form of interest be permanently powerless to create a new form? One thing is certain, that every educated minister is compelled to know a good deal about the new views, and often finds them profoundly interesting to himself; so that if the laity steadily refuse to care for these things, there will soon be a great gulf fixed between them and their ministers. We shall be in danger of a division into esoteric and exoteric teaching; at any rate, the same passage will have totally different associations; suggestive allusions will become impossible; there will be no common understanding about main facts. And all the new truth, all the nearer and fuller views of Truth itself, all the newly revealed harmonies in history or in science, whether found in the Bible or in the great world outside, all the discoveries of the development of religion and its essential oneness amidst multifarious diversity, all that has sprung from the observance of Jowett's famous canon, "Interpret the scripture like any other book," and has opened a new world of absorbing inquiry to students, all this will remain a hidden mystery to those who will take no trouble to understand what has been said and done. The minister to whom all this new truth is indeed a revelation and an inspiration cannot go back and shut himself up within the old lines, and unless his congregation will go at any rate some part of the way along with him, there will indeed be this great gulf between the two. He is not very likely to suffer much now as a heretic, but he is in some danger of being regarded as a bore. His people do not want this sort of thing from the pulpit, they will not come to week evening classes, they will not read at home. And yet everywhere parents are asking, What shall we teach our children, how shall we interest them in religion, what (only they don't use this expression) is to be the *corpus* of our religious education, that which the children can themselves read about and be set to learn, the great body of facts which is to exhibit and illustrate principles and make the existence and nature of the spirit obvious and communicable? Now, we do not want parents and teachers, or young people either, to have to follow the course which modern criticism has actually pursued, with its often wearisome controversies and endless number of problems left doubtful; but we do want them to understand a few of the main conclusions of this criticism, and to try if they do not furnish a basis for giving just the very education they desire, and awakening the interest in religion which in many cases appears so fast on the wane. Some of these conclusions may perhaps be thus expressed. (1) That the Jewish and Christian religions are not to be regarded as exceptional, but rather as the best type of the way in which man seeks after and finds out God, and God communicates Himself to man. (2) That a remarkable development of religion is thus discernible in the Bible, running from its earliest to its latest books, especially in regard to man's conception of God and of his own duty. (3) That inasmuch as the writers were not preserved from making mistakes in regard to the events which they record (often long after these events occurred), it is useful to set aside all their statements which conflict with ascertained facts of science or history; but that, nevertheless, it is possible to ascertain the main facts in all important cases, and that these main facts indicate the method of revelation and the development of religion already referred to.

Coming now closer to the special subject of the New Testament, the results which might be taken as a basis for religious teaching may be summed up thus:—(1) That the Synoptic Gospels contain an account of the life and work of

Jesus of Nazareth, trustworthy in its main features, especially when we understand and guard against certain prepossessions of the writers in regard to Messianic ideas, but that they were composed under conditions which forbade strict accuracy in details, particularly in cases where the love of the marvellous and the Jewish belief in "signs" have modified the tradition. (2) That the Fourth Gospel may be used only to supplement, not to contradict, the more historic picture of Jesus we get from the Synoptics, but that its special contribution to our knowledge is of the way in which Jesus Christ was regarded about the middle of the second century. (3) That from the Epistles of St. Paul we get our most trustworthy information about the early Church, and that the Book of Acts is to be used with considerable caution.

These are but specimens of the sort of conclusions to which we refer. If space permitted they might be largely extended, and reference might also be made to the various other sources from which information is drawn respecting the New Testament times, especially the Talmud, Josephus, and, to some extent, the Roman historians. All such sources and conclusions lie at the basis of books like Clodd's "Jesus of Nazareth," and the "Bible for Young People;" but the plan of these works does not admit of much proof or explanation being offered of the statements there made, and the reader would often like to know how it is that the account now reads so very differently from what he used to be taught to find in the New Testament itself, and he gets a general feeling of insecurity and fancies that he has to deal with the individual whims and personal predilection of his author. Nothing is so likely to correct this impression, which is grossly unfair to an author who has simply tried to popularise ascertained truth, as a good short introduction to, and commentary on, the various books of the New Testament. This is what we have got in the volume under review. The difficulty spoken of here has been felt severely in Germany, and "Der Protestanten Bibel" is the attempt made by some of their ablest scholars to meet it. The work rests ultimately on the Protestant principle of free inquiry, and endeavours to make popular the results of this free inquiry. It tells concisely what is to be told, and at the place where most people would look for the information. It will be an admirable book for the Sunday-school teacher who uses the New Testament as a textbook, and is asked more questions than he finds it easy to answer. It is just the thing to be used in homes where the Bible is still read and talked about, and made the chief vehicle to convey religious instruction, the great store-house from which to illustrate spiritual truth. Of course such a work passes much by and leaves much unanswered. Many after reading it may like to go deeper into the questions it raises; but many more, we are convinced, will find here as much as they want, a sufficient body of facts to teach, and a sufficient amount of explanation to enable them to understand the general method of modern criticism, and give them the opportunity of sympathising with its bold yet cautious and painstaking spirit. On any single point the arguments are often too brief to carry conviction, but taking the work as a whole, and remembering the amount of research and learning which lies behind it, it may well find acceptance among those who cannot enter on the larger field; and while many minor matters which it treats are still doubtful, and opinion on them may be modified as time goes on, the main lines on which the book proceeds have been carefully laid down, and are not likely ever to need any great alteration.

The present volume brings us to the end of the Book of Acts; we sincerely hope we shall get the rest of the commentary in a second volume, and that it will be speedily published. The translation, which we have extensively compared with the original, is excellent; we have good readable English, and a careful rendering of the exact meaning of the German. We have also to thank Mr. F. H. Jones for a few additional notes, distinguished by square brackets, which will make the commentary more useful when used with the English Authorised Version. The verification of references seems to have been well attended to, by no means a superfluous task in translating a work of German theology.

H. S. S.

Last Words of Thomas Carlyle. On Trades-Unions, Promoterism, and the Signs of the Times. Paterson, Edinburgh. 1882.

Here is what purports to be another "Latter-Day Pamphlet" of Thomas Carlyle, published in quite an *édition de Luxe* style. The anonymous editor, "J.C.A.," in a brief preface, says that "it was written at Chelsea, in the seriously obstructed hand-writing of his seventy-eighth year, and bears date the 12th of July, 1872, about which time the original MS. was presented to us by the author." The greater part of the pamphlet is a prolonged wail in Carlylese dialect against "the new-sprung sect of people who are called Promoters," characteristically defined as "gangs of miscellaneous, ill-employed persons whose trade is to devise seductive projects of enterprise calculated (infallibly) to yield a sure and rich return." We know nothing of the editor and publisher, and do not commit ourselves to any opinion as to the authenticity of this production, but the following passage on Trades-Unions is true and vigorous enough, and perhaps some would add, one-sided and prejudiced enough to have come from Carlyle's pen:—

"The trades-unions of our day stand in notable contrast to the old trades-unions (called guilds) of former centuries. Guilds were for quickening the conscience of workmen, teaching every workman that it was not permitted him to think of doing his work ill; that the 'honour of a workman' and of all his brethren, consisted in faithful, skilful, and excellent delivery of work, and in never by any temptation debasing himself to work like a botcher, much less like a thief and knave. Trades-Unions again are avowedly for increase of wages alone; of thievery, knavery, botchery meeting in the work done, no account is had, or, if any, rather a preference shown for these sad qualities! Guilds, therefore, we can define as tending heavenward for all parties (namely, towards discharge more and more perfect of the duties one had undertaken); trades-unions as tending hellward (downward let us say?) for all (that is, towards getting more and more wages for work, however done). Between men and masters, accordingly, never was such scandal of work ill-done, and never such perpetual battle about the ever-increasing wages to be demanded for it. A truly infernal position for both parties (little understood or heeded as such, by either of them—or by anybody else almost but my poor self, yet hourly poisoning the soul of everyone concerned with it); out of which ineffable, if also for a time inevitable position all men might well pray, 'Good Lord, deliver us soon!'

"Two days ago it first struck me articulately that, till somebody (among masters or men) re-acquired and got a few others to re-acquire the old human detestation, shame, and abhorrence of work ill-done, and began to try it with fixed determination to do their little bit of work well (whatever the 'wages' might be), there was no *punctum saliens* of moral life in the affair at all, and no real improvement could begin. This is deeply and clearly my opinion; though I cannot get it explained, or enforced any more; and must leave it standing for somebody that has still a pen and a right hand."

True to Himself: or, The Story of a Great Life. By Frances E. Cooke. W. Swan Sonnenschein and Co. 1882.

It is fatally easy to some people to write for children; but to write well, with knowledge lightly worn, in a style at once elevated and simple, avoiding goodness, while inspiring veneration for noble ideals, is just about as exacting a task as any man or woman can undertake. So much the more honour to those who thus serve their generation.

Miss Cooke's name is becoming familiar to those who appreciate such work. Awhile ago she told the story of Sir Thomas More's life, under the title of "A Boy's Ideal;" and now, Savonarola, the heroic Prior of San Marco, speaks through her pen to English youths and maidens, four centuries after his soul has gone up in a fiery chariot to heaven. Hardly could history furnish a grander subject—one in which the dramatic interest blends so easily with our moral sympathies. Miss Cooke's little book is a charming introduction to it. It is daintily got up, with good woodcuts, and is sure to be in demand for use in Sunday classes and as a gift-book. Doubtless, the higher aim of the writer will be fulfilled in the case of a thoughtful boy

or girl here and there who not only enjoys this well-told tale of saintly heroism, but is fired by her own gracious enthusiasm, and led to explore so fruitful a region more fully. Not only does Villari's "Life of Savonarola" await perusal, but the beautiful city on the banks of the Arno, where Dante sung and Michael Angelo modelled forms of peerless beauty, has been re-created for us by Roscoe, by Mrs. Oliphant, by George Eliot, whose "Romola," even more than the "Life of Lorenzo de Medici," or the "Makers of Florence," has flung over it the glamour of the poet's consecration, the light that shines only from within. There are signs that we are undergoing another and far more subtle Pagan Revival in these days. It will brace up and not enervate our sons and daughters, if they can take the measure of such influences and discover that a true culture roots itself in the soil of an ennobling faith. If they learn their first lessons from such books as "True to Himself" there is little fear of their later studies weaning them from those counsels of perfection which subordinate the flesh to the spirit, the joys of sense to the love that makes humanity divine.

Short Notices.

The Parabolic Teaching of Christ. By A. B. Bruce, D.D. (London: Hodder and Stoughton, 1882.) Dr. Bruce is Professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow, and is favourably known to us by his contributions to *The Expositor*. A thoroughly systematic and critical study of the parables of our Lord is by no means a superfluous undertaking; for while books of a devotional or homiletic character on some or all of the parables abound, works of a more elaborate and critical character are not numerous in our language. Hitherto the Biblical student has been mainly indebted to Archbishop Trench's admirable "Notes on the Parables," published more than forty years ago. But the weakness of that work is that it is largely based upon the allegorising method pursued by the Fathers, and makes greater use of patristic literature than modern learning. The other principal work on the same subject in our language, Gresswell's "Exposition of the Parables," is open to a very similar objection; while it often advances High Church theories, which have their basis in the learned writer's internal consciousness rather than in the letter or spirit of the parables themselves. Dr. Bruce, on the other hand, has sought help from the moderns more than from the ancients, and especially from the best and most recent commentaries of our own and other countries. His comments and expositions are preceded in every case by a careful and scholarly translation of the parable; and here the writer has taken advantage of the latest labour of scholars, including, of course, the Revised Version, and the valuable edition of the Greek Testament, edited by Drs. Westcott and Hort. The book on the whole is one of the best we have seen, and may be taken as an admirable guide by students who have no access to the best works in other languages. We do not pretend to agree with all the interpretations, but generally they are characterised by a thoroughly common-sense spirit, and a freedom from the allegorising propensity which has so often led both ancient and modern interpreters astray. There is a happy mixture of sound criticism and homiletical instruction, and while the general tone is moderately evangelical, there is an entire freedom from dogmatic orthodoxy, which is rare in books of this kind. But indeed it would be difficult to read Orthodoxy into the simple parables of Jesus, which are so often addressed against Pharisaic intolerance and exclusiveness, and breathe the most comprehensive lessons of the universality and impartiality of Divine Grace and the redeeming power of Charity. The concluding sentences of the chapter on the parables of "The Tares and the Drag-net" will serve to show the tone which pervades the whole work:—"The spirit of the two parables is the same—it is the spirit of Universalism, not in the controversial sense, but in the sense in which we ascribe that attribute to all Christ's teaching. The Kingdom of God as Jesus preached it was a kingdom where blessings were designed for the whole human race. In perfect accord with the whole drift of his teaching is the doctrine contained in these parables. The field is the world; the net is cast into the sea, and the net itself is the largest possible to be employed for the pur-

poses of a gracious economy by men animated by Christ's own catholic spirit."

Launching Away; or Roger Larksway's Strange Mission. Edited by J. R. H. Hawthorn. (Hodder and Stoughton, 1882.) There is not much literary merit in this tale, but it is full of adventure and incident, and contains some graphic sketches of life and scenery in Australia, which are evidently drawn from close personal experience. The binding is ornamented with a pretty sketch appropriate to the subject of the book.

The National Secular Society's Almanack for 1883. Edited by Chas. Bradlaugh and Annie Besant. (London: Freethought Publishing Company.)—There is much interesting matter given in this annual, not the least valuable portion being the calendar of events which stand out prominently in history as landmarks of the great struggle for freedom. The contributors to this issue are Mr. Bradlaugh, Mrs. Besant, Dr. E. B. Aveling, T. Symes, G. W. Foote, H. G. Atkinson, Hypatia Bradlaugh, G. Standing, W. P. Ball, &c.

The *Expositor* continues the elaborate but not very conclusive discussion on "The Miracles," by "Almoni Peloni"—probably the editor—who seems to us to evade the real difficulties of the problem, and only succeeds in proving—that we at least have never denied—that miracles are not impossible, especially when regarded as the fulfilment of a higher law. The Rev. W. Milligan follows with a dissertation on "Double Pictures in the Fourth Gospel and the Apocalypse." By "Double Pictures" is meant expressing the same thing, or nearly the same thing, twice over, the second expression being at the same time climatic to the first. The other papers are, "The Sources of St. Paul's Teaching," the fourth article of the series being on "Rabbinical Training," by the Rev. E. C. S. Gibson; "Professor Zahn on Tatia's Diatessaron," by the Rev. Dr. Wace; and "The Temptation of Christ," a not very strong article by a theological layman, Mr. J. J. Murphy, of Dunmurry Forge.

The *Sunday Review* for October opens with an interesting paper on "The Influence of Art on the Masses," read on behalf of the Sunday Society at the recent Social Science Congress by Mr. Hodgson Pratt. There are also reports of the Sunday Society Conferences at the same Congress, and a suitable tribute by Mr. W. Cave Thomas to the memory of the late Sir Henry Cole, K.C.B., who was one of the Vice-Presidents of the Society. The number also contains the Transactions and Seventh Annual Report of the Society.

Wise Words and Loving Deeds. By E. Conder Gray. (T. F. Unwin, 1882.) We have simply to record the appearance of the third edition of this interesting little "Book of Biography for Girls," of which we spoke highly on its first publication. Among the ten biographies are Mary Somerville, Sarah Martin of Yarmouth, Baroness Bunsen, Mary Carpenter and Catherine Tait.

We have received from Messrs. W. Swan Sonnenschein and Co. several attractive and illustrated books for young people.

Heidi's Early Experiences, a story for children and for those who love children, by Johanna Spyri, a pretty story of the Alps, evidently of German origin.

Literary Notes.

The leading story in *Good Words* next year will be written by Mr. Walter Besant, author of "The Chaplain of the Fleet," &c. The title is to be "All in a Garden Green."

The Queen has been pleased to appoint the Rev. S. R. Driver, M.A., of New College, Oxford, to the Regius Professorship of Hebrew and to the canonry of Christ Church annexed thereto at Oxford, in succession to the Rev. Dr. Pusey. Mr. Driver is one of the Old Testament Company of Revisers.

The Cobden Club Essay Prize at Owens College, Manchester, has been awarded to Mr. Foster Watson, M.A., of the college. The subject of the essay is "Peasant Proprietorship." The adjudicators were Mr. Chancellor Christie, Professor Adamson, and Mr. W. H. Brewer. The amount of the prize is £60. It is a triennial one, and is similar to that given at the Universities of Oxford and Cambridge.

A work with the title of "The Pedigree of the Devil" is now in the press, and will shortly be published by Messrs. Trübner and Co. The object of the author is an investigation of the various sources from which the modern idea of the arch-enemy of mankind has been built up, and an analysis of the ramifications of his genealogy. The evolution of evil involved in this examination is full

of strange interest, often leading to unexpected results. The work is by Mr. Frederic T. Hall, F.R.A.S., and will be illustrated by a series of elaborate drawings by the author and printed by Autotype Company in their best manner.

THE LIBERAL SOCIAL UNION held its first monthly meeting for the present session on Thursday, Oct. 26, in the Rooms of the Society of British Artists, Suffolk-street, Pall-mall, Mr. S. Searle in the chair. A paper was read by Mr. J. Stanley Little, on "The Dangerous Classes." Its general tone was anti-Democratic, and reflected the spirit of some of Carlyle's "Latter-Day Pamphlets," except that the essayist seemed to have more faith in the capability of regeneration and in remedies, such as compulsory emigration. The essayist spoke of the transformation of the poor into the abandoned, criminal, revolutionary and dangerous classes. We live in a democratic age, and license is the rule everywhere, and the unfortunate sections of society are a real menace to its existence, and what we have to fear is that the working classes, inflamed by demagogues and *doctrinaires*, will one day rise up and reduce London to smouldering ruins. Such people can hope for nothing from Parliament, or from liberty; they are filled with every hatred, malice, and all uncharitableness, and desire only revenge. Charitable efforts have failed, or do little to cure the evil. The Salvationists and Blue Ribbon Army scarcely touch this class at all. The Church of England and the various denominations are powerless to deal with it. The Poor Law, the workhouse, the School Board, the vapourings of sociology are mere vanity. The counsels of Political Economists no not go to the root of the matter. The only cure is in transporting these unfortunates to fields where, with pure air and better food, they could be ultimately reclaimed. A comprehensive system of Government emigration is wanted to other than our present colonies, to which Mr. H. M. Stanley, the African explorer, has pointed the finger. In the discussion which followed the following took part: Mrs. Sims (mother of the well-known dramatic author), who objected to an allusion in the essay to Mr. G. R. Sims as one of the "dangerous" writers of the day; Mr. Felton, who denied that the criminal classes are increasing; Mr. Reed, who ridiculed the fears expressed of the demagogue class; Miss Sarah Marshall, who drew a graphic picture of the homes of the dangerous classes; Mr. A. Preston, who contended that the really dangerous classes are the ignorant, born and bred in an atmosphere of vice, and combated the anti-Democratic views of the essayist; Mr. Bromhead, who objected to the conservative views on this question; Mr. Lerische, who deprecated the theory of compulsory emigration; the Rev. E. M. Geldart, who thought that the poor and neglected had some reason to complain of the better classes; Mr. Lock, who also differed from the views of the essayist; and Mr. Briggs and the Chairman, who paid a tribute to the value of the paper. Mr. Little, in reply, thought that his paper had anticipated most of the objections.

TAUNTON.—The Rev. John Birks, on the 22nd October, referring to a local controversy, preached on "Our Collar Girls, and our attitude towards them, or the relation of the different classes of society to one another viewed in the light of the religion of Jesus Christ." Great interest was excited, and the chapel was crowded, many having to go away for want of room. The text was from John viij., latter part of 7th verse, and Mark xii., part of the 31st verse. The sermon was printed in full by the local newspapers.

HOLLOWAY'S OINTMENT AND PILLS.—The infirmities of our nature almost necessitate disease. Impurity of the blood, functional disturbances and loose living constantly give rise to despondency, debility, or distempers. In the above named remedies, the community can do have, at a little cost, the safe and certain means of preventing or checking, and curing both outward ailments and inward maladies. Ample plainly printed and very intelligible directions accompany every package of both Ointment and Pills, which only require attentive study to enable every invalid to be his or her own medical adviser. The earlier these powerful remedies are employed after discovery of the disease, the more rapid will be their action in expelling from the system all noxious matter and restoring health.

Obituary.

MRS. RATHBONE, OF LIVERPOOL.

We announced in our last number the death of this venerable lady, on Tuesday, October 24, in the ninety-second year of her age. We now subjoin the following obituary notice, chiefly taken from the *Liverpool Mercury*:—

"One of the excellent of the earth has passed from amongst us, Mrs. Rathbone, of Greenbank, the widow of William Rathbone, and mother of the member for Carnarvonshire and of two other well-known sons.

"The elements of her character were the simplest and purest, unmixed with anything that could disturb their action—a mind of great clearness and activity, a heart of the readiest but the calmest sympathies, a Christian faith and disposition which held every power she possessed, personal or material, as given in trust for the service of her fellow-creatures. As far as it is permitted to human nature, these spiritual forces had her altogether to themselves, with nothing to contend against in her constitution or her temper of a modifying or conflicting kind. No one ever saw her under the influence of an unworthy feeling, however short-lived, even so much as momentarily to act or speak from a wounded or resentful mind. Her pure and true moral judgment, which no bias or affection could blind or warp, was never crossed or disturbed by personal irritations.

"Her large-hearted husband always consulted and spoke of her as his better genius—the inspirer of whatever was highest in him, the prompter and sustainer of his conscience, his comforter and strengthener in not permitting him to lose courage or withdraw his hand from any good undertaking, however arduous, because of temporary failures or disappointments. Her care was for the purity of his aims and the faithfulness of his efforts, not in the least, in comparison, for his or her own prosperity or ease; and she was incapable of distrusting the ultimate success of whatever was right. Never had a noble man a truer helpmate in a noble woman.

"Her life was one of constant, careful, conscientious helpfulness, on a scale that can have no record. Her memorial, to-day, is far and wide in grateful hearts, and families lifted out of trouble that bless her name. Though keenly alive to the refinement, the adornment, and the grace of life, she seemed never to value wealth as a means of procuring increased comforts and luxuries. 'Plain living and high thinking,' with the daily service of loving duty, were all that her heart desired. And there was this purely Christian peculiarity in the benevolence which formed the chief pursuit of her available time—that no disappointments in the objects of her care, however repeated, relaxed her efforts, wearied or chilled her interest. If they were naturally helpless and inefficient, as often they were, all the more on that account did she feel their claims upon her as the weaker members of God's family specially committed to those whom He had blessed with helpful strength. If they proved unworthy or ungrateful, as sometimes they seemed to be, all the more on that account did she recognise their need of a more persistent solicitude, and act upon the great and obvious, but too neglected rule, that it is with the morally diseased and sick the spiritual physician, the true benefactor, is required to be. She never abandoned to their fate, or suffered to drift away from her, any of those whom she had tried to help or save.

"Her more public works, always veiled, were never remitted until infirmity withdrew her from active service, in her eighty-sixth year. To our various charities her aid was large, taking no account of the conventional measure; and wherever it was possible she gave the far more valuable help of her personal influence and remarkable practical efficiency. To her, with her husband, Liverpool owes the origination of its now extensive system of cheap baths and washhouses. The latter she commenced in Frederick-street, in the house of a born philanthropist in humble life, Catherine Wilkinson, through and with whom she worked, providing or finding the means until the example spread and became a municipal interest. In the education of the working classes, intellectual, moral, and religious, long before it had become a great national concern,

she and Mr. Rathbone had enlisted their best strength and hope, as in the most productive form of beneficence. More than half a century ago they gave their personal attention and assiduous care to every interest of the South Corporation Schools. And when circumstances of the time, now happily for ever passed, required them to remove from that institution, they transferred their powerful help to the Hibernian Schools, Pleasant-street, and by unstinted expenditure of time and means and sympathy raised them from a condition of decay to large and vigorous efficiency. Mrs. Rathbone's devotion in these cases was not of a routine kind. She made herself the friend and the adviser of teachers and of pupils, never lost sight of them, and in many instances, by the helping heart and hand, became the chief human disposer of their lives.

"In 1876 Mrs. Rathbone had an attack—apparently accidental—of disabling sickness. The ever active mind and heart, with so much of their intensest life within the lives of others, have since peacefully rested, no longer capable of their former part, but in perfect tranquillity and repose. And as often as in that long quiet time her spirit awoke, or her thoughts wandered into dreams and visions, the living interest was ever, as before, in some person to be cared for—the picture before the mind of circumstances in which help and rescue could be given.

"Mrs. Rathbone was the daughter of Mr. Samuel Greg, of Manchester, and Quarrybank, near Wilmslow. William Rathbone Greg, the distinguished essayist, lately deceased, was her youngest brother. She survived her husband more than fourteen years. Their golden wedding was on the 9th March, 1862.

"We must not speak of what she was in her more private relations, to her friends, to society, to the large company of guests and strangers from all countries, who will call to mind and heart what she and Mr. Rathbone were in days gone by at Greenbank. Still less can anything be said of here from within the nearer circle of her own. We dare not venture beyond the consecrated words, never more truly applied—'Her children arise up, and call her blessed.' They were as happy, as privileged, in their mother as in their father. It was a life of love and duty in religious faith and hope, without a restraining thought of self.

"She had the rare combination of an active and ardent, an enterprising and unresting goodness, with the patience and dignity of a blameless temper. Deficiencies, of a negative kind, no doubt there were; of positive faults there were none, known to her fellow-creatures."

Two additional circumstances may be mentioned, one belonging to her youth and the other to her old age. She and the late Miss Abigail Hodgson were joint secretaries of the Bible Society when first established in Liverpool, principally by the exertions of the Society of Friends, of which they were then members; and when eighty years old, she, as an old school manager, sent through her son, then member for Liverpool, to Mr. Forster some practical suggestions on the Education Bill. After the Act was passed, Mr. Forster stopped Mr. Rathbone one day and said:—"I wish you to know that the suggestions you gave me from your mother were among the most useful and practical suggestions I received during the passage of the Act."

The remains of the deceased were interred in the Nonconformist portion of the Toxteth Park Cemetery on Saturday morning last. In addition to the family and relatives, a large number of prominent citizens of Liverpool were present among the general public. The funeral service was impressively read by the Rev. Charles Beard, the deceased having been a member of Renshaw-street Chapel.

PORTSMOUTH.—The Rev. Barnard Gisby, late of Derby, has engaged to minister for three months to the general Baptist congregation, St. Thomas-street, Portsmouth.

HASTINGS.—Mr. J. E. Stronge has undertaken the ministry of the Hastings Church for six months, by the unanimous wish of the congregation. Mr. Stronge has passed through the course of study at the Home Missionary Board, Manchester, and is an undergraduate of the Royal University of Ireland.

The Inquirer.

SATURDAY, NOVEMBER 4, 1882.

BOTH the principal Quarterlies have articles on Professor Seeley's "Natural Religion." The *Edinburgh* reviewer's estimate and standpoint may be indicated by the quotation of the following remark. Explaining why he has dwelt on what seems to be a personal question, in connection with the book and its author, the reviewer says: "It is because we believe the author to be a type, as well as an individual, and because we believe that the views put forth in the present volume are representative now, as were those put forth in 'Ecce Homo' formerly. They both represent, at least so far as England is concerned, the general views of that new religious world, which has formed, or has tried to form itself, having left the old behind. 'Ecce Homo' represented it in its sanguine youth: 'Natural Religion' represents it in the death throes that are already overtaking it." In the *Quarterly*, under the heading "The New Religion of Nature," Professor Seeley's book is severely dealt with. The book, in the reviewer's judgment, is "terribly disappointing." "For sixteen years," he says, "we have been waiting for the fulfilment of the promise held out in 'Ecce Homo,' that 'Christ, as the Creator of modern theology and religion, will make the subject of another volume,' and at last we are put off with a farrago of science and culture, a pseudo-religion, from which God and Christ have been ejected to make room for Humanity and Nature. Instead of the bread we hoped for, a stone has been thrown to us; instead of a fish we have been mocked with a serpent. The inference, we fear, is inevitable, that the author's own faith has meanwhile receded." In the *Church Quarterly Review*, also, there is an article on the same work. The writer thinks that "Natural Religion" is a "book whose prospects of life and influence are but small," and he adds: "The subject, however, of the semi-religious states of mind which surround Christianity in a severed or half-severed condition, and of their relations to the faith, is one of deep interest. Perhaps our author could write something of importance upon it, if he were not led away by the temptation to say things novel and surprising." All the three reviewers recognise the fact of the marked departure, in a sceptical direction, which this volume indicates when compared with "Ecce Homo." We cannot but think that the *Edinburgh* shows the most insight into the real character of the book when he says that the author's heart is still with the Christianity that he repudiates, and represents him as maintaining "that the words *religion* and *atheism* are used popularly in wholly inaccurate ways, and that most who call themselves atheists are not atheists at all, whilst those who call themselves the religious party have no monopoly of religion."

THE want of an adequate biography of the Rájá Rám Mohun Roy, the founder of the Brahmo Somáj, has long been felt by a great variety of persons who from different standpoints are interested in the religious life of India. Our friend Miss S. D. Collet, who has been a warm admirer of the Rájá ever since his visit to England about fifty years ago, and has worked in connection with the Bráhmó Somáj for the last thirteen years, has gradually become acquainted with many Bengálí friends and correspondents among the members of his own Church. From some of these she has received very valuable information concerning him which is scarcely known out of his own country, and (with the entire concurrence of these friends) she has decided upon compiling a biography of him which shall combine the substance of these Indian materials with other original information which she has been so fortunate as to procure from English sources. We hope that from some of our readers Miss Collet will obtain all the information for which she asks in the letter published in our Correspondence columns.

WE have so sincere a respect for Mr. Spurgeon and the great work he is doing that we are delighted to hear that there is a second

Spurgeon in the field, and only wish there were a hundred more like him, especially if they would preach not quite so orthodox a doctrine. The following advertisement announces "the coming man:"

CONGREGATIONAL and OTHER CHURCHES.—"ANOTHER SPURGEON."—An experienced and singularly gifted Preacher, whom the people style "Another Spurgeon," is open to SUPPLY any church able to elect and support its own pastor. Glorious services. Outsiders brought in. Flattering testimonials. God shall have the glory.—Address, Preacher, Deacon's Advertising Office, 154, Leadenhall-street, London.

There is only one drawback to our satisfaction. A genuine Spurgeon would not announce himself as "a singularly gifted preacher," or puff his "glorious services," winding up with the cant phrase "God shall have the glory." "Another Spurgeon," unlike his prototype, is in all probability an unmitigated humbug; but sanctimonious humbogs are just the persons who often impose upon the credulity of pious and simple-minded persons.

THE assembly of representatives of the Liberal Churches of France was held last week at Nîmes, and was attended by a very large number of delegates, representing all the churches of that designation. Our venerable friend Pasteur Carénou, of Paris presided; and on Wednesday evening, October 25, a special religious service was held, when M. Fontanès, of Havre, preached a most eloquent and prepared sermon on the nature and functions of the Christian Church. It was impossible, says *La Renaissance*, to open more worthily the proceedings of a great assembly of representatives of the Liberal Churches. We regret that the subsequent proceedings of the assembly were not open to reporters.

COUNT CAMPELLO, ex-canon of St. Peter's, Rome, who was lately converted to Protestantism, and afterwards to the "Old Catholics," has returned to the Roman Catholic Church. The clerical journals of Rome, which had recently raked up some scandals in his past life, now are with each other in their eulogies. We remember that in noticing an article on Count Campello, in the *British Quarterly Review*, we not obscurely intimated our opinion that he was a very doubtful convert, judging only from the representations of his apologists.

WE give elsewhere an account of the first of a series of religious services instituted and conducted by the Rev. J. W. Lake, of Warwick, in the Royal Music Hall of the neighbouring town of Leamington. Mr. Lake's address, on "Church Creeds and Modern Thought," was listened to with evident interest, according to the *Leamington Courier*, a Conservative paper, which gives a long report of the lecture. We learn from the local correspondent that the attendance was about two hundred, comprising a few of the artisan and small tradesman class, but chiefly composed of members of the professional and independent classes. These services, which have been conducted for eight years during the spring and autumn months, have aroused no feeling of antagonism, but seem to have commanded general respect. The time is evidently ripening for the establishment of permanent services here and in other large towns in connection with a free and reasonable form of religious worship.

WE take the following anecdote from a paper on "Plucks," in the *Journal of Education*:—"Some years ago, there was at Oxford a very popular old Don, who had earned the nickname of 'The Composer.' In viva voce examinations he always began by saying, 'Pray compose yourself, Mr. —, there is no hurry. You must not be nervous.' It was said that he had been much affected by the attempted suicide of a candidate whom he had once 'ploughed,' thereby causing him to lose an appointment which was contingent upon his obtaining his degree; and from that time he had always been most careful to reject no man for his nervousness. One day there came before him for examination in the Thirty-Nine Articles an undergraduate, who was not only very nervous, but had a treacherous memory. 'Is marriage regarded as a sacrament by our Church?' asked The Composer, blandly. 'No,' was the answer. 'Quite right, Mr. Brown;

pray compose yourself, and quote me, if you can, the article, or part of it, which refers to this question.' The nervous one hesitated during a moment full of anguish, and then uttered a fragment of Article XXII., which relates to Purgatory:—"It is a fond thing, vainly invented, grounded on no warranty of Scripture, but rather repugnant." The outburst of merriment drowned the remainder of the sentence; but The Composer, who had joined in the laugh, was pleased to reckon the answer as a joke; and tradition reports that he let the nervous one pass."

WE learn that at High Garrett, in Essex, "a large-hearted lady, said to be a Unitarian," has presented the Primitive Methodist Connexion with a neat and commodious mission hall. We are glad to give prominence to this fact, and shall be delighted to give equal prominence to the fact that an orthodox lady or gentleman of any sect has done a similar act of grace—when it occurs.

THE Presbyterians of Sydney, or some of them, have less strict views on the Sabbath than their forefathers had. At a recent meeting of the Presbytery there the Rev. Dr. Beg (not Begg, as in Scotland) said Sunday trains were a necessity. Professor Kenion admitted that he and other ministers and Church members used Sunday trains, which he should certainly not have done twenty years ago, as he should have deemed it wrong, though he did not do so now.

SEVERAL farmers in Scotland, availing themselves of the fine weather on Sunday last, gathered in their crops, which were spoiling in the fields, owing to the almost continuous rains. Some persons may feel inclined to say that their desire for gain got the better of their piety; we are disposed to take a more charitable view, and to commend them for their prudence, which in this case is more holy than their dread of breaking the Sabbath.

WE learn that in the United States they are not content with flowers on children's days in the churches, but introduce canaries also. A short time back a minister lamented that he could not make himself heard, for the louder he spoke the louder the birds sang. Is it heresy to say that probably the song of the birds was a better sermon than that of the minister?

OUR brethren in Victoria have not entertained the same objection to a religious census that has been felt in this country. A voluntary census of this kind has recently been issued, and 862,346 persons have described their ecclesiastical or theological position. Eleven thousand have returned themselves, or been returned, as Pagans, twenty have declared that they have "No Church, at present no creed," five belong to the "Church of Eli Sands," three call themselves "Saved sinners," three believe in "£ s. d.," two are "neutrals," one calls himself a "Theosophist," another is a "believer in parts of the Bible," another is a "Silent Admirer," while a Borrowite, a Millerite, a Colensoite, and a Walkerite, severally describe themselves as such. The Church of England claims 299,542, the Roman Catholics 197,157, while the various shades of Presbyterianism, and the different forms of Methodism, have about the same number of followers, i.e., over 100,000. The other sects do not exceed 20,000, and the Baptists are more in number than the Independents.

THE Evangelical Synod in Basle has passed a resolution, important to the Swiss Churches, by 39 votes to 32, viz., that baptism shall not be necessary for confirmation or the taking of the Sacrament. This will necessitate an alteration in the Catechism.

HOSPITAL SUNDAY IN BIRMINGHAM.—On Sunday last the sum of £4,773 10s. 7½d. was collected at the various churches and chapels. The parish church (St. Martin's) contributed £277 4s. 11d., and the following collections were made at the various Unitarian churches:—Church of the Messiah, £294 2s. 10d.; Old Meeting, £90; Newhall Hill, £58 5s. 6d.; Lawrence-street, £5 19s. 4½d. The Church of the Messiah thus headed the list of contributions from all Birmingham churches.

Correspondence.

RAM MOHUN ROY.

TO THE EDITOR.

SIR,—Permit me, through you, to inform my Unitarian friends that I am preparing to compile a Biography of the Rájá Rám Mohun Roy; a project in which I am heartily encouraged by my Bráhmó friends in India, some of whom have supplied me with valuable materials for the work which will be quite new to the English public. I have also been so fortunate as to be favoured by the executrix of the late Mr. William Adam (formerly a Unitarian Missionary at Calcutta) with much interesting matter from his private letters and papers, relating to the Rájá; and some other English friends have also given me most valuable assistance. But there are—or, at any rate, there have been—two collections of papers in England which have hitherto baffled all my efforts to discover, and I write this in the hope that some of your readers may be able to assist me.

Rám Mohun Roy was domiciled for nearly two years (1831-33) in the house of Messrs. John and Joseph Hare, of 48, Bedford-square, London, brothers of the well-known educationist, David Hare of Calcutta. The Rev. James Long (formerly of Calcutta) has informed me that he was told, in 1847, by Mr. John Hare that he had then in his possession a quantity of valuable papers which would be of great service to any biographer of the Rájá. About eighteen or nineteen years later, after the three Hare brothers were all dead, the late Miss Carpenter, of Bristol, received a somewhat similar intimation, which she thus described in the appendix to her "Last Days in England of the Rájá Rámmohun Roy" (pp. 254-55), published in 1866:—

"During the preparation of this work, information has been received from one of the family of the late Joseph Hare, Esq., 'of whom the late Rájá was the intimate friend and guest, that she has in her possession letters and documents which are of the utmost importance for such a work.' These have not, however, been entrusted to the editor. A box of papers, labelled 'Rámmohun Roy,' exists also in the keeping of a widow lady, the father of whose late husband was an intimate friend of Rámmohun Roy, who entrusted them to him. It is thus possible that important writings of Rámmohun Roy's may yet be discovered, and given to the world."

I have consulted Miss Carpenter's relatives and friends concerning both these statements, but they are unable to identify either of the parties to whom she referred. Who was the "widow lady," no one can conjecture. As to the Hare papers, I have traced out a solitary surviving member of the family, but she has no knowledge whatever upon the subject, and can give me no clue to the identity of Miss Carpenter's informant. It is now sixteen years since this last assurance was received of the continued existence of these papers, and what has become of them no one can tell. But as all private search has failed, I write this letter in the chance of its meeting the eyes of some person who may be able to throw light on the subject. If either of these collections of papers have been preserved, it must surely have been in the hope of future use. Should their unknown possessors read this letter, I earnestly request them to communicate with me at my address as below. I think I can give sufficient proof that I have been honoured with the confidence of Rám Mohun Roy's real friends in India as well as in England, who will rejoice if I am permitted to look over these precious papers, and take copies of all that may be useful for my work. One document which I especially want is the journal which he kept of his Western voyage and travels, with the express intention of publishing it for the benefit of his countrymen. As nothing has ever been heard of this journal since his death, I can only hope that it has been preserved in one of these missing collections of MSS.

I am also very desirous to procure the English translation of the discourse (not by himself) which was delivered at the opening of the first Bráhmó Somáj in November, 1828. Of this discourse the Rájá presented copies to

Captain Froyer, Mr. James Pattie, and Dr. Tuckerman, of Boston, U.S., as is recorded in letters to those gentlemen; but the discourse itself I have not been able to obtain. Yet one would think that some copies must have been sent to friends in England, and one of such copies may yet be found in some old family library.

The same may be said of the Rájá's Bengáli Grammar (in English), which was published in Calcutta in 1826, and of which copies were certainly sent to Mr. W. J. Fox and to Dr. Tuckerman. A copy of this work would be very welcome to me.

Of the Rájá's works published in England I have only the volume of tracts on Brahminical theology, published by Parbury and Allen in 1832, and the "Precepts of Jesus" and Three Appeals. If any of your readers can lend or sell me any of the other following works I shall be greatly obliged:—

1. "Answers to Queries," by the Rev. H. Ware, of Cambridge, U.S., printed in "Correspondence relative to the Prospects of Christianity," &c. London: Charles Fox. 1825.

2. "Essay on the Right of Hindus over Ancestral Property," &c. London: Smith and Elder. 1832.

3. "Exposition of the Practical Operation of the Judicial and Revenue Systems of India," &c. London: Smith. 1832.

4. "Translation of the Creed maintained by the Ancient Brahmins," &c. London: Nichols and Son. 1833.

I need only add that for any personal reminiscences or well-attested facts concerning the Rájá, with which any of your readers will favour me, I shall be extremely grateful.

SOPHIA DOBSON COLLET.

33, Hamilton-road, Highbury, London, N.

October 30, 1852.

THE SOUTH LONDON FREE LIBRARY.

TO THE EDITOR.

SIR,—As the Unitarians muster very strongly in our small group of subscribers I trouble you with this short statement. The Fine Art Gallery, the only place of the kind open on Sunday in the whole of London, is about to be closed for want of funds, the immediate cause being the action of the authorities of Lambeth, who, having failed to support by proof their assertion that the Free Library is liable to pay rates, have fallen back on personalities and slander. I have borne two distraints and have supported the expenditure entirely by myself during the last six months, but I feel degraded by the present phase of the struggle, and decline any further to find or ask for any money for the art gallery, which has been attended by 100,000 persons since its opening in 1879.

Unless £150 be voluntarily subscribed before Sunday, November 12, which I do not in the least expect, I propose to formally close the Art Gallery at a public meeting to be held here on that day.

The Free Library and reading room will continue open and be extended by the opening of branch lending libraries in various parts of South London, and there will be two free lectures to men and women every Sunday during the winter, one at four P.M., the other at half-past eight P.M.

W. ROSSITER.

Oct. 31.

THE MORAL REFORM UNION.

TO THE EDITOR.

SIR,—In the settlement of national affairs statesmen are too apt to forget that the condition of the women of a country exerts a most powerful influence for good or ill on national growth. In the restoring of Egyptian social order, and the reconstruction of the police of the country, English influence should be exerted to secure the appointment of superior officials who will protect the honour of women as well as the safety of men.

The Moral Reform Union, therefore, would call attention to the impolicy and injustice to the weak of placing at the head of the Egyptian police the Englishman whose antecedents disqualify him for the exercise of police supervision for the protection of women.

T. L. BROWNE, Hon. Sec.

Porchester Terrace, Oct. 31.

DR. G. VANCE SMITH AND CANON COOK.

The following correspondence appeared in the *Guardian* of last week:—

SIR,—If you can afford room for the enclosed letters between myself and Canon Cook I should be much obliged by their insertion in the next number of the *Guardian*. I make the request chiefly for the reason given at the close of my second letter to Canon Cook.

Perhaps I should explain that the concluding paragraph of his letter to me is here omitted. This is partly for brevity's sake, and also because the omitted words are quite immaterial to the main point, being simply an expression of the writer's goodwill towards myself—to which, I need scarcely add, I would desire to respond in the same spirit in which it is offered.

G. VANCE SMITH.

"Carmarthen, October 12, 1852.

"Sir,—In consequence of a long absence from home I have only recently had the opportunity of seeing your work, 'The Revised Version of the First Three Gospels.' Will you allow me to call your attention to two paragraphs in it affecting myself, which appear to be founded on a misapprehension of my words, and have the effect of misrepresenting my intended meaning? I refer to your remarks (1) at pp. 19, 20, and again (2) at p. 26.

"In the former place you virtually represent me as making a formal allegation, imputing to the Revisers a doctrinal bias in some of the changes which they have made, and you observe that my assertion, 'if not met by an indignant repudiation, and refuted by substantial arguments, is calculated grievously to affect the position of the Revisers.' In reply, may I beg you to read my words again? Surely you will see that what I have said conveys and implies no imputation whatever on the theological impartiality of the Revisers. I have simply observed that the results of the revision do not leave the doctrines of popular theology unaffected, and I have given six separate examples in which this appears to me to be the case. And clearly this may be said without in any degree implying that the Revisers intended to touch popular doctrines. The result that popular doctrines are either weakened or strengthened might or might not be intended by any Reviser; but it is absolutely contrary to the fact that I have said that such an intention existed in the mind of any person whatever.

"In the second place, you observe that I complain 'bitterly' of the inconsistency of rendering the same Greek words sometimes 'Holy Ghost' and sometimes 'Holy Spirit.' That a great inconsistency is shown in thus rendering I have pointed out, and no one has indeed denied or can deny it. It is the more conspicuous, inasmuch as the Revisers profess to be careful, and are usually very careful, even in small matters like 'straightway,' to render the same original by the same English. But where is the bitterness on my part in pointing out this inconsistency? In what does the bitterness consist, in stating in the fewest possible words of the simplest kind that a great inconsistency has been committed? Pray let me beg you, then, if called upon for a new edition of your work, to modify the expressions to which I have referred; and, by giving them a form corresponding more exactly to my words, to refrain from doing me the injustice of representing me as bringing an ungracious charge against the Revision Company—one which I had certainly intended carefully to avoid.—I remain, yours very truly,

"The Rev. Canon Cook." G. VANCE SMITH.

"Exeter, October 13, 1852.

"Dear Sir,—I need not assure you that I am most anxious to avoid any expression which might misrepresent the views or statements of the Revisers, or of those who review their work.

"But on looking at the passage to which you call my attention I cannot see that I have misinterpreted or misunderstood your words.

"You say that the great doctrines of what you designate as popular theology are in the most substantial sense affected by the Revised Version.

"I did not understand you to assert or to imply that such was the intention of the Revisers. Of that no man can judge; but if the effect be what you distinctly assert, it is a matter of most serious importance, both in your estimation and in that of those who hold to those great doctrines as the very foundation of their faith.

"If it is any satisfaction to you, I am quite willing to say formally that Dr. Vance Smith speaks of positive results, not of intentions.

"As to my remarks, p. 26, the word *bitterly* did not seem to me too strong, considering the weight which you attach to the change of expression and the regret which you express that the Revisers in so remarkable a way neglected their self-imposed rule of uniformity in the rendering of the same word. The reasons which induce you to condemn the Revisers for altering the pronouns so as to indicate personality are stated in a form which implies surprise and indignation, and I should have thought 'bitterness.' But I am quite willing to omit that word and substitute for it 'strongly,' or 'earnestly,' or any equivalent which fairly expresses your opinion.

"I may add, at the risk of repetition, that I never could suppose that you intended to charge your fellow Revisers with unfairness or doctrinal prejudice in the direction opposed to what you call popular theology.

"I have throughout endeavoured, and I trust successfully, to avoid imputation of motives. The results, however, are of vital importance, and were it true that those results affect the fundamental doctrines of revelation, it is a matter that calls for a clear and formal declaration on the part of those Revisers who are ordained ministers in our Church.

I am, dear Sir, yours truly,
"Rev. G. Vance Smith." "F. C. Cook.

"Carmarthen, October 16.

"Dear Sir,—I thank you very much for your reply to my letter of last week, and I have great pleasure in acknowledging the kindly tone in which you write. The alterations you suggest would quite satisfy me. I admit, as a just description of my own feeling; the word 'strongly,' in reference to the alleged inconsistency of rendering; the word 'bitterly,' in its usual sense, I deprecate, as corresponding neither to my feeling nor to the expression which I used. In regard to the other point, it was certainly my wish to speak (as you suggest) only of 'results,' and not of any person's intentions. If I find time soon enough to copy out the letters, I may ask the editor of the *Guardian* to give them a place in that paper—although I hold it to be very doubtful whether he will do so. Their publication would, I think, tend to set me right with my co-Revisers, as I should wish to be.—I remain, dear Sir, yours very truly,
"G. VANCE SMITH.

"The Rev. Canon Cook."

BELFAST.—On Sunday evening, the Rev. J. C. Street delivered to a very large congregation an interesting lecture, on "Spoiling the Egyptians," of which a full report appears in the *Belfast Morning News*.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday, Oct. 26. Marble busts of the late Sir C. Reed and the late Rev. J. Rodgers, who were for several years chairman and vice-chairman of the School Board for London, were presented to the Board. The busts have been placed on pedestals on each side of the presidential chair. That of Sir C. Reed was the result of subscriptions from present and past members and others, and the bust of the Rev. J. Rodgers was presented by the teachers of the metropolis. The question of higher elementary schools was discussed at much length. The debate was ultimately adjourned.—At last Thursday's meeting a new standing order was agreed to, laying it down that no committee is to bring up a proposal for the appointment of a person to a new office until the Board have first determined to create the office.

THE STRANGER IN LONDON.—That the great City will ere long be hardly recognisable by its former denizens, all the world has heard. The visitor passing up the Thames now finds his eye gratified by the many handsome edifices recently erected. As he reaches the famous Victoria Embankment, there rises over him on the right hand the new *Times* office, and on the left hand the new tower-crowned works of Messrs. James Erss & Co., both places of Italian architecture. It may be said that these two buildings are types of the far-reaching business energy of the nineteenth century, for it has resulted from such means that these two establishments have brought themselves to the fore, and that the annual isue of each has come to be estimated by millions. During the last year the number of copies of the *Times* issued is estimated at 16,276,000, while the number of packets of Erss's Cocoa sent off in the same period is computed at 14,749,695. The latter is a large total, when it is borne in mind that in 1830 the consumption of Cocoa throughout the whole kingdom was but 425,382 lbs., there then existing no preparation of it such as this, which by the simple addition of boiling water would yield a palatable drink. Truly time may be said to work many changes.

Religious Intelligence.

THE SCOTTISH UNITARIAN ASSOCIATION.

Last week we gave a report of the provincial meeting of the British and Foreign Unitarian Association in Glasgow, held on Monday, October 16. We now report the meetings of the local society, the Scottish Unitarian Christian Association.

The annual meeting for the transaction of the business of the Association was held in the afternoon of Tuesday, October 17, Mr. J. PULLAR, President, in the chair. Reports were read from the several churches aided by the Society, and the various officers were appointed for the coming year; but the main interest of the meeting centred upon the question of the best use to be made of the bequest of the late Mr. McAllum, and the discussion of the previous day was continued as to the work requiring to be done for diffusing Unitarianism in Scotland.

In the evening a soirée was given under the auspices of the Association in the St. Vincent-street Church. The church was beautifully decorated with flowers, and the tea was well served by a company of young ladies belonging to the congregation. Mr. JOHN PULLAR presided, and on the platform were the Revs. Dr. H. W. Crosskey, Mr. Crossley, P. H. Wicksteed, Henry Ierson, F. W. Walters, R. B. Drummond, A. Webster, G. T. Walters, H. Williamson; Messrs. S. S. Tayler, D. Ainsworth, M.P., H. Jeffery, W. J. Milligan, secretary, and J. Virtue, treasurer of the Association. After the tea

The CHAIRMAN said: When I had the honour of addressing you in this place on a similar occasion last year I referred to the fact that our association represented only a small, scattered, and uninfluential number of people. You all know that matters are still in very much the same position, for ours is not a sect which advances "by leaps and bounds," or is ever likely to do so. Still we must hope that our simple, free, and liberal organisation, and our rational ideas on the subject of religion, will commend themselves year by year to an increasing number of our countrymen. For my own part, I cannot but think that if there is to be anything of the nature of formal religion in the future, it must be something very like what exists among Unitarians at the present day. "Old things," we see on all sides, old ideas, old forms, old superstitions are passing away, and "all things are becoming new." The outward and visible distinctions between various religious bodies remain, but the underlying, fundamental principles of a broad and Catholic Christianity are more and more asserting themselves, and being recognised as a bond of union, as the heritage of mankind, in fact, of which no sect or party has the monopoly—(applause). No one can read the newspapers, the magazines, the books of the present day, or mix in society, without feeling that the spirit of free thought and free inquiry in matters of religion is everywhere abroad. Of course there are still some rabid people who are inclined to foam at the mouth if you mention the word rational in connection with religion, and especially if you profess any sympathy with or respect for Mr. Bradlaugh. But such people are more rarely met with than formerly. Last year I referred to the advantages of our Congregational system as compared with the Presbyterian and other great ecclesiastical organisations existing around us, and to the prosecutions for heresy which had been so frequent in Scotland of late years. I also attempted to answer the question, What is Unitarianism? With your permission I shall again refer briefly to these points—(applause). I think everybody in Scotland considers it a great relief, and a matter for congratulation, that there has been an almost entire cessation of what is called "heresy-hunting" among us during the last year. It was a cowardly and cruel sport, and had it been continued must inevitably have led to the break-up of the great Presbyterian system, and the assertion of individual and congregational liberty all over the country. Heresy-hunting, as we all know, was a favourite pastime with ecclesiastics, especially the more bigoted and narrow-minded among them, in days gone by—but, with a School Board in every parish and a newspaper in every home, it proved rather dangerous—so much so in fact as to render its continuance impracticable. No doubt fanatics were gratified by such proceedings, and large numbers of people who took little interest in religious questions derived great amusement from the newspaper reports of these exciting "hunts." Among

more serious and thoughtful people, however, they caused the utmost indignation. It was felt that while this might be Presbyterianism, it was in the very teeth of what was generally understood as Christianity, or even humanity. It must be admitted that the "hunt" frequently ended in rather a painful and ignominious fashion, but the position of the hunters was certainly far more ignoble than that of their victims fairly brought to bay—placed, according to our old Scotch proverb, "a'tween the deil an' the deep sea"—the deil of recantation behind them, the deep sea of starvation before. It is all very well to say that "the blood of the martyrs is the seed of the Church;" but what about the Churchmen who suck the martyrs' blood, who take the martyrs' life—whether by the old-fashioned "short and easy" method of burning, or by the slower and quieter, but not less cruel and certain method of starving?—(applause). One great advantage of our own free and simple organisation is, that such vindictive proceedings are impossible in connection with it. Each minister and each congregation is absolutely free from dictation on the part of any body of ecclesiastics. So long as they understand each other and can go on comfortably together, they do so, but when, from whatever cause, serious differences arise, they necessarily part company—and there the matter ends. The public at large hear nothing of it, and would never dream of troubling themselves as to the opinions of a particular Unitarian minister, any more than about those of any other private individual. Surely this is a far more simple, rational, and common-sense method than the unwieldy, cumbrous, and public procedure of the great ecclesiastical bodies in Scotland, and all of us who prefer it must hope to see it universally adopted ere long. After expressing his sympathy with the objects of the Liberation Society, and his preference for Unitarianism as "a much simpler, higher, and better religion than the elaborate and highly artificial productions of dogmatic theology," Mr. Pullar went on to say:—My impression is, from all I see and hear, that most heterodox opinions are widely prevalent in Scotland. We are not in such a small minority as at first sight we seem to be. Scotchmen, whether in the pulpit or in the pew, are not all Conservatives in religion any more than in politics. It is not of course to be expected, nor is it at all desirable, that people should readily break with old ties and associations in religious matters any more than in others. Young people are always growing up, however, and among the numerous churches we see rising on all sides to accommodate the increasing population it seems a pity that there should not be found room for at least one really "Free Church" in every parish—a church which shall be free, not merely from the thralldom of Parliamentary control in matters spiritual, but equally so from that antiquated dogmas and superstitions, where in this parish and in that, true worshippers, however unpopular and wrong their opinions may be, shall have an opportunity of worshipping the Father in spirit and in truth. Depend upon it, that if such arrangements are well carried out the rising generation of Scotchmen will be drawn to these Free Churches by the "law of gravitation," as it were. If the minister be a really able and earnest man, fired with the true "enthusiasm of humanity," if the service be as varied and interesting and the music as divine as it ought to be, even many orthodox people (or those who think they are so) will find that such a religious service meets their spiritual needs. For, even if they miss some of the old familiar phrases to which they have been accustomed, they will probably find that the essential fundamental ideas of true religion remain. Men who can produce one sermon a week worth listening to are not born every day, and men who can produce two or three such sermons weekly are not born at all. I by no means undervalue good sermons, and I occasionally have the pleasure and advantage of listening to them. The highest and best religious teaching, coming from the lips of cultured, good, and thoughtful men, is of immense value. But what I maintain is this, that if the service otherwise is what it ought to be, it alone will always be sufficient to attract people to church, and to do them good when they get there. It will suffice to "wake the better soul that slumbers," to revive all that is noblest and best, and "the likeliest God within the soul" of each of us; to rekindle our highest hopes, our noblest aspirations; to lighten our sorrows, to enhance our joys, to send us back to "the trivial round, the common task" of every day life and work, with a better, braver,

and more hopeful spirit. For my own part, I am sanguine enough to believe that we may live to see churches of the kind I have mentioned, if not in every parish, at least numerous all over the country. I do not mean that new churches should be built, or that new ministers should be imported, except in rare cases. If I am not mistaken, we have in Scotland both the men and the material required to effect this "new Reformation," and depend upon it, if we do effect it, it will be done as thoroughly as the old one was, although probably much more quietly. I don't know when or how the change will come, but I have a firm belief that "come it will for a' that;" and if soon and silently so much the better. I need scarcely say that with every independent and well considered step in the direction I have indicated we as individuals, and this Association as such, offer our most hearty sympathy and such co-operation as it may be in our power to give. I trust this Association will at least be found to serve a useful purpose, as a sort of nucleus and rallying point to which distressed and discontented Scotchmen, ecclesiastically, may resort for aid and comfort—(applause).

Mr. AINSWORTH, M.P., said he had always heard that the very best thing a man can do in this life is to help on the machine of progress. In the situation he happened to hold he sometimes met with people who thought the very best thing to do was to obstruct the machine; but such people were generally regarded as nuisances. On that occasion he was sure there was very little necessity to help them in any way. It seemed to him from the large attendance that they were thoroughly interested in the work they had to do. Referring to the broadening influences at work in other communities of the religious world, he said he had found that persons were often a great deal better than their creed. No doubt Unitarians had their own opinions, but at the same time they were perfectly willing to allow that there was a great deal of good opinions held by other sects besides Unitarians, and there were common platforms on which they could meet and help each other; though he did not for a moment wish them to infer that on that account it was not necessary to hold fixed opinions of their own. The British and Foreign Association had a very great interest in what was being done in Scotland; they all had the well being of mankind at heart, and he hoped those sentiments would be fostered all over the world, and conduce to the forwarding of the cause of truth and righteousness—(applause).

The Rev. G. T. WALTERS (Aberdeen) said:—In the minds of the public there is a good deal of misunderstanding with regard to the position taken by Unitarians. Unitarians dissent from the popular creed because it fails to uplift the soul to a divine height, from which the glory of God and the humanity of man might become visible. There was a living faith in the prophet of Nazareth, but that faith and hope is not living in the churches to-day. Instead of the church giving the people the bread of life they were feeding them on dry husks. If they could have congregations free from tradition, and actuated with a desire for truth, and for the cultivation of religious feeling, then their mission would be fulfilled. They had heard a good deal lately about the "lapsed masses"—people who never went to church. He was inclined to think that one cause of that was the prejudice that prevailed in the minds of people of different denominations, and which transformed our Christianity into something worse than Paganism. They were all acquainted with that beautiful hymn, "Nearer, my God, to Thee." Because that hymn happens to have been written by a Unitarian, Mr. Henry Varley put it out of his hymn book, and is followed in this by Mr. Sankey. He ventured to say that the clergy were mainly responsible for the lethargic condition into which the masses had sunk. We want more honesty in these matters, more moral courage, so that men and women will not fail to confess they are Unitarians; for honesty is the best policy, and a lie is none the less bitter because it has been covered over with a false piety and a pretended sanctity. Mr. Walters concluded by asking for a hearty vote of thanks to the friends from London, and expressed a hope that the time would soon come when they would pay another visit to Glasgow.

The Rev. A. WEBSTER (Glasgow), in seconding the motion, said he was much stimulated by the visit from the deputation, and would go back to his work very much refreshed. He wished to acknowledge on the part of his congregation the kind services of Mr. Iesson in preaching for them last Sunday.

Mr. S. S. TAYLER (London), in responding, said

that the deputation would also go back strengthened, and they would feel it to be their duty to work harder than ever after the sympathy and encouragement that had been accorded to them in the great city of Glasgow. For his own part, he had seen a great deal which highly impressed him. He knew they had a church in Glasgow, but he was not prepared to see such a splendid building as that in which they were seated. He had listened to the minister of it with a good deal of pleasure, as also to Mr. Webster in another part of the town. It touched his heart very much when he heard Mr. Walters speaking to the young people. He was sure it was a privilege to them to sit and listen to the gentle and interesting words he addressed to them—(applause). He had been in many a Sunday-school and seen how inattentive young people often were, but the young people of that church seemed much interested in what they heard. He complimented the ladies on the taste they had displayed in laying out the flowers on the various tables, and said that flowers in a state of nature were extremely beautiful, and possessed of great delicacy of light and shade, which is the very thing they wanted to feel in their hearts. They wanted the delicacy of the light and shade and beauty of the flower in their religious life, and then they would cherish that brotherly feeling which all ought to entertain. He was aware that a number of friends from other churches often came to help them on occasions of that kind, and he hoped that no word of theirs would be uttered which would grate harshly on their ears—(applause). He trusted that their Association and the Association in London would work together in future with increased energy and effect—(applause).

The Rev. Dr. CROSSKEY (Birmingham) contrasted the respectable position of the Unitarian faith of to-day with the opprobrium and disrespect attached to it thirty years ago, when he was minister to the congregation he was addressing. When he began his ministrations there he counted nothing but the hats of men, the ladies were afraid of Unitarianism; but now the sexes were equally blended, all that was sweet and womanly with all that was brave and independent. One sign of progress to him was that their church embraced in every sense of the word its fair share of women as well as men—(applause). He referred to the prosecutions for heresy with which they were familiar in Scotland, and said they had not had a single trial for heresy for a whole year, which was an unusual circumstance. But he read in the newspapers that they were still at their old controversy, the Sabbath controversy. However, they were growing wiser; even the highly respected worthy divine, Dr. Adams, seemed to plead that he may break one of the Ten Commandments by travelling when it is his duty to preach in the neighbourhood. Referring to the writings of Professor Robertson Smith, he said the stamp of heresy was there, and principles that will ultimately overthrow the very pillars of the church of which he was a minister; but he hoped the day would soon come when trials for heresy would for ever vanish, and when they would all be true to the reason which God had given them. They should not forget how the great change had come to which he had adverted. A Unitarian was now looked upon in Glasgow, at least, as being as honourable and as religious a man as the member of any Orthodox Church. He was bound to say it had come through the faithfulness of those who in former times had belonged to that and kindred churches. Human progress was not a thing they could leave to the four winds of heaven to be turned at will. The world was only moved in the providence of God by the power of noble men. He could not help recalling some names that must be familiar to every one who worshipped there, whose faithfulness had had a silent influence, and had permeated the community in which they lived; men like Mr. Vallance, Mr. Brownlee, and the generous Mr. Teacher, and the thoughtful and devoted Mr. Smith and Mr. Glassford. That church had been served by a race of as honourable and devout men as ever served any church in Christendom; men whose names added an honour and a lustre to the glory of the new and dawning day—(applause). To the young people of the church he would give as their watchword, "Be faithful as your fathers were faithful." Of the many noble works to be done in this world he knew of no nobler work than the building up of a pure and holy temple to the eternal God in which conscience would be aroused and love awakened. He had seen those who had worshipped there for many a year, in the hour of their passing away—resting upon the rod and the staff in the valley of

the shadow. And he knew with a thorough personal knowledge that to many a man and woman the preaching of their simple faith within these walls had brought a constant joy, an unbroken peace and an immortal hope—(applause). He would say to the young people that if they were faithful they would find that nothing that money can buy, no success in business, no triumph in social life, no mere intellectual achievement would equal the blessing that would come to them from a simple hearted faith in the principles of their religion—(applause).

The Rev. R. B. DRUMMOND (Edinburgh) proposed a hearty welcome to the representative from the Belfast Society. They were always glad to meet their Belfast friends on an occasion like that. In days of old, Mr. Street was a frequent visitor at these meetings, and he had no doubt it would be a disappointment to many of them who had been on former occasions accustomed to listen to his eloquent tones to find that he was not there, as had been announced that night. However, the Rev. Mr. Wright had come over in his place—(applause)—and he was sure they would give him a very cordial welcome. Mr. Drummond further moved that they should give a most hearty welcome to Mr. Crossley, who he understood had come to Glasgow to succeed Mrs. Soule. All their churches that had the pleasure of listening to Mrs. Soule's addresses highly appreciated them. Mr. Crossley had come over to carry on the work which Mrs. Soule had begun in Scotland for the Universalist body. So far as he understood, they were Unitarians. Whether they were or not, they were working for the good of mankind, and for the spreading of right religious views—(applause).

The Rev. H. WILLIAMSON (Dundee) in seconding the welcome, said, respecting Mr. Crossley, that although he had not come to work exactly on Unitarian lines, he was here to work in parallel lines to their own, and he fancied that often the two lines converged. They had every reason to be glad of the opportunity of welcoming both these friends to their meeting that night. On behalf of Dundee, for which perhaps he might be allowed to speak, they would be glad to see in that town the friends from a distance who were present with them on that occasion. They felt themselves very much isolated there, and lately they had had an irruption, or perhaps he ought to say an invasion of liberal thought in the person of a Glasgow man, the Rev. David McCrae—(applause). He loved David McCrae with all his heart, because he acted very kindly and lovingly to him, and it went against the "grain" to say a single word which might seem against him. But the ministrations of David McCrae had given his (Mr. Williamson's) church the most severe blow they had ever experienced. He would stand against all the Calvinism that could be brought to bear upon them in Dundee. He would glory in the United Presbyterian, the Established, the Free, the Methodist, Independent, and Baptist Churches, preaching their most extreme orthodoxy, and he would flourish. But David had introduced a different element. With great power, tremendous enthusiasm, and a keen knowledge of Scotch human nature, he was giving a position to liberal Christianity in Dundee it never had before. And although he does not take any profession, but that he is a Christian and a believer in humanity, they ought to recognise very distinctly that David McCrae is doing a grand work for liberal Christianity in Scotland, and whenever he came to Glasgow he believed he got a hearing worthy of the work in which he was engaged. That was a matter which ought to encourage them very much. It showed, at least, if they could only make their simple religious belief interesting to the Scotch people it was the very thing that was wanted. The religion of Scotland exists at the present day as it has done for many years, in a sort of contradiction. If you take the theology of Scotland as it may be seen in books it is one thing, but if you look at the paraphrase "O God of Bethel, by whose hand thy people still are fed," or take the religious poetry of Robert Burns, you have the religion of the Scotch people, which is as true, and as real, and as devout as religion can possibly be. And it is this work that they had to do; they had to clear away the old barbarous Calvinism, and to establish the religion which has an existence in the Scotch people in spite of their Calvinism. Mr. McCrae had succeeded to a great extent through his knowledge of the Scotch people in introducing this element into his work in Dundee—(applause).

The Rev. J. J. WRIGHT, in responding to the welcome, said, the first and most important duty he had to perform was to bring to the Scottish Unitarian

Christian Association the heartiest wishes and the most ardent assurance of spiritual co-operation he could offer from the Unitarian Society in Ireland—(applause). Their Society cost them, he supposed, about a hundred pounds a year, which was collected mostly by subscriptions. They kept a book-store, where the best books of liberal thought are sold at as near cost price as possible. They also issued a periodical once a month, and distributed a thousand copies of it gratuitously. It is called the "Chronicle and Index." It is an index of the kind of books that come to their counter, and by means of its columns they indicated to their various readers the kind of books they had latest got in, and what kind of books they recommended them to buy and read. Besides, their Association had affiliated with it a Sunday-school Society. It took an interest in the working of the various Sunday-schools throughout the north of Ireland. Mr. Wright added that he gladly seized the opportunity to thank the many friends he had in Glasgow for the kindness they had always shown to him; friends whose friendships were cherished and whose kindness he should never forget.

The Rev. Mr. CROSSLEY, in acknowledging the welcome, said, I am 4,000 miles away from the place that I recognise as my home, but though so far away from it I find kindred feelings to my own expressed here, although cast in a different manner and set forth in a stronger way. But the feeling of home presses itself more strongly on me than I have ever realised before, and it draws my attention to the fact that to-night in America the General Convention of Universalists begins its annual session. I have felt as though I had been lifted up and set down in the midst of the gathering I have attended for over twenty years regularly. I was dreading that I should feel the loss of not attending it this year; but I feel at this meeting that I have been largely compensated for that loss. I have had my own sentiments expressed better than I could express them myself. And this feeling raises the question just for a moment with reference to the relations that may exist, and perhaps ought to exist, between the body that I represent and the body that is represented here of Christian believers. In America we are much stronger taking the two bodies than you are in the British Empire. We have thus two wings of liberal thought quite evenly balanced, and we look upon them there as a strength and support to each other. These two bodies moving in the same direction, although not blended together, are tending to lift the thoughts of the people into a larger and freer domain of communion with God. So if I were working in this land to-day without you moving in a similar direction I should feel very lonely indeed. But I shall not feel lonely in the work in which I am engaged. The field is large, and there are so very many who need these sentiments—this higher knowledge of God and humanity. There is room for us to work together. You emphasise certain features and phases of truth in a way that perhaps we do not. We emphasise other phases of the truth, so that both together constitute a larger strength than the one alone could possibly be—(applause). I must thank you for this very cordial reception. I assure you I appreciate it, and it will encourage me upon the threshold of my visit to Scotland—(applause).

Mr. STEWART (Glasgow) proposed a vote of thanks to the Rev. Mr. Wicksteed for the admirable sermons to which they had listened on the preceding Sunday. Good sermons were the rule in that church; what might be the result if they were called upon to listen to an indifferent sermon by an indifferent minister he did not know, but certainly no such task was imposed on them last Sunday. Every one was delighted. There was one point which was touched upon by Mr. Wicksteed in the morning, and also in his admirable speech last night, which must have gone home to the heart of every Unitarian father and mother, namely, the "true method of education for Unitarian children." That was a subject which was handled by Mr. Wicksteed just in such a fervent and clear manner as they might have expected from the accomplished and learned translator of what he might call that great work of Dutch theology, "The Bible for Young People"—(laughter). One thought occurred to him while listening to Mr. Wicksteed. It was this: If Mr. Matthew Arnold had been amongst them his burning desire for lucidity would have been gratified. Mr. Wicksteed might go home with the feeling that he had said things to them upon the subject of the education of their children which had gone home to their hearts, and which would not be forgotten. It only remained for him

to add the hope that these sermons would be given to them and to the world, that they might have a memorial of this happy series of meetings—(applause).

Mr. J. VIRTUE (Glasgow) said, in seconding the proposal, that he entirely concurred in the remarks of Mr. Stewart. Mr. Wicksteed had many gifts, and he ought to be endowed and sent to Scotland as a missionary at large. There were few men, he thought, so well adapted to impress the Scottish people. If the British and Foreign Unitarian Association would pay the half of the required salary he thought the Scottish Society would try to pay the other half.

Mr. WICKSTEED said, in reply, that in coming to Scotland he expected to be amongst strangers, but he would go back to London impressed with the conviction that he was leaving friends in Glasgow. The memory of the earnest faces that appeared before him in that church while preaching there on the preceding Sunday would never pass away. He did not know how it was, but he felt more deeply on that occasion than he ever recollected having felt before of the common nature of their work all over the world. In regard to Mr. Ainsworth's speech he wished to state his dissent from one expression he used. He said that most men are better than their creeds. That depended on the man, and it depended on the creed. Are we better than our creed? If they were half as good as their creed, Scotland, England and the world would soon be evangelised. Jesus Christ was not better than his creed, and he hoped their creed came very near to his. They could not expect to be better than their creed. They ought not even to wish to have a creed whose standard could be attained unto. They all knew what stable and unstable equilibrium meant. Well, the man that is better than his creed is in a state of unstable equilibrium; a little shift and down he falls. The man whose creed is love to God and love to man, and the summary of whose religious inspiration is "be ye perfect," can never be better, nor half as good as his creed. He is in a state of moral and spiritual equilibrium, his creed and his aspiration is far above him. No sorrow, no disturbance or trouble, no intellectual bewilderment, no discouragement, no poverty or barren result, no solitariness of endeavour; nothing can shake him from that firm repose, nothing can throw his moral or religious nature into ruin, because it is suspended on that which is above it, and the tendency of his whole nature is to restore and compensate any momentary disturbance of stable equilibrium. This he thought was their highest privilege—a privilege which above all others they should strive to share with all the world—(applause).

Mr. H. JEFFERY, in proposing the sentiment, "Success to the Scottish Unitarian Christian Association," heartily thanked the friends in Glasgow for the liberal hospitality they had extended to the representatives of the British and Foreign Unitarian Association. He was much interested in what he had seen and heard at these meetings, and he thought that with such men and women as he had met there Unitarianism ought to hold a stronger position than it does in Scotland. They had just come in for a legacy, which was very pleasant; but he hoped it would not weaken their sense of the necessity of an increased subscription list. The balance-sheet of the British and Foreign Unitarian Association was nothing to boast of, but the figures of the Scottish Association seemed a mere petty-cash account, and he hoped they would not be content without largely increasing the account. He was sure that with more religious earnestness there would be more coin. The speaker referred to his public advocacy in Scotland, nearly forty years ago, of what is now called Secularism, and he was glad to have that opportunity, in the presence of several who knew him in those years gone by, of testifying to the joy he had experienced from embracing the reasonable Christianity which he understood the Unitarian name to denote. He would spend the remainder of his days in trying to impart to those who were wandering in dreary doubt or blank denial that faith in God, in human brotherhood, and personal immortality which he felt to be so precious—(applause).

The Rev. H. IERSON, in seconding the sentiment proposed by Mr. JEFFERY, of "Success to the Scottish Association," said: Besides the grateful sense of their kind reception, the English representatives take with them from these meetings the conviction that the work in which we are interested in this part of the kingdom will be henceforth more vigorously and more effectively carried on through this visit to the friends with whom we have had the pleasure to confer on the various matters connected with it. He could not help saying to them, "If you were not

occupying the field here we should feel it to be our duty to come. But we are thankful to know that you are here, and that the work will be the more energetically done from the encouragement, we trust, that we may have given you." And thus our visit to this city will not have been in vain. Mr. Ierson concluded with the assurance of the strong interest which they felt in the work of the Scotch Association, and expressed the heartiest good wishes for its renewed prosperity—(applause).

Mr. MILLIGAN returned thanks to the ladies for their services in preparing tea.

Mr. GRANT responded.

Mr. GRAHAM returned the thanks of the meeting to the chairman, which Dr. BARLOW seconded.

The meeting broke up shortly before 11 P.M.; after the singing of a closing hymn, and the benediction, pronounced by the Rev. F. W. WALTERS.

NEW CHURCH AT MILES PLATTING, MANCHESTER.

On Saturday, Oct. 21, the memorial stone of the new Unitarian Church to be erected in the populous neighbourhood of Miles Platting was laid in the presence of a large assemblage, by the Rev. WILLIAM GASKELL, M.A., Principal of the Home Missionary Board. Among others present were the Revs. W. G. Cadman, S. A. Steinthal, Adam Rush-ton, Alfred Payne, C. T. Poynting, B.A., William Mitchell, R. Pilcher, Joseph Freeston, C. C. Coe, Silas Farrington, J. Harwood, B.A., Samuel Thompson, W. C. Squier, J. G. Slater, J. McDowell, H. T. Basford, James Harrop, Halliwell Thomas, John Moore, Alexander Farquharson, B. Walker, the students from the Home Missionary Board and Messrs. Benjamin Heap, C. E. Schwann, Harry Rawson, Alderman Bowes, John Dendy, jun., G. W. Rayner Wood, John Chadwick, Henry Whaley, Thomas Cooke, J. H. Brooks, B.A., J. Johnson, Frank Taylor, Ben Brierley, Ben Wolstenholme, Isaac Percival, John Heys, John Mellor, J. H. Mellor, Edward Lawton, Dan. Baxter, J. E. Ashton, Thomas Yates, Thomas Tonge, &c.

The congregation, scholars, and friends assembled at the school in Varley-street at three o'clock, and walked in procession to the site of the new church, headed by the Dob-lane brass band. Notwithstanding the threatening state of the weather during the ceremony there were not far short of one thousand persons, old and young, present.

After the singing of a hymn Mr. JAMES BURGESS, as chairman, said that twenty years ago he watched the laying of the first brick of their present chapel in Varley-street, and he was now taking a similar part, but in a more formal manner, in witnessing the laying of that memorial stone. About thirty-five years ago himself and others on that platform attended the Unitarian services held in the old Mechanics' Institution, owned then by the late Sir B. Heywood. The minister at that time was a very great and respected man, the Rev. John Layhe, and his efforts for the children during one Whit-week contributed no doubt to his early death. They finally erected a chapel in the Rochdale-road, and for a time worshipped there. The old feeling, however, rested among many of the congregation in favour of Miles Platting, and they decided to have another congregation there. They took a room in James-place, on March 29, 1857. For some time they laboured there until they obtained a small room over a stable in Frost-street, on the 28th March, 1858, and he remembered with pride and satisfaction the glorious times they had in that small, but, to them, interesting room. Many still remembered the benefit they derived from that Sunday-school. They had an evening school for three nights a week for the charge of one penny, with an average attendance of sixty to seventy persons. They finally decided to strike out again for new premises, which resulted in their removing to their present building in Varley-street, their friend the Rev. W. Gaskell preaching, and at the gathering the following day Alderman Heywood presided, while among those present were many well known names, the Revs. T. E. Poynting, J. C. Street, G. H. Wells, Dr. Marcus, James Harrop, Mr. Manley, and students from the Home Missionary Board. When they commenced the work in Varley-street the congregation raised £100, and the Manchester District Unitarian Association assisted them, as they were again doing. For about five years they had no minister, but about eleven years ago the Rev. W. G. Cadman was selected, and from that time their success had been gradual and permanent—(applause). He was proud to tell all that, for he saw amongst that large assembly a very large num-

ber of old faces who he knew took an interest in their welfare, although not all by any means members of their household of faith—(applause)—but who still sympathised with the movement, as was shown by their presence. After working for the last twenty years in Varley-street, they determined to build another home for themselves, and they saw around them the commencement of their undertaking. To show the earnestness of the congregation, he might say that at the first meeting held with respect to the new premises, the congregation in less than half an hour subscribed the handsome sum of £800—(applause). Since that time they had received from other friends in the neighbourhood other subscriptions, and the Miles Platting congregation had now subscribed £1,200 towards the object in view. He must refer to the handsome manner in which the Unitarian public and the Manchester District Unitarian Association had helped them—(applause). By the grand bazaar held in the Free Trade Hall, and the handsome subscriptions of different gentlemen, over £8,000 had been raised, of which £3,000 had been given to the Miles Platting congregation towards the new church—(applause). On behalf of himself and the congregation he tendered their deepest and most heartfelt thanks. As to their financial position, the land, including the block of buildings on his left, had cost £1,800, the new church would cost £3,000, and an organ which they were determined to have if possible before they opened—(applause)—would cost £500 more, which showed they would require before they opened the new place of worship £1,000 more. If they prospered in the future as they had done in the past it would be a grand success indeed. He trusted that Mr. Gaskell's health would be preserved, and that they should see him within the walls of the completed building—(applause).

Mr. WM. ROBINSON, the secretary of the building fund, then presented Mr. Gaskell with a silver trowel and a mallet, saying that the fact of Mr. Gaskell's presence at his advanced age, and at that late period of the season, proved, if proof was needed, the very deep interest he had ever taken in that congregation, who looked upon him as one of their best and dearest friends—(applause). He had always been ready and willing to assist them, and when their new home was completed they trusted he would not only be present at the opening, but that they might have the pleasure of listening to his addresses in the new chapel—(applause).

After a prayer by the Rev. W. G. CADMAN,

The Rev. WM. GASKELL (who was received with applause) duly laid the memorial stone (which bore an inscription to that effect), and said: I have now done the part assigned to me, and have felt myself honoured in doing it. Most sincerely do I congratulate the Miles Platting Free Church on having brought to a successful issue the good work which I know they have had long and deeply at heart, and for which they have been willing to make not a few sacrifices. Mr. Robinson truly said that I have always taken an interest in this church, from its first humble and somewhat unpromising beginning down to the present time, and it has been a great satisfaction to me to see it gaining in strength and usefulness under the faithful guidance of my friend Mr. Cadman. A charge which has frequently been brought against us as Liberal Christians is, that though our faith may suit those who are well-to-do and prosperous, it is not adapted to attract and meet the wants of the working classes. If those who make the charge were here to-day, they would acknowledge they said it in ignorance—(applause). We might point to many churches in this district which might almost be called working class churches. I trust that you, my friends, will go on giving a more complete and decisive refutation to that charge that even you have yet given. These walls are, so to speak, only the scaffolding for the work which you have to do; and I trust that you will so labour on, that many after you have long gone to your account will be the better for your living; be made wiser, better and happier—have their sorrows alleviated, their burdens lightened, and their best hopes confirmed. I can only pray, which I do most sincerely, that God will prosper the work of your hands, and His blessing be upon you and yours—(applause).

The Rev. S. A. STEINTHAL said he rejoiced to have the opportunity of congratulating them on the great progress they had already made, and the bright promise which lay before them. Years of hard work had been imposed upon them before they could see the promise which greeted their eyes, as they looked round them then. The promise before them was a rich reward for the toil they had devo-

ted in the past to rearing up the church for which they were now building up a new home. Their work was one of great importance in the district. They had to maintain the standard of high, free, religious thought in a truly devout and reverent spirit, and they would see such fruit of their work in a higher moral tone, a wider, kinder sympathy, a truer Christian feeling, spreading around their home. Their work was of a high character, because at the present day there were many men longing and yearning for rest in a truth which they as Unitarians had been privileged to receive, and were bound to impart to others—(applause). They did so in no sectarian spirit of jealousy towards those around, but with the kindest sympathy in the great work in which they recognised others as fellow workers in the universal church of God. Different minds and different hearts required a different expression of thought, and found expression to their feelings in different ways, and unless the voice of their own particular Church was heard the full harmony of the universal church had not got complete utterance. There were many differences of opinion in the church as it was visibly expressed here on earth, but differences need never divide the higher unity that bound them all—the Christian life of dependence on the Universal Father of all. There was an underlying sentiment of religious trust; an underlying feeling of heavenward aspiration, a reverent sense of God's guiding power that united them all, whatsoever their opinions might be, and made them feel they could labour together for the common good. As they had heard there were those present who did not worship with them ordinarily, but were with them that day; he thought it an augury of better times when no longer that internecine warfare of Church against Church should diminish their influence, but when all, united together with one common aim, they should launch their forces against the strongholds of vice, sin, unbelief and indifference, and bring down from above on the world the blessing of God, and the spirit of Christ, in which we all are one—(applause). Though theology might divide, religion should unite all together as brothers—(applause). It was for true religious aims they raised those walls, their Church would work for true religious ends, and thus that blessing which their minister had implored upon them, and that benediction which the venerated lips of Mr. Gaskell had pronounced upon them, would be fulfilled, and in their own hearts they would feel God had answered their prayers, and his blessing rested on them. That richly they might enjoy that blessing was his prayer, and they would ever have his warm sympathy in their excellent work—(applause).

Mr. HARRY RAWSON said that recently they had had a similar gathering at the sister-church their Ardwick friends were erecting at Longsight, and there were several points of comparison between the two which were not a little interesting and suggestive. The ministers of both were educated at the Home Missionary Board—(applause)—of which their venerated friend Mr. Gaskell was the principal, and he (Mr. Rawson) had the honour to be one of the officials. Both congregations were founded for the teaching and exemplification of the great principles of religion which they held in common. They had also both "open trusts," leaving room for light and truth, higher and nobler than any they had yet received to stream into them from the firmament of heaven—(applause). Mr. Gaskell had said that was a working-class congregation. So was Ardwick, and a little further up that road they would find another at Dob Lane—(applause)—and a few miles further still one at Oldham, which he remembered thirty years ago to consist entirely of working men. Again, across that road they would find a congregation of the very poorest and humblest people. At Denton, too, a congregation had sprung up within the last few years, composed exclusively of working people. He therefore hoped they should hear no more of the calumny that the views and principles they preached were unsuited to the labouring classes—(applause). It was in churches founded like that, where those principles only were taught which were consonant alike with reason and faith, that they could find a true religious home; a place where they were neither compelled nor asked to sacrifice any faculty God had given them—(applause). It was a church conducted on the principle of perfect equality, with a constitution entirely democratic, which admitted no possibility of cliquism, where every man, and every woman, too, had an equal right—(applause). He hoped that the work of the congregation might

prosper, and that that church might be a blessing to them and their children for many generations, and that the neighbourhood might largely benefit by its operations—(applause).

A vote of thanks to the Rev. William Gaskell was then proposed by Mr. ROBERT FIELDING, seconded by Mr. JOHN COLEMAN, and carried with acclamation, and a few words in reply from Mr. GASKELL terminated the proceedings.

A collection at the gates realised nearly £25.

The new church will occupy a well elevated site fronting Oldham-road. The style of architecture will be Gothic, faced externally with parpoint stone, the ashlar and moulded work being from the Halifax quarries. Large tracery windows will decorate the chancel and main front, which is also to be flanked by a tower, to be used as a staircase and entrance to gallery over vestibule. Sitting accommodation will be provided for 400 people in the body and gallery and chancel. Organ chamber, vestry, and meeting-room are provided, also store cellar, heating chamber, and other offices. The whole of the interior fittings are to be in varnished pitch pine, and the roof, which is to have a clear span, is to be open timbered. The heating is by hot water, and the lighting by means of coronas, lamps, brackets, and standards. The entire cost, including site, organ, &c., will be £5,500. The work is being carried out by Mr. A. W. Smith, architect, 88, Mosley-street, Manchester, and the contractor is Mr. W. W. Harrison, of Manchester.

THE EVENING MEETING.

After tea in the Varley-street school a public meeting was held in the same room, the Rev. W. G. CADMAN presiding.

The SECRETARY having read letters regretting non-attendance from the Rev. F. H. Jones, Oldham; the Rev. Jas. Black, Todmorden; the Rev. Geo. Fox, Wigan; the Rev. Lawrence Scott, Denton; and Messrs. Joseph Broome, Abel Heywood, Junr., and Edmund Mauley,

The CHAIRMAN said: We are not working in opposition to others, and readily admit the motives that actuate our neighbours of other denominations. But our work is different to some extent from theirs. We do not try to save men from a fiery hell to which they have exposed themselves by becoming estranged from orthodox creeds. The hell from which we would save them is the hell of immoral, irreligious, and wasted lives. It is sad to reflect how large a part of our population is beyond all religious influence. To this class we have a special message. To those who have given up as old fictions the doctrines of total depravity, and salvation by imputed righteousness, of a dying God and a fiery hell, we offer a worship devout and yet rational. We say, "Come with us." We ask you not to leave your reason behind you when you come. We ask you not to say you believe in doctrines that contradict heart and conscience. We say: Prove all things, and hold fast the true. We do not make agreement in opinion a qualification for communion; we ask only that you will be sincere, and that while you are anxious to seek the truth you will be above all things anxious to live the truth to which you have attained. We call ourselves Unitarian; the name was not chosen by us. Those who now join us, like Carey Walters and Stopford Brook, often prefer an undogmatic name. We take the name because we have inherited it from a time when men thought more perhaps of their theological distinctions; but having inherited it we are not ashamed of it, for we know that it still expresses to others as no other word does, that wherein ours differs from the popular representation of Christianity. But, Unitarians as we are, we are open to the truth. We will, by no action of ours, seek to prevent or retard the free course of the "Spirit of truth." We will not stereotype for succeeding ages our conception of truth; but rejoicing in the privileges we possess, will leave to others an equal liberty, and firmly trust that freedom reverently exercised can never lead us from Him who is the Everlasting Truth. And so our Church will be dedicated to the worship of God, and to works of education, piety and benevolence. No narrower circle will be drawn in our Trust deed than that described under these heads. And yet we call ourselves a Christian church. When we assemble within the walls of our new temple we shall claim to be regarded as disciples of Christ. Is there, then, a limitation in this? Not so, standing as it does for all that is pure, lovely, and of good report; there is nothing sectarian in the Christian name. It is a matter of continuity and of historical development. Into a Christian atmosphere we were born; in Christian civilisation we have lived. There has been no choice

in the matter. Providence placed us here to-day in England, and not in Arabia, or India, or China, or any other land. And we cannot, if we would, remove our obligation to that pure and holy soul, who is not merely the "light of Asia" or of Europe and Asia, but who is or yet shall be "the light of all the earth." The spirit of Jesus is the spirit of universal brotherhood, and the historic Christ stands not between us and the Father to divert our homage from Him to whom we owe it, but to be our Guide and our Light in coming to the Fountain of all goodness and truth. He asks not our prayers, but he teaches us how to pray; he shows us the Father as the pure in heart see Him, and exhorts us to have personal communion with the Divine Spirit. We are free men, and it is Christ who has made us free. We are his disciples, but it is of our own free choice. It is not that we have accepted the authority of book or of creed; but using the reason given us, we have come to see that the spirit which lived in our holy brother and which from him has gone forth far and near, is the spirit of charity, brotherhood and good will; that it knows not any limitation of country, creed or caste, that the more this spirit lives in human hearts the more will God's kingdom come, and the sooner will dawn the day when all tribes will be blest

With fruits from life's glad tree,
And in its shade like brothers rest,
Sons of one family.

What, then, is the important thing for us all to learn? Is it not that we all have brave and holy work to do in building up the kingdom of God, this Jerusalem not made with hands? Only by unselfish lives in the spirit of the Master can we do this. We look forward with hope to the time when our willing feet shall throng the floor of that temple whose memorial stone our revered and beloved friend laid for us to-day. It is well to build shrines for our worship—it is well that such shrines should be as beautiful as the circumstances will allow. But before all things let us seek to build the spiritual temple—to fashion ourselves each a living stone for that temple. We are each set to do a work. To some is assigned a more prominent part than is assigned to others, but none is without his work. Let us do it well, though it be only the smallest piece of carving—yea, though it be the roughest sort of polishing—by-and-by the great architect shall come and put all the fragments together and make his pile complete.

The Rev. SLAS FARRINGTON, who was received with applause, in the course of a very interesting address referred to the necessity of special care in the training of the young people between the ages of fourteen and twenty-one, or even older, to lead pure and upright lives, and to the Guild for this purpose established at Kidderminster by the Rev. W. Carey Walters.

The Rev. C. T. POYNTING said that while they were rejoicing in the foundation of a new church and looking forward with much hope and trust to the future, he would venture to ask them to pause a moment, and remember that in thus founding a church which has "an open trust," one that is dedicated to the "worship of God," and for meetings and assemblies, for the promotion of works of piety, charity and education, they were in so doing only acting in accordance with their fundamental principles—trust in God—the confidence that if we rely on God, and God alone, He will lead us to truth and light—that we need no other support or guidance—that God himself will be our support and our guide, so long as we trust implicitly to what we believe in our hearts and consciences to be the divine guidance—(applause).

The Rev. A. RUSHTON said that after such a glorious event at Miles Platting he hoped before long there would be a great day at Blackley—(applause). He proceeded in a very interesting address to give his personal reminiscences of the congregations of Platt, Blackley, Dob-lane, Swinton, Pendleton, Middleton, Ardwick and Miles Platting, which are all very much indebted to the Manchester District Unitarian Association, by whose means eight or nine congregations have been revived or raised up within the last twenty years, and he hoped it would raise up as many more—(applause).

Addresses were subsequently delivered by Mr. G. W. RAYNER WOOD, the Rev. WM. MITCHELL, the Rev. JOHN McDOWELL, and Mr. J. E. ASHTON. During the evening the choir gave several pieces of music.

The usual vote of thanks to the speakers and chairman terminated the proceedings.

MINISTERS' BENEVOLENT SOCIETY.

The thirtieth annual meeting of this society was held at the Church of the Messiah, Birmingham, on Wednesday, October 25; the President, Mr. TIMOTHY KENRICK, in the chair. There were also present the Revs. C. Clarke, D. McGinnis, P. Dean, B. Wright, E. T. Russell, F. T. Reed (Poole), J. Harrison, J. W. Lake, H. McKean; Messrs. J. Arthur Kenrick, G. H. Kenrick, C. W. S. Deakin, Charles Harding, Herbert New, S. Greenway, and Dr. Russell.

Apologies were read from the Revs. Dr. Crosskey, W. Cochrane, M. Gibson, H. E. Dowson, and from Messrs. A. W. Mills, F. S. Bolton and Thomas Gladstone.

The report of the treasurer showed a satisfactory balance in behalf of the society; but that officer drew the attention of the meeting to the fact that the investment of a considerable sum would be falling in at an early period, and that facilities for obtaining satisfactory securities at an equally advantageous rate of interest are not forthcoming.

DIRECTORS' REPORT.

The present annual meeting marks the close of the thirtieth year of the existence of the Ministers' Benevolent Society. Looking back over these thirty years, the directors feel that they have every reason for congratulating the members and friends of the Society on the success which has marked its history; and they are assured that those of its earliest promoters still remaining, who have watched over its course from the beginning, will acknowledge that their warmest wishes in its behalf have been fully answered.

The caution with which its finances were administered in its early years, and the prudence by which its grants have been proportioned to its means, have enabled the directors not only to respond to every application which has been made in conformity with the objects and provisions of the Society, but to raise by degrees the amount granted to each recipient; until the grants have now reached a sum capable of affording solid help to those who receive them.

The Society has thus steadily grown in the confidence of the ministry; and in the confidence which it has inspired has consisted one, and that one not the smallest, of the benefits it has been enabled to confer.

Two hundred and eighteen ministers have enrolled their names as Beneficiary Members of the Society since its commencement. Of these a small number have retired from the Society, in consequence of leaving the ministerial profession. Fifty-three members have been removed by death, and of these the widows or families of thirty-five have remained under the Society's care, so far as it can afford them help by means of its grants.

By a wise provision in the first Code of Laws, the directors are forbidden to commence the making of grants until a certain degree of security had been obtained in respect of the amount of the society's funds. The period prescribed was, however, shortened through the interference of our friend the Rev. Wm. Cochrane, who, by obtaining a handsome donation from a liberal sympathiser with the objects of the society, enabled the directors to commence operations in June, 1855, when a grant of £20 was made to the widow of the Rev. J. G. Brooks. From this time, by a cautious increase in the amount of the grants as occasion justified, the total sum expended in grants up to the present time has amounted to £16,210. To this sum, distributed in the grants made year by year, must be added £1,636, the amount of yearly donations, chiefly from Mr. Hopgood and the late Mr. Samuel Sharpe, and this year from Miss Sharpe, and also from our president, Mr. Timothy Kenrick, designed for immediate distribution as additions to the regular grants made by the directors. This total sum of £17,845 has been distributed among 35 ministers, 25 widows, and one orphan family.

The year now ended has made its full contribution to the prosperous course which the society has hitherto taken. In the early part of the year the treasurer entertained some misgiving lest the expenditure should be in excess of the income, in consequence of increasing demands upon its funds; but this fear has proved unfounded, although the year has brought more than the usual applications for benefit.

Four new recipients have been placed upon the books—three widows, and one minister in an advanced age, who has retired from work after a long life of active and useful service. One minister, whose health has hopelessly broken down, has become a regular recipient, having

hitherto received occasional aid whilst hoping to regain his former ability for work. On the other hand, a minister whom the directors have had the pleasure of helping during the last three years, whilst struggling with a serious illness, which at one time threatened permanent incapacitation, now writes to withdraw his name from the list of recipients; his health being so far restored that he finds himself equal to moderate duty, and trusts henceforward to continue his ministerial labour.

A circumstance happened during the past year which especially excited the sympathy of the directors, whilst at the same time it pointed clearly to the advantage arising from the existence of a society like their own. Whilst they had the satisfaction of making a liberal grant to the widows of two most valuable missionaries, who had died in the midst of active and very successful service, each leaving families unprovided for, their aid was invoked in behalf of the widow and young family of a third missionary, suddenly removed under peculiarly painful circumstances. The minister was about to enter the Ministers' Benevolent Society, but, unfortunately, had not carried his intention into effect, and the directors were compelled to refuse assistance. The family has been provided for through the generosity of the late minister's friends; and in each of the other cases similar liberal help was rendered from without. But in all such cases, even under the most favourable circumstances, the aid which this society is capable of affording makes much of the difference, where there is a large family, between narrow and comparatively easy circumstances.

The grants during the year have been again augmented by a donation of £100 from Mr. Hopgood for immediate distribution. Since the last annual meeting the Society has lost its generous friend Mr. Samuel Sharpe, who, like Mr. Hopgood, had made these annual gifts; but his place has been taken by Miss Sharpe, who this year sent the usual donation of £100. The President, Mr. Timothy Kenrick, has also presented a like sum, under the same conditions with the preceding.

A legacy of £100 has been received from the executors of the late Mr. John Langley, of Wolverhampton; and a congregational collection of £2 2s. from Stamford-street, London.

The total amount of grants made this year has been £1,215, to which is to be added the £300 donations given, as already explained.

The recipients have numbered twenty-eight, including nine ministers and nineteen widows.

Two recipients have died during the year, viz., Mrs. Birks and Mrs. Thomas Cooper. Eight beneficiary members have been elected, and three are awaiting election at the next quarterly meeting of directors; two have been removed by death. The present number of beneficiary members is 154.

The directors cannot conclude their report more appropriately than by quoting from a letter received from an aged minister well known to many of them:—"I write from a bed of protracted intense suffering, wishing to express to the members of the Ministers' Benevolent Society and to yourself my wife's and my own most grateful thanks for your exceeding kindness. Such a blessing has the society proved!" Or by repeating the expressions of one who writes to announce the decease of his mother—"She will no longer need the help of your Society, given with such delicacy and thoughtfulness; but another case will be added to the many already received, testifying to the almost unspeakable value of the Ministers' Benevolent Society."

After the reading of the Directors' Report an important discussion took place relative to the advisability of obtaining from congregations an occasional collection in favour of the society, a practice which seems to have fallen into disuse, excepting in the case of Stamford-street, London, and of Horsham. It was especially urged that the value of such collections lies to a less degree in the actual sum added to the funds than in the opportunity they afford of calling attention to the existence of the society, and to the work in which it is engaged.

After considerable conversation the subject was referred to the directors, in the hope that they would make it a subject of consideration at their next meeting in December, with a view to issuing an early appeal to the officers of congregations.

The present officers were re-elected, and the usual votes of thanks were passed.

It may be well to remind our readers that the present address of the treasurer is J. Arthur Kenrick, Esq., Berrow-court, Edgbaston, Birmingham.

KIDDERMINSTER.—The annual meeting of the members of the New Meeting Congregation was held on Thursday evening last, and was attended by a very large number of the subscribers and friends. The chair was occupied by the treasurer, Mr. John Stooke. The minister of the congregation commenced the proceedings by announcing that having had before him for some time the probability of a call from the congregation of the Church of the Divine Unity, Newcastle-on-Tyne, which call was unanimously voted on Sunday morning last at a very large congregational meeting, he had very carefully considered the matter, and in deference to the strongly expressed feeling of his present congregation he had determined to decline the invitation and remain with them. This announcement was received with loud and repeated applause. Mr. Walters expressed a hope that this decision would bind them still more closely together, so that he might never in the future have to regret the step which he had taken. In reviewing the past year's work he felt that they had great cause for thankfulness. Their subscribers had increased—their income was larger than it had ever been—the schools were too full, and only waited more teachers and increased accommodation. The services for the people, to be resumed at the end of November, had been singularly successful. With especial pleasure he referred to the good work done by the Guild and the largely increased attendance at the Communion Services. An evening service of Communion had been instituted once a quarter to meet the needs of some who could not attend the monthly morning service. He would venture to appeal for a more regular attendance at public worship and still increased personal work. Looking outside the bounds of their own congregation, the brightest ray on the horizon of their Churches was the rallying of their best men round the Standard of Christ as their spiritual leader and head and the increased feeling of the need of devotion and personal consecration. Liberal views were making rapid progress in other churches, and men were willing to recognise them more and more as fellow Christians and to understand their true position. Canon Curteis, the theological tutor of the diocese of Lichfield, had defined their position at the Church Congress as "a claim within the lines of the heart's loyalty to Christ, to enjoy an unrestricted freedom of the intellect;" that definition he for one accepted. More and more the churches were beginning to recognise the necessity of variety of view and difference of vision. As this became more fully acknowledged brotherly intercourse would become more frequent, and so-called "religious" bitterness less rancorous. They must hold the truth, but must hold it in charity. They must remember the vision which came to St. Ambrose of the water of life still unchanged, which filled the vases into which it was poured, and took in each case the figure of the vase. So they must not pray that others might leave their folds and come to them, unless, indeed, they found that the pasture there should feed them best, but rather that those who were "out on the mountains wild and bare" should enter in and find pasture, so that, though in many folds, there might be "one flock, one Shepherd." The Treasurer's statement showed receipts £555 6s. 9½d., and expenditure £559 10s. 6d. The slight balance against the Treasurer was at once changed into a balance in hand by a generous donation from Mr. Albert Cowell. About £170 had been raised for various congregational objects, which had not passed directly through the chapel warden's hands, making the total income about £725. The officers for the ensuing year were appointed, and resolutions expressive of joy at their minister's decision, and pledging the congregation to enlarge the schools, and otherwise improve the chapel premises during the year, were unanimously passed. Votes of thanks to the past officers, and to the choir and organist, brought the proceedings to a close.

YORK.—Mr. John Burton, of Poppleton, near York, who died last Thursday, has left his fine art gallery, which is of very considerable value, to the Yorkshire Fine Art Institution at York. Mr. Burton has also left £2,000 to the Salvation Army.

The Committee appointed for the purpose at the last yearly meeting of the Society of Friends is now engaged in revising the Book of Discipline of the Society. The Committee began its work on Monday last.

THE SCHOOL BOARD ELECTION.

The following is a complete list of candidates for election as members of the London School Board:—

CITY.—Mr. H. Spicer, Miss Devonport Hill, Mr. W. S. Gover (sitting members), Sir John Bennett, Sir Reginald Hanson, Mr. H. C. Richard.

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Our Calendar.

SUNDAY, NOVEMBER 5.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.
Stamford-street Chapel, Re-opening Services, the Rev. J. E. CARPENTER, Morning; the Rev. W. C. BOWIE, Evening.

Lecture at St. George's Hall, Langham place, at 4 P.M., E. B. AVELING, Esq., D.Sc. Lond., on "The Borderland between Living and Non-Living Things."

WEDNESDAY.

Public Meeting at 7 P.M., F. NETTLEFOLD, Esq., in the chair.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Alcott's (L. M.) An Old-fashioned Thanksgiving, 3/6
Alcott's (L. M.) Proverb Stories, 3/6
Buckland's (A. J.) Life of Hannah More, 3/
Fragments from the History of the Christian Church, from Clement of Rome to Clement of Alexandria, 3/6
O'Donovan's (E.) The Merry Oasis, 2 Vols. 36/
Religion in the Light of Philosophy, 2/6
Spinoza, Four Essays, edited by Professor Knipe, 5/
Stoughton's (J.) William Penn, the Founder of Pennsylvania, 7/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

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FINSBURY.—The Rev. Mark Wilks, Mr. B. Lucraft, Mr. Thomas Lee Roberts, the Rev. Dr. Wainwright (sitting members), the Rev. W. T. Thornhill Webster, Mr. W. Roston Bourke, Mr. Thomas Campbell.

GREENWICH.—Mr. H. S. Gover, Mr. J. E. Saunders, Mr. G. B. Richardson, the Rev. T. D. O. Morse (sitting members), Mr. E. Hughes, Mr. J. Runciman.

HACKNEY.—Mr. B. S. Olding, Mrs. Fenwick Miller, Rev. H. D. Pearson, Mr. E. Jones (sitting members), Mr. H. T. Tidderman, Mr. John Lowles, Mr. W. H. Sands, Mr. John Lobb, Dr. McAuslane.

LAMBETH.—The Rev. G. M. Murphy, Mr. T. E. Heller, Miss Muller, Mr. C. R. White (sitting members), Miss Eva Muller, Mr. Whiteley, Mr. Stockbridge, Mr. Wiseman.

MARYLEBONE.—The Hon. Lyulph Stanley, M.P., Mrs. Westlake, the Rev. J. R. Diggle, the Rev. J. J. Coxhead, Mr. E. Rond (sitting members), Mr. G. B. Bruce, C.E., Dr. W. W. Herneman.

SOUTHWARK.—Mr. A. Hawkins, Miss Richardson, Miss Helen Taylor, Mr. Corry (sitting members), Mr. D. McCarthy, Mr. J. Humphreys, Rev. C. D. Lawrence.

TOWER HAMLETS.—Mr. E. N. Buxton, Mr. W. Pearce, Lieutenant-Colonel L. Prendergast (sitting members), Sir Edmund Currie, Mr. A. E. Hoare, Mr. W. R. Cremer.

WESTMINSTER.—Mr. Sydney C. Buxton, Mr. George Potter, the Rev. B. Belcher, Mr. J. Rose (sitting members), Mr. W. H. Kelland, Mr. Burdett-Coutts, Mr. Albert Rutson, Mr. W. Wren, Dr. E. B. Aveling.

The 7th of November is the last day for the nomination of candidates.

BIRTH.

RYLETT.—On the 29th ult., at the Manse, Moneyrea, Belfast, the wife of the Rev. Harold Rylett, of a daughter.

MARRIAGES.

HUNTER-WICKSTEED.—On the 31st ult., at the Parish Church, Halkyn, Flintshire, by the Rev. Walter Evans, William W. Hunter, of Ossett, near Wakefield, to Eliza Lucy, youngest daughter of the late Thomas Wicksteed, of London, Mem. Inst. C.E.

TATE-BURTON.—On the 26th October, at St. Leonard's Church, Streatham, by the Rev. Wodehouse Raven, M.A., Vicar of Christ Church, Streatham, Henry Tate, Jun., of Liverpool, fifth son of Henry Tate, Esq., Park Hill, Streatham, to Grace, youngest daughter of John Burton, Esq., Tower House, Leigham Court-road, Streatham, London.

DEATH.

MATHER.—On the 25th ult., at 7, Dombey-street, aged 58 years, Ann, wife of T. A. Mather. Interred on Saturday at the Ancient Chapel, Toxteth, Liverpool.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

WORK OF UNITARIANS IN THE PAST AND THE FUTURE. The Sermon Preached at the Annual Meeting, May 31, in Unity Church, Islington, by the Rev. Dr. JAMES FREEMAN CLARKE. Price One Penny. Fifty copies will be sent, carriage free, for 3s.; one hundred for 5s. A large edition having been printed with a view to the widest possible circulation.

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The RE-OPENING SERVICES will take place on Sunday, November 5. Rev. Prof. J. ESTLIN CARPENTER, M.A., will preach in the Morning, the Rev. W. COPELAND BOWIE in the Evening. Services at 11.0 and 6.30.

Collections in aid of the Building Fund.

The new Schoolroom will be opened by a Public Meeting on Wednesday, November 8. Tea from 6.0 to 7.0.

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FREDERICK NETTLEFOLD, Esq., will take the Chair at 7.30 precisely. David Ainsworth, Esq., M.P.; Chas. H. James, Esq., M.P.; Miss Helen Taylor, M.T.S.B.; Henry Tate, Esq.; David Martineau, Esq.; S. S. Tayler, Esq.; Revs. Henry Ierson, M.A., R. Spears, T. L. Marshall, T. W. Frockelton, and others, will take part in the proceedings.

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A GRAND BAZAAR in aid of the above, will be held in the New School, on the 28th, 29th, and 30th of Nov. next.

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A SOIREE will be held in the MEMORIAL HALL, Manchester, on Tuesday, November 7,

when the PORTRAIT of the Rev. G. H. WELLS, M.A., will be presented by the subscribers to the Trustees of the Hall, and an ADDRESS to Mr. Wells.

Tea at 5.30. The chair will be taken at 6.30 by the Rev. WM. GASKELL, M.A.

A Ticket for the Soirée will be sent to every subscriber. Additional Tickets for friends, price 1s. each, can be had from the Secretary; Messrs. Johnson and Rawson, 89, Market street, and Mr. Jones, the Memorial Hall, Manchester.

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A REMARKABLE CONFESSION OF FAITH.

THE theological position of the Rev. HENRY WARD BEECHER has been a matter of considerable doubt for a long time. For years now he has hovered somewhere on the border land of Orthodoxy, but where precisely no one but himself could tell. Nothing more definite than this has it been possible to say. Some of his sermons have been such as, with the alteration of a word or two here and there, might be preached with acceptance to any ordinary Unitarian Congregation—so free have they been from the distinctive teaching of Orthodoxy, and every sermon of his that we have seen has contained more or less of liberal thought, acceptable only to those who have advanced beyond the popular theology. That there are many ministers less eminent among the Congregationalists both in England and America, who are in accord with him more or less, and therefore in the same dubious position as himself, admits, we suppose, of no doubt. And this fact will show how loosely and lightly the profession of Orthodoxy is held by many whose recognised position is within the Congregational Church.

After due consideration Mr. BEECHER has severed his connection with the New York and Brooklyn Congregational Association. A meeting of the Association was held on the 10th ult., at which he made a statement of his belief, and announced his resignation at the close of his address. His confession of faith is the most remarkable mixture of Orthodoxy and heresy that we remember to have read for some time. On the side of Orthodoxy we find him professing his belief in a personal, not a pantheistical God, in the Trinity of persons in God, in the Divinity of CHRIST, in the Holy Spirit as one of the Godhead, in the efficacy of prayer, in miracles, in the miraculous conception, and the resurrection of CHRIST.

On the side of heresy we find him rejecting the doctrines of the Fall, the total depravity of man, the popular theory of the Atonement, and the dogma of Eternal Punishment. On some other points also his views are strongly tinged with heterodoxy. He holds that Providence rules through natural laws, that reason is to be used in the interpretation of the Bible, that the blood of CHRIST is but a symbol which means more to the Jew than to us, that conduct and character affected life here and hereafter, and that men would not start alike on the other side of the grave, irrespective of what their characters had been in this life. The Orthodoxy and the heresy, direct and indirect, seem to be about equally balanced. Indeed, on those doctrines which he holds in common with the Orthodox his belief, as we shall see by examination, is qualified more or less by admissions and concessions. Thus, on the Trinity, he said, "There were difficulties in this doctrine, but so there were in all others. He did not hold to all of the Nicene or Athanasian Creeds, but he believed there could be three in one; it could not be demonstrated, but it was in analogy with the facts of nature." How the doctrine of the Trinity is in analogy with the facts of nature Mr. BEECHER does not in the address before us attempt to show. The divinity of CHRIST he accepts without reserve, but immediately adds—"CHRIST, he believed, was limited by time and space, and the flesh; it was possible for God to manifest himself under limitations." If he means that God manifested himself under limitations in CHRIST as he did in the prophets, and apostles, and the saints of every Church we are quite in accord with him so far. On the subject of prayer Mr. BEECHER makes a strange statement—"He could not pray to the Father; he prayed to CHRIST. The Father was vague, and Mr. BEECHER's thought was all of CHRIST," so completely does CHRIST take the place of God, according to his own confession, in Mr. BEECHER's theology. With regard to the Holy Spirit, while he speaks of it as one of the Godhead, he calls it "the sunshine of God's soul shining upon the souls of men"—a figurative expression to which the Unitarian would not object.

"I hold," continued Mr. BEECHER, "that Providence rules through natural laws to change the drift of circumstances." Every intelligent man used natural laws in such a way as to change the current of events, and he believed God could do the same. So do we. There is nothing unreasonable in that view of Providence, but it does not represent adequately the popular belief. It is true Mr. BEECHER supplements it by his belief in prayer. "Prayer," he believed, "was efficient, and was answered both in its reaction upon the human soul and by the direct intervention of God." "He believed in miracles, and that they are possible now as in the Apostolic days." Possible! but are they actual? Does he

believe in any modern miracles like those recorded in the Bible? His address gives no answer on this point. He accepts the theory of evolution, and holds that it is not incompatible with belief in the supernatural. On this point many will differ from him.

Man, although imperfect and sinful, Mr. BEECHER said, was not to be held totally depraved. Man needed to be regenerated and lifted out of animalism by being born again. The Bible, he held, was the record of God's movements in the education of the race. Moral intuition, he contended, must be used to illuminate the Bible, and all human faculties should be brought to bear upon it. Reason was not to be substituted for the Bible, but was to be used with it. In regard to the Atonement, he believed that CHRIST was the central power for the saving of men, and was anxious to save every one who would trust him. The theory of the Atonement as an effect to the fall of man he totally rejected. That man was created perfect and had fallen he did not believe. All history, all human experience, all analogy tended to show that the race, like the individual, was born at zero, and was gradually developed in the direction of higher and better things. The history of man was one of evolution. In the final analysis it would be found that the central power in the universe was the soul of God in love; but nobody obtained any spiritual gift in this world except by suffering. It was not necessary that CHRIST should die for men, but he did it of his own accord through regal beneficence to lift men out of animalism. In a general way Mr. BEECHER's idea of the Atonement was the moral influence theory.

With respect to future suffering, Mr. BEECHER did not believe it would be everlasting. All pain and suffering were remedial in their nature and object, and he believed that as soon as all benefit from suffering should cease the pain would end. He could not conceive of a beneficent Being who would create men to damn them to eternal torture from which no good was to arise. In conclusion, Mr. BEECHER assured the brethren that these views were not lightly or suddenly taken up; they were part of his life and growth. He did not love novelty; he did not desire to sever himself from other men, but he had the courage of his convictions. He kept back nothing in his preaching, and his one object was to glorify God by lifting up men. He had alienated many by his course. Many felt that they could not bear the responsibility of his views. "I do not want others to defend me," he said, "and, therefore, here and now, in the fullest love and sympathy, I lay down my membership with you. I will work with you, and I do not go out into any other sect; but I take the responsibility from you, and take it upon myself. With thanks for very much kindness, I am no longer a member of the Con-

gregational Association of New York and Brooklyn, but I remain a member of the body of CHRIST, in full fellowship with you in the love of GOD."

Mr. BEECHER'S announcement, we are told, excited much astonishment, and he was eagerly questioned by the members. The Rev. WM. LLOYD moved a resolution requesting Mr. BEECHER to reconsider his resignation, which was referred to a committee of three, whose report was subsequently read and warmly discussed for over three hours. The Rev. Dr. EDWARD BEECHER spoke at some length, defending his brother's orthodoxy. Ultimately a resolution was adopted, commending Mr. BEECHER very highly, and expressing the hope that he would see his way clear to reconsider and withdraw his resignation.

It will be seen from the above statement that Mr. BEECHER has cast aside the most repulsive doctrines of the popular creed. He has eliminated the Calvinistic element and retained as much of orthodoxy as he can without it. It does not seem to us, however, that he has succeeded in thinking out for himself a consistent and coherent faith. It aims at blending together incongruous elements, the natural and the supernatural, the rational and the irrational. The orthodox portion of his creed is certainly weakened by the loss of the doctrines of the Fall, natural depravity, and the substitutionary theory of the Atonement. The popular traditional theology has always seemed to us a coherent system. Its various parts hold well together, and the doctrine of the Fall which brought sin and death into the world is the foundation of the whole, and necessitated the special interposition of the Deity, the Incarnation, the death of CHRIST, the Atonement—indeed all that followed. And the doctrine of the endless punishment of the lost forms a fitting conclusion to the whole scheme. Mr. BEECHER rejects certain portions and retains others, putting upon them his own interpretation, and the result is a belief which we think is not likely to be highly appreciated by any. For some it will reject too much of the orthodox system; for others, like ourselves, it does not throw aside enough. As the earnest effort of an independent mind it is entitled to respectful consideration. But it seems to us to mark only a transition stage of religious thought. It is not a logical conclusion, not a secure resting-place. The thoroughly rational mind will not be content to stay where Mr. BEECHER is at present satisfied to remain. The doctrine of the miraculous conception, for instance, is nothing better than a superstition, founded on a Bible legend. The doctrine of the Trinity was the creation of the Pagan converts of the early Church, and is based on ingenious inferences from a number of scattered texts of Scripture. The worship of CHRIST is directly contrary to his precept and example. We marvel that any man who takes the New Testament for his guide can adopt the practice. On these and other points Mr. BEECHER'S present faith is largely alloyed with ancient superstition.

TEMPERANCE REFORM.

THERE can be little doubt that the Temperance question is forcing its way to the front in more ways than one. It is not only the fact that there has been a special spurt lately in connection with the Salvation and Blue Ribbon Armies, which leads us to this conclusion. The admission by the CHANCELLOR of the EXCHEQUER in his last Budget speech, that the yield from spirits fell short of what

was expected, tells us in the plainest language that the drinking habits of this country are not so widespread as they were. The evidence, too, of our own eyes convinces us, that, while the drink-shops of the country hold their own there has grown up a number of establishments for the supply of bodily refreshment to hungry and thirsty souls where non-intoxicants can be readily obtained, and these establishments are far more numerous than they were some twenty years ago. In society, too, it is daily becoming more and more evident that there is far less wine drunk than there used to be, and what there is is far lighter in quality and less injurious in effect. That this should be so cannot fail to be a matter of gratification to all who wish well to their fellow men. No one who has the good of society at heart can desire to see it given up to intemperance, or can do otherwise than rejoice at the spread of habits of sobriety.

But while we share in this delight, and are prepared to sacrifice a good deal in order to secure the blessings of Temperance for the people, we cannot close our eyes to the fact that the advocates of Temperance, or rather, we should say, of total abstinence, are often led away in their zeal to say and do things that are neither just nor fair. In the eyes of many of these people, all places where intoxicating drinks can be obtained are put in one category, wholly irrespective of their special character. A moderate drinker is regarded with as much abhorrence as the habitual drunkard; all who are engaged in the trade are denounced with as much vigour as if they were criminals of the deepest dye; while total abstainers are credited with virtues as citizens, and with an immunity from wrong doing, which they, and they only, can attain. Of course, all this wild declamation sensible persons know to be gross exaggeration, but it is none the less mischievous on that account. By all means let the real evil be pointed out, and if possible, crushed out. But in doing this let us seek to avoid unfairness to those who are innocent of all wrong doing and wrong intent.

Nor can we take our stand with those who seem to think that the evil is to be eradicated by some of the legislative measures which find so much favour in the eyes of Sir WILFRID LAWSON and his friends. Local Option and Sunday Closing Bills, and especially the latter, do not seem to us by any means desirable modes of procedure. With regard to the Bills that have been before Parliament upon this subject of Sunday closing they seem to us to have been based upon a wrong principle, and supported by a wholly irrational set of arguments. To say that all the public-houses shall be wholly closed on one day of the week, on one side of the road, while all those on the other are free to keep open, appears to us entirely without reason. If it be said that all those who desire them to be closed live on that side, while those who want them open, live on the other, what is the good effected by the former? or what need was there on their part to ask the legislature to assist them in carrying out their own desire? If, on the other hand, they have sought the aid of Parliament to prevent a minority exercising what is their lawful right, then there is still less justification for their conduct. When the Welsh Sunday Closing Bill was before the House of Commons it was always represented that the people of Wales were almost to a man in favour of the measure; indeed, it was that very fact that weighed with some who voted for it, and induced them to set aside other, and, as we consider, no less important, con-

siderations. But if there was such practical unanimity one would have thought that the question of the Sunday opening of public-houses would have solved itself. What has subsequently transpired leads us to doubt whether this unanimity was so real as was represented.

Personally, we should be glad if the importance of Sunday closing were not only generally recognised, but generally possible. Still, where this is not the case, we do not believe that much permanent good is going to be effected by laws that obviously press harder upon the poor than upon the rich or well-to-do. We can readily understand those who regard strong drink as so much deadly poison, and all places where it is sold as an utter abomination, being anxious to close these places, not only on Sunday, but on every day of the week. There is a certain logic about their position which makes it strong, but there is no such strength in the position of those who simply ask that on one day in the week the poor man shall be deprived of a pleasure, or necessity, call it what you will, which his better-off neighbour is at full liberty to indulge. Those who denounce public-houses and the people who thrive by them, seem to imagine that every man who visits one of these places leaves it morally worse than when he entered it. Now, every sober-minded man knows, or ought to know, that this is not really the case. Of those who frequent the public-house, by which we mean those who, as a rule, obtain their drink over the counter, and do not lay in a small supply at home, by far the larger proportion are honest, sober citizens, who never drink to excess. Convenience and good fellowship mainly induce these men to go there, and why they should be prevented from availing themselves of facilities which men in a better position can easily acquire, because a minority cannot draw the line between use and abuse, we fail to see. Of course, to many of us, the sort of good fellowship that prevails among the habitués of the public-house is very far from being pleasant or congenial. But it is scarcely fair to judge them by our higher standard of taste. Our idea of companionship, no doubt, is considerably more refined, but it may not be morally better than theirs.

In our opinion, the true remedy for much of the evil which unquestionably does exist in connection with the drink traffic, lies not in the compulsory closing of public-houses, either on one day or on seven, but in making these houses better fitted to the wants of the people. As at present constituted most of these are simply shops for the supply of strong drink, the proprietors of which are rarely free men. They are, as a rule, under the thumb of some brewer or distiller, and are, in fact, his servants. The brewer wants to sell his beer, and the distiller his spirits. The publican rarely has much capital, but he finds a ready lender in the brewer, who, however, takes good care not only to secure the repayment of his advance, but to secure the exclusive sale of his beer. To get clear of his liability the publican has to direct all his efforts towards making the sale of the beer the principal object of his business. There may be as much, or even more, profit on other articles of consumption, but to push their sale he must needs sacrifice the beer, and this he cannot under existing circumstances afford to do. Now, in a house, nominally opened for the convenience of the public, opportunities for obtaining food or non-intoxicating liquors ought to be as ample as they are for getting beer or spirits. If our Temperance reformers would address

much of their well meant zeal towards this end they would be doing far more good than by drawing the bow too tight, and paving the way to a reaction fully as mischievous as the evil they now complain of.

REASONABLE RELIGION.—III.

WE return once more to the interesting volume of discourses under this title, by the Rev. F. D. FAURE, minister of the Free Protestant Church of Cape Town.

In his fifth discourse the writer turns to another side of his great theme. He says that it seems an overwhelming thought that the Lord of the many worlds of space, who pervades infinity, who is ever present with all things at the same moment, should "watch this small mite of a world of ours, and shape the fate of the still smaller and more insignificant mites called human beings." But he contends that an omnipotent being takes no cognisance of size, for size is only relative to finite beings. This position he fortifies by an able extract from Mr. VOYSEY, who furnishes him with a number of scientific illustrations in a compact form. Again, we find on turning to nature that not the smallest particle of matter, or the minutest germ of a living organism, shows any less signs of strict attention than the greatest. The smallest shell on the sea shore is as nicely ordered in its formation as the largest whale that swims in mid-ocean. The butterfly is no less skilfully organised than the eagle that sweeps in its mighty flight through the upper fields of space. But Mr. FAURE might also have urged that there is a difference in quality between moral beings and material ones. The vastest bulk that rolls in its sphere, unconscious that it is obeying a law, is of infinitely less importance than the smallest mite which has the privilege of electing whether it will serve GOD or no. Man's intelligent understanding of the laws of the universe and the modes of their operation raise him far above physical nature, and leads to the inevitable conclusion that GOD cares more for His child than even for any other creature over which His providence watches so carefully and constantly.

The sixth and seventh discourses deal directly with the religious nature of man, and the dignity of life which it bestows upon him. Easily does the writer show how natural religion is to man, and how infinitely superior it raises him above the level at which Agnosticism places him. In the very spirit and temper of THEODORE PARKER he shows what ghastly and fearful doctrines have been associated with it, and yet it has survived the ordeal. "Belief in GOD," he says, "is of so indestructible a vitality that it has survived the severest possible ordeal, namely, priest-made creeds, and the most monstrous dogmas." He calls, therefore, for reform rather than destruction; for reform is applied with benefit to every other department of human life. "Clear away the rubbish, but leave the gem untouched," he cries out. The effect produced by these two discourses when delivered must have been great; for they breathe an ardent spirit of piety, and throughout take no flight which reason would not willingly follow.

The two concluding discourses are under the heading, "Our Hope of Immortality." Whether Mr. FAURE will succeed in winning candid attention of the Agnostics of South Africa, and lead to opening of mind towards his positive arguments by the first discourse of the two, in which he demolishes the argu-

ments usually relied upon, or whether they will accept his help by the way and pass on, we can hardly judge; but certainly our author formulates a powerful indictment against the positions he assails. He first attacks the "Spiritists," as he calls them, and insists that they furnish no evidence that the friends they have lost survive in another sphere. The physical resurrection of JESUS he holds to be no proof of the future life of man, even though it were a fact, which he disbelieves it to be. And whatever the view of the reader may be on this matter, what Mr. FAURE has to say on it is worth considering. He takes this negative position, he says, because he finds that many who have been taught to rely on that proof when they find it fail them fling away the doctrine alone with their belief in it. His own hope is bright, and his faith is strong that after this world has passed away we shall still be living lives of progress in truth, and growth in knowledge and all the higher virtues. His arguments are based mostly on the moral constitution of man. He ends by calling upon his hearers to think upon the woful meaning of the fact, that in coming ages, when the physical conditions of our earth have made it impossible for life to exist upon it, and mankind as a race is extinguished, if immortality be not the portion of moral beings, the law of progress will have been in vain—the struggle upwards, the infinite yearnings after perfection, the sufferings which growth itself has been the cause; the moral attainments, the spiritual gains of the ages, the mental achievements of men, will have all ended in—nought. When we try to realise this as he pictures it we own that a blank amazement seizes our mind that any reasonable man can permit himself to reach such a deplorable conclusion. Love, intellect, morals, spiritual vitality, all to end in nothing; while the atoms of matter still continue to exist! This hardly seems like the survival of the fittest, whatever else it may be.

But we must draw to a conclusion. We have been glad to find that in our South African colony there is the stir of higher thought abroad; for though we have differed to some extent on certain points with Mr. FAURE, yet the tone of the whole—its straightforward honesty and its deep religious life—has raised the hope in our mind that the best qualities of our English religious life will be propagated to the future through the new and growing communities which are destined in the future to take leading places in the world. Nor are we less pleased to find that after the reason has reached to the bottom of the facts in human nature faith in GOD remains—tossing aside in disdain the dross that remains after the fires of thought has fused its elements; for while man has faith in GOD, and in the love of Him in purity of life, and honour, and truth, and a clear hope in the immortal life as the gift of GOD in his very constitution, we have the essential principles of the gospel preached and exemplified by JESUS CHRIST.

W. M.

UNIVERSITY COLLEGE HOSPITAL.—Mrs. Nathaniel Montefiore has presented £2,600 to this charity to be invested for the permanent endowment of a bed to be named the "Francis Henry Goldsmid Bed," and of a cot to be named the "Leonard Montefiore Cot," in memory of her late brother and son respectively. We are informed that there are still fifteen cots unendowed, and that collecting cards for use by children and others, to be used in soliciting contributions in aid of the "Children's Cot Endowment Fund," can be obtained of the secretary.

"THE THEISTIC CHURCH."

There lies before us a copy of the sermon recently preached by the Rev. Charles Voysey, on the occasion of the eleventh anniversary of the commencement of the work begun by him in October, 1871. We learn from this, that "during all this time the expectation of building a church has been gradually weakened." This is not due to the fact that either Mr. Voysey, or his most enthusiastic supporters have come to think that such a church is not desirable, but that having arrived at the conclusion that a central, and not a suburban position is essential to its success, the amount required—£30,000—is quite beyond their means, "and only obtainable at all through the exceptional bounty and enthusiasm of some very wealthy Theist." Mr. Voysey feels that these facts as to the cost of a church ought to be known, as they "account for the partial paralysis of energy in augmenting the building fund, which at present stands at a little over £2,000." We believe that it has stood at this figure for a long time, and it is certainly a long way off the desired £30,000. Mr. Voysey regards this as the principal external drawback to their success; but he also considers that there have been internal difficulties quite as great, if not greater. Some of these he enumerates, though we think he exaggerates their importance. "We were acting like Nonconformists to begin with," he says. This scarcely accurately describes the situation: Mr. Voysey differs essentially from a Nonconformist. The latter voluntarily cuts himself off from the Church, the former was cut off by the Church. Mr. Voysey was no doubt a martyr to his convictions, but while he suffered the penalties of martyrdom he reaped some of the advantages, which in these modern days attaches to the position of notorious heresy. Mr. Voysey, as vicar of Healaugh, was only a small country parson of limited influence; Mr. Voysey, as the expelled clergyman, became the centre of attraction to numerous admirers. No doubt he has found out, as many others like him have discovered, that the people who are attracted by abnormal considerations of that kind to attend places of public worship are not greatly to be relied on. At the same time his nonconforming, or quasi nonconforming attitude has not done him much harm; indeed, he would find that there are many Dissenting chapels far better filled than some churches of the Establishment.

No, it is not this kind of difficulty that greatly affects the congregation at Langham Hall, nor the supposition, if it really exist, that they are "in league with the many cliques of Atheists, Secularists, Positivists and would-be revolutionists, who are as much the aversion as they are the dread of all good citizens and lovers of social order." Who these terrible people are we are at a loss to understand; Nihilism has not yet reached these shores, so far as we know, and no one has surely compared Mr. Voysey to O'Donovan Rossa. The main difficulty has been one of his own raising, and as it seems to us wholly unnecessary. It has been the strong anti-Christian attitude taken by Mr. Voysey that is at the bottom of it all. He is not content with attacking the old orthodox doctrines, which are losing their hold more and more, and which by some people are regarded as in themselves constituting Christianity, he must go out of his way to attack the character of Christ, and to denounce all reverential esteem for him as so much idolatry. For the sake of argument let it be granted that Jesus made mistakes, that he held opinions current at the time which we can no longer regard as correct; did no revelation of God come through him? We believe that God reveals Himself in many ways even now; we hold that He has done so, not only largely, but mainly, through the teaching, life, and example of Jesus. And for these revelations no true Theist ought to be otherwise than thankful. Unless, therefore, Mr. Voysey is prepared to say that no revelation of God has been obtained through Jesus Christ, a statement which is contradicted by the history of the last eighteen centuries, there seems no reason to single out this man for special attack. Many of those who do not regard Jesus as God, who think that he was in error on some points, are no less honest than Mr. Voysey when they maintain their right to be called followers of

Jesus, and to bear the name of Christian, although with some persons it stands for something else than mere discipleship.

Mr. Voysey says that "first and foremost our object is the maintenance and promotion of real religion. The worship and love of God, and the love and service of man." Was not that essentially the mission of Jesus? Was not that the kingdom of God which he sought to establish? Do not the Gospels over and over again state this? Has not that been, among innumerable diversities of thought and method, the purpose of the Christian Church? Is not that the Spirit which animates nearly all good men of every creed? When Mr. Voysey claims for *The Theistic Church* that, having the object just named, it exists "as a *unique* religious body," it seems to us that he overlooks the plain answers to these questions. In that respect he stands shoulder to shoulder with many of the Christian sects that he so much despises.

It is a misfortune for any man to imagine that he alone has a right object in view, as it begets spiritual pride and tends to warp the judgment in speaking of the conduct of others. Evidence of both these failings is not wanting in the sermon before us. "It has," says Mr. Voysey, "devolved upon us Theists to complete what the Unitarians have begun; and also to protest against the insidious backsliding of many Unitarian congregations and ministers, which will prove a fatal stumbling-block to the awakened orthodox world, when they see the *quondam* heretics dressing themselves up in the worn-out garments of Orthodoxy. With the exception of a very few Unitarian congregations and a few Theistic ones I may say we are the only Church in this country who have taken a decided stand against any remnants of idolatry towards the Bible and Christ." The condescending arrogance shown in these sentences would be amusing if it were not sad. It is just like the kind of language we are accustomed to hear from a certain class of Agnostics, when they speak of religious people who have a faith that is denied to their critics. The same mistaken judgment appears, too, when Mr. Voysey speaks of the defection of some of his followers, "who have gone elsewhere, not only to follow the lawful attraction of a really gifted and brilliant preacher, but to enjoy the pleasure, the privilege, or the advantages of a recognition of Christ in their worship, and of praying their prayers 'through Jesus Christ our Lord'." It is scarcely worthy of Mr. Voysey to impute motives of this kind to those who have this preference, or to suggest that "from a worldly point of view" their position is better than is that of the habitual attendants at Langham Hall.

We have much sympathy with Mr. Voysey and his work, but we have always felt that in isolating himself from the Unitarians, with whom he has much in common, he has lost far more than he has gained. We are not Bibliolaters, nor have we any idolatrous reverence for Christ; on the other hand, we are not Bibliophobists nor Christophobists. Neither position appears to us to be a rational one. In ranging himself with the latter Mr. Voysey does the object he has at heart no real service, and lays himself open to the charge of being guilty of the same literalism he would condemn in others. R. B.

THE TEACHINGS AND POETRY OF FALLING LEAVES.

All the moods and aspects of nature speak to the heart of man when he has once awakened to the greatness and spiritual richness of his own belief. Silence has its charm and solitude its poetry, when the music of the inner world of thought and feeling has dawned upon the spirit. There are teachings, too, in the clouds and the clear blue sky, teachings in the murmuring brook and the foam-crested wave, teachings in the opening buds of spring and in the sear and yellow leaf of autumn. Nature, indeed, has a counterpart for the thousand chords of feeling which vibrate in a living soul; the gentlest whisper of peace and the loudest note of inward triumph alike find a responsive echo in the outer world. For as the sight of flowers and fair forms awakens in us the sense of grace and beauty, so does the calm of even-tide call us as an Angelus to repose of soul, to the attitude of rest and prayer, while the sight and apprehension of cosmic vastness uplift us to a consciousness of

eternal things with the triumphant life-issues this implies. Nature and the heart of man thus act and re-act upon each other, because they both reach down into the same mysterious underlying divine essence. Hence the more we know of nature the more we make ourselves the interpreter, not merely of her scientific relations, but of her spiritual significance, and the more affinity we feel for that something which is evidenced in the beauty of the sunset and the gorgeous tints of the autumn woods, the fuller and richer our life will become. For nature not only charms us with her wondrous beauties and her exquisite harmonies, but she points to the opening sky of an eternal order of things, when setting suns and revolving years with their time and space relations are alike unknown. To the uplifted, open soul, she says, "I am woven with the phenomenal threads of finite form; still, even these bespeak an eternal substance to which belongs no before or after, but an everlasting now."

Turning in thought to the golden woods of autumn, what are the reflections which take possession of the mind as we seem to see gust after gust of wind send trooping down whole clouds of leaves to the ground? This depends upon our knowledge, our habits of mind, our experience, our temperaments. Still, though the impression will vary from such causes as these, it seems to us that the autumn woods have a lesson for all men, whether they will stop to learn it or not. Yes, and they are instinct with the richest poetry, a poetry that thrills and vibrates through the entire soul. Each falling leaf virtually says to man, "I had a task, and this I have accomplished. It was intended that I should assist in building up the tree; it was ordained that I should help to nourish it with the invisible elements that support its life and remove those of a deleterious kind. And this I have done, done it as the Great Ordainer intended I should. I have made the tree a little larger and a little stronger; without me it would not have been just what it is. So you see I have not lived in vain." But if each of the myriad leaves which rustle in the autumn breeze could speak thus of its purpose and its small accomplishments man ought to feel, even in the hours of lengthening shadows, that his life has a purpose too. For, surely, it was intended that we should all do our part in fashioning and purifying the wondrous tree of humanity. Each man, woman, and child is a leaf of that strange tree whose roots sink down and whose branches rise into an all-encompassing eternity. And if, when the time of the sear and yellow leaf shall come, we can only say that as parts of the great human organism we have done our work and have not lived in vain, it will assuredly be a source of peace and blessedness.

To the man of a proud and haughty character the falling leaf has another lesson. It bids him cast aside his haughtiness and pocket his pride, telling him that however much he may laud it over his fellows he will soon have to yield his prosperity and power to others. In short, when man is puffed up with a sense of importance, nature in her fading robes counsels humility and points to his transient insignificance. She bids him copy her modest bearing; for when she has done her work she speaks not with the voice of vulgar victory but in gentle tones of joy and satisfaction. When the summer is gone and the harvest is past what gentle peace, what consoling tranquillity pervades the white stubble fields and the changing woods! On every fading leaf and withered stalk there is written a true and beautiful epitaph with an expressed assurance of a joyful resurrection to life and beauty, in new forms, when the days of spring shall have come again.

As we journey along life's chequered way, and see each returning leaf fall, we learn that there is a music, a harmony in the world, the strains of which enchant us, though we can neither see nor understand the combinations upon which they are founded. Beauty and mystery are the avenues by which it chiefly reaches us; these are the radiant points, as an astronomer would say, from which it is borne in upon us from the spiritual sphere by which life is surrounded. And to our thinking this music is very distinctly and very sweetly heard when the chilly blasts of approaching winter scatter the fallen leaves at our feet. For what can be more fitted to awaken the soul's mysterious but

enrapturing harmony than the beautiful and changeable tints of the autumn woods? And as the mind wakes up at the call of feeling, it is seen that spring is bound to autumn by an indissoluble chain; that the falling leaf and the opening bud are but two sides of the same fact, the persistent energy of nature. Here with the lengthening shadows of the autumn sun the forms of nature are many of them perishing; but even now there is a spring-tide in existence on the other side of the globe. Ours is the time of the fading falling leaf, theirs the period of the opening bud and the singing of birds in the joy of newly given life. Thus God gives us not only hope, but evidence of his perpetual care. And though the music of the autumn woods may sound as a dirge in many souls, it must not be forgotten that

"Whatever melody sounds sweetest here,
And draws the spirit most into itself"

always awakens some slight feeling of melancholy. Man peers for a moment through the little chink or cranny thus made in the boundary wall of sense, and is saddened that he cannot gaze longer at what thus delights him. But whether the leaf is bursting into life or falling dead and withered to the ground, the great thing is that it should lead us to our better selves—to God the essence of our being. Thus may we bind the unfolding thought of the Universe to the love of our hearts and find in it a source of serenity and spiritual peace. J. M.

OUR MANCHESTER LETTER.

WEDNESDAY, November 8.

We are just in the throes of a School Board election, and our city is alive with feeling. The education of the young seems to be a matter concerning the citizens alone, but certain corporations calling themselves severally the "Episcopal" Church, the "Catholic" Church, and the "Land League," have thought fit to interpose claims, to which from the nature of things they can have no right. Very good work has been done during the last twelve years by the Board, and a great improvement, both in the intelligence, the manners, and the morals of the rising generation has been wrought by the means they have brought to bear. But this does not suit the people who dignify themselves with the term "Catholic," whether Romish or Anglican. Though they have their own schools, and the attendance in them has been greatly increased by the action of the Board, they are not satisfied, because their dogmas are not enforced in those belonging to the ratepayers. But notions of infallibility have always a damaging effect on the temper of men, and these people presume to dictate to every one the course they should take, and grow angry when they are not obeyed. The (Romish) Bishop of Salford began the warfare a few weeks ago by denouncing in strong terms and coarse language the School Board and its doings, and insisting on having a larger number of "Catholic" members on the Board. I imagine that the bishop will find out on Monday next that he has made a mistake in rousing the attention of the ratepayers to his claims—perhaps has done so already, for whereas there were four representatives on the late Board, only three candidates belonging to the "Catholic" party are going to the poll. The "Church" party, under the lead of that amiable tempered gentleman, Mr. Houldsworth, are urging their claims to a larger number of members, and insist that the duty of the Board is to foster and help denominational schools, and to have Board schools only where denominational schools do not exist. Of course, theologians, at least of a certain school, are not noted for their modesty; and reasonable men are hoping that when the poll is declared next Monday these men will be found at the bottom. To show how feeling has been roused on these matters, a political meeting, in no wise relating to the School Board election, was held last Friday night in the Reform Club. One of the speakers, in the course of his remarks, struck upon the election, and at once let loose the torrent of his wrath upon "priests" of both "churches," and in vigorous terms denounced the Athanasian and Nicene Creeds, and "all the rest of the bosh they were in the habit of instilling into the human mind for the last fourteen centuries." This was resented by a few persons in the meeting as in-

roducing theology where it had no business, though it was vigorously cheered by the majority. The speaker, when interrupted, insisted on his right as a Liberal to perfect freedom of speech. This seemed to me at the time somewhat irrelevant. Surely the rightful answer would have been that so long as the "Church" was established these creeds were State documents, and had a right to be dealt with as such, as much so as documents relating to the opium or any other business sanctioned and supported by Government. I say nothing as to the expediency of so doing, but as long as there is a theological department of the State, politicians have a right to deal with documents relating to it—the Book of Common Prayer in England, and the Confession of Faith in Scotland—at public meetings. However, the incident shows how electrical the state of feeling is in Manchester on this question of the School Board. Great issues depend upon what course the electors take next Saturday. For my own part, I believe if the non-sectarian party had put up seven instead of six men they would be able to carry them easily.

The news of the release from Lancaster Gaol of the Rev. S. F. Green, which would have been a leading topic of interest, comes at a time when the public mind is otherwise engaged. Still a good deal of talk has arisen in consequence of the event. No one outside the extreme Ritualists of Miles Platting can see anything of the martyr in Mr. Green. He is at perfect liberty to preach and practise all his extremest ideas and methods of worship, provided he will do it on his own account, and at the expense of those who think with him; but as an officer of the theological department of the State he must, of course, be subject to his superior the Bishop, and to the laws made and provided for that purpose. The interference of the "Church" party in the School Board election, for the purpose of thrusting its dogmas on the community through the public schools, and this imbroglia in relation to Mr. Green, are convincing many that it is time that it was raised to the level of the Free Churches by being released from bondage to the State; it would abate its presumption, and so improve its temper, and leave it at liberty to manage its own affairs without the interference of the constable and the gaoler.

Our own particular group of churches are at present in full activity. Of course, theological matters being involved in the School Board election, it has formed one of the topics upon which some of our ministers have sought to instruct their congregations. One of our churches as a consequence is having a course of Sunday evening lectures on the three creeds; while at another a few Sunday evenings are being devoted to the story of an old Parish Church, meaning the history of what is now the Cathedral of Manchester. At others there are courses on Great Men who have recently passed away; on the Lives of the Poets, and other "live" matters, as our American brethren would say. Of course, the week-evening institutions in connection with our churches are in full activity, and meetings for devotion, for entertainment, and for instruction are of nightly occurrence. Indeed, good work is being done in this way in our various churches and Sunday-schools. In passing, I may just say that I have heard but one opinion in respect to your united devotional service in London, and that is more than decided approval, and the hope is expressed that such services may become common throughout the country in our body. I may add on my own account that they can hardly be so successful with us as among the orthodox; not that our people are less devout, but that they are engaged more in educational, social, and political work than others in proportion to their numbers. Over and over again in my own experience have I found that projects immediately concerning some church work have been crippled because the persons necessary to its complete success were engaged in doing good work in connection with some useful institution of which they were the life and soul.

With regard to our two new churches now in the course of erection, I need not say anything about their stone laying as you have given your readers reports relating thereto. Unitarians are nothing if not critical, however, and it seems that some persons dissented very vigorously from the idea of processions headed by bands of music. Indeed, at Miles Platting the Rev. Mr.

McDowell gave voice to this discontent, and in opening his speech at the evening meeting compared the proceedings to those of the Salvation Army. I for one felt somewhat amused at the comparison because just at the time he spoke the fife and drum of a detachment of the Army were heard in the street, and it seemed like a comment on the disparaging remarks of the speaker. But I believe it is a matter of history that there were processions and bands of music before the Salvationists came into existence, and therefore they have no right to a monopoly of these things. And, surely, on the occasion on such an important event as the preparing to leave a place adopted for temporary use, and laying the foundation-stone for a permanent place of worship, once in a generation it may be, the feelings of joy must be expressed in some way. The fact is that Unitarians, owing partly to their history for one reason, are almost too diffident in revealing their existence to the public—indeed, their shyness in some cases has become morbid—and it is time they showed themselves more openly before the world, and even became positively aggressive. Of course, they will be preserved from falling into "loud" and vulgar ways by their intelligence and general refinement. I may say that the Miles Platting church is slowly rising from the ground, and in the course of a few months will be ready for opening, while the Longsight one now stands ready for the roof, and presents a very handsome appearance to the eye. The ancient church at Blackley, too, has begun to work for a new building, the old one being not only insufficient for its purpose, but also I am told that it has become unsafe as a structure. It has served the congregation for generations, being built in 1697; it has associations connected with it which will never gather round a new one; but at the same time, however regretfully, it will have to be pulled down, and give place to a new one. Besides, however heroic the history of our old church buildings from the very nature of the case, it is also somewhat sombre, and however proud we may be of certain passages in it, yet we need brighter surroundings for our young people. And the new will stand on the site of the old, and the memories of the past will cluster around the fresh and fairer structure, and blend the grandeur of that past with the beauty of the present. Thus it has been at Failsworth, and thus will it be at Blackley, I have no doubt. I trust our Blackley friends will receive the help they need from those who are able to give it.

Yesterday week I was present at a gathering of the Cross-street Congregation in the Memorial Hall, when R. D. Darbyshire, Esq., occupied the chair. In one of the most graceful speeches I ever had the pleasure of listening to he opened the proceedings; it was indeed appropriate to the occasion and the surroundings. The room was handsomely decorated for the occasion, and there were before him an assemblage of ladies and gentlemen that would be difficult to match in any city of the world. Indeed, some of our over-sensitive and retiring friends might have been excused if they had felt just a little proud for once on looking around, and giving way to their exultant feelings in a vigorous outburst of cheering or song as the case might be. On one side of the Chairman sat our long-proved and venerable Bishop, Mr. Gaskell, and on the other our energetic junior Bishop, Mr. Steintal, both looking as happy as the occasion warranted. Speech, song and music made the evening a delightful one; and several intervals for conversation were taken advantage of to the full. Old acquaintances that had lapsed were renewed, and fresh acquaintances were made, while constant friends felt the glow that comes from intercourse that has suffered no break. The ever-smiling secretary of the church, G. W. Rayner Wood, Esq., who is never so pleased as when giving pleasure to others, moved among it in a state of perfect delight. It was a delightful evening altogether; and I was sorry that I had to leave before the conclusion of the proceedings, as I had to take my share of duty at another meeting in a different part of the city.

On Monday night another meeting was held in the same hall. The occasion was a singularly interesting one, and a large gathering testified to the importance attached to it. When a man has given forty-eight years of his life to preaching and pastoral duties, forty-four of them in one place, and the fruits of his labours have

shown themselves in the development of the church from very small proportions to large and influential ones; and when in addition he has laboured without ceasing to add to the welfare of his ministerial brethren—and laboured with singular success, when he becomes old and feeble he deserves honouring as the Rev. Henry Wells, M.A., late of Gorton, was honoured last night. For forty-four years he has been pastor of a church that has grown with the years till it has become one of our most influential ones; and the Widows' Fund, of which he has been the secretary for many years, through his business aptitudes has become a wealthy corporation compared to what it was when he first entered on his duties. Of course the speeches were mostly given up to reminiscences. Mr. Gaskell was in the chair, and though he gave evidence of physical weakness, he was full of mental life. There was seriousness, but no sadness, for when men have lived as Mr. Wells has lived there is no cause for sadness, but rather of a serious thoughtful joy that so much of what has been attempted has been accomplished. Mr. Gaskell recalled the fact that seventy years ago Mr. Wells and he were small boys together in Warrington, and as he had worked with him for over forty years in a high and a holy calling he knew no one that better deserved to be hung than his good friend, whose portrait would hang in the same room as his own and Dr. Beard's. The Rev. Mr. Poynting in the name of the subscribers presented the portrait of Mr. Wells to the Trustees of the Memorial Hall, and in doing so dwelt on the different ways he had endeared himself to the members of the Liberal Churches in the district, and the habit he had had of conferring benefits on all he had come in contact with. The Rev. C. Beard, as one of the oldest friends of Mr. Wells, and the President of the Widows' Fund, presented an address to the honoured guest of the evening. His speech was eloquent, and contained passages of great beauty. He was largely reminiscent, and recalled times and occasions of past days in which he and Mr. Wells had acted together in unbroken harmony. "He was my father's friend, and he has always been mine," said Mr. Beard, "and I honour and reverence him because he has ever been true and constant to duty—that he has won his position, accomplished his success by unremitting toil and unflagging industry. This fact I commend to the younger portion of my ministerial brethren." At the close of this interesting speech an interval was allowed for the audience to view the portrait which Mr. Poynting had unveiled. The artist has been very successful, as everyone acquainted with the original would at once declare; but with portrait and original in the same room everyone had ocular demonstration of the fact. The same artist, Mr. Percy, of Manchester, who painted Mr. Gaskell's portrait has been the painter of this present one, and it is on the same scale as Mr. Gaskell's. Mr. Wells's reply was full of feeling, which, added to his physical feebleness, made it tremulous and affecting. There was devout thankfulness in it that God had allowed and helped him to work so long, and with some degree of success, and his remaining days would be given to doing what else he had power to do in the same good cause he had worked in all his life. Alderman Grundy, in a few well chosen words, as the Chairman of the trustees of the Memorial Hall, accepted the portrait presented to them to hang along with the two others in the lecture room. Mr. Morrison added his testimony to that of others, and where many would have supposed the view to have been worked out, showed that there were parts of Mr. Wells's good works that had not yet been dwelt upon. For he had been the guardian of orphans, the adviser of men and women in difficulty, the friend of the embarrassed, and of all who needed help in his neighbourhood. Well will it be with all who come to the end of their days with so good a record. The proceedings came to a close at an early period of the evening.

You will agree with me, Mr. Editor, that we are not altogether idle or inactive in the Manchester district. W. M.

NOTTINGHAM.—The Rev. V. D. Davis, B.A., has resigned the pulpit of Christ Church, Nottingham, and will close his ministry there with the present year.

Our Contemporaries.

VICTORIA UNIVERSITY.

The *Manchester Examiner* in a leading article on the Manchester Degree Day, to which we have referred in one of our "Occasional Notes," refers to the bestowal of Bachelors' degrees upon several Associates of Owens College as a feature in the proceedings which was of special and unique interest:—

These were 'not honorary degrees, and they can in no sense be looked upon as gifts lavishly bestowed and conferring undeserved glory upon the recipients. Far otherwise indeed; the University itself was the chief gainer by the transaction. It was a recognition of the fact that the new University is a development from Owens College, and that the Associates of that College have passed a test which is a warrant of attainment at least equal to a University Degree. The Associates themselves desired that the degree should be just sufficient to bring them into communion with the new order of things, and no more, and those who wondered why Masters' Degrees were not conferred will find a sufficient explanation in the self-denying ordinance which the Associates passed. We repeat that the transaction, for so we must term it, was one alike honourable and fortunate to the University, and Professor Ward, who is a master in the art of graceful rhetoric, stated the case admirably when he presented to the Vice-Chancellor the senior Associate, a distinguished barrister. He said: "The Associates of Owens College, whom it is my privilege to present to you to-day, are spontaneously linking their names and reputations with the name and fame of our University, and it seems a twice-blessed relationship which on both sides is founded on goodwill. Many of those whom I am about to lead to you are men distinguished in letters and in science, and in the several learned professions and other occupations to which their lives are devoted. Some are members of the governing and teaching bodies of our own University. A great number hold the degrees of other universities—of those older universities from which our own has received so many signs of kindly and ready sympathy, or of that great examining university without which much of the educational progress of the last half century—without which such progress as was made within the walls of Owens College, would itself have lacked its trustworthiest tests. But to-day they all come to testify to their willingness to be with us, and of us."

THE FALL OF EDEN.

The *Christian World* writes in reference to the Rev. Edward White's bibliolatriy:—

It is little short of madness, in an advocate of revelation in the present day, to stake his belief in Christianity upon the historical nature of what we again call the inspired allegory of Eden. Had it occurred in any book except the Bible, it would have been acknowledged as allegorical at a glance, for talking animals belong, in all languages, to such literature. We may be asked why we call it inspired. Our answer is that, in the literature of moral allegory, it holds an exalted or perhaps a supreme place; that it is perennially true to human nature as announcing its inability to be perfectly true to the higher life, to be absolutely obedient to the Divine command; and that it is appropriate and impressive as one of the most ancient fragments of religious literature in existence, and as worked into the vestibule of that ever-to-be-honoured temple of the old Hebrew faith, over which, under God's blue sky, and not more narrow than it, arose the Christian Church. We have only to add that the allegorical theory is neither new nor startling. All the essentials of St. Paul's reasoning on man's imperfection, and on redemption by Christ, may be maintained, and maintained much more intelligently, on the theory of allegory than on the theory of fact.

HIGH ANGLICANS AND THE RITUALISTS.

The *Times*, in an article on Mr. Green's resignation, writes:—

The difference between the High Anglican party of fifty years ago, the men of the Oxford movement, and the modern Ritualists, is well deserving of remark. The older generation were confident in themselves, and they had some reasons for their confidence. Religion to them was a philosophy as well as a cult. They had a system of thought right

or wrong, but applicable to all subjects, and they could not bear to be without it. If they were not very learned they were as learned as any one was expected to be, more learned than most of their neighbours. The modern Ritualist could hardly be thus described. During the past fifty years the world has been growing, and the Ritualists have not been growing. It is fatal to any party to be thus passed in the race. The school which once consents to abandon all claims to learning and large scholarship can expect only to go from bad to worse, from one depth of unintelligence to another and a deeper. This has been the fate of the Ritualists. They are no more like their predecessors of fifty years ago than a dwarf is like a giant. They will do very wrong if they suppose that the success they have gained by the defects of the law and its apparatus can be of any real value to them. Do what they will they have no chance whatever of exercising a permanent grasp over the nation or the Church. Their office is with the outside of things; and as long as they confine themselves to these, their sphere of influence is very narrowly circumscribed. When they cease to do this they cease to be Ritualists.

PROGRESSIVE JEWS AND THEISTS.

The *Spectator*, in an article on "Progressive Judaism," suggested by Mr. Montefiore's and Miss Cobbe's papers in successive numbers of the *Contemporary Review*, on the capacity of Judaism for becoming a universal religion, remarks how profoundly even those who wish to see Judaism become as universal as Christianity, without becoming Christianity, feel the difficulty involved in its hitherto tenacious and triumphant tribalism. Moreover:—

The religions which insist on periodical acts of public worship have almost always derived their authority from real or supposed commands of God to that effect, and these acts of public worship have always combined specific reference to the great eras of revelation, and to the divine acts in which, as the worshippers believe, their national faith has originated. All this does not suit Theists. Even Mr. Claude Montefiore intends, it appears, to retain five Jewish feasts, and to hold fast to the great initiatory Jewish rite, at least for Jews. How can Theists unite in worship with the holders of a creed so antique, and, as they would think, so obsolete, as this? But there is a further reason why, as we think, Theists, if they ever become an important factor in the religious life of the day—which, as yet, has never happened—would probably be the last to feel any warm sympathy with "Progressive Judaism." Theists, as distinguished from believers in any historical religion, almost always take up the belief in natural law, in the absolute immutability and continuity of the creative energy during all ages, with a certain fervour of belief; and reject what is called "miracle," as wholly opposed to the genius of our modern science. This sort of religion was profoundly marked, for instance, in Carlyle, who was a Theist of the most fervent type. But in him Theism was a sort of natural Calvinism—a belief in the unchangeability of God's decrees, as illustrated from Nature. Nor do we see any distinctive sphere for Theism, unless it accepts the laws of Nature as perhaps the best modern mirror of the character of the Creator. If, however, this should be, as we think it will be, the distinctive character of modern Theism, as distinguished from the much more spiritual faith of the Christian, it is hardly conceivable that Theists should accept even "Progressive Judaism" as their religious guide. Judaism can never wholly sever itself from its history, and its history embodies its deep belief that the so-called laws of Nature do not declare God, and cannot declare God, as He declares Himself to the human spirit. And Judaism embodies that belief in language far too emphatic to admit of any amalgamation with Naturalistic Theism of any type whatever.

EVANGELICALISM AT CAMBRIDGE.

The *Jewish Chronicle* refers to a recent incident as a mark of the times and a signpost of the progress since the days when conversionist sermons were still preached at the centres of English intellect. The following extract from the will of the late Rev. N. M. P. Lushington Pilson reads somewhat antiquated at the present day:—

I desire that the sum of one thousand pounds, free of duty, be offered to the University of Oxford for the proper authorities of that ancient

university to apply, if the offer be accepted, to the payment of a sum yearly to preachers to be selected by them—being of strictly Evangelical or Low Church views and Masters of Arts of at least ten years' standing—who shall preach in the university pulpit two sermons at least annually upon the past history and religion of the Jewish nation, and upon the prophecies in Holy Writ relating to the return of that nation to Judea and the restoration to it of its former glory; and this request to be called "The Lushington Pilson bequest"; and one of these sermons at least is to be published afterwards. If the University of Oxford be unable to accept, then the same offer shall be made to the University of Cambridge.

Both universities have refused to accept the bequest on these conditions, and the executors of Mr. Pilson must find some other application for the £1,000. One aspect of the refusal, however, is rather opposed to Jewish pretensions. Though, undoubtedly, intended to be used for conversionist purposes, the *Jewish Chronicle* adds, the bequest might have been accepted if there remained any widespread belief in literal prophecy at the centres where the leaders of the English Church are chiefly educated. The whole of Jewish thought and feeling is so intimately bound up with the prophetic hopes that we cannot view without interest this decided change of religious thought in England within the short space of a generation.

MR. W. H. BEECHER'S CONFESSION OF FAITH.

The *Christian World*, in an article in reference to Mr. Beecher's recent Confession of Faith before the New York and Brooklyn Congregational Association, writes:—

What strikes us as the most important fact established by Mr. Beecher's narrative is this, that a vast deal of what has been considered essential and indispensable to orthodox Christianity, by a large number of persons, can be discarded, not only without laying axe to the root of the tree which Christ planted for the healing of the nations, but without touching any of those main branches or fruit-clusters on which depends its healing and saving power. No one would ever suggest that, in relation to practical morality, Mr. Beecher's deviations from the old theological track impair his teaching. And this we take to be a supremely important point, for, if the Master's discourses are models of preaching, the inculcation of sound and simple morals, not merely as a matter of course or of theological inference, but as the staple of sermons, has Divine authority. Even when we come to the chief positions of catholic theology, as taken over by the Reformed Church at the great severance in the sixteenth century, we find that he stands firm by the old landmarks. He believes in what he has done is substantially what tens of thousands of sincere and fervent Christians have been doing within the last twenty-five years. He has been disengaging his religion from the theories and the theological assumptions which had seemed to other generations to be its supports, but which, in an age of science and of absolute freedom of thought, turn out to be the reverse of supports. He does not make religion a mere birth of reason, a mere development of suggestions derived from conscience and conditioned by circumstance; but he feels, as with the certainty of an authoritative instinct, that religion in our day must do no offence to reason or to conscience, and must be able to appeal without faltering to man's respect for goodness, to man's sense of duty, to man's perception of justice, to man's love of truth.

A REMARKABLE sect has been founded in Finland its principal dogma being the supreme authority of woman in the family. The husband takes an oath of absolute submission to his wife.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in packets, labelled—"JAMES EPPS & CO., Homœopathic Chemists, London." Also makers of Epps's Chocolate Essence.

Correspondence.

"MORAL REFORM UNION."

TO THE EDITOR.

SIR,—Will you allow me to suggest an extension of the title of the above society, as it does not sufficiently describe the self-righteous character of the Union, judging, as I can only judge, by the letter of the Hon. Sec., T. L. Browne, in the *Inquirer* of the 4th November? It seems to me it should run thus: The Moral Reform Union; a "Holier-than-thou," and, "Cast-the-first-stone Society."

The letter of T. L. Browne is directed against "The Englishman whose antecedents," &c.

The Englishman referred to, everybody knows, has, for his one mistake, lost everything that men value; friends, country, and character, and the Moral Reform Union, and other good people who have not been found out would hunt him down, and give no place for repentance though he sought it with tears.

Christianity with its wide charity is better for poor humanity than Moral Reform Unions which are without mercy.

Croydon.

JESSE FAGG.

[We object to any further correspondence on this subject.—ED. of *Inq.*]

PORTSMOUTH.—At a farewell party this week to Mrs. Timmins, who is about to join the Rev. T. Timmins in America, at the school-room, High-street, Portsmouth, a purse of £20 was presented to Mrs. Timmins in acknowledgment of her services in the Sunday-school, and an illuminated address, framed in oak, entrusted to her for Mr. Timmins.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday.—The Rev. G. M. Murphy resumed the debate on the question of higher elementary education, a decision respecting which has been frequently postponed. The propositions before the Board were the adoption of a recommendation of the School Management Committee to establish higher elementary schools, to be attended by boys and girls who have passed Standard 5 or are able to pass an examination equivalent thereto; and an amendment, "The previous question," moved by Mr. Roberts. The recommendation of the Committee met with Mr. Murphy's approval. On the motion of Colonel Prendergast, the debate was once more adjourned, without any progress having been made.—The half yearly report of the Bye-Laws Committee was presented by Mr. Sydney Buxton, and after a short discussion was agreed to and the Board adjourned.

PRESENTATION TO MR. T. A. REED.—A striking and pleasing proof of the esteem with which a professional man is regarded by his brethren, when he has laboured not only for his own advancement, but to promote the interests of those who are similarly engaged, was afforded on Thursday evening by the presentation to Mr. T. A. Reed, the eminent shorthand writer of Cursitor-street, of a volume containing an address, signed by the most distinguished professors of phonography throughout the world, in which admiration of his great abilities and gratitude for the many services rendered by him to the profession were suitably expressed. The presentation took place, amidst "troops of friends," at the rooms of the Phonetic Shorthand Writers' Association, Moufflet's Hotel, Newgate-street. After an admirable lecture by Mr. Reed on "Phraseography," or the art of representing several words by a combination of forms, Mr. T. Woods, the President of the Westminster Association of Shorthand Writers, who had been asked to present the volume, referred in a graceful and much applauded speech to the great reputation which Mr. Reed had won for himself, to his successful efforts to raise the character of the profession, and to his readiness at all times to aid those who were entering upon it. In responding, Mr. Reed, after expressing his appreciation of the kind terms in which the presentation had been made, remarked, amidst cheers, that although he had been nearly forty years in the profession, having practised phonography when a boy of fourteen or fifteen, he still felt fully equal to his work, and that he loved it. A cordial vote of thanks was subsequently accorded to Mr. Reed for his lecture. The principal reports of this paper, especially of our Whitsuntide meetings, have been done by Mr. Reed for nearly twenty years past.

The Liberal Pulpit.

FIVE OLD TRUTHS.

BY THE REV. S. F. WILLIAMS.

Granting that we owe to Unitarianism, in conjunction with other liberal influences, the possession of entire mental freedom, the inquiry may be put—indeed it has been put—whether we have any new truths to proclaim to the people? I answer, none. God's truth is not new, but old as His creation. We have only walked upon its shore, and found some gems our brethren have buried under the accumulated sand of old traditions: and of these we have disintombed a few of priceless value. Here are five of them:—

1. The first is the immanence of God in nature, in history, in the souls of all men—the presence in every atom of matter, and in every throb of spirit, of that all-encompassing Soul who fills the heavens with glory and the earth with bounty, who also, in gracious guidance, in kindling aspiration, in high command, and gentle leading, and healing rebuke of conscience, dwells in the human soul. It is the truth immortalised by Wordsworth, when he felt, as he says—

A presence that disturbs me with joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man.

2. The second is that communion with God is possible to every individual soul. The deadness of much of the Christianity of the present day arises from the fact that it looks on inspiration as altogether a thing of the past; it treats revelation as only a historic fact which occurred nearly nineteen hundred years ago, and of which we can study but the record. It says that God spoke to men of old, but speaks not to us—we to-day hear only the far-off echoes of his voice, and must be content to receive second-hand through them the word thus given. But Unitarianism has assisted in bringing again to life and light the truth that the roll of God's prophets was not closed when the walls of Jerusalem were levelled to the ground, but that God's spirit informs human hearts in the living present, inspiration not being confined to any one age or race. Thus it gives reality to the teaching of ancient prophets, and links them in vital relations with the present; and it animates us to reproduce the life of Jesus by opening up to us the reality for every receptive soul of Christ-like communion with God.

3. The third is that human nature is ever made capable of the life of God. Unitarianism has affirmed that human nature is imperfect, but not inherently evil; that it has been wisely appointed to man to arise out of low conditions, and find his way to the light above him, and not that we are the degenerate offspring of pure and spotless creatures in some remote past, by whose transgression we have been rendered incapable of doing any good and inevitably compelled to do all evil, and for whose transgression we are held guilty and are doomed to eternal death—not that because a man and a woman gave way at the first temptation, every infant at its mother's breast has within it a heart utterly vile, and impending over it a curse and a fate compared with which

The weariest and most loathed worldly life
That age, ache, penury and imprisonment
Can lay on nature, is a Paradise.

No; Unitarianism has affirmed that all purity and moral courage, all wisdom and sanctity, all virtue and strength are in the inherent possibilities of humanity. It has also affirmed that the true aim of life is not to escape a future condemnation, nor to insure a future salvation, but to subdue the passions, to cultivate pure affections, to strengthen the moral will, to give to the noble powers of intellect with which we are endowed fitting culture and expansion, to work out our own salvation and enter into eternal life—which consists more in quality than in duration—here and now, even amid the cares and struggles of the present; and to attain this aim it has found its richest and strongest inspiration in the teaching and guidance of Jesus. Sitting at his feet and touched by his spirit, it has affirmed that we are not under the curse and wrath of God, but that the Infinite Heart is ever turned towards us in love and benediction; that the Divine Spirit is ever striving with the sons of men to lift them up and bring them more and more into accord

with the Supreme Will. It believes that humanity, as a whole, is stronger, wiser, purer, nobler to-day than ever before since it had existence here; and that because it bears within it the breath of divine life, it is destined to go on and on, casting off ignorance, overcoming evil passions, retrieving mistakes, correcting errors of opinion, and achieving ever grander victories in the world of matter and of mind.

4. The fourth is that religion is not a substitute for right living, but the highest form of right living. While some have affirmed that there is a shorter and easier way to God's favour than by obeying His law, Unitarianism has affirmed that God's benediction is to be won only by the homage of the heart to perfect goodness, and the effort of the life to reach it. While some have affirmed that Christ has provided a perfect righteousness as a substitute for ours, that we can have it any moment if we will, for it is all ready, and we have only to accept it. Unitarianism has affirmed that he only is righteous who doth righteousness; and, as to the work of Christ, that he lifts men into goodness, instead of saving them from the necessity of goodness; that in him is declared the Divine forgiveness, but always with the added message, go and sin no more; that it did not come bringing a signed and sealed pardon or title deed; that his work was to plant the Kingdom of God within men; to kindle in them his own spirit; to touch them with a longing for goodness, a sincere love for men, a consciousness of their Father-God that would make them blossom and bear fruit in all the sweetness and glory of life; that the whole New Testament may almost be said to be a sublime expansion of this idea, the growth of the soul into likeness, and at last into absolute oneness with Christ. Compared with this, how unspeakably poor and degrading is the view that we come into the benefit of his life and death by some mechanical transfer outside of his own character!

5. The fifth is the persistent and immutable love of God to every soul, whether it be on earth, in heaven, or in hell; and His readiness to save it whenever it shall arise and go to Him with a yearning desire for reconciliation, whether in this state or the next. It is that, instead of sin and misery and woe obtaining an everlasting dominion over millions of God's children, instead of the Infinite One Himself having his throne disputed by the everlasting perpetuity of rebellious evil, the Infinite Goodness will pursue the wandering, the lost, the friendless, the forlorn, and, at last, through whatever ordeal of shame and sorrow and remorse they may have to pass, to whatever "powers that tend the soul to vex and plague it," they may be subjected, will win them to a loving and beautiful obedience; so that by his healing chastisement God will banish sin and misery from the heart of all his creatures, and from every region of His universe, that He may be all-in-all.

The one, far-off, divine event

To which the whole creation moves.

What new truth has Unitarianism brought to the people? It is unveiling being the eyes of men the height and depth and length and breadth of these old truths. How is it possible for any one of us to do more than repeat the eternal realities? The spring comes back to us every year, and yet it comes with the charm of a perpetual novelty; and so it is through all the range of human thought. The truths Unitarianism has used its power to revivify are as old as religion.

THE REV. AUGUSTUS CLISSOLD, M.A., a clergyman of the Church of England, who was well-known as one of the foremost advocates of Swendenborgianism in the country, died on the 30th of October, at his house on Broadwater Down, Tunbridge Wells.

HOLLOWAY'S PILLS.—For the cure of debility, bile, liver, and stomach complaints this inappreciable medicine is so well-known in every part of the world, and the cures performed by its use are so wonderful, that it now stands pre-eminent above all other remedies, more particularly for the cure of bilious and liver complaints, disorders of the stomach, dropsy, and debilitated constitution. A course of these digestive Pills painlessly but surely regulates the organs of digestion and acts most beneficially on the secretory and excretory organs generally. They expel from the secretory organs and the circulation those effete and morbid matters which produce inflammation, pain, fever, debility, and physical decay—thus annihilating, by their purifying properties, the virulence of the most painful and devastating diseases.

The Inquirer.

SATURDAY, NOVEMBER 11, 1882.

At the recent meeting of the Scottish Unitarian Association Mr. D. Ainsworth, M.P., told the following good story:—"In America it did not matter very much if one killed a man, as there were plenty of them, but to steal a mule was a heinous offence. Well, a man there who stole a mule was lynched for it. One of the lynchers related the facts to a gentleman, who asked: 'How many of you helped to hang the man?' 'Well, I guess,' he answered, 'there would be about three hundred pulling at the end of the rope.' The gentleman said, 'What is the good of so many people hanging the man? I suppose three men would have been sufficient for the purpose.' 'Well,' retorted the other, 'that is so, but it showed they were all interested.'" Mr. Ainsworth added that he did not mean that they should hang any of their respected ministers, but he wished them all to take hold of the rope and show their interest in the work.

It is only fair to Mr. Booth to say that since our article in last week's *Inquirer* he has publicly and totally denied that the wretched doggerel quoted by us and otherwise widely circulated by the Press ever appeared in the *War Cry*, as publicly alleged by Canon Girdlestone, and that he has repeatedly called upon the Canon, but in vain, to admit his error. It is utterly beyond belief that this greatly respected Church dignitary would invent and maliciously circulate the extremely offensive words. The truth is that not a few of Mr. Booth's people throughout the country carry out his appeals to the lowest class in their own familiar vernacular to its utmost limits. Hence such phrases as "Tremendous Free and Easy" and "Hallelujah Go," to be found in their publications. And what is worse still, street boys and Sunday scholars catch up and burlesque such phrases till all reverence for things sacred seems to disappear. It is in this way, perhaps, that Canon Girdlestone first heard the odious words we quoted, and in common with our contemporaries utterly condemned. It is only right to say further that "The Salvation Soldiers' Song Book," in chief use by the Salvation Army, is quite free from anything of this kind.

In the meantime, however, Canon Girdlestone denies that he has received any communication whatever from Mr. Booth. Further, the Canon states that he had destroyed the number of the *War Cry* alleged to have contained the objectionable words, and that he had quoted them from memory, which he admits "was not a safe proceeding." He admits that he may have misquoted a word or two, as, for instance, "jolly good," but he is quite certain that the verses were highly irreverent, and that they were formed "on the model of a *post prandium* song, with the well-known chorus, 'Which nobody can deny.'" Canon Girdlestone contends that "the misquotation is of very small importance as regards the irreverence of the production," and challenges Mr. Booth to produce the hymn and let the public judge. This is certainly the obvious and only satisfactory way of settling the dispute.

UNDER the heading "A Modern Samaritan," a correspondent of the *Christian World* records an incident which happened a few years ago in connection with the lamented Professor Palmer, who met with such a shocking death among the Bedouins. An old man laid senseless on the side of one of our outskirt roads, evidently poor and starving. Who passed but Father Ignatius, and seeing him went up and offered a prayer above his head. As he was in the act, Professor Palmer came up, lifted the poor creature, took his arm, got a trap, and took him to lodgings, as he was homeless. He fed him, warmed him, and paid the expenses. Now what I want to impress is that the explorer had a warm heart in his breast, and acted the good Samaritan.

WE are glad to see in the list of Liberal Mayors the names of the following gentlemen well-known to our readers as advocates of

Liberal Religion:—William Holland, Bridge-water; Alderman Duckworth, Bury; Sir Thomas Frost, Chester; W. Crosskey, Lewes; Samuel Ogden, Oldham; and Michael Hunter, jun., Sheffield, re-elected.

ON Wednesday, November 1, the ceremony of conferring degrees of the new Victoria University was witnessed by a very large audience in the Manchester Town Hall. The scene was a remarkably brilliant one, and is stated to have more than rivalled the similar scene every May in connection with the London University at Burlington House. The Archbishop of York and the Bishop of Manchester both graced the procession with their presence, arrayed in the brilliant robes of Doctors of Convocation, and a large number of members of the Council and other distinguished persons were present. After an admirable address by Principal Greenwood (Vice-Chancellor), detailing the history of the new University, the Archbishop of York presented the Cobden prize to Mr. Forbes Watson. The degree of M.A. was conferred upon Mr. J. H. Nicholson, for many years the highly respected Registrar of Owens College. The degree of B.A. was conferred upon the old Associates of Owens College among whom were the Rev. Jeffery Worthington, of Brixton; John Kentish Wright, B.A., son of the Rev. John Wright, B.A.; the Rev. Charles T. Poynting, B.A., John William Thompson, B.A., Charles Gaskell Higginson, M.A., son of the late Rev. Edward Higginson; Henry Harwood, M.A., Arthur H. Worthington, B.A., and the Rev. J. A. Picton, M.A. The degree of B.Sc. was conferred upon Professor John Henry Poynting, M.A., W. B. Worthington, B.Sc. (Lond.), Alfred Ernest Steintal; M.A., son of the Rev. S. A. Steintal, Frederick Tertius Swanwick, M.A., and Edgar Worthington.

At the recent monthly meeting of the Unitarian Club of Boston, U.S., we learn from one of our American exchanges that the Revs. Dr. Peabody, James Freeman Clarke, Edward Everett Hale, and Professor Kovacs, of Hungary, all gave the experience and judgment of trained observers concerning the religious condition of England and the Continent. Dr. Peabody said that he rejoiced more than he could tell in the evidence of religious progress in Great Britain. "The whole kingdom of England and Scotland is fast becoming liberalised. The Scotch Established Church is fast coming to the ground on which we stand. Large numbers of the English Church are on the same ground; but there is with this the sad consideration—to me unspeakably sad—that there is a falsity, I trust an unconscious falsity, in the position of all these good men who are assenting formally to creeds in which they have no more belief than I have. I heard in Edinburgh, and in the Cathedral of Glasgow, sermons which would be almost ultra-liberal in any of our pulpits—sermons which would be a joy to hear, were it not for the fact that the men who preach them are bound by creeds which they contradict in those sermons."

Or the state of our own congregations in this country Dr. Peabody—who, it may be remembered, preached at Kentish-town and Kidderminster last midsummer—gives a most cheering account. They seemed, he said, to be not only in admirable condition, but in a condition from which our American brethren might take an example for their churches. "They are hard-working churches; and the members, though they work hard enough, do not by any means do all the work. They have well-organised Sunday-schools and systems of district visiting and parochial work. Their Churches are faithfully attended for morning and evening service; and they do their own singing, and sing as though they put their whole hearts into it. Where choirs are used, they simply lead the congregation; while every man, woman, and child that has a voice lends that voice to worship."

THE REV. DR. HALE was almost equally fervent in his eulogies. But recently returned from the Peninsula, he said that he considered Spain to be five hundred years behind the world, and London, taking the world at large, to be five hundred years in advance of the rest of the

world. Where, then, we may ask, would the Doctor place New York, or his own Boston, the "hub of the universe?" He added that he wished to emphasise what Dr. Peabody had said about the admirable working order of the Unitarian churches in England. There is no such thing in England as a church closed for a single week. The condition of Christianity in England seemed to him hopeful to the highest degree. "I do not say," he added, "that there have not got to be martyrdoms. Men are going through those martyrdoms now. Men are finding out the impossibility of a church having one creed for its ministers and another for its people. The Protestant Episcopal Church in America is handicapped by that to-day. That is the reason why it does not adapt itself to the democratic condition of things in this country, why it never has led this country and never will, because it has one creed for its ministers and another for its people. They are beginning to find, this out in England. They are beginning to be aware of the danger of a lack of candour in the pulpit." James Freeman Clarke agreed with Drs. Peabody and Hale in what had been said of the splendid, manly, earnest, energetic, working character of the young Unitarian ministers in England. He saw that spirit not only in the Unitarian body, but in the other religious bodies, especially among English Broad Churchmen. There is something very grand and noble in the efforts they are making, in the perfect manliness in which they carry forward the best work. Their position is an embarrassing one, perhaps it is a false one. He had said to Stopford Brooke, "We feel a great deal of admiration for the courage with which you have sacrificed your position in leaving the Church of England." Mr. Brook answered: "I have made no sacrifices. I am far happier than I was in all my life before. I feel now perfectly free. The only trouble I had was that my father and mother felt sorry." Mr. Clarke gave it as his opinion that all the Churches are becoming broader, both on this side of the water and on the other.

THE *Christian Register* of Boston is responsible for the following:—In an interview with the Rev. James Freeman Clarke while he was abroad, the Rev. Stopford Brooke told of a conversation he had had with Dean Stanley, who thought he ought to stay in the Church and broaden it. Mr. Brooke said:—"Will the Church in my time or yours ever be broad enough to make James Martineau Archbishop of Canterbury?" "No," said the Dean. "Then," said Mr. Brooke, "I don't think it will ever be broad enough for me."

IN answer to a remark of the *Christian Register* that, if Dr. Prime, of the New York *Observer*, had been present at Saratoga he would have found that Unitarians denied little, but affirmed a good deal, the *Observer* says, "The doctor did attend the Conference, and for the first time in his life heard a man deny point blank the words of the Holy Ghost, and one thousand Unitarians applauded the denial. So they did find something else to deny, as we thought they would." The denial which is instanced is the statement of the Rev. John Page Hopps—"There are other names under heaven besides the name of Jesus, wherein men may be saved." We cannot admit that this is a denial: it is an affirmation of a great truth. It is the *Observer* that furnishes the denial, and it is as much the duty of Unitarians to preach the affirmative side of truths which our orthodox brethren neglect as it is to deny the errors they proclaim.

MISS FRANCES POWER COBBE, in her fine article in the *Contemporary Review*, entitled "Progressive Judaism," which we have noticed elsewhere, has the following curious note: "It is said that quite recently at least twenty Unitarian women have married Jews in Manchester, and, having adopted Judaism, have taken a zealous part in the affairs of the Synagogue." We very much doubt the truth of this report, and we should like to know if our Manchester friends can throw any light upon the origin of the rumour. Not that we object to such marriages. O dear, no; that is all a matter of taste. And probably the "Unitarian women" would carry into the Synagogue something of the influence of what we regard as "Reasonable Christianity."

Reviews.

Genesis: Its Authorship and Authenticity. By Charles Bradlaugh. Third Edition. London: Freethought Publishing Company. 1882.

This volume of 340 pages is one of the series published under the name of the "International Library of Science and Freethought," of which it is the fourth issue. It is an able and scholarly treatise on the subject with which it deals; and keeps well within the province of fair and legitimate criticism. There is nothing new in the statements made or the arguments advanced; but novelty is not to be expected on a question which has been so abundantly discussed by previous writers. The book is evidently the result of considerable reading and research; and its chief merit consists in the accumulated weight of evidence, gathered from all quarters, which it brings to bear in illustration and confirmation of the position it seeks to establish. That position is thus concisely stated in the preface.

"The object of the work is to show that the book of Genesis is unhistoric, that it is not the work of any one writer, but is made up of several documents, belonging to different ages, pieced together after the lapse of many centuries, often clumsily, and sometimes without regard to relevancy.

"2. That the narrative is sometimes self-contradictory, and that it is often contradicted by other books of the Bible.

"3. That its chronological statements are, on the face of them, absurdly inaccurate, and that they are overwhelmingly contradicted by history and modern discovery.

"4. That the Genesiac teachings on ethnology, geology, astronomy, zoology and botany are flatly in opposition to the best knowledge in each of these sciences.

"5. That such teachings of the book as relate to morality would be destructive of human happiness, if generally adopted."

This is a heavy indictment, and no point tending to establish it is omitted by the author. But we have one remark to make—all this may be true, and yet a certain religious value will remain with the book in its assertion of a divine origin for the life and order of the universe, of a divine rule above the rule of man, of man's dependence upon the Deity for life and breath and all things, of man's delegated rule over the world and his responsibility in the exercise of that rule; of man's intimate relation to the Deity in virtue of the higher faculties of his nature, and of a divine retribution following on human conduct. All these, which are essentially religious ideas, are either distinctly taught or clearly implied in the book of Genesis. So much can be said, notwithstanding the fullest admission of the various points contained in Mr. Bradlaugh's indictment. The religious ideas of the book are independent of the question of authorship, or composition, or chronology. What the volume before us completely disproves is the popular conception—the prevailing belief in regard to the book of Genesis, that it was the work of Moses, that it is historical, that it is written under the guidance of divine inspiration, and that its teachings in every particular are infallibly true. There was a time—not so long ago—when Biblical scholars, men of high attainments and position, believed all this, or professed to believe it, as the quotations in Mr. Bradlaugh's work abundantly shows; but with very rare exception indeed, that is now a past faith—we mean with scholars and candid inquirers; the ignorant, credulous multitude of church and chapel goers, and the ordinary run of clergymen and dissenting ministers may believe it still.

The volume before us carries the examination of Genesis to the close of the eleventh chapter; it is to be followed by another, in which the author hopes to bring the work to a close. This portion has been in great part re-written, the rest has been carefully revised. "I have done my best," he says, "to make it a reliable text book for those who have neither the leisure nor the means to collect the items for themselves." And in a postscript Mr. Bradlaugh adds, "If, despite the great care of my co-workers (Mrs. Besant and 'D'), any errors in the text have been passed, perhaps I may be permitted to plead in mitigation of censure the somewhat stormy hours of

my life while these pages have been in the course of passing through the Press." We feel assured that the consideration thus pleaded for will be readily allowed by every candid reader.

And now for the work itself. First we have an introduction of near thirty pages discussing several leading points, as the authorship and composition of Genesis, the dates assigned to it, theories of Inspiration, Biblical infallibility, the Hebrew language, &c. On all these points the opinions are given of leading authorities belonging to different schools of thought. Then the first eleven chapters of Genesis are taken in order, and a careful commentary is given on each, with additional notes for some chapters. Hebrew names and particular words are given in the Hebrew character, and their meanings are added. A full list of authors quoted forms a suitable appendix. It will thus be seen that the author aims to put before his readers a work that shall be of a standard character on the subject it discusses, and no merely superficial treatise hastily extemporised. We may add that the book is well printed, and got up in an attractive style.

Mr. Bradlaugh attaches considerable importance to this portion of his work, on the ground that an "examination of the early chapters of Genesis is, in fact, a radical inquiry into the foundations of the Christian religion." And he supports his opinion by the authority of Sir William Jones, who is quoted as saying:—"Either the first eleven chapters of Genesis—all due allowances being made for a figurative eastern style—are true, or the whole fabric of our national religion is false." And in his notes on chapter iii. our author says, "This chapter contains the very basis of Christianity. It is impossible to reject it and yet to accept Jesus Christ. It must either be taken to be literal truth, or else the entire scheme of redemption must be abandoned. If this narrative of the Fall is legend, myth, allegory, then the whole foundation for the atonement falls away." There seems to us a waist of care and discrimination in this sweeping statement. We fail utterly to see that we cannot accept Jesus Christ without accepting also the "literal truth" of the third chapter of Genesis. The teaching, life, character, and death of Jesus remain the same whatever we may think of that chapter, or for that matter, of the whole book of Genesis. It may be that he shared the prevalent belief of his countrymen respecting the Mosaic authorship of the Pentateuch, but that does not invalidate his claim to be a great religious teacher, the type of noblest manhood, the ideal of the religious character and life. It is a mistake also to say that the Christian religion stands or falls with the third chapter of Genesis. It does not, any more than it stands or falls with the Nicene Creed or the dogma of Papal Infallibility. As it is independent of these later corruptions, so, too, it is independent of old Jewish fables. To be held in its integrity, the accretions, which from various sources have gathered round it, must be put aside, and the teaching of Christ, and him only, be accepted in its simplicity. Church history tells us how those accretions grew, and enables us to draw the line between them and the pure faith they corrupted. We protest earnestly against narrowing the basis of Christianity to a single chapter of Genesis. That is a short and easy method of dealing with it truly, but it betrays a want of the true spirit of criticism which is ever discriminating. What really stands or falls with the narrative of the fall of man is the traditional scheme of orthodox theology manufactured by theologians since the time of Jesus, and embodied in creeds, catechisms, and articles of faith. Of this scheme the doctrine of the Fall is the foundation, it is the first link in the chain, the primary cause of all that follows. The fall of man brought sin and death into the world, the lost condition of man through the Fall made an atonement necessary, and the atonement to be effectual necessitated the Incarnation. If the account of the Fall be unhistorical the whole scheme, so ingeniously pieced together, collapses. But there the ruin ends. Christ's teaching and his self-sacrificing life remain precisely as they were before. Were the whole Bible lost except the Gospels Christianity would be still intact. We have dwelt on this point because it is important. What is more needful than anything else for a just and fair criticism of the Bible and of

Christianity is a spirit of discrimination—a discriminating judgment to separate the chaff from the wheat and garner carefully the treasure that remains.

Mr. Bradlaugh and his school seem to us lacking in this high faculty. They dwell on the mistakes, fancies, puerilities and absurd stories of the Bible as if these comprised all its teaching; they are but the alloy with which the pure gold of moral and religious truth is adulterated. It is true that the alloy is abundant, and is blended more or less with the whole, but it is the alloy still and not the pure ore itself. The indiscriminating censure which condemns the whole is on a level with the extravagant superstition which venerates the whole as the pure and perfect word of God. The important quality of a just discrimination is equally wanting in both.

There is no attempt in this volume to estimate the book of Genesis in any higher respect than in an historical sense—as a literal narrative of actual fact. And it breaks down completely when submitted to the test of historical criticism. The value of the work consists in showing how untenable is the traditional belief, how full of absurdities and inconsistencies, and incredible statements the early chapters of Genesis are. To this negative destructive criticism the author limits his attempt. And it is an easy task he thus sets himself to accomplish, for no part of the Bible is more vulnerable to attack. A still higher task remains when all the negative and destructive work is done—that of constructive criticism—the endeavour to apprehend the aim and purpose, the moral and religious significance of the narratives given, and the interest and value of Genesis as a contribution to the sacred literature of the old world. There is much to be said on these points, for the stories of Genesis with all their defects are not without their merits. This is a task, however, which Mr. Bradlaugh leaves to other hands. He is an iconoclast; his congenial work is breaking down the images of popular superstition. That is a needful work, no doubt, but it is only a preparatory one after all. The workman of higher gifts has to follow in order to satisfy a need which mere iconoclasm is powerless to meet.

C. F. B.

The Nineteenth Century. Kegan Paul, Trench and Co.

The Contemporary Review. Strahan and Co.

Neither of the Reviews this month is very strong in Theology or Philosophy, but their contents are extremely interesting and varied. The Army, the Egyptian Question, the London School Board and Ireland, are of course prominent subjects, and although there is little new to be said it is instructive to compare the views of writers who are authorities on these topics.

In the *Nineteenth Century* Professor Goldwin Smith has an article on "The Jews," which is styled "a deferred rejoinder." Dr. Adler certainly has the best of the controversy, and Mr. Goldwin Smith's article seems to us singularly prejudiced and ungenerous in view of the long ages of oppression which the Jews have endured at the hands of Christian Churches. The Professor seems anxious to banish the Jews from Europe, and advocates his favourite nostrum, the restoration of Palestine to Israel. But he himself reminds us of the reply of the Hebrew millionaire, "pas si bête." Why should they go? In his delightfully written article "Superstition in Arcady," the Rev. Dr. Jessop gives another of his invaluable sketches of life and customs of the peasantry in Norfolk. It is a strange story to town bred readers of the survival of the grossest and oldest superstitions in rural districts, especially in the Eastern counties. But there is a good lesson for the country clergy in the following sensible passage:—

"Of all the mistakes that country clergymen make—and we are none of us infallible,—not even the youngest—the greatest appears to me to be the mistake of obstinately refusing to know anything about the inner life and religious practices of the sectaries at their own doors. I do not believe there is one clergyman in a thousand who has ever attended a camp meeting or been present at a 'conventicle' in his life. Sure I am that the immense majority of my clerical brethren know no more about the teaching and practice which they denounce than they do about the rites of Cybele.

And yet I am most firmly persuaded that it is impossible for us to understand the agricultural labourers, unless we set ourselves humbly and earnestly to study the phenomena of their religious life and worship—theirs, I say, for unhappily it is not ours.”

And there is also fine charity in the following passage, which shows that the writer, unlike too many of his fraternity, strives to see things as they are:—

“Explain it how we will, and draw our inferences as we choose, there is no denying it that in hundreds of parishes in England the stuffy little chapel by the wayside has been the only place where for many a long day the very existence of religious emotion has been recognised, the only place in which the yearnings of the soul and its strong cryings and tears have been allowed to express themselves in the language of the moment unfettered by rigid forms; the only place where the agonised conscience has been encouraged or invited to rid itself of its sore burden by confession, and comforted by at least the semblance of sympathy, the only place where the peasantry have enjoyed the free expression of their opinions, and where, under an organisation elaborated with extraordinary sagacity, they have kept up a school of music, literature and politics, self-supporting and unaided by dole or subsidy—above all, a school of eloquence, in which the lowliest has become familiarised with the ordinary rules of debate, and has been trained to express himself with directness, vigour, and fluency. What the society of Jesus was among the more cultured classes in the sixteenth century, what the Friars were to the masses in the towns during the thirteenth, that the Primitive Methodists are in a fair way of becoming among the labouring classes in East Anglia in our own time; what they may develop into in the sequel is another question with which I am not immediately concerned.”

The article on “Modern Miracles” is a curious defence of the marvels of Lourdes, from the pen of the Rev. R. F. Clarke, S.J. We are quite willing for our own part to concede to Romanists one of their strong arguments that there is quite as strong evidence—nay, stronger—for the modern miracles as for any of the wonders of the Old Testament, and many of those of the New, especially those recorded in the Acts of the Apostles.

In the *Contemporary Review* there are two articles bearing upon religion. One is entitled “Progressive Judaism,” and is from the pen of Frances Power Cobbe. It is a fine commentary on Mr. Claude Montefiore’s article in the September number of the same Review on the new Reform movement among the Jews. Miss Cobbe, after briefly restating Mr. Montefiore’s position from her own point of view, traces some of the consequences which may be expected to follow to Christendom should we actually behold in our time Judaism emancipated from its tribal limitations, and a portion of the Jewish race, with all its marvellous gifts and influences, coming forth as an organised Theistic Church, possessing that which the Theisms which have sprung out of Christianity have always surely lacked, a root firmly planted in the deepest soil of history. The problem is, can Judaism further develop itself along its own lines? Or is it (as is generally believed) destined to permanent immobility, with no possible future before it, save gradual dismemberment and decay? In discussing this problem Miss Cobbe gives an instructive account of the three parties among the modern Jews, the Orthodox, the Reformed, and the New Reform or Broad Church Jews; this last party, of which Mr. Montefiore is a representative, is regarded with marked distrust by the two others. From all that we gather from the Jewish journals we fear that the article overestimates the importance of this new Reform movement among the Jews, and that in some of her hopes and inferences “the wish is father to the thought.” But if it does amount to a real movement we agree with Miss Cobbe that many Christian churches may draw valuable lessons from the presence amongst them of a truly reformed Judaism, and could behold at least with respect “a simple and noble worship, at once historical and philosophic, without priestly claims, and utterly at war with every form of monasticism and superstition.” Miss Cobbe adverts, at the close of her article, to the possible bearings of a great Jewish Reformation on that not inconsiderable number of persons

who all over Europe are hanging loosely upon, or dropping silently away from the Christian Churches, and have abandoned what Dr. Martineau has called the “Messianic Mythology.” She remarks, while at the beginning and middle of this century, not a few quitted their old folds, and under the names of “Unitarians,” “Free Christians” and “Theists,” and have thenceforth stood confessedly apart, of late years the disposition to make any external schism has apparently died away, and is making way to new phases of development, of which the Salvation Army affords a sample. Among cultivated people, she says, subtle discrimination of difference and partisanship as regards questions of taste are indefinitely stronger than that desired for a common worship. For our own part we never feel this more strongly than when hearing some of our many revised liturgies, all of which, with one or two exceptions—and the remarkably frigid book of “Ten Services,” is not one of the exceptions—seem to us to realise so little of the spirit of “common worship,” and to suggest only “subtle discrimination of differences and questions of taste,” and we fear there is far more truth than we like to acknowledge in the following passage:—

“Englishmen generally still cling to public worship, but it is chiefly where an ancient liturgy supplies by old and holy words a dreamy music of devotion, into which each feels at liberty to weave his own thoughts. Where the demand is made for prayers which shall definitely express the faith and aspirations of the modern minded worshipper there the subtleties and the fastidiousness come into play, and instead of being drawn together, men sorrowfully discover that they are made conscious by common worship of a hundred discrepancies of opinion, a thousand disharmonies of taste and feeling. In all things we men and women of the modern Athens are not ‘too superstitious,’ but too critical; and in religion, which necessarily touches us most vitally, our critical spirit threatens to paralyse us with shyness.”

Mis Cobbe fervently adds:—

“Let reformed Judaism relight the old golden candlestick, and set it aloft, and it will give light unto all which are in the house—not only the house of Israel, but in the House of Humanity.”

For our own part we hold that it is a reformed Christianity not a reformed Judaism which is destined to be the light and life of the world; and we look for the historical basis of our religion in the whole providential development of Christendom from the earliest promulgation of the Gospel, and not in “the grand old foundations laid by Moses.” “Sing no more the song of Moses, lift on high the song of the Lamb.”

There are two other exceedingly interesting articles in the *Contemporary* bearing on religious subjects. One is a delightful sketch of “Dean Stanley as a Preacher,” by so competent a judge as Canon Farrar. The article adds little to what we already know, but it shows quite clearly how little he was really appreciated in the Church which he loved so much, and of whose future he latterly was so desponding. We gladly record the emphatic words in which Canon Farrar notices “the ignorant and bigoted stupidity which wrote and preached about his ‘soul-destroying doctrines’”—a bigotry much more prevalent than is commonly imagined:—

“All who cared for truth knew that when a profoundly irreligious and immoral religionism talked of him as ‘a septic, and even as an infidel,’ it did but speak lies according to its wont, and if even his friends sometimes desired in him the more frequent, definite, and formal statement of the great Christian Verities, they knew that, so far as this was absent, the absence was due partly to the horror of the religiosity which makes light of the elementary graces, while it gives exclusive prominence to a verbal and conventional orthodoxy; partly to the deep sense that our knowledge of God and of Christ cannot be adequately expressed by abstract technicalities and scholastic formulæ; partly to the feeling that on many even of those points of doctrine which are deemed essential men of profound holiness and most saintly purity had taken very different views; partly to the unalterable conviction that the weightiest matters of the law were justice, mercy, and truth, and that the way to inherit eternal life was ‘to keep the Commandments,’ the way to come before the high God was to love

mercy and to do justly, and to walk humbly with Him.”

Yet the “verbal and conventional Orthodoxy” was after all right in its instinct. Dean Stanley did reject nearly all that it regards as sacred, and in the whole constitution of his mind was essentially rationalistic, while profoundly reverential in regard to all that is really worthy of reverence. The other article to which we referred is that by the Dean of Shanghai (thé Rev. C. H. Butcher), entitled “Seventeen Years After.” The Dean left England for China in 1864; he returned home in 1881. In a very interesting sketch he notes some of the chief contrasts which he found between the Church which he left and the Church which he found. In 1864 the storm occasioned by the publication of “Essays and Reviews” was just dying out. Bishop Colenso’s book on the Pentateuch was frightening the timid. The danger most dreaded was from Latitudinarianism within the pale. “It was feared that the Church would suffer from a strong determination of reason to the head.” It is not a disorder to which Churches are subject, and time has shown that this fear at least was groundless. Then the Broad Church party was for the moment the disturbing element. Now it is the turn of the High Church party, and the victory for the present is “won by the party most violently opposed to that which favours freedom of thought.” Nevertheless, “while Edward Bouverie Pusey was the prophet of the priesthood, Arthur Penrhyn Stanley was the prophet of the people.” A large portion of the English laity are Broad Churchmen. “At present hundreds of men who seventeen years ago were thankful that the Church was enlarging its sheltering charity to them, are turning away disheartened. Some attend services from old habit in a mechanical way; others are slipping into Agnosticism.” Still the Dean comes to the consolatory and we think the just conclusion, that both the Pulpit and the Parish are in a more satisfactory condition now than they were seventeen years ago, both as regards the quality of the discourses delivered—thanks to the influence of Robertson and Maurice—and the unwearied activity of the clergy in their parochial work, to which we also are always glad to pay our tribute of respect.

We have spent so much time on these interesting articles that we can only briefly state the subjects of the remaining articles in the *Contemporary*. They are a Cambridge lecture by Professor Max Müller on “The Truthful Character of the Hindus,” in which we venture to think the case is a little overstated, the Oriental character not being generally conspicuous for this virtue; “Public Education in France,” in which M. Jules Simon vigorously combats what he regards as the intolerant policy of the Liberals towards the Roman Catholics and their schools; “An Alsatian Manchester,” an instructive account of Mulhouse and its benevolent institutions for the benefit of the working classes, by A. L. Walker; “The French in Tonking,” a narrative by R. S. Gundry of unscrupulous intervention in that tributary of China; “Spoiling the Egyptians,” a conclusive rejoinder by J. Seymour Keay to the feeble article by Professor Sheldon Amos, which has already been demolished by our own contributor, “P. H. W.,” and finally, “Progress and Poverty,” a criticism by the eminent Belgian economist, E. de Laveleye, of Mr. George’s popular work on the Land Question.

Returning to the *Nineteenth Century* the most interesting among the remaining nine papers is Mr. Matthew Arnold’s “Liverpool Address,” of which we gave some account at the time of its delivery. It will be remembered that the keynote is the sentence, “If I had to fix upon the great want at this moment of the three principal nations of Europe, I should say that the great want of the French was morality, that the great want of the Germans was civil courage, and that our own great want was lucidity.” The passage is unjust to the French, who are probably quite as moral as the Germans or English. If “seriousness” be substituted for morality there would be more truth in it, and there is some justice in the French impression that our seriousness, invaluable as it is, loses much of its value because it is accompanied by so many false ideas and so much prejudice. The remaining articles are “The Present State of the Army,”

by Major-General Sir F. S. Roberts, who advocates the long-service system in opposition to Sir Garnet Wolseley, and other authorities; "Irish Revolution and English Liberals," by John Morley—a grave indictment of the oppressive Landlordism and our official misgovernment; "Public Works in London," an interesting statement by Mr. G. Shaw-Lefevre, M.P., of the proposed improvements and new Government offices, with plans, at the West-end; "Railway Labour," by Margaret E. Harkness, a much-needed plea for our over-worked railway servants; "The Irish Land Commissioners," by Lord Ebrington, M.P., who defends the Commissioners from partisan charges; "Notes on School Board Questions," by Sydney C. Buxton, a clear statement and vindication of the policy of the Board; "The Ministry and the Clôture," by the Rev. J. Guinness Rogers, who shows that it is not the Ministry but Parliament which is on its trial; and finally, "England in Egypt," in which Mr. Edward Dicey, advocates with great ability his well-known theory of an English Protectorate, while acknowledging that it does not yet come within the range of practical politics, and recommends what has since been carried out—the despatch to Egypt of a special envoy.

Both the Reviews this month, it will be seen, are characterised by the unusual interest and variety of their contents.

More Magazines.

Good Words continues the two serial stories, "Kept in the Dark," by Anthony Trollope, and "The Golden Shaft," by Charles Gibbon. Among the other articles are a practical homily, by R. W. Dale, M.A., entitled "The Grace of Christ a Law of Conduct"; a very interesting account of "John Hunter of Craigcrook" and the literary society of Edinburgh he gathered around him, by Dr. W. C. Smith; "Rambles with the Romans," by Irving Montague, with four characteristic illustrations; a continuation of Dr. Fleming Stevenson's valuable papers on "Bible Truths and Eastern Ways"; an account of "A Quaint Old Town in the Tyrol," by Charlotte J. Weeks, the said town being Sterzing, of which several excellent illustrations are given; the third part of Dr. B. W. Richardson's exhaustive treatise on "Tricycling in Relation to Health"; a sermonette by the Bishop of Rochester on "Training"; one of the Rev. J. G. Wood's popular science sketches on "Bee Life"; the third part of the Rev. M. Kaufmann's sketches of "Christian Socialists"; and finally, a graphic description of "Walworth Fair on Sunday Morning," by E. H. Bramley.

The Sunday Magazine, like all the others, has its two serial stories, "Weighed and Found Wanting," by George Macdonald, and "What's in a Name?" by Sarah Doudney. Mrs. L. T. Meade also continues her popular story for the young, "King Roy." Dr. A. M. Symington gives an appreciative biographical sketch of the late "Alexander Raleigh, D.D.," and "Legends connected with Tourists' Cathedrals," by E. Neville Johns, a very attractive paper, with a capital illustration of Mont St. Michel. "From Darkness to Light" is an interesting narrative by Miss C. F. Gordon Cumming of the American Mission in Hawaii; and finally we have to notice the "Sunday Evenings for Children," by S. G. Prout, hardly so striking as preceding papers in the same series.

Our Little Ones. London: Griffith and Farran.—This is the first issue of a new volume, the price of which has been reduced by one half. So beautiful a magazine at so low a price as that for which it is now sold has not before, we believe, been offered to the little people of England. It is orthodox in its tone, but the illustrations and general get-up are very excellent.

We have received from Messrs. Isbister and Co. *Good Cheer*, the Christmas number of *Good Words*, containing two capital stories, "The Two Heroines of Plumplington," by Anthony Trollope, and "Hagar," by Miss Linskill; and *Little Snow Flakes*, the prettily illustrated Christmas number of the *Sunday Magazine*, containing several dainty children's stories, in which we are glad to observe the imaginative element is prominent.

ESSEX-STREET CHAPEL, STRAND, was on Wednesday opened for a short devotional service at half-past one P.M., to be continued weekly. About seven or eight persons only were present.

Religious Intelligence.

PRESENTATION TO THE REV. G. H. WELLS, M.A.

SOIREE IN THE MEMORIAL HALL, MANCHESTER.
A soiree was held in the Memorial Hall, Manchester, on Tuesday, the 7th inst., when the portrait of the Rev. G. H. Wells, M.A., was presented by the subscribers to the trustees of the hall, and an address to the Rev. G. H. Wells. The chair was occupied by the Rev. WILLIAM GASKELL, M.A., and among those present were the Revs. Charles Beard, B.A., Liverpool; P. M. Higginson, M.A., Styal; John Cropper, M.A., Eccles; Dendy Agate, B.A., Gorton; James Harwood, B.A., Monton; James Black, M.A., Todmorden; John Moore, Swinton; C. C. Coe, F.R.G.S., Bolton; W. C. Squier, Stand; J. T. Marriott, Strangeways; C. T. Poynting, B.A., Platt; S. A. Steinthal, Cross-street; W. G. Cadman, Miles Platting; Wm. Mitchell, Ardwick; T. Lloyd Jones, Hale; J. C. Odgers, M.A., Altrincham; Adam Rushton, Macclesfield; John Russell, Macclesfield; J. K. Smith, Flowery Field; Douglas Walmsley, B.A., Bury; Halliwell Thomas, Dob Lane; J. B. Lloyd, Knutsford; Henry Fogg, Ormskirk; Geo. Ride, Chorley; Joseph Freeston, Stalybridge; R. Pilcher, B.A., Warrington; F. H. Jones, B.A., Oldham; J. McDowell, Pendleton; B. Walker, Rochdale-road; G. H. Vance, B.D., Dukinfield; W. Harrison, Glossop; J. Bevan, Bolton; Messrs. Alderman Grundy, John Hadfield, Archibald Winterbottom, Harry Rawson, G. W. Rayner Wood, John Dendy, junr., Jas. Howard Brooks, B.A., Thos. Diggles, Henry Leigh, James Bennett, Smith, Golland, John Brooks, Edwin Winsor, Stansfield Grimshaw, G. H. Grimshaw, H. J. Leppock, John Mellor, Wm. Marshall, W. H. Herford, B.A., Edward Lawton, W. H. Mellor, Edward Taylor, and Thos. Tonge.

The Rev. WM. GASKELL said: Ladies and Gentlemen,—I have peculiar pleasure in taking the chair—I can hardly say in filling it—(laughter)—on this interesting occasion. On one ground at least I am entitled to occupy it; that is my having known the friend to whom we are come to pay a tribute of respect much longer than any one else here present. Going back in memory nearly seventy years, I find myself seated in the gallery of Cairo-street Chapel, Warrington, and looking down upon a seat close to the pulpit, amongst other children I see there a boy, smaller than myself, whose name I chance to know is George Wells. Little did we either of us dream then how closely we should come to be associated in high and holy work. I need not say how faithfully and well he has done his part of the work. By your presence here you show that you acknowledge it. Much of it has been of the quiet unostentatious kind which wins no notice from the outside world, but which is known by its results. Remembering as I do well the condition of the Gorton congregation when Mr. Wells took charge of it, and considering the position which it now occupies, I can testify in the strongest manner to the obligation under which it lies to him. Well may he be proud, that during his ministry the beautiful Brookfield Church has been erected—(applause)—and when people there speak of him they may appropriately say, *Simoniumentum quæris circumspice*—(applause). As secretary of the Widow's Fund—(applause)—by his untiring attention to its interests during a long series of years, many of you are aware how much it owes to him—(applause)—and especially the ministers of the Provincial Assembly. We cannot but feel sad to think that we are to part with him owing to failing health, but I trust he will often come amongst us—(applause). I feel glad that we shall have something here in the portrait which is to be presented to-night to remind us of him. I remember a good many years ago at one of those Christmas dinners which we used to have in the cellar under the Greengate chapel, or, as Dr. Shepherd called it, the "crypt"—(laughter)—the chairman having to take his brother's place at the dinner, in giving his health, said, "My brother deserves to be drunk as much as any man"—(laughter). If I may be allowed to parody that I would say there is no man that deserves better to be hung than my friend on my right—(laughter and applause)—and I am sure

that if the representatives on the walls of Dr. Beard and myself were able to speak on this occasion they would say how gladly they received into their company the likeness of my friend, Mr. Wells—(applause).

The Rev. C. T. POYNTING having read letters regretting inability to be present from the Revs. Dr. Martineau, Alexander Gordon, Dr. Drummond, and others, said that, when something over eighteen months ago, they heard that Mr. Wells felt obliged from his failing health to sever a connection of nearly forty-five years standing with his own congregation, every one in the neighbourhood who had the honour of knowing him, not perhaps like the Chairman, but as a friend, a councillor, and a co-worker who was ever ready to give his best services, his most tender sympathy, and his wisest counsel—everyone felt they were about to suffer great personal loss. His congregation felt, and rightly, that they would like to take their farewell of him in private, and it was not until the farewell was over and Mr. Wells had made his preparations for leaving England that his friends suddenly found they had no opportunity of saying to him good-bye. Mr. Wells had to leave England for a more genial climate to enjoy a period of well-earned rest, and they felt it would be more agreeable to his wishes if they welcomed him home again, and said how glad they were to see him back in their midst. They could not think of offering Mr. Wells any ordinary testimonial, for they knew he did not care for such marks. They felt they could give him a greater pleasure; and in order to add one more link to his long chain of services, they asked him to sit for his portrait in order that they might preserve for their children and their children's children the features so well loved. Mr. Wells had done so, and Mr. Percy, the well-known Manchester artist, had done him full justice, the result being the picture they had that evening to offer to the Trustees of the Hall. There was only one building suitable for such a portrait, and that was the Memorial Hall—(applause). The Hall represented the great ideas they were proud of, and they looked upon it as their proper home where they and their children and their children's children would meet—(applause). Another reason was that the Hall already contained the portraits of two men whose names would ever be honoured in their churches—(applause)—two men who were held most dear by Mr. Wells—those men were typical—Dr. Beard, the earnest, faithful minister of the word, a theologian, and Mr. Gaskell, a man of letters, who had been their bishop—and now they were going to have the portrait of Mr. Wells typical as the faithful pastor and earnest and zealous preacher, who had worked at home and had been devoted to the Sunday-school. Mr. Poynting then unveiled and formally presented the portrait to the Trustees.

The Rev. CHAS. BEARD then read the beautifully illuminated address, which was as follows:

To the Rev. George Henry Wells, M.A.

Dear Mr. Wells,—We have to-day the pleasure of presenting your portrait to the Trustees of the Memorial Hall, to hang beside those of friends and colleagues whom none hold in a more affectionate esteem than yourself.

And we desire to take this opportunity of expressing to you the respect with which your character is regarded, and the sympathy which attends the close of your ministry throughout the district, and the religious body with which you have been so long connected.

To have been able to serve the cause of truth and goodness for forty-eight years with unfailing powers, and, until lately, with unbroken health, is a great gift of God, for which we humbly thank Him on your behalf, as well as our own. But it has been your special happiness, not only to have laboured in the field, but to have witnessed the ingathering of the harvest.

The beautiful church which has been built at Gorton, and the large and united congregation which worships in it, are a proof of your ministry, which renders all external witness superfluous. Yet we may be permitted to record here the fraternal sympathy with which those of us who have known you longest have followed your manly and self-consistent course, the admiration of your younger brethren for a courage that has

never faltered and a zeal that has never flagged, the debt we all, ministers and laymen, owe to your constant courtesy and your freely given help. If Brookfield Church will be your monument upon the scene of your personal ministry, the brilliant prosperity of the Widows' Fund, so largely due to your practical ability, will keep your memory green among many generations of ministers—your contemporaries and successors, who will owe to you some immunity from the graver cares of life, and a lighter heart in regard to the lot of those whom they leave behind them. It only remains that we should express our cordial hope that some quiet years of happy converse with your friends may still be before you. We know that if they are given they will be spent by you so far as your strength permits in the same service as that to which your life has been devoted.—We are, dear Mr. Wells, faithfully and affectionately yours,

WM. GASKELL, Chairman.

HARRY RAWSON, Vice-Chairman.

THOS. DIGGLES, Treasurer.

CHAS. T. POYNTING, Secretary.

and nearly 200 other signatures.

Mr. BEARD said if he had any lingering doubt as to his right to a place among the younger ministers (and they knew such prepossessions faded away very slowly from men's minds) the doubt would be entirely removed by the unhappy fact that he stood before them in virtue of his seniority, being the next to Mr. Wells on the roll of the ministers of the Provincial Assembly. He could not forget the fact that his thirty-two years of service covered exactly two-thirds of Mr. Wells's forty-eight years, and, as a large part of the time was spent by him in Mr. Wells's immediate neighbourhood, and as during the whole of the time there had been a close friendship between them, he (Mr. Beard) was perhaps as well qualified as any one else (except their venerable chairman) to speak of what Mr. Wells had been. He must even confess that he knew Gorton and the Gorton congregation before Mr. Wells became its minister. For one of his earliest recollections went back nearly fifty years, before he, Mr. Wells, was yet at Gorton. When he (Mr. Beard) went to Gee Cross in 1850 he expected a cordial and fraternal greeting from Mr. Wells, and received it, and from that time their friendship had never flagged; but on both sides had grown deeper and more affectionate with the lapse of time. He recollected the old Gorton Chapel very well, and had none but pleasing recollections of it. He was afraid that his heart was rather with the old Presbyterian chapel in the valley than with the new church upon the hill. He had never preached in the new church, and he dared say he never should, but he had aired his youthful eloquence pretty often in the old one. He could assure them it was a peaceful dispensation at which one looked out at from the pulpit on the green fields and waving trees, especially on Sunday afternoons, when the prospect was almost as peaceful within—(laughter). At the same time good and solid work was being done there to a large extent among the generation who had now passed away, and the splendours of the new church would have been impossible but for the long years of steady devotion to duty, unaccompanied by any outward reverberation of fame, which Mr. Wells had passed in what was then a somewhat obscure village pastorate. Gorton had now become part of Manchester, and Mr. Wells had become part of the Unitarian life of the district around Manchester—(applause). Neither had changed perhaps except for the riper and the better, and they all rejoiced in the prosperity of the Brookfield Church, which was a remarkable instance of what might be done by steady daily devotion to work. Mr. Wells would be the first to smile at him if he assumed that Mr. Wells had done his work by the force of very brilliant talents or profound learning, or anything of the kind. He had his abilities, as they all knew, and his well furnished mind; but the strength of his career and the secret of his success had lain in the steady industry and constant usefulness which entitled him to his place in their honour and esteem—(applause). Again, as to the Widows' Fund, of which he (Mr. Beard) occupied the position of president, a position in which he had been preceded by a succession of the best men whom he had known in the ministry. He hoped, however, they would not imagine for a moment

he was more than a titular king, or that he wore anything but a paper crown—(laughter). He was like the Merovingian king, who had a mayor of the palace always at his elbow, who did the real work of ruling and governing, and left his monarch the empty show and title of royalty. His (Mr. Beard's) mayor of the palace was most obedient, and not only so, but treated his titular royalty with the deepest and gravest respect—(laughter)—and would make him believe, if he (Mr. Beard) did not know a great deal better, it was he (Mr. Beard) and not Mr. Wells who was ruling and managing affairs—(cheers). He was proud of the fact that he had something to do with placing Mr. Wells in the position of secretary, and no members of the Widows' Fund had ever for one single moment regretted his election—(applause). Twenty-two years ago, when Mr. Wells became secretary, the capital of the fund was £12,000, now it was £50,000—(applause)—and it was growing at the rate of about £3,000 a year, and might possibly grow faster in time to come. He did not mean to say that that was not owing to a considerable extent to the natural capacity for expansion possessed by the property of the fund. If it had not had that capacity Mr. Wells could not have accomplished the great financial results he had, but it was due to his zeal and ability that the Widows' Fund had made no mistakes, but on the contrary had grown in prosperity from that day to the present. To the poor ministers it was an institution of the very greatest value, indeed; for all, but for men who could only afford a comparatively small sum for life assurance it was a great thing that the resources of the Fund were such as to enable them to look forward with confidence to a proper provision being made for their wives and families in case of their death. The Widows' Fund has also done much to draw ministers of the district together at the annual meetings for its management, and in promoting that fraternal feeling Mr. Wells had had no little to do. Mr. Wells was his (Mr. Beard's) father's friend, and he was also his friend. It was to him a source of considerable grief that Mr. Wells should find it necessary for his health's sake to abandon the active service of the ministry. He felt that one of his few seniors was passing away, and though one got hardened to work and responsibility it was, after all, a serious thing to think that the burden of the great battle they had to fight, and which needed fighting with so much courage, lay year by year more heavily upon one's own shoulders, because those who had borne the brunt in former years were retiring from the field. He believed, however, that as long as Mr. Wells had health and life given him he would not draw back his hand from any work he was able to do—(applause). He then presented the address to Mr. Wells.

The Rev. G. H. WELLS (who was received with applause) said: I deeply appreciate the feeling which associates me in future years with the two reverend leaders with whom so many of my past years have been spent. The ties which bound me to Dr. Beard are sacred now to me. They are among those which unite me to the heavenly world. With Mr. Gaskell and my oldest associate and friend, I rejoice to feel that I am still permitted to see the increasing strength and widening influence of those principles of religious truth for which we both have worked side by side in never failing fraternal concord—(applause). I thank you for placing these loving remembrances in this Memorial Hall; I thank you that by your kindly thought we three shall be as united in the memory of those who follow us as we have always been in common labours and common aspirations. I gratefully acknowledge the good gift of God, which has permitted me to work, as you assure me with some measure of success, in the Lord's vineyard. If by God's blessing I have not been allowed to spend my strength in vain, and as your assurance bids me believe that I have not altogether laboured in vain, the thought cannot but help to cheer me in my present time of failing strength. I may say that the condition of my beloved church at Gorton, with its many signs of hopeful promise, is oftentimes a source of real joy to me. The best years of my life, the most earnest prayers which I could offer, and I may say the most honest work which I could give, have been gladly devoted to my ministry, and I am grateful to you for the kindly

words which you have spoken of the fruit of my exertions. I thank you all. It will be an encouragement to my brother ministers to see that friends in the laity are so willing to give credit to one of them for his endeavours faithfully to serve in the work of the Christian ministry. And to my brethren, whose names are attached to this address, what shall I say? If I thought the time which I have given to the interest of the Widows' Fund have borne the fruit you say, no one who knows how deep an affection I feel for those whose trials and difficulties I have shared will doubt that I am grateful that our Heavenly Father has guided our counsels to success. I cannot forget that I have been privileged while acting for the Fund with men like the late Franklin Baker, of Bolton, and with some I am glad to think of as still among us, and with them to form intimate friendships which have been and are the pride and joy of my life. I am conscious that my words do not do justice to what I feel, but I shall treasure this address while I am spared on earth, and I am sure that those who are nearest and dearest to me will value when I am gone the assurance which it gives of your love and sympathy. I can only thank you for your goodness to me, and pray that God may richly bless you in your lives, and in those sacred duties which have been so long a bond of union between us—(applause).

Alderman GRUNDY, as chairman of the Memorial Hall Trustees, in accepting the picture on their behalf, said they did so most willingly and cordially. It completed a trio of ministers who had worked together during a long life. It was therefore exceedingly fitting that their portraits should hang together. The trustees would take good care of the new portrait, and would see that those who had worked together in life in death should not be divided—(applause).

Mr. STANFIELD GRIMSHAW moved, and Mr. THOS. DIGGLES seconded, the usual vote of thanks to the chairman, in putting which Mr. HARRY RAWSON said that Mr. Wells's judgment, combined with his habits of punctuality and order, and his business aptitude had made him the adviser of a great number of persons to whom he had been that friend in need who was a friend indeed. In the neighbourhood of Gorton many who had left young children with few or no relatives had been satisfied that Mr. Wells would look after them, and that consciousness had taken away one of the pangs of death. In apprenticing youths, in advising with parents, in doing everything in that neighbourhood that he could be called upon to do, he had been a very "Man of Ross," of whom it was said, and the distinction seemed to apply with great propriety to their friend,

"Him, portioned maids apprenticed orphans blest
The young who labour, and the old who rest."

The resolution was then put to the meeting and carried with acclamation, the singing of the National Anthem terminating the proceedings.

The room and entrance hall were tastefully decorated with plants and flowers kindly supplied by Mr. Joseph Broome, of Didsbury.

During the evening selections of appropriate sacred music were given, under the direction of Mr. Thomas Rawson, who presided at the piano-forte.

STAMFORD-STREET CHAPEL.

OPENING OF NEW SCHOOL-ROOM.

On Sunday Stamford-street Chapel was re-opened for public worship, after having been closed for several weeks for repairs and alterations. These have been very effectively carried out under the superintendence of Mr. H. Brace, architect, and the chapel is now transformed from one of the coldest and dreariest into one of the brightest and pleasantest interiors of any place of the kind in the metropolis.

Professor J. ESTLIN CARPENTER, M.A., preached an eloquent sermon in the morning vindicating the position and usefulness of a free church, and dedicating the building anew to the worship of God and the service of man. Rev. W. COPELAND BOWIE preached in the evening, dwelling on the work and aims of the church in reference to the wants of the people who lived around it. The congregations on both occasions were very large.

On Wednesday evening the new school-room, which has been erected by the same architect on the top of the chapel, and is a very elegant and commodious room, was re-opened at a public meeting, which was attended by more than four hundred persons, comprising ministers and members of several other congregations in the metropolis. After tea a recital was given on the organ—which has been reconstructed, added to and enlarged by Mr. F. W. Noakes, a former member of the congregation, now organist of Unity Church, Islington, and hon. organist to the London Auxiliary Sunday School Association. At half-past seven the chair was taken in the new school-room by FREDERICK NETTLEFOLD, Esq., a munificent donor to the chapel and school, who was supported on the platform by the Revs. W. C. Bowie, R. Spears, H. Ierson, T. L. Marshall, T. W. Freckelton, Miss Helen Taylor, member of the London School Board, and Messrs. S. S. Tayler, N. M. Tayler, and H. N. Lee, the officers of the congregation and school. In other parts of the room we observed the Revs. P. H. Wicksteed, J. E. Stead, W. Wheaton, W. K. Rowe (Baptist); C. H. Waid, F. Summers; G. Carter, the Misses Sharpe, Mrs. Hall, Dr. Plimpton, Messrs. Hugon Tayler, B.A., E. S. Anthony, M.A., J. T. Preston, E. Plimpton, D. Martineau, H. Y. Brace, H. Brace, the architect, W. Plimpton, N. Waterall, R. Bartram, J. Green, W. Cox, A. McKewen, H. Jeffery, G. Warren, I. M. Wade, W. C. Barrow, W. Grisbrook, E. Tagart, &c.

The steps of the platform in the school-room and of the new dais in the chapel were decorated with a very choice display of flowers; and at intervals during the evening glees were sung in admirable style by the chapel choir, under the direction of Mr. George Callow, Mr. F. Robinson presiding at the piano.

Mr. NETTLEFOLD, in opening the proceedings, referred to the help given some years ago by the Stamford-street friends and their then minister, Mr. Spears, to the Carter-lane schools, in which he and others were so deeply interested, while at the same time they were doing so much good work in their own neighbourhood. This congregation had always paid the greatest attention to the work of religious education in the neighbourhood, and they found it ever growing in their hands. They had hitherto conducted the work in the gallery of the chapel, and in the Board Schools in the neighbourhood. They had long felt the want of such a commodious room of their own as that they had now built; and he fully expected that in a few years they would be assembled together to inaugurate a separate building. The freer and more liberal policy in regard to secular education will make the religious education of the young more and more important. The work of the Board School and of the Sunday-school is now essentially different, and is to be pursued by different methods. The Sunday-school is no longer an imitation of the Board School, and there need be no competition in teaching the elements of knowledge. He could do away with the words Sunday-school and call it *Children's Church*—(loud applause)—and would make it as bright and attractive a place as possible, so that both teachers and children might take a pleasure in coming to it. The Sunday-school was only a portion of the work to be carried on in the new room, but lectures, classes, and various institutions would be centred there. Mr. Bowie was striving to influence a large number of people unconnected with any religious denomination, and this was a work in which they could all wish him all success—(applause). The special cause of the meeting that evening was to inaugurate this handsome and capacious room, and now he had great pleasure in declaring it open—(loud applause)—and he hoped this building would enable them to gain an ever widening influence in that crowded neighbourhood—(applause).

The Rev. W. C. BOWIE, who was received with enthusiasm, stated that he had received letters expressing regret at not being able to be present from Mr. Rathbone, M.P., Sir J. A. Lawrence, Bart., M.P., Alderman W. Lawrence, M.P., Mr. C. H. James, M.P., and Mr. David Ainsworth, M.P., Mr. Cohen, M.P. for Southwark, had accepted an invitation, and he hoped to see him there in the course of the evening. They had also invited the members of the School Board for Southwark, and were glad to have Miss Taylor with them—(loud applause). He had also received a letter from the Rev. G. M. Murphy (Independent), member of the School Board, who would have been present but for a service of his own. Professors J. E. Carpenter and J. Drummond expressed great regret at not being able to be pre-

sent. Mr. Bowie thanked the chairman for his presence and encouraging speech, and stated that he had given £200 to wards the new room. They still wanted about £690. He paid a well-deserved tribute to the architect for the manner in which he had done the work and the care he had exercised throughout the proceedings—(applause).

The Rev. T. L. MARSHALL said he had been asked by an orthodox minister present if Stamford-street Chapel were the cathedral of the Unitarians. A cathedral was the model church of the diocese, and Stamford-street might well be considered as the model Unitarian church in London, considering the amount of work done there. He heartily congratulated them on this new evidence of their prosperity, remembering the congregation as he did in its day of small things. He had always been impressed with a sentence in that delightful book, "Friends in Council," to the effect that the constituents of an ideal church were a simple creed, allowing the greatest intellectual latitude, a devoted ministry, and a stately ceremonial. They all knew that he was strongly in favour of the last; they had a simple creed embodied in the prayers they offered and the hymns they sang, and they wanted no more definite form—(applause)—and they had a devoted ministry in the person of Mr. Bowie. But he wondered that Sir Arthur Helps had omitted the fourth and most important constituent of the ideal church, and that was a devoted congregation, without which minister and ceremonial could do but little. That congregation had proved their devotedness to a good cause in the old days of adversity and depression, and now they were reaping their reward in the great success of recent years, to which his friend Mr. Spears was the first to lead the way—(applause).

Mr. S. S. TAYLER as secretary of the Sunday-school spoke on behalf of the teachers, and referred to the hope they had for many years entertained of having a fitting school-room for the work, which had long outgrown the old accommodation. They all felt deeply grateful to the friends who had come that night to show their sympathy and co-operation. He referred to the coming of Mr. Spears, and more than twenty years ago as having inspired them with new zeal and activity and established a school which had so greatly prospered.

The Rev. R. SPEARS, who was warmly received, spoke of the example set to him by this congregation and the strength they had given him in the work he was doing at Stepney. In the course of a very interesting and practical speech he detailed several instances of the humble efforts of Sunday-school teachers which had led to permanently good results.

MISS HELEN TAYLER, M.L.S.B., referred to the pleasure she felt at coming out of the hard contests and sectional jealousies of the rough warfare in which she was engaged into that peaceful haven where all is calm and harmony and kindness. All this was due to the consciousness of brotherly effort in good work for those who need their help. She had always been an advocate of Sunday-schools, but the time has passed when it would do the great and good work it once did, the teaching of the simple elements of knowledge to those who had no other time or opportunity for instructions. Those who did that work were pioneers of education, and did a nobler and more difficult task than any one connected with School Boards can now boast of doing. The outside secular schools have the task of teaching the elements of instruction which Sunday-schools are to teach them how to use. The great question is what will be made of Christian knowledge. It is for the Sunday-school to take care that it shall be a blessing to the scholar and to others. It is a grand thing to see this voluntary work carried out so swiftly, so well and so earnestly. She had always been an admirer of voluntary schools, and would never lift a finger to injure them, because she believed in voluntary work and the great principles of vitality and variety in character and methods of action. The children are the mere rough material out of which they were to form a complete and perfect character. It was a thing to be extremely desired that those who were fortunate in this world's goods should come among the children of the poor and set them an example of simplicity of speech and warmth of sympathy, which were the foundations of the moral character, and in that assembly she could safely add that this moral life is the foundation of the religious life—(applause). She was glad to hear that this room was to be used for a great variety of good purposes, and they would have the satisfaction of knowing that many young people would get their first im-

pressions of self-sacrifice and high and noble service in this building, and could look back with joy to the recollections of their childhood, while they themselves would have that sweetest of all rewards, the gratitude of the poor—(loud and prolonged applause).

We regret that on account of the exigencies of our space we can do but little more than give a brief reference to the excellent speeches that followed.

The Rev. T. W. FRECKELTON delivered an earnest and eminently practical address on the duties of parents and teachers and the spirit in which they should set about their work.

The Rev. W. K. ROWE, of Streatham, followed with some appropriate remarks on the importance of the work of educating the children of the poor, and as a minister in another household of the faith wished the congregation and their ministers all success in their work.

The Rev. H. IERSON also offered his congratulations, and reminded them that they had to keep pace with the Board Schools and go side by side with them, as well as the principle on which they are constructed will allow. He congratulated the architect and advocated making the school attractive and ornamental with pictures, and sculpture and flowers.

Mr. BRACE on being called for suitably acknowledged the compliment, and gave some satisfactory statements respecting the strength of the new room.

Mr. D. MARTINEAU spoke of the past history of the Stamford-street Church, of which his grandfather had been one of the trustees, and congratulated them very heartily on the work they had done.

The Rev. P. H. WICKSTEED in very graceful terms proposed a vote of thanks to the chairman, which was seconded by Mr. E. PLIMPTON and carried with great acclamation.

Mr. N. M. TAYLER announced that Mr. Nettlefold had given an additional donation of £50 towards paying off the debt.

A brief acknowledgment from the CHAIRMAN brought to a close the proceedings of an unusually interesting and enthusiastic meeting.

The following is a full account of the new building, and the alterations in the chapel:—The pulpit, which now forms a part of the details of the chapel, has been set back and placed upon a raised platform, at the back of which is the stand for the organ front, the organ being now placed between the two columns, coved in shape and forming a sounding board for the pulpit. The vestry has been enlarged, and is now reached by passing under the pulpit. In the body of the chapel the seats are rearranged and placed upon a raised floor, round which hot-water pipes for heating run. Lead light windows of various tints, and designed to harmonise with the building, replace those of old, while for artificial lighting a sun burner has been fixed to do the greater amount of lighting, while to relieve the recess behind the columns and on either side of the organ pendants are suspended. There are now two entrances, giving access to a lobby which takes up the whole of the space under the gallery, and which is divided from the chapel by a screen. At either end of this lobby is a staircase leading to the school, while the central portion can be enclosed to form a large room separating each entrance.

The school, which is over the chapel, has a landing at either side, one for each staircase, enclosed from the school by a partition; between these is placed the platform, having a skylight over, which, with the rest of the surroundings, is brought more prominently to notice in its details. The room is some fifty feet long, by forty-six feet wide in front, and thirty feet at back, giving accommodation for some 350 children. The ceilings and walls, except a cement dado running round the room, are of wood, while the principals are partly to view of the roof; these, with the mouldings round windows and walls, are painted in various colours. It is lighted by four large and six small windows, and heated by the same hot water apparatus as the chapel. Ventilation both to chapel and school has received due care, while all the windows have fixed lights. As to the question of strength of the old walls to do the extra work now required of them and also the strength of the school floor, it may be satisfactory to state that both these questions have received very careful consideration, that each of the floor girders when placed in position were tested with a sufficient weight separately, giving very satisfactory results, while the opinion of an experienced engineer has been taken, and his approval given.

CHURCH OF THE PEOPLE, BERLIN.

On the 23rd and 24th of September the first meeting of the Society of the Church of the People was held in Berlin. Those who are aware of the indefiniteness of the religious views and the divisions among the liberal thinkers of the Church will understand the difficulty of gathering them under one banner at these meetings. That 1,500 persons answered the call proves that the sense of duty to assist in reforming the Church is not extinguished among the members of our Church. But the spirit of the meeting proved this even more than the number.

On the 23rd of September the Committee placed a programme before a select body of 200 gentlemen, hitherto almost strangers to each other. It was very satisfactory to notice that the only point of discussion was the name under which the Society should be known. It was decided to be called "Society of the Church of the People," instead of, as formerly, "Liberal-thinking Church Party."

The new Society holds that religion being deeply rooted in human nature is a power most needful to the development of national life, in the spirit of freedom and tolerance towards all denominations, according to the original principles of the Reformation. For the reform of the Church the Society urges especially these points.

1. Reform of the Sunday service by the omission of the Apostles' Creed if desired by the congregation, and the use of expressions in accordance with the religious and literary progress of the age.

2. The reform of the present Ordination oath by simply binding the minister to preach the Christian religion in the spirit of its Founder. Abolishing those regulations which bind the clergy to the letter of Creeds, and prevent their free scientific development.

3. Greater independence of the congregations of the Synods and Clerical Courts; especially in the management of their finances, and the use of their Church for suitable objects. The exemption of members of the Church from those ceremonies which are not in accordance with their religious views, and their right of voting in Church matters without having complied with such ceremonies.

Officers of the Church not to be appointed without the consent of the congregation.

4. Abolition of Clerical privileges in the religious bodies: Freedom of speech and voting in the Synods.

5. Free election of the minister by the congregation.

6. Until these requirements are fully granted, Church taxes shall be paid in proportion as the rights of the congregation are enlarged.

Respecting the position of the Church towards civil life the Society requires:—

7. Abolition of the denominational character of the National Schools; giving a religious instruction in accordance with scientific and moral principles, leaving the denominational instruction to the parents and guardians of each child.

Reform of the Catechism. Cemeteries to be open to members of all denominations.

8. The acknowledgment of the right of the Government to regulate the civil conditions of the religious bodies, but to leave to the latter the free development of their spiritual life.

9. Abolition of the religious oath in civil administration.

10. Support of all movements for the benefit of mankind without giving predominance to special denominations.

The public meeting took place on the 24th of September, in the grand salon of the hotel; it was opened at 9.30 with a sermon by Pasteur Bion of Zürich. The Committee's request for the use of a church had been refused, and those who until now looked on a sermon as synonymous with monotony stated afterwards that if such sermons were usual they would be the first to go to church. The text was from Nehemiah, chapter iv. 17-18: "Our daily task to fight and to build." The sermon will appear in full in the report of the proceedings, which will be published shortly.

After the ladies had left, the hall, which had been completely filled, was soon again occupied.

At half-past eleven the CHAIRMAN, Town Councillor Grabe, welcomed the Assembly, and introduced Mr. Meenkel, Advocate and M.P., whose attendance, in spite of his many parliamentary duties, showed that he fully appreciated the importance of the formation of a Society of the Church of the People.

Mr. MEENKEL frankly protested against the reproach of irreligion and unbelief. Our opponents, he said, confuse religion and the Church, the out-

ward ceremonies with the spirit of worship. What, then, becomes of religion and Christian tolerance? The Anti-Semitic Congress at Dresden is a lively illustration of how the Gospel of love is at present understood. The true spirit of Christianity is Love to God and mankind. These two commandments contain the entire law. If we keep to these we shall regain a religion of love and freedom with which also those will agree who now are no longer able to believe what the Churches of to-day preach. Our adversaries on the other side say, "Luther would turn in his grave if he could witness the proceedings of the Liberal Church Party." But they forget that 300 years have since past, and that Luther would have advanced with us. What has Orthodoxy done with Protestant liberty? It is not right to turn aside in anger or indifference to let Orthodoxy rule. It is our duty to step forward and protest against this caricature of the true religion of to-day. This will be the task of the New Party. They hope to assemble a progressive congregation, to whom the word of God shall be declared pure and clear. They preach love to their fellow men with emphasis without becoming Socialists. They wish to expel the spirit of intolerance which now reigns in the churches. They wish congregations to choose their ministers, and congregations and pastors to be in harmony. They observe all national and civil laws, but wish Government and Church to be independent of each other. They therefore ask for the abolition of the religious oath; against falsehood it is no remedy, and if any person utters a falsehood, he ought not to be forced to take the name of God in vain. They hope with these principles to reform the Church, so that the many thousands who are now different may join them. The speech was received with loud applause.

The Rev. Dr. KALTHOFF likewise explained the chief points of the programme. The Church of the country and of the Government must become a popular church, where the doctrines shall not be dictated by the government, and theological disputes shall not stifle all other discussions.

Dr. WENDT (Hamburg) then delivered his greetings, and Pasteur BION (Zürich) stated that in his own country the present programme was already in full working.

Some resolutions were then adopted. Mr. WALDOW moved that the Society of the Church of the People affirms that those who refused the use of a church for the service of to-day lower the Church of Prussia to a sect and break the spiritual tie which ought to unite all those who stand on the same ground of evangelical Christianity. Secondly, Mr. DONNER recommended the establishment of branch societies in all the provinces; and thirdly, Mr. MAX SCHULTZ declared the consent of the assembly to the programme, and to the Korrespondenzblatt für Kirchliche Reform Central Organ der Kirchlichen Volkspartei, edited by Prediger Dr. Kalthoff, Steglitz, near Berlin, as their organ.

The CHAIRMAN addressed some words of thanks to those present and closed the meeting.

MANCHESTER.—On Wednesday afternoon the annual meeting of the National Society for Women's Suffrage was held in the Free Trade Hall, Manchester, the Mayor (Mr. Alderman Baker) presiding. The annual report, read by Miss Becker, stated that within the past year women had for the first time been admitted as graduates of the University of London. It also stated that Mr. Hugh Mason had given notice that he would bring forward his motion in the House of Commons in favour of extending the Parliamentary franchise to women who possessed the qualification which entitled them to vote at the very earliest available day next session. A resolution expressing satisfaction at the passing of the Married Women's Property Act, 1882, was adopted.

KINGSWOOD, NEAR BIRMINGHAM.—The annual congregational meeting was held on Sunday week, after the morning service, for receiving the report of the state of the church and its various institutions. William Corah, Esq., the president, occupied the chair. The Committee's report stated that since the last annual meeting the field adjoining the burial ground had been purchased at the cost of £100, thus securing, by the kind help of friends, a valuable piece of land. Among the recent losses by death was their revered friend Mr. Edwin Lea, of Solihull Lodge, a trustee and a member of the committee, whose advice in council was always sound and good, and whose support was prompt and generous. Mr. Alfred Thornton, in reading the

collector's report, stated that though they had lost some excellent subscribers by death their places had been supplied by new subscribers, increasing the number of last year, and in amount of subscriptions exceeding the past by £6 2s. 6d. Both reports of the Sunday-school and library having been read, equally favourable, the President, in moving the adoption of the reports, said it gave him great pleasure to witness the success of the congregation that had been connected with Kingswood nearly thirty years, more than twenty acting as its treasurer, but he never knew it to reach its present high stand-point of success, which was due to the activity and talents of their much esteemed minister. After appointing the different officers for the year—president of meetings, treasurer, warden, secretary, and ten members of committee—the meeting broke up, much gratified with the year's results.

EXETER.—At George's Chapel the Rev. T. W. Chigwell has recently delivered three special Sunday evening lectures. The first was entitled "Knowledge Not Confined to Physical Things." In it the lecturer endeavoured to refute the statement in a recent essay in the *Nineteenth Century*, that we have no certain and positive knowledge but what the senses give us, namely, the knowledge of material and physical things. The subject of the second lecture was "The Mind of Man Confined to Nature and her Laws." It had especial reference to the assault on Professor Seeley's new book by Mr. Voysey and his assertion that belief in God is belief in "a being *plus* nature, and numerically distinct from nature." The lecturer endeavoured to show that we can only know God through Nature, that reveals Him. The innumerable solar systems, and the mind of Christ were taken as the supreme types of Nature's inmost essence and meaning. The third lecture was entitled "Pessimism False: Everything Beautiful in its Time."

TROWBRIDGE.—The friends at the Conigre Chapel, a place of worship which was founded as far back as 1660, and rebuilt in its present beautiful form through the strenuous exertions of the late highly-respected pastor (the Rev. Samuel Martin) in the year 1857, celebrated their two hundred and twenty-second anniversary on Tuesday week, and, as usual, the proceedings were of a very cheering and encouraging nature. Despite the unpropitious weather, about three hundred persons sat down to tea. The room was decorated in a very suitable and tasteful manner. Subsequently, with numbers augmented, the party adjourned to the chapel for the public meeting. Here the chancel had been embellished with a choice collection of floral gems and plants. The esteemed pastor, the Rev. J. Felstead, ably fulfilled the duties of chairman, and the other speakers included the Revs. A. N. Blatchford, B.A. (Bristol), J. C. Odgers, B.A. (Clifton), R. Smyth (Shepton Mallett), Mr. W. Butcher (Bristol) and Mr. Jecks (Clevedon).

HUDDERSFIELD.—On Wednesday, the 1st inst., after part of the opening concert of the season given by the Philharmonic Society in the Victoria Hall, a presentation was made to the highly-gifted and esteemed conductor, the Rev. J. Thomas, M.A., minister of the Unitarian church, Fitzwilliam-street. The presentation was made by Alderman Woodhead, who, after a suitable address, on behalf of a considerable number of subscribers who felt the debt they and the town generally owed to Mr. Thomas, presented him with a handsome silver purse, on which was inscribed:—"This purse was presented to the Rev. J. Thomas, M.A., with the sum of £90, by a number of his musical friends, in recognition of the eminent services rendered by him in the cause of musical culture during his residence in Huddersfield, November 1st, 1882."

ISWICH.—The annual meeting of the congregation was held on October 23, in the new school-room. There was a good attendance, and the proceedings passed off very pleasantly. The present officers were re-elected, with the addition of the name of Mr. F. W. Canham, and the reports and financial statements of the various institutions of the church were presented and adopted. Considerable discussion took place as to the best manner of carrying out the improvements now required in the organ, and a sub-committee was finally appointed to consider the question and present a report. The chair was taken by the Rev. T. B. Broadrick, and the proceedings were pleasantly varied by songs and recitations by members of the choir and others. The meeting was made the opportunity of heartily welcoming Mr. Broadrick back to his ministerial duties, and to congratulate him upon his happy recovery from a serious illness.

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1.—The Members and Friends will meet in the Lecture Room of the Church of the Messiah, when the Secretary will read a Sketch of the History of the Society, supplemented by members' remarks.

2.—To be followed by a Luncheon-Dinner at 1.30 for 2 o'clock punctually, at the Grand Hotel, Dr. Russel, J.P., presiding. After dinner there will be a Conference, in which several Laymen and Ministers will take part.

3.—In the Evening, at 7 o'clock, there will be Public Worship in the Church of the Messiah, when the Rev. Professor ESTLIN CARPENTER will preach.

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A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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TO OUR READERS.

WE have much pleasure in making the announcement that after the close of the present year, with the view of securing for this paper a larger circulation, and consequently a wider influence, *its price will be reduced to two-pence weekly.* For fuller details our readers are referred to the notice at the end of the paper, just before the advertisements.

We do not conceal from ourselves the fact that this is a step practically irrevocable, and not wholly free from serious risk; but we are not without hope that in our efforts to bring the paper within the reach of a larger circle we shall be seconded not only by those who have hitherto been our supporters, but by many others who, while sympathising with the principles upon which the paper has been conducted, have felt the price at which it has been published a hindrance in the way of active support. It is but right, however, to say that the present circulation of the paper will have to be more than trebled if it is to maintain its position. We have therefore to urge our friends to do their best to help us by getting more subscribers, and in every way in their power increasing the circulation of the paper.

The reduction of price will not be accompanied by any lowering of the general tone and literary character of the paper, and it will be our constant endeavour to maintain, and as far as possible to improve, the position which, in these respects, it has hitherto occupied. For rather more than forty years

the *Inquirer* has been identified with the interests of those Churches which under various names—Unitarian, Free Christian, Presbyterian, and Non-subscribing—have sought to teach a reverent and rational theology, and to advocate the cause of religion unfettered by any formal creed or dogmatic statement of belief. To this traditional freedom of our Churches we intend still to be faithful, while upholding those fundamental religious principles which enable us to welcome truth in every department of knowledge, as essentially in harmony with Divine Laws.

THE LONDON SCHOOL BOARD ELECTION.

ON Friday next the ratepayers of the Metropolis will be called upon to return for their respective divisions the members of the School Board who for the next three years will have the shaping of the policy which is to guide our educational system in London. The results of this may be a blessing or a curse to thousands, according as it is allowed full and fair play, or as it is hampered and hindered by mischievous or niggardly obstruction. It is one of the weak parts of the Act of 1870 that under it all the members of the Board should have to work for three years, and then to seek the suffrages of their constituents. It is obvious that such a plan breaks the continuity of the work of the Board. It is quite possible that, at some triennial election, not a single member of the old Board may be returned, and the work would pass into completely new and untried hands, and though it is not likely, at the forthcoming election it might happen that a large majority will have had no experience of the work, in which case much valuable time will be lost. No doubt there is a saving of cost to the ratepayers in not having an election every year, but it may be doubted if this saving is not at the cost of efficiency. This, however, is not a "burning question" at present; we have to accept facts as they are, and among these is the fact that for good or ill the choice of members has now to be made. It is not of lack of candidates that the ratepayers will have to complain. There are eighty-eight candidates for fifty-three seats, thirty-five of these being old members of the existing Board. Most of the new candidates are comparatively speaking unknown men, some, indeed, not even having a local reputation. In the selection of fitting members it may well be that the ratepayers will find a difficulty. Apparently there is between some of them so little to choose, that it is clear that some sound principles of selection are required. What these are we proceed to consider.

Some persons may have imagined that the work of the Board is confined to an attendance at its weekly meetings, with an occasional

attendance at some of the committees, which have to carry out the detail operations of the Board. Such persons have a very inadequate notion of the labour which a conscientious member has to perform. To these we commend the following extract from a pamphlet issued by the "Committee for Promoting the Return of Members, who are in favour of a Loyal and Liberal Administration of the Education Acts," of which Lord ABERDARE is the Chairman.

"In March last there were 310 schools belonging to the Board; fresh ones are being frequently opened. On the roll of these 310 schools there were 260,428 children. This number, if placed three abreast at the distance of soldiers on the march, would form a column reaching almost from London to Brighton. A brief summary then of the Board's work includes finding the sites for the schools, purchasing them, choosing the designs and plans, building, warming, lighting and cleaning them; engaging the teachers, now numbering 3,658; selecting the books and apparatus, from physiological models down to pins and needles, purchasing them, keeping up the stock, preventing waste as far as possible (essential in a work of such magnitude, and only to be achieved by the diligent attendance of the members on their different Committee); the calculation of the amount of money required both from rates and loans; the taking the necessary steps to procure it; keeping and checking the accounts and paying the bills—all these multifarious and responsible tasks require initiation and supervision by the members of the Board. Further, there is the entire management of the three Industrial Schools belonging to the Board, and the consideration of and decision on the cases of children needing to be sent to such schools, in number about 700 per annum. Again, there is the visiting of the elementary schools, conferring with the managers and investigating matters suddenly arising in schools in all parts of the Metropolis; attendance at what are called 'Notice B' meetings, when the members perform in each division a quasi-judicial function, preliminary to the summoning of parents before a magistrate for breach of bye-laws; considering and assessing reports; reading, and deciding on the books to be placed on the Board's list for use in the school—books which arrive from the publishers, sometimes in perfect avalanches, destroying not the leisure hours but the leisure minutes of those unfortunate members who sit on the 'Books and Stores' Committee. Lastly, are the perpetual letters, which arrive at all hours of the day, not only at the office, but at the private residences of the members, frequently requiring immediate acknowledgment. . . . Besides these multifarious occupations, which may be called the details of the work, there are the debates on general principles, such as the framing and discussing the rules for the government of the Board itself and its large staff of officers, amounting at the present time to nearly 600; and for the government of the schools, subject to constant change, as experience points out improvement."

In the selection of members the first principle that may safely be laid down is that those members of the existing Board who seek re-election, and who have by their attendance at the various meetings referred to above acquired a knowledge not only of the principles, but of the detail work of the Board, deserve to be sent back to carry on the good work they have begun. We published a list last week which, for this pur-

pose, will be found very useful as well as very instructive. This showed the number of attendances made by the members of the Board now seeking election. A careful study will show that most of those members who have of late acquired a certain amount of public notice are just those who have rendered the least possible assistance in the really laborious work of the Board. These can very well be spared to further indulge in the leisure they have given themselves. Their places must be filled by men and women who are not mere theorists, but practical educationalists, capable of managing schools, and devising the best methods of instruction.

With regard to the new and untried candidates it may be laid down as a broad principle that those who ask to be returned in order to secure economy, or in other words "to save the rates," are just the very persons to be avoided. It will be a false economy which starves the education of the young to save a farthing in the pound in the rates. There yet remains much to be done in the way of outlay before the Board can begin to think of curtailing the expenditure to any appreciable degree. The school accommodation is still far short of what is necessary in order to realise the ideal that the Board has set before it, namely, "A place for every child, and every child in its place." When that is realised it will be time enough to take steps for reducing the expenditure. Not that we are at all anxious to see the work carried on in a wasteful and extravagant manner, but it is because we value efficiency before economy that we deprecate for the present the narrow view that looks more closely at the school rate than at the good effects that have been secured by the efforts of the Board. When we find East-end clergymen saying that they hardly know their own parishes, so great has been the change for the better, and that the convictions for juvenile crime are now only half what they were in 1870, we may well consider that economy purchased at a less beneficial result than this would have been a terrible disaster. But we believe that the charge of extravagance applied generally cannot be successfully maintained. There may have been—indeed in so extensive an undertaking there cannot fail to have been—some waste in a few details here and there, but general, widespread extravagance does not seem to us to have existed, and indeed the school rate is less now than it was three years ago.

The large issues which were before the Board soon after it commenced its work are no longer disturbing influences. So far as the Board is concerned the compromise made between the Religious and the Secularist parties has worked fairly well, though we reserve our opinion as to the real benefit bestowed on the children from a religious point of view by the mode in which the Bible is used. That question, however, is not before the ratepayers. Nor is the question of compulsory attendance one that presses for solution. In the present state of school accommodation the more vigorous enforcement of school attendance is not feasible. The question of Free Schools will have to be dealt with first, and the time is scarcely ripe for this, though we look forward to the time when all our schools shall be free, a result that will be largely helped when many of the educational endowments in the City are returned to the channel from which they have long been diverted.

Seeing, then, that the great questions which at starting, disturbed the work of the Board are either settled or in abeyance, the

matters for consideration in the choice of members are narrowed down practically to this, Are those who seek our votes prepared to carry on the work loyally and liberally, or are they determined to take a narrow view of their duties and to oppose and obstruct the due carrying out of the Education Acts for the benefit of the children? Talkers can well be spared, workers are wanted. Men who regard the position as a stepping stone to another arena, women's rights orators, and above all rowdies, ought to have no support from any who wish well to the future of their country. Unfortunately it is only too clear that the rowdy element has found its way into the School Board; it is for the ratepayers to say that they want no more of it. Much of the good work has been done by lady members, who have, as a rule, been content to do, and not to talk. On the other hand, we do not forget that some of the unpleasant scenes which from time to time have got into the papers were due to the want of control exercised by some of the talking ladies over their organs of speech. We must not be thought to deprecate all opposition or criticism; but no good comes of ungentelemanly or unladylike behaviour. What may be the result of the forthcoming election we cannot predict; but should it be, as we trust it may not, that the new Board will reverse much that its predecessors have done, we feel certain that it will really not reflect the wishes or desires of the majority of thoughtful people in London. It would indicate a strange lack of capacity to appreciate good service if among those seeking re-election such excellent members as—*place aux dames*—Miss DAVENPORT HILL, Miss RICHARDSON, and Mrs. WESTLAKE, and Messrs. HENRY SPICER, ROBERT FREEMAN, Dr. GLADSTONE, B. LUCRAFT, MARK WILKS, B. S. OLDING, LYULPH STANLEY, E. N. and S. C. BUXTON were not returned. Among the new candidates, too, Sir ARTHUR HOBHOUSE, Sir E. H. CURRIE, Mr. RUTSON, Mr. WHITELEY, and the Rev. THORNHILL WEBBER ought to find good places at the poll. It would be little short of a national misfortune were the broad and enlightened policy of the Board to be supplanted by a narrow, parochial, and niggardly view. To prevent this, it is the duty of every ratepayer who values his responsibilities aright to vote for those candidates who are prepared to support and maintain the former, and thus to keep going the good work initiated just twelve years ago.

"SOCIETY OF THE CHURCH OF THE PEOPLE."

OUR readers will doubtless have perused with considerable interest the brief account given in our last issue of the new religious movement in Berlin—"The Society of the Church of the People." We have seldom read a list of rules and regulations with which we were so completely in accord. At a first meeting of the Society the large number of 1,500 "who answered the call" was a great success, and we rejoice to learn that the spirit of the meeting proved this even more than the number. The unanimity, too, was remarkable, for the only point of discussion was the name under which the Society should be known.

The foundation on which it rests is in our judgment the true one—that religion is deeply rooted in human nature, and is therefore a power most needful to the development of national life, but that that development must be in the spirit of freedom and tolerance towards all denominations,

according to the original principles of the Reformation. The great object aimed at is to bring about a reform of the Church on Broad and Liberal principles. The programme agreed to by a select body of 200 gentlemen contains many admirable points. A large measure of liberty is accorded to the congregation. With them rests the use or omission of the Apostles' Creed in the Sunday service. Officers of the Church are not to be appointed without the consent of the congregation; and the fifth rule is the "free election of the minister by the congregation." Another reform of the Sunday service demanded is the use of expressions in accordance with the religious and literary progress of the age. This is an important point. Many expressions formerly in use among religious people have become obsolete with the changed circumstances of our time, and as used now they have a certain unreality and savour somewhat of insincerity. The time for their honest use is gone. Religion should employ the language of to-day. In that language the pulpit should speak and prayer be offered. There is no need to go back to antiquated forms of expression either for preaching or for devotion. Simplicity is the one great thing to aim at, and that is quite compatible with the ordinary language in present use.

Another great reform pleaded for is that of the present ordination oath, by simply binding the minister to preach the Christian religion in the spirit of its Founder, at the same time abolishing all those regulations which bind the clergy to the letter of creeds. We need not say how thoroughly we approve of this principle. In our view it is the one condition of sincerity in teaching and of free advancement in the attainment of religious truth. All creeds and confessions of faith are a temptation to insincerity, to mental reservation, to rest contented in a stationary condition of thought. They are directly opposed to that mental freedom which is indispensable to the mind, honestly bent on the acquisition of truth and knowledge. They assume that the perfect truth is already known—an assumption inconsistent with all the facts of our experience.

The demand for more liberty on the part of the congregations occupies a prominent place in the programme. They ask that the congregations may be more independent of the Synods and Clerical Courts, especially in the management of their finances, and the use of the church for suitable objects. They plead for the exemption of members of the church from those ceremonies which are not in accordance with their religious views, and they demand the right of voting in church matters without having complied with such ceremonies. In fact, they desire in congregational affairs to be free from the rigid control hitherto imposed by the Synods and Church Courts. They also press the claim for more liberty in the Synods and Courts themselves—and so ask for the abolition of clerical privileges in the religious bodies, and freedom of speech and voting in the Synods.

A portion of the demands set forth in the programme relates to the position of the Church towards civil life and national education. On this head the society asks for the abolition of the denominational character of the national schools, that such religious instruction as should be given in them may be of the broadest kind, as unsectarian as possible, the denominational instruction being left to the parents or guardians of each child. Further, in relation to civil life, they require that the cemeteries may be open to members of all denominations, also, that the religious oath in civil administration may be abolished.

Here, then, we have another demand in regard to the pernicious practise of oath taking. They ask for the abolition of the religious oath on the ground that against falsehood and hypocrisy, against unscrupulous profession it is no remedy; and whoever utters a falsehood, or is prepared to utter a falsehood, ought not to be forced to endorse it with an oath. They see clearly as others do that for the man of honour the oath is unnecessary, and that at the same time it fails to keep out of the witness-box, the pulpit, the professor's chair, or any other position, the man who has no qualms of conscience—who is, in fact, unscrupulous.

Finally the Society acknowledge the right of the Government to regulate the *civil* conditions of the religious bodies, but ask to be left perfectly free to develop their own spiritual life. And in the highest interests of all, they ask from the Government the support of all movements for the benefit of mankind, without giving predominance or preference to special denominations.

Such are the claims put forth by the Society of the Church of the People. There seems to us nothing in them which is not dictated by the soundest principles of civil and religious freedom. They are on the true line of progress—the line along which the States of Europe, and our own country especially, have been steadily advancing. We have already spoken of the unanimity which marked the proceedings. The text chosen by Pasteur BION was very appropriate—"Our daily task to fight and to build"—to oppose error, to fight against tyranny and wrong, and to build up in fair and symmetrical proportions a free church, within which free minds can assemble for communion and worship. The address of Mr. MEENKEL was an admirable exposition of the aims and principles of the Society. "The true spirit of Christianity is love to GOD and mankind. These two commandments contain the entire law. If we keep to these we shall regain a religion of love and freedom with which also those will agree who now are no longer able to believe what the Churches of the day preach. It is our duty to step forward and protest against the Orthodox caricature of the true religion of to day. We hope to assemble a progressive congregation, to whom the word of GOD shall be declared pure and clear. We preach love to our fellow men with emphasis without becoming Socialists. We wish to expel the spirit of intolerance which now reigns in the Churches. We wish congregations to choose their ministers, and congregations and pastors to be in harmony. We ask for the abolition of the religious oath. We hope, with these principles, to reform the Church so that the many thousands who are now indifferent may join us. We desire to observe all national and civil laws, but wish Government and Church to be independent of each other." The other speakers who followed spoke in the same strain, and the spirit of the meeting seems to have been hopeful and enthusiastic.

If it is an advantage, as we certainly believe it is, to have clear aims and a definite policy, that advantage is enjoyed by the Church of the People. There is nothing hazy or uncertain about its programme. Each resolution passed goes straight to the mark. The programme set forth is valuable, because it is of a representative character. It expresses the common aspirations of Liberal thinkers everywhere. It indicates the true basis of civil and religious liberty, and points out the reforms which, however long they may be delayed, must be conceded ultimately. All the higher tendencies of

the age are in the same direction, and guarantee the final triumph of liberal principles. We cordially wish the new movement all success.

THE SUNDAY PAPER.

It is a matter of serious complaint with many good and well-meaning people that so few of the working classes are to be found at places of worship on Sunday, and the question is often asked, What do they do with themselves on that day? It is not always fitting weather for a walk; the museums and art galleries are rigorously closed; the public reading-rooms, which, to the shame and disgrace of our metropolitan vestries, are few and far indeed between, have the doors locked; and the public-houses, where it is mistakenly believed by some persons that the British workman who does not go to church or chapel spends all his spare time, are only open for a few hours on Sunday. How, then, does the church absentee spend his time? We, who regard ourselves as respectable people, who go to our places of worship regularly once every Sunday, and sometimes oftener, know very well the sort of thing that helps to pass away the day of rest with us. We get up a little later, to compensate for which we go to bed a little earlier; we read, possibly a sermon, or some book, which, having done its duty for that day, is piously relegated to the book-case till Sunday comes round again; we indulge in a little music, which, whether it be called sacred or secular, is, we feel, out of harmony with the day if it be in the slightest degree lively. And some of us are given to meditation, especially that kind of meditation which we feel can be best indulged in with closed eyes. Some few daring revolutionaries, taking what they believe to be more rational views of the day and its opportunities, spend it more profitably to themselves and to others; some even think that a Noah's Ark is not the only suitable game for children on that day, and that to read a work of fiction is not likely to lead to murder and other natural results of "breaking the Sabbath," and that the old refrain,

You mustn't sing on Sunday 'cause it is a sin,

You may sing on other days till Sunday come agin,

does not embody a divine command. But the knowledge of all this does not lead us any nearer to the solution of the problem. How do the working classes who are not chapel-goers avail themselves of their Sunday rest?

The present writer has no special means of himself solving the problem. He has no pretension to that intimate knowledge of the working classes which would induce him to make any positive assertions, one way or the other. Nor is he disposed to hazard any rough "guesses at truth." But there is one fact which is within his ken, and that is that there is an institution peculiar to the Sunday, which, in our large towns at least, largely helps those persons, whose habits are a mystery to many of us, to pass away the time, and that institution is "the Sunday paper." Many of us, no doubt, on our way to public worship, passing through some of the bye streets, have seen both boys and men going along with a bundle of papers under their arms, shouting out "*Lloyd's*" and "*Ref'ree*," and here and there a hand will be put out of a door, revealing part of a figure in deshabille, which quickly withdraws, having secured of the itinerant vendor one of the Sunday papers. It may be assumed, then, that some part of the day is devoted to the perusal of these papers, possibly while some of us are engaged in prayer and praise, or in listening to the well-worn platitudes of the pulpit.

What, then, are these papers? Is there any characteristic attaching to them that makes them peculiarly suitable to the requirements of their readers? The best answer to these questions is to be found in a perusal of the papers themselves, or, at any rate, such of them as have a considerable circulation. Most of these have two editions, the Saturday and the Sunday edition, the latter containing the latest news, but in other respects being similar to the earlier issue. The papers which are in the largest demand, taking them in the order of the priority due to seniority, are the *Weekly Dispatch*, the *Sunday Times*, the *News of the World*, *Lloyd's Weekly Newspaper*, the *Weekly Times*, *Rey-*

nolds's Newspaper, and the *Referee*. Each of these papers is sold for one penny, but there was a time when the price was far beyond that, at any rate for all that were in existence before 1861, when the repeal of the paper duty made the penny paper possible. Politically, the only one of these papers that is not Liberal is the *Sunday Times*, though, by calling itself Liberal-Conservative, it tries to get all the advantage attaching to the former designation, while it steadily endorses the policy which finds favour with the Tories. The *Referee* can scarcely be said to be political in the ordinary sense of the word, as will be seen hereafter, when particular reference is made to its contents. There is a paper which is seeking to make its way among the working classes on a distinctly Conservative and Fair Trade platform, called *The People*. It has only been in existence a year, and can hardly yet claim to occupy the position belonging to its older rivals.

The *Weekly Dispatch* is entitled to the honours of age. It was established in 1801, and lived through the period when newspapers and writers for the press were far less favoured than they are now, unless Government prosecutions can be called favours. The original proprietor of the paper was Mr. Bell, and it first went by the name of *Bell's Weekly Dispatch*. It was in this paper that some of the best and most trenchant political writings of the late W. J. Fox appeared. The author of "*Popular Progress in England*" says of it, that at the time when it was a six-penny paper it was purchased weekly by little bodies of perhaps four or six workmen, who read it in turn, or perhaps in company, and appropriated the old copies in rotation or at some stated time, and he adds: "In its most flourishing days the fact of taking and reading or altogether disowning the *Dispatch* was in many parts of England the mark of an extreme Tory or an extreme Radical." In Mitchell's Press Directory it is described as follows:—"Its politics are essentially patriotic and Liberal. It is noticeable for the vigour and independence of its original articles, and there is no want of talent displayed in any department." It may be doubted, however, whether it has a singularity in any of these respects. Besides, the time for vigorous political leader writing has, to some extent, gone by. The abuses that were once the favourite topics for newspaper writers have nearly all disappeared, and those that remain excite, comparatively speaking, but little interest. A restricted franchise, the taxes on food, the taxes on knowledge, Church-rates, flogging in the army, the Irish Church, are all matters of history. The demand for complete religious equality, and questions affecting the tenure of land, have not yet laid hold of the working classes to any extent; these are matters which do not seem to affect them, at any rate in the large towns, and where they are not directly affected they, like other people, can take but a languid interest.

The *Sunday Times* is twenty-one years younger than the *Dispatch*, having been established in 1822. Until the present year the price of the *Sunday Times* was twopence, but the almost universal penny now purchases a copy. The same authority already quoted speaks of it as "essentially a literary, musical, dramatic, and sporting paper . . . with more variety in its contents than class papers usually present." It also makes itself the organ of Freemasonry and Buffaloes, the mysteries of which are as Greek to the uninitiated. Possibly a gentleman well known to many of the readers of the *Inquirer* could supply some information, for one of the lodges, meeting at the Bear and Ragged Staff, near the Blackfriars-road, bears the name of the senior member for Lambeth.

These two papers are the survivors of the pre-Victorian age. The next two on the list, *Lloyd's Weekly Newspaper* and the *News of the World*, are nearly of the same age, the former making its first appearance in Nov., 1842, and the first number of the latter having been issued in Sept., 1843. *Lloyd's Weekly Newspaper* is a great favourite with the working-class readers. Like the *Daily Chronicle*, it belongs to Mr. Lloyd, who not only makes his own paper at the well-known mills bearing his name, but has a farm for growing the grass specially adapted for the manufacture of that paper. Its contents are more newsy than are those of the other papers, and it has less original matter,

though what there is of this is good. The *News of the World*, we are told, "aims at giving as much intelligence as possible of a general as well as of a political and literary character; and effects these objects in a satisfactory manner." Alone of the papers already mentioned, it contains a serial story, the character of which may almost be gathered from the title of that now appearing in its columns—"Pursued by her Sin."

The *Weekly Times* first appeared in January, 1847. It "advocates all measures of political and social progress, and an abolition of all distinctive privileges in the Universities, Church, &c." Among other distinctive characteristics it has a weekly letter, signed "Littlejohn," by a writer not unknown to the readers of this paper, usually dealing with political matters. Short character sketches, too, appear from the pen of a well-known writer, Mr. G. M. Fenn.

Reynolds's Newspaper "advocates the widest possible measures of reform. It contains much strong nervous writing, thickly spiced with abuse of the privileged orders, which causes it to be read by a certain class." So says the authority previously quoted. "The strong nervous writing" is not so apparent as the thickly-spiced abuse. The Royal Family are specially butts for these attacks: and all soldiers above the rank of a non-commissioned officer are deemed far less fitted for the task of commanding an army than the ordinary rank and file. Its prevailing tone is less of discontent than of malcontent, destructive rather than constructive, superficial rather than radical.

One of the most popular of the Sunday papers is the *Referee*. It is essentially a sporting and dramatic paper. It has only one leading article, but most of the news of the day is conveyed in a gossipy, slangy way, after the style of the society journals. I suppose it may be called literature, but it is a degenerated specimen of it. The personal character of many of the paragraphs, no doubt, has attractions to "a certain class," and its sporting information gives it a charm to another class, somewhat akin.

Such is briefly a description of the respective characteristics of the Sunday papers. It remains only to deal with a few points that arise in considering what it is constitutes their special interest to the class of readers that patronises them. Firstly, they give in a condensed shape a record of what is being said and done in the world. The facts of life are presented: then the comments on those facts are stated in a terse, telling fashion. The articles are rarely longer than two or three columns of this paper; they frequently would not occupy a single column. Again, they are essentially secular in their tendency. We do not mean that they advocate what are commonly known as Secularist doctrines, but they never rise above the present world and its concerns. Religion is outside their sphere of action; philosophy is wholly above their region of thought; even science is left pretty much out in the cold. The habitual readers of these papers rarely, if ever, get a glimpse of a higher world of thought and life. When religion is considered, it is rather in the form presented by religious organisations, the desirability of which may be open to question: theological controversy, however, does not manifest itself. It is clear that for some reason or other all this is gratifying to the patrons of the Sunday papers: it is equally clear that this ought not to be gratifying to those who would wish to see a higher tone of thought prevail. I do not profess to do more than call attention to the facts—the remedy must be left to others. It may be, though, that there is a lesson for some of us, and that we may well ask ourselves the questions: Is not religion too often presented as something wholly apart from this life? Are not our methods capable of some reform? Is there not some ground for thinking that some of the plans adopted by the editors of these papers are capable of being effectively adapted to religious purposes? Is there no opposition between short articles and long sermons, terse, pithy writings and flabby platitudes? Let those who will answer these questions.

ALIQUIS.

LIBERAL PROTESTANTISM IN BELGIUM.

Belgium is generally looked upon as so entirely Catholic and priest-ridden that few people think it worth while to inquire into the state of Protestantism in this country, and fewer still are even aware of the existence amongst us of such a thing as Liberal Protestantism or Free Christianity. The former, it is true, is comparatively feeble, and the latter only just in its infancy; both, however, deserve attention and interest, for they may before long rapidly increase in power and importance, various symptoms seeming to indicate a gradual change coming over the religious mind of the people.

The atrocious persecutions which in the sixteenth century dishonoured the reigns of Charles V. and Philip II. did not, in spite of all their fury, succeed in completely stamping out Protestantism in Belgium. Some families still clung secretly to the hunted and proscribed belief, and handed it down faithfully from generation to generation. The centres of this latent Protestantism were Maria-Hoorbeke, near Ghent; Rongy, near Tournai; Dour, near Mons; and Hodimont, near Verviers. After more than two centuries, more favourable circumstances, created by Joseph the Second's edict of tolerance, and by the French revolution, allowed these humble but persevering Protestants to emerge from obscurity and profess their faith publicly. Under the reign of the Dutch and Protestant King William I. they were organised into three churches under the care of regular pastors. Four other Protestant congregations, entirely composed of foreigners, sprung up in the towns of Brussels, Antwerp, Verviers and Liège. In 1839 these seven Churches formed themselves into an association, receiving State pay, and placed under the ecclesiastical direction of an annual Synod. This association, which is commonly known by the name of the Evangelical Synodal Church, or the National Church, numbers at present twenty-five churches or stations, under the charge of as many ministers or evangelists.

In the meantime, another organisation, founded in 1837, had arisen under the name of the Belgian Evangelical Society, for the purpose of spreading the Gospel, chiefly among the Catholics, without any sectarian aim. But gradually, through various circumstances, it took a decidedly ecclesiastical character, and in 1849 it constituted itself into a Church on Nonconformist principles, adding to its first title that of Belgian Christian Missionary Church. It numbers at present twenty-five churches and stations, with twenty-one ministers and evangelists. Its members are for the most part converts from Catholicism.

Both the previous Churches are Orthodox, the Christian Missionary Church exceedingly so; its founders having had the strange notion of reviving and adopting the Belgian Confession of the sixteenth century with its out and out Calvinism. The Evangelical Synodal Church has a much shorter and milder dogmatical standard, but it still exacts from its ministers the belief in the binding authority of the Scriptures, in the Trinity, and in salvation by faith in Christ alone.

Besides these two religious associations to complete our survey of Belgian Orthodox Protestantism, we may mention the Church of the Boulevard de l'Observatoire, in Brussels, where preaching takes place in the French language, under the direction of the Wesleyan Methodist Missionary Society, to which the building was presented by its legal proprietor in 1874; and finally, omitting a few scattered Darbyists and Irvingites, there exist congregations of the Church of England in the principal towns, an English Presbyterian congregation at Courtrai, and English and American Sailors' Home and Institute at Antwerp, and a Swedish Church in the same town.

We will now give a rapid sketch of what has been done in the cause of liberal Protestantism.

The first attempt to introduce it into Belgium was made in 1853, under the influence of Mr. Edgar Quinet, who, during his exile, was for some years a resident in Brussels. This celebrated writer published an edition of the French works of Marnix de Sante-Aldegonde, the Belgian Reformer of the sixteenth century, and

the friend of William the Silent. In the preface Quinet vehemently attacked Catholicism in its religious and political aspects, and recommended the adoption of a liberal form of Protestantism as the only means of shattering the baneful power of Rome, while offering at the same time a higher satisfaction to the religious sentiments of the nation. Some gentlemen, among whom we may mention Mr. Tiberghien, the Professor of Philosophy in the University of Brussels, who the year before had published some remarkable Studies on Religion, met repeatedly in Brussels to consider how they could best carry out Mr. Quinet's views; but nothing practical issued from their deliberations; chiefly through the want of a suitable preacher to initiate the movement. Liberal Protestantism was destined to gain its first footing in another part of the kingdom.

In 1858 the National Church of Verviers addressed a call to Mr. Théophile Bost, who at that time belonged to the semi-orthodox school. During his pastorate at Verviers his theological opinions became decidedly heterodox, and in 1865 he published a small volume entitled "Liberal Protestantism," which has been considered as one of the most important manifestoes of the theological left. Mr. Bost was, therefore, the first to take a decided and public stand in Belgium in favour of a free Christianity. Of late years he has been disabled by disease, but his place is occupied at Verviers by a young minister professing similar views.

For some time Mr. Bost was alone, and the religious question was allowed by the Liberal party to slumber. Catholicism, however, was not asleep. Encouraged by Pius the Ninth's famous Encyclical and Syllabus of 1864, the Belgian clergy became daily more audacious in their claims to govern the nation according to what they termed the laws of Christian society. To further their purposes, they exercised a tremendous pressure on the political electors, and their efforts resulted in the return of the Catholics to power in 1870 for a period of eight years. This long lease of Catholic government awoke the Liberals to a fresh consciousness of the strength of Catholicism, and of the impossibility of conquering it simply on political grounds, without undermining its religious influence. Three events helped to draw the public attention to the subject.

The first was an article in the *Revue de Belgique* for January, 1875, by the eminent economist Mr. Laveleye on "Protestantism and Catholicism in their Relation to the Liberty and Prosperity of Nations." This article created an immense sensation; it was immediately republished in France, where thirty thousand copies were circulated, and translated in English, and several other languages. A year later Mr. de Laveleye wrote a new article on a kindred subject, "The Religious Future of Protestant Nations."

The second fact which attracted notice was the following:—Four families, occupying a high social position, and converted from Catholicism to liberal Protestantism through the ministry of Mr. Théophile Bost, sought admittance into the Protestant Synodal Church of the town of Liège, where they habitually resided. On the 3rd of May, 1875, an official recognition was granted them by the pastor of Liège, Mr. Pradez, who, though orthodox himself, is sufficiently large hearted to extend the hand of fellowship to persons separated from him by important doctrinal differences. Shortly after, a similar step was taken at Ghent, also by several influential gentlemen and their families; the principal members of this group of liberal Protestants being Mr. Albert Callier, the present rector of the University of Ghent; his brother, Hippolyte Callier, directeur of the *Flandre Libérale*, elected lately member of the House of Representatives; Mr. Coevoet, councillor at the Court of Appeal, and Mr. Léon Frédéricq, professor at the University.

The third fact took place in the winter of the same year. The inhabitants of a place called Sart Dame-Avelines having quarrelled with the Catholic authorities about a young and popular vicar who had been removed against their will, appealed to the Belgian Christian Missionary Church, which sent a minister to preach to them every Sunday. So great was the concourse of hearers that the building of a chapel became necessary, and in August, 1876,

M. de Laveleye opened a subscription for this object in the columns of the *Flandre Libérale*. Several prominent Liberals responded to his call, and the subscription soon amounted to 16,000 francs, or £460. This Protestant movement at Sart Dame-Avelines brought the Liberal party a gain of forty votes in the *arrondissement* of Nivelles at the elections of the 13th of June, 1876, a clear proof of the connection between a more enlightened religion and more liberal politics.

Through an article of the *Revue de Belgique* in July, 1876, under the title of "How to Raise Altar Against Altar," Count Goblet d'Alviella related the above facts, and pointed out the important lessons they gave as to the best means of successfully coping with Catholicism. But the objection was raised: "How is it possible for us to go over to Protestantism? We do not believe in miracles, in the divinity of Christ, in the authority of the Bible?" In a second article (July, 1877), entitled "Liberal Protestantism," Count Goblet reminded his readers that among the great variety of Protestant sects there are churches which harmonised better with modern thought and the progress of science, and in which men who desired a reasonable religion might find a satisfaction for their spiritual wants. The consequence of these events and publications was the formation of a group of thirty families, which, in November, 1877, addressed a letter to the consistory of the Evangelical Synodal Church, asking for admittance into the Church without any doctrinal conditions, and requesting the appointment of a second pastor, the need for whom was greatly felt, the said pastor to be chosen on the Liberal side. The Consistory refused the nomination of the second pastor, and the movement received a new check.

However, it was not completely fruitless. Some persons who had been connected with it became attendants at the Wesleyan Methodist Church of the Boulevard de l'Observatoire. The present writer had been, since the beginning of 1875, minister of that church, and his theological creed being unsettled, he confined himself chiefly to practical subjects and so happened just to meet the requirements of these new hearers.

In 1880 his opinions took a more definite form, and became of such a nature as to oblige him to abandon his pulpit and retire from the Wesleyan body. After a year's rest and reflection he determined to commence a new work in accordance with his altered theological position; and being encouraged by the friends who had formed the liberal portion of his old congregation, he rented a hall, and on the 27th of November and the 4th of December, 1881, he gave two lectures, in which he developed his principles, beliefs and aims. Several gentlemen and their families immediately offered their support; a committee, composed of Mr. Anspach, vice-governor of the National Bank, Mr. Williams, professor at the University, and other gentlemen, was appointed, and funds subscribed to the amount of £180. Part of the Liberal Press granted its aid, especially the *Flandre Libérale*, and the *Revue de Belgique*, of which Count Goblet d'Alviella is the director. As our first meeting-place was objectionable on several accounts, and chiefly because it was over an *estaminet*, or drinking-room, we obtained from the burgomaster of the city, Mr. Buis, the gratuitous use of a fine hall in the Stock Exchange, in the very centre of the town, and it is there that for the present we hold our Sunday worship and lecture. The attendance varies from fifty or sixty hearers to 120 or 130, but it is still rather difficult for us to estimate the exact number of persons who have decidedly adhered to our undertaking. A general meeting of members will before long enlighten us on this point. A class for the religious instruction of the young has been opened on Thursdays, and numbers twenty pupils. Thus we have made a modest beginning in Brussels, but we believe it to be a serious and decisive one. In a few days, we will be commencing the second year of our existence, and we have every reason to hope that it will be marked by fresh progress in the work we are carrying on, to the best of our ability, in the service of God and of mankind. We shall be very happy if English Unitarians or Free Christians passing through Brussels will look us up on Sunday mornings, and give

us by their presence a token of friendly interest and brotherly recognition.

J. HOCART.

Brussels, Nov. 6.

P.S.—I must beg that allowance should be kindly made for my imperfect English, as French is the language in which I usually think, write and speak.

Open Council.

TEMPERANCE REFORM.

SIR,—When I began to read the article headed "Temperance Reform," in your last number, I was in hopes that it would contain some words which would encourage and strengthen those who were working for the cause of temperance. I found coldness where I expected warmth, ignorance where I expected knowledge, attack where I expected defence, and anger where I expected approval. The article is not on Temperance Reform; except so far as it objects to total abstinence as a means to that end. It accuses abstainers of certain follies which they do not commit, and it holds up to disapproval such efforts to stem the drinking of England as Local Option and the Sunday Closing Acts. And the tone of the article is a half angry tone—the tone of a moderate drinker disturbed in the exercise of "a pleasure or a necessity" by the inconvenient zeal of the total abstainers.

To show that he does well to be angry, he accuses those who advocate total abstinence of four things, "which he says are neither just nor fair."

First. "In the eyes of many of these people all places where intoxicating drinks can be obtained are put into one category, wholly irrespective of their special character." If this means to say that total abstainers assert that a West-end club, and a wine merchant's office, and a public-house in Ratcliffe Highway are all equally the resorts and the sources of immorality and crime, it is untrue. No total abstainer's intelligence is so obscured by water drinking as to make that assertion. But if it means to say that all these places sell a poison, the effects of which are first harmful, and then deadly to the human frame, and none of the effects of which are either useful or necessary to life, and that it would be the better for the physical and moral health of England that all this sale of poison should be done away with—it is an assertion which total abstainers make. But it is not an exaggerated or absurd assertion. It is one which the strictest scientific investigation supports, which cannot be controverted, which has been made by all the leading medical men before Royal Commissions, and to which every day's work upon the subject adds force and veracity. That assertion is scientifically "just," and, being capable of demonstration, is "fair." Secondly, the writer says:—"A moderate drinker is regarded with as much abhorrence as the habitual drunkard." This is a statement which is entirely untrue. I have never seen in any of the books accredited by any of the societies for total abstinence any words which even approached this statement. Nor, indeed, is the habitual drunkard regarded with abhorrence, but with infinite pity, and with such a desire to help him out of his dreadful state that no personal sacrifices are considered too great to give him that help.

What we do say to the moderate drinker is that he is not convinced of the harm he may do by his example, and that he is himself in physical danger. The harm his example does is that it encourages others to drink, who, unlike himself, cannot stop short of the moderate dose, and these are either made ill for life by the daily poison they take, or hurried into ruin of body and soul. No moderate drinker can tell the evil he may do by an example which no one calls immoral, or looks at with abhorrence, but which permits men, and especially his children, to play with fire without a protest, without a warning.

As to all moderate drinkers we regard them as in physical danger. They ask for no more than what has been called the "dietetic dose of alcohol," and with that they are content. That dose is from half a pint to a pint of French wine, or three glasses of sherry or port, or one

wine-glassful of spirits. This is the mild stimulation they ask for, and they allow that if they took more, or science obliges them now to allow it, the results would be unhealthy. The effect of the moderate dose has been thoroughly investigated. It is to reduce the power of the minute blood vessels so that they fill with blood. The face gets flushed, the brain also, the lungs also; the breathing is quicker, the heart beats faster, and the mind is excited. That is the first stage. If a man takes more than this moderate dose he passes into another stage, when he begins to lose absolute command over his thoughts and muscles, and is liable to speak fast, to be over excited, to have headaches, however slight in the morning, and in the evening to be sleepy if he is alone, to be elevated if he is in company. If a man passes continually into that stage, and it is a very common experience, he is not a moderate drinker any more. The next stage is confusion of mind, of act, of speech, loss of power over the muscles, with depression and bodily cold. The last stage is absolute prostration. The man is dead drunk.

That is the journey. The moderate drinker begins it, and says he need never go further than the first stage, and many never do go further. But the question is, seeing that the journey is so deadly a one, ought a man to begin it at all? If he begin, he is in danger of going on, and there is not one inch of the way which is safe; for alcohol has this peculiar property, that it always lures onwards, that one glass asks for another. The moderate drinker is obliged almost daily to resist that allurements, and he is in continued peril of failures to resist; and, indeed, it is a wonder he is not more afraid, for the whole mass of those who have been killed by alcoholic diseases, who have been made criminals and brutes by alcohol, whom alcohol has driven mad, and who have sown in their children the seeds which afterwards quickened weakness of constitution, on which any disease seizes, into idiocy or mania or early death, began in the same way, went the first stage with the moderate drinker, but could not resist the invitation for more which the first stage invariably makes. It is because all this is so terribly true that we say, and with justice and fairness, that the moderate drinker is in danger, and that the example he sets does more harm than he is aware of. As to his own health. He gets no good of even his moderate dose. "If he is in first-rate condition, if he can freely throw off causes of oppression and depression, if he is actively engaged in the open air, if he has nothing to do which requires great exactitude and precision of work, if he is not subjected to any worry or mental strain, if he sleeps well and is properly clothed, and exposed to no extremes of heat or cold, if his appetite is good and he can get plenty of wholesome food"—if he has all these advantages, he may indulge without much risk in a moderate dose." But if one of these advantages should fail him, then even his moderate dose is doing him harm. It will double the disadvantage under which he suffers, and then step by step deprive him one by one of the advantages he has left, or of part of their power to make life easy.

This is the danger the healthy man incurs from moderate drinking. Let him become unhealthy, and the danger is doubled. Then the moderate dose weakens and batters down day by day the powers he has to resist the attacks which the daily wear and tear of life make on his physical health and on his mental energy.

And this is not only the testimony of science, but the testimony of statistics. No insurance society will insure the moderate drinker at the same figure as the total abstainer. They know—and the death rate, on comparison, proves it—that the life of the moderate drinker is, save in a few rare cases, more subject to disease and shorter than that of the total abstainer.

It is in this way that the total abstainer looks at the position of the moderate drinker, and not with any abhorrence whatever. He appeals to the moderate drinker to give up his dose because he is in physical peril, because he is lessening all his powers, and because the example he sets brings others into mortal danger, however sober his own life may be. And this

* See Dr. Richardson's "Drink and Strong Drink," a little first-class book in which the whole subject is accurately and moderately treated.

appeal is not made by any "overweening zeal." It is based on the answer given to the question—Is moderate drinking safe?—by the long and patient investigation of science, and on the moral call which the dreadful peril and ruin of multitudes make upon his conscience and his heart. It is an appeal which is, therefore, neither unjust nor unfair.

The third assertion made by your writer is "That all who are engaged in the trade are denounced (by total abstinists) with as much vigour as if they were criminals of the deepest dye."

This also is untrue. No one ranks anyone in the trade among criminals, or denounces them as if they were criminals. Total abstinists impute no moral blame to these men, unless in cases where all the world would join in the blame, as when publicans are proved to encourage drunkenness on their premises. What total abstinists do is to state facts and leave the application of these facts to the conscience of the traders themselves.

They say that alcohol is a poison, dangerous to those who take it moderately, deadly to those who take it immoderately, never of any use or necessity as food, and the most fruitful cause of violent deaths, of crime, of disease, and of insanity that exists in this country. They say that this is proved, and it is proved. The great brewers and distillers make this poison, and the merchants and publicans distribute it far and wide into every corner of the country. Total abstinists do not say that these traders are the origin of the evil which follows on this making and selling of poison. The origin is in the public craving. But they are the means by which this craving is satisfied, or rather not satisfied, for it never is satisfied, but awakened and developed; and the work of their lives is unfortunately bound up with the destruction of the bodies, and brains, and souls of men. That is simple fact. There is no denouncing in the matter. There is no moral blame imputed. If a man likes to carry on that trade, well and good. To his own conscience he stands or falls. But if it strikes him unpleasantly, and if his conscience is haunted, let him give it up at any loss, and tell the public why he has done so. One thing is certain, he will do no harm by having nothing to do with it. It would be for the good, for the incalculable good of England, if every drop of alcohol in any shape were spilt into the sea.

The fourth accusation made by your writer is this—"That total abstinists are credited with virtues as citizens, and with an immunity from wrong doing which they, and only they, can attain." So far as this accusation imputes a certain self-conceit to the total abstainer greater than that which ordinarily belongs to any special class, it is an error. Total abstinists do not plume themselves on being better men than others. Nor do they ever say that the moderate drinkers are less worthy citizens than they are. What they do say is fact, not fancy bred of self-conceit; is not exaggeration but simple truth. They say that crime diminishes in proportion as drinking diminishes; that poverty diminishes as drinking diminishes, that disease does the same; and that the work of the country is better done, and the homes of the country are more happy, and the culture of the men and women of the working classes increases, where drinking is lessened or wholly put an end to. They say that in villages or in towns where there is no drinking at all there is no need of police or workhouses, scarcely any need of mad-houses, and only half the need other places have of hospitals. And where these advantages exist, it is plain that the State profits, and that those who thus bring the profit are better citizens than those who build up by their drinking the prison, the workhouse, the madhouse and more than half of the sickbeds of the country. It is just to state this, for it is true, and since it is true, it is fair to dwell upon it. These are the four accusations your writer has made. He next enters into his objections to the Social Option Bill and the Sunday Closing Acts, and where it is not that this letter is already too long, I would gladly meet him on those objections. I am quite ready to do so at a future time, if you, Sir, think it well. And he concludes with his remedy for "much of the evil which unquestionably does exist in connection with the drink traffic!" It is in "making these houses better

fitted to the wants of the people. Opportunities for obtaining food or non-intoxicating liquor ought to be as ample" in the public-houses "as they are for getting wine and spirits." This is the effort to which the Temperance Reformers should address their energies. At present he allows it is not practicable. But the ignorance which professes it is almost sublime. And it is only on account of this ignorance of the whole subject and of its awful issues that the whole spirit of the article which cries down or lightly treats the zeal of those who are contending against the worst evil that ever has afflicted the human race can be at all excused.

STOPFORD A. BROOKE.

1, Manchester-square, W., Nov. 13.

Correspondence.

UNITARIAN DISTRICT ORGANISATION.

TO THE EDITOR.

SIR,—As one residing in a suburban district of the metropolis and regretfully isolated from any religious communion with co-thinkers, I feel that the remarks of Mr. William Shaen in the discussion which took place at a recent meeting of the Council of the British and Foreign Unitarian Association to be of the utmost practical value. Admitting the desirability of reaching the working classes, he nevertheless drew attention to the great desideratum that existing congregations should be strengthened and *new ones established*. May I point out for the attention of the Council the ample field for any such effort as that of establishing a new congregation which exists in Upper Norwood, including Lower and South Norwood and the adjacent parishes? It so happens that the Sunday trains run most inconveniently for those who might wish to attend either the London chapels or those chapels which lie further South and West, which in some cases do not permit passengers to return to their homes until an early hour in the afternoon. Moreover, there is a fair sprinkling of persons of Liberal views in religious matters residing in this district, some of whom have expressed their great regret that there is no place of worship in which they with consistency could meet for communion. I think, therefore, an effort might be made in Upper Norwood with decided advantage and prospects of success. The local newspaper gives every week a full column of notices of the Sunday religious services in this immense district, and they amount to many score. I regret, however, to say that it does not in its enumeration and in the whole of this vast area include the name of one single Unitarian or Free Christian Church.

May I venture a suggestion for the consideration of the Council when it next discusses the subject of establishing new congregations? I think it would be to the advantage of the cause of our liberal theology, as we understand it, if the Council would appoint an organising secretary, whose duty it should be to "prospect" the localities all around which now lie fallow, and to interview persons of known liberal tendencies residing in the district, and then to report the result of his investigations to the Council. The area of his work would be largely commensurate with the localities from which subscriptions are sent to the Association. The present value of such a system of organisation is well proved by the network of educational centres which now prevail in the North in connection with the Yorkshire Union of Mechanic and Literary Institutions, and is entirely owing to the labour of an organising secretary. The same result may be seen in the numerous political associations which interlock each other in the Parliamentary county divisions and cement union of thought and action. As one not unfamiliar with the important results attained by such means, I venture respectfully to offer my suggestion (*quantum valeat*) for the consideration of the Council, feeling sure that if the right description of person could be found—a gentleman possessing local knowledge, conversational power, genial temperament, a faculty of observation, to which must be added a genuine love of human progress in its religious, moral, and intellectual phases of development—his services would be found to be of eminent practical utility. Any-

how, I do trust that the novelty of the suggestion will not preclude its receiving the attention of the Council of the British and Foreign Association, whose duty it obviously is to take the initiative. I am a subscribing member to the Association.

VIGILANS.

Nov. 14.

THE THEISTIC CHURCH.

TO THE EDITOR.

SIR,—The friendly initials "R. B.," at the end of your article on "The Theistic Church" in this week's *Inquirer*, are in themselves a guarantee that not hing ill-natured is intended by anything written over them.

But one who knows little or nothing of my teaching about Jesus of Nazareth would draw from that article a most erroneous and unfair impression. "R. B." says that I go out of my way "to attack the character of Christ and to denounce all reverential esteem for him as so much idolatry."

Now I can fearlessly challenge anyone, Orthodox or Unitarian, to point out a single passage in which I have "attacked" any good word attributed to Jesus, or any good deed reported to have been done by him. I have not vilified anything good whatever. I have only attacked that which is reported of him in the Gospels which is really evil or blameworthy. The Unitarians have a way of their own of endorsing my criticisms. They simply drop out of the narratives just those points in the character or conduct of Jesus to which they morally object. How can they consistently blame me for finding the same fault with the Gospel portrait, as they find themselves?

And pray, why should they blame me for saying openly what they secretly think? As to my "denouncing all reverential esteem for Christ as so much idolatry," allow me to quote from a quite recent sermon, preached September 10, which, however, was written and preached in March, 1873:—"It can hardly be doubted that the core and kernel of all sincere religious opposition to our views is superstitious reverence for Christ. I say *superstitious* reverence, because some reverence, nay, great reverence, is the only attitude in which reasonable and wide-hearted men ought to stand in regard to Jesus of Nazareth. It may be taken for granted that his name should be enrolled in the list of the world's noblest men, and that nothing like an attack upon his character, or even a fine criticism of his faults, would ever have been made or deemed necessary, had not his name been removed from that list and placed in a category by itself. It is, therefore, not the proper reverence, but the *superstitious* reverence for Christ which we assail—that most absurd and groundless superstition which places him in a superhuman rank, &c."

I have no wish to repeat observations on the Unitarian body which are resented as aspersions, but when they wind up their prayers "through Moses our Lord," or for the sake of thine apostle Paul, our mediator and advocate," I shall begin to believe that they no longer put Jesus in a category by himself.

As to "R. B.'s" insinuation of conceit, that I must bear, as all men have to bear it who have the audacity to differ from the majority, or to run headlong against a popular sentiment.

CHARLES VOYSEY.

A PLEA FROM OXFORD.

TO THE EDITOR.

SIR,—It was with some disappointment that I discovered when I took up residence here a few weeks ago that there were no visible attempts being made to further the cause of Unitarian Christianity in this city. Surely we, as a religious body, ought at least to be fairly represented here, in one of the largest universities in the world; and I, for one, should greatly rejoice at any steps being taken to bring the members of our own body together once a week for religious worship.

The absence of a place of worship which we younger members might attend without running the risk of hearing our most cherished convictions assailed is necessarily a great hindrance to the cultivation of spiritual and truly religious habits of thought. Some of us scarcely like to attend a Church of England service, and to be

compelled to listen to dogmas which are at variance with our best feelings as men, and contradictory to the eternal goodness and fatherly kindness of God. But if we altogether give up attending any place of worship there is the opposite danger of religious indifference.

The only remedy which I can see for this state of affairs is that members of our body, with such friends as might choose to join us, should meet together on Sunday for religious worship. This would not only give an impetus to the apparently stagnant Unitarianism of Oxford, but would afford a splendid training to our younger members, such as myself, who are preparing for our ministry, and who might conduct the services in rotation. I presume that in the whole university there might be found some twenty or thirty earnest thinkers who would be ready and willing to assist in promoting our cause.

I am fully aware that Oxford is the hotbed of a certain phase of orthodoxy, and that we should probably receive some strong opposition in carrying out the idea which I suggest; but that ought rather to stimulate us to more vigorous efforts on behalf of the faith which is so dear to us. I have no doubt that if we could once make a start here the project would be eagerly taken up by present and future members of the University, and might some day be the means of fulfilling that long-cherished hope of building a Unitarian church in Oxford.

I should feel great obliged to those of your readers who may approve of this project for any practical suggestions, and also for assistance in giving me the names of any students who would be likely to sympathise with the movement.

R. F. NICHOLSON.

University College, Oxford.

IGNORANT BIGOTRY.

TO THE EDITOR.

SIR,—My sister, Miss Squier, has been interesting herself in an attempt to improve the neighbourhood of the Unitarian Chapel, Moreton Hampstead, by buying, for the purpose of pulling down, some ruinous cottages that stand by. She took some trouble to find out, at Exeter, the owner of the cottages, and followed her from Exeter to some other town, to which she had gone on a visit. The interview between the two ladies was pleasant and satisfactory; and it seemed likely that the sale of the cottages would be at once effected. A letter, however, has been since received, a copy of which I subjoin, omitting the signature for obvious reasons:—

[COPY.]

"7, Mount Pleasant, Newton Abbot.

"Miss Squier,—Madam, I am writing to you at once before I return to Exeter, as I wish to tell you without delay that I cannot sell you the cottages you want for the purpose you require. I am sorry I did not think of it while you were here, but after you left I saw I could not, as a believer in the Lord Jesus Christ, sell you those cottages with the object of improving that which denies Him. I am sorry you had so much trouble in finding me.

"I remain, Faithfully Yours ——"

"Nov. 11, 1882."

Comment on such ignorance and bigotry is unnecessary. WILLIAM CROKE SQUIER.
Stand, Nov. 15.

LONDON DOMESTIC MISSION SOCIETY.

TO THE EDITOR.

SIR,—Your readers may like to know that the new Mission station at 4, Rhyl-street, Weedington-road, Kentish-town, will be opened on Sunday next, November 19. Will you allow me to appeal to them for the supply of some of our wants?

The committee are anxious to make the rooms as bright and pretty as possible, and therefore ask their friends for any cheerful prints or coloured pictures (framed or not) which they may be able to spare to adorn the bare walls. Strips of American cloth bearing floral decorations painted on them would also be most acceptable.

A library is being at once formed for the Sunday-school, and also for general purposes. The reading-room will be open two nights a week

free. Contributions of books, newspapers (plain or illustrated), or money for this object will be very helpful.

All gifts should be sent to the missionary, the Rev. Joseph Pollard, Domestic Mission, 4, Rhyl-street, Weedington-road, Kentish-town, N.W.

J. ESTLIN CARPENTER.

Hon. Sec. London Domestic Mission Society.
Nov. 15.

BETHNAL GREEN MISSION.

TO THE EDITOR.

SIR,—We shall commence religious services at Bethnal Green, East London, in a week or two. May I ask, through the *Inquirer*, those congregations which have ceased to use Dr. Martineau's "Hymns for the Christian Church and Home" to be so good as to make us a gift of their discontinued books? This will help us much, as the congregation we hope to gather will consist of really poor people.

W. C. BARROW,

for the London District Unitarian Association.
The books may be sent to Miss Philpott, 37, Norfolk-street, Strand, London, W.C.

University Intelligence.

UNIVERSITY OF LONDON.

The following are the Lists of the Candidates who have passed the recent examinations:—

B.Sc. EXAMINATION.

PASS LIST.

First Division.

Bayliss, W. M.—University College.
Goodman, R. N.—St. John's College, Cambridge.
Kipping, F. S.—Owens College.
Lever, F.—Guy's Hospital.
Phillips, F. B. W.—Guy's Hospital.
Ransom, W. B.—Trinity College, Cambridge.
Riley, J. T.—Mason Science College, Birmingham.
Ryan, J.—King's College, Cambridge.
Scott, Charlotte A.—Girton College, Cambridge.
Stroud, W.—Balliol College, Oxford, and Owens College.
Waddell, J.—Dalhousie College, Nova Scotia.
Williams, W. C.—Mason Science College, Birmingham.

Second Division.

Allen, H.—Private study.
Andrews, E. C.—St. John's College, Cambridge.
Barrodale, S.—Mason Science College, Birmingham.
Beare, T. H.—University College.
Frost, R.—Owens College.
Halstead, G. E., B.A.—Guy's Hospital.
Heap, H.—Private study.
Marshall, Sophie E.—Bedford and Firth Colleges.
Morgan, T. M.—Private study.
Salisbury, C., B.A.—Private study.
Small, E. W.—Christ's College, Cambridge.
Voelcker, J. A., B.A.—University College and Private study.
Walmsley, R. M.—Private study.
Wilson, H.—St. John's College, Cambridge.
Woodcock, F. W., B.A.—Private study.

B.A. EXAMINATION.

PASS LIST.

First Division.

Alden, Kate.—Bedford College, London.
Ashton, A. J.—Private study.
Ayles, H. B.—Private study and St. John's College, Cambridge.
Barber, W. T. A.—New Kingswood School.
Barnes, J., B.Sc.—Owens College and Private study.
Bennett, T.—University College and Private study.
Bertenshaw, T. H.—University and Boro'-road Colleges and Private reading.
Bewlay, E. M.—University College.
Bostock, Selina D.—Ladies' College, Cheltenham.
Bruton, F. A.—Private study.
Butler, J. E. A.—St. Gregory's College, Downshire.
Caldecott, F.—Private study and tuition.
Chambers, J.—Private study.
Chipper, P.—Private study.
Clay, Henrietta E.—Ladies' College, Cheltenham, and Private tuition.
Collin, Mary.—Notting-hill High School and Bedford College.
Coupe, C. M. M.—Stonyhurst College.
Cowe, A.—Cheshunt College.
Crampton, J.—Private study.
Dawson, A. W.—Private study.
Dymond, Olivia.—Ladies' College, Cheltenham.
Elligott, E. M.—St. Mark's College, Chelsea, and Private study.
Gallatly, W.—Private study.

Germaine, R. A.—Private study.
Grantham, C. F.—Private study.
Heppel, Mary L.—Private tuition.
Herman, R. A.—Trinity College, Cambridge.
Hodgson, W. H.—Private study.
Jones, E. G.—New College.
Jones, R. W.—Private study.
Kellett, F. W.—Kingswood School and Sidney College, Cambridge.

Kenner, J. B.—Private study.
Lea, F. B.—Owens College and Private study.
Lemprière, P. A.—Private study.
Little, E.—Owens College.
Macrosty, H. W.—Private study.
Meakin, H. J.—Cheltenham Training College and Private tuition.
Miall, Hilda C.—University and Queen's Colleges.
Morris, A. L.—University College.
Naylor, F. J.—Private study.
Nesbitt, A. P.—Owens College.
Page, Annie.—Ladies' College, Cheltenham.
Paton, H. T.—Private study.
Petrie, Mary L. G.—University College.
Pickard, H. B.—University of Edinburgh.
Quinn, M. T.—St. Cuthbert's College, Ushaw.
Reed, B.—Private study.
Reilly, A. C.—Private study.
Richards, J. G.—Private study.
Sanderson, A. D.—Kingswood School and Queen's College, Cambridge.
Selby, W. J.—Private study.
Shipham, F. P.—Wesley College, Sheffield.
Smith, G. A.—University College.
Smith, J. R.—Private study.
Stephenson, A. R.—Kingswood School and New College, Eastbourne.
Stock, A.—Regent's Park College.
Sturge, Elizabeth H.—Ladies' College, Cheltenham.
Swann, F.—Yorkshire College and Private tuition.
Thompson, Edith M.—Queen's and University Colleges.
Thomson, Edith M.—Bedford College, London.
Topham, Margaret R.—Queen's and University Colleges.
Townsend, Annie.—Bedford College, London.
Tracey, F.—Exeter College, Oxford.
Tyson, J.—Private study.
Wallace, J. T. N.—Private study and Owens College.
Ward, T.—Sally College and Private study.
Watkinson, J.—University College.
Watts, A.—St. Cuthbert's College, Ushaw.
Williams, Edith R.—University College.
Williams, S.—University College.
Wilson, G. B.—Private tuition.
Wood, F. S.—Wesley College, Sheffield.
Wyatt, A. J.—Regent's Park College and Private study.

Second Division.

Abrahams, M.—Jews' College.
Anderson, W. S.—University College.
Bettesworth, W. A.—Private study.
Brown, H.—Private study and tuition.
Butler, R. P.—Wesleyan College, Westminster, and Private study.
Cannell, T. B.—Private study.
Cannell, W. M.—Wesleyan College, Richmond.
Charleton, R. A.—University College.
Collar, G.—St. John's College, Battersea, and Private study.
Davies, J. M.—University College of Wales.
Defries, W.—Private study.
Dewdney, H.—Chepstow Grammar School.
Evans, J. B.—New College.
Faulkner, H. J. H.—Private study.
Foley, P.—St. Patrick's College, Carlow.
Goode, W. T.—Private study.
Hyamson, M.—Jews' College.
Johnson, Mary L.—Private tuition.
Kemphorne, C. H.—Private study.
Lamburn, E. J. S.—Owens College and Private study.
Lean, C. A.—Mason Science College, Birmingham.
Martin, A.—Private study and University College, Bristol.
Mayer, S.—University College.
Norman, A. W.—Private tuition.
O'Brien, P. A.—St. Cuthbert's College, Ushaw.
Pollen, J. H.—Stonyhurst College.
Rundell, M. A.—Private study.
Sampson, W. H.—University College and Private study.
Sutton, C. T.—Private study.
Van Praagh, J.—Jews' Free School.
Wertheimer, J.—University College, Liverpool.
White, H. R.—Private study.
Williams, J. L.—New College.

CAMBRIDGE.—The Rev. H. Ierson, M.A., continues his Sunday evening services at Cambridge with great acceptance. The Rev. P. H. Wickstead, M.A., has formed a class there for the critical study of the Old Testament, which he will meet once a week for the present. The series of the class are to be continued during this term.

The Inquirer.

SATURDAY, NOVEMBER 18, 1882.

WE have all learned from the daily papers that Mr. Tennyson's new play, *The Promise of May*, produced at the Globe Theatre, was a decided failure, notwithstanding the uniform excellence of the acting. It must inevitably have been so from the nature of the subject, and the author's singular want of the dramatic faculty. *The Promise of May* is a tragic story of seduction and abandonment, which is quaintly shadowed forth in the pretty song of the opening scene:—

"The town lay still in the low sunlight,
The hen cluck late by the white farm gate,
The maid to her dairy came in from the cow,
The stock-dove coo'd at the fall of night,
The blossom had open'd on every bough.
O joy for the promise of May, of May,
O joy for the promise of May.

But a red fire woke in the heart of the town,
And a fox from the glen ran away with the hen,
And a cat to the cream, and a rat to the cheese,
And the stock-dove coo'd till a kite dropped down,
And a salt wind burnt the blossoming trees.
O grief for the promise of May, of May,
O grief for the promise of May."

The plot of the drama seems to us quite a mistake, and is almost as repulsive without being so powerful as Mr. Tennyson's recent lurid poem "Despair." It is designed to show the influence of Agnosticism and Socialistic views upon human action. The hero is a forbidding person, who reads and philosophises aloud upon the essay of a free thinker, whose opinions are his own. His train of thought leads him to regard man as a creature who lives for sensation alone. Marriage he holds to be a "senseless institution," the doctrine of elective affinity combined with the maintenance of children by the State being the cardinal principle of the great and desirable democratic revolution he sees ahead. The author's evident purpose is to represent this precious individual's villainy as the natural and inevitable result of his opinions, and while it is not our part to vindicate views with which we have no sympathy whatever, we need hardly point out that Mr. Tennyson has done great injustice to both the Agnostic and the Socialist, who would entirely disclaim the immoral tendencies attributed to them. This is a dangerous game to play at, for with quite as much reason might an Agnostic dramatist produce on the stage a modern Tartuffe and Mawworm and represent them as the natural result of Orthodox teaching.

A CURIOUS scene occurred during the performance of the drama on Tuesday evening. The Marquis of Queensberry, a well-known Agnostic, who was seated in the stalls, rose and protested against the Laureate's representation of the principles of freethought, of which the marquis professed himself an adherent. The marquis might surely have been content with the marked failure of the drama, or have uttered his protest through the columns of the Press.

PROF. CHUNDER MOZOOMDAR'S book on the "Faith and Progress of the Brahmo Somaj" is just out. The first part consists of speculative and doctrinal subjects, such as the development of the Brahmo Somaj, Difference between Deism and the Brahmo Somaj, the Essential Religion of the Brahmo Somaj, Hindu and Christian Influence in the Brahmo Somaj, and a Summary of the chief beliefs of the Brahmo Somaj. The second part consists of Devotional and Practical subjects, such as the great Bhakti Revival, Missionary Agencies, Social Reforms, Practical Activities, &c. The third part contains a number of chapters on the New Dispensation explaining its principal doctrines. The book contains 430 pages, and is neatly printed and bound by the Calcutta Central Press Company.

THE census returns of Ulster, just issued, state that the population numbered in the last census 1,743,075 persons. Of these 833,566 were Roman Catholics, 470,629 Presbyterians, 379,402 Episcopalians, 34,825 Methodists, 43,332

of other denominations, and 321 who refused information; 930,390 can read and write, 306,118 can read only, and 515,846 are illiterate. The figures, compared with those of 1871, show a considerable advance in education.

PRINCIPAL CAIRD, in formally opening the winter session of Glasgow University, delivered an address on "Bishop Butler." He spoke of the "Analogy" as an example of the survival of a book in an age that had long passed away from the standpoint on which it was based. The true reason for this was to be found in the fact that while Butler was, in one point of view, a thorough representative of the religious attitude of his time, and whilst the argument of his great work was in some respects fallacious and untenable, there was nevertheless in the spirit of his teaching much that was in advance of his time, and that was of essential and permanent value.

In another column Mr. Voysey objects to one of the statements made in our article on "The Theistic Church" last week. But Mr. Voysey himself affords a justification for our statement in the quotation he makes from a recent sermon. We said he attacked the character of Christ, and in the extract given he says "that nothing like an attack upon his (Jesus) character, or even a fine criticism of his faults, would ever have been made or deemed necessary had not, &c." We judge from this, therefore, that an attack had been made, and his faults finely criticised. Mr. Voysey says it is only *superstitious* reverence for Christ which he assails, but then he charges the Unitarian body with this superstitious reverence because some of them wind up their prayers with the words, "through Jesus Christ our Lord." We confess that these words have to us little meaning, and we are better pleased at their omission than retention. At the same time the question is not of very vast importance, and if there are those among us who have a great affection for the words, there is no reason why we should class them as superstitious. Jesus in one sense does stand "in a category by himself;" not by reason of his being superhuman, but because his character and place in history are unique. Mr. Voysey finds a portrait in which he detects blemishes. We find four sketches, not wholly consistent; we seek to find the reason of the inconsistency, and believe that we find it not in the man, but in the mistaken conception of the writers. And we find more than this, for we find that from this life there has flowed an influence that has affected the history of the world. We think this is a more rational mode of regarding the life and character of Jesus than Mr. Voysey's pointing at blemishes, the real existence of which may fairly be doubted.—R.B.

At an influential meeting held on Thursday at Lord Salisbury's residence it was decided to take steps to raise £50,000 for the purpose of a memorial of Dr. Pusey. It was resolved that the money should be devoted first to the purchase of Dr. Pusey's library, and the provision of suitable books for it, and next to an endowment for two or more clergymen to act as librarians, and promote the interests of theological study and religious life within the university. This is the most sensible movement of the kind we have recorded for a long time. The memorial is at once respectful to the memory of Dr. Pusey, and from the point of view of the promoters, will conduce to the permanent religious advantage of the university.

DR. ANGUS, Principal of the Baptist College in Regent's Park, in a recent address, had some excellent remarks on children's piety, and in deprecation of the sensational element which, as he said, could have no abiding influence. The religion of a child should be natural and joyous, and thoughtful sermons need not be sad. An over-quickened sense of the future life, combined with fear of the terrors of hell, was often painfully inculcated, and the child was oppressed with terror in consequence of such indiscreet teaching.—All this is quite true, but when Orthodox divines talk in this way it clearly shows that they are beginning to doubt the doctrines which they solemnly profess to believe. Dr. Angus is understood to be a staunch believer in the doctrine of eternal pun-

ishment, and if hell is a reality little children cannot too early be taught to flee from the wrath to come, and have no business to be "joyous" when all creation is overshadowed with gloom. It is a fearful thing to fall into the hands of such a God as Dr. Angus's Calvinistic theology depicts, and how can the service of such a Being be "natural and joyous," either for children or grown-up people?

WE are so deeply interested in the improvement of the devotional services of the Church that we are glad to notice a growing movement in this direction. Scotch preaching is probably the worst in the world, and Scotch worship the dreariest and least inspiring. Some years ago there was a growing desire for a richer service in the Established Church of Scotland, resulting in the formation of "The Church Service Society," which has done much to develop a taste for liturgical forms of worship, and to fill up the wide gulf separating the Presbyterian from the Anglican ritual. The Free Church students have now formed a "Public Worship Association," and in a short time the United Presbyterians will have a "Devotional Service Association." At a recent conference papers were read on "The Worship of the Scottish Church in Early Reformation Times," "The Defects of the Present System," and "The Aims of the Proposed Association." These last were stated not to be "to effect any radical change in their system of worship, to deprecate the importance of the ordinance of preaching, nor to thrust new usages of worship upon their congregation," but "to seek the glory of God Almighty in connection with the public worship of His people, to promote the devout and orderly expression of the devotions of the Church, to point out defects and blemishes in their modes of worship, and to discuss proposals in the direction of improvement." Complaint was made of the lack of reverence both in the pulpit and the pew, of the want of variety, refinement, and æsthetic beauty in the ordinary services, and of the absence of proper forms for marriages, baptisms and funerals. Several of the most influential ministers in the Church have indicated sympathy with the proposed association, the formation of which has been postponed till the meeting of Synod in May next. We hope that our own Churches generally are becoming fully alive to the importance of a dignified and impressive service of worship.

In our last number but one we published a letter from the Secretary of the "Moral Reform Union," which had been forwarded to us through one of our oldest contributors. It almost challenged controversy, and in the next number came the inevitable reply and protest, to which we added a note deprecating further correspondence. Our valued contributor now writes complaining that our correspondent of last week by calling the Moral Reform Union the "Cast-the-first-stone-Society," implies that the members of that Union are guilty of the vice which they condemn! We need hardly express our conviction that such a thought never entered into our correspondent's mind, and we should certainly never have admitted his letter if we had believed it capable of such an interpretation. Our correspondent, we know, is incapable of defending the offence in question, or of casting any imputation upon ladies of the highest character who are striving to raise the moral tone of society, however widely we may differ from some of their methods. What these methods are our readers may judge for themselves by referring to an advertisement of the "Moral Reform Union" on our last page.

It is often said by the opponents of the London School Board that it is guilty of much extravagance and waste. A few items, showing the vast quantity of books and apparatus to be dealt with, will demonstrate the dire necessity for the prevention of this. More than half a million of books have been issued to the different schools during the year 1881. Reckoning each at a quarter of an inch in thickness, they would if arranged side by side, cover a length of more than two miles. 123,604 slates, 1,927,000 slate pencils, calico enough to stretch 39 miles, and nearly 800,000 needles have been also supplied during the same period. These large figures seem calculated to support the charge of extra-

vagance, but if analysed, they will be found to speak well for the order and thrift cultivated in the schools; one slate pencil, it appears, lasts the average Board scholar about six weeks, and one needle for almost two months.

Reviews.

A Study of Spinoza. By James Martineau, LL.D., D.D. Principal of Manchester New College, London. London: Macmillan and Co. 1882.

Spinoza Essays. Edited by Professor Knight, St. Andrews. London: Williams and Norgate. 1882.

The second of these volumes on Spinoza is very interesting, and the first is very important as well as profoundly interesting. It is not necessary to do much more than draw attention to the volume of essays, for the publication of which we are indebted to the laudable philosophical zeal of Professor Knight. They are all republications, although none of them has appeared before in an English dress, except M. Renan's, which was published in the *Contemporary Review* some years ago. The volume of Essays comprises the following:—1st. A short introductory note by the Editor. 2nd. A Lecture "In Memory of Spinoza," delivered on the occasion of the Bicentenary of Spinoza to the class of Philosophy at Leyden, February 24, 1871, by J. Land, Professor of Philosophy at Leyden—translated by the Rev. Allan Menzies. 3rd. The Life and Character of Baruch Spinoza, a Lecture by Kuno Fischer, Professor of Philosophy at Berlin—translated by Frida Schmidt. 4th. Spinoza, the (glad) herald to Mankind of the good news of its majority, an oration delivered on the occasion of the unveiling of the statue at the Hague, September 18, 1880, by Dr. J. Van Vloten—translated by the Rev. Allan Menzies. 5th. Spinoza, 1677 and 1877, an address delivered at the unveiling of the monument at the Hague, February 21, 1877, by Ernest Renan. Of these Dr. Land's lecture is the best attempt to criticise Spinoza, and generally to account for him and give an account of his philosophy. He has added to it also, in the English translation, a number of learned notes. Kuno Fischer's life and character of Spinoza is altogether as full, accurate, and reverential a portrait of the man as we could desire to have given to us. Dr. Van Vloten's oration is an eloquent burst of hero worship, rather indiscriminating, as might be expected from the title.

Renan's address is already well known, and is, of course, marked by his charming graces of style and comprehensive thought. We may add that the translators have rendered their Dutch and German originals into clear and readable English, and both they and Professor Knight have done good service to the cause of philosophical study.

Dr. Martineau's "Study of Spinoza" has been long promised and looked for. It was at first undertaken in connection with the series of Philosophical Classics which is edited by Professor Knight. Dr. Martineau found, however, that he could not compress his materials into the short space which Professor Knight allowed. In that series, therefore, Spinoza will be dealt with by Dr. Caird. On the whole, we are glad of the change, for we shall have the advantage of a study of Spinoza from another point of view. English readers will then have able interpreters like Mr. F. Pollock, Dr. Martineau, and Dr. Caird to introduce them to the company of decidedly the greatest Jew of the last eighteen hundred years. We are glad also that Dr. Martineau's essay does not appear in the Philosophical Classics for another reason. We are gainers both in quantity and quality, and he has been able to expound at large and to criticise as much as he desired. The result is that we have an admirable book. We are not going to offer our readers an exhaustive study of Spinoza ourselves. For that we refer them to Dr. Martineau's book. We shall content ourselves with an outline of its contents, and shall add some remarks of our own, slightly exculpatory of Spinoza in at least one respect, where we think that Dr. Martineau has been more severe than he need have been.

According to Spinoza there is one being which

we call Nature, Substance, or God. The name he uses most frequently is Substance, but he also uses the other two, and evidently means the same by them all. The one Substance has infinite attributes, and the attributes are all themselves infinite. But we only know two of these attributes, viz., thought and extension. As Spinoza understands infinitude quantitatively all finite thought is a mode of the divine thought, and all finite extension is a mode of the divine extension. Strictly speaking, then, there is, and there can be, nothing outside or other than Substance, Nature or God, in the infinite attributes or infinite modes of them. The One is also the All. Critics object that this doctrine gives up Theism in two ways. They say that on one side it topples over into Pantheism, and on the other side it topples over into Atheism. Either way they say it drops the personal God, and though in words it keeps the personality of man, it takes away the sole ground on which human personality can rest, inasmuch as it reduces the consciousness of freedom into a delusion of the imagination. But we submit that these critics too often ignore Spinoza's statement that there are an infinite number of attributes, of course also with an infinite number of modes. In these attributes and modes there may therefore be room both for the personal God and the personal man, although we have not attained to the knowledge of either, and indeed, according to him it seems impossible that we ever should attain to the knowledge. This is as much as we need at present say, apart from the criticisms made by Dr. Martineau, and our own passing estimate of real force that belongs to them.

Dr. Martineau deals first with the life and then with the philosophy of Spinoza. The story of the life is full and beautifully told, and particularly fine in the way in which it narrates Spinoza's metaphysical and scientific development and the light thrown by his correspondence on the growth and true meaning of his system as a whole. The author's main strength is, however, shown in the second part, where he deals exhaustively with the philosophy of Spinoza. Here he expounds and discusses in succession the logical theory, the metaphysical system, the ethical doctrine, the political doctrine, religion and Biblical theology. The exposition is remarkably clear and the discussion extremely searching. He leaves out the statement of no essential point, and admiring students of Spinoza will all readily grant that the doctrine of the master has justice, and even generosity done to it in Dr. Martineau's presentation. Perhaps they will hardly be ready to grant the same with respect to the critical discussion which accompanies the exposition of the doctrine. We think, however, that Dr. Martineau has got very near perfection in both. In the exposition there is no lack, and where the discussion fails to completely satisfy us it is not because we dissent from Dr. Martineau's philosophical principles. On the contrary, we are substantially at one with them, but it is because we think that he does not allow as much as he fairly might for the necessary inconsistencies into which Spinoza fell, and the different interpretations, more akin to Dr. Martineau's own fundamental views which it is quite possible to read into or even to draw from some of Spinoza's statements. In one sense the criticisms are quite legitimate, and the contradictions thrust home on Spinoza are really there, and professing as he does to demonstrate everything they have no business to be there. On Spinoza's part to fail in demonstration is to knock the bottom out of his system as a reasoned totality and explanation of the Universe. And he often does fail. Still our conviction remains that though Spinoza does not succeed in his chief aim, there is a rich religious suggestiveness in him, and a fluctuating perception of the truth of things which Dr. Martineau does not at all times recognise. He sternly holds his author to the consequences of his logic when his author has practically gone off on another tack, and yet imagines all the while that he is where he was.

Spinoza's theological position has been very variously defined, and it must be confessed that his language often readily lends itself to opposite interpretations. He has been called Atheist, Akosmist, Pantheist, and some few of his more indulgent critics have been generous enough to

ascribe to him an indefinable and mystical kind of Theism. Mr. Bradlaugh, for instance, makes Spinoza the champion of Atheism, and deduces the necessity of an Atheism akin to his own from Spinoza's axioms and definition. But even if Spinozism did logically end in Atheism, which we are not prepared to admit, there is a difference like that between light and darkness, between the genuinely religious spirit of Spinoza and the spirit of antagonism to religion in every shape which characterises Mr. Bradlaugh. Whatever outward similarities there may be, there still remains a subtle something which essentially differentiates the author of the "Ethics" from the Editor of the *National Reformer*. Dr. Martineau also classes Spinoza among Atheists. His reason for doing so is this. He quotes Kant, who says:—"The conception of God is generally understood to involve not merely a blindly operating nature as the eternal root of things, but a Supreme Being that shall be the author of all things by free and understanding action, and it is this conception which alone has any interest for us. And he who has it is properly called a Theist in virtue of his belief in a living God." "By this rule," adds Dr. Martineau, "Spinoza's philosophy does not fulfil the conditions of Theism"; and he would be right if we were to be bound by Kant's definition, and if Spinoza were always self-consistent. But Spinoza is not always self-consistent, and although personally we accept Kant's definition, yet we shrink from baptising as Atheists those who define God in another way. It is needless to add that Dr. Martineau only insists on the right use of terms, and means no *odium theologorum*. On the other hand, Dr. Martineau tells us that "Trendelenburg, Busolt, and Sigwart, critics from whose judgment it is always dangerous to depart, 'think that Spinoza's 'res-cogitans' describes a self-conscious being, an infinite Ego.'" There seems to us to be room for both opinions, and we hesitate to decide positively in a matter where such eminent critics differ. It is true that Spinoza says, and illustrates in many ways, that if we choose to assign to God such predicates as intellect and will, these terms will be as wide of their proper meaning as the word "dog" when applied to Sirius instead of to the barking quadruped. At the same time it is also true that Spinoza does often imply intellect and will in God. The question is how are we to explain this manifest inconsistency? Are we to put it down to the necessity of human thought and language, which compelled Spinoza to express himself in opposition to himself? to a failure in logic? to different conceptions which really influenced him in different ways at different times? or to a spirit of accommodation to popular ideas? Least of all, should we put it down to the last. And the former suppositions all leave Theism, of an indeterminate sort we admit, still a possible theory.

That Spinoza fails in logic whenever he adopts apparently Theistic language, as Kant, Dr. Martineau, Professor Newman and ourselves understand Theism must be admitted; still we decline to call him Atheist when he would not give himself the name. We prefer to call him Pantheist. We may be told that Pantheism practically amounts to Atheism. But we are not prepared to admit that. All human language concerning God involves inconsistencies, if not contradictions, and it would fare badly with the Theism of all Theists, including even Kant, if we were always to hold them strictly to the logical consequences of all their words. St. Paul and Wordsworth both talk Pantheistically at times, yet both somehow were Theists. Hear St. Paul: "Out of Him (God), through Him, and to Him are all things." Is not that plain Pantheism? Hear Wordsworth:—

"I have felt

A presence that disturbs me with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns
And the round ocean, and the living air,
And the blue sky, and in the mind of man
A motion and a spirit that impels

All thinking things, all objects of all thought,
And rolls through all things."

Is not that plain Pantheism? Hear also Coleridge:—

"But what if all of animated nature
Be but organic harps diversely framed,

That tremble into thought as o'er them sweeps
Plastic and vast one intellectual breeze,
At once the soul of each and God of all?"

Is not that plain Pantheism? These authors, Paul, Wordsworth and Coleridge, do all certainly ascribe intellect and will to God, and never deny their presence in Him. Spinoza, however, both ascribes and denies. He denies openly, and he ascribes by implication, to say the least. We conclude, therefore, that the necessity of human thought and language compelled him to express himself in opposition to himself. No consistent theological system can be got out of the "Ethics." Pantheism lies on the surface. Atheism, as Dr. Martineau understands Atheism, may perhaps be logically proved against him, but a mystical Theism is not entirely excluded. Are there not Spinozistic passages in the fourth Gospel? What is this? "That they all may be one; as thou Father art in me and I in Thee, that they also may be one in us."

But, nevertheless, Spinoza's possible Theism, if it be there at all, exists in an infinitesimal quantity, and finds utterance, or implication, rather by accident or necessity than anything else. Theism, in Kant's definite sense, is never designedly expressed by him that we can see. On the contrary, he takes every opportunity of repudiating it. Still we must remember Matthew Arnold's often quoted saying from Goethe, "Man never knows how anthropomorphic he is." Spinoza is often anthropomorphic in his own despite, and to deal fairly with him all round we ought to allow him some credit for his occasional and unconscious or unintended outbursts of emotional anthropomorphism. They go even beyond Pantheism, and contain the germs of Theism.

Spinoza's doctrines of necessity and freedom and good and evil are beset by the insuperable difficulty that they cannot possibly be harmonised with the testimony of consciousness. This, however, did not trouble him, though it is an important consideration for us. In the realm of pure ideas, where he saw, or fancied he saw, the realities of things, it seemed to him that nothing could be different from what it is, that freedom only means acting according to the necessity of one's nature, and that choice between this course and that course, when ascribed either to God or man, is a mere chimera begotten by the imagination working in obscurity, and with confused and inadequate conceptions; and disappears when we rise above the senses, and contemplate phenomena in their ground in reason, or in God. Hence "we must neither mourn over things nor laugh at them, but understand them." According to him all ideas are true so far as they are present in God, and none of them is untrue save in so far as it is referred to the human mind. He therefore approaches the passions and desires of men, and deduces them and their activity from the necessity of the nature of man, and that again from the necessity of the divine nature, as calmly and with the same necessity as he deduces equal radii from the idea of a circle. This sounds fatalistic. And its inconsistencies have been admirably exposed by Dr. Martineau, with whose criticisms here we are much more in sympathy than we are when he endeavours to press Atheism home upon a thinker who counts the love of God the sum total of duty and joy. But let Dr. Land speak in an address, delivered at the bicentenary of Spinoza. He qualifies the fatalism materially. He says, "When we hear of a fatalist, we at once think of a Turk who makes up his mind to the inevitable, and takes good care not to be led away by any ideal he has formed to interfere in the course of events. Spinoza is a very different mind from this. With him necessity is no blind fate, to which God and men are subject as to a foreign power, but it is the true nature of ourselves and the surrounding things. He will not have us submit to necessity as we do to the circumstances outside of ourselves; he will have us understand it as identical with our own nature, and, by becoming reconciled in our mind with the order of the universe, find peace with ourselves. Nor is the inward peace all that is thus brought about. In the right understanding of the universal order Spinoza finds the motive and the standard of an activity, such as befits the reasonable man. Human freedom is with Spinoza, not the absence of determination, not indifference—as with Descartes—but it is of the same nature as the free-

dom we find him attribute to the Deity; the being determined, not from without, but by a man's nature, by the law that is in him. What that law is reason teaches us, and freedom is therefore identical with obedience to reason." Substantially Dr. Land, as well as Spinoza, explains freedom away. There is no freedom in the sense in which the consciousness of mankind demands it if the measure of action be the measure of power, and if we cannot act otherwise than we do act; and Dr. Land and Spinoza, and all Necessarians are, if we may use such a phrase, necessitated to act on the strength of belief in a practical freedom, the very possibility of which they theoretically deny.

The application of Spinoza's philosophy to politics, the Biblical interpretation, we have not left ourselves time to enter upon. We refer our readers to the "Tractatus Theologico-Politicus," and to Dr. Martineau's criticisms and exposition. We do the same with respect to the interesting discussion of the question of the duration of the human ego. It is a manufactured article with Spinoza, and seems as if it ought to disappear with the dissolution of the body of which it is the idea. But his language is inconsistent, and, as a mode of the divine attribute of thought, it seems also to be eternal in God. But as to whether this eternity in God carries finite consciousness along with it Spinoza utters uncertain sounds, and may be interpreted in various ways. We leave the religious philosophy. About the true meaning of that the world cannot make up its mind. We turn to the man. And here the critics who are most opposed to what they deem his conclusions are equally enthusiastic in their praise of his character with those who agree with what they deem his conclusions. Spinoza's reputation and character as a man has undergone strange vicissitudes, both in popular and philosophical thought.

His contemporaries called him imposter, Atheist, renegade. Graevius said, "his work is a pest and a black gift to hell." Portraits represented him with serpents in his hands. The philosophers of the time, with the exception of Leibnitz, were equally vituperative with the clergy and the populace. "Spit on that grave, there lies Spinoza," was the exclamation of the pastor of a Reformed Church 150 years after the heretic's death. Compare these blasphemies with Schleiermacher. "When philosophers become religious and seek God as Spinoza did, and when artists become pious and seek Christ, as Novalis did, then will be celebrated the great resurrection for both worlds. Kindly offer a lock of hair to the manes of that holy excommunicated Spinoza. He was penetrated by the great spirit of the universe, the Infinite was his beginning and end, the universe his one everlasting home. Therefore he stands alone and unequalled, master in his art, but exalted above the ordinary guilds—without disciples, without citizenship." Compare also Jacobi. "Blessed be thou, thou great, yea, thou holy Benedictus. However thou mayst have philosophised on the nature of the Highest Being, and lost thyself in words, yet his truth was in thy soul, and his love was thy life." Compare also Renan, when he inaugurated the statue of Spinoza at the Hague. "Woe to him who in passing by should dare to level an insult at that gentle and pensive figure! He would be punished as all vulgar hearts are punished—by his very vulgarity, and his impotence to comprehend the divine. Spinoza, meanwhile, from his granite pedestal shall teach to all the way of happiness he himself had found, and for ages to come the cultivated man who passes along the Pavilive Gragt will inwardly say, 'It is from hence, perhaps, that God has been seen most near.'" Compare also Dr. Martineau. "The logical estimate of a philosopher is one thing; the personal is quite another. Though Spinozism is atheistic and has no valid excuse for retaining the word God, there may still have been something congenial to Spinoza himself in the continued use of consecrated language which could never quite lose its glow; and he may have loved to linger in a mystical penumbra of his early faith even when the sun of Israel had become eclipsed. Though the only 'love of God' which remained possible was the 'Intellectual,' it is possible enough that a mere

homage to the truth of things may have transferred to itself the fervour and the peace of a deeper worship; and that some rush of 'cosmic emotion' into the vacant place may have wrung from him those wonderful propositions in which the last book of the Ethics emerges from geometry almost into rhapsody. . . . Spinoza's moral ideal was high and noble. . . . By no moralist are larger demands made than by Spinoza on forbearing and generous affections, even to the desire for all the same good which we seek for ourselves, and the conquest of hatred by persistent love."

We must distinguish in Spinoza, as we have to distinguish in Kant, between the speculative and the practical reason. Logically, according to Dr. Martineau's critical analysis, Spinoza confounds God, nature and man, practically he separates them; logically he sacrifices freedom, practically he preserves it; logically he annihilates the distinction between good and evil, practically he keeps it intact; logically the human ego gets lost in a phenomenal fog, practically it comes out again into the open daylight. Any way there are noble inconsistencies in him, and we accept them as the signs of the true man struggling for clear vision and failing to attain it. He was, and he still is, a Son of God. W. B.

Short Notices.

We have received the following from Messrs. Swan Sonnenschein and Co. :—

Physical Education, its Place in a System of Rational Education, a clear, admirable, but somewhat diffuse lecture, by Concordia Löfving, a Swedish lady, who is an excellent authority on the subject, and has lectured in some of the principal Capitals of Europe. The lecture is published at the special request of the Princess Helena, and a very attractive portrait of the lecturer is prefixed.

The Life of John Wiclif, and The Life of Luther, both by William Chapman, belong to the same popular series as Miss F. E. Cooke's *Story of Savonarola*, lately noticed in these columns, and her *Boy's Ideal* (Sir Thomas More). They are both written in a pleasing style, and tell their stories very effectively, and each has appropriate illustrations.

Stories from Old History, by Ella Baker, also accompanied with good illustrations, tell in a pleasant readable style the good old familiar tales of the Black Prince, King Olaf of Norway, Richard in Prison, Bayard and others, as well as two or three of the classical legends of Rome and Greece.

Tales from the Edda are charmingly told by Helen Zimmern, so well known as the biographer of Lessing and Schopenhauer. They are comparatively new to the lovers of fairydom, and are quaintly illustrated by Kate Greenway and others. The "Death of Balder the Beautiful" is very striking, and is the origin of the fine poem so called.

Annals of the Poor is a reprint with illustrations, and a brief memoir of the author, by James S. Stallybrass, of Leigh Richmond's well-known "Dairyman's Daughter" and "The Young Cot-tager," so attractive for their vein of upretending piety, and flowery description of some of the most charming scenes in the Isle of Wight. The tales are a little antiquated in style, and the editor has judiciously curtailed some needless repetitions of sentiment and doctrine.

Pussy Cat Pur, The Three Foolish Little Gnomes, Cat and Dog Stories as told to one another, and *The Book of Shadows*, four excellent sixpenny toy books, which remind us of the great advance made in this class of literature since we thumbed the old editions of "Cinderella" and "Mother Hubbard." But even in the present day not many publishers who cater for juvenile readers seem able to compete with such a series as that now under notice, at the price.

We have also received from Messrs. Griffith and Farran *The Babies' Museum*, a delightful collection of "Rhymes, Jingles, and Ditties," newly arranged by "Uncle Charlie," adapted for those infantile minds whose scientific studies have gone just a little beyond "the milky way."

Locke on Words: an Essay concerning Human Understanding. Book III. With Introduction and Notes. By F. Ryland, M.A.—Mr. Ryland, in his introductory remarks on Locke's theory of the origin of our knowledge, admits that philosopher's ignorance of elementary biological facts, the imper-

fection of his psychology, his excusable non-recognition of the reaction of the sentient mechanism through its inherited structure, and dissenting as he does from Locke's main position, he shows a generous appreciation of the philosopher's great work by editing in a separate form the immortal third book, "On Words," from the Essay on the Human Understanding. In addition to the text of this book Mr. Ryland has in his "Introduction" tabulated the chief events of Locke's life, fixed his place as a philosopher, and discussed his doctrine of Ideas and Species. There are several notes at the end of the volume which will clear up many difficulties for students.

The Life and Speeches of the Right Honourable John Bright, M.P. By George Barnett Smith. (Hodder and Stoughton.)—This a popular edition in one neat and convenient volume of the two-volume edition of this excellent biography, originally published in 1881. The noble career of John Bright is chiefly to be found in his speeches; and these, or a considerable portion of them, are inwrought with much skill in the narrative, so as to make this volume a tolerably complete record of the principal speeches as well as an authentic account of the whole life of its subject. We previously reviewed the original edition at some length, and have only to record of this popular re-issue that it is a worthy pendant to the same author's Life of Mr. Gladstone—the only orator now living who can be compared with Mr. Bright—and that his work has permanent interest as incorporating a considerable portion of the most important political history of the last forty years.

Literary Notes.

SEVERAL theological works are announced for the present season. Messrs. T. and T. Clark promise the "Life of Jesus Christ," by Professor Bernhard Weiss, and the second volume of the "New Testament Theology" of the same author; "A History of Charity in the Primitive Church," by G. Uhlhorn; the Schaff-Herzog "Encyclopædie of Religious Knowledge" (on the basis of Herzog's "Real Encyclopædie"), edited by Professor Schaff; "A Commentary on St. Paul's Epistle to the Romans," by Principal David Brown (forming part of the series of "Bible Class Handbooks"); and "A History of the Apostolic Church," by Professor Schaff. Messrs. Griffith and Farran have in the press a book on "Parish Work," by the Rev. E. Collett, vicar of Bower Chalke; and Messrs. Kegan Paul, Trench and Co. a work on the Papacy, by Mr. J. N. Murphy, author of "Terra Incognita."

PROFESSOR NICHOL, of Glasgow University, has in the press a work on American literature which, in the form of an historical sketch, will bring under review the writers of America from the colonial period down to the present time. It will be published by Messrs. A. and C. Black.

MESSRS. TRUBNER and Co. have in the press a translation of Spinoza's "Ethics," by Mr. W. Hale White. It will be accompanied by a short preface and a subject-index.

WE are glad to hear that there is in preparation a "Dictionary of National Biography," in a large number of volumes, to be published quarterly by Messrs. Smith, Elder and Co. Mr. Leslie Stephen has accepted the arduous duty of editing this important work, and many of the readers of the *Cornhill Magazine* will regret to learn that this new claim on his time and attention will necessitate his relinquishing the editorship of a magazine which he has for many years successfully conducted.

A DRAMATIC poem which Longfellow left ready for publication will appear in an early number of the *Atlantic Monthly*. Its subject is "Michel Angelo."

M. RENAN sends another fragment of his "Souvenirs d'Enfance et de Jeunesse" to the *Revue des Deux Mondes*. This number gives a description of the College of St. Sulpice, and sketches the priests under whom he first studied Biblical history. M. Renan also describes his life and dawning doubts of the Catholic creed.

THE memoir of Emerson, by Mr. Alexander Ireland, has increased to something like twice its former size. The additional matter which appears for the first time incorporated in this new edition, published by Messrs. Simpkin and Marshall, is full of interest for Emerson's readers and admirers, comprising as it does additional recollections of his three visits to England, and further characteristic records. An important addition has also been made in the shape of tributes

to Emerson's life and genius delivered at a special meeting of the Massachusetts Historical Society by Dr. Ellis, Judge Hoar, and Mr. Oliver Wendell Holmes. The volume, which now presents the fullest account of Emerson's life and works which has yet appeared in England, is accompanied by three autotype reproductions of portraits of the illustrious essayist, taken at various periods of life.

In the seventh volume of "Die Bevölkerung der Erde," published by J. Berthes, we find that the earth, on a space of 136,038,872 square kilometres, counts 1,433,887,500 inhabitants, making on an average 10.5 inhabitants to every square kilometre. Europe is the most thickly populated portion, with 34 inhabitants for every square kilometre, then Asia with 18, Africa with 7, America with 6, and Australia and Polynesia with 0.5. Of European States, Belgium comes first with 188 inhabitants per square kilometre, the Netherlands with 123, Great Britain with 112, the Azores with 106, Italy with 99, San Marino with 91, Germany with 84, Luxembourg with 81, France with 71, Switzerland with 69, Austria with 61, Liechtenstein and Denmark with 51, Portugal with 46, Roumania with 41, Servia with 35, Spain with 38, Bulgaria and Greece with 31, Montenegro and Turkey with 26, Bosnia and Herzegovina with 22, Russia with 16, Sweden with 10, Norway with 6, and Finland with 5. Of States out of Europe we take Japan with 95 inhabitants per square kilometre, India with 67, China (exclusive of neighbouring lands) 87, Annam 48. The United States has only 5.4, and Chili, the most thickly populated South American State, only 4.5. Excepting the Polar regions, the most thinly populated countries are Canada with 0.5, the Sahara with 0.4, and Siberia with 0.3 inhabitants per every square kilometre.

WE understand that Mr. J. L. Joynes, one of the Masters of Eton, has been required by Dr. Hornby, the Head-master, to suppress his book entitled "Notes of a Tour in Ireland," on pain of dismissal from his mastership. Mr. Joynes, it will be remembered, was the gentleman who was arrested when travelling in Ireland last summer in company with Mr. George, the author of "Land and Labour."

OWING to the very limited number of competitors during recent years for the Gilchrist Scholarships, tenable at the London University by natives of India, the Gilchrist trustees have decided on substituting one scholarship of £150 annually for India, for the two scholarships at £100 hitherto offered. The tenure of the scholarship may be extended from four to five years should the holder prove worthy. The new arrangement is to come into force in 1884.

MR. EDWIN ARNOLD's new poem, "Pearls of the Faith," will be published by Messrs. Trübner on December 20. The American publishers will also have a large edition ready for Christmas sale.

MR. HENRY CRAIK's "Life of Swift" will be published immediately. Among the more notable features of it will be some hitherto unpublished letters, fresh light upon the origin of the "Battle of the Books," and a careful analysis of the evidence bearing on Swift's presumed marriage with Stella.

MR. EDWIN WALLACE is, we understand, preparing a third edition of his "Outlines of the Philosophy of Aristotle." The work, which will include a fuller analysis of "Aristotle's Logic" than that given in the last edition, will be published in the "Pitt Series" of the Cambridge Press, and will probably appear early in 1883.

DEPTFORD.—The sixth of the course of lectures in the Lecture Hall, High-street, under the auspices of the London District Society, was delivered on Tuesday, on the subject of "Salvation," by Mr. G. Carter, who met with a most friendly reception, receiving cordially expressed thanks both for his address and his answers to the questions put to him. The chair was occupied by Mr. A. J. C. Fabritius.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes, 7d., tins 1s. 1d., labelled, "JAMES EPPS and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease." They soften and clear the voice.—Yours faithfully, GORDON HOLMES, M.D., Senior Physician to the Municipal Throat and Ear Infirmary."

THE REV. STOPFORD A. BROOKE, M.A.

Our American correspondent, the Rev. S. W. Bush, of Boston, contributes to the *Christian Register* of that city the following interesting article:—

Stopford Brooke is the minister of an Independent [*i.e.*, Unsectarian] Congregation, who worship in Bedford-street Chapel, in the business focus of London. His fame is so wide-spread that strangers from England and the two continents go to hear him. The form of service is Episcopal, with the doctrinal portions which are strictly Trinitarian omitted. In person he is a fine specimen of manly stature. He has a commanding figure, a little above medium height. He has a bright, striking face, which blends feeling and intelligence. His voice is flexible and soulful in expression. Though he cannot, in the highest sense, be called eloquent, he is attractive as a preacher; and his sermons are marked for their depth of emotion, intellectual freedom, and spiritual insight. He combines religious feeling with logical power, so that his sermons have variety and interest both for the richness of their thought and fine shades of devotional sentiment. He is more than a lecturer. He is a preacher.

What is there in this man's opinions and position which makes him eminent?

Stopford Brooke is an Irishman by birth, and a graduate of Dublin University. After a theological preparation he took orders in the English Church. He had the tastes of a scholar from his boyhood, and became known to all English-speaking people through his admirable biography of Frederic Robertson. The influence of this remarkable man, doubtless, did much toward stimulating within Mr. Brooke that love of truth and moral heroism which have distinguished his character. The volume of sermons entitled "Freedom in the Church of England" at once placed its author among the foremost preachers of the Broad Church. From the standpoint of the creed of the Established Church these sermons were both outspoken and radical. At this period of his development he maintained that a true national Church should tolerate and include the greatest variety of opinion, from the rational theism of Charles Voysey to the ritualism of Dr. Pusey. If the Church could not attain to this breadth he thought it was doomed as a National Establishment. Thus he laboured for ten years to keep the English Church open and on a level with the knowledge of the day, so that progressive thinkers and eminent scientists might still find there a home. His mind took various directions. He aimed to clear religious life and thought from false traditions, and in their application to make the teachings of Jesus as broad as humanity. "Every sphere of man's thought and life is in idea, and ought to be in fact, a channel through which God thinks and acts; and there is no subject which does not in the end run up into theology, and may not in the end be made religious." Hence, he would enlarge the functions of the Church, and give a wider scope to the topics of the sermon.

But, while Stopford Brooke was a radical, he was also a Christian; that is, he put special emphasis on the teachings and spirit of Jesus. He cordially welcomed the truth which came to the world through the other great historic religions. He saw the need and uses of these in the development of our religious nature and as conditions of religious history. Still, while recognising all this, he also believed that the ideas of Christ were capable of endless expansion; and in a series of sermons which he printed, entitled "Christ in Modern life," he unfolded in more detail his convictions on this subject. "I believe," he says, "and rest all I have to say upon the truth, as I think, that in Christ was life, and that this life, in the thoughts and acts which flowed from it, was and is and always will be the light of the race of man."

But the mind of Mr. Brooke gradually began to let go its belief in ideas which were considered by the great mass of Churchmen as fundamental. He freely conferred with his personal friends, such as Dean Stanley, Messrs. Jowett and Haweis. These advised him to remain where he was, on the ground that the English Church should be placed on a free and broad foundation. They could see no necessity for his withdrawal. But their urgent persuasions did not satisfy either his mind or his conscience. He, however, agreed to act with great deliberation, and not to take so serious a step until after long and careful thought. Meanwhile, he preached a series of sermons which contained his latest convictions. But it is best to let him tell this in his own words.

"In a series of sermons on 'Miracles and Authority' I expressed the conclusions to which I had arrived. These conclusions, being equivalent to an assertion of the incredibility of miracle and to a denial of the exclusive authority of the Church or the Bible, compel me to say that I cannot any longer, with truth to myself or loyalty to the Church, remain its minister. . . . But, though I depart on this ground, the rejection of the miraculous leaves all the great spiritual truths I have been accustomed to teach untouched by any doubts of mine. They are now, in my belief, more clear than before, more useful to men's inspiration and comfort. . . . Nor do I leave the Church to become a theist. I believe, though the person of Christ is no longer miraculous to me, . . . that the highest religion of mankind is founded on his life and revelation, that the spirit of his life is the life and salvation of men, and that he himself is the head and representative of mankind, Jesus Christ our Lord."

Recently, however, Mr. Brooke has become a pronounced Unitarian. At a meeting of the London Domestic Mission, an organisation founded and supported by Unitarians, he presided; and in his speech on that occasion he said, as reported in the *London Inquirer*, though he wanted to keep a free position, the time had come when he wished to be classed with the men he saw around him, if he were thought worthy to be so, and to be permitted to stand alone with them before the public. It was a position of which he was both proud and glad. The doctrines held by Unitarians were his, the lines in which they conduct their sacred work were the lines on which he himself would like to work. He hoped, therefore, he might be accounted worthy of being reckoned on the roll of those who, having left church or sect, had set themselves up as ministers of free Christian chapels, and felt in their consciences a determination to be classed by mankind as members of the Unitarian body.

To understand the cost of the step of breaking away from the Established English Church we must take in all the facts in the case. In this country one may pass from the Episcopal Church to another without any great wrench, because with us there is a separation between the Church and State. The Episcopal is one of many denominations. In Great Britain it is wholly different. There the Church is a National Establishment. It has great accumulated wealth and social prestige. Its history reaches back through centuries, and is closely interwoven with the civil life of the nation. It has endowments which give large salaries and high political privilege and power. It disposes of scholarships, and opens avenues for study to the inquiring intellect. Thus, this Church holds in her hand the most coveted prizes, and offers them to her loyal children. Moreover, there has grown up around her the most sacred associations. Her ritual expresses in choice and lofty language the devotion of more than five hundred years. Her chants and anthems are the ripened fruit of the musical culture of centuries. In every city or large town there are grand old cathedrals which appeal to the imagination, and tell of the struggles, the prayers, and the aspirations of successive generations. The symbols of the Church, alike with the flag, speak of the growth and the glory of the nation. To be a member of this Church is like being a citizen of the State,—a proud privilege. The long illustrious roll of scholars and preachers who have made the religious literature of England one of the richest and most learned, and its pulpit one of the most gifted in genius and eloquence; its list of eminent men and women, who, by the devotion of their lives, their illustrious virtues, their beneficent charities and untiring efforts for human good—all these conspire to make the National Church of England attractive to her devotees. True, there is another aspect of the picture. This Church has often sided with the strong against the weak, taken the side of the tyrant, trampled on the rights of the human intellect, and been a bulwark against progress; but, notwithstanding all that may be said, especially by outsiders, of her shortcomings, no thoughtful person can fail to see what a hold this Church has had on the convictions of the English people, and what a power she has exerted over her own children. It is more than the influence of a sect. It is broader than the range of the creed. The sources of strength and attraction will be found in the national life and convictions. This Church, I think, is destined to yield to other political, moral, intellectual, and religious forces, so as to cease in the future to be national. At present, however, she holds members to her bosom by the

attractions of sacred tradition and association, personal conviction and devout memories.

Now, for a man trained in the spirit of this Church, who had been a favoured son and could be certain of future honours and emoluments, who was bound to other members by the ties of personal friendship, scholarly relations, and religious fellowship,—for a man thus to break loose from all these, and go forth from the home that had nurtured him and the mother who loved him, to take an untried place among strangers, with few of the rich prizes of life at their disposal,—for a man to take this step simply for loyalty to the truth is morally heroic. This Stopford Brooke did when he became a come-outer from the English Church.

In his sermon "Salt without Savour," he begins the reasons for this step. First, because the theory on which the English National Church is based is mixed up with an old aristocratic system and is a part of it. It systematises exclusion, and supports caste in religion. Secondly, it supports, and claims an outward authority for the faith of man. Third, it does not adequately express the idea of a universal Church. And, lastly, he could not rest finally his foot among any of the parties of the Church, and least of all among the liberal party, because, even if the Church is tolerant, a free mind is hampered by ecclesiastical relations. "Men," he says, "who love religion and believe in Christianity as the saving power of the race, and yet who do not see how they can, without self-inflicted blindness, deny that the results of science and criticism have changed the whole aspect of religious questions, have no business to ignore by silence, or to pass by only with allusions, these questions, in order that they may by their action widen the Church."

On taking his new position there is not the least wail of martyrdom. Like a brave man, he gives himself to his new work with hope and courage. "I am free, and I am heartily glad of it. I make no sacrifice. I have followed with joy and gladness my own convictions, and looked forward with ardour and with emotion to preaching the great truths that declare the divine relations to God and man. I shall speak of God abiding in nature and abiding in man, of God immanent in history, and filling and impelling, day by day, the race of man to a glorious and righteous end; of the revelation he is daily giving of himself to man, and of the inspiration which he pours into us all; of God as revealed in the highest way through Jesus Christ, my master; of the life which Christ has disclosed in his own life as the true life of mankind; of the power and love by which God, through him, kindles and supports that love; of man reconciled to God through Christ, and reconciled to his brother man; of God incarnate in all men, in the same manner though not in the same degree as he was incarnate in Christ, and the vast spiritual communion in which all men are contained, and the depth of the immortality in which they now live and the fulfilment of which is their destiny; of the personal life of God in the soul and of his immortal life in the race, and of a thousand results which in human history and life flow in practice from the vivid existence of these mighty truths in man."

I heard Mr. Brooke preach in the forenoon and Mr. Spurgeon in the evening of the same Sunday. Naturally, the position and characteristics of the two were noted. Mr. Spurgeon's Tabernacle is south of the Thames, in the midst of a dense population. The interior is spacious, with rows of galleries, the whole capable of holding one of the largest congregations of London. Though the rain poured the building was crowded. As he stood before that throng of thousands, he spoke with so clear and yet easy voice as to be heard by each and all. He impresses you with his sincerity and earnestness. As he read the Scriptures, he made a running commentary on the meaning of the passages, which was fresh and, from his standpoint, instructive. He was very direct in his sermon. His style was descriptive. Though earnest, he was not excessively impassioned, and was free from rant. He never rose to that electric eloquence which made Whitefield so effective. Still, as a preacher, he had force. His thoughts had a basis in common sense. His conceptions and images were material. His sermon was largely infused with imagination and religious emotion. In theology, as is well known, he is Calvinistic, and does not emasculate his creed by any concessions to liberalism.

As I heard the two on the same day, I naturally drew a contrast between them. They are wholly unlike in their training, mental characteristics, and religious opinions. Their conceptions of the scope and spirit of Christianity are very different, not to

say opposite. Mr. Brooke spoke to the thoughtful and cultivated. As one sat in the gallery, it was interesting to see with what eagerness his listeners gazed into his face to catch his words. The congregation, in dress and expression of countenance, were in marked contrast to the crowd in the Tabernacle. The former were made up of cheerful, well-to-do, reading people. They seemed serious, thoughtful, and with that air of refinement which comes from culture. Mr. Spurgeon's hearers, on the other hand, were plain people, the toilers who read few books, and are not familiar with those great intellectual problems which generate modern doubt and call for a rational solution. Most of them, doubtless, listened without noting how he often mingled imagination and fact, or mixed argument with assertion. Mr. Spurgeon has very positive convictions, and expresses them with directness and force. He deals very largely with the experiences of our religious nature as interpreted by what we regard as a false theology. He is deeply moved and impressed by his own convictions. These are wrought into the fibres of his soul. He has no doubt of their reality and truth. Hence, he sways others.

As Mr. Brooke believes that religion is a growth, and that in this, as in all truth, the mind gains as it increases in knowledge, he does not speak as one who has already attained the full length, breadth, depth, and height of the love of God and his truth. Hence, with him there is more of the teacher. Mr. Spurgeon's chief aim is to save men according to his theological conception of salvation—a something to be done once for all through the blood of Christ. Religion with Mr. Brooke is closely interwoven with every-day thought and life. Its presence and worth in the soul are to be tested by its results in the character. Hence, he puts more stress on education, and aims to produce a wider influence on the daily life. Salvation is a spiritual result, to be wrought out in the soul. In the difference between the two will be found the difference of the two systems of religious thought and life known as "evangelical" and "liberal." Spurgeon represents the one, Brooke the other. They stand as types of piety in the Church, and represent some of the most prominent intellectual and spiritual forces at work in the religious life and development of Protestant Christianity.

In coming out from the Church of England Mr. Brooke believes he can more effectively work in enforcing the idea of a universal Church. He thinks that Christ gave to the world a mighty conception in the truths of the fatherhood of God and brotherhood among men, of God incarnate in all men, of the eternal and necessary bond that binds God to every single soul,—of a universal Church which embraces all the races which now exist in ideal, but which will be completed in fact in the future. These vast and glorious ideas, which, taken together, form the most magnificent conception of Christendom, are suppressed and stifled, he thinks, by the National Establishment. To aid in bringing about the coming of the universal Church of Christ, the establishment of the Kingdom of God on earth, he has consecrated his ripe scholarship, vigorous intellect, and devout spirit. In this he is an exponent of some of the best aspirations of his times. Whatever may become of the experiment at Bedford-street Chapel is among the secrets of the future. But the man and the ideas he stands for, both are in accord with the life and central truth of Christ. To this centre an advancing and progressive Christendom will gravitate. All honour, then, to this come-outer! His step is a forward one. He rises on eagle wings to a loftier vision of truth. Like the real prophet, he reaches the Pisgah heights and views the promised land. He believes that,

"Step by step since time began,
We see the steady gain of man.

"That all of good the past hath had
Remains to make our own time glad,
Our common, daily life divine,
And every land a Palestine."

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday. The long protracted subject of higher elementary education was again discussed, and the recommendation of the School Management Committee "that higher elementary schools be established, to be attended by boys and girls who have passed Standard V." was carried by 14 against 7. Mr. Mark Wilks, Chairman of the Committee, expressed his satisfaction with this result, and agreed that the question should be adjourned, so as to come before the newly-elected Board.

The Liberal Pulpit.

CHRIST OUR MASTER—NOT THEOLOGY.

Last Sunday evening the Rev. T. W. Chignell delivered a lecture on "Christ our Master—Not Theology," from Luke xxiii. 34:—"Father forgive them for they know not what they do." Everywhere, said the lecturer, there are signs of change in theology. Renan, in his last essay on the history of his own mind, tells us how German criticism and science undermined his belief in legend and miracle, and yet how one religious sentiment remained dominant in him, loyalty to the grand personality of Christ, who had ever been, and still is, his Master. Herein is Renan, the mouthpiece of modern religion. But in the spirit, not the letter, we must interpret Christ. "Verily, he is the son of God," said the Roman officer, watching his death. So we read in Matthew and Mark; but in Luke we read that the Roman said, "Certainly this was a righteous man." Here is no contradiction, "Son of God" and "righteous man," express one and the same sentiment. The text suggests Christ's ground-theory of human nature. Man, seeing the good, admires it and obeys it. Man is a unity. As the light and sound and shape of an electric cloud are phases of one force, so are thought, love, and volition. Man has pure affinity with the good. The soul's eyes love the light when they see it, and as fingers and feet straightway serve it. Christ showed to the worst of man what a pearl they dragged through the mire, what a light they made dark, and thus revealed them to themselves. Again, the text suggested Christ's thoughts concerning God. Let anyone read and realise the language addressed to God by Christ as he was dying, and no doubt could ever rise again in such reader's mind touching Christ's relation to the Father. The Bible does not teach the doctrine of the Trinity, as Cardinal Newman, then a Protestant clergyman, acknowledged. That, as he says, is the doctrine of the Church, not of the Bible. Christ obeyed the necessary instinct of the human soul, and conceived of God personally. Why do we weep and laugh, but because we must? Why do we realise God as our Father and Judge? because we must. It is part of our nature, and cannot be taken from us. Yet Christ conceived of God as modern science and philosophy bid us conceive Him. "It is not for that I speak," said he, "but the spirit of your Father that speaketh in you." Might, order, intelligence, beauty, benignity, high Providential care, in all that we are and see and handle—this is what we mean by our prevalent and every-hour belief in God. The text again is an instance of truest prayer. Not only on your knees, and saying after me, as the good prayer-book has it, but anywhere, and apart from all outward aid the spirit can find God. The greatest souls have found prayer their chief weapon of defence, and healing balm. "Into thy hands I commit my spirit," said Christ. He believed in immortality, but on mode and place he lifted not the curtain. The worst of men he regarded as capable of what is best, and never here or hereafter out of the reach of the divine pity. Death was not Christ's theme, but "a contemplation of life." Two evils he warned us against. One was falsity. Let your speech be true, your work sound. In seeking truth, be absolutely true; put aside all bias; say to the idea, lead me and I follow! Christ warned us against heartlessness. Reconstructions of society and of theory on paper are rife amongst us just now; but our need is a reinfusion of conscience and humanity into the general soul and framework of the human commonwealth.

HOLLOWAY'S PILLS.—Sudden changes, frequent fogs, and pervading dampness sorely impede the vital functions, and conduce to ill-health. The remedy for such disorders lies in some purifying medicine, like these Pills, which is competent to grapple successfully with the mischief at its source, and stamp it out, without fretting the nerves, or weakening the system. Holloway's Pills extract from the blood all noxious matter, regulate the action of every disordered organ, stimulate the liver and kidneys, and relax the bowels. In curing chest complaints these Pills are remarkably effective, especially when aided by a free local application of the Ointment. This double treatment will ensure a certain, steady and beneficent progress, and sound health will soon be re-established.

Religious Intelligence.

MIDLAND CHRISTIAN UNION SUNDAY SCHOOL ASSOCIATION.

The members of this Association assembled at Stourbridge on Saturday last for their autumnal conference, which has now become an annual gathering. The proceedings began with tea in the Wollaston-road Schools at half-past four, provided for all comers by the kind hospitality of the Rev. D. Maginnis and the Stourbridge friends. About 150 sat down, and the room was well filled. An adjournment to the chapel in High-street took place as soon as tea was over. The hymn "Sow in the morn thy seed" was given out by the Rev. W. CAREY WATERS (President), and sung without accompaniment. Then followed a short lesson and prayer and a few introductory words from the President.

Mr. H. NEW, jun., honorary secretary, read letters of apology from Dr. Crosskey and Mr. Herbert New, after which began the principal business of the conference—an address by Mr. T. Grosvenor Lee. The subject selected was, "Is it desirable or possible to test the result of Sunday-school teaching by examinations?" Mr. LEE stated that the subject had been suggested by a proposal to introduce into the schools connected with the Association a system of examinations similar to that which had been adopted by the Manchester District Sunday School Association. He admitted the advantages of such examinations, if the subjects taught in our Sunday-schools were to be History, Physiology, Geology, Astronomy, Political Economy, and other similar secular subjects, such as those which appeared to be taught in the Manchester district, but he maintained that the teaching of those subjects belonged to institutions of a totally different character from Sunday-schools, such as the Midland Institute in Birmingham, and the Mechanics Institutes, existing in most towns of any importance. The Sunday-school, whatever it had been hitherto, should in future be devoted to the giving to the children of the poor and ignorant the moral and religious training which the children of the wealthier and more educated classes received, or ought to receive, from their parents, and from the minister of their chapel. The Sunday-school teacher should be a kind friend rather than a strict schoolmaster, and should endeavour to touch the children's feelings and awaken their consciences rather than to impart mere scientific or historical facts, however valuable in its proper place the knowledge of such facts might be. Mr. LEE proceeded to give some details of what he considered should be taught in our Sunday-schools, and stated that in addition to ordinary, moral, and religious teaching, and the biographies of the great and good, he should advocate the rational teaching of the stories of the whole Testament, and of the life of Jesus, and particularly of the Parables from the New Testament. Some explanation of the simple religious faith of Unitarians should also be given to elder scholars, not so much with the object of making them future members of our congregations as of making them better and happier men and women, by giving them a religion which would stand the fire of modern scientific discovery. The reading of good poetry or even of a well chosen novel would also be thought to be found a great assistance to the teacher during a portion of the school hour. He wished the children to look on the Sunday-school as an entirely different place from a Board school, and to consider their attendance at it a pleasure rather than a duty. There could be no doubt that it was more important that children should learn truth, courage, honesty, modesty, purity, reverence, charity in its widest sense, simplicity of life, in fact, their duty to God and man, than that they should be able to answer the stiff scientific examination papers which had been set in the Manchester District, and he did not think that an hour or two a week was at all too long a time to devote to the first named subjects. On the whole, he had come to the conclusion, after carefully reading the papers on moral and religious subjects which had been kindly lent to this Association by the Manchester Association, that it was quite impossible to properly test the result of such teaching as he advocated by means of a system of written examinations, and he therefore objected to the introduction of the system into the schools of the Midland Association.

An animated discussion followed, though all the speakers, with one exception, supported Mr. Lee's

views, and expressed their objection to the proposed system of examination. Mr. Alfred W. Worthington was the first speaker, next to him came Mr. W. J. Cross (Newhall Hill). Dr. COLLIER objected to examinations of any kind, and on all occasions, and also to prizes being given. The discussion was then taken up by Mr. G. TITTERTON, (Church of the Messiah), who supported the giving of prizes, and the Rev. J. B. GARDNER, who stated that a system of written examinations had been tried in connection with the North Midland Sunday School Association for some years, and the conclusion arrived at was, that on the whole they had not proved to be a success. The Rev. D. MAGINNIS argued that it was possible and desirable to test the results of moral and religious teaching by systematic examinations. Mr. T. C. PAYNE (Kidderminster) made a few remarks in favour of examination, and concluded by giving notice of a motion on the subject to be brought forward at the next Conference of the Association.

An earnest address from the President, who was entirely opposed to any scheme of examinations in our Sunday-schools, brought the debate to a close, and Mr. LEE was called upon to reply.

At the conclusion of his speech a vote of thanks for his able and interesting address was awarded to him on the motion of the Rev. D. MAGINNIS, seconded by Mr. H. NEW, junr. On the motion of the Rev. J. B. GARDNER, seconded by Mr. J. STOOKE, a vote of thanks to the Stourbridge Friends for their hospitable reception of the Association, coupled with an expression of sympathy for the Rev. D. Maginnis and an earnest desire for his restoration to health, was carried by acclamation.

A vote of thanks to the Chairman followed, and the benediction having been pronounced, the Conference terminated.

Among those present we noticed, in addition to the speakers, the Revs. W. Cochrane, H. Eachus, P. Dean, J. C. Lunn, H. McKean, T. Pipe, and E. T. Russell; Messrs. E. H. Lee, J. Cross, D. Heap, E. B. Martin, A. Homer, W. Hunling, W. H. Kedwards, A. J. Kedwards, and several ladies. A large contingent from the Kidderminster Schools accompanied their minister.

THE DUTIES OF ENGLAND TO NON-CHRISTIAN RACES.

[It was understood that the proceedings of a meeting convened by a Committee of the "Christian Conference" were to be considered strictly private, and for our own part we were prepared to comply with the prohibition against publicity. The following report, however, has appeared in the *Nonconformist* and *Christian World*, and in transferring it to our columns it will be clearly understood that those papers alone are responsible for the publication. At the same time we must express a strong conviction of the impolicy and impossibility of keeping meetings of this kind strictly private.]

Slavery has been long since arraigned at the bar of public opinion in this country, and been condemned by a judgment which can never be reversed on appeal, but the underlying contempt for races less fortunately circumstanced which so long beloclouded the minds of Englishmen so as to render them indifferent to its iniquities is still the malign root from which spring innumerable acts of cruelty and injustice which, when seriously considered, must excite loathing and abhorrence in all who, realising the blessings, recognise the responsibilities incident to Christian civilisation. We are glad to find that this matter has early claimed the attention of the ministers and laymen of various denominations who have banded themselves together with a view to promoting mutual knowledge and sympathy, "mainly with a view to making the life of the English people generally more Christian." The subject came up for consideration at a conference of the association, held at No. 1, Adam-street, Adelphi, under the presidency of the Rev. Dr. James Martineau, the question being thus defined: "The duties of England as a Christian nation towards the non-Christian races." Mr. Henry Richard, M.P., in the opening paper, while readily acknowledging the manner in which individuals were discharging their duties towards the heathen, through missionary societies, the Anti-Slavery Society, and other organisations, maintained that the national action towards uncivilised and half-civilised races was deficient even in justice, whereas an example of something more than justice—namely, forbearance, should be set forth by us in the sight of the world. He urged the desirability of cultivating a kindly and considerate habit of thought

towards the less fortunately circumstanced members of the great human family. The Rev. T. J. Lawrence, formerly lecturer on International Law at Cambridge, next pointed out some of the difficulties attending the endeavour to apply the principles which govern the relations of civilised nations to savage races. The Zulu and Afghan wars were, however, condemned as altogether indefensible, and upon the authority of a correspondent of the *Pall Mall Gazette* Mr. Lawrence narrated a horrible story of the massacre of natives in Queensland by low-class whites. The Rev. Malcolm McColl, who followed with a third paper, remarked that an unwarrantable use of the British gunboat was often made by the grasping trader. The signing of the *Alabama Treaty* by England and the granting of virtual independence to the Boers would, Mr. McColl declared, be classed among the noblest acts of modern statesmanship. With regard to Mahomedans, he appeared to have little hope for humanity under their sway, being, in his view, utterly destitute of national or patriotic feeling, devoid of civilisation, and held in hopeless bondage by their faith.

In the discussion which followed the reading of the papers, Mr. J. W. Probyn suggested that it was impossible to lay down any hard and fast line by which to regulate our dealings with non-Christian races. Anxious as we might be to do as we would be done by, it did not seem always possible. The vast continent of Australia could not be left to a sparse native population, although we should resent any foreign occupation of England.

Sir Bartle Frere having been invited by Dr. Martineau to address the Conference, emphasised the danger of too quickly drawing conclusions from unfinished chapters of history. In the Transvaal we had yet to see what would become of the 700,000 natives whom we had handed over to the Boers, and the future of Zululand it was still more difficult to forecast. It was not, he believed, so difficult as some had argued, to do as we would be done by, in respect of non-Christian races. We wanted for ourselves equality before the law, and liberty to do what was not hurtful to others. These things it was in the power of England to give to subject nations. The responsibility of English statesmen arose out of the fact that without war they could, from the knowledge of the power which was behind them, compel weaker nations to yield to their demands. But to abstain from intervening in the affairs of races more or less uncivilised would be, Sir Bartle held, to cease to be Christians, and to become Buddhists, who simply cared for growth in personal purity.

The Hon. and Rev. Canon Fremantle was of opinion that the necessity of protecting the natives against unscrupulous traders supplied adequate reason for the annexation of New Zealand and Fiji. Professor Bryce contended that there was no time to be lost if the policy of dealing tenderly with savage races was to be illustrated by England, for under the influence to which they were now exposed, many of the aboriginal races were fast perishing from the lands of which they had once undisturbed possession. He hoped the Queensland story would prove to have been exaggerated, but he feared there was only too good evidence for believing that the "stalking" of natives in Queensland for mere "sport"—horrible as such an idea may seem to all who cherish as a principle the sanctity of human life—was not uncommon some years ago! The Home Government, he contended, ought not to be afraid of arming the colonial authorities with powers to deal summarily with reckless and unscrupulous adventurers, for it was almost impossible in England to get a correct view of the facts of each case. The Rev. T. Hancock, of Harrow, while avowing himself to be a very High Churchman, extolled the example which the Quakers, and notably Penn, had set in dealing with savage races.

We augur much good from the efforts of the Association, fully assured that when the English public are accurately informed, their conscience awakened, and their feelings aroused upon the evils which formed the subject of deliberation, the death-knell of such abominations will be sounded in tones which will admit of neither resistance nor parody.

The *Christian World*, in an article entitled "The Christian and the Savage," in reference to the above meeting, has the following remarks on Dr. Martineau's speech from the chair:—"Dr. Martineau, in his opening address, expressed the hope that the conference would, from the present display of 'incipient sympathies,' and

from discussion, into which the element of difference must necessarily to some extent enter, pass on to the adoption of a common line of action, and thus demonstrate to the world that Christians can and do love one another. In this hope we not only heartily join, but believe in its approaching realisation. Already the scare which was created three or four years ago by the endeavour of a few Christian men to find some common points of spiritual sympathy, and which led to rushing a creed through one of our great ecclesiastical Parliaments, has become merely a study for those who are interested in the history of dogmatic strife. The agitation is almost as much forgotten as that which preceded the passing of the famous Ecclesiastical Titles Bill. In the change of relations between Churchmen and Nonconformists, which this century has witnessed, Dr. Martineau discerned another indication of the nearing dawn of Christian unity. A generation or two ago, the Dissenting minister was, he said, looked upon by the clergyman of the parish as little better than a 'sheep-stealer.' The literature of the English Church did not penetrate Nonconformist circles, and still less did that of the latter—for which want of culture, due to exclusion from the Universities, sufficiently accounted—find readers among Churchmen. All this is now considerably changed, but not to the extent we are disposed to think, which Dr. Martineau apparently supposes. A select gathering of the London clergy, Established and Nonconformist, with a sprinkling of cultured laymen, can scarcely be taken as an index to the state of feeling prevailing throughout the country. But the day of small things is not to be despised."

SOUTHAMPTON.—On Tuesday, the 7th inst., there was a very pleasant gathering in the Kell Memorial School-rooms, to welcome the Rev. H. S. Solly and Mrs. Solly to Southampton. A goodly number sat down to tea, after which there was a public meeting, which was well attended. The chair was taken by Mr. B. R. Spencer, supported on the platform by the Rev. H. S. Solly, Messrs. T. Smith, Isted, Duncan, &c. The harmonium was presided over by Mr. T. Smith, junr. Speeches were made by the Chairman, Thos. Smith, Mr. Isted, C. Spencer, and R. Duncan, showing that the church had been for some time past in a low state, with a continually diminishing congregation. The pastorate was now undertaken by a minister of well-known antecedents, the basis of whose preaching is Christianity, and all wished him God-speed in his undertaking. The Rev. H. S. Solly said that he should give all his strength and energy to this experiment in Southampton, and he hoped, with the aid of the congregation, he should meet with success. Nothing should be wanted on his part to ensure a desirable termination to his efforts, but he looked to every member in the Church to afford him assistance. The choir sang several glees, which exhibited a high state of training, much credit being due to Mr. Smith for his indefatigable attention to the musical part of the entertainment.

TENTERDEN.—A Hastings paper under the head of Tenterden news has the following letter:—"The lecture by the Rev. R. C. Dendy, on Sunday evening last, was full of the best ideas that could be brought before working people as well as people in general. The advantages then spoken of in belonging to a church which is in no way creed-bound is worth the consideration of the people of Tenterden. Those who have any doubt as to the beneficial tendency of these services will do well to visit the chapel. Many persons have found fault with the doctrines advanced by Unitarians who have never attended a service connected therewith. If such persons would divest their minds of all prejudices, allowing others the liberty they claim for themselves, the cause in this town would certainly advance. The zealous efforts of the pastor are well worthy to be seconded by his fellow-townsmen, one of whom I beg to subscribe myself.—Tenterdenia."

UNITY CHURCH, ISLINGTON.—A social meeting of the members of this church was held on November 1st, to which they invited the minister and members of the Newington-green Chapel. The schoolroom, which has just been repainted and varnished, was tastefully decorated with pictures and flowers for the occasion. After tea Mr. J. T. Preston, the treasurer, gave, in the name of the congregation, a cordial welcome to their friends at Newington-green, hoping that such meetings as those held in Liverpool in the spring, in Portland-street schoolroom the previous week, and the present one, might tend to remove the apparent want of sympathy existing between the various congre-

gations in the denomination. He also congratulated them on being settled with a minister who was giving them so much satisfaction as the Rev. W. Wooding. Mr. A. Titford responded, on behalf of the visitors from Newington-green, expressing a hope that the good feeling which had always existed between the two congregations might continue. During the evening short addresses were given by the Revs. W. Wooding and T. W. Freckleton, and Mr. H. Jeffery, interspersed with music, singing, and a recitation by Mr. G. Briggs. The Unity Church Congregation intend to have meetings of a similar character next year, when they hope to see the members of some other congregations.

Obituary.

DEATH OF "ARTHUR SKETCHLEY."—The death is announced of Mr. George Rose, better known by his assumed name of Arthur Sketchley, and as the originator of "Mrs. Brown," whose adventures and experiences have for many years afforded amusement to a large circle of readers. Mr. Rose was formerly a clergyman of the Church of England, but some years ago seceded to the Roman Catholic communion, and devoted himself to literary pursuits.

GOTTFRIED KINKEL, the celebrated German poet, died this week. He was sentenced to imprisonment for life for his connection with the revolutionary movement of 1848, but two years later he escaped to England by the aid of his old friend Karl Shurz, who has since risen to eminence as a soldier and statesman in America. Kinkel remained in England as a teacher of German, and ultimately became a professor in University College, London. Latterly he has lived in Zurich, where he died on Monday.

DR. SYDON.—We have to announce the death of Dr. Sydon, of Berlin, who was long one of the leaders of Liberal Protestantism in Germany. Dr. Sydon enjoyed for a time the favour of the late King of Prussia, Frederick William IV., but he lost it in 1848, Berlin having nominated him deputy to the National Parliament of Frankfurt. Notwithstanding his moderation he almost became one of the victims of the reaction which followed, and barely escaped being massacred by the populace. Re-entering the purely ministerial career, he continued the struggle against orthodox despotism, and in 1872 the minister Falk excluded him from the Consistory. Restored soon afterwards, he retired in 1876. German Liberalism loses in him one of its most venerated leaders.

MR. STEPHENS, A.R.A.—Yesterday week at 110, Buckingham Palace-road, the death took place suddenly of the well-known sculptor, Mr. Edward Bowring Stephens, A.R.A. The deceased was born at Exeter, and was a pupil of the late Mr. E. H. Bailey. In 1843 he gained the gold medal of the Royal Academy for an alto-relievo, "The Battle of the Centaurs and Lapithæ." He spent three years in Rome studying very earnestly, and produced some good work, which rendered more certain the promise of his earlier works. He became widely known by his famous groups, "Satan Tempting Eve," and "Satan Vanquished," both of which were in the Great Exhibition of 1851. His later works established his fame, and he will be greatly regretted by the profession at large and numerous patrons and admirers of his skill and genius.

THE REV. J. BALDWIN BROWN resumed his services at Brixton Independent Chapel last Sunday morning, after six weeks' absence from ill-health.

MR. THOMASSON, M.P., in response to an appeal by the Committee, has given £2,500 to the Bolton New Infirmary.

THE COURT of the Drapers' Company has again voted the sum of twenty-five guineas to the Rev. H. Solly for the maintenance of the technical carpentry classes, which they have supported for several years in the town of Croydon.

THE MANCHESTER SCHOOL BOARD ELECTION has resulted in the return of six Unitarians, six Churchmen, and three Roman Catholics. Mr. Herbert Birley, the chairman of the Manchester and the Salford School Boards, headed the list with 29,748 votes, Miss Lydia Becker was next with 27,368 votes; five of the Unitarian candidates came next, and the Rev. J. Nunn, a Churchman and the only new member of the Board, followed. There was a great effort on the part of the Church-people to turn out the Unitarians and elect their own candidates.

THE SUNDAY AFTERNOON MEETINGS IN LEICESTER.—The invitation given by the Rev. J. Page Hopps to a third series of afternoon services in the Temperance Hall received last Sunday a very hearty, and, in some respects, a remarkable response. Before three o'clock, the time advertised for the commencement of the service, the hall was crammed from floor to ceiling, and at the hour it was difficult to find room for another person—a large number being unable to gain admittance. The class of persons assembled seemed to be mainly those Mr. Hopps is desirous of attracting, whilst their evident interest and marked reverence of demeanour were all that could be desired. As heretofore there was an efficient band to lead the singing, and the platform was carpeted and decorated with flowers and shrubs, Mr. Hopps was well supported by members of the Great Meeting congregation, who assisted in placing the people comfortably in the various parts of the hall, and the choir from the same place of worship was also present. The hymns used were from the excellent compilation made for the purpose by Mr. Hopps, printed copies of which were distributed through the building. The heartiness of the singing by so vast an assembly was very enjoyable, and the profound attention paid throughout was impressive. At times during the discourse certain comments and responses appeared to be irrepressible, and once or twice there were signs of applause, which, however, were repressed. The subject of the discourse was "The Salvation Army: a Warning and an Example." The service commenced in the order established here during the past two seasons. After the performance of a sacred selection by the band a hymn was sung, followed by the reading of the parable of the lost sheep, and a short poem. After another hymn a prayer was offered in which blessing was sought on the particular objects of the services. The band then played a further sacred selection, and another hymn having been sung the rev. gentleman delivered his discourse in plain, telling, and homely fashion.

SLAVERY IN EGYPT.—A public meeting convened by the British and Foreign Anti-Slavery Society was held on Wednesday, at Willis's Rooms, to consider the subject of slavery and the slave trade in Egypt. The Earl of Shaftesbury presided, and amongst the speakers were Sir T. F. Buxton, Mr. Forster, M.P., Cardinal Manning, Mr. A. Arnold, M.P., and Mr. Villiers Stuart, M.P. Resolutions were adopted affirming the existence of the slave trade in the regions of tropical Africa over which Egypt claims to rule, and impressing on the Government the desirableness of causing effect to be given to the inoperative edicts for the suppression of the slave trade, and of securing the abolition of slavery throughout the Egyptian dominions.

WOMEN DOCTORS IN SPAIN.—*La Tribuna*, of Madrid, has a long account of the granting by the medical faculty of that city of a Degree of Medicine on Senorita Martina Casells y Bellaspi. She is the first Spanish woman who has ever studied medicine and taken her degree. The paper speaks in warm terms of her as a lady who, in spite of much opposition and national prejudice, has won high honours. Another Spanish lady is following in Senorita Casell's footsteps. Finding the Valencian School of Medicine had closed its doors against her, she is now studying in Madrid, where she has met with a more friendly reception.

An international congress for the discussion of the best means of educating the deaf and dumb is to be held at Brussels next year.

MR. WILLIAM ARTHUR WHITELEGGE, son of the Rev. W. Whitelegge, of Cork, has obtained the degree of B.A., with second-class honours in biological science, at the Royal University of Ireland.

SELECTED BOOKS.

- Creighton's (L.) Stories from English History, illus., 3/6
Hutton's (J.) James and Philip van Arteveld, 10/6
Metcalfe's (W. M.) The Reasonableness of Christianity, 5/
Morrison's (J. C.) Macaulay, 2/6 (English Men of Letters.)
Morton's (E. J. C.) Heroes of Science, Astronomers, 4/
Picton's (J. A.) Oliver Cromwell, the Man and his Mission, 7/6
Proctor's (R. A.) The Great Pyramid, illus., 6/
Stratford's (J.) Wiltshire and its Worthies, 6/
Tristram's (H. B.) Pathways of Palestine, Second Series, 31/6
Tyerman's (Rev. L.) Life, Letters, &c., of the Rev. J. W. Fletcher, 12/

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DR. J. COLLIS BROWNE'S CHLORODYNE.—Vice Chancellor Sir W. PAGE WOOD, STATED PUBLICLY in Court that Dr. J. COLLIS BROWNE was UNDOUBTEDLY the INVENTOR OF CHLORODYNE, that the whole story of the defendant was deliberately untrue, and he regretted to say it had been sworn to.—See *The Times*, July 13th, 1864.

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Our Calendar.

SUNDAY, NOVEMBER 19.

LONDON.

Rev. P. H. WICKSTED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., P. MARTIN DUNCAN, Esq., M.B. Lond., F.R.S., on "The Metamorphoses of Insects and their Philosophy."

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

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A Religious, Political, and Literary Newspaper, and Record of Reverent Free Thought.

ESTABLISHED 1842.

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1.—The Members and Friends will meet in the Lecture Room of the Church of the Messiah, when the Secretary will read a Sketch of the History of the Society, supplemented by members' remarks.

2.—To be followed by a Luncheon-Dinner at 1.30 for 2 o'clock punctually, at the Grand Hotel, Dr. RUSSELL, J.P., presiding. After dinner there will be a Conference, in which several Laymen and Ministers will take part.

3.—In the Evening, at 7 o'clock, there will be Public Worship in the Church of the Messiah, when the introductory service will be conducted by the Rev. JOHN ROBERTS, and the Rev. Professor ESTLIN CARPENTER will preach.

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A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

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IMPORTANT ANNOUNCEMENT.

At the beginning of the New Year the price of the INQUIRER will be reduced from 5d. to 2d. weekly. See detailed notice in another column.

"RELIGION AND LIBERTY."

THE address by Professor DRUMMOND at the opening of the Session 1882-3 of Manchester New College, London, is now before us in pamphlet form. The subject with which it deals—the Relations of Religion and Liberty—is one of deep and abiding interest, and in Dr. DRUMMOND'S hands it receives a treatment worthy its importance. We are reminded at the outset that the demand for free inquiry in matters of religion may spring from two very different sources—from antagonism to the religious temperament, and from a profound sense of the awful import of religion. One man has no eye for those deeper problems that press upon the human heart, and still recur from age to age, though they may never receive from our limited thought a perfect and final solution. To him, with his defective range of mind, religion is synonymous with superstition. He views it only as an engine of oppression and an obstacle to the advancement of individual culture and social improvement. Of such a one the Professor says very truly, "Its secret life is hidden from him; and, however acute may be his intelligence, he remains a shallow interpreter of the mysteries of faith. His zeal for liberty is consequently one sided. He can recognise impartiality only in assaults upon venerable beliefs, and while he cheers on a destructive criticism, and applauds every crude innovation, he has nothing but contempt for the efforts of constructive genius or the holy calm of ancient piety." There can be no doubt, we think, that this accu-

ately describes and justly estimates the unbelief of many in our day. It springs from a certain defect of religious sympathy. They are lacking in the religious temperament. Religion does not appeal to them. The arguments and considerations advanced on its behalf fail to convince them. Their cry for freedom is really a cry to be left alone, undisturbed by religious appeals of any kind. They have been driven into their present position, partly, no doubt, by the absurdities, puerilities, and horrible dogmas taught in the name of religion, and they will be encouraged to maintain that attitude so long as those dogmas are insisted on as the teachings of true religion.

Very different is the demand for freedom by other minds. In them it "grows from a nobler root, and expresses not indifference or hostility towards religion, but a profound sense of its awful import." Religion as conceived by them is too inward and sacred to be received as a matter of social custom or of arbitrary authority. It demands as an essential condition of its life and growth the air of freedom. In their estimation its interests are too high, too precious for it to be accepted on mere hearsay without the independent exercise of the thoughtful mind. "The theologian must be free in order to meet frankly the new conditions amid which he is placed, and, by framing a theology in harmony with the conclusions of science, save the religious sentiment from temporary eclipse. The cry for liberty, then, may be raised in the interests of religion itself. It may be the soul's response to a divine command to draw near and hear what the Spirit says, its pledge of fealty to the God of truth. One who takes this view must defend his freedom of thought as an inestimable possession; for it is to him the condition of spiritual wholeness and intellectual sincerity."

Speaking of himself, and the friends and students of the College, to whom, of course, his address bore immediate reference, Professor DRUMMOND says:—

"In reality, our liberty is the offspring of our faith, which at the same time would keep itself open to the deepening lessons of experience, and is too firmly settled to fear lest God should be dethroned unless we stop the mouth of some fellow mortal who may have a message for mankind different from our own, or lest darkness should overspread the world unless we excommunicate some brother who is groping in temporary blindness of spirit. Instead of imagining any antagonism between religion and intellectual freedom our college perceives that each is essential to the highest life of the other. Religion, when deprived of the bracing air of discussion and criticism, and the power of modifying its organism to suit its environment, must either dwindle into a shrivelled sentimentality or harden into an unspiritual dogmatism; and free thought, when it owns no higher inspiration, is superficial and contracted in its judgments, and oppressed by those prejudices of self-love which only the fire of sacrifice can burn away."

What is said here of the College applies equally to our congregations. They, too,

perceive that there is no antagonism between religion and intellectual freedom, and that each is essential to the highest life of the other. This principle pervades their worship and their preaching, and gives to each somewhat of a distinctive character. And it is a noble principle which is here maintained, that both in prayer and teaching the free mind shall utter its own free thought. Very just is Dr. DRUMMOND'S plea on behalf of liberty:—

"We ask for freedom, then, as the condition of religious vitality, and deny the right of any fellow man to step between the soul and God and mar with his bungling fingers the work of the Holy Spirit. We remember, too, that theology, the intellectual expression of religion, stands in relation to the whole circle of knowledge, and must therefore participate in the great movements of thought which arise from enlarged science and improved methods of investigation. The needed modification cannot take place without a dangerous friction, unless the theologian be as unshackled in his department of research as the man of science in his."

So obvious is this that it is surprising every one does not see it at once. Why should the religious teacher alone be handicapped with pledges to the ignorance and superstition of mediæval times? Why should he alone amongst the world's inquirers and students be hampered with a stereotyped creed? Why should the religious teacher alone be tempted to insincerity, to mental reservation, to a stationary condition of mind when in every other department of thought and research the utmost freedom is not only allowed but felt to be absolutely indispensable to advancement in true knowledge? Is it not, then, unjust to the teacher and to the cause of truth to place him in this false position? But this is the position in which every clergyman of the Establishment is placed by subscribing the creeds and articles of the Church. These he has undertaken to teach, and by their theology he is pledged to abide. In this case religion and liberty are divorced.

Dr. DRUMMOND points out that spirituality and thought—reverent independent thought—must go together, and that if theology is to resume a worthy position and once more command the respect of educated laymen it must still unite these two factors:—

"It must grow from the spirit, and be shaped by thought. To a theology thus conceived liberty is indispensable, and you might as reasonably look for the highest results in poetry, art, or science, if you rigidly prescribed beforehand the path which they must take, as in religion if you refuse it any independent vision, and compel it to tread in time-worn ruts. It is not because we deem theology dead, but because we know it to be alive, that we desire to leave it unbound. If communion with God is a reality, we must allow the soul to hear for itself the divine voice, and, lifted above the world in the solitary exaltation of prayer, to receive that measure of light which the bounteous Giver has designed for it. If the great march of science and thought is a reality we must allow the mind to mingle in the crowd, and press on towards a fuller and deeper interpretation of the world in which it lives. When these two movements are permitted

to go on without unnatural shocks they escape the antagonism which has been artificially fostered between science and religion, and proceed with the harmony of mutual friendship. The higher thought responds to the higher feeling, and the truer theory is found to be a spiritual gain."

These noble sentences indicate the path of true progress in theology, and not in theological study only, but in all sound religious attainment. It is only by this union, this harmony and accord of the free intellect and the spiritual nature that the advancement of mankind in all that is highest and best can be secured. To put the mind on the right track and aid it in its first onward steps is the service rendered to the student in our colleges, to the worshipper in our religious services, and to the reverent inquirer by our teaching. And we do not hesitate to say that among no religious denomination will the student, the worshipper, and the inquirer find higher, honest aids rendered to them than are to be obtained in our own free colleges and free churches. It is our mission, in part, at least, to show how religion and liberty may be united in perfect accord—how the free mind and the aspiring soul can blend together thought and worship in religious service. And it is a high mission to fulfil—one which we fully believe will be appreciated more and more as the old superstitions of the world die out and a pure rational religion takes their place.

"TEMPERANCE REFORM."

IN our last number the Rev. STOPFORD BROOKE, whose criticisms, strong as they are, we are glad to welcome in these columns, commented very severely on an article which appeared the week before under the above heading. This letter calls for some notice on our part. Mr. BROOKE accuses the writer of the article of coldness, ignorance and anger, and to these accusations we have at least the right of reply. It cannot be said that our correspondent has displayed any lack of warmth in his letter; it is written with all the fervour of a recent convert. We should be sorry to retort that the ignorance and anger are really not ours, although some of Mr. BROOKE's assertions are not quite accurate, and his condemnation of the remarks we felt called upon to make is somewhat fervid.

In the first place, we wish to disabuse him of the idea that our article was written by "a moderate drinker disturbed in the exercise of 'a pleasure or a necessity' by the inconvenient zeal of the total abstainers." The article in question, as is the present one, was written by one who *was* a moderate drinker, but *is* a total abstainer. But the reasons which induced him to abstain from the very small amount of alcoholic beverages that he took, he feels might not be equally cogent with others, and he is not therefore prepared to condemn other men for doing what he himself does not care to do. Mr. BROOKE's description, too, of the effect of the moderate dose is not correct, so far as the present writer is concerned, though it is possible that that may be the effect on some persons of a different constitutional tendency.

The statements we made to which Mr. BROOKE specially objects are (1), "In the eyes of many of these people all places where intoxicating drinks can be obtained are put into one category, wholly irrespective of their special character;" (2) "A moderate drinker is regarded with as much abhorrence as the habitual drunkard;" (3) "That all who are engaged in the trade are denounced with as much vigour as if they were criminals of the deepest dye;" and (4)

"That total abstainers are credited with virtues as citizens, and with an immunity from wrong doing which they, and only they, can attain." Now be it remarked in the first instance that while Mr. BROOKE speaks on behalf of total abstainers as a whole, we spoke of individuals, without, however, naming them. We are quite ready to admit that there are scores of total abstainers who are as moderate in their language, and as respectful towards those from whom they differ, as we could wish them to be; but unfortunately we know that there are scores whose intemperance of language is a strange contrast to their advocacy of temperance of habit.

With regard to Mr. BROOKE's criticism on our first assertion, we are almost content to let it remain as it stands, because practically he admits that in one sense it is true. At the same time we cannot go with him when he affirms, "it is not an exaggerated or absurd assertion" to say "that all this sale of poison should be done away with" because "it cannot be controverted." We know full well that medical opinion is divided on the point; it is not even clearly determined what is the exact effect that alcohol has on the human body. It is not many years ago that a sort of symposium was held in the pages of the *Contemporary Review* on this very subject by eminent doctors, the result of which was only to confirm the view pretty generally held, that doctors differ. One said that alcohol was a stimulant, another that it was a narcotic, another that it was food, and a fourth that it was a poison. This is sufficient in itself to prove that the assertion made by Mr. BROOKE is capable of being controverted. And where there is this diversity of opinion among those peculiarly qualified to form it, we do not feel guilty of gross ignorance or untruthfulness when we say that those who so confidently demand the total repression of the sale of alcoholic beverages, and vehemently denounce the sellers, are "neither just nor fair."

We are willing to credit Mr. BROOKE with having conscientiously made himself master of the literature of the subject, but we cannot help thinking that he has been very fortunate if he has neither seen, nor heard, the moderate drinker spoken of as even worse than the habitual drunkard. We have not been so fortunate. The habitual drunkard is already the slave of a habit, he has ceased to some extent to be responsible for his acts; he is, therefore, often only the object of pity. But the moderate drinker is a fool so far as he, himself, is concerned, because he runs into danger, and is wicked because, after warning, he permits his example to be so harmful to others. This is the language we have heard used by total abstainers,—it is practically that of Mr. BROOKE himself. The career of the moderate drinker is depicted in strong colours by our correspondent; we do not deny its accuracy in some cases, but we wholly demur to it as a faithful portraiture of ninety-nine out of a hundred. Mr. BROOKE says that the danger the healthy man incurs from moderate drinking is proved not only by the testimony of science, for which he quotes a passage from Dr. RICHARDSON's book, "Drink and Strong Drink," but by the testimony of statistics. Dr. RICHARDSON is an able man, but he is not, so far as we know, able to pronounce an *ex cathedra* judgment on this matter. There are men as able who will not endorse his scientific opinion. With regard to statistics Mr. BROOKE says:—"No insurance society will insure the moderate drinker at the same figure as the total abstainer."

We will not adopt his language and say—"This is a statement which is entirely untrue," but we will say that, so far as we have been able to test it, it is inaccurate.

We have taken the trouble to ask at five of our principal life insurance offices* whether any difference was made between total abstainers and other insurers, and the answer was invariably in the negative. Nor do any of their publications say one word on the subject. One of the questions asked of the proposed insurer is, "Are you of sober and temperate habits?" a question which every moderate drinker would answer in the affirmative. We do not doubt for one moment that our correspondent made the statement in perfect good faith, but nevertheless it is not accurate.

As to our third assertion, while Mr. BROOKE characterises it as "untrue," he curiously enough affords an example of its truth. He says that no total abstainer denounces those engaged in the liquor trade, or imputes to them moral blame, but he says, "The great brewers and distillers make this poison, and the merchants and publicans distribute it;" and then he adds, "The work of their lives is unfortunately bound up with the destruction of the bodies, and brains, and souls of men." This is not, however, denunciation nor imputation of moral blame. What, then, is it? "It is simple fact," says our correspondent. We cannot but feel surprised that he does not see that it would be difficult to denounce more vigorously, or to make a more serious charge.

So far as our fourth assertion is concerned, we need not go back many weeks to our own columns for its confirmation. In the report of a meeting a speaker is said to have asked, as if it were impossible to give but one answer, "Whoever heard of a teetotaller being in the workhouse, or being brought before the magistrates?" The obvious inference from which is that "total abstainers are credited with virtues as citizens, and with an immunity from wrong doing which they, and they only, can attain." It would be difficult to go to almost any temperance meeting and not hear language quite as absurd as that we have just quoted, and total abstainers must bear with the rebuke which naturally comes to the lips of more moderate men when they hear such extravagant folly uttered.

We have felt called upon to say so much in self-justification. We are not opposed to the Temperance Movement, so far as it is conducted on rational and fair-dealing lines. There is no difference at bottom between Mr. BROOKE and ourselves as to the end to be arrived at. We desire, as much as he does, to see crime, poverty, and disease decrease; we desire to see our countrymen sober, honest, and free from the chains laid upon them by debasing habits. It is when we come to consider the methods of effecting this that we cannot see eye to eye with some of our temperance friends. And it may be that to those who look with a calm gaze it is given to see wherein the true remedy for the mischief lies, and that "sublime ignorance" is not to be attributed to those who regard temperance as superior to total abstinence, and who consider regulation as better than abolition. Conscious that what we said was not really opposed to the attainment of the end our friend has in view, we will endeavour to bear his severe criticisms with our usual equanimity.

* The Equitable, the Gresham, the Atlas, the Mutual, and the Legal and General. The same is true of the United Kingdom Temperance and General Provident Institution. No difference is made in the amount paid by the Temperance section of the assured and by the General section.

PROFESSOR MIVART ON THE LIMITS OF EVOLUTION.

It has been clearly established by Mr. DARWIN and his followers that there is a growth and continuity of organic forms running through the animal kingdom, and we are all familiar with this doctrine as that of scientific Evolution. But there are those who carry the doctrine of Evolution into intellectual and moral regions, and claim for it a like continuity in the growth of man's moral and intellectual powers. Against this latter application of the doctrine Professor ST. GEORGE MIVART has just uttered a protest in a lecture delivered before the Leicester Literary and Philosophical Society on the "Limits of Evolution." The arguments he adduces are for the most part as old as ARISTOTLE, but they are none the less welcome in their new application. Whatever extreme opinions may be held as to the origin of man and his psychological development from creatures immediately below him in the organic scale, it must be admitted that he at present differs very widely from even the most intelligent of such creatures. And this difference is, in our opinion, not one of degree, but of kind, arising out of a fundamental difference of nature. Man, for instance, is a worshipping animal; he builds churches, erects altars, institutes sacred rites and yields himself up to some kind of religious practices all the world over. But nothing of the kind is known among the inferior animals. Man, again, is a being who applies means to ends not merely from the law of instinct for the purpose of self-preservation and the like, but from far-reaching rational considerations. He is a progressive being; the appliances and contrivances of to-day are an advance upon those of yesterday. He is also possessed of a sense of historical continuity, thus consciously sharing the life of his race. No doubt there is progress in the lower animals, but nothing corresponding with the progress of mankind. Whatever progress the man of science finds in the advancing types of organic life is carried on by natural forces through such creatures, and not consciously effected by their agency, as in the case of man who builds bridges, constructs steamships and invents the Calculus, and thus marks his progress upon the earth. They are subject to the rule of necessity; he is a king in the realm of freedom. They are passive, he is active; they walk in a pre-ordained course, he has in great part to shape his own and take the consequences.

This being so, what is it that forms the dividing line between man and all the inferior creatures? It is, according to Professor MIVART, the power to form abstract ideas. Man is able to make an abstract quality the object of thought; none of the animals below him can do this. Hence, a great and impassable gulf between their nature and his; hence, too, the vast difference between the mere passive traces of their life and the mighty net-work of human analysis he has constructed. This is one of the limits of Evolution, and the great difference between man and the animals is not, therefore, a question of body, but of mind.

Having described the nature and outcome of man's lower faculties Professor MIVART said that in perception we first entered upon intellectual ground, since the idea of being was really at the root of it. In affirming or connoting the nature or qualities of any object, for instance, by an act of perception we virtually predicated the very existence of the thinking subject—ourselves. Hence every act of perception was two-fold—

sensuous and intellectual, the particular image given thereby being associated with a general idea. Such an act involved also three elements—an apprehension of unity, a process of mental analysis, and then a synthesis of our impressions. Human intelligence was thus an active principle, which acted alternately by taking things to pieces and then reconstructing them; but there was none of this separating and reuniting of things in mere sensation. Language constituted the vehicle of this analytical and synthetical power in man; it was at once the symbol and the pre-requisite of abstract ideas. Wherever language existed abstract ideas were found to exist also as its necessary substratum, and wherever, on the other hand, such ideas were found, then some kind of language was used to express them. Hence deaf mutes were seen to employ a most expressive kind of gesture-language to indicate the abstract ideas they possessed in virtue of their manhood, while parrots, though they could reproduce vocal sounds, knew nothing of language, in the proper sense of the word. Professor MIVART urged that there was nothing in the manifestations of animal intelligence which could not be explained by those faculties in man which are below the plane of abstract ideas, and that if animals possessed such ideas they would clothe them in signs of sound or gesture. That they did not do this was a proof, he urged, that they did not possess ideas. What we called intelligence in the lower animals was not therefore intelligence at all in the general acceptation of that term, but a sensuous simulation of intelligence. All the powers corresponding with our feelings and lower faculties being found more or less fully developed in the animal races, with no trace of an abstract idea, and such ideas being present in a child, while the feelings in question were as yet relatively undeveloped, it was fair to infer that the power of abstraction is the impassable gulf between man and the inferior creation.

Briefly and imperfectly stated, this was Professor MIVART's argument, this his reason for assigning a lower limit to the doctrine of Evolution. At the same time, he hinted at a superior limit from the fact that however much man might progress he could never escape the conditions which were imposed upon him in the acquisition of knowledge and the growth of ideas. Intelligence was not, he said, necessarily associated with the analytical and synthetical process he had described, but this process was stamped upon human intelligence and could never be transcended. With regard to the obvious objection that many scientists set no such limits to the doctrine of Evolution, Professor MIVART replied that man's origin was a philosophical, and not a scientific question, and that it did not follow because a man was a great scientific discoverer that he was an equally great philosopher. He went so far, indeed, as to say that in his opinion hardly any of the scientific men of the day had grappled with the essence of the question of evolution. A very similar opinion has often found expression in these columns. It is almost universally forgotten that men who are eminent in the realm of physical research are often mere novices in the great world of ideas. It is popularly supposed that if a man is distinguished in one branch of knowledge he must be equally so in all others. Whereas, in opposition to this, the close observer of the limits and action of the human mind knows full well that the reverse is often the case. The patient, plodding industry of the scientific specialist calls into play a set of

faculties totally different from those needed to deal with a question of philosophy which concerns itself with the very principles upon which science is based. It is the business of the scientist to find facts; it is only the true philosopher who knows how to use them. The former takes nature to pieces, the latter uses the materials thus detained to reconstruct her wondrous fabric on a vastly larger scale than that which presents itself to the eye of sense. It would certainly be well if scientists were a little more modest and less disposed to push their conclusions into provinces of thought they have not even superficially explored. Professor MIVART may or may not be right in the limits he assigns to Evolution, but assuredly many of his opponents are wrong in rashly concluding that there is no radical and inherent difference between man and the creatures next to him in the organic scale.

LOVE, THE FULFILMENT OF THE LAW.

In an article written several weeks back ("What Shall I Do to be Saved?") we pointed out that while the method of salvation inculcated by our Lord—the method, namely, of love to God and man, the "golden rule," as it has been well called—was so exceedingly simple and noble, and so consonant with the plainest common sense, men had constantly tried to avoid it and outflank it with devices of their own; the devices of sacerdotalism, of ecclesiasticism, of asceticism, and of prosaic morality. Why is this? Why adopt unreasonable and complex plans in place of the simple reasonable plan? Why adopt plans rather calculated to the altitude of the few—of the rich, and clever, and leisurely—instead of adopting a plan equally suitable to the poor, and wretched, and weak, and timid, and scrupulous?

The reason is not far to seek. The method of Jesus is simple enough. It arrests the conscience and understanding at once. But it is not easy except to a few noble natures. Nay, for most of us it is very hard; shall we not say *impossible*, except by slow and painful endeavours? Now it is easy to entrust our salvation to a priest. It is easy to hear what "the Church" has to say and to repeat the lesson afterwards, and thereby "pave our way to Heaven." It is not greatly difficult to practise asceticism and thereby scale the iron-bound coast that surrounds the celestial city, melting steps for our painful feet with mingled blood and tears. It is not greatly difficult to enact no more than our due; to be content with our wages; to preserve our self-respect with a certain saucy Miller-o'-the-Dee independence; to be cautious not to offend, and to be prudent; and to remember that honesty is the best policy. With all these methods to select from, it is not difficult for the different phases of human nature to pick and choose, and walk with religion in her silver slippers. But faith, hope, and love? Ah! that is a different matter. Not even faith, but the love that works faith; not deeds, but the attitude of mind that prompts deeds; not hopes that are self-centred (which is the object of the first four methods), but hope which is centred on God and our fellow-man. Truly this is the supreme difficulty of life! Truly, to accomplish this is to become the sons of God, and have entered into eternal life!

But with nothing less than this is God satisfied. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees," says Jesus, "ye shall in no wise enter into the Kingdom of God." The method of Jesus is simple enough, but it is the hardest method of all, and the slowest learnt by most of us.

For observe once more. We *can* give obedience to a priest; we *can* patter prayers; we *can* go through fire and water; we *can* avoid infringing the rights of our neighbours; but we *cannot*, without much discipline of the severest sort, and not even then by any means always, command our affections, our tempers, our passions. Yet all the commands of the New Testament regard these only. They command what is felt to be impossible. Therefore men

seek relief in any fashion they can from this heart surrender; not often, because they are not willing, but because they are not able. To the command "Pray without ceasing," they answer "We have no prayers to offer." To the command "Forgive your enemies," they answer, "Our hearts are filled with aversion." To the command "Rejoice evermore," they answer, "We are moody and melancholy, wrapt up in our own discontents and evil tempers." To the command to have trust in God they answer, even as Newman does in the unutterable sadness of his soul, "When I look out of myself into the world of men, I see a sight which fills me with unspeakable distress. The world of men seems simply to give the lie to that great truth" (of the existence of God) "of which my whole being is so full. If I looked into a mirror and did not see my face, I should experience the same sort of difficulty that actually comes upon me when I look into this living busy world, and see no reflection of the Creator." And yet a joyful, loving, responsive trust in God is the claim made upon men who would live the higher life. How are they to attain it?

Now, we may measure our love to God by our love to our fellow-man, and here is where we feel most conscious of the deep need there is for the regeneration of our sluggish, self-satisfied human nature, so far removed, it may be, from sympathy with and recognition of the Son of God, that it does not even perceive its low estate. To love "the brethren," or our countrymen, or even our fellow-men in the aggregate, is an easy phrase. It is delightful to love the wife of one's youth, the children who play about one's knees, the friend who has been the close companion of boyhood and manhood, and to whom we have unburdened our most secret hearts. But how shall we love *A* who is a bore, *B* who is a scandal-monger, *C* who is a tyrant and prefers successful injustice to slow-working righteousness, *D* who offends us and misunderstands us and misinterprets us, *E* whom we have offended and whom we therefore stand in awe of, *F* whom we believe to be a beast in his private life, *G* who belongs to an opposite party in politics and will not see as we do, *H* who holds heterodox opinions with regard to our most sacred religious predilections, *I* who is simply a nonentity and therefore naturally to be despised; and so on, through the alphabet? How, shall we love our servant, and our poor neighbour over the way, and the tradesman who cheats us in little things? Doubtless, it requires a larger heart than we have got to extend love to all these.

But we may learn. And we may begin to learn by taking lessons at the feet of our Lord. He loved little children. He was often indignant, but he was never contemptuous. He had sympathy for all; and he had an infinite compassion.

I would urge, then, on those who would walk in his steps to live with and cherish, to learn to be gentle and tender with young children. To become a child with little children is a great help towards insight into and sympathy with those around us. "Take care how ye offend one of these little ones," said our Lord. *Maxima debetur pueris reverentia*, said the Pagan philosopher.

Next, I would urge true courtesy to and a reverential regard for women. Man has pressed hardly in many ways on the defenceless sex. Woman's lot is frequently dull. Let it be brightened, even at the cost of some self-sought pleasure and at the sacrifice of valuable time. Woman frequently suffers intolerable injustice at the hands of men. Let us attempt to lighten the heavy burden, to restore some of the stolen dues, to correct the bias of legislation and the unjust customs of society. And I would say further that he who has a manly regard for even the defaced coinage of woman will not insult the person of a prostitute, and will take the greater care of his own chastity.

Then we would urge a sympathy with one's political and religious opponents, and for men of alien tongues. It is a great thing to dislike and condemn party spirit which *divides* men. It is a great thing to dwell on points of agreement. It is a great thing to perceive that a religion which shows its vitality by growth, even if it runs counter to our own, must be founded on some

great truth. It is a great thing to expect to find and to look for something worthy and truthful in adverse views which we dislike or fear. It is a great thing to see in an enemy the image of God. Sympathy and insight are not love, but they are stepping-stones to it, and they are utterly antagonistic to hatred.

Lastly, we would urge men to emulate Jesus' infinite compassion. Only it must be compassion like his, without a trace of patronage or contempt. There are certain fretful souls, cross-grained and ill-natured, with whom it seems quite impossible to live in peace, who are a burden to themselves and others, whom one cannot love, or can only love in a somewhat unamiable fashion. But one may feel the deepest and tenderest compassion for them, the gentlest patience and forbearance, the willingness to help and to forgive. And this is not far removed from love.

If, then, with our imperfect natures, we cannot yet fulfil the "royal law," we can take the first steps towards doing so, we can train our heart and mind to act and think and feel in union with the law. To fulfil the law is the real and arduous *scala coeli*, easy for angels, but hard for men. It is this only which will make us like God, enable us to see Him, give us the filial spirit, teach us to love Him. To help us to obey this new commandment Jesus taught us his lessons. To the earnest request, "Show us the Father and it sufficeth us," he who was the Way, the Truth, and the Life, gave pregnant answer by bequeathing himself to his disciples, his spirit and his example, and thereby he imparted a living reality to the brotherhood of men.

It may be urged that there is nothing here about the remedy for sin. Well, the best remedy for sin is to have the heart and mind occupied with Christ-like works, to tread in the steps of Christ. The final strongholds of sin with that portion of humanity which lives "respectably," may be said to be the *sacra auri* *fames*, an evil temper (showing itself as harshness, moodiness, fretfulness, unjust judgment, incapacity to see good in an adversary), impurity, and Antaeus-limbed, Protean shaped selfishness, ever gaining fresh strength by contact with mother earth, and eluding the grasp by taking an unexpected form. We believe each of these sins can be subdued with the least difficulty by love to one's neighbour. A man whose heart is set on raising his brother to better and higher things will have the strongest motive that exists for restraint of these sins, and when he falls, as fall he will, will be most easily able to retrace his steps and to walk the uphill road. The reason is clear. To him alone of all men the downward road is in its broadest aspects simply odious. Where a man's treasure is, there will his heart be. We do not dwell here on the impossibility of leading a spiritual life without "instant" communion with God, because the necessity for that has been already insisted on. But love of God and love of man are twin brothers hard to dis sever. They grow together "like to a double cherry, seeming parted, but yet a union in partition." He, then, that will be saved, let him love his neighbour as himself. This is the true love of God. This is to flee from sin. This is to learn the lesson of Christ. This is the real fulfilment of the law.

H. C.

TURNING THE TABLES.—Canon Basil Wilberforce has expressed his pleasure at reading an account of the Archbishop of York's recent denunciation of the vices of working men. The particular sins which the Archbishop condemned were "sporting, drinking, and other debasing pastimes." The Canon says he turned over his newspaper after reading the above, and he observed:—(1) The restoration of the drinking and dancing license to a house notorious for aristocratic profligacy. (2) Graphic accounts of the gambling transactions of the aristocracy in a well known West-end racing club. (3) The betting upon the next horse race chronicled in the same type as the news from Egypt and the doings of the Imperial Parliament. (4) Two highly aristocratic divorce cases. He is accordingly driven to the conclusion that "to soold the working men of Middlesborough for sporting and vice, and not to carry the same crusade boldly into higher quarters, is to strain at national gnats and swallow national camels whole-sale."

Correspondence.

IS THE CHARACTER OF CHRIST UNIQUE?

TO THE EDITOR.

SIR,—If it be true, as stated in a paragraph of the *Inquirer* this week, that "the character and place in history of Jesus Christ are unique," that fact would, in the judgment of some persons, be far from constituting a ground for praying "through Christ," or interposing the person of Christ as a necessary channel through which the human soul is to have communion with the Divine. But I throw out, for the consideration of your thoughtful readers, the question:—Is it true that the character and place in history of Jesus Christ are unique?

To begin with the last part of the question. It may be urged that the existence of other historical religions, such as Buddhism and Mohammedanism, deprives the history of Christ and Christianity of its unique character. The dynastic changes which have arisen through the apostolate of Mohammed are surely as strongly marked as anything which has resulted from Christianity. If there be a valid claim to a unique position it surely belongs to Buddhism, which, by the purity of its precepts alone, has become the most numerous professed religion in the world. As against this, it must be admitted that the history both of Christianity and of Mohammedanism is to a large extent the history of successful and unscrupulous propaganda.

Again. Can we say that the character of Jesus Christ is unique? Understanding this to refer to moral goodness, what proof have we of the proposition? What a number of facts of which we are wholly ignorant have to be known before we can say that Christ was distinctly the best man who ever lived! Of Christ himself how little is known! We infer that his was a singularly if not a uniquely beautiful character more from his public teaching than from anything we know of the incidents of his life. As the son of a carpenter, he was necessarily exempt from many special temptations. The one act of heroism which has surrounded his name with a halo of glory is his calm and courageous death. But surely we can honour one noble and beautiful life without disparaging all others? Moral goodness may not be a quality highly essential to the survival of the fittest, but it is the glory of humanity that it is ever producing and has produced in all ages examples of the purest and noblest virtue.

They belong to various races and religions. History tells us very little of them. It will suffice to mention Buddha, Antoninus, St. Francis Assisi, Howard, Sir Isaac Newton, as instances. As an Oriental despot destroys every possible competitor for the throne, must we in the name of Christ make war on human goodness and virtue as exemplified in the names above quoted?

In the attempt to fix upon Christ a super-human goodness there has been a singular omission to take account of one very remarkable feature in his character, and that is his extraordinary imaginative genius. Bred among a semi-barbarous people, that genius could not be expected adequately to show itself; but in the parables and other fragments preserved in the Gospels we have indications of a mind of a rare and beautiful order and of high poetic and imaginative power. For many reasons the intellectual side of a man's character is far more capable of analysis than the moral side, and in the present case it is particularly so. S.

"IGNORANT BIGOTRY."

TO THE EDITOR.

SIR,—The circumstance alluded to by your correspondent, Mr. Squier, in your last number, under the above heading, finds some parallel in my own case, for when I was at Taunton some few years ago I applied to a lady for the occupation of a house in which I wished to reside. In answer to my application the lady in question sent me a polite note, which I believe I have still in my possession, informing me that she had no objection to my becoming her tenant other than my religious opinions, but politely

declining on that ground. I wrote in reply that as I could not change my religion to please any landlady, I must of course look elsewhere for a residence. Fortunately, however, I believe, for the lady as well as for myself, she had trustees in whom the property was vested on her behalf, who, thinking it undesirable to refuse what appeared to them a good offer, accepted me for a tenant, and I consequently obtained the house. I never heard that the lady refused the rent.

Bath, Nov. 20.

EDWARD COBB.

LONDON DOMESTIC MISSION.

TO THE EDITOR.

SIR,—We desire to invite the friends of the Spicer-street Mission to aid in some of its operations during the approaching Christmas season, by—

1. Contributions of toys, dolls, dolls' clothing, &c., for the children of the infant school; to be forwarded to the Mission, to the care of Miss Spurgeon, head mistress,

2. Contributions to the poor's purse, or to the recreation fund, which are nearly exhausted. It is intended out of these funds to provide, amongst other things, a special free tea and entertainment for the rougher and more neglected classes that live in close proximity to the Mission.

3. Contributions of clothing, so needful at this season.

4. Ladies and gentlemen who can sing or play instrumental music may occasionally render valuable help by taking part in the Monday evening and other popular entertainments.

C. L. CORKRAN,

local treasurer, pro tem.,

28, Colvestone-crescent, E.

C. H. WAID,

10, Cottage-grove, Bow, E.

Nov. 22,

THE Marquis of Ripon, the Clothworkers' Company, London, and Mr. J. Kitson, of Leeds, have subscribed £500 each towards endowing a Cavendish Professorship at the Yorkshire College, of which the late Lord Frederick Cavendish was president.

WOMEN GRADUATES OF LONDON UNIVERSITY.—Mr. A. P. Hensman, writing to the *Daily News*, draws attention to a remarkable result of the recent examination for the degree of Bachelor of Arts in the University of London. There were 237 candidates altogether, of whom 215 were men. Of these 215 men, 90, or about 42 per cent., obtained the degree. Of the 22 women who presented themselves, no fewer than 16, or about 73 per cent., were successful. But further, only 58 of the 215 men, or 27 per cent., were placed in the first division, whereas 15 of the 22 women, or 68 per cent., succeeded in obtaining places in that division. To put it in another way, more than one in every three of the men who obtained their degrees was in the second division; only one of the 16 women who became graduates failed to be placed in the first division. Upon inquiry he finds that the average age of the women was not higher, probably, it was slightly lower, than that of the men. Another writer is surprised that it did not occur to Mr. Hensman that this result may have been partly due to the comparatively small number of female candidates. He asks:—"Does he consider that had an equal number of each sex presented themselves the percentage of ladies passing the examination would have remained the same? Almost every average man can obtain a degree, but the women who aspire to that honour are for the most part far in advance of their sex in ability. Thus, average men compete with picked women in these examinations."

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in packets, labelled—"JAMES EPPS & CO., Homœopathic Chemists, London." Also makers of Epps's Chocolate Essence.

Our Contemporaries.

DR. MARTINEAU'S "SPINOZA."

The *Spectator* writes:—

It is by no means to be regretted that Dr. Martineau was unable to compress this study of Spinoza within the limits assigned to writers of Blackwood's "Philosophical Classics," for which it was originally intended. We could ill afford to lose a single page of this delightful book. We wish, indeed, that Dr. Martineau had allowed himself a wider sweep, and entered at greater length on many of the topics which he has discussed, always with incisiveness, yet sometimes with undue brevity. He has written a book to which English students of Spinoza will always go, and from which they will learn all that at present is known, and is ever likely to be known, regarding the circumstances, mode of life, and outward history of Spinoza. The story of Spinoza's life has never been told as it is told here. We always find in the writings of Dr. Martineau a rare felicity of expression, combined with graceful subtlety of thought. In this biography, which occupies over a hundred pages, we find the old felicity and subtlety, combined with a power of dramatic narrative, which we had not formerly seen in the works of Dr. Martineau. He has been able to weave all the correspondence of Spinoza into the texture of the biography, and he has dwelt in detail on the order in which Spinoza's works were composed, so that we are enabled to see the successive phases of his development, and to trace the growth of his system. We can fancy that people unaccustomed to abstract thought may be unwilling to face the difficulty involved in reading the second part of this study; but it is not possible to imagine any one, however unused to metaphysics, laying down this work until he has read the biographical part of it, to its very last word. For the story itself is full of interest, and the literary form is worthy of the great story it has to tell.

JEWS AND OATHS.

The *Jewish World* says:—

To Jews, especially, is wholesale and indiscriminate swearing particularly distasteful. The ancient Hebrews were especially reticent in the matter of compelling people to take an oath. For instance, witnesses in a legal matter were never, under any circumstances, required to swear to the truth of their evidence; the unsworn testimony of two honest persons being considered amply sufficient in every case. And further, only one of the two parties to a suit could be required to take an oath. Altogether the general regulations respecting oaths were such as to prevent the "use of God's Name in vain." The defendant—in a civil cause—could purge himself of responsibility by taking what was known as the "Biblical oath"; or he could compel the plaintiff to take the "Rabbinical oath," by taking which he established his claim. And this only in cases where there were no witnesses. In criminal cases no oaths of any kind were ever administered. And so great was the objection of the Jews to oath taking, that when it was found necessary to swear one of the parties, the prolocutor read aloud the verse, "Depart from the tents of these wicked people," the use of God's name, even then, being considered sinful, since the dishonesty or unfairness of one of the two parties had rendered it necessary to attest on oath in a mundane matter.

THE WILLIAM PENN BICENTENARY.

The *Christian Register*, of Boston, U.S., writes:—

Philadelphia has just had its Penn celebration. Real enthusiasm was manifested in paying honours to the memory of this broad-batted, broad-souled, brotherly lover. It is well to conserve in the public gratitude the virtues of our worthy ancestors. The crowd was great, the procession long and varied; but there were two or three features which Penn might have deemed incongruous. There was a military display, which Penn might have deemed a reflection on his principles. Then, the programme was a little too dramatic for a Quaker. As it was "Landing Day," an attempt was made to represent that event by having a "made-up" William Penn land at the historic spot from an old Danish hulk, made to appear as much as possible like the original vessel. The harbour was crowded with tug-boats gaily rigged, and great enthusiasm was manifested. But the perfection of the tableau was marred by the fact that the person selected to impersonate

William Penn got drunk the night before. A substitute who had taken this part at Chester was suggested, but he, too, had succumbed to the bottle; and when finally a gentleman was found to take the part, he had so little time to prepare that he had to read his impromptu speech to the Indians from manuscript. There was a delegation of make-believe Indians, who responded to the sober words of the white man. It would have been easy to find some real Indians to take that part, and it would have been interesting to know what they thought of William Penn and the Indian policy of his successors.

UNIVERSITY REPRESENTATION.

The *Times*, in an article on the Cambridge University Election, writes:—

The propriety of academic representation is a very old question, coeval with the very foundation of the custom. Near three centuries ago one of the puzzles of the day was why a King credited with so little wisdom, goodness, or common sincerity did so good an act as to force on Oxford and Cambridge a privilege which they did not thank him for. It was even said that they would have refused point blank to send members to Westminster had not the King coupled with the duty what they really felt to be a very great boon—that is, the presentation to the livings in the gift of Roman Catholic patrons. This was regarded as the compensation for the other burden. Various ideas have been ascribed to the fantastic monarch, none of them quite complimentary. He wished to establish a Royalist party in the Universities, already leaning the other way; he wished to draw some academic strength into the Court; he wished to amuse himself and to air his own learning. But the truth is, he was only doing what his predecessors had done, for they had always reckoned on the Universities serving their need at one time or another, and even felt as much at home at a University as in their own palaces. The Universities are, indeed, mainly Royal foundations. Nor was there anything very novel in the act of summoning representatives from bodies that really were powers in the State. The controversy on the point has always assumed that the act was too good a one for the man that did it, and that a bad reason must be found. It seems never to have occurred to historians or University men to ask whether Parliamentary representation has really done the Universities much good. The proof must be found in some substantial form, if it can be found at all. What have the University representatives done for their constituents that Parliament was not ready to do without them, and what measures has it given up in deference to their representatives? The truth is that the Universities are abundantly represented in the fact that a large proportion of the House of Commons consists of University men. The representative is only one of a crowd, containing many quite as qualified to speak for Oxford or Cambridge as himself.

THE PUSEY MEMORIAL.

The *Daily News* writes:—

To honour the late Dr. Pusey it is not necessary to share his opinions. Most opinions, "provided they are virtuous," seem to become honourable by lapse of time, when they have been honourably held. Dr. Pusey was over eighty years of age when he died, and the stirring ecclesiastical times in which he fought have become matter of ancient history. No longer is it possible to become excited about *Tract Ninety* or the other eighty and nine tracts which are lost in the uninviting wilderness of theological dispute. New times have brought other controversies, though they are scarcely so fierce as that in which "the great one," as Newman used to call Pusey, took his part. We have to acknowledge and admire in Dr. Pusey very considerable Oriental learning, and a life which was an example of almost every virtue but tolerance. Dr. Pusey's youth and middle age were not passed in tolerant times, and he only returned a compliment when he opposed the payment of a Greek Professor. He himself had been excluded from the University pulpit. The controversial topics on which he chiefly wrote no longer retain quite their first freshness, though the matter of the deceased wife's sister has not yet been settled. What we ought chiefly—apart from his holy life and learning—to admire in Dr. Pusey's career is perhaps his maintenance of his stand on one of the many landing places of religious thought. People are sometimes found to argue that the golden stair of theological speculation is a stair with no steps. At the top of this Hibernian ladder is the firm ground of the Roman Church, at the

bottom is the weltering abyss of atheism. During and after the "Oxford Movement" many persons were drawn to Rome by this argument. They stuck to the Church of England till the alarming idea occurred to them that they were on the point of becoming Monophysites, and what they might next become, as Clough says, "twas better only guessing." So they fled from temptation, as Christian fled from the City of Destruction, and took refuge in Rome. That was the tendency of the Oxford Movement, and Dr. Pusey checked the tendency. He remained a member of the Anglican Church, and neither joined the Romish Church nor the sect or Freethinkers. If he could find a landing stage to rest on between Rome and free-thought, others saw that the same place was wide enough for them. It is always an advantage to have it proved that these intermediate refuges for faith do exist. Dr. Pusey's form of religion suited very many men and women of every social rank, and of diverse characters, who otherwise might have done without religion altogether, and might perhaps have fallen into "utter wretchedness of unclean living." With Dr. Pusey they could enjoy the æsthetic attractions of Rome in a modified form; they could believe a variety of doctrines which other members of the English Church think superfluous, and they could relieve themselves by confession. The spirit that needs the aid of a confessor is not a very robust one, but has its right to exist like another. The amateur confessional was always a strong point with Dr. Pusey, though it is not essential to believe the story of the ghost in Brasenose-lane, the ghost which was expiating a fault in its relations to its confessor. That is an Oxford myth, born of pious fraud or of humorous intention. Dr. Pusey was the true founder of the modern High Church party, though he was too English perhaps to have much sympathy with extreme ritualism. He was one of the few men, who, in any age of inquiry, solve the religious question in a manner that can be accepted by considerable numbers of their fellows. There was another and less beneficial side to his activity; but we need not consider that here. His influence was conservative, not destructive, and his life was an example of piety, probity, and learning.

The *Times* writes:—

Dr. Pusey was first and foremost a great theologian. He was as learned as a schoolman of the Middle Ages. His erudition was immense. He walked in it as in a cloud which hid him from the eyes of men. The environing atmosphere never dimmed his own sight; his gaze remained keen and penetrating; he always perceived where to transfix an error in its vital part. For him divinity was a science, as astronomy is for Professor Adams. While he believed it to hold the secret of life and death, and while he could brandish it as a partisan, he traced its conclusions and its development with the spirit, at once impassioned and dispassionate, of a German student. The Church of England cannot, without surrendering its equality with other historical Churches, afford not to pride itself on one of its sons who had sounded its sources and was ready to testify with his whole soul to their purity. He was a master of theological science, and he used it for the defence of his Church; he used it no less, though perhaps hardly, as Lord Salisbury was inclined to contend, more, for the maintenance of faith against infidelity. He must be acknowledged to have been a mighty champion of Christianity against all its antagonists. He scented unbelief from afar with a subtle instinct, and dealt it inexorable blows. Lord Shaftesbury, whose son and heir, it is interesting to remark, was among the company in Arlington-street, could not have discarded the mere frivolities of controversy and ceremonial more austere in battling with the common enemy of the Church of nineteen centuries than the oracle of ritualists and bugbear of Exeter Hall. Cause might be shown why not Churchmen alone of all colours might have been collected in the drawing-room of the Oxford Chancellor, but the Spurgeons, and the Parkers, and Newman Halls of Nonconformity as well. If there be any apology for the comparative exclusiveness of the meeting, it is to be found in presentiment of a course of observations such as fell from one or two of the speakers, whom admiration for the less permanent features of their departed leader's career tempted to desert the excellent precedent set by their host. Dr. Pusey was not only a most eminent divine and a most pious Christian; he was notorious to the world in the less accepted character of a party chief. His followers revere him in that capacity; and none can deny them the right. To others than

High Churchmen his example in this direction appears a thing to be deprecated sorrowfully, or at best to be left in silence, and certainly not to be lauded and panegyrised.

The *Guardian* writes:—

A library of books, without as yet a home, with two or more clergymen as librarians, may be represented as hardly adequate as a memorial of such a life. But it was the plan which best satisfied the conditions which had to be met; and it is just as easy to find objections against anything else that has been yet proposed. It is a beginning, which keeps together those books among which Dr. Pusey, in a more literal sense than can be said of most men, passed his days and nights; a large but merely working library, showing the marks of constant wear and tear, and into which nothing was admitted except for use. And it connects with these memorials of a life of hard study and work a number of men, whose business it will be to make a practical use of them. Their number is small at first, but if the plan answers—and with a good choice of men it ought to succeed—the number may be increased, and is likely to increase. Such a home of definite theological science, based on the data and the faith of Christendom, not bound to the University, but not debarred from its freedom, ought to make itself felt in the competition of interests and subjects in Oxford. It is an advantage of the plan that it is capable of expansion, and of meeting possible wants which have hardly yet made themselves so distinctly felt as to make an immediate remedy for them wise or desirable. No one can complain of Churchmen making provision for a study which to them at least is a real and an important one. If, as many fear—though we do not altogether share their fears—religion, the religion of the Church, comes to be systematically ignored and discountenanced in the University or the Colleges, no one will have a right to complain if Churchmen, who care for their children's faith and conduct, turn to account an institution which may be made available for religious training. But, whatever mischiefs exist, and whatever dangers are impending, things have not yet come to that pass.

PROVOST HAWKINS.

The *Pall Mall Gazette* writes:—

Arnold, Whately, Hampden, Keble, Pusey, all except the last Fellows of Oriel, are gone, and Newman, for whom so different a fate was reserved, alone remains. Dr. Hawkins was indeed less known to the world at large than the others of this brilliant group, but his position as the head of the illustrious foundation to which they belonged, and which became so much identified with the Tractarian movement, will always make his figure inseparable from theirs, strongly as he was himself opposed to that movement. And there were in his own character qualities that entitled him to rank among them. His literary gifts were not, indeed, of the highest order, nor did he ever exercise a potent influence as a preacher. His mind was rather critical than constructive. He had a clear, keen, dry judgment, averse not only to extremes, but even to vehement expressions of any view, distrustful of sentiment and imagination, and so much disposed to see the weak points of any theory that he could no more be counted as an adherent of others than as their leader. His conservatism in ecclesiastical and theological questions was due not to prejudice—his mind was far too masculine for that—nor to any superstitious regard for tradition, but to this critical tendency, which suspected and dissected whatever new systems or dogmas were presented to it. If there was a coldness, there was also a calmness and composure in his way of treating theological topics which gave great weight to his words, supported as they were by a learning which (though not comparable for width to Dr. Pusey's) was always sound and accurate. Whether you agreed with him or not, you felt he was well worth listening to, for his principles were carefully chosen, and his conclusions were drawn from them with unflinching clearness and cogency. In the quality of both his thought and his style he seemed to belong rather to the last century than to this; and that was one of the reasons that made it hard to assign to him a place in the ecclesiastical divisions of our own time. He was a Liberal in his dislike of sacerdotalism and symbolism, yet the only species of heterodoxy which was ever even charged against him, a tendency towards Sabellianism, did not bring him any nearer to modern Broad Churchmen. One might call his theology Evangelical in its general

outlines, yet both his learning and the absence of anything like effusiveness made it seem absurd to class him with the Evangelical party. The merit of his intellect was partly in this critical department, partly in its honesty. As he was quick in detecting the fallacies of others, so he never indulged himself with arguments whose validity he doubted. He loved truth as he loved moderation, and had a scrupulous conscience in all his work as a divine.

DISCOVERY AT POMPEII.

The *Jewish Chronicle* says:—

That a singular discovery of some interest to Jewish students has been made at Pompeii. On the wall of a house just disintombed has been found a fresco representing the Judgment of Solomon, and archaeologists have been much puzzled to explain the reproduction of a scene from the Jewish Scriptures within a town so pagan and anti-Jewish and anti-Christian as Pompeii undoubtedly was at the time of its destruction. Three explanations of the phenomenon have been suggested by various schools of Italian antiquaries. One is of opinion that the house must have belonged to a wealthy Jew, but a correspondent from Rome commenting on the theory informs us that all the other decorations of the house are of so pagan a description that no Jew would have tolerated them under any condition. He might have added that it never was the practice of the Jews to have recourse to the Bible for decorative purposes. A second suggestion has been made to the effect that the story of Solomon's Judgment may have entered Latin literature, but the fact that the extant works of ancient Latin writers gave no indication of their acquaintance with this or any portion of the Old Testament in its authentic form is sufficient argument against the acceptance of this explanation. A third proposition is, according to the correspondent we have already referred to, worthy of more attentive consideration, and we are inclined to agree with him. We know from Tacitus and Juvenal of the indifference shown by the Romans for Jewish history. The former gives in his *Histories* an absurdly fabulous account of Judea, and the latter misrepresents Jewish faith with equal ignorance and contempt. But the Alexandrians were at the same time deeply learned in Hebrew archaeology, and wherever they settled carried a love of their learning. It is certain that at Pompeii many wealthy merchants from Alexandria had taken up their residence. It is very probable that the house belonged to one of their number, and that the fresco is due to their inspiration. Other decorative pictures in the house support the inference. Crocodile hunting, pigmies, and the Nile—all characteristic of Egypt—form the subject of several of them. Descriptions we have received of the picture represent it as faithful in all details to the Biblical account of the incident and of a very realistic type

THE MORAL REFORM UNION.—On Wednesday last, at a drawing-room meeting held under the auspices of the Moral Reform Union, at 58, Porchester-terrace, Bayswater, by the invitation of Mrs. Woolcott Browne, honorary secretary of the Union, a paper was read by Dr. Elizabeth Blackwell, "On Wrong and Right Methods of dealing with Social Evil." The meeting was influentially attended by ratepayers and others, some members of the Paddington Vestry being present. The two following resolutions were passed unanimously: I. "That this meeting desires to express its sympathy with the action proposed to be taken by the Vestries of St. Martin's-in-the-Fields and adjacent parishes with the view of enforcing public morality, and in particular of checking vicious solicitation in the streets. And that this meeting would especially approve action similar to that which has proved so successful in Glasgow for suppressing street solicitation by either sex; and is also strongly impressed with the necessity of further legal protection for minors." II. "That this meeting earnestly counsels the formation of a Municipal League to secure the appointment of candidates, who consider the moral order of towns and the protection of the young a higher duty than the claims of political partizanship." It was further resolved that copies of the above be sent to each Vestry. A letter was read from the St. Martin's Vestry requesting the Union to send representatives to join their proposed deputation to the Home Secretary. The Rev. W. H. Channing, Mr. Charles Mitchell, and Mr. F. C. Banks, were elected by the Union as their representatives.

DEAN BRADLEY ON THE BOOK OF JOB.

The Dean of Westminster, discoursing on the Book of Job on a Saturday afternoon, with the shades of evening falling fast on a grey November day, in the old Abbey, makes up a composition in *chiaro scuro* which Mr. Whistler himself might fail to reproduce. It was enough to whet curiosity to see what light on the most ancient of mysteries, the Book of Job, would be thrown by Dean Stanley's successor. The day, the hour, the place, and the surroundings all seemed to suggest that if any light was to come out of these lucubrations it would be a *lux ex tenebris*. Accordingly a few minutes before four o'clock, as the last rays of a November day were fading away through the storied upper windows, "richly dight, casting a dim religious light," a pale figure, wearing a skull-cap and wonderfully like the late Dean when twenty years younger, stood in the lectern.

Opening his MS., and reading by the pale light of a pair of candles, Dean Bradley, in clear, nervous English, proceeded to give an outline sketch in popular language of the purport and meaning of this old world attempt at a Theodicea, as Leibnitz pedantically termed that class of discussion in which we try to indicate eternal Providence, and justify the ways of God to man. The problem of Job, as the Dean pointed out, is as old as human nature, and accordingly there is nothing in the poem itself to warrant us in assuming that it is either modern or antique.

On the whole, Dean Bradley seemed to lean to the theory that the poem is not of a pre-Mosaic period. He admitted that it was strange that if written by a Jew at all, and in times within what we call the historical period, he should have so subordinated himself from his Jewish surroundings as to have made not the faintest allusion to a single particular of the Mosaic covenant. But this, though an exceptional frame of mind for a Jew, would prove nothing either way, and the nature of the argument seemed to suggest to the Dean that the apparent slackness of God in rewarding the good and punishing the evil was felt more painfully even in later than in earlier times. Be this as it may, it must be admitted that a good case may be made out for either side. On the one hand, it may be argued that a *naïve* confession of the difficulty seems to suggest a very primitive state of society: we are in the morning of the world and the very infancy of thought. On the other hand, it is equally plausible to maintain that the difficulty was felt quite as strongly by the generation who, as in Ezekiel's day, used that proverb, "The fathers have eaten some grapes and the children's teeth are set on edge." The men of the age of the Captivity, when the religious world was already beginning to petrify into Pharisaism, had to be reminded that *is* is God's ways which are equal, and our ways unequal. From this point of view it is quite conceivable that Job was a thought-reading on the ways of God to men of the age of the Captivity. But it is equally conceivable that the same "obstinate questionings of sense and outward things," the same perplexity between the phenomena and the true dealings of God with men, may have occurred to some Arab sage; someone, for instance, like Hohab or Jethro, the father-in-law of Moses, who was partly within and partly without the Covenant.

But we are here, perhaps, anticipating some of the latter conjectures of the Dean, who intends to return to the subject, and for several successive Saturdays to discuss from the lectern of the Abbey chair the questions which grew up out of the authorship and authenticity of the Book of Job.

We must confine ourselves at present to noting these addresses as a novel application of the teaching privilege of our caputular bodies. What are our cathedrals for? is the question asked by a utilitarian age. It is not enough to say that they are schools of music and monuments of art of an age when all art was ecclesiastical. In our day we expect to see something more in a dean than a custodian of church antiquities, or a kind of head verger of the *campo santo* of our mighty dead. The age demands that something of the teaching office of the old canons regular should be kept up among their successors. A canonry, and much more a deanery, should be a teaching post—a dignity for some one who should be as one of the sons of the prophets, in the old days before the Captivity, or of the Ezraites or scribes of a later age. The late Dean succeeded in compassing both these ends. He was a teacher as well as custodian of the Abbey, and his successor, after taking time to mature his plans, has stepped out in this higher capacity, in which

the useful as well as the ornamental functions of his office are combined. If we may judge by the large and attentive audience at his first prelection, these discourses on the Book of Job are likely to be a decided success. We do not expect that any new light will be thrown on the many difficult points of Hebrew scholarship which grew out of this most archaic of the books of the Bible. Ewald from one point of view, Renan from another, and, let us add, Godet from a third point of view, have touched on all the questions which grew out of the problem of the unequal distribution of temporal rewards and punishments in Old Testament times. In any case Dean Bradley is to be commended for offering his contribution to a discussion, the interest in which is exhaustless. We cannot do better than invite our readers, in conclusion, to judge for themselves. They will, at least, come away with the impression that Dean Bradley is a capable and competent critic, and that having thought the question out afresh for himself, he is one of those "scribes instructed," who is bringing out of his treasure things new and old."—*Christian World*.

LIVERPOOL.—The Rev. V. D. Davis has accepted an invitation from the congregation of the ancient chapel of Toxteth Park, Liverpool, to take charge of the pulpit for a period of six months, commencing with the new year.

CHELMSFORD.—On Monday evening, the 13th, Mr. C. L. Corkran (who had kindly conducted the services on the previous Sunday) gave an interesting lecture on "Father Mathew and the Temperance Reform in Ireland," the Rev. W. Wardee (Primitive Methodist) presiding. Speaking from personal knowledge of the events so graphically described, Mr. Corkran gave it as his opinion that the instability of the reforms introduced by Father Mathew was attributed to the want of a good moral foundation.

TROWBRIDGE.—At the schoolroom adjoining the Conigre Chapel, on Monday evening, the Rev. J. C. Odgers, B.A., of Clifton, gave a lecture on the pyramids and temples of Egypt. There was a large attendance, and the chair was taken by Mr. Walker, who briefly introduced the lecturer. Mr. Odgers, who illustrated and explained his remarks by repeated reference to a number of large sketches and drawings suspended at the back of the platform, remarked that the events of the past few months had suddenly re-awakened our interest in that wonderful land of Egypt, so glorious in some of its aspects, so sad in others. The war was now over, and the work of diplomacy had begun. In whatever way the difficult and intricate questions might be solved, there could be no doubt that Egypt and England would be brought into closer relations with each other, and looking on the terrible destruction wrought there by our guns, he hoped we might as some return seek to raise the country to a higher civilisation. Speaking of the past history of Egypt, he said the vast temples now remaining would give some idea of the age of magnificent and colossal grandeur then existing, the like of which would never again be witnessed on this earth, and yet the descendants of that race had since been going backward; they had been conquered again and again, and at last, under Turkish rule, had reached the lowest depth of degradation. He hoped England would be able to return to the miserable Egyptians a little shadow of that civilisation which, in the days of the Pharaohs, overawed the world, and was still reflected from their crumbling temples and pyramids. The lecturer, starting from Alexandria, took his audience to Cairo, thence to the marvellous pyramids, explaining their construction and use, exhibiting illustrations of the mystical sphinx, and describing the contents of the Boulak museum and the quarrying of the gigantic obelisks, one of which—Cleopatra's Needle, now on the Thames Embankment, was, he remarked, a familiar object to Moses, the law-giver. The ruins of the Luxor temples were also referred to, and in a pleasant conversational manner, enlivened with many anecdotes, the lecturer kept his audience interested for nearly two hours, receiving frequent marks of their appreciation. At the close he was heartily thanked, and a collection was made in aid of the organ fund.—On Monday, November 20, the eve of her marriage with the Rev. J. Ruddle, late of Hastings, Mrs. G. Withall was presented with a very handsome marble timepiece by the members of the church and congregation at the Conigre, accompanied by an address, which bore the signatures of the subscribers.

SCHOOL BOARD ELECTIONS.

BIRMINGHAM.—The results of the School Board election in this important borough were declared as follows last week:—

SUCCESSFUL CANDIDATES.

Mr. H. Hawkes (Independent) ...	54,490
Miss Kenrick (Liberal) ...	38,551
Mr. Eli Bloor (Liberal) ...	35,056
Rev. Canon Longman (Roman Catholic) ...	33,207
Mr. G. Dixon (Liberal) ...	33,022
Rev. Dr. Crosskey (Liberal) ...	32,669
Mr. W. J. Davis (Liberal) ...	32,241
Rev. E. F. M. MacCarthy (Liberal) ...	31,094
Dr. Langford (Liberal) ...	28,521
Mr. C. Wallis (Liberal) ...	26,827
Rev. R. B. Burges (Conservative) ...	24,036
Mr. W. H. Greening (Conservative) ...	23,998
Mr. G. H. Kenrick (Liberal) ...	22,256
Rev. T. J. Haworth (Conservative) ...	21,132
Mr. J. Jones (Conservative) ...	20,467

UNSUCCESSFUL CANDIDATES.

Rev. W. H. Poulton (Conservative) ...	19,982
Mr. Thomas Wright (Radical) ...	2,044

Total number of votes given ... 479,593

Votes for the Liberal Nine ...	280,237
Votes for the Tory Five ...	109,615
For Hawkes and Wright ...	56,534
For Canon Longman ...	33,207

Majority of the Liberals as against

the Tories ... 170,622
At the election in 1873 the number of votes given for the Liberal candidates—then eight in number—was 291,644; and the votes for the Tory eight numbered 195,838; the Roman Catholic candidate receiving 32,087, and the Wesleyan 19,193.

LEEDS.—A great victory has been secured by the Liberals of Leeds in the election of the whole of the eight unsectarian candidates brought forward by them. There were nineteen candidates in all, comprising eight Liberal or Unsectarian, five Church of England, two Wesleyans, two Roman Catholics, one Independent, and one Home Ruler. Fifteen were required to constitute the board. Three of the Liberal eight were returned at the head of the poll, two of the Church candidates followed, and next the other five Liberals. The other three Church candidates and the two Roman Catholics followed. The supporters of the Liberal cause were requested to plump for the candidate allotted to their respective district, and the request was generally complied with. Out of the votes recorded 244,000 were given for the Liberal candidates, whilst fewer than 206,000 were recorded for their opponents of all classes, among whom there was at least one avowed Liberal. The election condemns the policy carried out by the sectarian majority of the retiring board, and there is now a prospect of the Education Act being administered according to its letter and spirit for the benefit of the children and the interests of the inhabitants generally. The election also shows that the Liberals in the borough are a very large majority of the electors, and that they are thoroughly united and loyal to their leaders.

WOLVERHAMPTON.—The election here has resulted in the return of five Churchmen, four Nonconformists, one Roman Catholic, and one Independent candidate. The Church and Liberal parties carried all the candidates they nominated, and the Roman Catholics returned their old representative, as before, at the head of the poll. Miss Amy Mander, one of the successful Nonconformists, was placed on the Board by nomination of its members during the last triennial period. She was educated at Cambridge University, and has taken several degrees.

THE LONDON SCHOOL BOARD held its last meeting previous to the general election of members on Thursday. The business transacted was mostly of a routine nature. Before breaking up resolutions were passed thanking for their past services the chairman, the vice-chairman, the chairman of committees, the clerk, and the officials generally, and others. Special reference was made to Mr. Stiff, one of the original members, whose retirement from the work of the Board met with general regret. The Board adjourned till next Friday.

MESSRS. HENRY TATE, of Liverpool, and R. S. Hudson, of Bache Hall, have each promised £1,000 towards the new University College for North Wales.

The Inquirer,

A Religious, Political, and Literary
Newspaper, and Record of Reverent
Free Thought.

ESTABLISHED 1842.

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" (prepaid)	2s. 6d.

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The Inquirer.

SATURDAY, NOVEMBER 25, 1882.

DR. W. B. CARPENTER, C.B., is now giving
his course of twelve lectures at the Lowell In-
stitute in Boston, U.S. The first six are to
treat of Marine Geography, the last six
of Psychology. Mrs. Kate Gannett Wells,
daughter of the late Rev. Dr. Gannett (Dr. Chan-
ning's colleague), recently gave a reception to
Dr. and Mrs. Carpenter, which was attended by
some of the chief literary and scientific persons
of Boston, and was a great success. Dr. Gan-
nett, it may be remembered, was the friend and
correspondent of the Rev. Dr. Lant Carpenter,
the father of Dr. W. B. Carpenter.

THE *Times* of Tuesday contains a leading
article on the late Provost Hawkins, of Oriel,
evidently written by the Rev. T. Mozley, author
of the "Reminiscences of Oriel." The writer
says that it is no secret that Provost Hawkins,
throughout the whole of his long career, wished
to see the example of the Roman Catholic Church
followed in at least one respect—the quiet
shelving of the so-called Athanasian Creed. We
fancy that not a few of the most eminent
men of the Church of England now wish with
Tillotson that "we were well rid of it." The
writer adds that the Provost had no belief in
the current phrases of the day. On a young
lady urging against him "the religion of the
Bible," he promptly replied, "Which religion?
there are several." Someone we think defined
the Bible as a book in which everyone looks for
his own opinions, and finds them.

MR. HERMANN VEZIN, in a letter to the
Standard, on the reception of Mr. Tennyson's
new play, gives it as his opinion that neither
orthodox Christian people nor Freethinkers have
quite caught Mr. Tennyson's meaning. Mr.
Vezin says:—

"The author does not present Edgar as either a
bad Christian or a good freethinker. He is a bad
man, a weak man, *faiblesse vaut vice*; availing my-
self of words which have come to me from head-
quarters, I may say that Edgar is a sybarite, 'a cold
wenkling, a sensualist who justifies his sensualities
by the doctrine which he has adopted, and which
he adjusts to justify his own wicked acts.' He

feels passionate remorse for his crime, and this
rather puzzles him, because he tries to argue him-
self into the belief that he only 'moved in the iron
grooves of destiny,' and could not really help him-
self—he is a 'modern pseudo-philosopher'; 'his
moral sense is blunted by his sensationalistic views.'
Such a man will naturally be condemned by good
men of all creeds; but as such men exist, perhaps
in larger numbers than most people imagine, a
dramatist is justified in putting an Edgar on the
stage, so long as he does not hold him up as a
model.

"But, it is said, we do not want moral problems
on the stage; the English audience will feel, but
they will not think. Why not? If the thing is
one which they ought to think about, they surely
will, if you give them time. It is a fatal mistake,
and a common one, for those who do not form a
part of the general public, to underrate its intelli-
gence. Had musicians been influenced by the
same error we should not now see concerts crowded
to hear nothing but classical music. . . . So, also,
in time, will plays presenting social and moral
problems crowd out dramatic trivialities which
amuse for an hour and are then forgotten. Mr.
Tennyson, in *The Promise of May*, has inserted the
thin edge of the wedge, and, as far as can be at
present judged, Mrs. Bernard Beere will have no
reason to regret the result of this the boldest experi-
ment in the modern drama."

MR. EDWIN D. MEAD, in a long article on
Unitarianism in the *Index* of Boston, U.S.,
written from the friendly critic point of view,
comments on Dr. Robert Collyer's claim that the
leavening process which has been going on dur-
ing the century in the Orthodox denominations
is the direct product of the Unitarian yeast. Mr.
Mead gives abundant credit to Unitarianism
for its services in behalf of charity and
rationalism, but he declares that the Evangelical
churches have got their leaven at first hand
from Robertson, and Arnold, and Darwin, and
Renan and Kuenen, in short, from the *Zeitgeist*,
rather than at second hand through Unitarianism.
"That is true," writes the *New York In-
dependent*. "Our Evangelical college and semi-
nary professors have gone to Cambridge,
and Oxford, and Leipzig, and Berlin, rather
than to Boston and Cambridge, for their fresh
ideas." But, on the other hand, Mr. Mead and
the *Independent* both forget how many Ortho-
dox ministers of all denominations have acknow-
ledged their indebtedness to Channing, Dewey
and Parker in America, and to Dr. Martineau
in England. These were the men who gave
the impulse to liberal religious thought long be-
fore the *Zeitgeist* made it popular.

AN American paper says that by the resig-
nation of his professorship at the Harvard Medical
School Dr. Oliver Wendell Holmes has con-
ferred a benefit on the reading public, but in-
flicted a loss upon his *alma mater*. For thirty-five
years he has served as professor of anatomy,
and at the time of his appointment, in 1847, he
was one of the six professors attached to the
school. To-day there are upwards of forty-five.
During the coming year Dr. Holmes promises
to keep himself busy with his pen.

ACCORDING to the recently issued report of
the American Commissioner of Education for
1880 it appears that in 1871 twenty-nine states
reported a school population of 9,632,969, while
in 1880 the thirty-eight states and eight terri-
tories reported a total of 15,536,280. The
number enrolled in the public schools, twenty-
eight states only reporting for 1871, was
6,393,085, while for 1880 it was 9,781,521, all
the states and territories reporting this item.
Twenty-five states reported the number in daily
attendance in 1871 as 3,661,739, while in 1880
thirty-four states and eight territories reported
it as 5,805,342. In twenty-six states the total
number of teachers was given as 180,635, in
1871 and in all the states and territories as
282,644 in 1880, divided in the former case into
66,949 men and 103,743 women, and in the
latter into 116,012 men and 157,657 women,
only twenty-four states reporting the teachers
separately in the first year and thirty-five states
and eight territories in the latter.

A WRITER of an interesting article on "The
Heart of England" [Yorkshire] in the *New
York Independent* refers to the pretty village of

Horsforth, near Leeds, as having been probably
the ancestral home of Longfellow. It seems
that the Rev. Robert Collyer, a Yorkshireman
himself of the grandest type, has taken an
ardent and painstaking interest in this subject,
and we shall probably have the result in his
forthcoming work on "The West Riding." In
reference to Longfellow, the same writer men-
tions an interesting fact. In Bradford, on the
13th May last, a rare relic of the family was
sold at an auction of old furniture by Mr.
Buckley Sharp, of Bradford. It was advertised
and described as "A Dower Chest, . . . from
an old farmhouse at Ilkley Yorks." The chest
is of oak, and on the top front rail is this in-
scription:—

"We—once—were—two—we—two—made—one.
We—no—more—two—through—Life—be—
done."

On the bottom front rail:—"Comfort—ye—
one—another." The middle front panels are
floral; but the centre one has these words:—
"Ion—Longfellow—and—Mary—Rogers—was
—married—ve—tenth—dave—off—April—anno
—dm—1664." The chest was sold for a trifle,
and certainly ought to have gone to America,
which prizes such waifs and strays as these.

THE *Christian World* has the following
"Note," which shows that even the Evangelical
world is moving a little:—

"We note with great satisfaction and refresh-
ment the rebuke administered by our revered con-
temporary, the *Rock*, to those who mistake the
Bible for 'a text-book of science.' The mistake
is often and mischievously made, and it is well to
have a distinct idea of its absurdity. 'It is obvious,'
says the *Rock*, 'that the commonest natural facts
are there (in the Bible) recorded with regard to
their apparent truth. Thus, if instead of reading
'the sun ariseth,' 'the sun knoweth his going down,'
it had been written, 'the earth moveth,' the Bible
would have seemed to all the ancients, down to the
time of Copernicus, in the sixteenth century, to be
palpably in error. And so of other things.' This
expresses with perfect lucidity and comprehensiveness
what we have always taught on the subject of
the Bible's relation to every kind of science—astro-
nomical, geological, or critical. But we warn our
brother that he is on dangerous ground. All those
who refuse to admit that our Lord, and his apos-
tles, in addressing the multitude, spoke the lan-
guage of their hearers, and did not proceed upon a
knowledge of geological facts or Hebrew antiquities,
which would have anticipated the results of modern
research will shake their heads at this sign of de-
clension. To talk rationally of the Bible will be
found to savour, we fear, of rationalism."

ON behalf of the Conservative candidate for
the representation of the University in Parlia-
ment Lord John Manners sent out circulars to
the members of the Senate, asking for their
votes for the Right Hon. Cecil Raikes. One of
these circulars in due course reached Professor
W. Steadman Aldis, one of the numerous Non-
conformists and sons of Nonconformist ministers,
whose brilliant university career has served to
point the rebuke which those have received who
have so ardently striven to keep the Universities
sectarian instead of national. Mr. Aldis, in
acknowledging Lord John Manners's communi-
cation, said: "It has probably escaped your re-
collection that ten or twelve years ago you re-
ceived a somewhat similar circular from me,
asking you to support a measure for the further
opening of the Universities of Oxford and Cam-
bridge, one effect of which would be the granting
to myself and others similarly situated the vote
for which you are now asking. In reply to that
circular you did me the honour to say that you
were astonished at being asked to support such
a measure, and that if it were unhappily passed
into law you would never send another son to
the University. Under these circumstances, I
can hardly think it likely that any of those mem-
bers of the Senate of the University of Cam-
bridge, now tolerably numerous, who, like my-
self, only possess a vote in spite of the strenuous
efforts of yourself and your friends, will bestow
that vote in favour of those who so long opposed
their rights. May I add that it has been with
sincere pleasure that during the ten years which
have elapsed since the Universities Tests Act be-
came law I have watched the continually-in-
creasing prosperity of the old Universities, and I

am pleased to find an additional proof of their well-being in the interest which, in spite of former threats, your lordship still retains in the University of Cambridge?" So "the whirligig of time brings in its revenges."

PRINCIPAL TULLOCH, in opening St. Mary's College, St. Andrew's, on Friday, delivered an address on "Educational Progress and University Reform," in which he reiterated the opinion expressed so far back as 1858 that the theological chairs in all our Scottish universities should be opened up to all Protestant denominations. Speaking for himself, he said he had in the study of theology so entirely outgrown all denominational interests that he hardly knew what they meant in connection with the subject. Everything of the kind disappeared before the scientific spirit which every professor was bound to cultivate.

WE are glad to see the eminent name of Dr. Story, of Roseneath, on the side of the movement for reform in the worship of the Church of Scotland, to which we referred with strong approval last week. In an address to the Edinburgh University Theological Society, entitled "Thoughts About Church Reform," Dr. Story sketched the improvements in worship which, in his opinion, were most desirable. These were "to hear better music rendered more fully and heartily by the whole congregation; to have the 'Amen' responded audibly at the end of all the prayers, and the Lord's Prayer and Creed repeated aloud after the minister; to see a proper service authorised for baptism, the Lord's Supper, marriage and burial, and the churches, in town at least, open for daily service." Touching also on the question of Creed Reform, Dr. Story expressed his regret that the Church had departed from her original confession of twenty-five articles to adopt the complex dogmas of a dogmatic assembly. They ought to labour for the simplification of those terms in which acceptance of the Westminster Confession was expressed.

"A BROAD CHURCHMAN" writes to the *Scotsman* objecting to the imposition of even the Apostles' Creed, as "members of the Church in increasing numbers are finding it impossible to believe in the miraculous conception; the descent of Christ into the nether world; his ascent in bodily form into the upper world beyond the crystalline spheres; the resurrection of the material framework of the human body." And yet these same members belong to a Church that professes a rigid adherence to all the articles of the Westminster Confession, with the larger and shorter catechisms.

MR. W. J. POTTER, one of the editors of the *American Index*, says that he was once talking with an influential orthodox Doctor of Divinity on the question of Bible-reading in the public schools. He had been a member of the school committee in a Massachusetts town, and he said he had always argued in favour of removing the Bible from the public schools, because the requirement, by Massachusetts law, that it be read without note or comment, naturally leads teachers to read only those parts that are plain without note or comment—that is, the moral and spiritual parts—and this habit favours Unitarianism. Hence he preferred, on denominational grounds, no reading of the Bible in the schools to the reading of it under the restrictions now imposed by law. Among the stricter sort of Evangelical people there exists a like dissatisfaction with the "no comment" practice of "preaching the great truths of Christianity."

SOME particulars respecting the recently formed "Christian Conference," over which Dr. Martineau recently presided, have appeared in several of the papers; but the representative of this paper has always been informed that the meetings were "strictly private," and we have conscientiously complied with the prohibition against reporting—greatly against our will, however. The London correspondent of the *Liverpool Mercury* gives its readers some inkling of the movement when he writes:—"A movement which has quietly been going on for some time, but which has only just come to the surface, seems likely to do a great deal to modify the intensities of religious bitterness. Originat-

ing with Mr. Fremantle, the rector of St. Mary's, Bryanston-square, it was taken up by the Deans of Westminster and of Peterborough, the Rev. Llewelyn Davies, the Rev. Harry Jones, Dr. Allon, Mr. Newman Hall, Professor Bryce, M.P., and others. It is an association without denominational limits, to enable persons of all forms of creed to compare their views and experiences, with the desire to make the life of English people generally more Christian." The writer makes a curious omission in altogether ignoring the Unitarians, who have taken a prominent part in the movement.

MR. SPURGEON disposes of the idea of the infallibility of Peter in the following summary manner:—"Peter had a wife. Now no man who had a wife would believe in his own infallibility, for his wife would soon convince him of his mistake." We fear that the Roman Catholic Church will survive even this clenching argument.

Reviews.

The Early Days of Christianity. By Fred. W. Farrar, D.D., &c. London: Cassell, Peter, Galpin and Co. 1882.

WE have a sincere respect for Canon Farrar as a most learned, accomplished, liberal and enlightened man. His mind is very rich indeed in the possession of certain theological knowledge which he has tried to work up into wisdom; but he seems to us to be a diligent, industrious student rather than a great thinker, and his mind, notwithstanding its resources and wealth of acquirement, has not, in our humble opinion, yet expanded into the dimensions of a large mind. If a little more philosophy had mingled with his theology the latter would have widened and improved. Were it possible for him to have fifty more years of life in vigorous health he would probably come out very exhaustively indeed; for by that time he would have taken up into his mind the rich revealings of modern science, have discovered in them their spiritual elements, and have incorporated their significance and suggestions into his theology. As it is, however, he, like other theologians, looks backwards over old theological literature rather than over present life, over the history of Churches and sects rather than over the general movement of thought.

These volumes are hardly true to the title. They do not show us, except incidentally and in a very slight way, what Christianity really was in its early days,—what were the feelings and thoughts it engendered in the minds of the common people,—what hopes it called into life,—what habits of personal and domestic life it helped to form,—what influence it exercised over temper, speech, manners and social intercourse. We have rather the early days of intricate theology and not the early days of simple Christianity presented to us in these volumes. We hear the buzz and murmur of the schools—the droning of pedantic Greek and dreary Latin instead of the fresh utterances of natural sentiment. We have gas instead of air. Nor does the worthy Canon relieve us much by his own method of using his materials. He is learned, acute, subtle, always correct and elegant in style, and now and then, when he pleases, even animated and picturesque; but throughout a large portion of these volumes he is unfortunately terribly diffuse. Though not at all incapable of succinct and compressed writing he has here been tempted into wearisome dilation. His exposition, commentary and paraphrase of the Epistle to the Hebrews runs on through more than a hundred pages with very copious notes in learned languages. The whole pith and interest of the matter might have been put into one-tenth of the space. We have the like voluminousness in the second volume where the Canon expatiates on the writings of John. There is no end of dreary citation and needless argument to prove this or that trifling matter, which is not of the slightest interest and importance after it is proved. We have toiled through these portions of the work with painful effort as though we were walking through stones and sand—very different from the fanciful wanderings of our childhood when we were supposed to be on certain fabulous ground "pick-

ing up gold and silver." There is marvellously little of the gold and silver of spirituality to be found in the ground of theology as hitherto explored.

The worthy Canon as a critic, analyser, expositor, and commentator of the New Testament is acute and subtle, and thoroughly furnished with an immense amount of ecclesiastical learning; but his argumentative and reasoning power is inferior to his erudition. We have studied his chapters relating to the genuineness of the First Epistle of Peter, and have also read his observations on the Epistle itself. Unlike the worthy Canon, we fail to see a single expression which, of itself, proves that the writer of the Epistle was under the influence of personal reminiscences and had distinct remembrances of what Jesus had said in years gone by. The expressions seem to us such as any Christian writer of that age might have used, whether he had known or not known Jesus of Nazareth in personal intercourse. As for the antagonism between Kaphas and Paul that was probably only momentary, without any abiding bitterness. Among the disciples and followers of each the differences were far more strongly marked, more lasting and more malignant. Paul had subtle and metaphysical tendencies of mind and rather involved and complicated ways of expression; he was exceedingly liable to be misunderstood. He seems to have built up a theory of Religion and Ethics on the basis of a mystical change in the inward life supposed to be wrought by Christ. Peter, on the other hand, with a mind less subtle and less profound, seems to have relied more on outward institutional agencies, and on authority and express commands, though he, too, now and then expanded to the conception of Paul's broader views.

The Epistle to the Hebrews is attributed by Dr. Farrar to Apollos and not to Paul, and the majority of competent critics are now probably of the doctor's opinion. He has no reproach whatever for the allegorising method of the writer of this Epistle, but he strongly disapproves of the allegorising habits of Philo the Alexandrian. Now the former writer, whoever he may have been, was very much under the influence of the latter, and as regards the reasonableness of their allegories, types and similitudes, we do not see much choice between them. The New Testament writer is certainly a little less extravagant and somewhat more spiritual than the Alexandrian Jew; but with respect to the new meanings which both of these writers poured into old words, old forms of faith, old ceremonies and old incidents historic or fabulous, we humbly think that both of them were utterly mistaken. The writer to the Hebrews had no more warrant for constructing Ante-types of Christ out of the old faith and ritual of the Jews than had Philo in his fanciful endeavours to show that the ideas of Plato were enshrined in the teachings of Moses, and that the Mosaic system was a parallel to the world of ideas as presented in the *Timeas*. Both writers were men of ability and good intentions, but both were travelling, as we think, in the regions of mere fancy.

We cannot agree with the worthy Canon in attributing the Book of Revelation and the Gospel and Epistles of John to one and the same writer at different periods of age. Men, it is true, may change their points of view as they grow older; they may elevate their tone, enlarge their thoughts and soften their feelings; but these changes, when they occur, are generally gradual, spread over wide spaces of time, such as that between youth and age; they do not come in rapid transitions or short intervals between one point of old age and another of the same senile period. The Apocalypse is conjectured by Canon Farrar and other inquirers to have been written about the year 68 A. D. If so, John (if he was the author) must have been nearly sixty-eight years of age, even supposing him to have been younger than Jesus, which is by no means a certainty. Now a man's mind when it begins to change, expand and grow; to leap over its old boundaries and to cast off its prejudices, commences that process generally long before sixty-eight, and not, as in this case, longer after. It is strange, indeed, that John, who is said to have enjoyed a closer intimacy with the great Master than the rest of the Apostles, and who was therefore more peculiarly under the influence of that large heartedness,

boundless sympathy, beauty of thought and charity of feeling which characterised Jesus of Nazareth, should even after the lapse of more than sixty years show little or no traces of such influence, but continue in the narrow, exclusive, Jewish spirit which marks the Book of Revelation. This book, though not without a certain imaginative lurid grandeur, reflects no light from the mind of Jesus, still less of his spirit; and the Apostle who after so long a period since the death of his gentle Master could write such a book as the Apocalypse, so different from the spirit of that Master, was not likely, we think, to subside in his old age into the gentle John who addresses his friends as "little children" and talks of love. It seems to us far more probable that these Johns were two very different men—not one man mentally transformed. Moreover, there is a conjecture adopted apparently by Canon Farrar, which, if well founded, must still further weaken the supposition that the Gospel, the Epistles, and the Revelations may have been written by one and the same John. The learned doctor rather favours the view that the revival and reappearance of the "Beast" spoken of as the second Beast in the Apocalypse has reference to the Emperor Domitian, who was regarded and sometimes called a second Nero on account of his cruelties generally, especially to the Christians. But Domitian did not become Emperor till the year 81 A.D., thirteen years after Nero, so that John (supposing the reference to Domitian as the "Beast" to be a true conjecture) could not have begun, or at least could not have finished, the writing of the Apocalypse until the time of Domitian, when he, the writer, must have been more than eighty years of age. If a man, as we just now ventured to say, very rarely undergoes any sudden and complete changes of mental character after sixty-eight, it is still less likely that he will pass through such transitions after eighty. As for the contrast in literary style between the Apocalypse and the Gospel and the Epistles, which some scholars have noticed, that may possibly be accounted for by the reasonable supposition that some of the disciples of John may have recast, to some extent, the literary form of his Epistles at a subsequent period. To alter a man's writings, either for better or worse, was by no means an uncommon practice in early times.

We had made many notes in the course of our reading through these ponderous volumes on Canon Farrar's remarks on the writings of the Apostle James and also on the Gospel and Epistles of John; but we found that our notes, even after compression, would occupy more space than could reasonably be given in this paper. We, therefore, pass them by. We do so not in the spirit of indifference or disregard for anything the Canon has to say. His candour, sincerity, and deep learning entitle him to respectful attention at all times. His learning, indeed, we find rather oppressive and overabundant in reference to the questions to which it is applied. It often encumbers a subject instead of illustrating it. We confess that all this great camel's load of erudite exposition and commentary has been sometimes more than we could easily pass through the needle's eye of our understanding; but that may be our fault and not Dr. Farrar's.

We find on going through these volumes that the religious views of the writer are much more orthodox than we had supposed. He does not thrust forward his opinions dictatorially; he is liberal and free, and willing that every man should be "fully persuaded in his own mind" instead of being coerced by authority; but still the opinions, so far as they show themselves, seem to us rather strange in a man of his mental calibre. He speaks, for example, of what is called "the unpardonable sin," as if it were some mysterious offence different in nature and essence from all other sins, and as if there were any condition of life so low as to be beyond the ultimate reach of those transforming influences which are eternally at work in a slow but often invisible way to improve and uplift even the vilest of the vile. It is, of course, easy to show instances of perversity and depravity beyond the reach of any cure at present known to legislators, philosophers, and divines; but all these good people seem to discern "through a glass darkly" when they survey the region of morals. At present no one seems to know anything about a real remedy for wrong. We

punish offenders and patch up consequences, and that is all. Divines talk about the mercy of God as if it were something very different from his wisdom and justice. But humanity will be saved by wisdom and justice and not by mercy, which is not a distinct and separate virtue in itself, but only the modification of a virtue. It is the softened intensity of a power working often through beneficent pain. It is not an annulment or even a suspension of any Divine law or principle. The God of Justice knows how to adapt divinely just means to divinely just ends, and assuredly will adapt them for the benefit of all humanity, including even those supposed to be lost in "unpardonable sin." Again, the worthy Doctor talks about "closed dispensations," and "second Advent," and a "last age of the world," as if the spiritual history of the earth had been divided into distinct acts like a stage play, with a drop of the curtain between them, instead of being a never-ceasing stream of influences effecting never-ceasing change. As for the "last age of the world," can any man pretend to say where that will be? Humanity and nature have at present so much about them that is inchoate and unfinished that the "last age of the world" would seem to be some millions of years distant in the unknown futurity.

But we have already a little overstepped our limits. We take our leave of the learned Canon with thanks for his labours, even though our appreciation of them may not seem quite so warm as that of most of his admirers.

E. A.

Chapters on Evolution. By Andrew Wilson, Ph.D., F.R.S.E., F.L.S., &c. London: Chatto and Windus. 1883.

In a recent discourse at South-place Mr. Conway said:—"Forty-seven years ago a young graduate of Cambridge, England, was voyaging round the world in search of that more light for which, while he set out, Goethe sighed with his dying breath." At the same time a young graduate of Cambridge, New England, set himself to explore the intellectual and moral world. . . . In 1836 Darwin returned from that voyage, now comparable to the voyage of Columbus, for the new world it added to knowledge, and sat down to his task. And in that same year, 1836, Emerson published his first work, *Nature*, which declared his vision of the law whose reality the science of Darwin was to confirm. The two men died about the same time. They were buried with the highest honours by the nations which had denounced them as apostles of infidelity. Their honour is the measure of our civilisation." It was, indeed, a remarkable revolution which was effected by one man within the compass of his own short life-time. So vast and sudden has been the change that thousands of intellectual people whose main opinions were formed before the world had received the rich gift of the "Origin of Species" find themselves out of harmony with the times, and many younger men, whose prejudices prevent them from accepting the new philosophy, are jostled from side to side in the march of intellect, and are quite unable to keep pace with those by whom they will shortly be left behind and forgotten. Very curious are the estimates some of these people form of the question they fail to understand. One gentleman has compared Evolution with Spiritualism. This, however, was from the innocence of his heart, and is a very distinct thing from the buffoonery of those who, prating on pulpit and platform, sneer at "protoplasm," and pander to the ignorance of their hearers by misrepresenting Darwin as teaching that mankind are descended from gorillas, and accounting for the atrophy of the tail by the habit of sitting on stools. A most valued contributor to the limited literature on the subject of Darwinism writes that "any longer to withhold assent from so vast a body of evidence is a token, not of intellectual prudence, but of intellectual incapacity." For the great mass of thinkers to become acquainted with the grounds upon which rest the huge edifice that has been erected for all time, may, perhaps, require a good part of a generation; perhaps less, for the whole body of scientific teachers of the day now, in their lectures, show by their attitude that the theory of Evolution is out of the region of debate,

The number of really good books bearing directly upon the subject is not numerous. As they become more so, the knowledge of "the general" will correspondingly increase. In the meantime those who remain ignorant of it will certainly be unable to grapple with either scientific or philosophic questions with the same effectiveness as one who has mastered the idea of the "survival of the fittest."

Dr. Andrew Wilson has had quite sufficient experience as a teacher of biology to know that the hesitation with which in some quarters evolution is accepted arises chiefly from the lack of knowledge concerning the overwhelming evidences of its existence which natural history presents. "Doubtless," says he, "a training in botany and zoology is required before the case for evolution can be fully mastered, but there need be no difficulty in the way of any intelligent person forming a just estimate of evolution upon even an elementary acquaintance with the facts of biology." He has accordingly sought to bring such facts prominently before the notice of his readers in a volume of nearly four hundred broad pages and nearly three hundred illustrations. The book itself is a marvel at the price of seven shillings and sixpence, at which it is published, and a careful perusal of its chapters has confirmed us in the opinion that its author is one eminently fitted for the task. For Dr. Andrew Wilson we feel sure a brilliant future remains, and we could only wish his life was being spent in the South instead of in the North. His occasional visits to the metropolis have raised the same wish in many minds.

There are two elements in modern scientific investigation which presage benefits to man that can scarcely be over-estimated. These are, first, organised method, and secondly, freedom from the thrall of prepossessions. It is in the adoption of organised methods, probably, that the scientist of to-day differs most notably from the student in many other departments of thought; and in having no prejudices to defend or prepossessions to consult the man of science, in the language of Dr. Wilson, "stands in no dread of the results to which he may be led, and is placed at no disadvantage when he replaces beliefs, however time-honoured they may be, by the newer phases of thought to which his studies have led." Had the Great Master, who so recently passed from our midst, lived but for the purpose of setting forth to the world an example of humility, patience, impartiality, and passionate love of truth for its own sake, he would have been a new Christ for the admiration of mankind. Yet He did more than this: he showed what splendid results a single life inspired by such virtues could accomplish; and it behoves us not to lose sight of the teachings while admiring the character of the man. These teachings, when seen in some of their wider effects, have a meaning far more reaching, possibly, than even their author at one time may have conceived. It has been said that they have revolutionised all thought, and the statement seems to be justified in the flood of light which they have shed upon the consideration of a variety of problems connected with life and mind. The study of mankind, especially, whether as pertaining to the individual, family, race, or nation, has received a most beneficial illumination. Mr. Herbert Spencer showed several years ago the importance of a preparation in biology for the successful study of man as a great social organism. So long as slumbering minds persist in the fancied recognition of Natural History as a mere description of species, so long will they miss the guiding clue to the very highest thoughts which are commanding the best attention of the best thinkers in the world. As a comprehensive guide to the general scope of the subject of Biology (nearly synonymous with "Natural History"), with especial reference to the established theory of Evolution, no better book has yet been published than the one now under review. The mass of facts and their effective marshalling sufficiently explain the delay which has occurred in the issuing of the volume. Dr. Wilson, moreover, combines with a brilliant mastery of his subject a literary style which is only too rare an accompaniment of great acquirements in science. In this he fairly ranks with Huxley and Lubbock, to the latter of whom he dedicates his work.

It is not our present purpose, and, indeed, it would occupy too great a space in our columns,

to enter upon any minute examination of the contents of the book, or to give extracts from its pages, but we recommend a very careful reading of it. To such as are altogether unfamiliar with biological study it will require a little closer attention than many a volume on more favourite subjects.

Wesley's Designated Successor: The Life, Letters, and Literary Labours of the Rev. John William Fletcher, Vicar of Madeley. By the Rev. L. Tyerman. London: Hodder and Stoughton. 1882.

We do not profess to be learned in Methodist biography, and our chief knowledge of "Fletcher of Madeley"—one of the most saintly characters of the early Wesleyan movement—is derived from the references to him in Southey's charming "Life of Wesley," and Miss Wedgwood's "Wesley and the Evangelical Reaction," and the incidental allusion made to him in "Phases of Faith," by Mr. F. W. Newman, who says that in his early Evangelical years Fletcher of Madeley seemed to him as perfect as Jesus Christ.

The Rev. Luke Tyerman, one of the principal literary authorities of modern Methodism, is the biographer of John Wesley and his father, the Rev. Samuel Wesley; of George Whitefield and of the Oxford Methodists. He is, therefore, well qualified to write the history of Fletcher of Madeley, the dearest friend of Charles Wesley—the poet of Methodism—and one of the earliest of the devoted band of Evangelical clergymen in the Church of England who sided openly with the new movement when it was frowned upon by the bishops and other Church dignitaries of the age, treated with contumely and violence by the ignorant multitude, ridiculed by able statesmen and fashionable people of the world, and regarded with sincere respect and sympathy by poor old half-cracked George the Third, who, when one of his courtiers told him that Wesley must be mad, wittily replied, "I wish he would bite some of my bishops."

In Methodist history John Guillaume de la Flechere—a Swiss by birth and education—was a very remarkable man, not only, as we have said, from the saintliness of his character, but, as next to the two Wesleys, perhaps the most scholarly of the early Methodists, and as the first part of the above cumbersome title indicates, "Wesley's designated successor." Fletcher, from various reasons, declined the proposed honour when formally made to him by Wesley himself eighteen years before his death. As a matter of fact, Wesley outlived his friend by a few years, and preached his funeral sermon.

Methodist biography, as a rule—always excepting the lives of the Wesleys—has little interest for the outside observer. The movement itself was profoundly interesting, and was a greatly needed reaction against the formalism and deadness of the State Church, and the respectable conventional dissent of the age. The leaders of the movement—scholarly cultivated men as they were—were filled with the single, all-absorbing thought of "saving souls." And certainly there were multitudes of souls then, as now, that needed to be saved, multitudes that were like "brands to be rescued from burning." The work of spiritual revival—generally, but not always, resulting in a deep and lasting moral reformation of character and life, was infinitely too important to allow of time or thought for polite accomplishments, Biblical criticisms, or subtle philosophising. The appeal of the Methodist preachers was made direct to the human conscience, to the universal sense of sin, to the felt need of inward reformation. After the first outburst of interested prejudice and unreasoning violence the common people heard them gladly, and those who received their fervent teaching were lifted up from a mere worldly and indifferent life into a higher spiritual atmosphere, and gained clear perceptions, however simple and unformed, of the reality of spiritual and invisible things. But the piety of the Methodist reformers was of two ecstatic a kind to commend itself to the calmer judgment of the sober understanding, and the religion they taught was too ascetic and impractical to gain the lasting allegiance of the higher class of minds. It is wanting, too, in the deeper qualities that so greatly attract us to the mystics of all ages; and with all possible respect for the movement itself, it must be confessed that a world con-

structed after the Methodist ideal would have few attractions for minds of the predominately intellectual or rationalistic tendency. Yet it is a patent fact that Methodism has been, and still is, a great power in the world, influencing communities far beyond its original borders; and we of the Liberal school have yet to learn that no religious movement can hope to gain large and permanent influence which appeals mainly to the intellectual faculty and originates in theological controversy and philosophical disputation, instead of making its appeal to the deeper spiritual faculties and felt wants and emotions of the human heart and soul.

The life of the saintly fellow-worker of the Wesleys—Fletcher of Madeley—well deserved to be written in full, both on account of the singular beauty of his character and from the fact that new biographical materials have accumulated since the publication of Benson's life in 1804. He was one of those rare characters that combine transparent simplicity and childlike devotion with unusual intellectual ability and singular power of influencing others. Southey said of him that "no age or country has ever produced a man of more fervent piety, or more perfect charity; no Church has ever possessed a more apostolic minister." Good Dr. Richard Price, heretical as he was, once visited him, and afterwards said, "I was introduced to the company of a man whose air and countenance bespoke him fitted rather for the society of angels than for the conversation of men." Yet the book, while no doubt immensely interesting to those within the pale, adds little or nothing to our knowledge of the Wesleyan movement, and with its voluminous extracts of sermons and religious correspondence is dreary reading to those who have no special sympathy with the Methodist or Evangelical type of piety. Like all other works of its class, it is full of special interpositions and instances of providential grace, to doubt which, writes the biographer, "would be infidelity of the most impious kind," and if so we have to confess that we are guilty of this unpardonable sin. Nevertheless, the author has well and faithfully performed his work, and while disclaiming artistic talent has given a really life-like sketch, both of the subject of his biography and the early Methodism, with which he was so closely identified.

In Methodist history Fletcher of Madeley is chiefly known, besides his saintly character and his devotion to the spiritual welfare of a neglected parish, for his decided opposition to Calvinism, and Antinomianism, in opposition to Whitefield and Toplady, and in entire harmony with the two Wesleys, whose theology was always of the Arminian complexion. He was the chief writer on that side in the once celebrated Calvinian controversy of 1775-76. As Mr. Tyerman writes:—"Among the Wesleyan Methodists he settled for ever all the questions of the Calvinian controversy. For many a long year Methodist preachers—itinerant and local—drew their arguments and illustrations from his invaluable 'Checks' [to Antinomianism]; and, perhaps, it is not too much to say that not a few of the Calvinists themselves were led by his immortal productions to explain and modify, and to some extent to change their unwarrantable doctrines. John Wesley travelled, formed societies, and governed them. Charles Wesley composed unequalled hymns for the Methodists to sing; and John Fletcher, a native of Calvinian Switzerland, explained, elaborated, and defended the doctrines they heartily believed."

It is a noteworthy fact that Fletcher established Sunday-schools at Madeley almost contemporaneously with Raikes at Gloucester. Three hundred children were gathered whom he took every opportunity of instructing, and many of his parishioners lent their helping hand not only to defray the expense of teachers, but to erect a schoolhouse at Coalbrookdale. His last productions were an unfinished catechism to be used in his Sunday-schools, prayers to be read by the children, and "Hints" to the teachers.

We have a glimpse of Dr. Priestley, to whom Fletcher addressed some letters entitled "Socinianism Unscriptural," and "A Rational Vindication of the Catholic Faith," published after his death. There were no points of contact between Priestley and Fletcher, who while evidently respecting each other approached religion and the Bible from totally opposite points of view. A controversy between such men

could under no circumstances have any practical result. As a matter of fact, however, several Methodist congregations in the North have embraced Unitarianism purely from their own Scriptural reading without any knowledge of its controversial literature, while it is the rarest thing in the world for a Unitarian to become a Methodist or a strong Evangelical. We read with great satisfaction the editor's remark:—"Never has there been a time when there was more need of essays like those of Fletcher than that which is now passing. Socinianism in various shapes, even among many who think themselves orthodox, is rampant; and the Methodist Book Committee would render incalculable service to the cause of Christian truth by publishing in a separate form, and at as cheap a price as possible, Fletcher's two unanswerable replies to the redoubtable Dr. Priestley. From the specimens here given we doubt whether they even touch the borders of the controversy."

Notwithstanding his opposition to "Socinianism," and his strong evangelical convictions, Fletcher had a vein of liberal thought in his theology. In his description of "Saving Faith" he refused to put the "black mark of damnation upon any man that in any nation fears God and works righteously." And in the appendix to his "Essay on Truth" he expresses his strong objection to the damnable "appendages" to the Athanasian Creed, while admiring "the Scriptural manner in which it sets forth the Divine Unity in Trinity, and the Divine Trinity in Unity." If the creeds of Peter (Acts x. 35) and Athanasius are irreconcilable, he well says, "I think it more reasonable that Athanasius should bow to Peter, warmed by the spirit of love, than that Peter should bow to Athanasius, heated by controversial opposition."

On the whole, after reading this interesting work, our opinion is confirmed that Fletcher of Madeley richly deserved the reputation he has won as a true saint of modern Christendom. The Government of King George III. desired to reward him for the service he had rendered them in one of his political publications, and an official was commissioned to ask him whether any preferment in the Church would be acceptable to him, or whether the Lord Chancellor could do him any service. Fletcher replied, no doubt to the amazement of all concerned, "I want nothing, but more grace." This was characteristic of the man, and there were not many others of that age, or of any other, who have shown such single-minded devotion to his Master's work.

The Doctrine of Last Things Contained in the New Testament. By Samuel Davidson, D.D. London: Kegan Paul, Trench and Co. 1882.

The whole spirit in which this little book is written is indicated in the two following quotations from two of the Apocryphal books:—"God created man to be immortal, and made him to be an image of his own Eternity," from the "Wisdom of Solomon;" and "Be thou not curious how the ungodly shall be punished, and when; but inquire how the righteous shall be saved," from the second book of Esdras.

Little is known of man's future, and little can be known now. We have to content ourselves with the belief that man is naturally immortal, and so trust in "the larger hope." Our author's main object is to bring together the ideas which the Biblical writers express respecting man's future, to estimate their value, and to compare them with the creeds of Churches. A brief statement of the main points of the book will be more useful to our readers than any remarks of our own, especially as there is really nothing we desire to controvert. The general conclusions will be accepted by the most scholarly students of the Liberal school.

"The New Testament teaches that Christ will come again to earth in a visible and glorious form, attended by angels, to raise the dead and judge mankind." We generally interpret such passages as simply indicating that men will be judged both here and hereafter in accordance with the eternal principles of truth and righteousness, of which the teaching of Christ is the highest expression we yet know. There is very little doubt that the declarations of Jesus respecting his visible advent were literally interpreted by his earliest followers, and consequently entirely misapprehended. The predicted reign

centred in principles and their ultimate triumph. "The coming of which Jesus himself spoke was dynamic, implying that the gospel world asserts its influence over the course of events, and the transforming power in the hearts of believers. He has come in his spiritual power over the hearts of men, and will come with greater effect in the future."

With the return of Christ is associated the Resurrection. This also is set forth in both Gospels and Epistles in an external and symbolical form; and some words of the Apostle Paul, speaking of the resurrection of a spiritual body, have been perverted in the Church creeds into the actual resurrection of the flesh. *Carnis* is the original word in the Apostles' Creed, and although it is translated "body" in the Morning and Evening services, it is not generally known even by Church people that in three places in the Book of Common Prayer the word "flesh" is retained in the same creed. The Nicene Creed has the less objectionable clause, "the resurrection of the dead." Insuperable difficulties attend the very materialistic doctrine of the Church, and Dr. Davidson states the higher view when he writes:—"The resurrection begins here, and is proceeding at every step of eternal life, wherever men are conscious of their true destination. Allied as it is to the consciousness of the Divine, it has the same gradations, and marks the progress of humanity towards the perfect life. The true resurrection is not simultaneous, but successive; it is a rising of the soul in the sphere of the spiritual world."

The doctrine of the Intermediate or the Hades-state held in various forms by the Hebrews, and appearing especially in the Johannine writings, was an imperfect fore-shadow of immortality. The creeds have generally rejected it, and it can hardly be supported by reason. "It is sufficient to rest in the idea of spiritual evolution, without perplexing oneself about peculiar states or places for the soul when it leaves the body."

The Last Judgment is also conveyed in a highly scriptural representation in the New Testament, although it is probable that the sacred writers believed that Christ would appear in visible form to judge the world. In a deeper spiritual view "the judgment is divine, because it accords with an immutable law agreeable to which virtue is rewarded and vice punished. Christ is Judge so far as man's goodness or badness is measured by the pattern of his life, and by the strength his spirit gives for reaching perfection. In one sense we judge ourselves, conscience accusing or acquitting; but an objective standard is also set before us. The judgment-seat of Christ and his solemn condemnation or acquittal of men may be said to symbolise the award accorded by the moral sense supposed to be active in the true Church of Christ."

In the chapter on "The Resurrection State, Rewards and Punishments," Dr. Davidson will rather startle some of his readers by the statement that the declarations of Christ favour the doctrine of eternal punishment. He grants, however, that the general tendency of his teaching was not in harmony with the everlasting punishment of the wicked, and that along with the usual doctrine current at the time there are unmistakable traces of a more liberal view. The expressions employed in the Bible do not entirely settle the question, but it is only, as our author maintains, bad exegesis that attempts to banish it from the New Testament. The whole question should be looked at from a larger platform than single texts, in the light of God's attributes and the nature of the soul. The creeds of all Orthodox Churches, as we know, accept the doctrine of the endless punishment of the wicked, and generally express it in the harshest possible form. As Dr. Davidson says with caustic severity, "The divines of a cruel and fiery temperament, who are extremely pleased with eternal and infinite torments, cannot endure softening expressions and draw out the state of the unrighteous into detail, painting it with horrid colours. Their logic pleases themselves at least, though it be harsh and horrid. We shall not disturb the meditations of such theologians upon the damned, neither do we envy their feelings. The infinite loving kindness and mercy of God disown the notion of putting the wicked into infernal flames for ever. The final impotence of rational creatures were a blot

upon the aspect of a universe in which God is all in all. A ghastly hell is a kind of limit to His infinite goodness."

In the last chapter, entitled "Concluding Observations," Dr. Davidson gives his views on the general question of the future life in a very interesting way. The eschatological picture, he observes, as well in its early as its late ecclesiastical forms, rests upon an antiquated conception of the mundane system. It is impossible to round the notions of the New Testament on this subject into a whole, or to make them a compact creed. When the spirit leaves the body man's state is hidden from the living. We have to separate the Jewish Messianic elements of New Testament teaching from those which are conformable to the deepest Christian consciousness; to lay aside the temporal and retain the eternal. "The resurrection of the body, the coming of Christ in person to judge mankind, the Hades state between death and the resurrection, the endless torments of the wicked, may be looked upon as the opinions of men at a stage of culture which the present day has passed. The creeds of the Churches are pervaded by the Pauline rather than the Johannine theology, though the latter exhibits a more spiritual apprehension."

The nature and form of the future life are utterly unknown. What we do firmly believe is that "Individuality, foreign as it is to Buddhism, belongs to the essence of Christianity. The future is but a continuation of the present I amid different surroundings, all tending to exalt but not obliterate."

From this brief analysis it will be seen how interesting and valuable is Dr. Davidson's comprehensive little work. It enables us to separate the permanent truth from the mythological imagery of the New Testament; and so upon such momentous questions as the spiritual life in heaven, the final judgment, and the hope of ultimate salvation of all men, we rely not upon the testimony of fallible texts, but upon the eternal principles of the Divine government.

Short Notices.

Introduction to the Science of Religion. By F. Max Müller, M.A. (Longmans. 1882.) *Lectures on the Origin and Growth of Religion, as illustrated by the Religions of India.* By F. Max Müller, M.A. (Longmans. 1882.)—These are both new editions, in a convenient and handsome form, of two well known and, to the student of Comparative Religion, invaluable works, of which full reviews appeared in these columns at the time of their first appearance. We need only mention now, therefore, that the first comprises, with many additions, the four lectures delivered at the Royal Institution in 1870, and form an introduction to the more elaborate "Chips from a German Workshop," first published in 1867, and republished in 1881 with additions, under the name "Selected Essays." We read with melancholy interest the dedication "To Ralph Waldo Emerson, in memory of his visit to Oxford in May, 1873; and in acknowledgment of constant refreshment of head and heart derived from his writings during the last twenty-five years." The second work comprises the memorable Hibbert Lectures, delivered in the Chapter House of Westminster Abbey, in the summer of 1878. We expressed at the time our highest appreciation of these most interesting and delightful lectures. But in mentioning them as "Hibbert Lectures" we can never cease to enter our decided protest against the practical perversion of a Trust—by men of the highest honour and integrity—which was certainly never intended for the benefit of Oxford and Cambridge Tutors and Fellows, or for scholars like Max Müller, Le Page Renouf, and Renan, who occupy the foremost literary position in Europe, and command publishers and audiences for whatever they choose to write and say. One or two of the subsequent courses show that the Trustees have strange ideas of the best mode of "spreading Christianity in its most simple and intelligible form"—simple and intelligible Christianity being conspicuous by its absence. Of the great value of all the lectures we have often expressed the highest opinion; but it is quite obvious that the learned and highly influential lecturers are not members of the struggling and unpopular denomination whose interests the Founder of the Trust earnestly desired to promote, and whose scholars until lately have been excluded

from the prizes and emoluments of the ancient Universities. Mr. Hibbert's own wishes and intentions were as clear as moonlight as recorded in his memoir, but almost against his will he was persuaded by his advisers to leave almost absolute discretion to his Trustees, by whom his views have been deliberately frustrated, and the principle of "Open Trusts" brought for the time into contempt.

James Burn, the "Beggar Boy." An Autobiography. (Hodder and Stoughton, 1882.)—This is a bulky book of 650 pages, "relating the numerous trials, struggles and vicissitudes of a strangely chequered life, with glimpses of English social, commercial, and political history during eighty years." It is a strange and in many respects a deeply interesting record, which would have been more readable if it had been compressed into half the space. The author, as his name indicates, is a Scotchman, possessed of some of the best characteristics of his countrymen, who has worked his way up literally from the position of a beggar boy to one of high respectability and usefulness. Now in a green old age he recounts the varied scenes of his eventful career, and gives in the second part a very intelligent and interesting survey of the last eighty years, during a large portion of which he bore a manful part in helping forward the cause of social and political freedom. His chief education seems to have been the varied experiences of life as interpreted by a watchful eye and careful reading. His style is clear and simple, with a good deal of Cobbett's homeliness and directness; and the book would be really a valuable one to put in our Sunday-school or Mission libraries. It is impossible in a review to follow minutely so voluminous a narrative, and we can only add that the writer, notwithstanding many painful experiences and a constant struggle for life, writes without any bitterness in a large-hearted and large-minded spirit; and his book is particularly adapted for the reading of intelligent working men. Somewhat late in life he went with his family to America—too late, indeed, for success in that eminently pushing quarter of the globe, but his acute remarks on American manners and political institutions are not among the least interesting part of his book. His American experiences are recorded more at length in a work published in 1866, entitled "Three Years among the Working-classes in the United States during the War." The present work is very appropriately dedicated to our friend Mr. Thomas Baker, of Wokingham, who came to the author's rescue in adverse circumstances, and obtained for him the comfortable situation which cheered his old age.

Some of our readers will be glad to have their attention called to the *Journal of the Society of Biblical Literature and Exegesis*, published at Middletown, Connecticut. This publication, of which the first number (1882) is before us, contains the papers read, and the abstract of proceedings, at the half-yearly meetings of the Society in June and December, 1881. The body from which it proceeds includes many of the best known scholars and divines of the United States, and appears to be constituted upon the most liberal and comprehensive basis. In proof of this it may be mentioned that this first issue of the journal contains elaborate and exhaustive papers by Professor Ezra Abbot, on Titus ii. 13, and on Rom. ix. 5, in both of which what may, for brevity, be termed the Unitarian view of the meaning and punctuation of the two verses is defended and illustrated at great length, and, we need not add, with sound reasoning and admirable fulness of learning. Along with these papers there is also one by Professor Timothy Dwight, also on Rom. ix. 5, setting forth with almost equal fulness of detail and knowledge of his subject the opposite view of that passage. We may be biassed in our judgment, but, nevertheless, we venture to add that the exposition of Professor Abbot will be found to be an effective reply, and much more than an effective reply to Professor Dwight, on every point of importance. It presents the subject in a way which is eminently clear, logical, and self-consistent, and with a force both of evidence and argument which, we should expect, would carry conviction to the mind of every impartial reader. In addition to the papers just mentioned there are several others which deserve special notice, as the article by Professor Toy on "the Babylonian element in Ezekiel," and that by Professor Goodwin on *ψυχή* and *πνεῦμα*. It is quite a remarkable circumstance that papers so detailed and minutely reasoned as are those contained in this journal should be read out at the meetings of the Society, as well as discussed *vivâ voce*; and

that time can be found for this, within the limits of about ten hours, as the hours are usually reckoned on this side the Atlantic. The chair was taken, we are told, at ten A.M., and the discussion on the successive papers continued till 9.40 P.M., with a "recess" of an hour and forty minutes. The papers, as here printed, fill more than 200 closely printed and large sized 8vo. pages. We may assume that the numerous minute references to chapter and verse were simply "taken as read," as well as those to the hosts of commentators, German, Latin, and English, to say nothing of ancient Church Fathers, almost equally numerous, in the papers of Professor Abbot. We must express the hope that these two dissertations will be republished in a separate form. They would make a substantial volume, and would form a valuable addition to theological literature.

Literary Notes.

MR. OLIVER WENDELL HOLMES, who is now in his seventy-fourth year, has resigned the chair of anatomy in Harvard University.

OF new theological books we may mention one or two. Messrs. A. and C. Black promise "Thoughts for the Weary and the Sorrowful," by the late Dr. Alexander Raleigh. "The Gospel of the Secular Life" is the title of a work by the Hon. W. H. Fremantle, rector of St. Mary's, Bryanston-square, and Canon of Canterbury, which will shortly be published by Messrs. Cassell and Co.

THE opinion of the ratepayers of Belfast has been taken as to the adoption of the Free Libraries Act there, and the result is strongly in favour of the project, the number of votes for the adoption of the Act being 5,238, and in opposition to it 1,425.

MESSRS. WYMAN AND SONS will publish before the end of this month the volume of selections from the Wentworth papers in the British Museum, chiefly illustrating political and social life during the reign of Queen Anne.

MR. A. J. DUFFIELD, who has recently visited the scenes of the earliest discoveries of Columbus and his companions, will publish shortly "American Days: the Romance of a Lost Kingdom."

UPWARDS of 1,500 students are now industriously pursuing their studies in the Guildhall School of Music.

"THE SERPENT PLAY; A DIVINE PASTORAL," is the title of Dr. Gordon Hake's new poem, to be almost immediately published by Messrs. Chatto and Windus.

THE report on the manuscripts of the Dean and Chapter of St. Paul's, upon which Mr. Maxwell Lyte has been for some time engaged under the authority of the Historical Manuscripts Commission, is now completed.

MR. EDWIN ARNOLD's new poem, "Pearls of the Faith," will be published by Messrs. Trübner on December 20. The American publishers will also have a large edition ready for Christmas sale.

THE BISHOP OF DURHAM is preparing a notice of eleven Coptic MSS. in the Cambridge University Library, which have been entrusted to him for that purpose.

OWING to the very limited number of competitors during recent years for the Gilchrist Scholarships, tenable at the London University by natives of India, the Gilchrist Trustees have decided on substituting one scholarship of £150 annually for India for the two scholarships at £100 hitherto offered.

MR. HERBERT SPENCER has arrived in England from America, but we regret to hear that his health has not improved.

MR. RUSKIN is announced to lecture at the London Institution, on Dec. 4, on "Cistercian Architecture."

THE death is announced of Professor Henry Draper, of the University of New York. He was the son of the late eminent Professor J. W. Draper, author of the "Intellectual History of Europe."

AN important discovery has just been made by two German travellers, Dr. Sester and Dr. Puchstein. On a lofty cliff of the Nimrud Dagh, between Malatiah and Samsat, where the Euphrates forces its way through the Taurus, they have found colossal blocks of stone covered with Hittite sculptures and inscriptions. The mountain rises in terraces to a considerable height, and it is upon these terraces that the new monuments have been discovered. They are stated to be in good preservation; and, like the sculptures of Boghaz Keni, to represent the deities of the Hittite race. The locality in which they are found once formed part of the kingdom

of Komagene, the Kummukh of the Assyrian inscriptions.

MADAME DE NOVIKOFF is engaged in writing a biography of the late General Skobeleff.

DR. SMILES has in the press a biography of the veteran engineer and inventor Mr. James Nasmyth, whose steam hammer has done so much work in the world as to justify the inventor's motto, *non arte sed marte*.

MRS. MARK PATTISON hopes to have ready early next year her monograph on Claude written in French.

MR. H. VAN LAUN has been long engaged on a history of the literary exiles in England—those who from the free use of their pens had to leave their country at the bidding of arbitrary power.

ON Tuesday four chairs in the University College, Dundee were filled up as follows:—Mr. Steggall, Fielden Lecturer in Mathematics, in Owen College, Manchester, was appointed Professor of Mathematics; Mr. Carnelly, Professor of Chemistry in Firth College, Sheffield, was appointed Professor of Chemistry; Mr. Ewing, Professor of Engineering in the University of Tokio, Japan, was appointed to the chair of Engineering; and Mr. Thomas Gilray, M.A., head master in English at Glasgow Academy, to the chair of English Literature and Modern History. The salary guaranteed to each professor is £500.

THE DUTY OF ENGLAND TO THE NON-CHRISTIAN RACES.

BY MR. HENRY RICHARD, M.P.

[We subjoin the address of Mr. Richard, delivered at the recent "Christian Conference" of ministers and laymen held at Adam-street, Adelphi, of which some account appeared in our last number, taken from the *Nonconformist and Independent*.]

I presume that what is intended is the duty of England in its national capacity, acting through its recognised organ—the Government—towards the non-Christian races. There are individuals and there are bodies of Englishmen associated in anti-slavery societies, missionary and other societies, who have done, and are doing, their duty towards the non-Christian races in a manner worthy of the religion they profess, and which leaves nothing to desire but the multiplication and extension of their agencies. I am a declared admirer and partisan of what is called the missionary enterprise. A nobler one cannot engage the thoughts and hearts of men. Among those who have laboured in this field in modern times there are men who have displayed the highest form of heroism, a far higher form than that of the battle-field; men who have forsaken home and kindred, who have resigned all the pleasures of refined and cultivated society, all the advantages of Christian fellowship, and have gone forth with their lives in their hands to dwell among barbarous and brutalised communities, in the hope of planting among them the seeds of civilisation and Christianity. And not a few of them have found a worthy place in the roll of the noble army of martyrs. So far as these are concerned, we have no reason to be ashamed of the way in which the duties of England as a Christian nation have been discharged towards the non-Christian races.

But, if I may presume to do so, I should like to refer with the utmost respect and tenderness to what has of late weighed heavily on my heart—an apprehension that there is some danger of a departure on the part of those who are engaged in these beneficent enterprises from what were, I think, their earliest and better traditions as to the way in which their work should be done. There are signs, I fear, that some of their agents are not content with the sublime boast of the greatest missionary that ever lived—"The weapons of our warfare are not carnal, but mighty through God to the putting down of strongholds." It seems as though the unbounded confidence in brute force, which has become the worship of Christendom, and which has converted all Europe into one huge camp, is beginning to some extent to infect the Christian Church. Events of a doubtful, or indeed of a not doubtful, but of a distinctly culpable and deplorable character, have taken place in the mission-fields occupied by the representatives of more than one Christian body, and I fear an increasing disposition is shown to invoke the arm of flesh to facilitate or protect the labours of those who go forth among the heathen as the messengers of the Prince of Peace. This, in my opinion, would be an utter and most disastrous error, which would assuredly not

in the long run help the spread of the Gospel, but which would bring deep dishonour on a great cause.

It is a satisfaction, however, to know that, as a rule, the friends and directors of such societies at home have set themselves boldly to discourage and rebuke these indiscretions, to use a very mild word. When one of the saddest of the events to which I refer occurred in connection with a mission to Central Africa, there were words spoken by the upholders of that mission, both at Cambridge and Oxford, so noble and true, that I venture to cite two or three sentences from them here, as laying down the true principles on which such enterprises should be founded and conducted. The Rev. Dr. Jeremy Regius Professor of Divinity at Trinity College, Cambridge, said, "The Christian missionary ought to know nothing of war, except as something to be earnestly deprecated, as the greatest of crimes when it can be avoided, and the greatest of calamities when it cannot." Then, in allusion to the use that had been made of arms in the case in question, he added, "Christianity needs no such aid, no such defenders. Her cradle was, indeed, bathed in blood, but it was the blood, not of her slaughtered foes, but of her own sons, her martyrs. It is only as you divest religion of everything associated with the fierce passions of man that you can show it in its true and lovely light as first pure and then peaceable."

And the venerable Dr. Pusey used language no less earnest and emphatic at Oxford: "It seems to me a frightful thing that the messengers of the Gospel of peace should in any way be connected even by their presence with the shedding of human blood. . . . There never would have been martyrdom had it been allowable to shed blood. The appeal in the time of Tertullian was that Christians filled their streets and cities, and if they would destroy them they must decimate Africa. It is clear that with the Christian energy of character had they chosen they could easily have overthrown the enervated, degraded, and sensualised Romans of that time; but they knew that the seed of the Church was the blood of martyrs, and that the Gospel has always been planted, not by doing, but by suffering."

These are admirable sentiments, and they, or sentiments equivalent to them, might well form part of the instructions given to all missionaries, by whatever society they are sent forth. We have had many sorts of war in the history of the world, Religious wars (unhappily), Dynastic wars, Revolutionary wars, Commercial wars, Territorial wars. But God forbid that we should ever have a Missionary war.

But if we turn to the other interpretation I have suggested of the phrase which is the text of our discussion, that by the duties of England we mean its duties in its collective capacity, or, in other words, our national policy to the non-Christian races, I am afraid it invokes a retrospect on which we can dwell with little complacency. Indeed, I have always thought that there is not a sadder chapter in the annals of mankind than that which records the story of the intercourse of so-called civilised and Christian nations with other races. Ever since Christendom began in the thirteenth and fourteenth centuries to overflow its ancient boundaries by maritime adventure and colonisation, there is scarcely an instance in which the contact of the stronger, and what ought to have been the wiser and juster races with those that were uncivilised or semi-civilised, has not been to the latter the source of unspeakable oppression and misery. If any one doubts this, let him read the story of the Spaniards in Mexico, Paraguay, and Peru, of the Portuguese in Brazil and India, of the Dutch in India, and South Africa, of the descendants of the Pilgrim Fathers in North America, and alas! of our own conduct too frequently in India, in China, in Burmah, in Japan, in the West Indies, in South Africa, in West Africa and elsewhere.

It would seem at first sight as though the question raised by this thesis admitted of a very simple and obvious reply—namely, that the duty of England as a Christian nation is to act upon Christian principles and in a Christian spirit toward the non-Christian races. But there are several difficulties in the way of this summary solution of the problem. In the first place, we are met with the fact—which I am afraid is a fact—that up to this time our Christianity has not been brought much into the region of practical politics. A short time ago I ventured to say in the House of Commons what produced a momentary murmur, though I fancy that on reflection most of my hearers, "convicted of their own consciences," would be obliged to

admit the substantial accuracy of the statement—namely, that no man in that House durst, except at the risk of incurring ridicule, attempt to bring our foreign policy to the test of a severe Christian morality. We have our own way of showing our reverence for Christianity, but it is not by taking its precepts as our guide in the conduct of our international relations.

There is a further difficulty, that of deciding what are Christian principles and what is the Christian spirit. I am afraid that our current Christianity is not yet wholly disengaged from the elements of Judaism with which it has been unhappily blended, and which, in my opinion, has inflicted upon it great detriment and dishonour. The elder Puritans openly avowed that the examples of the Old Testament in all political affairs were to be those which Christian men and Christian communities were bound to follow, and they constantly cited Saul's special commission to slay the Amalakites, and Samuel's judicial hewing of Agag before the Lord as precedents which they had a right to imitate. Nobody, perhaps, makes such an avowal in these days, but there is, I fear, a good deal of the same spirit almost unconsciously governing our conduct towards the non-Christian races.

There are some profoundly sad and painful passages in Lord Elgin's diary in India and China. "I have seldom," he says in one place, "from man or woman, since I came to the East, heard a sentence which was reconcilable with the hypothesis that Christianity had ever come into the world. Detestation, contempt, ferocity, vengeance, whether Chinamen or Indians be the object." And so, after he reached China, he writes in a letter home, "I am sure that in our relations with China we have acted scandalously. Have you read Russell's book on the Indian mutiny? It has made me very sad, but it only confirms what I believed before respecting the scandalous treatment which the natives received at our hands in India. Can I do anything to prevent England from calling down on herself God's curse for brutalities committed on another feeble Oriental race? Or are all my exertions to result only in the extension of the area over which Englishmen are to exhibit how hollow and superficial are both their civilisation and Christianity."

I cite the words of Lord Elgin, and not those of a professed philanthropist or member of the Aborigines' Protection Society, because he was a statesman (and also, I believe, a very sincere Christian), who was sent out to deal with the disastrous consequences of very gross and then recent acts of injustice towards one of these non-Christian races. The first thing, therefore, it seems to me, we have to do, in order to harmonise our conduct with our profession, is to form just conceptions of what is the true character of the religion we profess in its bearings on our relations with our fellow-men.

I think, if I may be so bold as to say so in the presence of so many far more competent to give an opinion on the subject, that the characteristic attribute of Christianity is not justice but charity, charity in the old sense of that word as signifying love and something more than love. It is not a religion that requires us to test human character and deserts by rigidly "laying judgment to the line, and righteousness to the plummet," but which teaches us to show the utmost forbearance, even to the unthankful and the evil, and to cherish an infinite tenderness of compassion to those who are ignorant and out of the way. Now, if we are to act as a Christian nation towards the weaker and less favoured races of mankind, we must translate something of this spirit into our policy. Unhappily, it is not so at present. When we come into collision with any of these people the cry is, "Let us deal out rigid justice to them, let us execute justice upon these wretches," or some other epithet of hatred or contempt, and so on. I am very far from believing that we always do even this, that we come up even to our own stern standard of mere justice. But my contention is that if we are Christians something more may be expected of us than mere justice. There is a very pregnant line in one of Keble's beautiful hymns.

Help us to live more as we pray.

And very curious it is to contrast the prayers which men address to the Most High on their own behalf with the judgments they so often pronounce upon their fellow-men. The one is all penitential acknowledgment, earnest deprecation, humble entreaty, a plea for mercy, an appeal to the compassion and clemency of our Father in Heaven. The other is all austerity and sternness, a lofty demand for justice,

a rigid exaction of the right even to the uttermost farthing. We crowd our churches and chapels on Sunday and cry, with what seems solemn earnestness, "We have erred and strayed out of Thy way like lost sheep. We have followed too much the devices of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us. But Thou, O Lord, have mercy upon us miserable offenders." "If Thou art strict to mark iniquity, O God, who can stand before Thee. But there is mercy with Thee that Thou mayest be feared." "I will arise and go to my Father, and will say unto Him, Father, I have sinned against Heaven and in Thy sight, and am no more worthy to be called Thy son." And so on. And yet mark the spirit and conduct of those who have just risen from their knees with these words on their lips, if they happen to hear just at that moment of some unhappy fellow creatures who have wronged them, or who have dared to set themselves in opposition to their government or their country. And what do we find? A countenance mantling with pride, an eye flashing with indignation, a voice hard, cruel, inexorable in its accents. And when tidings come that those who have thus sinned have been stricken without pity, pursued with remorseless severity, they exult over the punishment inflicted, however bloody and terrible it may have been. Should any one venture to remonstrate, he is answered, in a loud and harsh voice, "It is only justice, sir, I want only justice to be done." Only justice! one is sometimes tempted to exclaim, supposing you had only justice measured out to you by Him who is higher than the highest, how, according to your own confessions, would it fare with you? It is impossible, indeed, to put the right answer to this proud plea in more exquisite language than that employed by our great bard. It is in reply to one who, when petitioned for mercy, urged that the life of the culprit was justly "a forfeit of the law."

Alas! alas!

Why all the souls that were, were for it once;
And he that might the vantage best have took,
Found out the remedy. How would you be
If He, which is the top of judgment should
But judge you as you are? O, think on that,
And mercy then will breathe within your lips
Like man new made.

De Tocqueville, in writing to Lady Theresa Lewis at the time of or after the Indian Mutiny, says that no doubt we had in India to deal with a people who had acted like savages. "But your title to govern these savages," adds he, "is that you are better than they. You ought to punish, but not to imitate them." Our profession is that we have a religion better than those of the non-Christian races, a religion whose characteristic features are benignity, mercy, grace. Would it not be well, then, that we give some evidence of our better religion by some display of these qualities in dealing with the benighted people whom we are desirous of rescuing from the dominion of what we call their dark and cruel superstitions?

But there is another speciality of the Christian religion as it appears to me, the full recognition of which would be of great value to us in dealing with other races, namely, its teaching that it is possible to influence and govern men by moral power, to subdue their enmity and win them to submission and trust by kindness and love. This seems to me, indeed, to be the fundamental principle which underlies the whole system of truth revealed in the New Testament. But a great deal of our policy towards alien nations consists in a peremptory denial of this cardinal principle of the Christian faith, and a loud declaration, on which we immediately proceed to act, that certain races can only be ruled by coercion and terror. But this theory that nothing can avail but the strong hand of brute force has been the cherished creed of oppression everywhere and at all times, whether that oppression be exercised by an individual tyrant, or by a dominant race grown arrogant by long prosperity. The King of Naples, as appeared by his published letters, declared with the most emphatic positiveness that the Italians could be governed only by fear and force. Was not this the creed of Lord Strafford and Charles I. respecting the English people? Did not Lauderdale and Claverhouse attempt to force it in Scotland by tortures and wholesale executions? Was it not the cant by which the party then in the ascendant drove the American colonists from

respectful remonstrance to open and triumphant rebellion? Did not many of our countrymen in India for years avow and act upon the same doctrine as respects the natives there, and found the result at last in that outburst of hatred against our rule and race which marked the mutiny? But it is a theory that cannot succeed in the long run, because it utterly outrages those fundamental principles of our common humanity which the Maker of us all has interwoven with the constitution of our nature, by which, in every age and every clime, it has been found that violence and insult engender indignation and resentment, while kindness and conciliation beget confidence and gratitude. And surely it must be held to be flagrantly at variance with the whole spirit and purpose of Christianity. Is not this, indeed, its peculiar claim, I may almost say its peculiar boast, that it conquers by love, that it rules men from within, by taking possession of their hearts, winning their affections, and subduing them into willing and joyful obedience? And do we not give the lie to this peculiarity of religion, when we proclaim our trust only in violence and severity?

Perhaps we may be asked to formulate some distinct policy, and prescribe in detail plans and rules to govern our conduct as a Christian nation towards non-Christian races. Well, that is not very easy, nor must we be charged as impracticable men if we fail to do so. There is a wise observation on this subject in one of Sir Arthur Helps's works, one of many wise observations scattered through his thoughtful writings:—"One of the reproaches," he says, "that will ever be made with much or little justice (generally with little justice) against men who endeavour to reform or improve anything is, that they are not ready with definite propositions; that they are like a chorus in a Greek play, making general remarks about nature and human affairs without suggesting any clear and decided course to be taken. Sometimes this reproach is just, but very often, on the other hand, it is utterly unreasonable. Frequently the course to be taken in each individual instance is one that it would be impossible to decide, still more to lay down with minuteness without a knowledge of the facts in the particular instance, whereas *what is wanted is not to suggest a course of action, but a habit of thought which will modify not one or two notions only, but all notions that come within the scope of that thought.*"

Yes; what is wanted here also is a habit of thought which all Christian men should try to cultivate among their countrymen, as the only way of rightly teaching to them the duties of Christian England towards non-Christian races.

LONDON DOMESTIC MISSION SOCIETY.—On Sunday last the new premises, 4, Rhyl-street, Weddington-road, Kentish Town, were opened. A house-to-house visitation was made in the neighbouring streets during the previous week by the missionary, the Rev. Joseph Pollard, with the help of a number of students from Manchester New College; copies of the hymn book compiled by the Rev. H. Williamson were distributed with a circular containing a statement of the operations of the Mission. At the Sunday-school in the morning twenty-six children were collected, and in the afternoon sixty-four assembled spontaneously. In the evening the Mission Room was well filled, about a hundred being present; and a large number of children who could not be accommodated at the service were addressed in the front class rooms by two or three gentlemen from the College. A mothers' meeting has been begun; a free reading-room will shortly be opened two nights a week, and a Band of Hope will be started at once. Other institutions are being planned, as help is offered. Those who desire to co-operate are requested to communicate with the Rev. Joseph Pollard at the Mission, or the Rev. J. E. Carpenter, Leathes House, Fitzjohn's-avenue, N.W.

HOLLOWAY'S PILLS.—All our Faculties.—Almost all disorders of the human body are distinctly to be traced to some impurity of the blood. The purification of that fluid is the first step towards health. Holloway's Pills recommend themselves to the attention of all such sufferers. They search out and remove all impurities from the vital fluid. In indigestion, confirmed dyspepsia, and chronic constipation the most beneficial effects have been, and always must be, obtained from the wholesome power exerted by these purifying Pills over the digestion. Persons whose lives have been restored to ease, strength, and perfect health by Holloway's Pills, after fruitless trial of the whole pharmacopœia of physic, attest this fact. This is beyond dispute.

Obituary.

DEATH OF JOSIAH QUINCY.—We regret to learn from the *New York Independent* of the decease of the witty, kindly, charming Josiah Quincy, some of whose "Leaves from Old Journals," or reminiscences of his early life, we have transferred to the columns of the *Inquirer*. He died early in this month, at the age of nearly eighty-one years, having been president of the Massachusetts Senate and Mayor of Boston. He took a very active part in all Boston interests, having introduced the Cochituate water and having done much to organise the public schools of his native city and to develop Massachusetts railroads and to care for the Boston harbour. His reminiscences of early times, published in the *New York Independent*, take high rank in this fascinating branch of literature, and should be collected in a volume. They constitute almost his only claim to be remembered as a literary man, though his addresses on the co-operative system for working men are of value. He was famous in his youth and hardly less in later years as a leader in society, and was much sought for in all public or private entertainments, not only as the representative of the most distinguished of Boston families, but for his own wit, culture, and *bonhomie*.

DEATH OF THE PROVOST OF ORIEL.—The news arrived in Oxford on Sunday of the death that morning at Rochester of the venerable Provost of Oriel College, the Rev. Edward Hawkins, D.D., in the ninety-third year of his age. The deceased took his B.A. degree in 1811, and was elected to the Provostship in 1828, performing all the duties of the office until 1874, when the Rev. D. Binning Monro was appointed Vice-Provost. Dr. Hawkins, who also held a canonry in Rochester Cathedral, and the College Rectory of Purlough, Maldon, Essex, was Bampton Lecturer in 1840, and also one of the four Perpetual Delegates of Privileges. He was the author of many sermons, amongst which may be mentioned "Sermons on Scriptural Types and Sacraments," "Sermons on the Church," "Discourses on the Historical Scriptures," "Sick-bed Services from Scripture and Common Prayer," &c. He had a difficult position, but a man who possessed the love of Newman, the confidence and affection of Arnold, and the respect of all that varied body of able men, could have been possessed of no ordinary qualities. With the retirement of Dr. Hawkins in 1874 there disappeared from Oxford well-nigh the last link binding the Oxford of the "movement" with the life and aims of the modern University; and the Oriel of Newman, Kemble, Arnold, Hampden, and Whately entered upon a less brilliant and less distinctive, though, perhaps, equally useful phase of academic life. It was typical of impending changes, and by an irony of fortune that it was the Provost of Oriel who was Chairman of the Committee for the Extension of the University, which met in 1865, whose work resulted finally in the founding of Keble College, the commencement of the non-collegiate system, and the ever-increasing growth of the colleges themselves upon new lines, and under relaxed conditions. It remains to add that Dr. Hawkins was a double first-class man of the old days—that he was Bampton Lecturer in 1840, and was appointed Dean Ireland's Professor of Exegesis in 1847—being the first to hold the chair. The death of the rev. gentleman was referred to in graceful terms from the University pulpit by the Rev. Professor Fowler, who preached the morning sermon. By a statute made by the University Commissioners, it was ordered that on the next vacancy in the Provostship the canonry of Rochester held by the Provost should be severed therefrom, and be thenceforth permanently annexed and united to the office of Dean Ireland's Professor of the Exegesis of Holy Scripture, or to such other office or place of a theological or ecclesiastical character in or connected with the University of Oxford. By a later statute it was ordered that there should be established a Professorship of the Interpretation of Holy Scripture, to be called the Oriel Professorship of the Interpretation of Holy Scripture, to which should be annexed the Canonry of Rochester immediately on the severance of the canonry from the provostship, and the first election of a professor was to be held as soon as might be after such severance. It was also provided in the same statute that the professorship might be held together with Dean Ireland's Professorship of the Exegesis of Holy Scripture, but was not to be tenable with a benefice with cure of souls. The electors of this professorship are the Archbishop of Canterbury, the Bishop of Rochester,

the Vice-Chancellor, the Provost of Oriel College, and the Regius Professor of Divinity. Dr. Hawkins married, shortly after his appointment as Provost, Mary, daughter of Mr. Richard Buckle, of Bristol, who survives him, together with one son and daughter.

NORWICH.—The Rev. A. W. Timmis, late of Manchester New College, has accepted an invitation to take charge of the Octagon pulpit for a period of three months.

BOURNEMOUTH.—The ladies of the congregation in this town have been preparing for some months for a sale of work to be held at the time of the first anniversary next January. They would be very pleased to receive any help from friends, as they are anxious to raise as much money as possible to form the nucleus of a building fund.

An organisation under the title of "The Maccabees" has been started in Cincinnati with the object of promoting the pursuit of Agriculture by Jews in the United States. The colonies of Russian refugees already established will no doubt serve as a nuclei for the new organisation, and the experience gained by the "pioneer" Russian refugees will be very valuable.

A NOVEL SERMON.—A novel sermon which we can scarcely recommend for general imitation was delivered on the recent New Year Festival by the Rev. I. Myers at the Sandhurst Synagogue (South Australia). It was "an ably-written and beautiful sermon in verse, consisting of over 250 lines." We are informed that it was listened to with close attention and appreciation.

THE SCHOOL BOARD MEETING AT EXETER HALL on Tuesday, called by the Central Committee to advocate the return of candidates pledged to support the past policy of the Board, with increased efficiency, was a large and animated one. Between two and three thousand people, mostly men, were present, and every sentiment of the several speakers was either cheered or reprobated. The Duke of Westminster presided, and among the speakers were Sir K. Shuttleworth, the Rev. Brooke Lambert, Sir John Lubbock, M.P.; Mr. Holland, M.P.; Mr. Suter, Mr. Allanson Picton, Mr. Rowlands, Mr. Burrows, Sir T. Fowell Buxton, and Professor Bryce. The resolutions approving of the School Board action, and affirming "that the best use ought to be made of the children's school-time by giving them the most thorough and practical education authorised by the Government Code and the Elementary Education Acts," were carried virtually unanimously, though Mrs. Surr proposed a rider to the first resolution with the view of discrediting all candidates who had not been heartily with her in the matter of the Industrial Schools Inquiry. A good deal of sympathy was shown with Mrs. Surr's proposed addition, and nearly a third of the meeting voted for it.

LONDON UNIVERSITY.—The *Daily News* states that the Senate of the University of London have lately come to an important decision which will do much towards removing a grievance long felt in relation to the government and practical working of the University. One of the chief causes of the agitation which resulted in the establishment at Manchester of the Victoria University was, that while students of the affiliated colleges were greatly affected in their studies by the London University regulations, the colleges had no influence on the governing body, which prescribed regulations or cancelled them in a purely autocratic manner. The Convocation of the London University recently urged on the Senate the desirableness of a change in this respect, and proposed the establishment of Boards of Studies in Arts, Laws, Medicine and Science, the members of these Boards to be in part chosen from the professors and teachers in the colleges and schools. The Senate has assented to this proposal in principle, though not in form. The principal teaching bodies which send candidates to the University examinations are to be authorised to nominate representatives who shall attend in conference, or otherwise, deliberate on such questions relating to the examinations as may be brought before them by the Senate. This change, it is believed, will bring about a fuller harmony between the examining and teaching bodies, and tend to prevent in future collision and secession. In addition to this important reform, the Senate propose that the University examiners shall meet from time to time to consider suggestions for the improvement of the examinations. It is likely that thus coherence and continuity in the practical working of the University system will be preserved, and occasion removed for such taunts as that the metropolis University is a nebula floating about in space, with an examining Board for its head, but otherwise without internal congruity and consolidation.

SELECTED BOOKS.

- Conway's (M. D.) Emerson at Home and Abroad, 10/6
 Corneille's Horace, ed., with Introduction and Notes, by George Saintsbury, 2/6
 Ledger's (R.) The Sun, its Planets and their Satellites, Lectures read in Gresham College, 1881-82, 10/6
 Nature at Home, from the French of T. Gautier, with illustrations by Karl Bodmer, 31/8
 Nicoll's (H. J.) Landmarks of English Literature, 6/
 Réville (A.): Les Religions des Peuples non-Civilisés, 12fr.
 Ritchie's (J. E.) East Anglia, Personal Recollections and Historical Associations, 6/
 Sacred Books of the East: Vol. 14, The Sacred Laws of the Aryas, translated by G. Bühler, 10/6; Vol. 18, Pahlavi Texts, translated by E. W. West, Part 2, 12/6
 Savile's (Rev. B. W.) Fulfilled Prophecy in Proof of the Truth of Scripture, 10/6
 Seeborn's (H.) Siberia in Asia, a Visit to the Valley of the Yenesei in East Siberia, 14/
 Shute's (R.) Anecdota Oxoniensia, Classical Series: Vol. 1, Part 3, Aristotle's Physics, Book 7, 2/
 Yorke's (J. F.) Notes on Evolution and Christianity, 6/
 Wylie's (J. A.) Egypt and its Future, a Visit to the Land of the Pharaohs, 2/6
 Waddington's (S.) Arthur Hugh Clough, a Monograph, 7/6
 Wood's (Rev. J. G.) Common British Insects, 3/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

Our Calendar.

SUNDAY, NOVEMBER 26.

LONDON.

- Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
 Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., Rev. H. R. HAWKES, M.A., Incumbent of St. James's, Marylebone, on "Garibaldi."

BOURNEMOUTH.

- Rev. ALFRED HOOD, at the Town Hall Buildings, at 11 A.M. and 7 P.M.

TUESDAY.

- Opening of Bazaar at Leeds, by J. BARRAN, M.P.

WEDNESDAY AND THURSDAY.

Leeds Bazaar continued.

* * Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

MARRIAGE.

RUDDLE—WITHALL.—On Tuesday, the 21st inst., at the Conigre Chapel, Trowbridge, by the Rev. J. Felstead, the Rev. J. Ruddle, late of Hastings, to Mary Catherine, widow of the late G. N. Withall, Esq.

DEATHS.

- ARMSTRONG.**—On the 18th inst., at 23, Burns-street, Nottingham, in her 77th year, Frances, widow of the late Rev. George Armstrong, A.B., formerly Incumbent of Bangor, county Down, and latterly Minister of Lewin's Mead Chapel, Bristol.
BUCKTON.—On the 17th inst., at West Lea, Meanwood, near Leeds, Elizabeth, wife of Joshua Buckton, and daughter of the late William Lupton, of Leeds.
COX.—On the 20th inst., at Honiton, Susan, the beloved wife of Spencer M. Cox, Solicitor, and daughter of the late Benjamin Heape, Esq., of Rochdale. No cards.
HORWOOD.—On the 16th inst., at Ryde, Isle of Wight, in her 84th year, Mary Anne, widow of Thomas Horwood, late of the Middle Temple, Esq.
HUTTON.—On Tuesday, the 14th inst., at the Rectory, West Heslerton, Yorkshire, Blanche, eldest daughter of the Rev. J. H. Hutton, in the 25th year of her age.
PRITCHARD.—On the 24th inst., at 87, St. Paul's-road, Highbury, Andrew Pritchard, F.R.S.E., aged 78, after a long illness.
ROBINSON.—On the 19th inst., of croup, aged 5 years and 10 months, Maudie, the youngest daughter of the Rev. W. W. Robinson, of Gainsborough.

WANTED. Post as Non-Resident Assistant MISTRESS, to prepare for Local Examinations, or as Subject or Visiting Teacher, by a Trained Teacher, Cambridge Higher Local Honour and Teacher's Theoretical and Practical Certificates, South Kensington Advanced Physiology (1st Class), Geometry, and Perspective—Miss FERRON, 38, Malvern-road, Hornsey-road, N

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A FULL REPORT OF THE NATIONAL CONFERENCE OF UNITARIAN, LIBERAL CHRISTIAN, FREE CHRISTIAN, PRESBYTERIAN, and other NON-SUBSCRIBING or KINDRED CONGREGATIONS, held at LIVERPOOL, APRIL, 1882.

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Now Ready, price 1s. 6d.

YOUNG DAYS

FOR 1882.—VOL. VII.

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The MONTHLY MEETING OF PROTESTANT DISSENTING MINISTERS OF WARWICKSHIRE and the NEIGHBOURING COUNTIES, Established 1782, will celebrate its Centenary by a Series of Meetings to be held in BIRMINGHAM, on Wednesday, December 13.

1.—The Members and Friends will meet in the Lecture Room of the Church of the Messiah, when the Secretary will read a Sketch of the History of the Society, supplemented by members' remarks.

2.—To be followed by a Luncheon-Dinner at 1.30 for 2 o'clock punctually, at the Grand Hotel, Dr. RUSSLE, J.P., presiding. After dinner there will be a Conference, in which several Laymen and Ministers will take part.

3.—In the Evening, at 7 o'clock, there will be Public Worship in the Church of the Messiah, when the introductory service will be conducted by the Rev. JOHN ROBERTS, and the Rev. Professor ESTLIN CARPENTER will preach.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

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IMPORTANT ANNOUNCEMENT.

At the beginning of the New Year the price of the INQUIRER will be reduced from 5d. to 2d. weekly. See detailed notice in another column.

THE LONDON SCHOOL BOARD.

THE friends of education are on the whole to be congratulated on the result of the election for the London School Board. Those who are known as the advocates of the School Board policy, which has been tersely summed up as "a place for every child, and every child in its place," have returned a majority of their candidates; and some of those members of the old Board who distinguished themselves by obstruction, based on no intelligible principle except that of pure wilfulness, have found that the ratepayers do not as a rule sympathise with that kind of thing. With two exceptions, Mr. S. C. BUXTON and Mr. GEORGE POTTER, the School Board party have elected all their candidates, and the places of these two gentlemen are taken by two men who are on much the same platform, though at present without the same experience. It is perhaps fortunate that the Oath Question does not arise here, otherwise Mr. BRADLAUGH might find a dangerous rival in public fame in the person of Dr. AVELING. Having regard to the peculiar method of voting in connection with this election, it is somewhat difficult to ascertain the real wishes of the majority of the ratepayers. The cumulative vote very frequently only represents the desire of a minority of ratepayers to place their special favourite in a safe position, while the fact that some of the old members received less votes than at the last election may simply mean that many who accumu-

lated their votes last time felt they were somewhat prodigal, and distributed their favours more evenly this time. It is, we think, to be regretted that only seven lady candidates have been returned. Seeing that in no case has a lady candidate been rejected, we feel that it is the more to be regretted that each division had not the opportunity of electing one. Only seven members of the old Board seeking re-election were rejected, and thirty-one were elected. Many of the new men are unknown to fame, although one at least has an unenviable repute in connection with a recent parliamentary election inquiry. What the future of the Board will be remains a question to be solved, but it is not too much to hope that the "School Board Policy" indicated above will continue its ascendancy. The addition of such men as Sir C. H. CURRIE and Sir ARTHUR HOBHOUSE will do much to enhance the position of the Board. Mr. LUCRAFT will no doubt find in the latter a valuable ally in dealing with the City endowments, though Sir REGINALD HANSON, whose platform was the protection of these coveted means of helping education, will be prepared to do battle on their behalf. We have never joined in the outcry against the School Board on the ground of extravagance, believing that the time has not yet come when it would be safe to look too closely into the cost. Nevertheless, we should be sorry to think that it deserved half the hard things that are said of it; nor do we understand the recent election to justify an inordinate expenditure. But we do regard it as saying in effect that the ratepayers are satisfied with what has been done; and the very fact that so little interest was, comparatively speaking, manifested by the ratepayers in the election, bears this out, though we admit this is not altogether a healthy sign. However, the new Board has three years' work before it, work which does not diminish in importance, but grows with the ever-increasing growth of the metropolis. Whether it will manage to rouse the ratepayers from their apathy during that time, or will make them still more contented, remains to be seen. But, be it remembered, it is work, not talk, that is wanted, and so long as that is really given, the ratepayers will not be too critical.

THE CHURCH AND MODERN THOUGHT.

WE have before us a full report of Archbishop THOMPSON'S sermon on the above subject, preached before the late Church Congress at Derby. A perusal of it gives us the impression that Dr. THOMPSON aimed to grapple fairly with his subject, and to deal with it in a manner that would be useful and suggestive to his hearers. Like all the leading Churchmen he seems fully aware of the difficulties that beset the relations of

the Church and modern thought. As the subject is one not of adventitious or temporary, but of abiding interest, we will recall the leading points of his address, adding such comment of our own as they may suggest to us. The trials of the Church occupy the foreground in his thought. He thinks that for the next few years they will be of a new type. Churchmen now have no open persecution to fear. Indeed, he supposes no time has ever been more favourable for giving what is called fair play to the Church. "Rome in old days tolerated everything but Christianity; England tolerates everything. The times are peaceful; the flock secure; the duties of the shepherd plain," and we may add, the means of support abundant, and the opportunities of doing good more abundant still. Yet there are dangers peculiar to the time. What are they? The progress of thought, of scientific research, and of materialism.

"A mighty tide of thought is rising before us. Other tides have been, like the eruption of Etna, fierce and terrible, but moving slowly and confined in narrow space. This flood is like the tide of the great sea, that penetrates every part, so that no particle that is below sea level can escape the contact. Such a flood of thought seems rising on the modern world, and it will leave no inch dry, and that which is soluble it is likely to dissolve, and that which is ancient and strong it will try and test, and only that which is above the waterfloods will entirely escape its effects. I doubt, for my own part, whether any former time has presaged severer tasks for the Church."

Why should the Church stand in dread of modern thought? Why should the Archbishop speak of it as a devastating flood? What is it which brings the Church in conflict with modern opinion? Repeatedly in this journal these questions have been answered, but it is needful to reply to them so long as these fears are expressed. The danger arises from the stereotyped creed of the Church. It is its unprogressive theology which raises the barrier that it fears will be swept away by the advancing tide. Were the Church a progressive institution, breathing the air and living in the light of freedom, accepting all new truth, from whatever quarter it may come, as a fresh revelation from on high, it would have nothing to fear. It would then be in a just and natural relation towards the world's growing knowledge; and instead of regarding with suspicion every step in its onward path, would welcome it as a new contribution to be utilised in the highest interests of mankind. But so long as the Church rests on baseless assumptions and stereotyped creeds its apprehensions will be amply justified.

"Some speak," the Archbishop says, "as if all changes in the world were but a change from evil to evil, from bad to worse." He does not take this gloomy view; there is good as well as evil in the advancement of these modern times. "The progress of the world, so far as it is the development of justice, knowledge and mutual help, is divine; it is

good and very good, and perfect gift comes and can come from one source only." We heartily endorse this view, and rejoice that it is so distinctly recognised by a high dignitary of the Church. The marvel is that any one can doubt it who believes that the world is under the rule and providence of GOD. "It is one of the fruits of the Reformation that the Church and the State are no longer regarded as enemies, but as two distinct powers, working each for the good of man, the one in the road of civil freedom and security and happiness; and the other with the object of moral freedom, peace of mind, and eternal hope for the people of GOD." We like this theory of Church and State, and would be glad to see it practically realised, but before that can be Church and State must become independent of each other, so that each might pursue its own course according to its own prompting and sense of duty. In this direction things are evidently tending, and even many Churchmen are preparing themselves to accept the inevitable result.

"We of the clergy," says Dr. THOMPSON, "understand that much better than we used to do; and on such subjects as encouragement to temperance, to thrift, to recreations of the people, readings, lectures, news-rooms, and the like, we step out and do our best to help the State toward law and order and civil improvement; confessing thus that the progress of civilisation helps the progress of religion."

Without doubt there has been a marked improvement in all this; a deeper interest than formerly has been shown by many of the clergy in the temporal welfare of the people, and the result has been beneficial to both clergy and laity. As the clergy have mingled more freely with the world and taken a more lively interest in its concerns, their influence for good has strengthened. And they know this, and are not likely to retire from the favourable position which this gives them.

On the subject of Science the Archbishop has something to say. "Science in itself is no enemy of CHRIST; secular culture in itself is not an enemy, civil government is no enemy. But at this moment the modern spirit is making progress round us with a rapidity which the Church has not yet learned to measure. Within a few years changes have come over the horizon of thought which cast a shadow upon every part of the field of our teaching." Some of these shadows the preacher proceeds to indicate.

The first is cast by the modern doctrine of Evolution. Dr. THOMPSON admits what a great work DARWIN has done. "He has made a complete revolution in the mode in which inquirers now regard the physical world." While protesting against the "extravagant deductions of DARWIN and his followers," he admits that "new light has been thrown on dark places in natural history by the new system. In rather more than twenty years it has made itself a place in the thought of all countries. Whatever truth there may be in it, it is not to be disposed of by mere denial and ridicule. Nor must we confound these researches with the crude materialism which borrows some help from them. A new induction has been made from physical facts; its novelty has startled and distressed us. It may be criticised, revised, even superseded by other inductions, but as it was needless for the Church to urge COPERNICUS to revoke his astronomy, so will our children see that new views of Natural History cannot kill the spirit, or prevent it from turning to GOD for

strength or comfort, or from conceiving immortal hopes." All this is well said; it takes a just view and expresses, we believe, the real sentiments of candid and thoughtful minds on this subject. The Archbishop believes that *religion*, that is the sentiment of trust, reverence and love towards GOD, faith in Him and His rule, has nothing to fear from the doctrine of Evolution, and so do we. What has good cause for dread is the *artificial theology constructed by the fathers of the Church, in ignorance of the true system of the universe*. It is this antiquated theology with its six days of creation, its fall of man, and other prodigies and marvels which make up the traditional belief—it is this which science contradicts, and which it is helping to banish from the world as mistaken and false.

Another shadow cast by the doctrine of Evolution consists, Dr. THOMPSON tells us, in the attempts made to apply the new theories to morality. "The last theory is that mankind, struggling upward from unexplored depths of being and fighting fiercely for survival in a world too narrow, finds the need of social ties to reinforce the single hand with allies for the struggle, that society develops sympathy, and that sympathy, ever increasing, tempers and will finally subdue selfishness and the grasping instincts and desires. The sense of right and wrong, therefore, is the result of the opinion of society acting on our mind, and it is needless to seek any higher sanctions." We agree with the Archbishop that this theory strikes at the root of religion and religious worship and service. But is it an adequate explanation? Is it satisfactory? Is it in accord with the higher impulses of human nature? We think not. We need not long-drawn calculations to give us strength. We need "Thou shalt" and "thou shalt not" from some higher sphere. Natural science cannot speak them. "The divine is heard," to quote the words of Professor MULLER, in the "I ought," which nature does not know and cannot teach.

Modern thought concerns itself much with the misery and suffering existing in the world. What Dr. THOMPSON does not like is that men should go about among the suffering poor and point to their condition as a proof that there is no Divine government at all. "GOD is not the author of evil, He is the sender of succour to it. We have not yet come near the boundaries of that succour. And we know not how much misery and suffering may still be removed from society by Christian pains. All we have to do is to recognise the immenseness of trouble and sorrow, and to urge everyone who loves CHRIST to do his part in its relief. The love of CHRIST shall thus have its perfect work." It is precisely the presence of this evil which shows the need of religious hope and consolation; and so long as pain and sorrow exist in the world the heart of man will cry out for succour to the living GOD, and feel its deep need of trust in Him.

What is needed is that the Church should strive to be equal to its great opportunity, that it should aim to employ wisely and well its large resources; that it should abate its high pretensions and be willing to learn of the leaders of thought and knowledge—the "men of light and leading"—in the fields of science, politics, social economy and social life. The day for exclusive pretension is fast passing away. The Church must become a worker among other workers, a learner among other learners, not holding itself aloof in cold isolation, but descending from its pedestal of pride and mingling freely as a purifying,

elevating, inspiring influence amidst the busy walks of life. The clergy need a higher consecration—not the consecration of priestly assumption—but the consecration of the spirit. And clergy and laity have to learn that the Church is but an agency in the hands of Providence for the advancement of mankind. It has its own dignity, its mission, its functions, but it can fulfil its part best by co-operating with all the other agencies which are working by various methods, but with the same great aim, and towards the same grand result—the education and elevation of humanity—working, as the prophet said of old, to make the crooked straight, and the rough places plain.

CHARITY AND CHARITIES.

CHARITY, of which Love is the synonym in the Revised Version, is the impulse of pity and sympathy directed to some object or objects of need or suffering; and charities are amongst others the methods by which the impulse finds practical expression. The first gives birth to the second, and were the latter always the true expression of the former we should hear but little of the abuses of charity, and its need of thorough reform and organisation. But, as a matter of fact, while the impulses of charity are pure in themselves, the forms they take too often degenerate into mere dry routine, or become positively mischievous in their ultimate results. The truest charity is that which takes away the need, and more or less permanently removes the suffering. The physician who by his experience and skill completely heals is far to be preferred to the charlatan who simply mitigates some malady at first, but slowly and surely intensifies, and even multiplies, it in the course of his too popular practice. That many charities, originally the offspring of pure charity, do this has for some time been brought fully into evidence by the much misunderstood and much misrepresented *Charity Organisation Society*. This Society has grown rapidly in number, power, and influence since its formation some twelve years ago. Its primitive object, still held in theory, was, not to create a new society for administering charitable relief, but to bring into friendly practical relationship all existing charities, with a view to their better organisation, and the wiser and more economical employments of the funds placed at their disposal by their subscribers and supporters. It was assumed, at the first, that the public charities of the metropolis were soundly based, and more or less efficiently managed, but that there was an undue waste of funds, owing to their overlapping each other, and a total perversion of their objects in the cases of unworthy applicants, while a positive encouragement was given to open and shameless impostors. The Organisation Society soon made all this, and much more, apparent; and not only so, but brought to light that there existed and flourished numerous sham charities, with their offices and officers, their collections and annual reports. The Earl of SHAFTESBURY, no mean authority on points of this kind, has estimated that these sham or sometimes effete charities raised little short of a quarter of a million sterling annually in the metropolis, to say nothing of the whole tribe of begging letter-writers who prey upon the thoughtless benevolence of the generous public. Unfortunately for the success of the Organisation Society, its detections and exposures so scared and alarmed many *bond fide* charities that with very few exceptions they declined, and still decline, to be organised. But in

truth the detective is the merely negative side of the Society. Its real object after all is to purify charity; to restore it to its true functions; to find out its real objects, and after adequate inquiry to afford or obtain for them adequate relief. In the attainment of these desirable ends it has sought and found a large sympathetic and growing constituency; that constituency it has, in an important sense, *educated*, and its work of education still goes on, and will continue, we have no doubt, until the charities that refuse to be duly organised find their supporters alarmingly decrease. Charity will then, and then only, become efficient when its objects are so helped that, as a rule, they will no longer need the assistance sought; but be able to maintain themselves by their own energies, and cease to be petitioners or to decline into the habits of the permanently indigent or the habitual pauper.

This one great function of the Society—that of educating the public in the true principles and methods of efficient charitable relief—it is steadily and successfully pursuing. These are admirably set forth by the able Secretary of the Council of the Society, Mr. C. S. LOCH, in his introduction to “The Charities Register and Digest,” recently issued by the Society. The volume itself, of more than 1,100 pages, sold at five shillings, contains a clearly arranged alphabetical list of metropolitan charities, with condensed information as to their several specific objects, income, &c. Only charities believed to be *bonâ fide* are inserted; the known *mala fides* are excluded; but a wise caution is given to the reader not to assume that the former are all to be trusted merely because they are found in the Register. Many a charity that has begun well has seriously degenerated. Not a few maintain themselves merely by their traditions, or the *vis inertiae* of their subscribers; and many have ceased to fulfil the works and intentions of their original founders. Take that curious one of RICHARD WATTS, and his hospice for six poor travellers—commemorated in DICKENS’S Christmas story—excluding, however, “rogues and proctors.” The original testamentary bequest of the eccentric donor grew in value to such an amount that under the control of the Charity Commissioners the fund has for some years been greatly utilised, and a fine set of almshouses at Rochester have taken the place of the quaint little way side building near Gads-hill.

One important leading principle of the Organisation Society is to see, through the action of its district committees, that before any charitable society or individual that may be applied to to assist an applicant renders such assistance, his or her nearest relatives, if such exist, and are able, shall first be asked to afford some proportionate aid. To an extent quite unknown to the public many well-to-do relatives will shirk if they can a duty much more obviously theirs than that of strangers. Sons and daughters in fairly good circumstances will only too often attempt to throw the burden of maintaining their aged and helpless parents on the bounty of the charitable public. This they are tempted to do by the facilities afforded by numbers of charities easily approached and as easily deceived, where adequate inquiry is not one of their rules. Take, as an illustration, such an institution as the Royal Maternity Charity, for delivering poor married women at their own homes. This charity has an annual income of nearly £2,000, chiefly derived from large donations and legacies. The poor women delivered in one year reach to 3,600. Let it be borne in mind that the births in

the metropolis weekly now average over 2,500, or 130,000 per annum; and as most of these occur amongst the working-classes and the poor, it is obvious that the Royal Maternity can only reach a mere minimum of the cases it professes to provide for. Now we ask, does this Charity take adequate steps to guard against any but the necessitous obtaining its aid? What safeguard does it employ against deception by an applicant using the marriage certificate of another borrowed for the purpose? or of a young widow—we write of an actual case—producing her own, and giving birth to a child other than that of her deceased husband? Again, what inquiry is made to ascertain that the husband of an applicant is not in receipt of fairly good wages, or is not a *habitué* of the public-house, while he sanctions the poor wife begging from the door of one subscriber to another for the coveted letter of admission to the Society’s benefits? Not unfrequently the marriage certificate is covered with the private memoranda of the secretary, denoting that the woman had already had four, five, or even six “deliveries” under the auspices and at the cost of the Charity. The subscriber who grants the admission letter usually knows little or nothing of the applicant; he is, perhaps, a Lombard-street banker or a merchant, furnished with his six letters for each guinea he subscribes, or possesses a score or more, for that matter, if a heavy donor; and he is only too ready and too glad at once to gratify his sympathies and get rid of the woman’s intrusion on his time by giving her the letter she seeks; about her antecedents, her circumstances, or her character he usually knows nothing; her delicate situation is apparent, and that is enough. Now if this Charity were invited to radically change its methods it would probably say “*non possumus*. We are tied hand and foot, bound by our testamentary bequests. We cannot allow of applicants to contribute any portion of the needful outlay.” It is worthy of note how really small is the help afforded by this Society, and with what comparative ease the husbands of the women “delivered” might, if they were at once manly and thrifty, meet the expenditure of birth, as thousands of their class in fact do. Deducting from the £1,880 income, salaries and office expenses, fully £400, and dividing the balance by the 3,600 cases—it costs the Society less than six shillings each case! Surely when both husband and wife know months beforehand that a child is likely to be born, less than sixpence per week saved from their beer would far exceed this amount, and neither the woman nor the man be pauperised by the dole of the Charity, with its grand title of Royal, and its comparatively insignificant results, for it deals with scarcely one tenth of the cases occurring annually amongst the class it professes to assist. The best feature of the Society is perhaps that its midwives are trained for their delicate duties, and competent medical men are available in cases that exceed their feminine skill.

We have selected the Royal Maternity Charity as a noted typical example where the nearest and dearest relation, that of the husband to the wife, is virtually passed by, and where both are practically taught that it is no duty of theirs to prepare for an emergency that comes not suddenly and unawares but may be foreseen and provided against with some small effort and self denial on their part long before the need arrives. We shall return to the general subject in one or more future articles. Meantime, we strongly commend to our readers’ serious attention this remarkable compilation, the *Charities*

Register, with the very valuable, lucid, and highly instructive essay of Mr. LOCH, whose enthusiasm in the cause of true charity is only equalled by the fulness of his information, the ripeness of his experience, and the solidity of his judgment. C. L. C.

HUNGARIAN DELEGATE IN AMERICA.

Good news comes to us across the Atlantic of the warm reception accorded to Professor Kovacs by our American co-religionists, and the munificent help he is receiving towards the further endowment of the college in Klausenburg. Those who have visited Hungary are well aware of the great opportunities for influencing the religious and intellectual life of the country through the educational institutions of the Unitarian Church. In the college or high school of Klausenburg alone there are at present 355 pupils, and the number might be largely increased if the buildings were extended and the income raised to anything approaching an adequate amount. About nine years ago, chiefly through the influence of Mr. John Fretwell, a generous American lady, Mrs. Richmond, of Providence, founded a professorship in the Klausenburg College, but since her death this has run the risk of terminating, after the balance of the fund was exhausted. A portrait of this lady hangs in the Consistory Chamber at Klausenburg, and her name is enrolled in the “Golden Book” amongst the benefactors of the Hungarian Church. Priestley and Channing Professorships were also established to meet the growing requirements of the college, but the latter, after being sustained for four years by gifts from America, was allowed to lapse. The mission lately entrusted to Professor Kovacs was thus by no means of an easy kind. He had not only to convey the fraternal greetings of the Hungarian Church to the American Unitarian Conference, but to endeavour to enlist the sympathies and secure the help of the American churches for the educational work in which he and his colleagues are engaged. And happily his efforts have met with such signal success as to make it a pleasure to give a sketch of his route and work, as described in the *Christian Register* and other American papers.

Leaving Klausenburg towards the end of August, Professor Kovacs travelled direct to London, where a substantial proof of the liberality and goodwill of the American brethren awaited him. Then taking Wakefield in his way, he preached in Westgate Chapel on September 3, and sailed two days after in the *Aleppo*, from Liverpool to Boston, rejoicing to find himself the fellow-passenger of Dr. A. P. Peabody and his family. Reaching Saratoga on September 19, he was introduced to the Conference by the Rev. J. H. Allen, and cordially welcomed by a large assemblage. The really fine address which he gave in response appears in full in the *Christian Register*, and from it we give the following extracts:—

“Your Churches and ours are divided by many degrees of longitude, by a wide expanse of land and sea. But glancing at the map, it cheered me to find that New England and Transylvania are wondrously alike in latitude. And if I may be pardoned a figure of speech, latitude is a very important element in religious relations. In Europe you are believed to have a special fondness for things that are old and venerable, and perhaps I may touch a responsive chord in your hearts if I remind you that our Unitarian Church in Hungary had seen its golden age before the trees of which the ‘Mayflower’ was built had been laid low by the woodman’s axe. Nay, we can go further back than that. The little boys who in our Hungarian village heard of the discovery of the New World by Columbus, could have lived to hear the Unitarian faith preached from the great stone in Kolozsvár market-place by our famous Reformer, Francis David. Since then the star of Unitarianism, like the star of Empire, has westward held its way. The West is now sending back rich treasures of thought and inspiration to cheer older lands. Your saints and prophets are our common possession. Lately, as the tidings reached us of Longfellow and Emerson, and Bellows and Dewey, we felt that each of these illustrious men belonged not to the Western Hemisphere, but to the whole wide world. In this, as in other respects, we Hungarians receive from you more than we can give in return. But

of gratitude can repay you, of that we can give in abundance."

The resolution embodying the reply of the Conference to the letter submitted by Professor Kovacs from Bishop Ferencz and the Hungarian Consistory was moved by the Rev. E. E. Hale, and seconded by the Rev. R. S. Morison, both of whom have visited Hungary. The first portion of this resolution or message so eloquently and touchingly portrays the services rendered to the cause of religion and progress by the Unitarians of Eastern Europe that we place it before our readers in the hope of stimulating their interest in the earlier struggles of their faith:—

"The presence in our assembly of a delegate from the Consistory of the Unitarian Church of Hungary connects us directly and organically with the martyr age of our communion. There is no passage in Christian history more romantic or exciting than that which tells of the struggles and trials of the Fathers of the Unitarian Faith in Poland and in Transylvania, nor is there any lesson more honourable than the lesson which they taught to Christendom in their loyal adherence to the sacred law of liberty, when every temptation offered by power might have led them to swerve from its path of light. For centuries, in the noble valleys of their grand mountains, they wrought out the great problems of Christian liberty, while their work was unknown to our fathers in England and in America, who were working out the same problems on another field. Nay, through the seventeenth century, they were in arms for Christendom, that Christendom might be able to work out its own problems. In the eloquent phrase of Baron Arban, while England was sending her colonies to America, while science had its new birth in western Europe, while free government was organised in the councils of Great Britain and of the New World, Hungary was engaged in battle,—in keeping the Turk off the back of Europe. After three centuries in which the Unitarian Churches have been parted, they are permitted to exchange their books, to compare their notes, and to greet each other. And it appears now that Truth, where solicited by the lovers of Truth, gives one and the same oracle, whether she speaks in the noble language of the Magyars, whether she speaks in the classic philosophy of Martineau, or whether she chooses the simplest dialect of New England or of the banks of the Mississippi."

On the Sunday after the Conference Professor Kovacs preached at Peterborough, where he was the guest of Dr. Morison, and on October 1 at Cambridge, where he visited Mr. Allen. On the 8th he preached in the forenoon at Cambridgeport, and in the evening delivered a lecture on Hungarian Unitarianism to a large audience in Mr. Hale's church in Union Park-street, Boston. This meeting was of a representative character, being held under the auspices of the Suffolk Conference of Unitarian churches. On the following day he attended the monthly meeting of the American Unitarian Association at the rooms, 7, Tremont-place, and laid before the Committee a communication from the Consistory of his church, and in a short speech expressed his grateful appreciation of the welcome he had received and the sympathy felt in his mission. About this time a strong and influential committee was also formed, with Dr. Morison as chairman and the Rev. J. H. Allen as secretary, "to consider the subject of raising funds in aid of the Unitarian College in Kolozsvár," Mr. Hale and others promising to secure liberal assistance.

During his stay in Boston Professor Kovacs was one of the invited guests at an important meeting of the Unitarian Club. This society, though only recently established, has already its full number of 250 members, which is the limit fixed by the rules. About two hundred gentlemen sat down to the banquet, which was held at the Hotel Vendome. The proceedings which followed were of an exceedingly pleasant kind, speeches being delivered by Dr. Peabody, Dr. James Freeman Clarke, and the Rev. E. E. Hale, all of whom had recently returned from Europe, on their impressions of various countries of the Old World. Mr. Hale's remarks on France and Spain were specially interesting. Professor Kovacs gave a speech which was warmly applauded, his subject being the Unitarian Churches of the United States and their methods of work as compared with the more

complicated and centralised organisation of his own communion.

On October 15 we find Professor Kovacs preaching at North Easton, Massachusetts, on the need of self-denying zeal in the promotion of religious reform. Here he was most hospitably entertained by the family of Mr. Ames, of whose kindness he speaks in the most grateful terms. On October 19 he went to Providence, Rhode Island, the home of the Richmond family, and was rejoiced to receive the munificent donation of 5,000 dols. towards the endowment of the Anna Richmond professorship. This was followed by handsome gifts of 428 dols. from Miss Caroline Richmond, and 100 dols. from Mrs. Ellen Richmond Parsons. The whole amount now contributed, together with the balance of the Richmond Fund in the charge of the American Unitarian Association, enabled Professor Kovacs and the committee to make the gratifying announcement in the *Christian Register* of October 26 that the professorship founded by Mrs. Anna Richmond, of Providence, in 1873, was now completely and permanently endowed. This intimation was followed by an appeal for ten thousand dollars for the endowment of the Channing Professorship in the Klausenborg College.

On October 22 we find Professor Kovacs at Newport, lecturing in the beautiful Channing Memorial Church, and pleading so earnestly and ably for help towards this second endowment fund that the ladies of the church at once made arrangements for a "fair" on its behalf.

The *Newport News*, in giving a long report of his lecture, describes also with what enthusiasm and reverence he visited the scenes identified with the early life of Dr. Channing. It was also his privilege during this visit to Newport to dine with Mr. Herbert Spencer, Mr. Wendte, and some of the chief residents of the town. On October 29 Professor Kovacs preached at North-borough, and on November 5 in the Church of the Messiah at Montreal, from whence he left after a delightful visit of a few days for Chicago, visiting Niagara Falls on the way. Afterwards he means to visit the principal Unitarian churches in the midland and western States, returning to Boston soon after the new year. Those who know the past history and present condition of the Hungarian Church cannot but wish success to its delegate, who with untiring zeal and energy is pleading the cause of an institution which has been a civilising power in Hungary for many generations. And were it only more widely known among our wealthy English Unitarians with what scanty resources the higher educational work of our co-religionists is carried on, or if they could go through the Klausenborg College and see the students crowded at night into rooms that have been used for classes during the day, their beds as closely packed as emigrants' berths, they would feel a pleasure in smoothing away the difficulties that have so long cramped the energies of our co-religionists in Eastern Europe. A. C.

STROUD.—The Rev. Wm. Birks has resigned the ministry of the Lansdowne Chapel.

BRADFORD.—The Liberals of Bradford have had the satisfaction of returning the whole of their eight candidates, while two of the seven Church candidates have been rejected. The Board consists of fifteen members, and will now be composed of eight Liberals, five Churchmen, one Roman Catholic, and one Independent. The Roman Catholic candidate headed the poll, and Miss Lupton, the lady candidate, came next. With the exception of Dr. Bardsley, the Church candidates were in a group at the bottom of the poll, while the Liberal lowest on the list obtained 2,000 votes more than the lowest of the successful Churchmen. The average number of votes cast for each of the eight Liberals was 15,400, while the average for each of the seven Churchmen was 13,130. A comparison with the figures of 1873 shows that there has been a distinct improvement of the Unsectarian position since that year. The Board will be able to continue the policy it has hitherto pursued, and will not attempt to press the life out of the voluntary schools by extending the Board system unnecessarily, nor starve its own schools for fear they should put too much pressure on the competing system. The Rev. J. Cuckson, Unitarian minister, was one of the successful candidates.

Open Council.

THE CAUSE OF DRUNKENNESS.

SIR,—In your last article on "Temperance Reform" you refer to the Symposium held on the subject in the *Contemporary Review* a few years ago—in 1878. It may be of interest to some of your readers to hear what Dr. Moxon, one of the writers in question, said of the effects of alcohol on the nervous system, and consequently on the feelings and imagination of the individual making use of it. Such a view of the subject is all the more necessary, because it is clear there must be some psychological effect of a pleasurable kind in the use of alcoholic beverages or they would not be so largely used. In other words, the very abuse of alcohol presupposes its use, for men do not drink with a mere swinish appetite, as some temperance advocates seem to suppose. It seems probable, indeed, that a craving for excitement, or a more or less conscious aim to secure the psychological effect in question, runs through all the stages of the drunkard's sad career, till at last his very brain has completely yielded to its action. But here let me turn to Dr. Moxon.

"In considering the mind of man," he says, "so as to study the cause of drunkenness, we must start from the principle that every individual exists in two distinct phases—phases which are distinct, to whatever depth you analyse the character of man, and which remain distinct throughout every development and extension of him, however manifold his powers become. These phases may be difficult to name, but they are not difficult to identify and recognise, and I care more for things than for words.

"One of the phases is the man as the subject or seat of his own natural emotions, and the other is the man as the seat, or subject, or object, or what you will, of what other people make him know and feel. I mean the man as the seat of the set of feelings that make up his conscious life, and the man as a unit under influences dominating his spontaneous powers. Perhaps if I call the feelings, views, &c., imposed on the individual by society common sense it will be best. Many people use this term vaguely, and half fancy it means vulgar or ordinary sense. But common sense means the sense capable of being common to two or more individuals; in short, the sense we seek to impose on each other, and are impatient if we do not succeed. Let us, then, call the sense imposed on the individual by his fellows *common sense*, and the sense which the individual has naturally within him as his own native bent to this or that feeling, *individual sense*.

"Next note this important truth, that individual sense and common sense compete with and oppose each other for power over the stores of memory, so that according to their respective hold upon these stores the man's readiness for use by himself and others is different in different people. A person who has strong individual sense, which is much, but not quite the same thing as saying an emotional, vivid person, reaches best the stores he has in his memory when his emotional nature is aroused and lively, otherwise there is darkness in his chambers of imagery. If an actor or speaker, he acts or speaks best when not dyspeptic and dull. On the other hand, a man whose sense is chiefly common to himself and others, a kind of man who never means more than other people say, which is much the same, but not quite the same thing as saying, a dull common sense kind of man, has the advantage of possessing what he has, independent of his feelings at the time. He does not want a spirit lamp to light the chambers of his imagery, despises it. It is diffuse daylight in such a mind. There is no unfairly kind illumination of one side of things, as there is when the light radiates from a glowing centre.

"The power of alcohol in the world is due to the fact that it keeps down the oppressive power of others and of their common sense over the individual sense, and so makes a man better company for himself and others. It places a man's individually stored memory more within his own power, raising his individuality temporarily but with danger. . . In sickness it brings back the man to his own help. It makes him come to himself and believe in himself by its aid. It gives the patient courage, and he is fearless again. In short, it is a medicine of the mind with some power over the body. But as to those whose common sense is

small and their individual sense great alcohol acts upon them as a poison of the soul. Unchecked by common sense they enjoy the spin of their own minds till it is a passion to do so. Whenever, indeed, there is strong individual sense with little capacity for common sense we may look out for trouble of some kind. Such are the born intemperate."

Now it seems to me, Sir, that this view of the use of alcohol is in harmony with experience, and offers at the same time a philosophical explanation of its advantages and its dangers. It is not for me to say here how far these preponderate. If life be a joy when the spin of memory is vivid and bright, and the mind is crowded with an overflow of imagery; and if alcohol lights this lamp of the past, it is easy to account for its vast influence, for the fascination it exercises, for the fearful abuse to which it leads in excitable natures. How is the abuse to be avoided? By wholly abjuring the use, say the total abstinents, acting upon Von Hartmann's principle for getting rid of a pessimist order of things. But, failing this radical cure, surely the spread of knowledge, and, above all, the cultivation of social intercourse as the means of natural mental excitement, ought to do much towards removing the curse of strong drink from our midst. The French drink alcoholic beverages universally, and yet rarely get drunk. Why? J. MODEN.
Leicester, Nov. 28.

THE CITY OF BOSTON, U.S., pays £1 per head of its entire population yearly in local taxes for educational purposes, and expends nearly £6 per head per annum on every child in its schools. New York pays 12s. per head of population, and expends £5 8s. on every scholar annually.

BLACKLEY.—An invitation has been accepted by Mr. J. MacLaren Cobban, of London, to become the minister of the Blackley Unitarian Chapel, and he will commence his duties on Sunday, the 3rd of December. [Can any one inform us who Mr. Cobban is, and what claim he has had to be regarded as a Unitarian minister?]

MALTON, YORKSHIRE.—Our friends at this place are about to put up in their chapel a marble tablet as a memorial of the Rev. James Wilson, who was a short time their minister. Mr. Wilson was formerly a Wesleyan minister, and in that capacity went out to Newfoundland. On his return he occupied for about three months the pulpit at Whitechurch, Salop, and thence removed to Malton; after a short ministry, to the great regret of our friends, he died.

BIRKENHEAD.—On Thursday week a conversation in connection with the Birkenhead Unitarian Church was held in the lecture room under the chapel, Charing-cross. The Rev. W. Binns presided, and there was a numerous attendance. The programme was opened with a duet on the pianoforte, played excellently by Miss F. E. Cooke and Miss Lawford. Mr. Binns gave an address on "Advanced Thinking," which is printed in full on another page. Miss New having sung the song "A Winter Story" with much sweetness and expression, Mr. T. G. Carver made an interesting speech "on some recent speculations as to tides." He dealt more particularly with the discoveries which had been made, and the theories which had been advanced, by Mr. Charles Darwin, son of the celebrated Mr. Darwin, and argued that the moon had been thrown out of the earth and had since the performance of that operation been steadily getting further and further from this globe. The results of the receding action of the moon were, said Mr. Carver, that the tides were becoming weaker and our days were getting longer. Mr. C. E. Melhuish displayed his fine bass voice to advantage in the song "Friend of the Brave," while Mr. Isaac B. Cooke read a singularly beautiful pathetic piece, entitled "The Life Boat," by Mr. George R. Sims ("Dagonet"), in a most tender, truthful, and affecting way. Miss Moore contributed the song "Auld Robin Grey," and Mr. A. H. Paterson made a good impression by the way in which he recited one of Mr. W. Carleton's quaint American pieces. The proceedings were brought to a termination by a representation of the comedy *Delicate Ground*; or, *Paris in 1793*, the rising of the curtain on which was preceded by an overture, nicely played by Master Laurence Barnes. The little play had justice done it by Miss Lloyd, Mr. C. W. Willmer, and Mr. Arthur W. Willmer, and seemed to be much enjoyed by the audience.

Correspondence.

TEMPERANCE REFORM.

TO THE EDITOR.

SIR,—I cannot let your rejoinder to the Rev. Stopford Brooke on Temperance Reform pass unnoticed. We are indeed obliged to him, not only for his admirable article, but for bringing out your explanation. I am sorry that in so doing you have not endeavoured to show your interest in the cause to which you avowedly belong, by stating the facts which no doubt Mr. Stopford Brooke had in his mind when he made a somewhat incorrect statement about the insurance of the moderate drinker. There are Societies which make a distinction in their assurance in favour of teetotallers. This is done by the "Temperance and General Provident Institution," whose experience during fifteen years is given below:—

MORTALITY EXPERIENCE—Years 1866-80.		TEMPERANCE SECTION.	
		Expected Claims.	Actual.
1866-70, 5 years	.....	549	411
1871-5, 5 "	.....	723	511
1876-80, 5 "	.....	933	651
15 "	.....	2205	1573
		GENERAL SECTION.	
		Expected Claims.	Actual.
1866-70, 5 years	.....	1008	944
1871 5, 5 "	.....	1268	1330
1876-80, 5 "	.....	1485	1480
15 "	.....	3761	3754

It will be seen from this that the claims in the Temperance Section are only little over 71 per cent. of the expectancy, while in the General Section they are but slightly below the expectancy.

Bonus is given in proportion to these savings for five years. Is it not incorrect to say, then, that it is not "at the same figure" that "the total abstainer is insured with the moderate drinker?" Again, it is known "that publicans," however "moderately" many of them may drink (which of course they must to keep their licenses), are not accepted by most Insurance Societies at the ordinary rate, "their lives" being far the "worse" of any class in the community. I hope this fact is not "denunciation nor imputation of moral blame," although it may be quite as much so in the true statements of the Rev. Stopford Brooke, who did not judge "the men" but "their actions," which is a very different thing. There are not many Buxtons who will give up a business which till lately has been most lucrative on account of its known fatal results to the community. Many young men still say, and more think, "O! that I were a brewer," when they see the fortunes that in a few years are made by many in that trade. Surely, then, it is time that you and others should speak "the whole truth," in sorrow, not anger, in love, not in malice. R. S.

TO THE EDITOR.

SIR,—From your article of November 25, on the Rev. Stopford Brooke's letter, I believe you will agree with me in the assertion that there are no more injurious opponents of temperance than the injudicious advocates of total abstinence.

Temperance is surely the moderate indulgence of a national or race habit, and the excessive indulgence or the excessive abstinence from such habit is equally intemperance. This is as true of the use of alcohol as of any other habit that has been inherited from many generations of ancestors.

Excessive self-denial equally with excessive indulgence has been long recognised as one of the manifestations of an inherited tendency to insanity; my casebooks furnish me readily with instances in which the inherent mental disorder has first declared itself in excessive self-denial of alcohol as of other habits.

Excluding inherited forms of intemperance self-denial or indulgence, my experience has given me the very decided opinion that in relation to the numbers of each class the proportion of the intemperate and total abstainer

who become insane will be found to show very little difference when the statistics on the subject become available. I have for some years abstained from expressing this opinion publicly from fear of injuring the cause of temperance, which has my earnest sympathy, and I only do so now in the hope of protecting it from injurious advocacy.

Total abstinence for a more or less prolonged period is frequently found to have preceded the outbreak of insanity in the intemperate, a result to which it has conducted by the mental stress of self-denial having broken down the enfeebled nervous system. In this way the doctrine of total abstinence is responsible for much evil. The assumption is made that total abstinence is the only method of dealing with temperance, and in place of really treating intemperance in the early curable stages by teaching how to control the craving, the effect of this doctrine is to substitute a periodical succession of alternate self-denial and excess, which often culminates in insanity.

Again, the excessive abstinence of one generation is apt to be avenged by excessive indulgence in the next; the most marked case of alcoholic insanity in my notebook is the son of a rigid total abstainer. This alternation of habits of self-control and indulgence may be traced not only in families, but in classes and even nations.

Alcohol is asserted to be a food by many unprejudiced scientific observers, the principal of those who deny this on the contrary being better known by their advocacy of total abstinence than by their general scientific investigations. That nutritional value is confirmed by the general experience, which concedes that total abstainers consume more solid food than temperate persons.

Alcohol is, however, a food specially needed in active adult life, easily and often necessarily discarded as life progresses to the stage when milk is again the most suitable diet. Persons past middle life may therefore often dispense with it with advantage, while others in the prime of life can only do so at a risk.

The poisonous qualities of alcohol would rank it with meat, which latter, in England at least, probably produces more disease and premature death than the former.

I regret if anything I have here advanced should be thought to militate against temperance; but I am reassured by knowing that no truth can injure the truth.

HENRY RAYNER.

Lecturer on Psychological Medicine,
St. Thomas's Hospital.

The Asylum, Hanwell.

TO THE EDITOR.

SIR,—Perhaps the following extract from the prospectus of the London, Edinburgh and Glasgow Life Assurance Company will help to clear up a matter in dispute between Mr. Stopford Brooke and yourself.

TEMPERANCE SECTION.

Assurers who are total abstinents from alcoholic drink of one year's standing pay the same rates of premium as non-abstinents, but they are assured in a separate and distinct section, the profits of which (ascertained separately from the general business of the Company) are divided solely amongst the members of the Temperance Section. It being an ascertained fact that the rate of mortality of total abstinents is less than that of the general public, the former derive the full benefit, at the periodical divisions of profits, of their superior health and longevity. It is important to observe that persons who are in the least intemperate are not assured by this Company upon any terms.

A TEETOTALER.

NEW UNITARIAN CHURCHES.

TO THE EDITOR.

SIR,—In your issue of the 18th inst. there appears a letter signed "Vigilans," suggesting the appointment by the British and Foreign Unitarian Association of an organising secretary to "prospect" the suburban localities of London, with a view to the institution of new congregations. Possibly your correspondent is unaware of the existence of the London District Unitarian Society, one of the main objects of which is to do within that district the work

which he wishes to see done; and if he will furnish me with an address to which they can be sent I will gladly forward to him copies of the last three or four years' reports of the society. He will there find that this very subject of founding new Unitarian churches in the suburbs is continually engaging the attention of the committee, and that within the last twelve-month they have started an effort at Wandsworth, which promises at no distant date to become a self-supporting congregation. Previously to the formation of the congregation at Croydon services were maintained for two or three years at Forest Hill, and afterwards at Norwood Junction, mainly through the instrumentality of this Society. If the Unitarians of London and the neighbourhood would furnish the society with funds more in accordance with the necessities of the work requiring to be done, the committee would make arrangements for commencing services in any of the suburbs where a fair amount of local support would be forthcoming.

ARTHUR TITFORD,

Joint Hon. Secretary, London District Unitarian Society.
Nov. 27.

LONDON DOMESTIC MISSION.

TO THE EDITOR.

SIR,—Through the medium of your paper would you allow me to make my appeal to kind friends for that assistance which at this season of the year is so specially needed? I should be glad to receive toys, books, clothing, or money for the Poores' Purse; and anything may be sent either to George's-row or to my private address.

Feeling that the beneficent objects of the Mission are worthy of support, and that there are many who desire to strengthen the hands of the Missionary, with simplicity and confidence I make my appeal.

F. SUMMERS.

1, Fassett-road, Dalston, E.

THE CHARACTER OF CHRIST UNIQUE IN HISTORY.

TO THE EDITOR.

SIR,—I must confess that, as a Christian, I was considerably astonished, and not a little pained, at the letter in your last issue signed "S." With your permission I would like to ask "S." a few questions.

1. Granting that the ethic character of Buddhism is not behind that of Christianity, does he consider that Buddhism, as an economy, as an organisation, and as a political conception, stands on an equality with Christianity?

2. Buddha said, Quell your desires; Christ said, Train your desires. Buddha said, No desire is good; Christ said, All things are good and lawful. Which is best, to crush nature, or to guide it?

3. Christ's mission was to show the Father; Buddha said, there was no Father. Which is truest?

4. Christ proclaims immortality; Buddha a state not far removed from extinction. To which view have the wisest and greatest men cleaved?

5. Christ wished to establish a "kingdom" with citizens, implying an active worldly existence; Buddha established mendicancy as a religious profession, and recommended meditation without passion, thereby encouraging (as a matter of fact) idleness and sloth. Which was best?

6. The spirit of Christianity is still active; that of Buddhism has lapsed into formalism. Why is this?

7. Does "S." think that the civilised nations of Europe would have accepted Buddhism as they have accepted Christianity?

8. In the present vast strides of democracy, and in the certainty that in a future not so far removed, the "lower classes" will be the ruling classes, which is likely to prove the best master, Buddha or Christ? In the best and noblest sense of the word is not Christ the only perfect "demagogue," and wise, clear-headed, and far-sighted, as well as good?

9. If our religion is better, more enduring, strong in its hold on the best races, superior to corruptions near its heart, so as to spring again and again from its ashes with new spiritual life and vigour, may we not accept that as a

priori evidence that the character of its founder was (probably) more exalted than that of the founder of the weaker religion?

10. Is there not a greater destiny in future for Christianity than for Buddhism? Will not Moses's rod swallow up the rods of the magicians?

11. Is not the character of Christ unique? Buddha is a Lord. Is not Christ Lord of Lords?

H. C.

"ADVANCED THINKING."

BY WILLIAM BINNS.

Thinking proceeds from personal experience or personal belief in what we have been taught, to an understanding of the meaning of our experience and belief, and the principles implied. Then, it spreads over a wider area, and discovers general or universal principles, under which all personal cases and temporary generalisations are included. "Advanced Thinking" is that thinking which has made its way to universal principles, and then applies them consistently as rules of judgment for everything which occurs, or which is said to have occurred in former times. Or we may say that we start with a tendency to these universal principles, which are implanted in the constitution and nature of our minds, and that experience gradually makes clear what has always been present as a law of thought, although not always present in consciousness. On this view, advanced thinking is the same as before, practically. Whether the general principle be worked up to by degrees, and then termed a law by us, on our own authority, so to speak, or the germ of it is in us to begin with, and ripens with our ripening experience, advanced thinking, as I mean it, implies taking the utmost possible care in examination before we admit the principle, and, when we have admitted it, implies an intellectual and, I may say, a moral fidelity to it afterwards. I must make one further addition to my definition. What we call a general or universal principle may in time turn out to be an open door of thought by which we go out into a still wider world. And if we are to be true thinkers, such as God desires, we must not bolt and lock the door so as to shut ourselves up, but we must let it swing to and fro. Meanwhile, we make our home inside. If, however, we see, or think we see, anything better outside, we go and study it. If we see good cause to reject it, we come back to where we were. If, on the other hand, we see good cause to accept it, we take the old door off the hinges and let the freer air blow through the old house, and forthwith we proceed to build afresh as we best can. We have no abiding city here. The New Jerusalem is always before us.

Nightly we pitch our moving tents
A day's march nearer home.

Or, as Longfellow says:—

And so the shadows fall apart,
And so the west winds play,
And all the windows of our heart
We open to the day.

This is what I mean by advanced thinking, taken in a broad sense. There is much talk about advanced thinking in these days, but I do not think there is much of the reality of it after all. A large number of people decline to have anything to do with it in any way. If you talk to them of it in relation to politics, they fall back on the Constitution as it is, take Queen, Lords, Commons, and laws all as they are, and cry out that meddling with fundamentals is only muddling. If you talk to them of religion, they quote the Bible and the Prayer-book. The Hebrews stated the truth of the matter in the Old and New Testament, and the divines of the Stuart age clearly interpreted it; so that with what was done then and by the Westminster Assembly we are as rich as we can be and need not play the fool by seeking new truths, which are more beyond our reach than are needles in haystacks. We may find the needles by the prick of our fingers, but the new truths are not there to be found. Here, of course, there is no thinking worth the name. There is only credulity. In the political realm, these people, if they had been born in Russia, would have worshipped the Czar. In the religious realm, if they had been born in Siam, they would have

worshipped Buddha. To have invited them to constitutional monarchy and to Christianity would have been looked on as the same thing as recommending them to become revolutionists and infidels. At the same time, I willingly call a man an advanced thinker who accepts these conclusions after due inquiry. I count the late Lord Beaconsfield an advanced thinker, and also the late Dean Mansel. They examined all sides, and they strained their eyes into the far distance, and when they finally settled where they did—though to my mind they settled wrong—at least they settled with a distinct understanding of their whereabouts. It is not the conclusion to which we come that makes us out as advanced thinkers: it is the road by which we come to it, and the quantity and quality of the mental activity that we have brought into play.

I often hear political talk of the sort which is said to characterise advanced thinking of the Liberal type. People say—abolish the House of Lords, disestablish the Church of England, make arrangements for constituting the State the common landlord, inform the members of the Royal family that none of them must expect to possess the privileges possessed by her present Majesty; and so on. Very good. Personally, I have not the slightest objection. But I am sure there is quite as much blind credulity on the part of many of the Radicals who talk this kind of talk as there is on the part of many of the Conservatives who talk the opposite. They have not thought their conclusions out, or even tried to think them out. They have no reasoned principles on which to rest. If they are right, it is more an accident than a merit. They have repeated a parrot cry. Now, Mr. John Stuart Mill was a genuine advanced thinker in politics. So is Mr. Henry George, as is shown past all doubt by his remarkable book on Progress and Poverty. If we look at current religion, we find that superstition and advanced thinking make their appearance in pretty nearly equal proportions alike in the orthodox and heterodox camps. Say you put the Bible in the same class as the other national collections of religious literature, and you profess to criticise it in the same independent fashion. You put miracles outside the pale of belief; you are not convinced of the personality of God or of the immortality of man; or, perhaps, you roundly deny them both. Do you call that in itself advanced thinking? Very often it is no such thing. No strenuous thought has gone to the making of your faith or your no faith. You are, possibly enough, only credulous and superstitious in your heresy as other people are credulous and superstitious in their orthodoxy. In some cases you have lost your way in a fog or stuck fast in a bog, and because you see nothing and cannot move you pretend that all men are as blind as you are, and that progress has come to an end. In other cases your so-called advanced thinking is on a par in its denials with the belief of the young candidate for holy orders who, when he was asked if he was prepared to accept the Thirty-nine Articles, answered "Yes, forty if you like." Voltaire and David Hume were advanced thinkers of the sterling kind. They thoroughly knew what they were doing. And so, too, were Bishop Butler and Dr. Chalmers. They also thoroughly knew what they were doing. The conclusions of both couples could not be right. The truth might be midway between.

But, again, advanced thinking is not proved by the mere conclusion; it is proved by the quantity and quality of the mental activity which is exercised in reaching the conclusion. However, the intellectual aspect of this question is only one aspect. Thought would be a poor thing if it led to nothing beyond thought. Moral action, life in harmony with thought, emotional fervour and energy generated by the contemplation of the conclusions at which you have arrived, are the only outcome that can satisfy all your manifold being, and serve you as a pilot star to steer by in the endless voyage on which you are embarked. What you think, that also say. What you are within, that also appear without. "Never act a part," was a favourite maxim of saintly Marcus Aurelius. "Do not be a sham," was the oft-repeated precept of Carlyle. "My dear sir, clear your mind of cant," was the excellent advice of stout old Dr. Johnson. Alas! good books are soon swept away into the whirlpool of oblivion by the

stormy currents of modern literature. I should like to rescue from it for every man's reading John Morley's book on Compromise. This compromising age needs such a stimulus to help to make it honest. I do not agree with all John Morley's own conclusions. But that is of small importance. Get as near to your ideal as you can is the burden of his prophecy, and never stay on a lower step of the ladder if you can possibly mount to a higher step. And it is the burden of my prophecy.

And now to end: I mean by credulity and superstition the acceptance of any doctrines blindly, even if they be true doctrines. I mean by advanced thinking the bottoming of our beliefs and the searching out and consistent application of universal or general principles. Advanced action is the crown of all, and I mean by it, saying and doing openly and bravely, in the best style we can, what we think and believe. In thought, speech, and action altogether, I mean joyful allegiance to the true and divine light which enlightens every man coming into the world, and which shines all the brighter in proportion as we are faithful and true.

THE TRAGEDY OF JOB'S LIFE.

On Saturday afternoon the Dean of Westminster delivered, in the Abbey, the second of the series of five lectures on the Book of Job, which he has announced for consecutive Saturday afternoons, and the first of which was sketched in these columns last week. The lecture began at a few minutes before four o'clock, immediately after the conclusion of the usual service, and it lasted just half-an-hour. The congregation was a large one, and the discourse, which was strikingly concise and felicitous in expression, and was delivered with great clearness and, if we may say so, quiet emphasis, was listened to with deep attention.

The Dean began by stating that he still had to deal with what might be called the Prologue of the dramatic and tragic poem of which Job was the subject. The Prologue, however, was an integral and essential part of the Book, and it gave colour, emphasis, and significance to all that followed. The opening words of the first chapter supplied the key to a great deal which would afterwards come under consideration. It was not needful to go into the question of the precise geographical position of the "Land of Uz," in which Job lived, but it was important to note that it was far beyond the confines of the Holy Land. While the Book of Ecclesiastes, some of the Psalms, and some other portions of Scripture had little or no local Jewish colouring, of this book it might be said that it was distinctly and definitely something other than Jewish; it was, indeed, the only book of the Old Testament which distinctly anticipated the words of St. Peter: "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." The history contained in this book, so far as it was a history, was of a Gentile Patriarch. The statement that Job was "perfect," must be taken as meaning whole-hearted or sincere, rather than as technically and theologically entirely free from sin; it was emphasised by the addition that he was "one that feared God and eschewed evil." The next thing noted was his wealth, and his wealth was of a kind corresponding to the age in which he lived—a transitional period, marked by some traces of nomadic customs and by some indications of a more advanced social condition, and even of city life. He was rich in sons and daughters, in flocks and herds, and also in slaves. With regard to the slaves, the Dean observed that Job, in language quoted as his utterance, spoke of his bondsmen as no Roman or modern slave owner would ever have spoken of them—as one, indeed, who recognised human brotherhood, and who understood what it was to "honour all men." The mention of the festivities of Job's children while indicating his affluence and prosperity, indicated also his blamelessness, may more, his active affection and piety. Probably he sent for his children to join him in the act of purification and worship which is described, an act which showed how completely he was outside the Levitical law, and presented him to us as a Gentile and a layman engaged in devotional rites and exercises.

Now, the Dean observed, the scene changed and we were carried upward, as it were, in a vision, to where Jehovah is represented as holding His Court, like an Oriental Sovereign. The dramatic character of the conversation between Jehovah

and Satan was set forth, but the visionary nature of the scene having been indicated by the single expression already quoted, nothing further was said in the way of theorising or explanation upon the matter. Satan's suggestion that there was no such thing as disinterested goodness—"Doth Job serve God for nought?"—was a question, we were reminded, that was still often raised. Happy were they who knew, from their own hearts and from their observation of those whom they knew through and through, that it was possible for men to care for goodness, righteousness, purity, for its own sake! Satan, however, pursued the argument, again uttering a typical sneer—in effect—"How easy is it for men to be good on an abundant income!" In response to this objection, power was given to Satan to bring calamities upon Job. The scene is once more on earth; it is a festival day with the children of the happy Job; and then came the successive messengers of evil tidings. The Dean, by a few well chosen touches, set forth the narrative in a realistic way, and then pointed out how Job bore the test; his integrity was vindicated, and the Evil One was foiled.

With equal terseness and graphic force the second scene of the tragedy was presented, when Job, smitten with leprosy, covered in ashes, loathsome to himself and to others, and when there was even "yet another turn of the rack," his wife saying, "Curse God and die!"—A Roman hero would have obeyed the suggestion and committed suicide, but "in all this Job sinned not." Acquiescence in the Divine will was a striking feature in Eastern religions; it represented the best side of Mahomedanism. It was, in fact, the essence of all religion, and it was essentially the Christian spirit to be anxious that God's will should be done, to be ready to leave all in God's hand, not only because He is great and powerful, but in the full confidence that He is wise and good. Job was the type of resignation, and every pious soul must feel that if God be above us and another life beyond us, it was better to feel as Job felt, when suffering on his dunghill, than to be prosperous and yet in antagonism to God. In real life we still often had instances of trouble on trouble, and his sufferings are but a type of the tragedies that are yet possible in this tangled world. One more touch—the account of the arrival of Job's three friends—gave the transition to all that followed. When they came they were overcome by the misery and horror of the spectacle, and they sat silent for seven days and seven nights. If the imagery was eastern, the sentiment—that, sometimes, sympathy was best expressed by silence—was of world-wide application and value. . . . Now the picture was complete; step by step the distance between Job's deserts and his lot in life had widened from the beginning of the narrative. He knew to the full "the sad, sweet uses of adversity," but while the shadows grew thicker and blacker he still maintained his piety, his love of God. What a problem would such a history present to the pious Hebrew, who had always learned that it was the good who were rewarded in this present life and the wicked who were like the chaff which the wind driveth away. The problem presented by Job's history was not an easy one even to us.—*Christian World*.

THE great edition of Keats, upon which Mr. Buxton Forman has been engaged for so many years, is now at last passing through the press.

REVISION OF THE OLD TESTAMENT.—The company appointed for the revision of the Authorised Version of the Old Testament finished their seventy-eighth session yesterday week at the Jerusalem Chamber.

DROYLSDEN.—On Saturday afternoon last a new iron church was formally opened in Ashton Hill-lane, Droylsden, near Manchester. The devotional service was conducted by the Rev. C. T. Poynting, B.A., and a most appropriate sermon was delivered by the Rev. S. A. Steinthal, from Hebrews x. 23, 24, 25. The chapel was most tastefully decorated with plants and flowers, and in the course of the service anthems were sung by the members of the Brookfield Church choir, Gorton, conducted by Mr. C. H. Wrigley. In the evening a public meeting was held in the Educational Institute, over which Mr. William Hadden presided, supported by a considerable number of the ministers and laymen of the district. The meeting was addressed by the Chairman, Mr. Edgar Winsor, Mr. Bibby, of the Home Missionary Board, Revs. C. T. Poynting, S. A. Steinthal, H. E. Dowson, J. C. Slater, and others.

Our Contemporaries.

JEWISH CHARITY.

The *Jewish Chronicle*, reminding us that Jewish charity is little less than proverbial, writes:—

As is but natural, charity in material affairs has developed in Jews many little touches of thoughtfulness which mark a higher stage of charity. Many Talmudic and Rabbinical adages lay stress on the guilt of raising a blush on a neighbour's cheek in the presence of others, though the duty of edification is equally insisted on. A familiar example is that the penultimate passage in the grace after meals is said silently. It is feared that the reference to "the seed of the righteous begging bread" (Psalms xxvii. 35) might hurt the feelings of some one present. The *Kiddush* on Friday nights recalls the times when the poor and strangers had a Sabbath meal in the vestibule of the Synagogue. Even at the present day the bread and egg presented to mourners after a funeral recalls the thoughtfulness of neighbours in providing the mourners with the meal they would be too troubled to prepare—the egg chosen as a symbol of immortality. On the other hand, there are few indications of the higher charity with regard to variance of opinion or custom. Up to the present day scarcely any difference was drawn between non-observance and apostasy, and the bitter feeling connected with the Reform movement may recall that this higher charity was wanting even within the present generation.

Perhaps the most conspicuous merit of Jewish charity is that it is not solely confined to Jewish recipients. The charity lists of the *Times* contain the names of Jews whenever the object is unsectarian and worthy. The Rothschilds, Montefiores, Goldsmids, and Mocatts of our race are appealed to with confidence for extra-communal charity as well as for the sake of Jews. The account we gave recently of the munificent benefactions of Herr Poliakov is sufficient to show that this trait is not confined to English Jews. His charitable gifts for general purposes are officially estimated to be over a quarter of a million sterling. In fact, just as Jewish charity on the one side has developed a class of Schnorrers whose sole function is to receive, so on the other side it has created the distinctively Jewish philanthropist who regards himself as the "steward of his own fortune," and lives but to distribute his wealth among his fellow men. This voluntary socialism is the only true view of wealth, and the only theory which would solve the difficulties hopelessly attacked by the robber-socialists. And many who do not rise to this height of self-abnegation keep up the old Biblical law of the tithe and keep a strict "charity account," which is credited with a tenth of their income.

THE OXFORD SCHOOL.

The *Literary World* remarks upon the contrast between the young Oxford of Mozley's "Reminiscences" with the young Oxford of our day:—

Fifty years ago there were dreams in Oxford of a theological revival of authority. Ecclesiasticism struck its roots downward, and soon a shoot of æstheticism grew upward, but soon—only too soon—it was seen that the root was dead and the flower withered. Ritualism, as it has been called, like a bramble rose, may flourish in country parsonages here and there. But in Oxford, strange as it may seem, it has not found the kindly soil which it expected. The critical spirit of the age has been too much for it, and men at Oxford, as elsewhere, in proportion as they are educated, have refused to take blindfold their religion on antiquarian grounds. But, instead of this Anglican revival, so much desired by some, so dreaded by others, there has sprung up at Oxford a critical school, which, in philosophy as in history, has pushed its researches fearlessly on in the teeth of dogmatic teaching. We have only to name two or three heads of houses to point to the leading spirits of the Oxford of our day. At Christ Church, Dean Liddell, and at Balliol, Dr. Jowett, Mr. Patteson at Lincoln, and Dr. Percival at Trinity, not to name others equally. The neologians, as they are called by a curious barbarism, have beaten the theologians on their own ground, and Oxford, as we have described it, which began with a Patristic revival a half century ago, has produced a critical school in philosophy and history which even Germany must regard with respect, and in some cases even learn a lesson from.

The Inquirer,

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Free Thought.

ESTABLISHED 1842.

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The Inquirer.

SATURDAY, DECEMBER 2, 1882.

We regret to observe that the usual order has
been made for winding up "The Nineteenth
Century Printing Company," which was formed
by Miss Emily Faithful, some years ago, with
the object of furnishing employment for women.
And so we suppose comes to an end an experi-
ment which has been watched with great inter-
est, and at one time seemed full of promise.

ON Sunday "a grand military thanksgiving
service," for the recent victories in Egypt, was
held in the Cathedral at Canterbury. How in-
congruous it sounds! Can we possibly imagine
him who was styled "the Son of Man" taking
any part in such a thanksgiving service for
victory over poor deluded people who believed
that they were fighting for national independ-
ence? The service was of course of a special
character, and as it would not have been easy to
find suitable words in the Gospels, the anthem
was taken from the savage history of the semi-
barbarous people of Israel, the subject being
"The Lord is a Man of War," and the accom-
panying choruses from Handel's "Israel in
Egypt." So let it be clearly understood that the
vindictive Hebrew Jehovah, "the man of war," is
the God of our modern Jingoos and the national
clergy; and not the Beatitudes, but the war songs
of the most savage period of Jewish history are
the Bible of modern Christendom. How much
has Bibliolatry to answer for?

MISS FRANCES POWER COBBE, in a preface to
the seventh American edition of "The Duties of
Women," writes:—"Few events in my long
and happy life have given me deeper pleasure
than to find that my words of sympathy and
exhortation to my sister-women have been not
only warmly welcomed by them in my own
country, and also in France and Italy in
translations, but still more that they should, as
I am told, have reached the hearts of those
noble and thoughtful women of America, to-
ward whom I have long felt drawn by a thou-
sand cords of fellow-feeling, admiration and
friendship. The countrywomen of Harriet
Beecher Stowe, of Louisa Lee Schuyler, of
Mary Livermore, of Charlotte Cushman, of

Harriet Hosmer, of Julia Ward Howe, of Maria
Mitchell, of Sarah Wister, and of other
honoured American women whose hands I have
never had the joy to press, but whose names
have long sounded in my ears across the
Atlantic—the countrywomen of these have been
of necessity dear to me, even before their
generous welcome met my address to them on
our common duties. May they accept now my
grateful thanks; and may God help us all—
the women of the Old World and of the New—
to prove ourselves worthy of the noble destiny
which He is opening out before us in the order
of His Providence."

ON the 16th of August last Dr. Julius Rupp,
minister of the Free Congregation at Königs-
burg, celebrated his Doctor-Jubilee. For twenty
years he has devoted his whole activity solely to
religious literature and his ministerial duties.
On account of his national sermons he was per-
secuted by the Clerical Court, and in 1845 de-
prived of his benefice for having protested
against the anathema of the Athanasian Creed.
The largest congregation of his native town,
Königsburg, elected him for two succeeding
years as their pastor, but neither the King nor
the Clerical Court sanctioned the election.
Meanwhile a body of rational-thinking men and
women had formed a society and appointed him
their minister, which place he still holds.

A CORRESPONDENT forwards the following
acrostic on Tel-el-Kebir:—

T reading a silent march, as we drew nigh,
E re day had dawned we saw their fortress high,
L ined with fierce troops that numbered three to
one.
E arthworks and trenches guard them. On we run,
L eap to the conflict; bullets fly around.
K ept as by magic scarce we feel a wound,
E nter their trenches, scale each strong defence,
B eat down their arms and drive each foe man
thence.
I n Tel-el-Kebir, victors in the fight,
R ing out a cheer for England and the right.

THE author of "Natural Religion," which we
lately reviewed in a series of articles, has pub-
lished a second edition, with a new preface, for
an account of which we are chiefly indebted to
the *Christian World*. The author corrects
some misapprehensions which the first edition
has occasioned, and endeavours more distinctly
to define his attitude towards Christianity and
current questions in relation thereto. He main-
tains that readers of "Natural Religion" have
not been sufficiently mindful of the fact that
"this book deals with a strictly limited ques-
tion." It was his purpose "not to try the ques-
tion between religion and science, but simply to
measure how much ground is common to both,"
and he "thought it essential to take the scientific
view frankly at its worst." The author proceeds
to observe: "I therefore make no attempt to
show that the negative conclusions, so often
drawn from modern scientific discoveries, are
not warranted, but admitting freely, for argu-
ment's sake, all these conclusions, I argue that
the total effect of them is not to destroy theology,
or religion, or even Christianity, but in some
respects to revive and purify all three. For I
maintain that the essential nature of religion is
popularly misconceived, and that an accident of
it—viz., supernaturalism, is mistaken for its
essence." Such an argument as that which he
has pursued must, the author admits, "leave on
the mind of the supernaturalist a somewhat
painful impression, for naturally he wants to see
the negations of science refuted rather than to
meet with an estimate of the precise amount of
destruction caused by them. He has "no great
respect for the traditional science of theology,
such as it has come down to us from unscientific
times, artificially protected against revision."
He regards certain theological opinions, "such
as the legal or forensic view of the Divine Gov-
ernment," and "that exaggeration of super-
naturalism which crushes the present life under
the weight of an overwhelming future," as "not
merely temporarily out of fashion, but as really
obsolete;" and of course he has a profound re-
gard for science and scientific methods; but he
points out that "in general, the negative is re-
garded in this book no otherwise than as" it is
regarded "by most of those to whom the book
is principally addressed, viz., as a fashionable

view difficult for the moment to resist, because
it seems favoured by great authorities, a view
therefore concerning which, however unwillingly,
we cannot help asking ourselves the question,
"What if it should turn out to be true?"
Personally the author avows that he is by no
means satisfied that "the new views of the uni-
verse" are so conclusive as their extreme sup-
porters imagine; and he is amazed that any one
should have supposed that his book was in-
tended to be "adverse in its effect to Chris-
tianity," or should question that his ideas are
essentially Christian. He regards himself as
being still in a very definite sense Christian,
and remarks: "What I mean (by claiming to
be Christian) I can hardly hope to explain to
those who, after reading this book, still require
an explanation. But I may say in one word
that my ideas are *Biblical*, that they are drawn
from the Bible at first hand, and that what
fascinates me in the Bible is not a passage here
and there, not something which only a scholar
or antiquarian can detect in it, but the Bible, as
a whole, its great plan and unity, and princi-
pally, the grand poetic anticipation I find in it
of modern views concerning history."

The *Christian World* adds the comment:—
"This simplification of Christianity, by setting
aside the supernatural, may afford to some minds
a certain degree of relief; but whether what is
left when the supernatural is gone is Christianity
still, and whether this process of simplifying by
bowing the supernatural out of court does not
ultimately lead to yet greater difficulties are
questions which will occur to many minds."

WE are glad to hear that the Brahmo Somaj
is making converts among persons of rank and in-
fluence. A recent Bombay paper writes:—"Sha-
haji Maharaj, adopted son of Protap Singh, the
late Rajah of Sattara, who has been staying at
Kurrachi, but is now in Puna, in the course of
his travels through the south, is a follower of
the Theistic faith, and has delivered two dis-
courses in the local Praathana Samaj on Brah-
moism. It was given out the other day by a cor-
respondent of a contemporary that Shahaji Ma-
harajah had lectured against Brahmoism; but
this was a mistake, as he is a staunch follower
of the Brahmic faith."

THE deaths are announced of Lady Stratford
de Redcliffe; Lord Berwick, aged 80; Lady
Laura Meyrick; Mr. Thurlow Weed, a well-
known New York politician; Mr. Beaumont, of
Newcastle, a distinguished naturalist; James
Lillywhite, a famous cricketer; Sir William
Henry Walton, formerly Queen's Remem-
brancer; Rev. Joseph Walker Pease, formerly
M.P. for Hull; Mr. John Bramwell, the Re-
corder of Durham; the Dowager Lady Grey-
Egerton; and Baron Manteuffel, the Prussian
statesman.

THE *Jewish Chronicle* reminds us of an heroic
but little known age of the later Biblical history
of the Jews when it says:—"Once more the
cycle of the months brings round the anniversary
of the glorious struggle for independence by the
Maccabees. Though seemingly purely national,
the Feast of Hanucah had universal consequences
which renders it the record of a crisis in the
world's history. As Lieutenant Conder showed
in his admirable little book on "Judas Mac-
cabæus," but for the heroism of the Maccabees
Christianity would have not come into the world,
or certainly not in the form in which it ulti-
mately did. Most Jews are now of the opinion
of Maimonides that Christianity has done good
work by spreading the ethical principles of
Judaism and the sacred books of Jews among
the nations. We can, therefore, even regard it
as one of the merits of Hanucah that it records
the struggles which enabled Christianity to do
Jewish work. But there are memories far more
nearly connected with the Feast that should
keep alive the enthusiasm of national feeling
among Jews. The patriotic struggles of Simon
Maccabæus and his heroic sons form one of the
most brilliant pages in Jewish history."

It seems likely that the final result of the
Miles Plating case will be the simple substitution
of Mr. Cowgill for Mr. Green as rector of the
parish, the illegal ritual, in all probability, going
on as before without interference. Nothing could

more effectually show the futility of the whole proceeding. It may be said that Mr. Green has been deprived, that other ritual offenders have been deprived also, and that deprivation following thus upon disobedience, however slowly, will ultimately effect its purpose. But, on the other hand, it is evident that the Bishops, who know that the Ritualists are the growing party in the Church, are determined to allow no more of these ritual prosecutions, and that if more of them did take place, and were followed by deprivation, the exasperation produced would be such that the Establishment itself would go down in the general commotion. It is well known that the Royal Commission on Ecclesiastical Courts is anxiously endeavouring to find some way out of this perplexing deadlock—some mode of satisfying the Ritualists, and giving them a recognised place in the Establishment. The one thing obvious, and beyond all dispute, is, that the legislative contrivance to “put down Ritualism” has utterly failed of its object, and has brought both the Legislature and the Courts of Law into something like contempt.

Reviews.

Christ: a Series of Sermons. By the late Rev. Thomas Fairfoot Bird; with Memorial Sketch by the Rev. W. H. Fitchett. George Robertson, Melbourne, Sydney, and Adelaide.

We reviewed in these columns quite recently a work by A. J. Gordon, D.D., an American divine, “In Christ; or, the Believer’s Union with his Lord.” We have now to ask the attention of our readers to an Australian work on the same great subject. Both works are inspired by an exalted spirit of reverence for Christ, but the one now before us dwells at much greater length on the humanity of Jesus. It is not so ecclesiastical in tone as the other, and, though orthodox, its orthodoxy is not so objectionable. It is blended with much healthy, natural, and rational thought. The brief memoir which introduces the discourses is an interesting sketch. We learn from it that Mr. Bird belonged to that large number of promising lives that never fulfil their promise. They do not live long enough to do so, but are cut off in the midst of their days, with their high gifts only partially developed, and the great work they were capable of little more than begun. Mr. Bird was of English birth, but when he was a lad of nine years of age the family came to Victoria, so that in mental and spiritual character he was of Australian growth and shaping. The conditions amid which his early years were passed were singularly unfavourable to intellectual culture. He was employed on an Australian farm.

“From his very boyhood the poet awoke in him. Amid the unpoetical drudgery of the farm, while holding the plough handles, or casting the seed, or wielding the sickle, his mind would be weaving the rainbow-coloured web of fancy; and he would come home at night with richer harvests than his sickle had reaped—the ‘harvest of a quiet eye’ gathered from sky and earth, from the waxing and waning splendours of morning and evening, from the hush of noon-tide heat, from the blue of far-off hills, from the floating clouds that hung above his head in the intense azure of summer skies, and would embody them in verses of every conceivable metre. Mr. Bird’s education, then, was not that of the college and the university, but the wider one, in a sense, the nobler one, of self culture, of contact with men and nature, and of large general reading. No doubt the lack of formal and exact mental training was a disadvantage, and one which to the very last he sorely felt. But energy of will and native force of intellect largely supplied that lack. He was consumed by a passion for reading; every book which fell in his way was devoured; and he had a grasp and unrelaxing tenacity of memory which made what was once read an indelible possession; and he had a rare and almost unique power. By some kind of intellectual magic, as though he had some extra sense not given to ordinary men, he seemed to reach the results of harmony without the toil of its processes. As a flower, from earth, and air, and light, and dew, and rain, drinks in life without conscious effort, at every pore, so from men, and nature, and books, with as little of apparent toil, he seemed to

take all they could give him. And the result was that he brought to the work of his life an intellect lofty by original cast, hardened by self discipline, and richly stored with the fruits of studious powers.”

Mr. Bird’s parents were pious Methodists. In the Methodist Church the door of the pulpit stands wide open to every young man of zeal and intelligence. Accordingly, in 1864, having been for some time employed as a local preacher, he was nominated by the quarterly meeting of his circuit as a candidate for the regular ministry, and, after passing through all the usual examinations, &c., formally began his ministerial life in April, 1865. He was stationed successively at several places, but they were not important or populous charges, and gave Mr. Bird no scope for the intellectual gifts and great preaching powers he possessed. How was it that this gifted man was shunted to an obscure siding instead of being brought forward on the main line of prominence and usefulness? His biographer has some interesting remarks on this point which are worth quoting:—

“It has been suggested that distrust of Mr. Bird’s orthodoxy caused him to be kept thus in the background. But it was not so. Mr. Bird, no doubt, shaped for his faith a literary vehicle intensely fresh and original. And there are men in all Churches who are incapable of recognising their own creed when stripped of the antique verbal livery in which their grandfathers clothed it. They require that religious subjects shall be discussed in a musty dialect, intelligible to the initiated only, and they resent any departure from what they are fond of calling the ‘form of sound words.’ Mr. Bird’s fresh and unconventional habits of speech may have disturbed men of this class; but not the faintest air of suspicion ever breathed on the integrity of his faith, or the loyalty with which he preached the doctrines of the Church in whose ministry he stood. How came it to pass, then, that having a preacher of Mr. Bird’s rare gifts and culture, a man specially qualified to speak to crowds, the Methodist Church found no better use for him than to put him through a succession of its smallest and roughest circuits, and condemned him to minister to a series of congregations having an average of not more than fifty adults? It can only be written down as a blunder. The reputation Methodism has of making the most of its men, and putting each one to his special task, is ‘not always justified by facts. The Methodist Church, moreover, judges her workmen, perhaps too rigidly, by the test of *tangible and countable success*. And it must in honesty be admitted that, tried by this standard, Mr. Bird did not in any notable degree succeed. He preached nobly, he took captive by the charm of his character and ability the best minds in each circle; but he left the circuits no larger or stronger than he found them. The qualities which such spheres of labour needed—the petty prudences, the minute financial economies, the deference to the crochets of individual men, the patience with the narrow gossip-filled circles of village life—were not his gifts. A smaller man would have done the work better, or a greater one; for the power of doing small things greatly is as true a note of the highest style of greatness as the capacity for great achievements.”

Seeing no prospect of advancement in the Methodist Church he determined to seek an entrance into the Congregational Ministry, hoping thereby to obtain a pulpit which would give him a wider and more prominent sphere of usefulness. Accordingly, in January, 1873, he became the pastor of the Oxford-street Congregational Church, Melbourne. His ministry was brief, but it was eminently happy. His people gave him exactly what a true preacher most values—the largest liberty of teaching and action, and the most unquestioning trust. The bond that united pastor and church never became a yoke. There was perfect mutual confidence and an affection that knew no cloud till the shadow of grief fell on it, and pastor and church were parted by the divorce of death. But here there was no rush of crowds to hear him, and no great addition to the membership of the Church. He gathered round him a circle of bearers, many of whom ordinary preaching had ceased to hold, but who found in Mr. Bird’s teaching a statement of Christian truth which, to them, satisfied the intellect while it stimulated the conscience.

Towards the end of 1875 Mr. Bird’s strength began to give way. Unsparring toil of brain

and body (besides preaching he was a constant contributor to the leading Melbourne journals) was doing its sure work, and the delicate machinery of life commenced to fail. The new year dawned sadly enough, with the shadows of sickness upon it; and thenceforward the story is but one mournful record of pain and failing life, broken by fitful rallies, till the end came on the morning of April 22, 1876, one of the fairest days of the opening year.

The last act of Mr. Bird’s ministry was to prepare and preach a series of sermons under the title, “What think ye of Christ?” He was specially requested by his congregation to re-deliver them and prepare them for publication. They were but partially re-delivered, when death stilled the eloquent tongue for ever; and the task of preparing them for the press had to be undertaken by other hands. The aim of these sermons is, in Mr. Bird’s own words, “to lay bare the human springs of the power that was divine in Christ, that we may find in him the ideal Son of Man, no less than the Son of God.”

Having given so much space to Mr. Fitchett’s interesting memorial sketch we have little room left for considering the sermons. They are eleven in number, and deal with the following subjects:—Current Opinions about Christ; the Early Days of Christ; the Temptation; Christ the Friend; Christ the Teacher; Christ the Healer; Christ the Sin-killer; the Cross of Christ; the Resurrection; the After Life; the Christ of To-day. These several aspects of his great subject Mr. Bird presents in a fresh and striking manner, and discourses on them in a style very different from that of the ordinary pulpit. There is a heartiness, a vigour, an outspokenness, and originality about these sermons which must have made them—delivered, as we understand they were, with force and animation—very attractive to those who could appreciate them. We are not surprised that they were few, nor are we surprised that the Methodist Church kept in obscurity a preacher much of whose preaching would sound like heresy to Methodist ears. We can scarcely agree with Mr. Fitchett that Mr. Bird’s free, bold, unconventional, rational style of preaching had nothing to do with his being relegated to small congregations in out-of-the-way places. In his first sermon he introduces his general subject in these terms:—

“I have no desire in these sermons to take you into the graveyards of the vanished centuries, and ask you to look on in awe while I unearth a corpse. Our home is among the throbbing forces sounding spaces of to-day; our sphere is life, and our God is the God of the living. The opinions which surged through the brain-cells and proud voice in the speech of the man who sat, and walked, and ate with the man Jesus, are of little or no moment to us. To discuss them to-day would be as absurd as to lecture on the Ptolemaic system, or to preach a crusade against witches. They have had their day, like mummies, and have no title to affront our pulses with their rigid veins and glassy stare. I propose to let death rest in his coffin of stone or dust, disliking the body-snatchers of theology as heartily as the riflers of graves, and believing that the passion for the antique in religion is a mania that should be treated to the strait-jacket of common sense. The ever-living Christ who brought and who brings life and immortality to light is the possession of every age. Life itself is not complete without him. He is a part of the race he wins and saves by his love. But the notions that lived and spoke and died while he walked from the Jordan to the Cross belong not to us, and we shall not stir them from their sepulchres.”

As illustrations of “Current Opinions about Christ” Mr. Bird in a few sentences gives the characteristic leading thought of Ward Beecher, Canon Liddon, Dr. Martineau, the Author of “Ecce Homo,” Renan, John Stuart Mill, Strauss, and Canon Farrar. His brief criticism of each is marked by fairness and good sense. We give one brief specimen:—

“James Martineau, whose influence on the religious thought of the day is very great, and whose moral tenderness and mental strength are equally marked, speaks of Christ as ‘the Representative and the Revealer of the human and the divine mind,’ as ‘the emblem of the Deity,’ ‘the ideal and picture of the mind of man.’ This type of thinking about the Christ is similar to that of

Beecher's, and his honour and love to Jesus as the Master and Example are beyond question; but he fails in worship, and loves a Christ without a crown. The Divine in us has reached its perfect flower in Him—that is all. To Martineau Jesus is divine in the sense in which our sacrificial sorrows, or our noblest purposes are divine; but He is not what the Christian worship means by God."

With another short extract from the sermon on the Temptation we must close this review:—

"We need hardly stay to inquire whether it was the devil in person, appearing in his true character, or the devil in essence, diffusing a moral poison through the currents of emotion and thought, that met Jesus among the ledges and caverns of the Quarantania. The latter is the devil that we meet, and we have no proof that the Great Example whose steps we are to follow met any other. In my opinion, the question is not of the slightest interest to any sane Christian. Unless, indeed, there be an attempt to move Christ away from us and our sphere, by pitting him against an antagonist that no moral human fighter ever saw. In which case it may be urged, that until we are told on good authority that Christ was not only tempted in all points like as we are, but was tempted in some points as we are not, we shall rest in the view that he fought the same devil that we have to fight, and fought him with the same weapons, and in the same way. . . . Suggestion, impulse, bias, memory, hope, he creates or plays on; and the battle rages in us as it raged in Christ, when he stood in that desert as the Son of Man, with provisions of his sacrifice and glory, and gathering strength as He fought down hint after hint of dishonour, thought after thought of wrong."

C. F. B.

England and Egypt. An Address given at South-place Institute, Finsbury, on Tuesday, October 24, 1882. By B. Fossett Lock. London. 1882.

However weary our readers may be of the painful subject referred to in the title of Mr. Lock's pamphlet we should very strongly recommend them to give the pamphlet itself a careful reading. They will not find much that is new either in matter or statement with regard to Egyptian affairs, but they will find instead a highly original and interesting attempt to explain philosophically the causes which have led the Liberal party to deal with those affairs in such shameless violation of its own solemn and apparently genuine protestations made under the late Administration.

The great campaign that culminated in Midlothian, raised hopes that the Liberal party had embarked on a course of national righteousness; and its leaders have secured its acquiescence in one of the most sordid and hypocritical wars that have ever disgraced their country. How are we to account for the change of moral tone?

Such is the problem which Mr. Lock attempts to solve; and his treatment of it furnishes abundant and most wholesome food for reflection. Taking the Bulgarian question on the one hand and the Egyptian question on the other, the author attempts to show that morality is as much interested and speaks as clearly in the latter case as in the former, but that in the Bulgarian affairs morality enjoyed the support of a great mass of interest, prejudice, and passion, to which it then lent a kind of respectability, and even sanctity; whereas they now stand opposed to it, and have demonstrated how weak a force in British international politics morality, unaided, still remains.

In working out this thesis Mr. Lock attempts a rough division of the Liberal party into four main groups. His nomenclature does not seem to us very happy, nor do his divisions themselves reach even the modest standard of adequacy which is all he claims for them. Nevertheless, his analysis, defective as it is, throws a flood of light upon the devious course of Liberal politics, and deserves the most careful study.

First come the Whigs, as to whom Mr. Lock is very explicit. "I say boldly that [upon questions of international policy] they have no morality: they are men of business and nothing more. In deciding upon matters of international policy they look to two conditions only. Does it appear to be safe, and does it appear to be profitable? I do not think that history relates

any occasion upon which the Whigs in power were able to resist the temptation to aggression if it appeared to be safe and if it appeared to be profitable."

Next come the "Nonconformists"—a name, as Mr. Lock uses it, indicating a habit of mind, not an ecclesiastical position or policy—"sturdy, obstinate, and narrow-minded. They will fling away money and time and energy upon some unprofitable chimera, like the conversion of the Jews or the French proletariat to the tenets of the Salvation Army . . . and will risk everything, provided they think that they are advancing the cause of truth against what they call heathenism or Rome."

Thirdly, we have what Mr. Lock (still more inappropriately) calls the "Darwinian" party. They might, perhaps, better be called the party of *Industrial Philistinism*. They believe in the survival of the (industrially) fittest. "Their Sermon on the Mount, their Declaration of Independence, is the address of the wolf to the lamb in the gospel according to St. Æsop."

Lastly, we have what Mr. Lock calls the "Positivist" party—meaning, apparently, all those who adopt as their rule of political life principles of justice and morality.

As to the application of these divisions to the elucidation of the cases of Bulgaria and Egypt, we will let Mr. Lock speak for himself:—

"To side with Turkey would involve an expensive war, with a doubtful issue, and with no prospect of profit in case of success; to this all the instincts of the Whigs were opposed. The Bulgarians were Christians and not Roman Catholics, set in array against the infidel Mahomedan; the religious fanaticism of the Nonconformists was white-hot with rage. In another aspect the struggle was between the progressive and vigorous Slav and the effete and stationary Turk; the Darwinians joyfully lalloed to the Slav. . . The Positivists . . supported the freedom of the Bulgarians, but would have opposed the aggression of Russia."

With regard to Egypt: "The Whigs perceived at once that the war was safe and profitable. . . . The Nonconformists saw a chance of a further slaughter of powerful Mahomedans and a further field for missionary enterprise, and, with characteristic energy, they 'went for that heathen,' Arabi. The Darwinians looked upon it as a struggle for supremacy between the impersonal Anglo-Saxon and the impersonal Arab, and went into it almost as a matter of duty." The Positivists alone protested.

As for Mr. Gladstone, he was, as he had been, a Whig, a Nonconformist, and a Darwinian (in Mr. Lock's sense of these terms, be it remembered), but was now unable to give his policy the tone of morality that had appeared to leaven its whole lump before. Though still "occasionally floundering and foundering in hopeless attempts to express his new policy in terms of human morality":—

"It is possible to express the Whig shrinking from expensive and hazardous wars of aggression in terms of a morality which shrinks from all wars of aggression; and Nonconformist sympathy with a struggling Christian nation in terms of a morality which sympathises with all nations struggling into freedom; and the Darwinian admiration for progressive races in terms of a morality which looks upon all races as actually or potentially progressive after their kind. . . . But it is not possible in like manner to translate the Whig penchant for safe and profitable aggression, nor the Nonconformist hatred for non-Christian freedom, nor the Darwinian contempt for stationary races, in terms of the same morality. . . . and the subterfuges to which Mr. Gladstone has been forced are sufficiently conclusive of this."

Much of this is fairly open to criticism, and some of it is extremely far-fetched. Moreover, Mr. Lock ignores the immense difference between the ghastly directness and concentration of the appeal that came from Bulgaria and the complication and monotony of the appeal that comes from Egypt. Everyone has his better instincts enlisted on behalf of a "picturesquely" massacred and outraged people; but when the question can be presented as a financial one it is only those who look into it, and who have generous principles as well as generous impulses who will take the right course, or be able to see that chronic outrage and something very like chronic massacre are involved in the financial

statements, the laws of liquidation, the controls, and what not, that look like mere matters of banking.

We have criticised Mr. Lock freely, perhaps disproportionately; but we heartily welcome his pamphlet, and believe that it is well calculated to rouse Englishmen to a sense of the grievous apostasy of which the Liberal party has been guilty.

P. H. W.

Mind: A Quarterly Review of Psychology and Philosophy. October, 1882. Williams and Norgate.

This number of *Mind* is almost wholly occupied with the discussion of fundamental matters in philosophy. Three out of the four long articles which it contains deal with the question of Perception, *i.e.*, What is the external world, and how far can we become acquainted with its real nature? It may probably be taken as an indication of the rapid decline of Hume's doctrine of Phenomenalism or Sensational Idealism (a doctrine which not long ago curiously achieved such sudden popularity in the writings of J. S. Mill and Dr. Bain) that all these three articles, differing as they do in almost every other respect, agree in emphatically advocating a realistic view of the Cosmos. If the editor of *Mind* be, as he is generally supposed to be, a distinguished member of the Idealistic school of thinkers, it is an additional proof of his liberal and unsectarian spirit that he thus allows free expression to views widely differing from his own. Probably he has in reserve a weighty article by himself or by some other formidable champion of Idealism; but at present Realism is decidedly in the ascendant, and the majority of English philosophical writers seem to be growing more and more persuaded that Evolution and Sensationalism are incompatible doctrines, and that, as the former has assumed a well-established and dominant position, the latter must take itself off. They feel that it will no longer do to assert, on the one hand, that successive states of consciousness constitute the sole reality both of our personal lives and of the universe in which we live, and, on the other hand, that we and all our states of consciousness are among the products of the evolution of that identical universe which, according to the foregoing doctrine, derived its existence from those very states of consciousness which it is now said to have evolved. We do not say that the Evolutionists can justify their assumptions, but it is clear that so long as the views of Mr. Spencer continue their triumphant march the philosophy which Hume initiated must needs go to the wall.

The first of the articles referred to above is entitled "Scientific Philosophy; a Theory of Human Knowledge," by Mr. Francis Ellingwood Abbot, a writer well known as one of the leaders of the Free Religionists in the United States. It is a vigorous polemic against the Kantian doctrine that the relations we ascribe to external objects are the creation of man's perceptive and cognitive faculty, rather than real and objective relations existing independently of the mind that apprehends them. Mr. Abbot contends that Kant was mistaken when he supposed that in teaching that "things must conform to cognition, and not cognition to things," he was inaugurating a new philosophical method. The revolution which Kantianism emphasised was indeed a mighty one, and Kant might well say that its influence in the sphere of speculative thought was as vast as that of the Copernican theory of the heavens in relation to cosmical science; but, argues Mr. Abbot, the standpoint of the critical philosophy had been already assumed by many thinkers before the time of Kant; but Kant only completed, organised, and formulated the veritable revolution which was initiated in the latter half of the eleventh century by Roscellinus the Nominalist—"which was condemned in his person by the Realist Council of Soissons, revived in the fourteenth century by William of Occam, and finally made triumphant in philosophy towards the end of the fifteenth century, not so much by the inherent strength of Nominalism as by the weakness of its expiring rival, Scholastic Realism." The Nominalistic doctrine, that universals, or terms denoting genera and species, correspond to nothing really existent outside of the mind, is interpreted by Mr. Abbot to mean that the supposed re-

semblances and differences of things have no objective reality, and therefore, all the relations we ascribe to the external world must be attributed to the action of the mind alone. We are strongly disposed to think that the Nominalists who lived before Kant would not have accepted this explanation as a fair account of what their theory either explicitly declared or logically implied. Scholastic Nominalism was a revolt against the two forms of ancient Realism, the Platonic and the Aristotelian, and with such Realism as is now asserted by philosophers like Mr. Spencer, or by scientists like Dr. Tyndall, the old-fashioned Nominalists would, we think, have had no contention. That in their antagonism with ancient Realism they sometimes used expressions and made assumptions which can be shown to lead necessarily to the Kantian doctrine, we do not doubt, but we still think that if they had clearly seen this logical implication they would have expressed themselves differently, and therefore they can hardly have intended to set forth a view of external reality fundamentally different from that which Mr. Abbot describes as the present faith of the scientific world.

The Kantian doctrine which refers all the relations between objects to the activity of the knowing mind, and also the English sensationalism which considers the universe to have no reality apart from consciousness, are foreign to mediæval speculation, and the conditions favourable to their growth were not present till Descartes had criticised the faculty of cognition, and had made the mind's knowledge of its own states the final and only indubitable test of truth and reality. As Mr. Abbot, however, attaches much importance to his view that Nominalism logically implies all the obnoxious anti-realistic features of modern philosophy, he has given his readers an introductory sketch of the progress of speculation from the time of Thales with a special reference to the appearance in philosophy of realistic or nominalistic ideas. This sketch is interesting and instructive, but by far the most important and sound portion of the article is the eloquent and, as we think, conclusive demonstration that both the Transcendentalism of Kant and the Sensationalism of Mill and Bain must, in so far as they are true to their basal principles, land their advocate in Solipsism, *i.e.*, in the belief that he alone exists, and that the phases of his individual consciousness constitute both the objective and the subjective universe. The same reasoning which leads the Idealist to deny the existence of external power or force ought to lead him to deny the existence of other human minds, seeing that it is no more difficult to understand how the mind can generate out of itself the phenomena of the Universe which appear to succeed each other according to laws that are quite independent of our consciousness and control, than it is to understand how it can generate those particular phenomena of sight, hearing and touch, which are commonly assumed to indicate the presence of other minds. This line of argument tells, of course, far more fatally against the doctrine of J. S. Mill than it does against the doctrine of Kant, and it is on this point that our English Associationists, in defending themselves from Mr. Abbot's severe strictures, will have to concentrate all their energies. It will be useless for them to urge with the late Professor Clifford that it is absurd to deny the existence of other minds, because "though it may very well be that I am myself the only existence, it is simply ridiculous to suppose that any one else is," for to this the reply which immediately suggests itself is the Associationist assumes the existence of other minds, because he finds this assumption the simplest way of accounting for a certain number of his sensations which do not appear to be explicable by his own personal activity. On what rational ground, then, does he decline to assume the existence of a power other than his own to account for the rest of his objective sensations, for they in like manner find no explanation in his own personal activity?

But while we believe that Mr. Abbot's attack upon English Idealism is justifiable and well sustained we are by no means clear as to the meaning of his own doctrine of Realism, or, as he calls it, Relationism.

"By Scientific Philosophy or Relationism I mean (says Mr. Abbot) the philosophy which founds

itself theoretically upon the practical basis of the scientific method, and teaches accordingly, that knowledge is a dynamic correlation of object and subject, and has two ultimate origins, the cosmos and the mind; that these origins unite, inseparably yet distinguishably in experience, *i.e.*, the perpetual action of the cosmos on the mind *plus* the perpetual reaction of the mind on the cosmos and on itself as affected by it: that experience, thus understood, is the one proximate origin of knowledge; that experience has both an objective and subjective side, and that these two sides are mutually dependent and equally necessary; that the objective side of experience depends on the real existence of a known universe, and its subjective side on the real existence of a knowing mind." (P. 484.)

A little further on in the essay Mr. Abbot gives the following advice to recent philosophy:—

"Philosophy is still scholastic to-day; it has never yet modernised itself in any true sense, and it never will do so until it sits modestly at the feet of science, imbues itself thoroughly with the spirit of the scientific method, and applies the principle of Relationism to the reconstitution of the moral sciences and the total reorganisation of human knowledge."

Such language as this is sure to win widespread laudation in an age like the present, when physical science is the dominant study; but we venture to think that Mr. Abbot might with more reason than justice have advised contemporary science to sit down, and then in a teachable mood at the feet of philosophy; for very much of the discord now prevailing between the utterances of scientists and man's moral sentiments and religious trusts is due to the circumstance that our men of science forget that the soul's knowledge of itself is nearer and more fundamental than its knowledge of nature, and therefore it is more reasonable to study nature in the light of self-knowledge than to make our self-knowledge conform to ideas and methods derived from observation of the external world.

We doubt, too, whether Mr. Abbot's own philosophical creed is in harmony with the more prevalent scientific conceptions of the universe. He emphatically endorses Ferrier's dictum, "To know a thing *per se*, or *sine me*, is as impossible and contradictory as to know two straight lines enclosing space; because mind by its very law and nature must know the thing *cum alio*, *i.e.*, "along with itself knowing it;" but if so, how can Mr. Abbot be sure that the relations in which objects appear may not be among the contributions which the knowing mind makes "in the dynamic correlation of object and subject?" He says that the respective contributions of the mind and the cosmos in the act of knowledge are inseparable yet *distinguishable*. We should like to know how on Mr. Abbot's and Ferrier's theory this act of "distinguishing" is accomplished? The ordinary scientist believes that the relation of cause between the mind and the eddying leaf is quite independent of the knowing mind, and would exist if evolution had never got beyond the botanical kingdom, and therefore had fashioned as yet no conscious intelligence. Does Mr. Abbot's theory of Relationism enable him to justify this assumption of the scientific mind? If all that Mr. Abbot means is that science may safely go on discovering and predicting, for there is reality in nature, and this reality ensures that there is and will be coherence and consistency in past, present and future phenomena, and that all minds under the same conditions will have the same sensations and perceptions, surely this is a doctrine by no means peculiar to the scientist, but, on the contrary, common to science and most of the philosophical systems which Mr. Abbot vehemently condemns, such as Berkeley's Idealism and Mr. Spencer's Transfigured Realism. We cannot help thinking that Mr. Abbot, with all his confident assurances about the marvellous illumination which philosophy will receive if she seats herself humbly at the feet of science, entangles himself at last in a hopeless muddle of incompatible ideas; for while boasting that his doctrine of relationism banishes Agnosticism and points the way to a progressive knowledge of *noûmena*, he at the same time, by adopting Ferrier's theory of the indissoluble amalgama-

tion of subject and object in the act of knowledge, renders it utterly impossible to determine how far, if at all, the relations which science supposes to exist among objects are realities independent of the knowing mind. It must be allowed, however, that the article is a vigorous and striking one, and we quite expect that it will provoke some of the ablest representatives of both the Transcendental and the Associational school to enter the lists against this daring and somewhat arrogant assailant.

The next paper is by Mr. Thomas Davidson, the learned and acute expounder of Rosmini's philosophy, and the subject of it, "Perception," differs only in name from the subject of the previous article. The theory is too subtle to admit of exposition in the space at our disposal. The pith of the paper is that knowledge implies being as well as feeling, and from this it follows that "the Universe must be explained in terms of sentience and being, not these in terms of matter and motion as is usually done, and that materialism is a logical blunder of the very worst kind, equalled only by the blunder of idealism." In accordance with this view Mr. Davidson holds that "all nature is animate, a conclusion which natural science is gradually reaching by mere experiment." In the third paper Dr. Edmund Montgomery gives us the fourth and concluding instalment of his long essay on "Causation and its Organic Conditions." He thinks that Mr. Spencer, for whose philosophical insight he professes the warmest admiration, has not sufficiently understood the nature of organisation, and that consequently his attempted reconciliation of Intuitionism and Experientialism by means of the doctrine of heredity is somewhat defective, and for its completion requires the conception of organisation set forth in Dr. Montgomery's essay.

In the remaining article Mr. H. Sidgwick treats of the "Incoherence of Empirical Philosophy," and indicates with great acuteness some of the unverifiable assumptions and intrinsic self-contradictions which at present beset empirical thinker (whether they be Materialists like Dr. Maudsley, or Mentalists like Dr. Bain), but, as will be seen from the following words, with which he concludes his paper, his distrust of Empirical Philosophy does not extend to Empirical Science:—

"If, finally, the reader who has got through this paper should say that my cavils cannot shake his confidence in experience, or in the aggregate of modern knowledge that has progressed and still progresses by accumulating, sifting, and systematising experience—I can only answer that my own confidence is equally unshaken. The question which I wish to raise is not as to the validity of received scientific methods, but as to the general epistemological inferences that may legitimately be drawn from the assumption of their validity. It is possible to combine a practically complete trust in the procedure and results of Empirical Science, with a profound distrust in the procedure and conclusions—especially the negative conclusions—of Empirical Philosophy."

This number of *Mind* is rich in interesting Notes and Discussions, and contains also some valuable Critical Notices. Among the former we may mention especially a paper by Mr. Norman Pearson, on "The Sense of Sin and Evolution," and one on "The Action of So-called Motives," by the Editor. Among the Critical Notices a long and admirable account and criticism of Mr. Leslie Stephen's "Science of Ethics," by Mr. H. Sidgwick, is worth careful study. In conclusion there are interesting sketches of the careers of two eminent philosophical writers who have died since the publication of the former numbers—Professor W. S. Jevons and Dr. M. G. Ward.

C. B. U.

More Magazines.

Longman's Magazine, which has now come to its second number, is not quite equal to what we expected. Mr. James Payn's serial story, "Thicker than Water," does not take strong hold of us, and Mrs. Oliphant's story, "The Lady's Walk," of which the first part is given, is founded on spiritualistic phenomena, in which she is a believer, and which we emphatically reject. We confess to a dislike to the whole subject, both in fiction and in real life. There is an interesting sketch of "John

Harrison, the Chronometer Maker," by Samuel Smiles, and a striking account of the picturesque scenery of "The Norway Fjords," by J. A. Froude. Mr. R. A. Proctor contributes one of his science made popular articles on "The Earth in Meteoric Shadow," and there are two moderately good poems by the authors of the "Epic of Hades" and "Mrs. Jerriugham's Journal;" and a short note on Mr. Mackworth Praed's, "St. Hilary's Prayer." *Voila tout.*

Good Words with the end of the year brings to a conclusion Mr. Anthony Trollope's "Kept in the Dark"—one of the thinnest and least interesting of his many readable books, and "The Golden Shaft," a much more ingenious story of Scotch life, by Charles Gibbon; "A Young Artist" is a biographical sketch of the late James C. Henderson, a student of the Royal Scotch Academy, who died last year, too early for his fame. Mr. R. W. Dale has a seasonable paper on "Christmas Day and Family Life;" and "Home Life Amongst the Lancashire Operatives" is graphically described by a Lancashire Parson. The Rev. M. Kaufmann in the fourth of his series of papers on the "Christian Socialists," gives an interesting account of Victor Aimé Huber, the friend of F. D. Maurice and his co-worker, and author of the well-known work on the English Universities, translated many years ago by Mr. James Heywood. Among the other contributions are "Poison in Common Things;" the third of a series by Professor Simmons, M.D., telling the old story of death in all that we eat and drink; "The Vaudois Emigrants in Algeria," by Mrs. Charles Garnett; "Local Museums," by John Gray; "Rambles with the Romans," by Irving Montague, who recalls to our mind Borrow's works on that curious race; the fourth of a series of papers on "Bible Truths and Eastern Ways," by Dr. Fleming Stevenson; and "My Little Sailor Boy," a charming little story, by Mr. C. J. Corkran, a near relative, we believe, of our friend and contributor Mr. C. L. Corkran.

The Sunday Magazine brings to a conclusion Mr. George Macdonald's tale, "Weighed and Found Wanting," and Miss Doudney's "What's in a Name?" The Rev. Dr. Hugh Macmillan contributes "An Autumn Pastoral" well illustrated, and the late Thomas Jones, the poet-preacher of Wales, is the writer of a fine homily, entitled "Two Views of Life." Among the other papers are "Japan at Home and at Church," by Ralli Stenning; "Natives Among their Brethren," by C. F. Gordon Cumming; "Breakfast with the Homeless," an account of charitable work in Spitalfields; "Legends connected with Tourists' Cathedrals," by E. Neville Johns; and the very attractive anecdotal "Sunday Evenings with the Children," by the Rev. B. Waugh.

Nobody's Neighbour, in the Christmas number of the Sunday Magazine, is the title of a well-told and pathetic story of life among the London poor, from the pen of Miss L. T. Meade, whose stories are graceful and interesting, and always characterised by a high purpose.

The Magazine of Art is scarcely so striking as usual. The frontispiece is "The Cruise of the Rover," drawn by Seymour Lucas, and with four other engravings, illustrating a stirring poem under the same title, from the pen of Edmund W. Gosse. "Art on Wheels," by R. Heath, does not interest us much, nor do we care to see engravings of grand state carriages preserved in the Musée de Cluny. Jane E. Harrison continues her paper on "Greek Myths in Greek Art," illustrated with seven fine engravings from Greek vases, cups, and marble reliefs. Cosmo Monkhouse gives a very interesting account of the "Pre-Raphaelite Collection" formed by Mr. Triest at Brighton, with engravings of some of Rossetti's, Burne Jones's, and Madox Brown's masterpieces. Among the remaining articles are "Hogarth's House and Tomb," by Austin Dobson; "The Nativity in Art," by Julia Cartwright; and "Velasquez," with engravings of three of his great works.

Cassell's Magazine begins a new volume, and has two new and promising serial stories, "Paradised" and "Down in the World." There are also two short complete stories entitled, "Thousands and Thousands," and "Our Mr. Jenkins," the scene of the former laid in Guernsey, of the latter in the city. Among the bright and sketchy papers which constitute the chief attractions of this useful magazine are "A Word about Wit"; "Some Facts about Frost and Snow," "My Journey with the Khedive," by his former tutor; "Ice-boating in America;" "Profitable Employment for Gentlewomen;" and "Christmas Presents, and how to make them."

We have also received from Messrs. Cassell a cheap "Jubilee Edition," of *The Life of W. E. Gladstone*, by George Barnett Smith, which is a wonderful shillingworth, corresponding with the recent cheap edition of the same author's "Life of John Bright," and John Morley's "Life of Richard Cobden"; and *Greater London*, the second part of the very attractive history of the district round the metropolis, by Edward Walford.

The World of Wit and Humour, the first part of a new issue of this well-known collection of humorous and witty sayings, with numbers of illustrations by well-known artists.

Cassell's *Illustrated Universal History*, Part XV. *The New Testament Commentary for English Readers*, edited by Bishop Ellicott, Part XXXIII.

The Bible Educator, edited by Dean Plumptre, Part IX.

The World of Wonders, Part II.

The Bow of Strength, the *Quiver Annual* for 1882, full of stories of a mild Evangelical character, with profuse illustrations.

Literary Notes.

MR. A. G. VERNON HARCOURT, F.R.S., has been appointed general secretary of the British Association, in the room of the late Professor F. M. Balfour.

THE Queen has been graciously pleased to confer on the members of the Royal Society of Painters in Water Colours the distinction of a diploma signed by Her Majesty.

DR. J. BURDEN SANDERSON, of University College, London, has been elected to the Waynflete Professorship of Physiology at Oxford, which is one of the new ones founded by the late University Commission. The duties of the professor are to lecture and give instruction in human and comparative physiology with histology, and his emoluments are to consist of the annual sum of £600, appropriated to the professorship by the statutes of Magdalen College, and the proceeds (£200 per annum) of a fellowship at Magdalen College attached to the chair.

It is generally affirmed that when Benjamin Franklin first came to England he was employed at Palmer's printing-office on the second edition of Wollaston's "Religion of Nature," and, in fact, Franklin himself asserts as much; but Mr. Solly proves, in an article appearing in the December number of the *Bibliographer*, that it was the third edition, published in 1725, after the author's death, upon which Franklin worked.

THE *Academy* says that an important discovery has just been made by two German travellers, Dr. Sester and Dr. Puchstein. On a lofty cliff of the Nimrud Dagb, between Malatiyeh and Samsat, where the Euphrates forces its way through the Taurus, they have found colossal blocks of stone covered with Hittite sculptures and inscriptions.

DR. ANDREW WILSON's "Chapters on Evolution" has already reached a second edition.

THE Mayor of Manchester presided at a meeting on Wednesday for the purpose of raising a fund to establish a Natural History Museum in connection with Owens College. Towards the £50,000 which will be needed subscriptions of £1,000 each were promised by the Duke of Devonshire, the Earl of Derby, Mr. Hugh Mason, M.P., Mr. Grafton, M.P., Mr. John Rylands, Mr. James Worthington, Mr. Samuel Fielden, Mr. Edmund Potter, Mr. Thomas Ashton, and others. The Bishop of Manchester and Mrs. Fraser gave £500. About £20,000 have been subscribed.

A new feature will appear in the *Illustrated London News* with the beginning of the coming year. The number for January 6 will contain the first instalment of a new tale, entitled "Yolande," by Mr. Wm. Black.

MR. EDMUND W. GOSSE has printed privately ten copies of a very interesting memoir of Thomas Lodge, the Elizabethan poet and romance writer. It will be remembered that Mr. Gosse is editing Lodge's works for the Hunterian Society.

MADAME DE NOVIKOFF is engaged in writing a biography of the late General Skobelev.

A new work by the Bishop of Rochester, entitled "Christ's Claim on the Young," has at last been issued.

PROFESSOR PACKARD has written the history of Bowdoin College, Maine. In it he says he remembers Longfellow as a fair-haired youth, blooming with health and early promise.

It appears from the Administration Report of the Central Provinces of India for 1881-82 that the

average attendance at schools during the year was only 58,135 out of a population of nearly ten millions, and that only 4.7 per cent. of the whole male population were returned as under instruction or able to read and write. It is stated that a considerably larger percentage of Mahometans than of Hindus avail themselves of the education offered at the schools of the province and are employed under Government.

OVER two millions of readers visited the Manchester Free Libraries during the twelve months just ended. To nearly half of these books were issued, the remainder presumptively having used the libraries merely to read periodicals on the tables. Altogether, considerably more than a million of volumes were handed over the counters, of which more than 210,000 were used in the reference library. The attendance on Sundays averages about 4,000. Four of the branch libraries are now, it appears, provided with special reading-rooms for boys, who have used in the course of the year 190,493 volumes.

IN reply to a deputation from the Longfellow Memorial Committee, headed by Earl Granville, the Dean of Westminster on Wednesday consented to allow a bust of Longfellow to be placed in the Abbey. He esteemed it an honour, he said, to bear his part in adding to the treasures of the Abbey a memorial to one who held so marked a position among great writers, and whose pure and tender poetry had made his name as dear and as familiar in English as in Trans-atlantic homes.

AT the Sunderland sale the trustees of the British Museum obtained the commentary of Guido Pisano on the "Inferno" of Dante, a paper MS. of the fifteenth century, of the greatest interest to students of Dante; a *Mænum* for the month of February, dated 1431; a Greek palimpsest MS. of which the under writing is a portion of the Gospels written in the ninth century; and a Greek Evangelistarium of the eleventh, and another of the twelfth century.

MR. GRANT ALLEN has collected, and will re-publish next week, with Messrs. Chatto and Windus, his papers contributed to the *Pall Mall Gazette*, entitled "Colin Clout's Calendar."

MR. LYALL, the proprietor of the *Sportsman* and of the *Perth Constitutional*, has bought the *Whitehall Review*, which will be conducted on the same political lines as heretofore.

MESSRS. MACNIVEN and WALLACE, of Edinburgh, will publish immediately "C Sonnets by C Authors," a selection of sonnets edited by Mr. H. J. Nicoll, containing representative specimens of all the most prominent English sonnet writers from Wyatt to Rossetti.

PRINCE KRAPOTKINE has prepared for an early number of the *Nineteenth Century* an article on "Russian Prisons," with the interiors of which he is familiar.

UNDER the title of "Hours in a Mosque" Messrs. W. H. Allen and Co. will publish, in January, a volume of essays on various phases of Islam by Mr. Stanley Lane Poole, partly reprinted from the *Edinburgh Review*.

MESSRS. E. PLON and Co. have just published a French translation of "Democracy."

M. DE NEUVILLE, the celebrated painter of battle-scenes, has received a commission from the English Government to paint the taking of Tel-el-Kebir. He was present at the review held by the Queen, and he has already made a number of sketches for his work, including one of Sir Garnet Wolseley at the head of his troops.

MR. THOMAS LONGRIDGE GOOCH, an eminent engineer and coadjutor of George Stephenson, has just died at Gateshead, aged seventy-five. Mr. Gooch was apprenticed to Stephenson, and was his chief draughtsman in the construction of the Manchester and Liverpool Railway, and his principal assistant in the making of the London and Birmingham Railway. Mr. Gooch was the brother of Sir Daniel Gooch.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jububes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes, 7½d., tins 1s. 1½d., labelled, "JAMES EPPS and Co., Homœopathic Chemists, London." A letter received:—"Gentlemen.—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jububes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES M.D., Senior Physician to the Municipal Throat and Ear Infirmary."

The Liberal Pulpit.

THE MORAL ASPECT OF PARTY GOVERNMENT.

On Sunday night the Rev. J. Moden preached in the Free Christian Church, Leicester, on the uses and abuses of party Government, in which the moral aspect of the subject was chiefly noticed. The recent local controversy respecting Mr. P. A. Taylor and the cloture had suggested to his mind, he said, the desirability of considering the principles which underlay party Government, and of pointing out the need of high moral rectitude to keep it free from abuse. Taking as a text the words from the Book of Proverbs: "Righteousness exalteth a nation, but sin is a reproach to any people," he remarked that this statement was as true in political as in commercial or social life, and having noticed the origin and character of the old despotic Governments of the world, he said these should have found their grave in the rise of Christianity, but that as a matter of fact it had needed the Reformation and the French Revolution to show even the foremost races of mankind that the people have rights as well as their rulers. Having traced the development of what is termed constitutional Government, he continued: We thus reached the natural basis of Government by political parties. Some persons were born Liberals, others were born Conservatives, and each gravitated towards action or rest according as a bold belief in the new or a reverent or possibly foolish love for the old dominated his mind. These were the two poles of political life, though they were modified by innumerable social and personal influences. There was thus a diversity of opinion or conviction which was roughly related to either the Conservative or the progressive principles, and party government was the delegation of the supreme power of the State to that section or party which happened to be the numerically stronger. Though far from logical perfection, party government was the best expression to be found of the national will, since it enabled a people to guide its own destinies by the direct action of the majority and the indirect action of the minority. The great value of such a mode of government consisted in the way in which it balanced natural tendencies when men were true to the principles they professed, as well as in the union of responsible action and critical supervision. He spoke as a Liberal, but he had a great respect for a man who was a Conservative from conviction. The best of institutions, however, were open to abuse, and this was specially the case with so delicately-adjusted an arrangement as party government. There was the temptation on the part of the dominant party to put personal advantage before the public good, to sacrifice efficiency for private preference, and to use their vast influence in order to retain supremacy. But an abuse of power was held in check by the eager watchfulness of the opposite party. Just this very watchfulness, however, exposed those who exercised it to grave moral dangers. The spirit which thus came into play was not a spirit of love and charity, but that assigned to Satan in the Book of Job, whose business it was to look for the bad instead of the good. Since the Opposition strove to secure power, just as the governing party strove to retain it, political life was often disgraced by the saddest passions and intrigues. Hence a party-governed State ought to consist of good and reasonable citizens who opposed each other from conviction, for where men were unscrupulous such a mode of government offered full scope for ambition and envy as well as for lying and slander. What men called truth in politics was often an article of their own or their leader's manufacture, something made to order, in which they themselves appeared as angels while their opponents were placed in the darkest shadow. Without great watchfulness party feeling became, not only an unlovely, but an almost fiendish thing. Kings had always been exposed to great temptation, but the temptations which beset a party statesman were far greater, not as regarded the abuse of power, but in that immoral attitude of mind which political animosity generated. If there had ever been, indeed, a party statesman who was perfectly just when in opposition, he was a man before whom the virtue of all the saints in

the calendar and of all the patriotic heroes of classic days faded into insignificance. But the religion of Jesus—all religion—demanded an exercise of the eternal principles of morality in party warfare. It condemned the varnished falsehood or the careless exaggeration indulged in to damage the prospects of a political opponent. It inculcated the golden rule of the Gospel, calling upon men to treat others as they would have others treat them. But partisans forgot all this; they ceased in some cases to worship the God of truth, in order that they might pay a fuller measure of devotion to their respective party leaders. A higher tone was needed in our whole political life, and men were called upon to be as just and kind in politics as they were in their private relations. Till principle was placed above prejudice and personal ambition, righteousness must often be content to suffer, but its martyrs were stars heralding the dawn of a better day.

Obituary.

ANDREW PRITCHARD, F.R.S.E.

An old friend to the cause of religious and scientific progress has just passed away. Mr. Andrew Pritchard, of Highbury, died on Friday, Nov. 24, after a long illness of more than three years; and it seems fitting that something should be said about the quiet but actively useful life which has just been recalled from among us, a life as fruitful and complete as any can well be.

Andrew Pritchard, born in 1804, was mainly indebted for his upbringing to his grandfather, Mr. Fleetwood, cashier in the Bank of England. When a young man he spent some years with Mr. Cornelius Varley (brother to John Varley, the Father of Watercolours), and during this time had ample opportunities for cultivating his many-sided faculties. No subject seemed too great or too small for him. At one time he would spend hours watching the planets through the telescope, or investigating minute organisms through the microscope. At another he would be deeply engrossed in mastering the details of some new patent, the drawing of which he was then making; while again during odd moments he might have been found busily employed in fashioning a steel pen, when these were first suggested as substitutes for the quill. Knowledge was to him a goal worth seeking, no matter in which direction it might be approached; and when, in 1823, Dr. Birkbeck and others founded the Mechanics' Institute, Andrew Pritchard became one of the original members, worked actively on its committee, and after a few years taught in it himself.

Microscopic science was now taking the chief place in his studies, and he set himself to conquer some of its many difficulties. The coloured margin incidental to ordinary flint glass lenses was a great obstacle to the clearness with which any object could be viewed, and the first mark he made in public life was by forming diamonds into single lenses (1827), their high power of refraction rendering the lens almost achromatic. But this not being altogether a satisfactory solution to the problem, he continued to experiment until the introduction of compound microscopes (by which the coloured margin of one lens was neutralised by that of others) rendered the achromatism practically complete. The results of his microscopic research were embodied in the books which he published from time to time, "The Microscopic Cabinet," "Micrographia," &c., but his chief work was "A History of Infusoria," which was first published in 1834. Of this four editions were issued, the last (of nearly a thousand pages) in 1861, and this became the standard book on the subject, but is now out of print. It was in recognition of his microscopical labours that the title of Fellow was conferred upon him by the Royal Society of Edinburgh in 1873. Mr. Pritchard was likewise a member of the Royal Institution of Great Britain, having been proposed by the late Professor Faraday and elected in 1836.

Turning now to his history in the religious world, we find him as a boy accompanying his grandfather Fleetwood to the old Independent Chapel in Hare-court, City (since removed to Canonbury), and imbibing from him the earnest thoughtfulness that had descended

from his Puritan forefathers. This gradually led him to bend his steps to another meeting-house in the same old court, that belonging to the Sandemanians, a quaint little sect that has but few followers. For some years he attended here, although he never became an actual member, and it was in this community that he first made the acquaintance of the late Professor Faraday, with whom he was afterwards united in warm friendship. But after a time the strict limits which surrounded this simple little body of Christians seemed too narrow for him. It was Faraday's oft-expressed opinion that, although questioning into scientific truths was a duty devolving on all real seekers after knowledge, yet in the realms of theology all spirit of investigation was wrong and to be condemned, while to Mr. Pritchard no such line of demarcation seemed right or was possible, and he felt that he ought not to stifle the voice of reason in matters of theology any more than in matters of science. Thus, after careful investigation, he became a Unitarian, and in 1840 joined the congregation at Stoke Newington-green, then under the ministry of the Rev. Dr. Cromwell, and with this congregation he continued to be actively associated until his last illness. During his connection with it the Sunday-school and various other activities were started, and the building was enfranchised, altered and enlarged. This latter fact may appear curious to those who know how small its dimensions still are, but a comparison with the old plans will show that it is now about one third larger than in earlier days when Dr. Price, Mrs. Barbauld, Samuel Rogers and Samuel Sharpe met to worship within its walls. In 1842 he and a few others commenced the Newington-green Conversational Society, a society formed with the object of bringing members of the Chapel and their friends together for social and intellectual intercourse, and of this he was the indefatigable President for twenty-five years. In 1850 he became treasurer to the chapel, which post he zealously filled for twenty-two years.

Mr. Pritchard married Caroline Isabella Straker, in 1829, by whom he had eleven children, to whose education he devoted himself with that thoroughness that was characteristic of his whole nature. He was essentially a domestic man, and most of his works were written in the ordinary sitting-room surrounded by his children, whom he had engaged in some quiet occupation. His general information was of a most varied and reliable nature; there was scarcely a subject upon which a disputed question arose that he was unable to supply with the needful answer, either from his own knowledge or by instant reference to one of his many books which filled his well used and much loved library.

In March, 1879, he was seized with an attack of paralysis and gradually lost his physical and partly his mental powers. For the last two years, however, his sufferings were very slight, and his wife and children were most happy in being able to minister to his comfort and to feel that they could do something for him who had done so much for them.

He died on Nov. 24, and the funeral service took place on the 28th ult., at Newington-green Chapel, the Rev. W. Wooding officiating, and the Rev. Charles Voysey, Mr. Pritchard's old friend, giving the address, which appears on another page. The chapel was decorated with plants and flowers, all dreary adjuncts being as far as possible avoided, for it was felt that such a complete and happy life was a matter for deep thanksgiving, and that "rejoicing in hope" all present might feel that the falling cloud was indeed very brightly tinged with a silver lining.

After the address many of those present went on to Abney-park Cemetery, where Mr. Wooding concluded the service with a few appropriate words.

The following is a list of Mr. Pritchard's works.

- 1827. On the Art of forming "Diamonds into single lenses for Microscopes." Royal Institution.
- 1828. A Treatise on "Optical Instruments."—Library of Useful Knowledge.
- 1829-30. "Microscopic Illustrations" of a few new popular, and diverting living objects, &c., conjoined with accurate descriptions of the latest improvements in the new microscopes;

the best methods of constructing their mountings, apparatus, &c.; and complete instructions for using them,—illustrated by highly-finished coloured engravings from magnified drawings of the actual living subjects, by C. R. Goring, M.D.—Royal 8vo.

1832. The "Microscopic Cabinet" of select animated Objects; with a description of the Jewel and Doubet Microscopes, Test Objects, &c.—To which are subjoined memoirs by C. R. Goring, M.D., on Microscopic Phenomena and an exact method of appreciating Microscopes and Engiscopes.

1834. The Natural "History of Animalcules," containing descriptions of all the known species of Infusoria; with instructions for procuring and viewing them,—illustrated by upwards of 300 magnified figures on steel.

1835. A list of 2,000 "Microscopic Objects," with remarks on the circulation in animals and plants, the method of viewing crystals by polarised light, &c., forming a guide for selecting and labelling subjects of natural history, Botany, and Mineralogy for the Microscope. The work contains the first proposal for a standard length for slides.

1837. "Micrographia," containing practical essays on Reflecting, Solar, Oxy-hydrogen, Microscopes; Micrometers; Eye-pieces, &c., with an appendix, on making Drawings of Microscopic subjects, by F. Bauer, F.R.S., and a new method of illumination by Rev. J. B. Reade, F.R.S.

1838. "Microscopic Illustrations," a new edition amended and enlarged, with an appendix on the optical phenomena of certain Crystals.

1839. A "Catalogue" of the Orders, Families, and principal Genera of British Insects, arranged in conformity with their organisation, and printed on one side only for labelling cabinets.

1842. A History of "Infusoria," living and fossil; arranged according to "die Infusionsthierchen" of C. G. Ehrenberg; containing coloured engravings of all the genera, and descriptions of all the species in that work, with several new ones. To which is appended an account of those recently found in the chalk formations.

1845. "Microscopic Illustrations" of living objects, &c., 3rd edition.

1847. "English Patents," being a register of all those granted for inventions in the Arts, Manufactures, Chemistry, Agriculture, &c., during the first forty-five years of the present century.

1847. "Microscopic Objects," Animal, vegetable and mineral, with instructions for preparing and viewing them.

1850. A practical Treatise on "Optical Instruments," with an appendix, giving an account of new instruments and improvements to the year 1850, illustrated by 100 engravings on wood.

1852. A History of "Infusorial Animalcules," living and fossil, illustrated by several hundred magnified representations on twenty-four plates, new edition, pp. 704.

1861. A History of "Infusoria," including the Desmidiaceæ and Diatomaceæ, British and Foreign, Fourth edition, enlarged and revised by J. T. Arlidge, M.D., W. Archer, Esq., J. Ralfs, M.R.C.S.; W. C. Williamson, F.R.S., and the Author. Illustrated by forty plates, pp. 968.

MR. VOYSEY'S ADDRESS.

The following is Mr. Voysey's Address at the funeral service:—

"The memory of the just is blessed."

If ever these words were true, they are true indeed of him whom this day we mourn, and whose body we are even now carrying to the tomb. All who had the privilege of knowing Andrew Pritchard will have some good thing to say of his blessed memory. Those who knew him most intimately knew also the best side of his nature.

There is the outer circle of the literary and scientific world who confess their obligations to his wonderful and patient investigations in the realm of nature, by which he not only enlarged our knowledge of the mystery and beauty of the microscopic world, but also conferred on living men and on posterity safeguards from the sinful

practice of the adulteration of food and medicine.

Another circle there is, composed of those who were privileged to know him as a companion and friend, and who will never forget the charm of his discourse on a great variety of subjects, upon all of which he had something to teach or some fresh light to throw. They will remember his geniality and glowing cheerfulness, and how they went home from his society with the brightness of the sunshine which he had shed upon them.

Yet another circle within these, to which I have the honour to belong, is composed of men and women who were the special objects of his sympathy, his bounty, and his help. How lovingly and generously he would stand by all who needed his support, and would serve them unweariedly by word and deed. No man ever deserved better the sacred name of friend, or fulfilled more faithfully and willingly the duties of friendship. Tender as a little child, his heart overflowed with sympathy, and if he ever took pride in the wealth which God had bestowed upon him, it was only when he could share it with those in need, or confer it on some high and noble cause.

My tongue almost fails me when I come to speak of that innermost circle of all—of those precious ones with whom and for whom he lived his life of love, and who were to him not only the treasure of all his treasures, but by their love, and loyalty, and devotion, helped him greatly to be the noble man he was. You, my dear friends, who are gathered here to-day, bearing his honoured name, or having his blood flowing in your veins, will feel with me that a stranger's tongue cannot speak worthily of this theme: that the wedded love of more than half a century was rich in felicities that cannot be adequately painted; and that the vast inheritance of children and grandchildren—all of whom loved and revered, and obeyed him to his last hour—have a tale of joy and privilege to tell, which could not be told by other lips than their own. But for the accident of living in the nineteenth century, this man was a veritable patriarch, and would in ancient time have been held up as an instance of the special favour of Heaven in multiplying his seed and conferring upon him the greatest blessing which can belong to us as mortals—a large family of loving, clever and godly children. And there is truth in the old conception still. For the cup of Andrew Pritchard's earthly bliss was full. Never was he tired of saying so, and of giving God thanks, as well he might, for so much happiness.

Yet to us his friends, and to his own nearest and dearest, he always seemed to deserve it. To us he seems the normal type of what a man ought to be, of what he should grow into, if he is to be complete and harmonious in all the components of his nature.

But I am reminded that I stand here to speak to you to-day, not only by my own desire, but by his written request, which I did not know until after his death; but I am just as certain of what he would wish me to say as if he had given me full instructions. He would have pardoned and permitted some words of grateful eulogy as a concession to human nature; but not for eulogy alone did he ask me to speak to his beloved family and to his sorrowing friends to-day. It surely was more in his heart to hope that his dear children and descendants should follow in his steps, so far only as those steps were right, and to avoid his mistakes and failures. Bear with me, then, if I touch on a few features of his character and life as examples for us all to follow.

I first notice a feature common indeed to all real truth-seekers—absolute fearless fidelity to truth. The most patient and minute search into facts, long and unwearied observation, accuracy even to exactness in all reports, descriptions, drawings; modesty in stating inferences and generalisations; firmness in standing by an unpopular theory when convinced of its truth. As a Fellow of the Royal Society for Scientific Research, Andrew Pritchard was conspicuous for his fidelity and industry. Those of his children who have followed their father in scientific pursuits will well know the value of the qualities here named. Of his special contributions to science it does not become me to speak, and they will be duly recorded at suitable length elsewhere. But it is within the province of the

speaker on this occasion to dwell on the fact that his marvellous devotion to science never had the effect—slandorously imputed to the study of science—of alienating his mind from God, or of weakening his trust in the divine love. On the contrary, he ever claimed to have learned more, and not less, of the infinite wisdom and bounty of God, the more beauty and skill which he discovered in God's works. His delight was the joy of reverence, the ecstasy of seeing the hand behind the instruments, of coming face to face with the eternal Mind in every fresh instance of wonder and adaptation. The unknown beauties, elegances, and even splendours which his microscope unfolded to his admiration sang to his heart of a God who delighted in beauty of form and colour, and to whom the very smallest of His creatures was an object of Divine care and decoration.

From early years accustomed to trust in, to love and to worship God, he never feared a new truth either in science or in religion. Hence it was that he welcomed with all his heart any token of real progress in our conceptions of God, every honest relinquishment of untenable positions, every casting out of tawdry sentiment, which, may be, had lingered too long, even in his own free and unorthodox communion. Standing to the last by the venerable Unitarian Church, giving bountifully to Unitarian causes and taking his seat in this chapel so long as he had strength to come, he, nevertheless, was a staunch and genuine Theist, and did not scruple to confess that he had outgrown many of the traditions which still survived among modern Unitarians. To the very last, I say, he was a good and true Unitarian, because he was a good and true Theist, and put his trust in God alone, without leaning on the Bible or on miracles, or on Christ. And although I feel sure that he was the last man to impose his own views and beliefs and denials upon any one—least of all upon his own children—yet I feel sure also that he would have us follow him steadfastly in this; viz., in keeping our hearts and minds ever open to receive truth, unwelcome truth, unpopular truth, truth which does not pay well, truth which costs something to obtain, and still more to proclaim.

Last of all, I would say a few words on that feature which was the key to his whole life. He was a most loving man. I might go through the long list of honoured relatives, and then through the roll of his friends and acquaintances, and fearlessly ask the question, "What was the special feature, the brightest characteristic in Andrew Pritchard's life?" and the answer from every one in turn would be the same. "He was a most loving man." This made him faithful; this made him religious; this made him fearless; this made him happy; this made and built up the intense happiness of his home; this carried him over all his difficulties and consoled him under all affliction.

And the love he gave and had begotten came back to him like a flood in his hour of weakness and mortal decay; and the very bitterness of his wife's and his children's woe was quenched in that outpouring of loyal reverent love.

Let us not weep that his sufferings are over, that the lamp has gone out on earth to be re-kindled in Heaven! To his grave let us carry him with thoughts of joy and gratitude, and even of triumph, thanking God that such an one has lived and died, and praying Him for celestial grace that we may walk in his steps.

MANCHESTER.—In a recent number we stated that six "Unitarians" had been elected to the Manchester School Board. "Unitarians" was a misprint for "Unsectarians."

HOLLOWAY'S PILLS.—Enfeebled Existence.—This medicine embraces every attribute required in a general and domestic remedy. It overturns the foundations of disease laid by defective food and impure air. In obstructions or congestions of the liver, lungs, bowels, or any other organs, these Pills are especially serviceable and eminently successful. They should be kept in readiness in every family, being a medicine of incomparable utility for young persons, especially those of feeble constitutions. They never cause pain or irritate the most sensitive nerves or most tender bowels. Holloway's Pills are the best purifiers of the blood, the most active promoters of absorption and secretion, whereby all poisonous and obnoxious particles are removed from both solids and fluids,

THE LONDON SCHOOL BOARD.

The following is a complete list of the newly-elected Board, given in alphabetical order, the constituencies represented by the various members, being also given. An asterisk denotes the names of the members of the previous Board:—

Aveling, Dr. E. B. ...	Westminster.
Barker, Rev. W. ...	Marylebone.
*Belcher, Rev. Brymer	Westminster.
Beven, Mr. T. J. ...	Hackney.
*Bond, Mr. E. ...	Marylebone.
Bourke, Mr. W. R. ...	Finsbury.
Bousfield, Mr. William	Chelsea.
Brooke, Rev. C. E. ...	Lambeth.
Bruce, Mr. G. B. ...	Marylebone.
Burroughes, Mr. J. S.	Westminster.
*Buxton, Mr. E. N. ...	Tower Hamlets.
Currie, Sir E. H. ...	Tower Hamlets.
Denny Umlin, Mr. Richard	Chelsea.
*Diggle, Rev. J. R. ...	Marylebone.
Dillon, Hon. C. A. ...	Lambeth.
*Freeman, Mr. Robert	Chelsea.
*Gladstone, Dr. J. H.	Chelsea.
*Gover, Mr. H. ...	Greenwich.
Gudgeon, Mr. E. B.	Lambeth.
Hanson, Sir Reginald	City of London.
Hastings, Miss ...	Tower Hamlets.
*Hawkins, Mr. A. ...	Southwark.
*Heller, Mr. T. E. ...	Lambeth.
*Hill, Miss Davenport	City of London.
Hobhouse, Sir A. ...	Westminster.
Hughes, Mr. E. ...	Greenwich.
Lawrence, Rev. C. D.	Southwark.
Lobb, Mr. J. ...	Hackney.
*Lucraft, Mr. B. ...	Finsbury.
*Miller, Mrs. F. ...	Hackney.
*Mills, Mr. Arthur ...	Marylebone.
Mitchell, Mr. George	Chelsea.
*Morse, Rev. T. D. ...	Greenwich.
*Müller, Miss ...	Lambeth.
*Murphy, Rev. G. M.	Lambeth.
*Olding, Mr. B. S. ...	Hackney.
*Pearce, Mr. W. ...	Tower Hamlets.
*Pearson, Rev. H. D.	Hackney.
*Prendergast, Colonel	Tower Hamlets.
Richards, Mr. H. C.	City of London.
*Richardson, Miss ...	Southwark.
*Roberts, Mr. T. L. ...	Finsbury.
*Ross, Mr. J. ...	Westminster.
*Saunders, Mr. J. E.	Greenwich.
*Spicer, Mr. H. ...	City of London.
*Stanley, Hon. E. L.	Marylebone.
*Taylor, Miss Helen	Southwark.
*Wainwright, Rev. Dr.	Finsbury.
Webber, Rev. W. T.	Finsbury.
*Westlake, Mrs. ...	Marylebone.
*White, Mr. C. R. ...	Lambeth.
Whiteley, Mr. G. C.	Lambeth.
*Wilks, Rev. Mark ...	Finsbury.

Of the fifty-three members of the Board thirty-one were re-elected in the following proportions:—Four for Lambeth, two for the City of London, two for Chelsea, four for Finsbury, three for Greenwich, three for Hackney, five for Marylebone, three for Southwark, three for the Tower Hamlets, and two for Westminster.

CLERICAL OBSTRUCTION OF THE NEW BURIAL ACT.—The *Herts and Essex Observer* gives particulars of a painful scene at Harlow, on Saturday last, on the occasion of a Nonconformist funeral in the district churchyard of St. John the Baptist. The deceased, Mrs. Graves, was a Baptist, and it was her wish to be buried with her husband and father in the churchyard, and with Nonconformist rites. This wish her daughter, Miss Hannah Graves, faithfully respected, notwithstanding the vicar's assurance that if her mother could return she would release her daughter from her promise, and desire to be interred by him. Further, finding he could not prevail, he had the grave dug from north to south, instead of from east to west, as usual, and in a marked-off corner of the churchyard. In addition, a special entrance to the churchyard was made for the funeral. Against these irregularities a protest was entered; and it being found that the lich-gates would be looked at the time of the funeral, he was warned that he would be held responsible for any obstruction he might offer. Nevertheless, on the procession reaching the churchyard gates they were found to be locked, and upon application at the vicarage "Sister Ellen" refused the key, and said that the vicar considered that he had complied with the Act by providing "free access." The mourners thereupon passed through the new entrance, and,

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DR. J. COLLIS BROWNE'S CHLORODYNE.—Vice-Chancellor Sir W. PAGE WOOD, STATED PUBLICLY in Court that Dr. J. COLLIS BROWNE was UNDOUBTEDLY the INVENTOR OF CHLORODYNE, that the whole story of the defendant was deliberately untrue, and he regretted to say it had been sworn to.—See *The Times*, July 13th, 1864.

DR. J. COLLIS BROWNE'S CHLORODYNE IS A LIQUID MEDICINE WHICH ASSUAGES PAIN OF EVERY KIND, affords a calm, refreshing sleep WITHOUT HEADACHE, and INVIGORATES THE NERVOUS SYSTEM when exhausted.

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The GENERAL BOARD of HEALTH, London, REPORT that it ACTS as a CHARM, one dose generally sufficient.

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"I have no hesitation in stating that I have never met with any medicine so efficacious as an Anti-Spasmotic and Sedative. I have used it in Consumption, Asthma, Diarrhœa, and other diseases, and am perfectly satisfied with the results."

From W. C. WILKINSON, Esq. F.R.C.S., Spalding.

"I consider it invaluable in Phthisis and Spasmodic Cough; the benefit is very marked indeed."

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re-forming the procession on the inside of the lich-gates, the coffin was lifted over. The officiating minister had refused to assent to the suggestion of the crowd that the gates should be forced. At this point a rush was made, and the gates were unhung. Two lads, inmates of the vicarage, resisted this violence, and a policeman took the names of some of those who assisted. The consequent proceedings were orderly, and the gates were ultimately rehung, but little the worse for their temporary removal.

Our Calendar.

SUNDAY, DECEMBER 3.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., Professor H. N. MOSELEY, M.A., F.R.S., on "Life on the Ocean Surface." (With Oxy-hydrogen Lantern Illustrations.)

BOURNEMOUTH.

Rev. ALFRED HOOD, at the Town Hall Buildings, at 11 A.M. and 7 P.M.

** Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Alcock's (D.) *The Roman Students*, 6/
Alison (Sir A.) *Autobiography*, edited by Lady Alison, 2 Vols. 3/6
Brace's (C. L.) *Gesta Christi, or a History of Humane Progress under Christianity*, 12/
Cambridge Bible for Schools: *Acts of the Apostles*, xv.-xxviii., by J. R. Lumby, 2/6
Feilden's (H. St. C.) *Constitutional History of England*, 6/
Foster's (C.) *Story of the Bible from Genesis to Revelation*, 6/
Hobart's (Rev. W. K.) *The Medical Language of St. Luke*, 16/
Hudson's (E. H.) *History of the Jews in Rome, B.C. 160 to A.D. 604*, 7/6
Miscellaneous *Travels of J. W. Goethe*, ed. by L. D. Schmitz, 3/6 (Bohn's Standard Library).
Oldenberg's (Dr. H.) *Buddha, his Life, his Doctrine, his Order*, translated from the German by W. Hoey, 18/
Scott's (L.) *Messer Agnolo's Household*, 6/
Scott's (L.) *The Renaissance of Art in Italy*, 31/6
Smiles's (S.) *Life of a Scotch Naturalist*, Thomas Edward, Popular Edition, 6/
Spurgeon (Rev. C. H.) *Life and Ministry*, by Rev. W. Walters, 2/6
St. Anselm, *Life and Times of*, by M. Rule, 2 Vols. 32/

MARRIAGE.

WINNER—FRETWELL.—On the 29th ult., at Mill-hill Chapel, Leeds, by the Rev. C. Hargrove, M.A., Julian Winner, of Warrington, to Fanny Emmeline, youngest surviving daughter of the late Wm. Fretwell, of Leeds. No cards.

DEATHS.

TAPP.—On the 27th ult., at her residence, 99, Welington-road, Stoke Newington, Mary Ann Tapp, aged 87, deeply regretted.

TAYLOR.—On the 28th ult., at Starston, Mary, widow of the late Thos. Lombe Taylor, Esq., of Starston, Norfolk, aged 73.

WRIGHT.—On Wednesday, the 22nd ult., at the Limes, Mickleover, near Derby, Amelia, widow of the late Samuel J. Wright, Esq., in the 82nd year of her age.

HIGH SCHOOL, STOKE GREEN, NEAR COVENTRY, established (1865) by the Rev. G. HEAVISIDE, B.A., of University and Manchester New Colleges, London, promotes a Liberal Education at a moderate cost.

A MINISTER, living in a pleasant town in the Midland Counties, would be glad to receive a Lady into his family as a Boarder, where she would have a quiet cultured home. Terms moderate.—Address, "Suchende," INQUIRER Office.

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England and the Suez Canal. By Admiral Lord DUNSANY.

The Second Division at Tel-el-Kebir. By Lieut.-Gen. Sir EDWARD HAMLEY, K.C.B. (With a Map.)

The Fallacy of Materialism:

(1) By GEORGE J. ROMANES.

(2) By the Right Rev. the LORD BISHOP OF CARLISLE.

Walt Whitman. By G. C. MACAULAY.

Must it be "All or Nothing"? By the Rev. Canon WYNNE.

"Uncle Pat's Cabin." By PHILIP H. BAGENAL.

Farming and Taxation. By the Right Hon. Lord STANLEY of ALDERLEY.

The Hamlet Saga. By His Excellency Count de FALBE.

Is the Education Act of 1870 a Just Law? By His Eminence CARDINAL MANNING.

Instructions to my Counsel. By AHMED ARABI the Egyptian.

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OPENING SERVICES.

The new Church will be opened on Wednesday Evening, December 13, at 6.30, when the Rev. T. SADLER, Ph.D., of Hampstead, will preach. A Collection will be made at the close in aid of the Building Fund, which is still deficient £150.

A PUBLIC MEETING will be held in the Schoolroom at 8 o'clock, presided over by EDWIN LAWRENCE, Esq., LL.B.

The following sums have been received towards liquidating the debt on the new Church:—

	£	s.	d.
Mrs. F. Withall
Mrs. Mather
Mr. T. Pallister Young, LL.B. (2nd sub.)
Mr. W. Shien, M.A. (2nd sub.)
Miss Hall, Twickenham (3rd sub.)
Mr. Robert Hume

Further donations will be thankfully received by

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THE ANNUAL MEETING OF THE LONDON AUXILIARY SUNDAY SCHOOL ASSOCIATION will be held at STAMFORD-STREET CHAPEL, on WEDNESDAY, December 6. W. BLAKE ODGERS, Esq., LL.D., will preside.

Tea at 6. Chair at 7 o'clock. Tickets Sixpence each.

CENTENARY CELEBRATION.

The MONTHLY MEETING OF PROTESTANT DISSENTING MINISTERS OF WARWICKSHIRE and the NEIGHBOURING COUNTIES, Established 1782, will celebrate its Centenary by a Series of Meetings to be held in BIRMINGHAM, on Wednesday, December 13.

1.—The Members and Friends will meet in the Lecture Room of the Church of the Messiah, when the Secretary will read a Sketch of the History of the Society, supplemented by members' remarks.

2.—To be followed by a Luncheon-Dinner at 1.30 for 2 o'clock punctually, at the Grand Hotel, Dr. RUSSELL, J.P., presiding. After dinner there will be a Conference, in which several Laymen and Ministers will take part.

3.—In the Evening, at 7 o'clock, there will be Public Worship in the Church of the Messiah, when the introductory service will be conducted by the Rev. JOHN ROBERTS, and the Rev. Professor ESTLIN CARPENTER will preach.

Tickets for the Dinner, Three Shillings each; can be had from the Hon. Secretary before December 4.

D. MAGINNIS, Hon. Sec.

Old Parsonage, Stourbridge, Nov. 8, 1882.

SCARBOROUGH.—A BOARDING and DAY SCHOOL for GIRLS, in the above healthy locality, conducted by Mrs. EDWIN SMITH and Miss A. A. SMITH, of Newnham College, Cambridge, is proposed to be established after Christmas, if sufficient general support be secured. Special attention to HEALTH, home comforts, and physical training. Mere "cram" or over-work scrupulously guarded against.

Rev. EDWIN SMITH, M.A., would take some of the higher subjects. Efficient masters for special studies and accomplishments. TERMS STRICTLY MODERATE. Suggestions or promises of support will be gratefully welcomed, addressed to either of the principals, at Sandy Knoll, Forest-road, Nottingham.

SOUTH OF FRANCE, VALLEY OF LA DORDOGNE.

PREPARATORY SCHOOL for Twenty-four BOYS from ten to fifteen. Modern and Dead Languages, Mathematical and Natural Sciences, taught according to the New Programme of the Elementary and Grammar Classes in the Lycées. Good German Tutor. A few English pupils would be admitted on moderate terms.

Apply for more information (at Ste. Foy, Gironde) to the Director, M. Gilard, pastor; and for references (44, Boulevard des Gobelins, Paris) to M. Steeg, late pastor at Libourne, member of the French Parliament for Bordeaux; M. Rondier, M.P. for Libourne; MM. Et. Coquerel and Viquié, pastors in Paris, and M. Fontanes, pastor at Havre.

PRIVATE RESIDENCE FOR WOMEN

STUDENTS OF THE LONDON UNIVERSITY, and other London Colleges, 119, Gower-street, W.C. (nearly opposite the University). Miss SUSAN WOOD, late Head Mistress of the Bath High School, and formerly of Cheltenham College, receives a limited number of ladies to board and study under her direction for the various examinations. For terms, apply till September 29, to Miss S. Wood, 25, Keppel-street, W.C.

References kindly permitted to Captain Douglas Gattton, C.B., Member of the Council of University College; C. J. Roundell, Esq., M.P., late Fellow of Merton College, Oxford; Charles Bloxam, Esq., Professor at King's College; Mrs. Albert Dicey, 7, Victoria-street, Westminster, and others.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought.

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

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IMPORTANT ANNOUNCEMENT.

At the beginning of the New Year the price of the INQUIRER will be reduced from 5d. to 2d. weekly. See detailed notice in another column.

ARCHIBALD CAMPBELL TAIT.

EARLY on Sunday morning, the 3rd of December, the Primate of all England breathed his last. His end was like his life, calm and serene, in spite of suffering. Not in extreme old age, as age is reckoned now, but yet well stricken in years, surrounded by a family circle sadly thinned by former bereavements, beloved and regretted, we may venture to say, by all who were personally known to him, lamenting in his last moments that he should not live to pension an old servant of his household, the Archbishop of CANTERBURY passed away. It is easier to chronicle the career than to estimate the character of one who has filled the position of the foremost of English prelates. The trappings of the dignity obscure the personality of the man. An Archbishop is chiefly known to the outer world by acts for the most part perfunctory. His official life seems made up of ordinations, confirmations, visitations, charges, taking the chair at congresses, distributing prizes at schools, sitting in committees, speaking in Convocation or in the House of Lords; and in even the most spontaneous of these public appearances the weight and responsibility of office must hamper, if they do not crush the individuality of the performer in the part which custom has assigned him.

As we recall the well-remembered figure, courteous and urbane in manner, grave and

sedate in bearing, slow and sententious in utterance, the measured and deliberate speech, occasionally relieved by unexpected sallies of a somewhat ponderous humour, we have wondered which of these traits belonged to the Archbishop, and which to the man himself. In private converse he was much the same. His unaffected suavity and gentle politeness of demeanour, devoid of all pomposity or condescension, put the guest completely at his ease.

But there was combined with this a passion, a self-possessed composure, a certain tranquil imperturbable impassibility, lightened only by glimpses of repartee that rather gleamed than sparkled, which afforded no certain clue to the inner workings of the mind. On the casual visitor, at all events, he left the impression of one who was reserved without being taciturn; circumspect, though not suspicious; cautious, though guileless of craft. And the question returned unanswered, How much is due to nature? How much to the exigencies of position?

Perhaps we shall obtain a clearer insight into the character of the late Archbishop by briefly tracing his career. Born in Edinburgh on December 22, 1811, his father, a Scottish lawyer, of Harviestown, Clackmannan; his mother, a daughter of the late Sir ISLAY CAMPBELL, President of the Court of Session, ARCHIBALD CAMPBELL TAIT studied at the University of Glasgow, where he obtained what is called a Snell Exhibition, with which he passed to Balliol College, Oxford. Here he also obtained an open scholarship, and graduated with first-class honours. Soon afterwards he took orders as curate of Baldon, near Oxford, and in the following year became Fellow and Tutor of his college. In 1838 he was a candidate for the Greek professorship in the University of Glasgow, but his Anglican orders proved a disqualification for the post. He was reserved for greater things. About this time JOHN HENRY NEWMAN published the famous "Tract Ninety," in which he endeavoured to prove that the Articles of the Church of England, being historically articles of peace, in other words a compromise so worded as to secure the formal adhesion, rather than the hearty acquiescence, both of the Puritan and Sacramentarian parties in the Church of the Reformation, might be honestly subscribed to by clergymen holding those very views against which they were currently supposed to be expressly directed. On the wave of consternation caused by the publication of this notorious tract ARCHIBALD CAMPBELL TAIT first floated into prominence. He was one of four Oxford tutors who appended their names to a protest against the principle of "Tract Ninety," a protest which he himself is believed to have drafted. The document in question "admitted the necessity of allowing liberty in interpreting the formularies of the Church," but demurred to that liberty being carried to an extent which would ob-

scure the differences between the Roman and the Anglican Churches. The document was, then, at once Latitudinarian within certain limits on the one hand, and anti-Romanistic on the other. It thus defined at the outset, as far as it had ever been defined, the position which its probable author ever afterwards maintained. The publication of this protest led to the censure and suppression of the "Tracts for the Times," and was followed at no distant date by Doctor NEWMAN'S secession to the Church of Rome. To be one of four opponents to the foremost theologian of the day is the next best thing to being a theologian oneself; and from that day forward ARCHIBALD TAIT was a man of mark and distinction.

In 1842 Dr. ARNOLD died suddenly at Rugby. The liberal Protestant traditions which he had left behind him were at stake in the appointment of his successor. Who more fit for the post than the young Balliol tutor who had drawn up the protest against the Tractarian manifesto? Thus at the age of thirty TAIT succeeded ARNOLD. To maintain a reputation such as ARNOLD had left behind him was no easy task; but the newly appointed Head Master fully justified his election, and for seven years the school flourished under his superintendence. But the work that proved fatal to ARNOLD told on the health of his successor; and after seven years' labour he gladly welcomed promotion to the deanery of Carlisle. Here, as at Rugby, he displayed the tireless, steady, persistent activity which distinguished him through life. He visited the sick, he established night schools, he restored the cathedral, he re-organised the Grammar School, and exhibited a restless industry common enough among the clergy of to-day, and comparatively rare in those times, and rarest of all in a dean. Here one of the great calamities of his life overtook him. In the space of six weeks he lost five children by scarlet fever. Bereavements as bitter, as sudden, and as vast have doubtless befallen others, but they have not often perhaps attracted the attention and moved the sympathy of royalty, or proved the occasion of preferment. Partly to his activity in promoting liberal legislation in connection with the Universities, which gained him the notice and favour of the Prince Consort, and partly to the QUEEN'S compassion for his domestic affliction, he owed his elevation by Lord PALMERSTON to the Bishopric of London, which fell vacant at this time by the superannuation, under special Act of Parliament, of Bishop BLOMFIELD. Instead of devoting himself like his scholarly predecessor to the editing of Greek plays, Bishop TAIT rendered his tenure of office memorable, and acquired no small share of popularity by inaugurating what is known as the Bishop of London's Fund. The scheme which he propounded was the raising of a million sterling for the extension of Church work, and the relief of necessitous clergy.

In a short time a sum of £350,000 was thus collected, and seventy new districts were created. In these and kindred undertakings the new Bishop manifested the same consummate tact and administrative powers which he had shown at Rugby and Carlisle. And now we begin to see, ever more clearly revealed, the guiding principle of his life, the inspiring idea of his action. It was, to use his own language, that of practical usefulness, the enlargement of the power and influence of the Church, not by the path of sacerdotal pretension, but by the road of service and succour, as he understood these things.

But of this more anon, when we have reached the final stage of his advancement. In 1868 the see of Canterbury fell vacant by the death of Dr. LONGLEY, and Mr. DISRAELI, then for the first time Prime Minister, offered the Archbishopric to him, who has held it for the last fourteen years. Thus ARCHIBALD CAMPBELL TAIT became Archbishop of Canterbury, having had in the meantime the good fortune or the good judgment—which shall we call it?—to decline the Archbishopric of the Northern Province, offered him by Lord PALMERSTON in 1862. Dr. TAIT was the ninety-second Archbishop who has filled the see of Canterbury, and the twenty-third from MATTHEW PARKER, the first Protestant Primate. With whom of his predecessors, illustrious or obscure, can we compare him? He was not, like ANSELM, a leader of thought, the constructor of a systematic scheme of theology. He was no THOMAS-A-BECKET, haughty and overbearing towards the Sovereign to whom he owed his promotion. Nor was he, like LAUD, a proud, though saintly sacerdotalist swelling with prelate assumption, defying and denouncing Dissent, and pursuing recalcitrant Puritans with pains and penalties; still less was he a WOLSEY, rolling in luxury and pomp, flattering the vices of a monarch, and versed in Court intrigues. The time had passed for Primates of this type. And yet the age in which he lived was big with mighty issues and loud with angry controversies. In what relation did he stand to the stirring questions of his day? In that of a cautious mediator between extremes. Identified with none of the parties in the Church he was abused in turn by all, and now that he is gone one of the daily papers in its obituary notice speaks of his “rigid Protestantism,” another claims him as a “moderate High Churchman,” while the rest regard him as “Broad.” We may take these divergent estimates as fairly conclusive evidence that he was none of the three. To secure for the Church as a whole, and not for this or that party, the undisturbed possession of her temporalities; to widen, deepen, and popularise her hold upon the masses; to act as her “parliamentary representative” in the House of Lords; and now by kindly concessions, now by judicious compromise, now by passive resistance, to stave off the evil day of disestablishment and disendowment, this was the object of his life. With regard to the Irish Church and the Burial Bill alike, he would haggle over details with the view of securing the best bargain for the Church consistent with the inevitable diminution of her exclusive privileges. That the Church of England as by law established was a beneficent institution he thoroughly and sincerely believed. It was, according to him, “the peculiar inheritance of the poor;” but there were not wanting occasions when he interpreted this maxim as though it had been the converse, and the “poor were the peculiar inheritance of the Church.” When appealed to to surrender a portion of his estate of Lambeth as

a recreation ground for the people, his reply was as sturdy a “*non possumus*” as ever a Pope could have penned. He would surrender only to compulsion, though then with a good grace.

But how, then, did he conceive of the Church, whose vessel he so skilfully piloted through so many a stormy sea? A stalwart and devoted Churchman without a theory of the Church is a strange and puzzling spectacle. And yet it would be hard to say what theory of the Church the late Archbishop espoused. That he was tolerant of diversity of opinion and friendly towards Dissenters we know, but that he never suggested or advocated any such scheme of comprehension as by the modification or abolition of the Act of Uniformity or the terms of subscription would make the Church potentially co-extensive with the religious life of the nation, is equally beyond dispute. On the one hand he was an ardent admirer of the late Dean of WESTMINSTER, on the other hand he strove to prove, though not till STANLEY was dead, that the Dean was strictly orthodox. He opposed with laudable courage, and in face of considerable obloquy, the condemnation of “*Essays and Reviews*,” and the threatened deposition of Bishop COLENSO; but he never, to our knowledge, satisfactorily defined his own position in relation to the views of the Neologian school. It is said, indeed, that when in the early Rugby days he expounded the Bible to his pupils, he would remark, “Men say there are legends in the Bible. Of course there are; there are legends in all early literatures.” On the single occasion when the writer of these lines had an interview with his Grace, now some three years ago, he found him deeply interested in the perusal of a work now known to be by Dr. ABBOT, Head Master of the City of London School, and entitled “*Philochristus*,” in which the miraculous element in the Gospel narratives is ingeniously explained away, and the Resurrection itself is spoken of not as a physical fact, but as an “illusion,” by which the presence of the immortal CHRIST was brought home to the first believers.

Not a syllable, however, was volunteered by the Archbishop as to his opinion of the tenability or otherwise of the views advanced, beyond that it was a most remarkable book, that the author evidently believed in the Divinity of CHRIST; and as though adroitly to forestall any further confidences, we were bidden to take the book home, and write to the Archbishop what we thought about it.

Moderate in all things, the late Primate was moderate even in his moderation. The line must be drawn somewhere, and he drew it, not on any abstract or theoretical principles, but in a practical manner at Ritualism on the one side, and the Theism of Mr. VOYSEY on the other. He was the promoter in the House of Lords of the Public Worship Regulation Act, which Mr. DISRAELI, when it got to the House of Commons, discovered was a Bill to “put down Ritualism.” Nothing could have been further from the Archbishop’s mind than to “put down” with a high hand either Ritualism or Rationalism, or any other movement in the Church. To restrain within certain bounds, to “regulate,” to moderate, to tone down offensive extremes, was his policy throughout. The Act is an admitted failure, and the elevation of “contumacious clerks” into imprisoned martyrs, through the unforeseen application to their case of a statute of GEORGE III., was a result which the author of the Bill neither expected nor desired. So far as we can discover, the standard of doctrine and discipline which the departed Primate up-

held was not that of abstract truth or right, but the utilitarian one of a “working hypothesis.” As much diversity of practice and belief as could fairly be brought within the four corners of the Prayer Book without too great an outrage upon common sense, he would tolerate and no more. The Ritualists transgressed this border on the one side and Mr. VOYSEY on the other; therefore, though sore against his will, he was a party to the imprisonment of the former, and the expulsion of the latter. What were the private convictions of the amiable tolerant Primate whose voice we shall hear no more we shall probably never know.

Fain would we summon from the grave some articulate response to the question What were his hidden thoughts when he penned those missives to the clergy exhorting them to pray for fair weather, or calling on them to thank the ALMIGHTY for the favour shown to our arms in suppressing the Egyptian insurrection? Fain would we have from a man of his large culture and wide experience some more definite and satisfactory pronouncement concerning the religion of the future, than such vague generalities as that “the Church and the world are entering on entirely new phases,” or that the “best men of the time have a dislike of all schools of theology; that they desire a religion which shall serve them and their neighbours in life and death, without tying them up to unnatural phrases or locking their feet in the stocks of some antiquated system of discipline;” “a Church whose ideal is practical usefulness, with LIGHTFOOT for its head, FRASER for its model bishop, MACLAGAN for its parish priest.”

Farewell, thou kindly, courteous, charitable, and tolerant prelate! thou has wielded a masterly activity in Church and State; thou hast softened the rigours and blunted the thorns of controversy; thou hast expounded with some eloquence and in ambiguous terms a colourless and cornerless theology; thou hast restored a cathedral, organised grammar schools, built churches, raised funds, sent away a colonial Dean with thy blessing to an heretical Bishop; thou hast abounded in works, and not been chary of speech, but thou hast gone to the grave with the secret of thy inmost faith locked in eternal silence, and left us wondering in the dark.

RENAN’S AUTOBIOGRAPHY.—I.

It is with the greatest pleasure that, after the lapse of nearly a year, we find ourselves in possession of a further and final instalment of M. RENAN’S charming auto-biographical sketches, which were commenced in the *Revue des Deux Mondes* as far back as March, 1876, and are completed in the two November numbers of the same periodical. Assuming that our readers who may not have read the papers themselves have been interested in our notices of the earlier ones, we propose to follow the same course with regard to those just published. It is impossible for us to convey more than a statement or assurance of the charm which characterises the articles themselves, but we can at least enable them to look in some measure through the eyes of a great heretic at a system of faith and belief which he was obliged to abandon, but which still occupies so large a place in the religious life of the world. Owing to the fact that Orthodoxy in some one of its many forms dominates nearly the whole of the education of this country, not a few of our readers have had to pass through the furnace of doubt and to bear the pangs of separation from a dearly

loved past, in a manner not dissimilar to that of M. RENAN. This will constitute for them the special interest of his "souvenirs," since they will find much of their own experience reflected and expanded in his.

The first of the two papers which we are about to notice begins with a description of the principal teachers and fathers of the Catholic seminary of St. Sulpice in 1843, the year our author entered it as a student. M. GARNIER, the superior, who was "an ecclesiastic of the old school," was more than eighty years old. He was also a learned Orientalist, and "the ablest man in France in Biblical exegesis, as this was understood among the Catholics at the earlier part of this century." His mantle had specially fallen, we are told, upon a M. LE HIR, who was both "savant and saint," though the later predominated. His superiority sprang from his profound acquaintance with the learning of his master and his knowledge of German theology. The supernatural caused him no intellectual repugnance. The balance formed by his judgment was very just, "but in one of the scales there was an infinite weight—that of an immovable faith." Whatever he found in German theology that lent itself to Orthodoxy he appropriated; whatever was opposed to this he passed by without a moment's concern. Owing to the advanced age of the superior the cares of the establishment were entrusted to the "directeur," M. CARBON, who was "goodness, lightheartedness, and justice itself," but "not a theologian." Such were the leading men of the institution, "who defended their dogmas as a good soldier defends the post which has been confided to him." Life seems to have been pleasant enough among the good fathers, and not altogether destitute of a mirthful side. When, for instance, the father confessor, who had assumed the management of the Seminary, read from the manuscript works of the aged superior, he was accustomed to draw the attention of the students to antiquated passages in order to amuse them. In some cases this was unnecessary, as, for example, where the good superior tried to find a modern parallel for the passion which PHARAOH conceived for SARAH when she was almost seventy years of age—a passion which caused the father of the faithful so much embarrassment.

Two unknown worlds were before me, says M. RENAN, when I entered St. Sulpice. That of theology, the scientific exposition of Christian dogmas, and the Bible regarded as the depository and source of this dogma. "My ardour for knowledge was now about to be satisfied; I therefore plunged eagerly into study. I knew not a soul in Paris, and my solitude was greater than it had been at Issy." He conversed but little with any one, he continues, and yet the good fathers were always extremely kind to him. Some of them, it appears, inferred from his quiet studious habits that he was destined to become one of themselves. Their words were: "Voilà pour nous un futur bon confrère." Speaking of his studies pursued at St. Sulpice, our author says that the theological course was divided into two sections—dogmatic and moral—and that the work on "La Vraie Religion" formed the foundation of both. This foundation, he adds, was of a very doubtful character. For not only did the author fail to establish any special divine revelation for the Christian religion, as compared with other forms of faith, but he did not even succeed in proving that a supernatural fact or miracle had ever occurred within the range of human experience. As regards his own growing doubts, he tells us

that they did not spring from one but from many sources, and that though Orthodoxy has an answer for everything and never acknowledges itself beaten, the innumerable subterfuges to which it had to resort in his case formed an overwhelming probability against the truth of its thesis. One subtle solution of a difficulty may be accepted as true, he adds, and even two may be at times admissible, but when three or four are needed its truth is almost impossible. How, then, can any theory of revelation or the like be accepted when it requires a hundred such gratuitous suppositions?

It was the study of Hebrew which formed the turning point in our author's theological career, opening up to him a whole network of difficulties which no amount of subtle reasoning could remove. That study was not compulsory at St. Sulpice, he tells his readers, and was, as a matter of fact, pursued by very few of the students. Still there were two courses of lectures or lessons carried on in that language. The higher course was taken by the aged Superior, M. GARNIER, in his own room, and the lower or grammatical course by M. LE HIR. This study proved most fascinating to the future heretic, and he pursued it with the greatest avidity and success. "I had," he says, "at this time an extraordinary power of mental assimilation." Besides the charm of language itself there appears to have been a peculiar pleasure in the thought that this was the battle-ground upon which he must carry on the conflict with his ever growing scepticism. By the end of about a year he had made so much progress that when increasing infirmity compelled the aged Superior to give up the higher teaching to M. LE HIR, he was himself able to take charge of his fellow students in the lower. This advance to a kind of professorship led to his being offered an honorarium of 300 francs a year, only half of which he accepted, for the purpose of buying books. Nor was this the only advantage it brought him. He was also permitted to attend twice a week a series of lectures on the same subject at the College of France. Here, however, similar difficulties met him. For M. QUATREMERIE, the professor who gave the course there, made use of a "superficial eclecticism" with regard to the miraculous which satisfied him but little. Still the oriental scholarship of the professor in question was, he says, very great, and opened up to him a new world of thought and knowledge. Nor was this the only source of mind-growth which was open to him. His own teaching compelled him to arrange and systematise the ideas he was imbibing from others, and for a more thorough and faithful fulfilment of it he was led to the study of German. As regards this study his words are:—"Literature was so subordinate to me in the midst of the ardent inquiry which was absorbing all my energies that at first I paid little attention to it. Still I soon felt the influence of a new order of thought and one of a very different kind from that of our nineteenth century. The peculiar spirit of Germany at the end of the last and the beginning of this century struck me forcibly. I seemed to enter a temple under its influence. It was what I was seeking; the reconciliation of a sincerely devout with a critical spirit. I regretted at times that I was not a Protestant, so that I might become a philosopher without ceasing to be a Christian." But the light thus found cast its natural shadow from the opaqueness of human circumstances. For he found that his studies placed him in a very false position; they showed him on the one hand the

impossibility of Biblical criticism without concessions, while on the other he saw clearly enough that the authorities of St. Sulpice were right, from their own point of view, in making no concessions whatever, "since a single admission of error suffices to ruin the edifice of absolute truth." The attentive study of the Bible showed him the existence of errors and contradictions, fables and legends, which though of small account to a rational and untrammelled critic lead the Orthodox to resort to a thousand subtleties by way of explanation.

The change was now drawing nigh. As regards the motives which were impelling him to break with a much-loved past, and a long cherished dream of the future, he says:—"Men of the world who imagine that opinions and the changes they lead to are adopted from sympathy or antipathy will be astonished at the kind of reasons which removed me from the Christian faith to which I had so many motives of both heart and interest to remain attached. Persons unacquainted with the scientific spirit can scarcely imagine how a man may let his opinions form outside of him by a kind of impersonal growth or aggregation of which he is in a certain sense a spectator." But these reasons were not of a metaphysical order. If he could have settled Biblical difficulties, such doctrines, he says, as the Trinity and the Incarnation would never have troubled him. His difficulties were philological and critical, and if he could have overcome them he would have left ecclesiastical and metaphysical matters to the care of the Church. No doubt he is sincere in this opinion, but it may be doubted whether the minor set of difficulties would not have clamoured for satisfaction in case the other could have been met. As regards the authorities of St. Sulpice he contends that they were only indirectly responsible for his heresy. They were good and sincere men, who remained true to the principles of Catholicism. At the same time it was not his fault, he argues, if he profited to the utmost by their teaching. They taught him scholasticism and logic, theology and Hebrew, and he adds:—"I was a good pupil; I cannot surely be damned for that." Be this as it may, we shall find him next in his native Brittany, from which he forwards the letter that settles his fate for the present world.

THE LONDON SCHOOL BOARD.—At the first meeting of the newly-elected Board on Friday, the 1st inst., Mr. E. N. Buxton was re-elected chairman of the Board, and Mr. Freeman vice-chairman. At the meeting on Thursday the Board received a deputation, who presented a memorial setting out objections to proposed sites for a new school in Richmond-road, Dalston. The debate on higher elementary education was again renewed and again adjourned, without any progress being made. The question of local managers was also discussed without any definite vote. It was resolved to commence the Christmas holidays next Thursday, and to remain adjourned till the second Thursday in January.

FRAMLINGHAM.—A large audience gathered at the Old Meeting House on Wednesday evening to hear a lecture on "England and Egypt," by the Rev. P. H. Wicksteed, M.A. Mr. James Youngman presided. The lecturer traced up the monetary difficulties of Egypt inaugurated by the late Khedive; the European financiers' rapacity; the Egyptian method of raising taxes; the bondholders' alarm; the control; the national movement; House of Notables—its attempt to deal with the unassigned taxes; European parasites in office; the attempt to banish Arabi; memoranda of Alexandrian merchants to Sir Beauchamp Seymour; Alexandria in flames, &c. The only reason, said the lecturer, that could be assigned for England being in Egypt was a financial one.

Reviews.

UNITARIANISM IN NEW ENGLAND.

Our Liberal Movement in Theology, chiefly as shown in Recollections of the History of Unitarianism in New England, being a closing Course of Lectures given in the Harvard Divinity School. By Joseph Henry Allen, Lecturer on Ecclesiastical History in Harvard University, &c. Boston (U.S.): Roberts Brothers. 1882.

Mr. Allen is well known to many of our readers as the author of "Hebrew Men and Times," and "Fragments of Christian History," as well as by numerous essays which are characterised by great candour, thoughtfulness, and learning. These lectures are published at the request of the young men who heard them. We do not know a more able and interesting account of the progress of Liberal theology in New England. Mr. Allen is especially qualified to write it; he is the grandson of the Dr. Henry Ware whose appointment to the Divinity Professorship in Harvard College in 1805 was an era in the theological history of New England, and led to the establishment of the orthodox institution at Andover—the orthodoxy of which has recently undergone so conspicuous a change:—

"As a child I was brought up in the midst of all its (Unitarian) influences, within hearing of all its earlier controversies, and with a child's natural interest and pride in the names which were considered then to do it honour; while my earlier university and professional life was just when the controversies of the second period began to take shape and force (p. 26). My heart [he afterwards says] lives so largely in the gracious and venerable past of our communion, and my thought goes forward with so keen and active sympathy with those younger minds to whom the privilege of my place brings me into daily near relation, that it would be impossible for me to say a word that should put me, consciously, at difference with a single phase of it that has been honestly thought or lived' (p. 177).

In the first chapter, "Antecedents," Mr. Allen remarks that "it is the history of a movement we are to study, not the attitude of a sect." He gives a brief history of Unitarianism in England. As exemplified in Priestley and Price, "it was a movement of Reason in sympathy with the scientific spirit and a movement of Right in sympathy with the Revolutionary spirit;" "a system of morality and piety founded on the authority of a divine revelation in the New Testament;" a "half-way rationalism." In New England "Unitarian" became a denominational name in 1815, when the controversy arose which resulted in the breach in the Congregational body—of which Unitarianism is the Liberal wing:—

"The Congregational Order made part of the original constitution of New England. Each town must maintain a church or parish organisation, and every voter must be a church member. This old constitution of things was not wholly done away in Massachusetts till 1833, when the voluntary system was fully adopted. Till then, every citizen's tax-bill included a religious tax; and till 1820 that tax must be paid for the support of a Congregational Church" (p. 37).

The Unitarian element seemed to grow from the influence, and to follow the widening circle of culture that went out from Harvard College. It prevailed in Eastern Massachusetts, reaching back only about forty miles; and its ministers were, like their Orthodox brethren, the Established clergy of the State. Their churches at first embraced many who had no sympathy with the movement, but who did not choose to become Dissenters; and even the Liberal members of this State Church were often so averse to Nonconformity that when they crossed the Atlantic they could not feel at home in a Dissenting chapel. Of course, there were many whose Unitarian zeal overcame this Conservatism, and who were glad to fraternise with their brethren in England. All congregations that reject the Trinity are, with us, commonly called "Unitarian;" but in the United States the Universalists and the "Christians" and the free-thinking Friends are quite distinct organisations, though they have all abandoned the

Orthodox creeds; and the Unitarian denomination was, till recently, almost entirely composed of New England Congregationalists, and was regarded as somewhat exclusive and sectional.

Mr. Allen gives an interesting description of the Unitarian body as he first knew it, and has a very discriminating chapter on the character and influence of Dr. Channing. It was in 1836 that the second period began, which succeeded to "the tranquil and grateful sense of intellectual rest" on which our churches were beginning to repose. The Transcendentalists asserted that "the fundamental ideas which make the basis of the religious life—the idea of God, of duty, and of immortality—are given outright in the nature and constitution of man, and do not have to be learned from any book, or confirmed by any miracle. In one way this followed easily enough from what Channing had taught of the dignity and divine elements of human nature (p. 71). In connection with this type of Unitarianism Mr. Allen devotes a chapter to Theodore Parker.

A new era commenced with the Civil War. "It was, in fact, as much a breaking up of old lines of sect, and a liberalising of the public mind on religious questions, as it was the introduction of a new era in politics." As regards denominational activity this period was best represented by Dr. Bellows.

"Perhaps the period before us is still better characterised by a much younger class of men who, with less of critical study or defined opinion than their predecessors, have a readiness in action, a vigour of self-assertion, a directness of method, and a range of popular sympathy that set them quite apart from the older school, and give them a new and different hold upon the future. . . . In short, Unitarianism, so far as it is destined to survive at all, must understand that it has outgrown its old theological tenets; and as it was once the liberal side of the old Congregational body, so now it must know itself as the Christian side of the broader scientific movement of our time. As a part of this broader movement it may still retain its intellectual dignity and its interest for thinking men, whatever its denominational strength or weakness" (pp. 115, 116).

Mr. Allen gives eight different senses in which the name Christian is found in modern use, and he adds his own:—"We are Christian by habit or inheritance, unless we deliberately choose to renounce that name in favour of some other." This definition reminds us of our own use of the name *Presbyterian* ("by habit or inheritance") long after we had discarded the church-government which the name denotes. He entitles his sixth chapter—"A Scientific Theology." He draws a contrast, however, between Science and Theology:—"Theology assumes as its postulate or ideal, that everything at bottom proceeds from living, intelligent personal force, and sees in any given event an exhibition of that force." It deals with *persons*, as Science does with *things*.

There are some men "who hold the two halves of their thought quite independent and distinct, as it was said of Faraday, that when he went into his oratory he turned the key of his laboratory;" there are others "of Christian habit and nurture, who with their best intelligence adjust and harmonize the two." "The scientific spirit is likely to prove braver, manlier, honest than the ecclesiastical spirit, even if less serious and tender; and the tendency to a certain mental timidity, half-heartedness and compromise can never again, I should think, be quite as strong as some of us have felt it in the past" (p. 144).

"The Religion of Humanity" is the subject of an interesting chapter. "The old creed, Catholic and Calvinist alike, had its root in a sort of despair of human nature and earthly destiny." Voltaire and Rousseau, despite of their gross offences, kindled the new spirit of the Revolutionary era, both in America and in France. "The doctrine of Theophilanthropy was futile, its forms were melodramatic and ridiculous; but as far as sentiment goes, nothing was ever more generous; few things, I should think, have been more sincere. A humble but very touching illustration of it struck my eye on visiting the great School of the Blind in Paris, where the dates of charitable foundations and gifts were the dates of successive stages in the French Revolution" (p. 148). The early Unit-

arianism "became committed to a generous faith in human nature, and more and more made its religion consist in service to mankind." This genial optimism has been too often succeeded by a shallow sentimentalism, or a sombre pessimism; while thoughtful men are compelled to submit it to "a stern revision and collation with pitiless facts." "Our great, our real, religious task is to aid in the unfolding of human nature, society, and life, towards the highest, noblest, fairest forms of which they are capable (p. 171).

"A religion of humanity is taking the place in our generation of a religion of theosophy. Its foundation is Law, not Dogma. Speculative theology has no longer any place in it, as defining arbitrarily the nature and character of our obligations, any more than it has in shaping our views of history and cosmogony." While he believes that "the service of humanity hereafter may be more wise, more fruitful, and more various," he feels that "it will never be more tender, generous and devout, than it has been during the long ages of its [Christian] training."

"The Gospel of Liberalism" is treated in the last chapter. It is not summed up in the word *Culture*—so much in vogue half a century ago; nor in the profounder word *Salvation*, so far as it means our own rescue from wrath to come. "Its watchword is at once lowlier and nobler—that is *Service*." Mr. Allen anticipates a loss, through the tendencies of Liberalism, of much that was valued, that it may give place to something more precious still:—

"We may, indeed, for a generation or two, lose that near and comforting assurance of the Divine Personality which, I am sure, will come back to us in a glorified form, when our minds are grown to apprehend the conditions under which it must be held. . . . So, too, it may be needful that men should lose for a season their clear and vivid conviction of the future life, seeing what evil use has been made of it. . . . It were better for us all to ask less how we may be *sure*, than how we may be *worthy*, of that incomprehensible and august destiny. The nobility of the Hebrew race began when it left behind the Egyptian creed of another life, and entered on the wilderness of wandering and pain, believing only in the present deity; when it cast aside the 'Book of the Dead,' with all that solemn ritual and imagery, and the grave judgments of Osiris beyond the dark rim, and accepted instead for its sole portion the Ten Commandments, as it began its bleak but valiant march. From that seed grew its later, better faith in immortality, and the larger life which is ripening to-day" (pp. 197-198).

The Appendix contains a Memorial Address by the Rev. Dr. Hedge on "Henry W. Bellows and Ralph W. Emerson," which is a valuable addition to the biographical treasures of the volume. The book well deserves the attentive study of thoughtful readers. R. L. C.

The Nineteenth Century. Kegan Paul, Trench, and Co.

The Contemporary Review. Isbister and Co.

Both the monthly Reviews are, as usual, full of interest, and the *Nineteenth Century*, has quite a resplendent list of "Eminences," "Excellences" and "Right Honourables" among its contributors. In neither is theology the most prominent feature this month. In the *Nineteenth Century* we have a philosophical-theological discussion on "The Fallacy of Materialism," under which heading there are two Essays, one on "Mind and Body," by the eminent scientific writer, G. J. Romanes, who shows that at the bar of Philosophy Materialism must be pronounced conspicuously inadequate to account for the facts of existence; the other on "Matter and Mind," by the Bishop of Carlisle—an eminent Mathematician—who claims to have proved that the existence of Mind, apart from and distinct from Matter, is susceptible of demonstration of a quasi-mathematical kind by reference to the knowledge which we possess of Matter itself; and that this proposition affords the basis of a theology and altogether forbids Atheism. Both Essays are somewhat abstruse, but will be perused with pleasure by the philosophical student, and show that both Science and Philosophy become fitting hand-maidens of Theology. There is also an article by the Rev. Canon Wynne, under the title

"Must it be all or Nothing," in reply to the thesis laid down by Mr. Kegan Paul in a previous article—which was criticised by us at the time—that there is no alternative in this disorganised age but to accept all the dogmas authoritatively taught by the Church of Rome as "the Christian Faith," or else to confess that there can be no faith at all in "the supernatural." In a singularly calm and candid, but in by no means a profound philosophical spirit, the worthy Canon combats this position. The concluding passage is worth quoting in full, although it is characterised by the vagueness of the Maurician school:—

"Mr. Kegan Paul perceives both in the Church of England and in the Nonconformist bodies a growing tendency to diminish the amount of definite dogmatic teaching, and to care less for the formal creeds of the Church. He sees in this a symptom of the modern spirit of destructive criticism, showing itself even among those who are not yet conscious of its presence. He may be partly right in his diagnosis. Something of 'a revolt and discontent' 'at being so long in darkness pent' may stir in restless and dissatisfied minds. But may there not be another, a deeper and more hopeful course for the effect he notices? If the 'modern spirit' of criticism is busy and within due limits, useful in its work, is there not along with it throbbing through all Christian communities a very strong pulse of earnest and practical spiritual life? And may not that disinclination for formal statements and long lists of 'articles' be the stirring of one of the instincts of the living Church of Christ, the true Church Catholic, the great body of all who love and trust Him amidst varieties of outward organisation—may it not be her instinctive recognition more and more of the kind of tone in which the Father's voice has spoken? May it not arise from her seeing more and more clearly that God's revelation has come not in a long series of difficult and definite propositions, but in the life, 'grand and sweet,' of a living Person? Statements of facts and doctrines are needful and useful. But is not their great use, after all, to make us acquainted with this divine Person, to make us know what He is to us, and what we are to be to Him? And have we not reason to hope that there is gradually growing among those who are striving for righteousness in varying outward communions a tendency to dwell chiefly on the great fundamental truths of religion and morality; to feel that there are such, assured to us by evidence we must yield to even while on other points we are in uncertainty; to feel that our common belief in these makes among us a real union, however otherwise we may be divided; and to feel that all those who are longing to offer trust, and love, and loyal obedience to God manifested in Christ Jesus, hold together in the deepest sense the 'faith once delivered to the Saints?'"

In the *Contemporary* Theology is represented by two articles, which are interesting and instructive to the student, but call for no particular comment. The first is an elaborate essay on "The Primitive Polity of Islam," by Principal Fairbairn, who shows the necessity of considering and handling it, "not simply as a Monotheism, a religion based on a simple and rudimentary theology, but as a theocracy, a theism incarnated in a political system." The other is an essay on "Early Christianity and Class-influence," by the Rev. C. G. Clarke, who shows that the members of the different classes of Pagan society were very largely influenced as to the attitude they assumed towards Christianity by the question of their class. The practical application is that the existence of such a class-influence in the past renders probable its operation at the present day, however limited and modified it may be by other influences.

Cardinal Manning's article, entitled "Is the Education Act of 1876 a Just Law?" is also of a theological character. The Cardinal's position is that there can be no religion apart from the dogmatic teaching of doctrinal Christianity, and that the Act of 1876 "endows schools without religion at the joint if not the chief cost of those who, by energy and generous self-denial, have created the national and Christian education of England mainly at their own cost." There is not, as we hold, the shadow of a foundation for the Cardinal's astounding assertion that the Board School system does not represent the mind of the people; or that it gives instruction without religion; and there is

not the slightest chance that our present wise educational policy will ever be reversed.

The other articles in the *Contemporary* we can only notice in the briefest possible way. "England's Duty in Egypt" is the subject of a recent lecture by Mr. John Westlake, Q.C., who is opposed to annexation, and strenuously advocates self-government, very much over-rating, as we think, the superiority of the native Egyptians to our Indian fellow-subjects. "Impersonality and Evolution in Music," is by the well-known writer, Vernon Lee, who, in a very ingenious manner applies the principle of Evolution to the history and forms of Music. Mary Elizabeth Christie contributes a lively article on "Miss Burney's Novels," which, from the outline she gives of two of them, are still well worth reading as clever character-sketches of the last century. Lady Verney continues her somewhat too prejudiced articles on "Peasant Properties in Auvergne," rashly generalising, from her rapid observations during a short visit to the poorest and least progressive district of France, that the minute subdivision of land is more injurious to the State than the old feudal system, which is gone in France for ever, and the remnant of which will one day disappear in England also. The remaining articles are "British Policy in West Africa," by C. S. Salmon; "Representative Government for India," by Colonel R. D. Osborn; and "The Army, the Volunteers, and the Press," by Phil Robinson, who, himself a "Special Correspondent," recommends that the "Special" of the future should be recognised as a regular constituent of a camp, to be treated with public consideration; and adds a suggestion of very doubtful wisdom as one of the lessons of the Egyptian Campaign, that a garrison corps of the Volunteers should in future campaigns be attached to the army, to be entrusted with the defence of the lines of communication.

Returning to the *Nineteenth Century*, we find no less than four articles relating to the still all-absorbing question of Egypt. In the first, on "The Egyptian Question and the French Alliance," M. Joseph Reinach confesses the mistake committed by France in not acting with England, acknowledges the preponderating influence given to the victors of Tel-el-Kebir, but urges the re-establishment of the *status quo ante Arabi*, with the dual control and all the other unbearable evils against which the national party arose in just rebellion. *O sancta simplicitas!* Next Admiral Lord Dunsany, in an article on "England and the Suez Canal," contends for the preponderance of British control over the Canal as our highway to India or the construction by British capital of a new and wider canal, in order to counteract the anti-English policy of the patriotic Lesseps. Then General Sir E. Hamley gives a graphic account of "The Second Division at Tel-el-Kebir," who bore so much of the heat and burden of that memorable day. Finally, in the deeply interesting "Instructions to my Counsel," by "Ahmed Arabi the Egyptian," we have the great rebel's own defence admirably translated by his counsel, Mr. A. M. Broadley. It is a deeply interesting document, and proves conclusively that Arabi was not a self-seeking adventurer, but the leader of a movement which deserve to be styled both patriotic and national in the widest sense of the words. Good will, no doubt, be the result of the recent war for Egypt herself as well as for British interests; but when History comes to pronounce her impartial verdict, it will be that we had no more right to interfere with the internal affairs of Egypt than we had to send an army and fleet to the Crimea a quarter of a century ago. In the long run the Peace party are always proved right in principle, and nearly all our wars, both great and small, have originated from selfish views of our political and commercial interests.

The remaining articles are "Walt Whitman," a discriminating attempt by G. C. Macaulay to estimate the real value of a writer who is sometimes described as "the poet of America"; "Uncle Pat's Cabin," a painful account, by P. H. Bagenal, of the hopeless poverty of the agricultural labourers of Ireland; "Farming and Taxation," in which Lord Stanley of Alderley examines the part which taxation, sometimes unequal and unjust, bears in the present agricultural depression; and finally, "The Hamlet Saga," a very interesting account by

Count de Falbe of the Danish history of Saxo-Græmmaticus in the twelfth century, from which the story of Hamlet is evidently derived.

Our Contemporaries.

THE LATE PRIMATE.

The *Times* says:—

Dr. Tait was certainly not a weak man, and he was a moderate man. As in every previous position he had occupied, he understood precisely what he had to do, and he did it manfully, steadily, unobtrusively, and yet effectually. He never magnified his office, nor gave himself the airs of a great prelate; but he held his high place in the world by the masculine force of a strong intelligence, and by the native dignity of a character which gave at least as much authority to his office as it derived from it. The reign of the late Primate deserves to be remembered with honour, because it was marked by a wisdom and charity which gave it far more influence for good than could ever have been obtained by the most rigid exercise of ecclesiastical authority.

The *Morning Post* says:—

Between Dr. Tait and the leaders of what is called, not very exactly, the Catholic school, there was a great gulf which he never passed. But it is as Archbishop of Canterbury that he will go down to posterity. Few of his predecessors have, on the whole, borne the office with greater dignity, or won a larger share of genuine respect and veneration. It has been our duty at times to write in strong depreciation of some portion of his policy, especially of that great mistake of his life the Public Worship Regulation Act. But when we turn to the personal qualities that adorned his private life it is impossible to speak too highly of him, and we only give expression to the feelings of the great majority of English Churchmen when we say that the whole Christian world will bear of his removal from us with reverent and unaffected regret.

The *Daily News* says:—

He had the caution and prudence of the Scot, and he applied it to the great concerns with which he had to do. His lot was cast in troublesome times, and his duty and happiness were to earn as far as was possible the beauty of the peace-makers. Such men do not make enthusiastic disciples, and they are very apt to be misunderstood by those whom they restrain. They have to moderate rather than to lead, to adjust differences rather than to strike out a great policy of their own. They do not make eras, but they cause the political and ecclesiastical machine to work more smoothly and more happily for all the while they live. It is too early as yet to estimate the extent of the late Archbishop's services to the Church over which he ruled and the times in which he exercised his episcopal authority, but it may be confidently said of him that few men who have occupied high positions in the Church or the world leave behind them a more cherished or more honourable memory."

The *Daily Telegraph* says:—

Dr. Tait may be said to have striven hard to combine the two schools within the Church and to create a sort of Anglican Methodism of his own. Some day, perhaps, this kind of eclectic Christianity may in its turn temporarily conquer. At any rate Dr. Tait did all in his power to hasten its advent.

IMMORTALITY WITHOUT GOD.

The *Spectator* comments on the theory, "which invents for sceptics a new horror," that while there is the most convincing proof that human beings survive death, the belief in a spiritually perfect God is not only a guess in the dark, but is a guess decidedly inconsistent with all the convergent lines of our actual knowledge:—

As well might the inhabitants of Pompeii, just before the eruption which destroyed the town, have talked of the "law of progress" as securing them a great future for Pompeii, as we poor creatures, just because death had not ended our existence, count upon "the law of progress" to secure us a great future in the spiritual life. Apart from faith in God, immortal life should be the most fearful of terrors to us all, should be what Shelley makes Beatrice Cenci conceive as "the wide, grey, lampless, deep, unpeopled world," in which we might meet with any destiny, however fearful, because a

destiny controlled neither by wisdom nor love. It is awful enough to think of seventy years without God; but to think of eternity passed not only without God, but subject to the caprice of laws of the origin and end of which you know nothing, except that they will yield you, in all probability, no escape from your conscious existence, no such possibility even as death, is a conception of too grotesque a horror to be permanently consistent with the reason of mankind. To us, at least, it suggests a spiritual Bedlam or Earlswood, from which their could be no release, since the steady expectation of an endless existence to be lived under the absolute despotism of a soulless, purposeless, and enigmatic fate, would inevitably drive all beings whose minds could by any possibility be unhinged to either insanity or idiocy; or, if that be impossible in spiritual existence, then to chill, grey, hopeless melancholy.

PROFESSOR KOVACS IN AMERICA.

The Rev. C. W. Wendte, writing to the *Newport* (Rhode Island) *News*, gives the following interesting account of our friend Professor Kovacs's recent visit to Channing's birthplace:—

"Professor John Kovacs, president of the college at Kolosvar (Clausenburg), Hungary, yesterday morning, October 22, addressed a deeply interested audience, at the Channing Memorial Church, on the subject of general education and Unitarian church life in his own country. He began with a remark made to him by Louis Kossuth last year, and which is striking enough to quote, whether it come true or not:—'I rejoice over your connection with the English and American Unitarians. Spread their ideas and faith as widely as you can in Hungary. Their faith is the only faith which has a future; the only one that can influence the intelligent and interest the indifferent.'"

"Professor Kovacs related how in 1557 complete religious freedom had been proclaimed in Transylvania, which is a province of Hungary about the size of Scotland, and enjoyed at that time a similar independence.

"In 1566 the great preacher and reformer, Francis David, by his powerful address converted King, Court, and country to the Socinian view, and two years later Unitarianism was recognized by law as the religion of the State. David, however, progressed too far for that day. He taught the pure humanity of Christ, and was cast into prison for heresy, where he died a martyr to his convictions. For three hundred years Unitarianism has maintained itself in that country, though undergoing great persecution and suffering at the hands of the Jesuit and illiberal Austrian and Hungarian rulers. The large-hearted and noble Emperor Joseph II. again granted them their religious rights, but could not restore their endowments. With the restitution of the Hungarian constitution the cause of liberalism in religion also gained a great victory. At present there are 109 churches of this faith in Hungary, many of them quite large, and holding from one to four thousand people. Each church has also a school attached, and the professor holds a commission from the ministry of education to visit and report concerning our American public schools and colleges. He is also deeply interested in securing the endowment of two American professorships in his own college, one of which is to bear the name of Dr. Channing, whose entire works have been translated into the Hungarian tongue, and whose catechism every Unitarian child in that country can repeat by heart. The ladies of the Unitarian Church in Newport meditate an entertainment towards this object.

"Perhaps no American is so well and widely known in Hungary as Channing, whose works are found in Calvinistic and Lutheran households as well as in Unitarian homes. He is revered as a prophet in that country.

"Professor Kovacs visited yesterday (October 22), with an enthusiasm and reverence which was really touching to behold, the scenes identified with the early life of this noble son of Newport. He also lunched with Herbert Spencer and other visitors and residents of our town, and is full of delight at its beauty and interest."

Mr. W. ROSSITER, of the South London Free Library and Art School in Kennington-lane, is delivering a course of free lectures this month on "F. D. Maurice and Eternal Punishment," "Third Class Through Spain," and "Darwinism and Immortality."

Correspondence.

THE REV. J. MACLAREN COBBAN.

TO THE EDITOR.

SIR,—Your inquiry about Mr. J. M. Cobban and his recent appointment to the Blackley pulpit reminds me of *Punch's* old joke: "Who's this comin' down the road?" "A stranger." "Eave 'arf a brick at 'im."

Mr. Cobban originally intended to enter the Congregational Ministry. He was a student of New College, and matriculated in honours at the University of London in 1869. In consequence of changed opinions, and for other reasons which did him no discredit, he left college before his course was completed, and was for a considerable time engaged in teaching. Of late years he has been occupied in literary work of various kinds. He is not unknown at the offices of some of your chief contemporaries, and of his novel, "The Cure of Souls," published three years ago, papers differing as widely as the *Saturday Review* and the *Nonconformist* spoke in terms of high praise.

I have known Mr. Cobban intimately for more than four years. He joined my congregation in Scarborough, and left it only when he returned to London. His recent residence in London has not been a long one, and for sufficient reasons he has not obtruded himself on the notice of the Unitarian community. His resolve—if some post of quiet usefulness should offer—to engage in the work to which he had originally dedicated himself is not a hasty one, though it has taken practical shape rather rapidly at last. I had the pleasure of making him and his congregation at Blackley known to each other. He is largely a stranger to Unitarians yet; but I believe that he will do sound work among us.

Now, Sir, that I have given you the information for which you asked, you must allow me a final word of protest against the way in which you asked for it. The form of your question about Mr. Cobban makes it anything but a welcome to a stranger; it is not even a courteous inquiry; it is simply "arf a brick." But I hope my friend will survive it.

DENDY AGATE.

Brookfield Parsonage, Gorton, Dec. 3.

TEMPERANCE REFORM.

TO THE EDITOR.

SIR,—First let me confess my sins, and withdraw the statement I made about the Assurance Companies, and only express my regret for their sake that they do not make a difference between moderate drinkers and total abstainers. In time they will come to do so; and a good deal of difference is, I expect, already made, not publicly, but by the reports of the doctors. Gout, rheumatism, and many other ills that are heirs of alcohol taken in moderate quantities do influence the rates of insurance. The results given in "R. S.'s" letter of last week speak pretty plainly also, and that letter obviates the necessity of further words on this point.

Nor do I think that I need answer the other replies the writer of your article has made to me in the *Inquirer* of November 25. I may leave to Sir Wm. Gull, Dr. Andrew Clark, Sir H. Thompson, and a number of others, the support of Dr. Richardson's carefully conducted experiments on the question as to whether alcohol is a food or not. Science has made a few steps further on this matter since the "Symposium" was written in the *Contemporary Review*; and when Dr. Clark says that in his opinion perfectly good health will always be injured even by small doses of alcohol, and that it is capable of proof beyond all possibility of question that alcohol in ordinary circumstances not only does not help work, but is a serious hinderer of work; and that speaking solemnly and carefully in the presence of truth, seven cases out of ten in his hospital owed their ill health to alcohol, and that certainly more than three fourths of the disorders in what we call "fashionable life" arise from the use of this drug—beyond the *exceedingly minute doses* which may be taken without any *obvious* influence on the human frame; when this is said in that way, and when physician

after physician are now coming to say the same thing, more or less strongly, I can scarcely be blamed for saying that the statement that alcohol is a poison is not to be controverted. Of course, I did not mean that there were none who denied that it was a poison. There are multitudes whom no proof will convince that anything they like is poison. But the proof is there, nevertheless. As to Dr. Rayner's letter, it is of such a kind that I would earnestly beg him, in the interest of the cause I plead for, to write a great number of letters which shall make similar assertions. I hope some of the scientific men will get hold of his letter. Without being an expert, I think I could even tackle him myself.

The point I most wished to speak to in the first article of your writer is an important one. Whether the interference of the law is justifiable? Your writer objects to Local Option, or further restraint of the free sale and purchase of alcohol. I spoke of that subject on Sunday in the hope, among other hopes, that you would allow a portion of the sermon to appear in your "Liberal Pulpit." I send it to you in that hope, and will be grateful if you will insert it.

Meanwhile I congratulate the writer of your article that he has ceased to be a moderate drinker, and has become a total abstainer. I wish I knew why, for the reason might help my argument for total abstinence. I did think his article cold, and I did not think that he cared enough about the misery, crime, poverty and disease that alcohol has brought on England. I do think still that he must be ignorant of the full extent of the evil done by this enemy of the human race, or else he could not look upon its work with the "calm gaze" with which he considers the rest of the question. "Calm gazes will not do; and it is better to have the fervour of a recent convert"—though I have not observed that very ancient converts lose fervour, but the contrary—than to throw cold water on any effort, legal or otherwise, to redeem the country from this plague. I know there are thousands who agree with him, who would be glad to get drunkenness done away with, but who dislike and even hate heroic measures, and who want to convert the devil while he is in full and triumphant career by telling him quietly how very ill he is behaving; even perhaps, as many do, by having one or two glasses with him while he is taking twenty. It won't do. No man who cares for his country ought to be ignorant of what alcohol is really doing; and once he knows, his gaze is no longer calm. When Chicago was on fire from end to end, those who, at home in their rooms, only saw the red light in the sky and thought that a warehouse or two were on fire, were quiet enough—but the others who saw and knew—

STOFFORD BROOKE.

1, Manchester-square, Dec. 4.

WAS CHRIST UNIQUE?

TO THE EDITOR.

SIR,—If I had time, and you would afford me the space, nothing would give me greater pleasure than to answer, to the best of my ability, the series of eleven questions propounded by "H.C." I was not, however, desirous so much to give information on this subject as to elicit it. I am seeking for the fact which (assuming that we reject the legendary view) may be urged to prevent our placing Christ in the same moral category with other pre-eminently good and wise men, and in the same historical category with founders of other religions. Christ occupies a remarkable place in history, as having given the name and a starting-point to a religion which, with all its strange varieties and singular departures from the spirit of the Teacher whose name it bears, is yet the religion established among the most energetic races of to-day.

I say that Mohammed also occupies a remarkable place in history as having organised and successfully established in his own lifetime a new religion which has systematically preserved its essential solidarity and is still a great political factor. I do not thereby invite a comparison of the merits of the two religions. That is the very thing which I deprecate. All religions represent, in a more or less mixed state, the efforts of the human mind to attain and formulate divine truth; but if, like Brahmanism and Mohammedanism, they have not lent them-

selves to human progress, changing with the changing spirit of the time, they cannot be the religions of the races which are intellectually the most advanced. There are many religions, although Religion itself is one. So Beauty is one; but, because the beauty of the hyacinth is not that of the rose, need we trouble ourselves as to which is absolutely the most beautiful?

"No creature of this earthly ball
Is like another, all in all."

And so, in a sense, every individual is unique. And each great religion is unique in the sense of having elements which are peculiar to it.

I fear, therefore, that, apart from other considerations, it would only complicate this interesting inquiry if I were to attempt to answer *seriatim* the questions of "H. C." having reference to the comparative merits of Buddhism and Christianity.

I would rather hear of the positive merits of both; but unfortunately each ethnographical group is too much affected by the *idola specus* to look for merit outside its own historical limits. The few remarks which I have to add will partly comply with "H. C.'s" wish.

I do not know that Christ established an "economy," an "organisation," or a "political conception."

It is a somewhat probable opinion that Christ favoured a community of goods and a life of mendicancy. The Christian monastic orders appear to have regarded Christ as their Exemplar.

As one who thinks religion is best served by reverent free-thought, I should not wish to call either Christ or Buddha master. There need be no more rivalry between the great teachers of the world than between the great poets. Their utterances alike come from the great heart of humanity, and are God-inspired.

What may be the cause of Buddhist formalism I do not know. It is easy to see that Christian formalism has arisen from the failure to recognise that the work of the teachers in the past does not relieve us from the duty at all times of actively recruiting over our own spiritual and rational functions.

It is an extremely interesting point to consider what would have been the result if Buddhism had been presented to the Western races, either instead of or only with Christianity. As a matter of fact Christianity, representing amongst other things the comparative culture of the South of Europe, was the only religion presented to the Northern races as the alternative to a rude heathenism.

In the acceptance of Christianity by those races I fail to see a unique historic marvel. Turning to Buddhism, I believe it does not appear, but as far as we know at present the followers of Buddha have never used persecution or forcible means for the propagation of their religion. On the other hand the propagation of Christianity after the first three centuries was too frequently accomplished by means from which the tender soul of Christ would have shrunk in horror. Allow me to substantiate this by a few condensed extracts. From Giese's "Ecclesiastical History" I take the following:—

"Theodosius forbade apostasy to paganism. . . Gratian took away all privileges from the pagan worship. . . The heathen were forbidden by imperial laws (of Theodosius) even to repair to the temples, and the destruction of the splendid temple of Serapis (391) by the violent Theophilus, bishop of Alexandria, after a bloody contest, announced the total overthrow of paganism in the East. . .

"The new Platonic philosophers at Athens, and among them even the celebrated Proclus (485) were forced to conceal themselves most carefully, because they rejected Christianity.

"In Norway Christianity was obliged in the beginning to encounter very severe struggles, till Olaf Trygvessen (995-1000) undertook the conversion of his countrymen by force, which work was completed by Olaf the Holy in the same mode.

"The severe measures of Boleslaus the Pious secured the triumph of Christianity in Bohemia."

The following is from Mosheim's "Ecclesiastical History":—

"To Stephen the son of Geysa belongs the chief honour of converting the Hungarians.

"By his menaces, punishments, and rewards he compelled nearly the whole nation to renounce

the idolatry of their ancestors. His persevering zeal in establishing Christian worship among the Hungarians procured him the title and the honours of a Saint in succeeding times."

I may add that the church of St. Olave, in Southwark, still perpetuates the memory of one of these saints.

Whether Buddhism would have fared better than Christianity under all the circumstances it is impossible to say. One is inclined to think that, if in addition to the strong practical tendency of Christianity and the emphasis which it laid on the Divine Fatherhood, the characteristic elements of Buddhism had been also present—its rationalism, its philosophy of the consequences of acts, and its all-embracing tenderness—religion and humanity would have largely gained by the result.

From what might have been, we have to descend to the prosaic level of fact; but with considerations of this kind before us it is difficult to see how we can consistently relegate the history of Christianity to the sphere of the miraculous or exceptionally marvellous, and so derive therefrom an argument for anything preterhuman or unique in the character of Christ.

S.

POPULAR SERVICES IN LONDON.

TO THE EDITOR.

SIR,—It is intended to hold popular services in the Bermondsey Town Hall, which is in the centre of a large working-class population, the first meeting being on Sunday evening, January 7, 1883. In order to ensure the meetings being well known, it is considered indispensable that bills of invitation should be left by friends at every house in the neighbourhood, and we earnestly ask for the help of volunteers for this duty. Names may be sent either to myself here, or to J. D. Van der Straaten, Esq., 7, Sussex-terrace, Alpha-road, New Cross.

It will be necessary also to secure a numerous choir. Ladies or gentlemen who are willing to give assistance in the choir will oblige by communicating with W. Tate, Esq., 29, Mincing-lane, with information as to the parts they offer to take. In both instances the kind service will be doubly welcome if offered at once.

HENRY IERSON.

37, Norfolk-street, Strand, Dec. 8.

CHICHESTER.—At the request of the British and Foreign Unitarian Association the Rev. R. E. Birks, late of Tamworth, has removed to Chichester, in order to resuscitate the congregation in Baffin's-lane Chapel, which has been closed for upwards of twenty years.

WORKING MEN'S CLUB AND INSTITUTE UNION.—The annual soirée of this society was held on Monday evening at Exeter Hall, Sir Thomas Brassey, M.P., presiding, and among those present being the Dean of Westminster, Captain Verney, R.N., Rev. Thornhill Webber, Mr. Mark H. Judge, and Mr. Hastings Sands. After a number of prizes for swimming, rowing, and rifle shooting had been presented by Mrs. Sands to the successful members of the various clubs, Mr. Fishbourne, on behalf of the members of the Union, presented to Mr. Hodgson Pratt a testimonial, consisting of a handsome clock and candelabra in bronze, subscribed for by 15,000 working men in recognition of his patient and unselfish labours.—Mr. Pratt, in acknowledging the compliment, said it had been his desire from boyhood to do something for those whose lives were lives of toil and anxiety, and who derived so little pleasure or advantage from the civilization of which they were all so proud; and he was grateful to God and to his fellow workers that he had been able to do something, as this presentation showed, towards that end. He thought that men possessed of leisure and social position should utilise those benefits, not for their own advantage, but for that of their fellow men. There were many such men who were anxious to break down the un-Christian barriers that existed, and bring about the unity between men of every class that was growing daily more necessary as the government of the country became, as it was right it should, more popular, and the society furnished a great and wide field for their efforts. Working men's clubs might seem humble affairs, but he believed there was something divine in trying to make men's lives purer and nobler, and it was a duty to assist in such a work. An excellent concert followed the more formal business of the evening.

MR. HERBERT SPENCER IN AMERICA.

At a complimentary banquet given Nov. 9 to Mr. Herbert Spencer at New York, the Hon. W. M. Evarts in the chair, and a distinguished selected company of two hundred present, Mr. Herbert Spencer in the course of returning thanks for the toast of the evening is reported to have said:—

"The savage only thinks of the present satisfactions, and leaves the future uncared for. Contrariwise the American, eagerly pursuing a future good, almost ignores what good the passing day offers him, and when the future good is gained, he neglects that while striving for some still remoter good. What I have seen and heard has forced on me the belief that this slow change from habitual inactivity to persistent activity has reached the extreme, from which must begin the reaction. Everywhere I have been struck with the number of faces which told in strong lines of the burdens to be borne. I have been struck, too, with the large proportion of grey-haired men, and inquiries have brought out the fact that with you hair commonly begins to turn some ten years earlier than with us. Moreover, in every circle, I have met men who had themselves suffered from nervous collapse, due to stress of business, or named friends who either killed themselves by overwork or had been permanently incapacitated, or wasted long periods in endeavours to recover health. I do but echo the opinion of all observant persons I have spoken to that immense injury is being done by this high-pressure life, the physique is being undermined. It extends to the man, father, citizen. We hear a good deal about the 'vile body,' and many are encouraged by the phrase to transgress the laws of health. But nature quietly suppresses those who treat thus disrespectfully one of her highest products, and leaves the world to be peopled by the descendants of those who are not so foolish. Beyond these immediate mischiefs are remoter mischiefs. Exclusive devotion to work has the result that amusements cease to please, and when relaxation becomes imperative, life becomes dreary from the lack of its sole interest, the interest in business."

Mr. Spencer before concluding his remarks on the occasion relieved the picture he had drawn by throwing on it the light of a hopeful future:—

"The truth is, there needs to be a revised ideal of truth. Look back through the past or abroad through the present, and we find that the ideal of life is variable, and depends on social conditions. Everyone knows that to be a successful warrior was the highest aim among all the ancient peoples of note, as it is still among many barbarous peoples. We have changed all that in modern civilised societies, and especially in England and still more in America. With the decline of militant activity and the growth of industrial activity, occupations once disgraced have become honourable. The duty to work has taken the place of the duty to fight, and in the one case, as in the other, the ideal of life has become so well established that scarcely any dream of questioning it. Practically business has been substituted for war as the purpose of existence. Is this modern ideal to survive through the future? I think not. While all other things undergo continuous change it is impossible that ideals should remain fixed. The ancient ideal was appropriate to the age of the conquest by man over man and the spread of the strongest races. The modern ideal is appropriate to ages to which the conquest of earth and subjection of the powers of nature to human use is the predominant need. But, hereafter, when both these ends have in the main been achieved, the ideal formed will probably differ considerably from the present one."

CANTERBURY.—A discussion took place in Canterbury Town Council on Wednesday on a motion made by Alderman Hart that the Museum, Library, and Reading Room should be opened every Sunday after 2 P.M. The motion was eventually lost by 12 votes to 4.

THE CONGREGATIONAL JUBILEE FUND.—At a meeting of the committee of this Fund, held at the Memorial-hall, it was reported that the promises now exceed £210,000, exclusive of what is being raised by the Welsh churches in England and Wales. During the meeting a cheque for £1,000 was received from an anonymous donor, who described himself as "A friend to the removal of chapel debts."

The Inquirer,

A Religious, Political, and Literary
Newspaper, and Record of Reverent
Free Thought.

ESTABLISHED 1842.

NOTICE.

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The Inquirer

IN

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the paper will also be on sale at the counter.

The Inquirer.

SATURDAY, DECEMBER 9, 1882.

WRITING on the subject of the decline of
clerical authority, a contributor to the *North
American Review*, having given an historical
sketch of the changes which have taken place
and have brought clerical authority into its
present discredit, points out that it is not to be
inferred "that the proper function of the Chris-
tian ministry is likely to cease, or their legiti-
mate agency to become insignificant." The born
preacher, teacher, and ecclesiastical adminis-
trator—men, at least, in whom these native
faculties are duly trained, developed, and exer-
cised—will still have great power, and command
a following; indeed, the relinquishment by the
clergy of "attributes which they ought not to
exercise, to which they have no peculiar claim,
may be for their own advantage, and may serve
to augment their rightful influence." There is
some truth in this, adds the *Christian World*,
although it is doubtless the case also that the
superstition which regards the official, rather
than or even apart from the personal claims to
reverence, will long linger. The more conven-
tionalism gives place to reality in the clerical
profession, the more will strong and healthy-
minded men be disposed to enter it; and in this
profession, as in all others, "there is always
room at the top."

LADY BLOOMFIELD, in her recently published
"Reminiscences of Court and Diplomatic Life,"
gives the following stories as told to her by the
Queen, who is represented as fond of a joke.
One was that the mother of a girl who was going
into a duke's establishment gave her daughter
strict injunctions to say "Your grace" if ever
the Duke spoke to her. The girl promised to
pay attention to this, and departed. A few days
after the duke met her in a passage and asked

her some question, which, instead of answering,
the poor girl immediately began, "For what I
have received," &c. On another occasion an
inspector was examining the children in the
duke's school. Among other questions, he asked
the meaning of the word "grace," upon which
all the children, with one accord, exclaimed that
it meant the Duke of Rutland.

It will be seen from an advertisement in an-
other column that the new Unitarian church in
Avondale-road, Peckham, will be opened on
Wednesday afternoon next by the Rev. Dr.
Sadler. After the service there will be a public
meeting in the evening, under the genial pre-
sidency of Mr. Edwin Lawrence, LL.B., in
which several well known ministers and others
will take part. The church is a handsome and
commodious structure, and we hope that Mr.
Carter and his zealous congregation will be en-
couraged by a large attendance on so interesting
an occasion.

It is stated in one of the daily papers that
Archbishop Tait's generosity is exemplified by a
fact known to very few of his friends. After it
had cost him £4,000 to deprive a clergyman for a
serious ecclesiastical offence which he could
not overlook, he continued for from twelve to
fifteen years contributing money towards the
support of the man who had involved him in
this expense. This story is one of many of a
like character, though happily in few instances
was so much personal sacrifice involved.

AMONG the most important deaths this week
are those of Professor Challis, the eminent
mathematical scholar of Cambridge; Anthony
Trollope, the genial novelist, who, although by
no means in the highest rank, charmed many a
weary hour in a busy life with his readable and
graceful sketches of social and political charac-
ter, and, more than most men, knew the inmost
recesses of the clerical character; and, lastly,
Louis Blanc, the chosen leader of the Parisian
working-classes, a Communist and Socialist in
theory, but a moralist and a philosopher rather
than a revolutionary actor. "He was a propa-
gandist of the pen and not of the sword." The
Editor of the *Inquirer* calls to mind with plea-
sure an interview with Louis Blanc in Paris the
year after the Franco-German war, when he was
actively engaged in establishing the second Re-
public. We first met him on the platform at the
great meeting at St. James's Hall, where he was
a deeply interested spectator of the reception
given to Keshub Chunder Sen. He received us
in one of the ante-chambers at Versailles with
great courtesy, and introduced us into a Chamber
of Deputies, then presided over by M. Grévy,
now the President of the Republic. He was
brought up by a Catholic priest, but utterly
broke with the Roman Catholic Church after
1848. His wife, whom he lost early in life, was
a liberal Protestant, a member of our friend
Pasteur Dide's congregation. The Paris corres-
pondent of the *Daily News* records the interest-
ing incident that one night in walking from the
Institute to the Rue Royale, where he lived, he
said: "I am a Freethinker, impelled by senti-
ment to clutch at the doctrine of immortality.
I could not bear to think that I am never again
to meet Christina." In his latter years he found
much pleasure in conversing with Pasteur Dide,
who was with his wife in her dying hours.

THE Rev. Dendy Agate in the singular letter
we publish in another column takes exception to
"the form" of a question we asked last week
respecting a gentleman whom he appears to
have taken under his patronage, and on his sole
responsibility recommended to the ministry of
the old Presbyterian Church at Blackley, near
Manchester. Our precise words were, "Can
anyone inform us who Mr. J. Mac-
laren Cobban, of London, is, and what claim
he has had to be regarded as a Unitarian minis-
ter?" Now we respectfully submit that the in-
troduction of a hitherto unknown gentleman
into our ministry is a public matter that con-
cerns not only the congregation who invite him
but the general body of ministers and others
with whom he is supposed to enter into religious
communion and fraternal relations. Now "Mr.
Cobban, of London," was unknown to the omni-
scient Secretary of the British and Foreign Unit-
arian Association, unknown to the Secretary of the

Presbyterian Board, unknown to the Secretary of
the Sunday School Association, or to the editors
of any of our denominational journals. He is
equally unknown, it appears, to the professors
in either of our colleges, or to the principal
ministers and laymen in the district in which he
is now settled. He appears to be introduced
solely on the responsibility of Mr. Dendy Agate,
himself the most recent arrival, if not the
youngest minister in the district. We submit
that our queries were natural and reasonable,
and Mr. Dendy Agate would have been wiser if
he had answered them in a more courteous tone
and without a gratuitous sneer. With all pos-
sible respect for Mr. Dendy Agate and his un-
known friend we take the liberty of doubting
whether a very short course of study at a Con-
gregational college, and the authorship of a
novel, the very title of which we have never
heard before, are altogether adequate qualifica-
tions for entrance upon the Unitarian ministry
in these times of active intellectual inquiry.

WE see accounts from time to time of a Unit-
arian Club in Boston, U.S., whose meetings seem
to be unusually interesting. At a recent meet-
ing the Rev. Dr. G. E. Ellis read a valuable ad-
dress on the Bible, of which we shall give some
account next week. President Eliot, of Harvard
College, followed with a plea for candour and sin-
cerity in theological study. Dr. W. B. Carpenter
gave an interesting account of the progress Lib-
eralism is making in Scotland. The Revs. Pitt
Dillingham, Joseph May, and C. W. Wendt made
stirring speeches, which brought forth echoes of
applause. General Grant, being in the hotel,
was brought into the club and introduced by
Governor Long as "the latest Unitarian con-
vert." He was received with great warmth, and
in a speech of sixty seconds returned thanks for
the welcome he received.

THE Council of the National Unitarian Con-
ference recently held at Saratoga has just issued
an address on the work of the Conference, in
which it is stated that two hundred and twenty
churches in New England raise and expend
annually 800,000 dols. for "ecclesiastical, mis-
sionary, and philanthropic purposes." More
than 250,000 dols. of this amount is expended
on enterprises outside the churches themselves.
The address also states that a committee has
been appointed to raise half a million dollars for
a theological school in Cleveland, Mr. Wade
having agreed to give by far the largest share.
Of the endowment fund of 50,000 dols. proposed
in 1880 for the Meadville Theological School
30,000 dols. has been raised, and a committee
has been appointed to collect 10,000 dols. for a
church in the university town of Madison, Wis-
consin. The Council expresses the belief that
the American Unitarian Association should
have, at least, 50,000 dols. a year, and it makes
an apportionment of this amount to the vari-
ous Unitarian Conferences, the largest single
amount being that allotted to the Suffolk Con-
ference, in Massachusetts—13,000 dols. The
address says, further:—

"The Council would be glad to report, a year
hence, that twenty new churches had been added to
our register. They believe that there are so many
places where churches are needed and where, be-
fore many years, most of them could sustain them-
selves. But the first step costs. If for ten years
the existing churches will enable the missionary
board to take such steps, we shall not be obliged
ten years hence to look upon our work as that
simply of those who infuse a little pure life into
other churches, in the hope that it may freshen
stagnant pools of mediæval falsehood. We shall be
able to call a Conference really representing the
whole nation, and we shall do justice to the vast
area where now we have no established congrega-
tions."

The mission of the Rev. Mr. Mayo, in the
South, "a mission with the single purpose of
establishing on a better basis the American
common schools," needs 1,500 dols. to continue
it another year.

STATUES are multiplying in London, and it is
gratifying to see that poets, philosophers and
philanthropists are at last receiving their due
meed of public homage. Most of our great
towns now have statues to their local bene-
factors and celebrities. It is time that in the

metropolis we should render the same honour to men whose fame is not merely local, but world-wide. Of the greatest genius of Scotland there is, as far as we know, no statue in England, although there are several across the border; and it is hardly necessary to say that most Englishmen are as proud of the genius of Robert Burns as are his more immediate countrymen. We are glad to see that our friend and correspondent, Mr. J. G. Crawford, proposes to supply the omission at his own sole cost, and has with that view addressed the following letter to the Metropolitan Board of Works:—

To the Chairman and Members of the Metropolitan Board of Works.

Gentlemen,—I am anxious, should a suitable public site be obtained, to erect at my own cost a statue in London of Robert Burns, the poet of Scotland.

I have arranged that it shall be executed by Sir John Steel, of Edinburgh, sculptor to Her Majesty, and that the pedestal shall be entrusted to Messrs. Macdonald, Field and Co., of Aberdeen.

The figure of the poet will be in bronze, and the monument altogether be about 16 to 17 feet high, say 7 to 8 feet for the pedestal, and 9 to 10 feet for the figure.

It has been suggested to me, and that suggestion I, with greatest respect, beg to submit to you, that an appropriate site would be found in the West-most garden, which is between Charing-cross Railway Bridge and Westminster Bridge, of the Thames Embankment.

Sir John Steel, I believe, thinks that he could complete this work of art within six or seven months from this time.

Should I receive the sanction of your honourable Board, the statue would in all probability be ready about midsummer next.—I am, gentlemen, your most obedient servant,

JOHN GORDON CRAWFORD.

London: 38, Mornington-road,
Regent's-park, Nov. 21.

We imagine that the Board of Works will hardly for a moment hesitate to accept so generous an offer, and we may hope to have one more appropriate ornament added to our open-air Walhalla.

Religious Intelligence.

THE LONDON AUXILIARY SUNDAY SCHOOL ASSOCIATION.

THIRTY-FOURTH ANNUAL MEETING.

The thirty-fourth annual meeting of this Association was held on Wednesday evening, in the new spacious schoolroom of Stamford-street Chapel; W. BLAKE ODGERS, Esq., LL.D., in the chair. There were also present Mr. I. M. Wade, secretary, Mr. Howard Clarke, assistant-secretary, the Revs. T. W. Freckelton, T. L. Marshall, J. D. Van der Straaten, W. C. Bowie, R. Spears, C. H. Waid, F. Summers, C. Wooller; Mrs. Hall, Miss Preston, Miss Pritchard ("Aunt Amy"), Miss Ellis (Maidstone), Miss Howe; Messrs. Drummond, Anthony, H. Tayler, Tarrant, F. Taylor, Robinson, Whitehead, P. Moore, of Manchester New College, J. E. Mace (Penterden), R. Bartram, S. S. Tayler, W. Plimpton, H. Jeffery, E. Plimpton, F. W. Turner, N. M. Tayler, F. Allen, Ion Pritchard, &c.

The CHAIRMAN congratulated Mr. Bowie and the Stamford-street congregation on the possession of the capital room in which they were assembled, and hoped that it would soon be out of debt. It was very desirable that the teachers should often meet for the purpose of interchanging thoughts on different methods of teaching. There was even more need of this society now than there was twenty years ago, because in former days part of the Sunday-school work was secular, and now all that is changed, and the true object of the Sunday-school can be realised in teaching religion and endeavouring to form a religious character. It was very difficult to teach religion or give a Bible lesson without preparation. Unitarians are not taught their religion as definitely as they should be, and they sometimes feel a difficulty in exactly defining their faith to a person who is not a Unitarian. The belief, too, which a teacher wishes to teach is not always precisely the same which he was taught in youth. It was

essential that the teachers should prepare themselves by getting a clear, definite idea of what their own religion is, and what religious principles they intended to teach. Then there is the difficulty of expressing our religious views, because we are not accustomed to teach our faith in the form of a catechism. A young and inexperienced teacher might do well to sit by some older and experienced teacher, and watching how he teaches. In orthodox Sunday-schools there are often model teaching lessons, which might be introduced with advantage into our own schools. The Sunday-school has only of late years got into its true province of doing its own proper work. But it is no use for teachers to attempt to teach religion without preparing for their work, and the exact use of these meetings is to compare various modes of teaching in order to gain experience of different styles and systems, and to ascertain which is the best way of instilling religious truth into the minds of children and forming a religious character—(applause).

Mr. WADE (Secretary) then read the following COMMITTEE'S REPORT:—

The increasing interest manifested by the congregations in the Sunday-school work, noticed with so much satisfaction in previous reports, happily still continues. The number of schools, as well as scholars, show a steady advance upon previous returns, and there could hardly be a healthier sign of the growth of these institutions than the efforts which have of late been made, and are still making, to secure better building accommodation for the number of children that press in upon many of the schools in various parts of London. Within the last few years Stepney has twice had to enlarge its borders. Kentish-town has followed not far behind it, and is still asking for more room and more help. Avondale-road has so fine a school-room that, but for the great generosity of its friends, it might almost have dispensed with the new church which is next week to be opened there. Blackfriars Mission has preserved its steady growth, until it has filled every room in the house not very long ago taken for it. George's-row has recently gained a considerable extension of premises, which bid fair to be speedily filled; and one of the last new and successful efforts to secure sufficient space to labour in, is the commodious building in which you are now assembled.

The opening of the new branch of the Domestic Mission at Kentish-town has been attended with remarkable success up to the present. As soon as the school was commenced the children crowded into it, and on the second Sunday over fifty children attended in the morning, and eighty-four in the afternoon; a large number of them also attended the evening service. It is perhaps premature to speak of the school as already formed, for it may be fairly anticipated that there will be a slight falling off in attendance after the novelty is somewhat worn off; but with a good staff of teachers, home visiting and careful management, it is impossible not to entertain a lively hope of its permanent success.

At Bethnal-green also a Sunday-school is just on the eve of commencement at the new place of worship taken by the London District Unitarian Association. The Rev. Robert Spears and his most active congregation having promised to lend it their fostering aid, this in itself is a sufficient guarantee that the school will get well established.

The Deptford school, which has been revived within the last twelve or eighteen months, is making a steady advance, both as regards numbers and in the efficiency of its work, and the revival of the school is helping to a great extent the vitality of the congregation which had previously sunk to a very low ebb. The number of children now on the books is ninety-six—the average attendance sixty-five.

The old Worship-street Chapel, now removed to Shoreditch, has constructed under its fine new building such spacious accommodation and well-formed appliances as would gladden the hearts of some scores of our teachers could they but see anywhere in the near future a chance of labouring in such light, airy, and comfortable rooms.

There are three or four other schools that sound as if they were on the point of asking aid

for such a purpose, and amongst those which urgently need better rooms are Newington-green, Notting-hill, Hackney, and East Surrey-grove. It will be remembered, too, with pleasure that this very day Mr. David Ainsworth, M.P., is announced to preside at the opening of a sale of work which has for its object the raising a fund for building a new schoolroom at the back of the chapel at Stratford, a venture in which you will, the committee feel sure, desire to wish them every success.

Side by side with these healthy indications of progress is to be observed the increasing vitality on the part of the teachers. A greater desire is now evinced to meet oftener to take counsel together, and mutually aid each other in promoting the good work which seems more and more to ask their help.

The value of the special religious service suggested by the Rev. Dr. Drummond, and held for the first time at Hampstead in the autumn of last year, was found to be so great that your committee not only thought it well to institute a similar one in the spring, but from many encouraging expressions which reached them they resolved to risk the holding of another in the fall of the present year, and were rewarded by finding it quite as successful as the two previous ones. They invite from you this evening an expression of your opinion as to whether two other such services may not with equal advantage be held during the ensuing year.

The service in the spring was held at Portland-street Chapel, and the conference which followed took place at the schoolroom in Little Titchfield-street. The Rev. Dr. Drummond conducted the service, and Miss Anna Swanwick read an admirable paper at the conference which gave rise to a very interesting and animated discussion. The Rev. P. H. Wicksteed presided at this meeting.

The autumn service was held at Islington on the 16th October last. It was conducted by the Rev. T. W. Freckelton, and the Rev. Dr. Drummond presided at the conference. Mr. Frederick Allen, of the Clarence-road school, read a very practical and most useful paper on "The Aids and Hindrances to Sunday-school Work," which also gave rise to valuable discussion.

In addition to these gatherings there was a very successful and delightful "Service of Song," held at Essex-street Chapel in the early part of the year. The subject chosen was "Elijah" (not Mendelssohn's), the text of which was impressively read by the Rev. J. Panton Ham, and was musically illustrated by a choir formed and led by Mr. George Callow, of Stamford-street School. The talented organist, Mr. F. W. Noakes, and the choir gave their services most cheerfully and wholly gratuitously, and to Mr. Noakes especially the Committee feel they are much indebted, not only for the help so willingly rendered on that occasion, but at all other times whenever any meeting of your Association has required his aid.

For several years past an aggregate meeting of the schools has been held annually at Midsummer. The great increase in the number of scholars and the by no means diminishing difficulty of getting them safely through the street, suggested to your committee the expedient of dividing the schools into three groups; one to meet at Hampstead, another at Stepney, and the third at Essex-street Chapel. This plan was accordingly carried out, and as the chapels used were all not only well filled, but crowded with children, parents, teachers, and friends, it becomes a matter for serious consideration whether, until better accommodation than any which our existing chapels afford can be provided for such purposes, these divided but simultaneous meetings may not with advantage be continued.

The Provident Society which was formed a year or to ago in connection with your Association has still much way to make before it can be said to be well and satisfactorily established. Some of the schools preferred to form similar institutions after their own plans, and independently of the Central Society or the local guilds in connection with it. Others have not yet seen their way to commencing a movement of this kind at all. If they could once get over this initial difficulty, and all could unite upon some good working plan by which the desired end could be accomplished, it is impossible to believe but that such an institution would be a

most valuable adjunct to the practical operations of the school purposes.

It was stated last year, you may remember, that the expenses attending the raising of the centenary memorial in the forecourt of Essex-street Chapel had exceeded the subscriptions collected for that purpose by a considerable amount, but that whatever remained unpaid was due only to the newspapers for advertisements and to the managing committee for printing and postages. You will be glad to learn that further efforts have now been made to clear off the deficit, and that the matter now rests entirely with the treasurer and secretary.

The Returns as to the number of children, and teachers on the rolls of the schools in union, as taken from the statistics supplied to the Sunday-school Association in the early part of the present year, are as follows:—

Schools.	No. on the Books.	Average Morning Attendance.	Average Afternoon Attend.	Total No. of Teachers.
Avondale-road—				
1882 ...	82 ...	— ...	51 ...	8
1881 ...	72 ...	— ...	38 ...	5
Blackfriars' Mission—				
1882 ...	— ...	26 ...	118 ...	15
1881 ...	85 ...	26 ...	54 ...	10
George's-row Mission—				
1882 ...	261 ...	136 ...	207 ...	—
1881 ...	262 ...	110 ...	190 ...	37
Hackney—				
1882 ...	140 ...	20 ...	102 ...	14
1881 ...	138 ...	21 ...	91 ...	14
Hampstead—				
1882 ...	33 ...	22 ...	26 ...	16
1881 ...	42 ...	23 ...	25 ...	15
Islington—				
1882 ...	99 ...	23 ...	73 ...	17
1881 ...	84 ...	— ...	62 ...	10
Kentish Town, Clarence-road—				
1882 ...	203 ...	89 ...	131 ...	34
1881 ...	180 ...	71 ...	114 ...	24
Notting Hill—				
1882 ...	201 ...	31 ...	130 ...	19
1881 ...	213 ...	34 ...	124 ...	20
Peckham General Baptist—				
1882 ...	175 ...	45 ...	110 ...	14
1881 ...	120 ...	35 ...	80 ...	9
Portland British Sunday School—				
1882 ...	198 ...	87 ...	142 ...	23
1881 ...	223 ...	89 ...	142 ...	23
Spicer-street Mission—				
1882 ...	115 ...	66 ...	106 ...	22
1881 ...	147 ...	63 ...	89 ...	22
Stamford-street—				
1882 ...	200 ...	26 ...	186 ...	19
1881 ...	205 ...	30 ...	186 ...	20
Stepney Green—				
1882 ...	410 ...	110 ...	332 ...	41
1881 ...	350 ...	80 ...	290 ...	35
Stoke Newington—				
1882 ...	153 ...	87 ...	115 ...	20
1881 ...	140 ...	91 ...	112 ...	21
Stratford—				
1882 ...	100 ...	35 ...	46 ...	10
1881 ...	93 ...	32 ...	37 ...	8
Worship-street (now Bethnal Green)—				
1882 ...	61 ...	— ...	44 ...	8
1881 ...	59 ...	— ...	41 ...	10
1882 ...	2503 ...	803 ...	1974 ...	328
1881 ...	2413 ...	705 ...	1680 ...	280
Increase	90 ...	98 ...	294 ...	48

So far as numbers are concerned these returns indicate a very satisfactory advance in one year. Next year's returns, it is hoped, will include at least two new schools. Bethnal Green and Rhyl-street Mission. Whether the new place of worship recently opened at Wandsworth intends commencing a school shortly your committee are at present without information. It is hoped that when the congregation there gets settled with a minister the establishment of a Sunday-school will not long remain an open question.

The receipts of your Society from all sources have been £14 12s. during the year; the expenditure has been £15 11s. 8d., which, with the balance of £2 12s. 11d., due from last year's accounts, make the total expenditure £18 4s. 7d., and leaves a present balance due of £3 12s. 7d.

The school visiting this year has been exclusively undertaken by Mr. Richard Bartram, and the committee, equally with yourselves, are anxious

to hear what the opinion he has formed of the present condition of the schools is. He will bring such fresh observation and wide experience to the duty he has so kindly engaged in that his report cannot fail to be alike interesting and profitable to the teachers who desire to know how their schools appear to one standing outside their labours, and who is only a casual onlooker.

If the schools have advanced in their moral and religious tone as much as they appear to have done in their numerical strength it will be a matter for no little gratification, as showing that your labours are bearing in richer abundance the good fruit you desire.

To increase in the children an ever firmer faith in the providence of God, an unswerving fealty to the divine principles of Christianity, a loving pursuit of goodness, a fearless adherence to truth, and a fixed hope of an eternal life are the high aims you have in view, and if side by side with the intellectual and other educational objects the daily schools are calculated to promote the two institutions can work in harmony, the one fairly supplementing the efforts of the other, it may be hoped that the advent of that happy time which the song of the angels so joyously heralded, "Glory to God in the Highest, on earth peace and good will amongst men" may be more speedily and universally realised.

Mr. BARTRAM next read the following

VISITOR'S REPORT:—

In presenting this my first report as Visitor to your schools I am under this disadvantage, that I am unable to make any comparison between the work being done this year at any particular school and that heretofore done at the same school. Nor is it possible rightly to institute a comparison between one school and another, seeing that the circumstances differ so widely in each case. My report must therefore be largely one of first impressions only, and it is these which I proceed to give.

My visits have been made to sixteen schools. With two exceptions I have had to content myself with one visit to each, and with one exception all my visits have been paid in the afternoon. I do not share the views of some of our friends, who think that the morning is so much superior as a time for teaching to the afternoon, and certainly I think that in visiting I ought to try and see the schools at their best, and so far as attendance, at any rate, goes, the afternoon is the best time. In almost every case my visit was unexpected, and it may therefore be assumed that the schools were in their ordinary working trim.

Accommodation.—Leaving out of calculation for the moment the three Mission Schools, there were at the beginning of the year schoolrooms attached to all the various chapels except five, viz., Deptford, Notting-hill, Peckham General Baptist, Stamford-street, and Stratford. This deficiency has now been supplied at Stamford-street, and at Stratford steps are being taken to set matters right in this respect. But although there are schoolrooms in connection with the other chapels, still those at Hackney and Stoke Newington are wholly inadequate for the work that has to be carried on there. I was told at the former place that an enlargement was in contemplation, and at the latter it has been hinted that the good example set by Stamford-street might be followed at a smaller cost. When the new chapel is built at Notting-hill it is to be hoped that accommodation will not be wanting for the school that is flourishing there. The two stations in connection with the London Domestic Mission are admirably supplied with schoolrooms, but the Blackfriars Mission rooms are not large enough for the children attending. It is not often that a good word can nowadays be said for the old-fashioned square pews, but curiously enough those at Deptford lend themselves to the adoption of the suggestion often made, that the use of separate class-rooms in our schools is much to be desired. On the occasion of my recent visit there on entering the chapel the hum of teaching and reading could be heard, but with the exception of the Superintendent no one was visible. On peeping over the high pews, however, I found that many of them were filled with young scholars sitting round their teachers. The little chapel and vestry at East Surrey Grove, Peckham, are quite insufficient to accommodate the numbers gathering there every Sunday; but there does not seem much chance of the

deficiency being supplied. At the other Peckham chapel the schoolroom was built before the chapel, an inversion of the usual order of things, but by no means an improper one.

Attendance.—The lowest number in attendance at any of the schools I visited was twenty-five, the highest 315. I have not been able to discover the reason why, in the former case, with teaching power of very high order, and with ample school accommodation, the attendance should be so small. I can only record the fact. The case of the highest attendance is Stepney, where I found not only the schoolroom at the back of the chapel, but that at the top of it, and the chapel gallery well filled with children. In ten other cases the numbers exceeded 100 present, and in six others they were below that figure. The attendance of course varies somewhat, according to the season of the year, and the proximity of a school treat has a stimulating effect upon it, which, however, like other stimulants, is not always of a lasting character. It is a matter for regret that so few of those attending the schools should be above the age of fourteen. Leaving the purely infant classes out of consideration, the bulk of the scholars are under that age. It is still more to be regretted that in many cases where some elder scholars are to be found it is not so much attachment to the school as a personal fondness for some particular teacher that induces them to remain. The result of this is that if anything befalls those teachers, compelling them to cease to identify themselves with the school, the whole class disperses. Nor is this the only drawback; where there is but little attachment to the school, there is little or no chance of being able to recruit the teaching staff either permanently or on an emergency. I am not ignorant of the advantages there may be to the members of those elder classes in having some one whom they can regard as their personal friend, but there is a danger, not only of the class, but of the teachers, losing sight of the fact that they are part of an organisation, which can only work effectively by each member of it acting in cordial loyalty towards it.

Order.—It may be that upon this subject I hold views which are not altogether consonant with modern ideas of what our Sunday-schools should be. It is said by some that our Sunday-schools should aim at being as little like an ordinary day-school as possible, and some would try to get rid of the name, and call it a "chureh," though I doubt whether there is anything more attractive to the child mind in the idea of a church than there is in that of a school. With both there is associated the feeling of restraint, and not only is there the feeling, but the fact of wholesome restraint. I desire to raise my protest, however, against fostering the notion that school is an objectionable place; by all means get rid of objectionable features, but do not let us stamp the place itself with the faintest notion of disagreeableness. It is a place of discipline, I admit, but young people cannot be taught too early that discipline, so far from being a thing to be avoided, is one of the best things to be sought after. I am led to say this much because in some of the schools I visited this question of order and discipline does not, as it seems to me, receive the attention it deserves. I have seen teachers reading to their classes when scarcely one of the scholars was paying attention to them; children engaged in cultivating the art of conversation, when that of listening was what was especially wanted; some children listlessly lolling on their seats, some playing with their caps, some kneeling about on the forms, and all more or less engaged in those numerous arts and devices in which the child mind is so fertile, when its attention is not being absorbed on one particular subject. Again, the changing from place to place, as has frequently to be done when the whole school meets together for the purpose of listening to a collective address, is a fruitful source of disorder. As a rule, the opportunity is seized for indulging in a race or competition for some coveted seat, and time after time have I seen this done without the slightest attempt on the part of the teacher of the class to stop it. This naturally leads to a continuation of the same kind of disorder, when the short service, with which most of our schools are closed, takes place, and the solemn act of prayer is marred by behaviour, that does much to destroy the good effect of the service. Now, it must not be said that this kind of thing is unavoidable, that boys will be boys, that you ought not to crush the animal spirits of young children. No one wants to do the latter, least of all do I; but I do want to train them, and I do know

that this can be done, because I have seen it done. I was particularly struck in one school I visited, namely, that at Avondale-road, Peckham, with the very excellent order that prevailed, not only during the time that the teaching was going on, but when it became necessary for the children to shift their places. And I saw no signs of crushed life among the children that were there. A teacher may rest assured of this, that if he allows his class to be inattentive, or restless, or talkative, while he is teaching, he is to a very large extent wasting his time; he will do far better to try and bring order out of chaos than to attempt to get through the lesson he may have taken much pains to prepare. The first symptom of disorder should at once be checked; it is a disease which requires to be taken in its first stages, for it is very rapid in its development, and apt to prove infectious. And the teacher must do this himself, and not rely upon the superintendent, whose eyes and ears cannot be everywhere.

Teaching Power.—On the whole, the supply of teachers, so far as numbers are concerned, may be deemed commensurate with the demand; but in many cases the teachers were far too young. I hope that what I may say will not discourage teachers who have early learned the sacred duty of doing good, and who set an example which cannot be too highly commended. At the same time, it would be a neglect of duty on my part were I not to point out, that it is putting too great a burden on young shoulders to allow a teacher of about thirteen or fourteen to have the sole charge of about thirty or forty infants. Even where the number is not quite so large as this it is not by any means a desirable thing, that teachers so young should have the care of a class of little children whose ideas are just beginning to develop. So large a proportion of our scholars are under seven years of age that better means should be adopted to look after their wants. It seems to be thought that any teacher will do for them; but this I think is a mistake. In one school I visited the infants were under the care of four lads, a doubtful provision. What is really wanted is, that the superintendence should be given to some elder teacher, with what I may almost call motherly sympathies, who will try to make her little charges feel that they are not so much in a school as in a well regulated nursery. It is to be regretted that, comparatively speaking, so few gentlemen take part in the work of teaching. In one school I visited there was only one gentleman teacher, who not only acted as superintendent, but taught a class of elder boys; in another school there were but two of such teachers, and in another but three, the number of classes being eighteen. I have heard plenty of excuses for this state of things, but never any good reasons; it is, therefore, difficult to suggest a remedy. Including our Mission schools, seven of the ministers of the congregations take an active part in the schools connected with them. I am not prepared to say that this active interest is to be expected of all our ministers; indeed, I am rather disposed to think that it is one of the first duties of the congregation to relieve him of all anxiety on that score, and that it is almost a reproach to them when they allow their ministers to superintend the school work. At the same time it is a great improvement upon that state of things which has sometimes existed, when the minister's interest has manifested itself in such a way that it might almost be said to be nil.

Instruction.—I have left what has to be said on this subject to the last, not because I deem it to be least in importance, but because it calls for sufficient attention in itself to make me wish not to overlay it with subsequent considerations. I need not here go into the question of what is religious instruction; my belief is that our schools have largely settled that matter for themselves, and that they have determined that the instruction in our schools shall be religious, without giving that term any strictly defined significance. But I do not feel satisfied that the intention is always strictly carried out, and I should say that it is least carried out in some of those schools where apparently the intention is most strongly manifest. In nearly all of our schools the Bible is used, in some it is exclusively used, and I should imagine that in the latter the impression prevails that a strictly religious education is being given. But very rarely have I found that the Bible is being used intelligently. Of course, in some cases it is, and I observed that the teacher not only had taken pains to prepare the lesson for the class, but that the study of some particular portion of it was being systematically carried out. But these cases were rare; in the majority of instances the chapter or chapters were being read through, verse by verse,

without the slightest attempt at explanation, or at bringing out the spiritual significance of the passage. Now if any teachers suppose that that is religious instruction they make a great mistake. It is not even a substitute for it; it does not even open the mind of the child, let alone quicken its spiritual growth; it is the sowing of husks instead of the good grain. The result will be that we shall be either helping to perpetuate that unintelligent idolatry of the Bible, or to create a feeling of irrational dislike for it, both of which are so mischievous at the present day. I have no wish to see the Bible entirely discarded in our schools, or to see it superseded by Manuals of Botany, or Science Primers, but I do think that a teacher who, in a spirit of enthusiasm or real love for his subject and for his class, tries to enlarge their minds in regard to some of those matters which are sometimes looked upon as secular does far more service to the cause of religion than he who makes use of the Bible in the way I have just indicated. It is a mistake, I think, to use the Bible simply as the class book of our schools; it is a grand book of religious literature, but it is not the only volume adapted to impart religious instruction to our young charges. I cannot say that it is a matter of surprise, but it is a matter of regret to know that so few of the very excellent manuals published by the Sunday School Association are used in our schools. One young teacher told me when I suggested the use of some of these that he preferred to teach "the pure Bible." Whether he meant to infer that there was an element of impurity in the books issued from Norfolk-street I do not know, but I submit that no great harm would be done by the substitution of some of these manuals for the fetish-like use of the Bible to which I have before alluded. Before I finish this report I should like to say that think it would be a good thing if the instruction in our schools could be brought to the test of an informal examination by some duly qualified person—say the minister or some person in the congregation. This need not interfere with the individual liberty of the teacher, who should still be permitted to choose his own subjects for teaching; but it is important to ascertain whether that subject is well taught. I am no advocate for competitive examinations in our Sunday-schools, but the instruction ought to bear the test of investigation, and no right-minded teacher ought to object to it.

I cannot conclude this report without bearing testimony to the zeal and self-devotion that is infused into the work by the teachers in our schools. I do not think I ever fully realised this until I ceased to be actively engaged in the work itself, and learned the pleasure of Sunday rest. But the feeling grows upon me more and more that those who have devoted themselves to the work, and who, Sunday after Sunday, give up their well earned rest to their noble task, often under circumstances of much difficulty, and under conditions of considerable discomfort, deserve the warmest gratitude of all those who desire to see the cause of religion flourish.

The Rev. T. W. FRECKELTON proposed that the Reports of the Committee and School Visitor be received and adopted. He characterised the Visitor's Report as fresh and discriminating, and going to the very heart of the matter with its sound and practical suggestions. He agreed with the recommendation that there should be a periodical examination by the minister or some competent person. Referring to the results of his own experience, the best Sunday-school he ever saw was one with which he had been connected for about five years. It was in a large manufacturing district, and contained from three to four hundred children. It had grave disadvantages to contend with in the way of school premises, for the school was held in a country theatre built of wood, and on rainy days they had to shift the children to get them out of the rain—(laughter). The seats were narrow and high, the floor honest mother earth, with a large hole here and there. There they taught year after year, kept up their scholars and did good honest work. The great key-note of success was its simultaneousness, that the same lesson was taught in every class, as arranged by the teachers in conference, for thirteen successive Sundays, every teacher adapting it to the capacity of each class. In the morning the lesson was taught in relation to other things; in the afternoon the same lesson was taught in its religious bearings, and its relation to the development of the religious life

of the children. The teachers without exception belonged to the working class. They met every week for a teachers' class, and the subject for the coming Sunday was taken up. Each person had his particular department, and was expected to come to the teachers' meeting primed in his own department. The children were grouped in grades, and each grade was examined by the superintendent for ten minutes, rapidly running over the whole lesson, ending with the religious bearings of the whole lesson. A better and more harmonious Sunday School he was never in, and one that did more good in waking up the children's minds. This was an Orthodox school, and it produced excellent results. He did not say go and model their own schools in that way, but he did say that that Sunday-school could do no good work that had not some continual link going through it all, uniting teachers and scholars in a common interest, and in doing a common work—(loud applause).

Mr. S. S. TAYLER, in seconding the resolution, expressed his pleasure in seeing the Sunday-school teachers there, because practically the new school-room was a gift from the Unitarian public. The Association was managed for a very small sum. Every year they were getting more schools in London, and the instruction was becoming more thorough in developing the religious life. He thought it a great advantage that we had free arrangements in our schools, because we were not anxious to train up children after a stereotyped form or system of belief, but rather to develop the religious life. He regretted that the Provident Society had not been taken up more generally by the teachers and schools.

Mr. P. MOORE, referring to the desirableness of giving model lessons to teachers, said that that had been done in some of our schools by Mr. George Smith, of Lower Mosley-street School, Manchester, and Mr. Reynolds, at Hyde, and they were most instructive. He thought that it was an unfortunate thing that the recent Aggregate Sunday-school meeting had been held in three different places, as its interest and usefulness lay in the power of numbers, and the consequent influence on the minds of the teachers and children. He suggested the desirableness of getting some large central hall where all could be brought together and all effort concentrated on that event; and some minister be invited to come up from the country to deliver the address. He suggested that there should be an annual collection for the Association in all our schools and churches on one particular Sunday.

Mr. H. TAYLER asked if the Worship-street School is still affiliated with the Association. Mr. WADE said that it still subscribed.

Mr. DRUMMOND took exception to the Hampstead School being selected for criticism in the Visitor's Report, and said that the average attendance was more than forty. They had eleven scholars over seventeen years of age. They had great difficulties, owing to strong Church influences, but the school was decidedly increasing, and very excellent work was being done there, and the religious tone and influence were admirable.

Mr. BARTRAM said that in some of our smaller schools a much better work was being done than in the larger schools. He thought it desirable to maintain the independence of the Visitor's Report, and his remark was that it was surprising that with such able teaching there was so small an attendance at the Hampstead school when he visited it.

The Report was then carried.

On the motion of Mr. TURNER, seconded by Mr. SPEARS, it was agreed that the accounts of the Essex-street Sunday-school Memorial be audited, printed and published.

The Rev. R. SPEARS moved that the special religious services which have been held during the past year be repeated during spring and autumn of next year. He greatly valued such opportunities of meeting together, and strengthening each other in the great work of the religious education of the young. He thought it desirable that in our religious teaching we should refer to the position we occupied as Unitarians. He would blend our theology with our religion.

Mr. HENRY JEFFERY, in seconding the motion, referred to the paragraph in the report to the effort made at Stratford to provide a new school. It was proposed to raise

£200, which sum would be sufficient, as they had ground provided for them. He drew attention to the bazaar held during this week for the purpose. The demand everywhere was for more teachers, and he regretted that so few of the more cultured young people among us took part in the work, and he hoped that these meetings would arouse the religious sentiment.

Mr. TURNER expressed his preference for one meeting instead of two, while Mr. F. ALLEN thought that there should be sufficient enthusiasm to have three or four meetings. Mr. DRUMMOND proposed as an amendment that there should be only one meeting in the spring. Mr. HOWARD CLARKE thought that a meeting every six months would be of great advantage to the teachers. After other remarks from Mr. P. MOORE, the CHAIRMAN, Mr. TARRANT, and FELIX TAYLOR, Mr. ION PRITCHARD seconded the amendment, which was put, and lost by a large majority, and the original motion was carried *nem. con.*

The Rev. W. C. BOWIE moved, and Mr. N. M. TAYLER seconded, the list of officers and Committee for the ensuing year, the Rev. Dr. Drummond being the President and Mr. Wade the Secretary, and Mr. Bartram the Visitor; and both speakers expressed a hope that more work would be done during the next year.

Mr. WADE announced that Mr. Vizard, author of "Sacred Similes," was prepared to give model lessons to teachers.

Mr. BISS proposed a vote of thanks to Mr. Bartram for his services, and admirable report, which was seconded by Mr. F. ALLEN, and carried unanimously.

A cordial vote of thanks to the Chairman was carried unanimously, on the motion of Mr. ALAN WHITEHEAD, seconded by Mr. S. S. TAYLER, and acknowledged by Dr. BLAKE ODGERS. This brought to a close the proceedings of a very interesting meeting.

BIRMINGHAM: CHURCH OF THE MESSIAH MINISTRY TO THE POOR.

The annual meeting of the subscribers was held on Monday evening, in the schoolroom of the Church of the Messiah, Birmingham. Mr. LAKIN SMITH presided, and among those present were the Revs. Dr. Crosskey and E. T. Russell (missionary), Dr. Russell, Councillor R. F. Martineau, Messrs. T. H. Russell, H. S. Smith, P. Smith, D. Heap, E. H. Lee, H. Nettlefold, G. H. Kenrick, S. Greenway, W. Simpson, and J. Wilson, and a number of ladies.

The CHAIRMAN in opening the proceedings said that the work of the Mission lay almost entirely amongst the very poorest classes of the community, and its objects were perhaps as noble as anyone could conceive of. Its objects were, in fact, to alleviate human want and misery, strengthen the feeble, raise the fallen, and offer assistance to all in distress who came within its scope, and to impart moral and religious instruction by means of its chapel and schools, and by the aid of the societies connected with it to offer every encouragement to a virtuous life. He then alluded to the death of the Rev. John Wilson, the missionary, and in conclusion made an urgent appeal for additional funds with which to carry on the useful work of the Mission—(applause).

In the unavoidable absence of Mr. W. Wills, the Secretary, Mr. T. H. RUSSELL presented the report of the Committee of Management, which alluded to the irreparable loss sustained by the Mission in the death of the Rev. J. Wilson, in January last, and stated that the Rev. E. T. Russell, of Leicester, had been appointed as his successor. The report also stated that all parts of the Mission were in healthy activity, and the committee urged the subscribers to give the institution greater material and personal help.

Mr. S. GREENWAY (the retiring treasurer) reported that the income for the year had been £269 4s. 4d., and the expenditure £270 18s. 6d. The balance now due to the treasurer is £26 18s. 9d. £50 having been withdrawn from capital to reduce the indebtedness of the previous year. Mr. Greenway added that, after acting as treasurer for nine years, he relinquished that office, and in doing so wished to make an appeal for increased support to the Mission. It was necessary, in order to carry on the work of the Mission efficiently, that the subscription list should be increased to £250 annually. Never, as far as the books showed, had the subscriptions in any year been equal to the salary of the

Missionary, Superintendent, and Chapel-keeper, and the annual collections, with special appeals, had from time to time been relied upon to make up the deficiency, and he therefore hoped that efforts would be made in the future to increase the annual subscription list.

The Rev. E. T. RUSSELL (the missionary) also brought up a satisfactory report on the work of the Mission during the time he had had charge of it.

On the motion of Dr. RUSSELL, seconded by Mr. R. F. MARTINEAU, the reports were adopted.

Votes of thanks were passed to the Ladies' Committee and those who had assisted in the work of the institution, and especially to the members of Mr. Wilson's family and others who, during the period intervening between that gentleman's death and Mr. Russell's appointment, had carried on the work with so much energy and success.

Dr. RUSSELL, in moving the adoption of the reports, took the opportunity of reviewing the history of the Mission from its commencement, upwards of thirty years ago, when its philanthropic founders resolved to try what could be done to reclaim the wanton, depraved and ignorant that were known to exist in the district, where they first determined to try the effort; picturing the ineffectual labour of the first missionary, owing to the close proximity of its first meeting room with the dens of iniquity which at that time existed in the locality, all of which were now happily swept away by the improvement scheme. The missionary nearly broke down with despair, so great were the obstacles with which he had to contend. However, the labour of love went on, but it was not till after the founders had secured the present chapel and schools in Lawrence-street that anything approaching satisfactory results accrued from the efforts made. That success had attended the Mission there was abundant evidence to testify, not only in the improved condition of the locality but the class of people who attached themselves to the place. Sunday-schools, Provident Society, Savings Bank, Temperance Society, Band of Hope, Teachers' Mutual Improvement Society, have been in active operation for years; still there would always be necessity for such philanthropic labours as are being carried on at Lawrence-street. As long as human nature is subject to depravity, disease and death; when the bread winner is stricken down and the widow and children left to struggle with hard fate to obtain the meanest subsistence, there would remain opportunities for the missionary to render the kindly, Christ-like help depicted with so much simplicity in the reports they had heard read.

The Rev. Dr. CROSSKEY moved a hearty vote of thanks to the Rev. E. T. Russell for the instructive discourses delivered at the Church of the Messiah on Sunday last, more particularly that of the morning, which treated upon mission work, Mr. RUSSELL evincing a thorough knowledge of the subject, which he treated in an able, comprehensive manner, indicating clearly that his heart and feelings are in harmony with the duties he has undertaken, and which he (Mr. Crosskey) was glad to find was appreciated by those who had the pleasure of listening to the morning's discourse.

On the motion of Mr. E. H. LEE (the newly appointed Treasurer) it was resolved that the morning address be printed and circulated, as embodying so clearly what is the aim and purpose of the Unitarian Domestic Mission.

On the motion of Dr. RUSSELL a vote of thanks was accorded to Mr. S. Greenway for his services as Treasurer for the past nine years, to Mr. H. Lakin Smith and Mr. A. W. Wills, Chairman and Secretary, and the members of the Committee for their services during the past year.

On the motion of Mr. PRIESTLEY SMITH, seconded by Mr. G. H. KENRICK, the officers and committee for the ensuing year were appointed.

The meeting terminated with a vote of thanks to the Chairman.

LEEDS: HOLBECK BAZAAR.

Our friends at Holbeck, a densely-populated suburb of Leeds, have thrown themselves heartily into the work of endeavouring to raise funds with the object of defraying the balance and the cost of erecting the new Unitarian Chapel and school on the site of the old one. As is well-known to many of our Unitarian friends, a mission station has existed in this district for some years; but as the congregation became dissatisfied with the old and inconspicuous premises, and feeling that if they could raise sufficient funds, with the assistance of friends outside, they might possibly become a self-supporting and independent congregation, the pre-

sent effort was finally determined upon. Additional land was purchased and buildings devised, the cost of which will be about £4,500. The congregation at Mill Hill has generously contributed £2,000, and £1,000 by dint of perseverance and hard work in various ways has been raised by the friends and congregation at Holbeck. The present bazaar and other efforts yet to be made, it is hoped, will result in the remaining £1,500 being raised. The existing buildings include six class-rooms, an infant's school, and a magnificent school hall (about the largest in Leeds), which is being used at present as a chapel until the new structure is completed. The whole design and the building is unique, and reflects the highest possible credit on the architects—Mr. J. W. Connon and Mr. F. Wilkinson (son of a former minister, the Rev. R. Wilkinson, of Ainsworth). In the large hall a three-days' bazaar commenced on Tuesday, November 28, when an unusually large and varied assortment of useful and ornamental work was exhibited for sale on stalls presided over by the following ladies:—No. 1 (Mill Hill Stall): Mrs. F. W. Kitson, Mrs. Grosvenor Talbot, Miss Talbot, Mrs. John Lupton, Mrs. Councillor Ward, Mrs. John Craven, and Miss Nellie Kitson. No. 2: Miss Payne. No. 3: Mrs. Knight and Miss Moss. No. 4: Mrs. Dixon. No. 5: Mrs. Westerman. No. 6: Mrs. Billington. No. 7: Mrs. Mann. No. 8: Mrs. G. Craven and Mrs. Coulter. Nos. 9 and 10 (Sunday-school Stall): Mrs. Pearson, Mrs. Richardson, and the Misses Knight. No. 11: Miss Scholefield and Miss Lucy Liley. Refreshment-stall: Mrs. J. S. Mathers. There was also a provision stall, which was presided over by Mr. Joseph Winpenny and others. There were numerous other objects of interest to entertain, interest, and instruct both old and young, including microscopical views, telegraphic apparatus, telephones, representations of ventriloquism, &c. At intervals during each evening the proceedings were enlivened by the Mill-hill string band, under the able leadership of Mr. F. Mason, performing selections of operatic and other popular music in a highly creditable and meritorious style. There were present at the opening of the bazaar Mr. John Barran, M.P., the Revs. Chas. Hargrove, M.A., A. Chalmers (Wakefield), W. Blazebey, B.A., (Rotherham), Iden Payne, M. S. Dunbar, M.A., and C. D. Badland (Dewsbury); Mr. Joseph Lupton, J.P., W. D. Clift, J.P., Alderman Gaust, Councillors John Ward, Wainman, Lenty; and Messrs. John D. Mathers, G. Talbot, Joseph Craven, Joseph Winpenny, and numerous other friends from the surrounding district.

Mr. J. S. MATHERS, who has been a staunch and firm friend to the Unitarian cause at Holbeck, occupied the chair, and, in the course of a few brief but appropriate words, welcomed Mr. Barran amongst them for the purpose of opening the bazaar, at the same time briefly stating the object which they as a body had in view.

Mr. BARRAN, M.P., who was cordially received, observed that as the principal business of the Parliamentary Autumn Session was nearly concluded, he considered it his duty to be with them to-day to assist in a movement which had for its object the well-being of humanity. Although he held different theological views from those by whom he was surrounded, yet he was ever ready, as all persons should be, to give others credit for the sincerity of their motives, in promoting the spread of truths which they conscientiously believed were productive of best results to their fellow-men—(applause). Alluding to the necessity which existed for distinctions of class in every country, he remarked that it was equally necessary that there should be a perfect understanding between the two classes of wealthy and poor, since the happiness and welfare of the rich were not less dependent upon the happiness and well-being of the poor than were the happiness and prosperity of the rich dependent upon those of the poor. No reasonable person could gainsay the fact that if the wealth of the land were charitably distributed among the people they would be worse off than they were at present—(hear, hear). The acknowledgment of mutual responsibility among all classes would therefore be more likely to promote national well-being than any amount of charity, which would degrade the one class and lower the other in the estimation of the class degraded—(hear, hear). Any attempt, then, such as the one the promoters of the bazaar had on foot, that was calculated to improve the tone of the lower class, to instruct and educate them, was worthy of the support and attention of all right-minded men. After advertising to the rapid growth of the manufacturing

interests, and all open spaces in large towns being covered with buildings for commercial purposes, thus rendering the atmosphere impure, Mr. Barran said that the consequence was that well-to-do people ceased, if possible, to reside within the town's limits, leaving them to the occupation of the poorer inhabitants. Nevertheless, he considered it to be the duty of the wealthy to see that the poor were not left without the necessary comforts of healthy exercise and instruction. The Unitarians did not appear to have overlooked that fact, for not only were they building a chapel to beautify the neighbourhood, but they offered ready means for the development of the economical side of Christian life. It was important that not only religion alone should be taught, but its bearing upon practical every-day life. He had, therefore, great pleasure in aiding such an object by declaring the bazaar open—(applause).

The CHAIRMAN moved a vote of thanks to Mr. Barran, and expressed the satisfaction which he experienced to perceive in society a diminution of that suspicion and opposition with which Unitarians were wont to be regarded by their orthodox friends.

Mr. J. WINPENNY seconded the proposition, which, on being ably supported by Mr. JOSEPH LUTON and Alderman GAUNT, was carried unanimously.

We may add that the total receipts for the three days was £650; and, as there was a quantity of goods undisposed of, a request was made (which was acceded to) that the bazaar should be opened on Saturday last. The bazaar has, therefore, been a success.

The Liberal Pulpit.

LIBERTY FACE TO FACE WITH ALCOHOL.

BY THE REV. STOPFORD A. BROOKE, M.A.

The attainment of true freedom in the State is the end of all our effort as citizens, the goal of all the labour of society. We do not mean by freedom that an individual citizen, or a class of citizens may do as they like at the cost of any loss of freedom to the other citizens; therefore freedom, in our sense of it, does not mean that everyone in a free State is freed from restraint. But we do mean by freedom that every citizen is granted full powers to do and enjoy the things which are worth doing and enjoying in common with the other citizens, that is, in such a way as will not hinder the excellent doing and enjoying of the other citizens. We do mean by it that each member of the State is secured in this free action by the help his fellow citizens give him; and that he himself helps them in return towards this security. The measure of that freedom is the increase of the power of every citizen to make the most and the best of themselves; and the end of that freedom is the liberation of every power each citizen possesses; not in order that they may follow their individual fancies to the hurt of the rest, but in contribution to the common good. If that be the end, this idea of freedom includes the notion of restraint, even of compulsion, exercised by the voice of the State, on any men or class of men who claim to do what they like in such a way as will interfere with the freedom of others to make the best of themselves, in such a way, that is, as will contravene the general good. No one has a right to do what he will with himself, or with his own property, or with the labour he buys or sells, or with his own children, if what he does injures or impedes general freedom; that equal and free development of the powers and faculties of all, which is the highest good of the whole State.

In some instances that principle is now granted by everyone in England. Everyone is agreed that men cannot rightly be the property of other men. The whole State intervenes to prevent such a contract. If a man possessing such a "chattel" comes to England, he loses the property. If a man should voluntarily contract himself in this country into a slave, the contract would not be valid in law. Individual freedom of contract is here limited for the sake of universal freedom.

The principle then and there accepted was not for some time carried further. After the Reform Bill of 1832 it was not the restraint of individual freedom of contract which was dwelt on, but the establishing of freedom of contract. That was a work of the greatest importance, and

it was well done. The rights of the individual were secured. But when they were secured, the other side of the problem rose into prominence; and, when these individual rights were used so as to injure or impede the growth of general freedom, it became necessary to limit the exercise of those rights. How, when, and where the State may limit individual freedom of contract is a question at the root of a third at least of the questions of home politics.

At two special points it confronts us at this moment. One is whether the State—in the interests of public freedom—can allow the individual to do what he likes with his land to the same extent as it allows him to do what he likes with other commodities. May he, for example, lay the "dead hand" upon it?

That question is being answered day by day in the negative. The State has interfered already with freedom of contract in the matter of the land.

The other question, that on which I dwell to-day—for it specially interests me—is the question of the buying and selling of intoxicating drink. It seems to very many that it is necessary—in the interest of general freedom—to limit still further freedom of contract in this matter.

It is useless to say that this further limitation would be without precedent. Freedom of contract has been limited during the last fifteen years in England, again and again; and the principles of which this has been done are those I have laid before you. The State has the right to interfere with the action of men, when that is an injury to the general well-being of the State.

The *Factory Acts* directly interfered with the freedom of contract. The hirer of labour was forbid to hire it on terms to which the seller of labour would have readily agreed. Why? Because women and children, working too long, or too young, would suffer mentally and physically, and in such numbers as to damage the whole of society.

Again, grown up men and women are prohibited by law from contracting to labour in factories, or from living in houses which the sanitary inspector declares to be unwholesome. The free sale of a certain commodity is thus forbidden. Why? On precisely the same grounds as those mentioned above.

Again, the Education Act of 1870 established the principle, afterwards steadily carried out, that parents were not to be allowed to do as they liked with their children, neither to set them to work, nor to let them run wild, until the children had elementary education. Freedom of contract in respect of all dealings with the labour of children was so far limited. Why? On precisely the same principles. The child has not proper power to develop himself without education, and the State protects, nay forces him into possession of that power, in order that his want of power may not injure the freedom of the whole State.

This is modern legislation interfering with individual freedom, not to promote moral goodness which is not the business of the State, but to keep up the conditions without which a free exercise of the faculties of all is impossible.

And, on the whole, England has agreed that this legislation is justifiable and advisable. There are few who now wish to repeal the above Acts. But they were all opposed at the time of their debate, first, on the ground that they were an interference with individual liberty; secondly, that the evils they were passed to meet ought to be left to the people themselves to cure, and that this cure, growing out of an improved condition of public sentiment, would be the best and most lasting cure; and thirdly, that such protection by the State injured the self reliance and independence of the people.

These, also, are the main arguments used against those who advocate a further limitation of freedom of contract in the matter of the sale of intoxicating drink. We are quite accustomed to them now, and let us hope that they will prove as useless in this matter as they formerly did in the case of the *Factory, Education, and Public Health Acts*.

Already, by the licensing system, men are not at liberty to buy and sell strong drink when, and where, and how they will. But that system, for well known reasons, has scarcely lessened the sale of drink, and while it has freed well-to-do districts, has crowded the poorer and more easily

tempted districts with drink shops, where seventy-five per cent. of the crime, disease, madness, poverty, and violence of the districts are generated. The whole State suffers, and suffers more than I can stay to say by the vast sale and purchase of this poison; and we think we have the strongest case possible, a case much stronger than any previous one, for the interference of the law. Whatever means the law may take, those means are sure to involve a large interference with the liberty of the individual in the matter of buying and selling alcohol. That interference has to be justified, and I justify it on the same grounds as before. Society may prevent men from doing as they like if what they like to do is of great and widespread damage to the general freedom. There is no right to absolute freedom in the purchase and sale of a particular commodity if the general result of allowing such a freedom is to do wrong to the highest freedom of the community—that is, to take away a great deal from the general power of men to make the best of themselves. It is this wrong which the but slightly restricted sale of alcohol is now doing England. No man who has looked into the subject can deny that the present habits of drinking in this country lay a heavier burden on the free development of man's powers for social good and freedom than arises from all other preventable causes put together. I will not now expand upon its evils. They are in the power of you all to discover. Most of us, like myself, pass years without looking into the matter. But to know the real state of things is enough to appal the stoutest heart, and convince the coldest. And once known, it is impossible to be quiet any longer. We join in all the means we can in order to rescue men, women, and children from this reign of terror.

On only one way I speak to day, the way of the law. We want either more stringent rules of licensing, or a power given to the householders in each district of altogether shutting out from among them the sale of intoxicating liquor. These methods may be used separately, or in combination, and to promote their use when the power has been given to use them, or to urge forward the giving of that power, is work many of you may well assist in doing.

The majority of citizens in a district may not desire to make such an effort as is supposed in "Local Option." Then it will not be made. But when they do desire it, they should, in the interests of general freedom, be allowed to make it. I have no wish to have laws enacted which are in advance of the social sentiment necessary to give them effect, but when that social sentiment is in a majority in the council of the nation, or in a district in a town, or in the country, I do think that the argument that such a law wrongly interferes with individual liberty is, in this case especially, a weak, even a false argument. Precedent in the cases I have mentioned, cases not so strong as this case, has already put the argument aside. Above all, it is an argument which ignores the essential condition under which any individual can be allowed to indulge his particular will—the condition that this freedom of his does not, as a rule, and on the whole, impede the general freedom and well being of the State.

As to the other argument which urges us to wait and let men improve themselves, let me answer it in wiser words than I can use:—

"But here again we reply that it is dangerous to wait. The slower remedy might be preferable if we were sure that it was a remedy at all, but we have no such assurance. There is strong reason to think the contrary. Every year that the evil is left to itself it becomes greater. The vested interest in the encouragement of the vice becomes larger, and the persons affected by it more numerous. If any abatement of it has already taken place, we may fairly argue that this is because it has not been altogether left to itself; for the licensing law, as it is, is much more stringent and more stringently administered than it was ten years ago. A drunken population naturally perpetuates, and increases itself. Many families, it is true, keep emerging from the conditions which render them specially liable to the evil habit, but on

* They are taken from a pamphlet of Professor Green, of Balliol, entitled, "Liberal Legislation and Freedom of Contract," a wise and weighty pamphlet all should read who care for its subject, and one to which this sermon is largely indebted.

the other hand, descent through drunkenness from respectability to squalor is constantly going on. The families of drunkards do not seem to be smaller than those of sober men, though they are shorter-lived; and that the children of a drunkard should escape from drunkenness is what we call almost a miracle. Better education, better housing, more healthy rules of labour, no doubt lessen the temptations to drink for those who have the benefit of these advantages; but, meanwhile, drunkenness is constantly recruiting the ranks of those who cannot be really educated, who will not be better housed, who make their employments dangerous and unhealthy. An effectual liquor law, in short, is the necessary complement of our Factory Acts, our Education Acts, our Public Health Acts. Without it the full measure of their usefulness will never be attained. They were all opposed in their turn by the same arguments that are now used against a restraint of the facilities for drinking. Sometimes it was the argument that the State had no business to interfere with the liberties of the individual. Sometimes it was the dilatory plea that the better nature of man would in time assert itself, and that meanwhile it would be lowered by compulsion. Happily a sense of the facts and necessities of the case got the better of the delusive cry of liberty. Act after Act was passed preventing master and workman, parent and child, house-builder and householder from doing as they pleased, with the result of a great addition to the real freedom of society. The spirit of self-reliance and independence was not weakened by those Acts. Rather it received a new development. The dead weight of ignorance and unhealthy surroundings, with which it would otherwise have had to struggle, being partially removed by law, it was more free to exert itself for higher objects. When we ask for a stringent liquor law, which should even go to the length of allowing the householders of a district to exclude the drink traffic altogether, we are only asking for a continuation of the same work—a continuation necessary to its complete success. It is a poor sophistry to tell us that it is moral cowardice to seek to remove by law a temptation which every one ought to be able to resist for himself. It is not the part of a considerate self-reliance to remain in the presence of a temptation merely for the sake of being tempted. When all temptations are removed which law can remove there will be still room enough, nay, much more room for the play of our moral energies. The temptation to excessive drinking is one which, upon sufficient evidence, we hold that the law can at least greatly diminish. If it can, it ought to do so. This, then, along with the effectual liberation of the soil, is the next great conquest which our democracy, on behalf of its own freedom, has to make. The danger of legislation, either in the interests of a privileged class or for the promotion of particular religious opinions, we may fairly assume to be over. The popular jealousy of law, once justifiable enough, is therefore out of date. The citizens of England now make its law. We ask them by law to put a restraint on themselves in the matter of strong drink. We ask them further to limit, or even altogether to give up, the not very precious liberty of buying and selling alcohol, in order that they may become more free to exercise the faculties and improve the talents which God has given them."

TENNYSON'S NEW PLAY.

On Sunday night the Rev. W. Sharman, F.G.S., Unitarian Minister, lectured at Treville-street Chapel, Plymouth on the Poet Laureate's rustic drama "The Promise of May." The reverend gentleman took as his text 1st Corinthians xv. 32—"Let us eat and drink for to-morrow we die." The following is an abstract of the discourse:—After a graphic narration of the plot of the play, the speaker said it was neither purpose nor province of his to assume the office of a dramatic critic. Personally all he had to say as to the adaptation of the play for the uses of the stage, or the manner in which it was produced, was that he was interested by the performance, and that his interest appeared to be shared by a crowded house. The play appeared to him to succeed in doing one of the most important duties of the dramatic teacher. To-day many persons who are concerned in the inculcation of moral principles were looking

with an ever-increasing dismay at the state of the streets of our great cities. They saw there a degradation and slavery the foulest and cruelest the moon shines on. Preachers, teachers, and parents were asking how they could best perform the duty laid on them. The efforts of all three required supplement. He knew not whence aid was to come, unless they sought the assistance of the poet, the novelist, and the actor. They must ask Scott to tell to their households the story of Effie Deans, and George Eliot that of Hetty, and the dramatist and actor that of Eva and Dora Steer.

Mr. Tennyson had told with purity and pathos a story all young people ought to hear, and he regarded the presentation of that story on the stage as a valuable service to morality. Fewer tears would be shed, fewer homes would suffer blight in the next-coming years, if the elder scholars in all their Sunday-schools could see the drama of which he spoke. The awful crowds that make the sight of our great cities like a vision of hell are recruited year by year, with streams as constant as those that feed the sea, from school, and church, and home. The old ways had failed; others must be tried, or they must confess that while they talked about Egyptian slavery, and subscribed to Zenana missions they themselves needed foreign reproof and foreign missionaries. It was charged against the play that it grossly misrepresents the Freethinkers of England by making the villain of the piece a Freethinker. He (Mr. Sharman) did not regard Edgar as intended to represent a *thinker* of any sort. He was a mere human parrot repeating the jargon he found in fashion, and making a somewhat incoherent mixture, as is the custom of parrots. He was a sort of creature known to all the sects. But it was further objected that Edgar was represented not only as a shallow man, but also as a wicked one, who attempted to excuse his wickedness by his philosophy. Before the long night and the eternal silence closed over him he would enjoy what pleasant sensation might be possible, though others suffered.

It would not be right to inquire how far Mr. Tennyson's ideas of the moral tendencies of certain opinions were expressed in Edgar's utterances. In considering a drama the critic's business was with the characters, not with the dramatist. If Edgar must be given a descriptive name, though Mr. Tennyson had not given him one, he was a freethinking hypocrite. Surely there was nothing for the Marquis of Queensberry to complain of in that. Hypocrites were of all sects. Hypocrites of other sorts were common on the stage, and no sensible Secularist would object to an addition to the number. Freethought, if it had any substance and courage, ought to care nothing for people who do not think, and ought to be grateful to any person who could set folk thinking. The theatre-goers of London had been so long enjoying gorgeous spectacles, laughing at burlesques, and getting thrilled by sensations that a play which arouses thought is as needed as it is novel. The speaker, for his part, was grateful alike for the moral lesson and the theological problem.

BIRMINGHAM.—The centenary celebration of the establishment of the "Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and the Neighbouring Counties" is to take place on Wednesday next, when the Rev. D. Maginnis, secretary, will read a sketch of the history of the Society, to be followed by a luncheon at the Grand Hotel, Dr. Russell, J.P., presiding. In the evening a sermon will be delivered in the Church of the Messiah, by the Rev. Professor Estlin Carpenter, the Rev. John Robbards of Cheltenham conducting the *devotional*, not the "introductory," service as it is styled in the advertisement. N.B.—The prayers are not intended to introduce the preacher and his sermon to the congregation.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in Packets, labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also makers of Epps's Chocolate Essence.

Obituary.

WILLIAM TITFORD.

One of the oldest and most steadfast supporters of Unitarianism in the metropolis has recently gone from us. Mr. William Titford could always be relied upon for help in every good cause, and the encouragement of his kindly and thoughtful countenance will long be missed at our meetings. He was born in 1810 in the city of London, where his father had carried on business as a silk manufacturer. He received the early part of his education at Mr. Gilchrist's school on Newington-green, within a few doors of the old chapel, in connection with which the last twenty-five years of his life were passed. He had strong literary tastes, and was the author of several works, and of some poems which were printed for private circulation, but never published. When a young man he was amongst the earliest members of the well known Aldersgate-street Institution, and frequently contributed to the Institution magazine, being awarded the prize medal in August, 1834, for the best poetical composition published therein. He was for many years a member of the congregation under the Rev. W. J. Fox, first at Parliament-court and afterwards at South-place Chapel, of which his father had been one of the most active supporters. He afterwards attended at Essex-street Chapel under the ministry of the late Rev. Thomas Madge, and more recently became a member of the congregation of Newington-green Chapel, serving on its committee for over twenty years.

In his younger days he was an active Sunday-school teacher, and he retained to the time of his death his strong interest in this work, having been for many years one of the auditors of the Sunday-School Association.

He was for upwards of forty years the head of the firm of Vandome, Titfords and Co., scale makers. In politics he had been all his life an active supporter of the Liberal party, and was from the first a member of the Anti-Corn Law League. He married in 1838 his cousin Jane, a daughter of the late Mr. W. Wilkinson, also a member of Mr. Fox's congregation, who survives him, and he had a family of eleven children, nine of whom are still living. Although for many years taking a great interest in and attending the meetings of the various Unitarian Societies in London, he was, from his retiring disposition, but little known outside his immediate circle of friends, but was beloved and respected by all who were acquainted with him and knew his sterling worth. He died on the 14th ult., after a short illness, at the age of seventy-two, and was buried in Abney Park Cemetery, the Rev. W. Wooding officiating, the earlier portion of the service being conducted in the old chapel, Newington-green.

Those who knew and honoured and loved our departed friend may well feel the consolation of the assurance that a good man's life is never lost, and they may gladly remember, to use the language of one of his own poems—

"He shall never taste of sorrow more,
But evermore he liveth, and shall live
In the Eternal City of his Lord."

DEATH OF PROFESSOR CHALLIS.—We regret to announce the death, at the advanced age of seventy-eight, of Professor Challis, Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge. The deceased professor expired at his residence at Cambridge, after a long illness, on Sunday last. Professor Challis, than whom no living man had rendered more service to astronomical science, graduated at Trinity College as Senior Wrangler, and first Smith's prizeman in 1825. He was appointed to the Plumian Professorship in 1836, in succession to Professor Airy, late Astronomer Royal.

HOLLOWAY'S PILLS.—In general debility, mental depression, and nervous irritability there is no medicine which operates so like a charm as these famous Pills. A disordered stomach and a torpid liver are fertile sources of gloomy thoughts and dismal forebodings. These Pills elevate the spirits, and in fact make the patient sensible of a most delightful revolution in his whole system. They may be commended most unreservedly as the very best family medicine in existence. Though so powerfully efficacious, they are singularly mild in their operation, and may be given with perfect confidence to delicate women and young children. They contain no mercury, or any other noxious substance, and cannot do harm. Delicate females and all persons of sedentary habits will find these Pills a blessing.

University Intelligence.

UNIVERSITY OF LONDON.

The following are Lists of the Candidates who have passed the recent examinations:—

EXAMINATIONS IN THE HEBREW TEXT OF THE OLD TESTAMENT, IN THE GREEK TEXT OF THE NEW TESTAMENT, IN THE EVIDENCES OF THE CHRISTIAN RELIGION, AND IN SCRIPTURE HISTORY.

FIRST EXAMINATION.—Pass List.—First Class: Alfred W. Lockyer, M.A. (prize), private study; James Ross Murray (prize), Lancaster Independent College and St. John's College, Cambridge. Second Class: H. H. B. Ayles, private study and St. John's College, Cambridge; E. E. Cannington, Non-collegiate, Cambridge; G. A. Smith, University and New Church Colleges; J. Telford, Didsbury College and private study; F. B. Whitmore, Private study.

B.A. AND B.Sc. EXAMINATIONS.

B.A. AND B.Sc. CONJOINTLY.

MATHEMATICS.—First Class—R.A. Herman, B.A. (scholarship), Trinity, Cambridge, and Charlotte Angas Scott, B.Sc., Girton, Cambridge. Third Class—R. M. Walsley, B.Sc., private study.

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MARRIAGES.

FIELD—BURT—On the 2nd inst., at St. Stephen's Church, Hampstead, A. Field, Esq., of Leam, Leamington, to Margaret Elizabeth Burt (of Guy's Hospital), daughter of the Rev. J. T. Burt, Rector of Stoke Doyle, Oundle, Northamptonshire.

NORTHEY—BATTAMS—On the 5th inst., at the parish church, Tavistock, G. W. Northey, son of W. Northey, of Tavistock, to Lilie Maria, daughter of G. B. Battams, Kilworthy, Tavistock

DEATHS.

LONG—On the 6th inst., at Woodlands, Knutsford, Henry Long, aged 75. No cards.

WOOLNOUGH—On the 1st inst., at 17, Harold-street, Camberwell, Walter Con Woolnough, aged 19, deeply regretted.

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Our Calendar.

SUNDAY, DECEMBER 10.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., Sir ARTHUR HOBBHOUSE, K.C.S.I., Vice-Pres. S.L.S., on "The Struggle for Land. Land free and fettered."

BOURNEMOUTH.

Rev. ALFRED HOOD, at the Town Hall Buildings, at 11 A.M. and 7 P.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Bruce's (A. B.) The Galilean Gospel, 3/6
Charteris's (A. H.) The New Testament Scriptures, 7/6 (Croall Lectures, 1882.)

Dewar's (D.) New Theory of Nature, 5/
Encyclopædia of Biblical, &c., Theology, ed. by P. Schaff, Vol. 1, 24/

Hopley's (C. C.) Snakes, Curiosities and Wonders of Serpent Life, 16/

Lieber (F.) Life and Letter of, ed. by T. S. Perry, 14/

McAlpine's (D.) Botanical Atlas, Vol. 1, 15/

Marshall's (E.) Dayspring, a Story of the Time of William Tyndale, 5/

Nichol's (J.) American Literature, an Historical sketch, 1620-1880, 15/

Phillips's (L. F. M.) Lectures on Cumulative Evidence of Divine Revelation, 7/6

Raleigh's (A.) Thoughts for the Weary and the Sorrowful, 2/6

Rousseau, by H. G. Graham, 2/6 (Foreign Classics.)

Skelton's (J.) Essays in History and Biography, 10/6

Smith's (T. R.) Architecture, Classic, Gothic, and Renaissance, 10/6

Towards the Sunset, by Author of 'Recreations of a Country Parson,' 3/6

Tuckerman's (B.) History of English Prose Fiction, 8/6

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

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Dec. 10, 1882.—Sir ARTHUR HOBHOUSE, K.C.S.I., Vice-Pres. S.L.S., on "The Struggle for Land. Land use and fettered."

Dec. 17.—JAMES GOW, Esq., M.A. Cantab., on "Socrates; the founder of Moral Philosophy."

Dec. 31.—Dr. ANDREW WILSON, F.R.S.E., F.L.S., on "The Brain and its Work." (With Illustrations.)

Jan. 7, 1883.—R. A. PROCTOR, Esq., B.A., F.R.A.S. (Editor of "Knowledge"), on "Star Depths; or, other Suns than Ours."

Jan. 14.—ARTHUR NICOLS, Esq., F.G.S., F.R.G.S., on "The Arts of Personal Adornment among Savage and Civilized People." (With Illustrations.)

Jan. 21.—Professor G. S. BOULGER, F.L.S., F.G.S., on "How Living beings Change. The Origin of Variation."

Jan. 28.—A. ELLIS FISCH, Esq., on "An Hour in a Library in search of Natural Knowledge. Its relation to Literature, to Culture, and to Conduct."

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OPENING SERVICES.

The new Church will be opened on Wednesday Evening, December 13, at 6.30, when the Rev. T. SADLER, Ph.D., of Hampstead, will preach. A Collection will be made at the close in aid of the Building Fund, which is still deficient £150.

A PUBLIC MEETING will be held in the Schoolroom at 8 o'clock, presided over by EDWIN LAWRENCE, Esq., LL.B.

The following, among other friends, will be present:—Miss Muller, M.L.S.B., Messrs. D. Martineau, J. T. Preston, F. Nettlefold, S. S. Taylor, R. Bartram, E. T. Hall, A.R.I.B.A., Revs. J. B. Ryley (Congregationalist), H. Ierson, T. W. Frelkelton, P. H. Wickstead, R. Spears, T. L. Marshall, &c.

SPECIAL SERVICES.

On Sunday, December 17, the Services will be conducted, in the Morning, at 11 o'clock, by the Rev. R. SPEARS, and in the Evening, at 6.30, by the Rev. P. H. WICKSTEAD, M.A.

Donations will be thankfully received by

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CENTENARY CELEBRATION.

The MONTHLY MEETING OF PROTESTANT DISSENTING MINISTERS OF WARWICKSHIRE and the NEIGHBOURING COUNTIES, Established 1782, will celebrate its Centenary by a Series of Meetings to be held in BIRMINGHAM, on Wednesday, December 13.

1.—The Members and Friends will meet in the Lecture Room of the Church of the Messiah, when the Secretary will read a Sketch of the History of the Society, supplemented by members' remarks.

2.—To be followed by a Luncheon-Dinner at 1.30 for 2 o'clock punctually, at the Grand Hotel, Dr. RUSSELL, J.P., presiding. After dinner there will be a Conference, in which several Laymen and Ministers will take part.

3.—In the Evening, at 7 o'clock, there will be Public Worship in the Church of the Messiah, when the introductory service will be conducted by the Rev. JOHN ROBERTS, and the Rev. Professor ESTLIN CARPENTER will preach.

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LONDON, SATURDAY, DECEMBER 16, 1882.

[PRICE 5D.]

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IMPORTANT ANNOUNCEMENT.

At the beginning of the New Year the price of the INQUIRER will be reduced from 5d. to 2d. weekly. See detailed notice in another column.

SPIRITUAL THEISM.

In the *Yearly Theistic Record*, just published by the Branch Brahmo Somaj of India, there is an interesting article on what is called "The New Dispensation." Our readers will remember that this is the name given to the new religious movement started by KESHUB CHUNDER SEN. It is a name involving an important claim—the claim to be a new revelation of religious truth to mankind. The article before us is written expressly for the purpose of justifying this pretentious name. It is ably written, and contains the best statement we have seen of the leading ideas of the new faith. The writer sets out with the view that the New Dispensation is the last link of the chain of Dispensations that have been given to mankind from time to time for their redemption. He enumerates the Vedic, the Jewish, the Christian, the Mahomedan dispensations and "the dispensation of Chaitanya, which initiated mankind in such a faith in GOD as made its followers to really love GOD with the whole mind, heart, soul, and strength, even as a faithful wife loves her husband."

These systems of faith, which appeared at different times, and in different climes, are not isolated facts, having no connection with each other. They would, on the contrary, appear to be essential parts of a great whole, in which each has a distinct and definite function assigned to itself, and which, without the complementary help from the others, would be partial and incomplete. Thus the

Jewish dispensation was a further development of the Vedic, and the Christian a further development of the Jewish; while "the Mahomedan brought down such a faith to the world as taught its followers to recognise GOD, neither as the Jehovah nor as the Father in Heaven, but as the One without a second, the All-powerful Captain, under whose banners Mahomed fought with the doubting as well as the idolatrous sons of men in this sinful world of ours." The last revelation is that which revealed GOD as "Hari—the Being who manifests himself within and without as All-in-All."

These dispensations had one object in view, viz., the perfecting of humanity as regards its relations to the Divine Author of our being and bringing it into closer intimacy with Him. Taken separately, each represents only a practical idea, which however needful to the stage of progress to which humanity had attained at the time, was by no means adequate to satisfy the growing demands of humanity at a subsequent stage. Hence the necessity of a succession of dispensations. Progressing independently—independent in a limited sense only—each of these had to do its own appointed work. At length, in the fulness of time, it became necessary to fuse all these together and form one grand dispensation. Thus the new dispensation of the nineteenth century is a necessity of the times, and is as much the offspring of the previous ones as each of these had been the outcome of the others preceding it. The business of this last, however, is not simply to bring these partial dispensations into a synthetic union, but likewise to give to the age something new. Accordingly, our author proceeds to enumerate certain religious ideas which he says give a new and distinctive character to this Brahmo Somaj movement.

The first is that it blends together the leading conceptions of GOD formed by the other religions. He is not only the Infinite Being, the King or Jehovah, the Father, the One without a second, or the loving Hari, taken separately, but all these taken together. We do not see anything new in this, anything which goes beyond Christianity, which unites all perfections in the One GOD and Father of all. We now come to the more spiritual part of this teaching—"The second new idea is the Personality of GOD." When we say that the new dispensation of this century has given us the idea of the Personality of GOD, we do not mean that the other dispensations had altogether no idea of this; but what we mean is, that those dispensations did not busy themselves so much with GOD's present living personality as with his different attributes separately—the Infinitude, Justice, Mercy, Unity and Perfect Love were respectively the central ideas of these dispensations in regard to GOD and his relations with us. In the present dispensation a different arrangement obtains—in it GOD must be adored as a living

Person possessing these attributes. In one sense this may be said to form the grand, central idea of this dispensation. GOD with us is a Person, one with whom we can exchange ideas and feelings. In communion with Him we can not only contemplate his attributes, but likewise feel, see, and hear Him—all this spiritually of course.

Our author goes on to say that this communion may be "enjoyed alike by the pure and the impure, the devout and the undevout, provided only that he has simple faith in the present living Personality." We cannot agree with him. The impure and the undevout can have no true faith. The mere assent to GOD's personality cannot alone entitle any one to such communion; the essential condition on which it can be realised is the pure heart and the devout nature.

The direct and immediate manifestation of the Personal GOD to every one who seeks him is the next feature mentioned of the Brahmo religion. It brings GOD in direct contact with the human soul. It sanctifies all life and thought by the inspiration and presence of GOD.

Hence it is that mere contemplation of the divine attributes, without a vivid conception of his personality, is not communion with GOD. Hence also mediators and book revelations, that hide the face of GOD from us, have found no favour with the Brahmo Somaj. It is, moreover, for this reason that we consider those who lay so much stress on the doing of *external acts* of virtue and the carrying out of rules and precepts as committing fatal errors in respect to a healthy growth of religion in them. Indeed, people who perform virtuous acts in mere conformity to rules and formulas, without caring to see the hand of GOD in them; in other words, without feeling that GOD himself is present to dictate these rules to us can by no means be said to be alive to their religious interests. If they do at all deceive themselves with the thought that their so-called meritorious acts carry them towards heaven or bring them nearer to GOD, sadly must they be lacking in a true knowledge of their spiritual needs and wants." There is much truth in this view; and it deserves specially the attention of all who identify religion with outward formal acts of piety.

The fourth novel feature of the New Dispensation is the new sense in which many old words are used—such as Soul, Life, Immortality, Heaven, Hell, Repentance, Prayer, Revelation, Inspiration, Atonement, and Salvation. Soul or spirit is in the old phraseology said to be that faculty of the mind by which it comes in contact with GOD; but in our language Soul is the real created personality—the true man. It cannot exist happily without feeling GOD's living presence. It has no light but the vision of GOD; it has no heart but the love of GOD; it has no conscience but the living voice of the Divine Being; it has no freedom but the

guiding influence of the Omnipotent will; it has, in short, no existence but to live, move, and have its being in Him, and Him alone. Life, again, is not simply to eat, drink, and be merry, neither is it doing all the good works which Western civilisation teaches; nor even religious exercises. To have spiritual life is to realise the vivifying influence of the Divine Presence to sustain it. Immortality is the continuance to eternity of the life in GOD which begins in this world with conscious existence in GOD. Heaven and Hell have lost their old signification. Instead of being imaginary places of reward and punishment, or even states of reward and punishment, they represent the different attitudes of the soul towards GOD, it being heaven when GOD is with us; and hell when we live without Him. Repentance is not the remorse which man expresses for the commission of acts which are said to be sinful and omission of others which are supposed to be virtuous, but that which he feels for his conscious disobedience to the Supreme Will. Prayer is not the mere asking for spiritual blessings from GOD—He being the *means* and the blessings the *end*, as if these were more valuable and dearer than he himself is! Prayer is that attitude of the soul in which it feels a hungering for the blessed company of GOD, and if we ask for any blessing from Him, it is not as an *end* but as a means to attain Him. Revelation is the direct communication of divine wisdom and truth. Inspiration is the communion of the soul with the living personal GOD, and the receiving from Him counsel, wisdom, and might in our times of need. Atonement is the beginning and salvation, the completion of a sinner's reunion with GOD. When man sins he alienates himself from GOD; as long as that alienation continues there is disunion between himself and his Maker. In the removal of this alienation by the act of returning to GOD and doing His will consists Brahmic Atonement. It is true we do not in this atonement have to appease the wrath of an offended GOD; yet we are required to make a sacrifice of the proud self which led us astray in the path of unrighteousness. When the wearied soul thus returns to its place of rest GOD himself becomes its light, life, and guide. Man, thus accepted, is said to have got his salvation.

The fifth idea is that of paying homage to the Prophets and Saints of other religions. "When we speak of paying homage to these, we do not say we consider them to stand to us in any other relation than that of man to man—they are simply our elder brothers and exemplars; and not Avatars, Mediators, or Saviours. By honouring them we simply honour GOD, who inspired them." In regard to the apostles of any Dispensation, we are told that "people in these days are apt to think that because the Apostles, as bearers of Heaven's peculiar messages to mankind, are entitled to our gratitude and respect, they must, therefore, be looked upon as belonging to a different order of beings; they must, in short, be mediators between the sinful world and GOD. But they should remember that these men can claim no credit for what they teach us; they are instruments in the hand of GOD." In regard to the sacred books of the old religions the writer says:—"These venerable books, in which are recorded the religious experiences of the ages long gone by, are a rich mine of wealth. As to errors, there are, no doubt, a heap of those in them; but the business of the discriminating critic is not with errors, he has simply to see if there is any

with the faintest trace of truth in them. Viewed in this light the "Vedas" will be found pre-eminently and consistently inculcating the idea of the Absolute Existence. The Mosaic and the Christian writings in the same way will be found to teach us peculiar ideas about the Godhead and His dealings with mankind. When dealt with in this way those writings will moreover be found not only not to contradict each other, but the later writings will supplement what is wanting in the earlier."

Such are the leading ideas of this Brahmo writer; we need not point out to our readers how nearly they approach to our own views of things. In some respects the two are identical, and in others the difference is in the form of expression, not in the actual thought. We cannot admit the claim that the above ideas are really new. Most of them are our own sentiments, and we think that spiritual Unitarian writings are the chief source from which they have been derived. But come whence they may, we rejoice in their diffusion, and trust that the time will come when the idolatries of India will be superseded by this noble Theistic faith.

RENAN'S AUTOBIOGRAPHY.—II.

THE religious crisis to which M. RENAN'S Autobiographical Sketches chiefly refer he called, he says, *Naphtali*, or the Period of Wrestling, making a pedantic use of his Hebrew. It was to him *lucta mea*, a time of personal struggle and wrestling with the highest within him; and no wonder that he often found himself repeating the phrase—"J'ai lutté des luttés de Dieu." The transition from authority to consciousness is always a struggling, a wrestling between our clinging affections and our reason, between our interests and the dangers and uncertainties of the path to which duty points. It is customary among ecclesiastics, says M. RENAN, to hasten rather than defer the fulfilment of any sacerdotal engagement, in case of an avowal of doubt. Hence his spiritual adviser, an able and fairly enlightened man, urged him resolutely to take the position of a sub-deacon, the first step in the Catholic hierarchy, telling him he must go on courageously with the duties that lay before him, and pay no attention to what was merely a form of temptation against the truth of religion and the power of faith. But he flatly refused, he tells us, to forge the first link in the chain of an ecclesiastical career; and in the state of mental tension and spiritual unrest which had led to his seeking sympathy, and being proffered the advice he had to refuse, he went as usual into Brittany, to spend his holidays with his mother. This was in the summer of 1845. While staying amid the solitudes of this his native province, he had abundant opportunities for reflection. Hence, as he says, the sand-grains of doubt soon grew into a massive block. His ecclesiastical friends were no longer near him, and he had ceased to take part in the sacraments of the Church, though he still possessed his old love and enjoyment of the prayers. His words on this subject are:—"Christianity appeared to me greater than ever; but I no longer retained any belief in the miraculous, except as a matter of habit, and by the play of a sort of fiction with regard to myself. Logic had done its work; that of personal loyalty had now to be carried on. For about two months I was a Protestant; I could not resolve upon wholly breaking with the great Christian tradition upon which I had hitherto satis-

fied my spiritual wants; I dreamed rather of comprehensive reforms in which the philosophy of Christianity, freed from all the excrescences of superstition and possessed of its moral efficacy, should remain the great school of humanity and be its guide along future ages. My German readings nourished these ideas. HERDER was the German writer with whom I was best acquainted. His wide-ranging views delighted me, and I said to myself at times with a feeling of keen regret—"Ah! why cannot I accept all this and yet remain a minister, a preacher of Christianity!" But with the clear and respectful ideas I had of Catholicism I could not conceive it possible for me to honestly become a Catholic priest with the opinions I held. A secret voice seemed to say to me: "You are no longer a Catholic; your coat is a lie, cast it aside."

Still, in spite of these doubts as to the claims and doctrines of Orthodoxy, our author experienced no violent break with Christianity, as we have seen. He was not sceptical as to the power and beauty of religion; felt at that time, at least, no terrible misgivings as to the possibility of the spiritual in the universe, and passed through no gross darkness of sceptical revolt, as many do when they first break with the past. His philosophical scepticism was of later growth. He was, he tells his readers, still a Christian, and he adds:—"All the papers I possess, which relate to this period, are pervaded with the sentiment I tried to express later on in the 'Vie de Jesus.' What I mean is, that I had a high appreciation of the Gospel ideal of life and of the character of the Founder of Christianity. The thought that in leaving the Church I should still remain faithful to JESUS took strong possession of my mind, and if I had been capable of believing in apparitions I should certainly have seen, or seemed to see, JESUS, and heard Him saying to me:—"You must deny me in order to become really my disciple." This idea sustained me, emboldened me. From that time the 'Vie de Jesus' was written in my mind. The belief in the mighty personality of JESUS, which is the soul of that work, was my strength and stay in my struggle with Orthodoxy. JESUS has, in a very real sense, always been my Master. In following truth at the price of sacrifice I have been convinced that I was following Him and obeying the highest of His teachings." With regard to his old masters, the priests, who had charge of the school in his native town, he was now, he says, so far removed from them in ideas, objects of study, and intellectual culture, that he could scarcely converse with them. They seem, however, to have been somewhat proud of their former pupil, for one of them said: "I always thought you would reach very advanced studies." At the same time they were puzzled at his constant recital of the Psalms in Hebrew, and were tempted to ask him, he tells us, whether he wished to make a Jew of himself. Meanwhile his mother divined a change in him, though she could not understand it or fathom its cause. He continues, it appears, to take long walks with her as he had done in his childhood. One day they went out as usual and sat down by the side of a stream in a certain valley, where he read for a long time without even raising his eyes. The book, which was the "Recherches Philosophiques," by M. BONALD, a very harmless work we are told, greatly displeased his mother, who at last snatched it from his hands and would not allow him to read it any longer. This may have been due to a species of maternal jealousy caused

by the thought that the book was more to her son than she was. Such, however, is not his opinion. She felt, he says, that if it was not the author of the book it was such as he who were her enemies, who were turning him from that career in life upon which she had set her heart.

At length the decisive moment came. On the 6th of September he wrote to his spiritual adviser at St. Sulpice a letter, which he reproduces in full, without, as he says, softening down anything that may be contradictory or too fervid in its utterances. After a few introductory words he writes:—"Since I came here I have acquired important data for the solution of the great problem which has absorbed my thoughts. Several circumstances have led me to reflect upon the magnitude of the sacrifice which God demands from me, and I see into what an abyss I shall fall if I obey the promptings of my conscience. To give up a course of life which has been a source of delight to me from childhood, and which was leading me steadily on to the pure and noble end I had in view, in order to enter upon another path in which I foresee but uncertainties and repulses; and to run counter to opinions which will have nothing but censure for me for a good action—all this would have been a small matter if it had not been necessary at the same time to tear away the half of my heart, or, speaking more to the point, to pierce another heart to which mine was closely united. Filial love has grown up in my nature at the expense of so many other affections. And yet it is just here, in the deepest fibre of my being, that duty exacts from me the most painful sacrifice. My leaving the Seminary will be an altogether inexplicable enigma to my mother; she will think that I have caused her death from mere caprice." This cry of pain, so to speak, shows us our author in his affectional nature, and affords a splendid illustration of the teaching of the Gospel where a man is enjoined to sacrifice the dearest earthly relationship for the sake of truth.

The following passage indicates a state of revolt and seems to clash somewhat with statements found elsewhere:—"When I look closely at the intricate network in which God has entangled me during the sleep of my reason and liberty, and whilst I was docilely following the course He had laid down for me, desolating thoughts rise up in my soul. God knows I was simple-hearted and pure in my motives; He knows that I did not intermeddle with what had been determined on my account; indeed, I freely and even eagerly entered the path which was opened before me, and now that path has led me to an abyss. . . . God has betrayed me. I have never doubted that a wise and beneficent Providence governed the universe, and would order my course and lead me to my destination in life. Still it is not without much effort that I have been able to give in this way a formal denial to apparent facts. An isolated consideration of facts scarcely leads to Optimism. We need courage to concede such generosity to God in the face of experience." Having spoken thus, he goes on to say he has been advised to pass a year or so of free study in Paris, during which he might reflect on his future. And he adds that he is disposed to follow that advice, for though he means to call at St. Sulpice to confer with his superiors, in consequence of his present state of mind, he cannot take up his abode there any more, though he looks forward to separation with a feeling of horror:—"My God!" he cries, "how cruel it is to be thus compelled

to swim against a stream one has so long and so pleasantly followed! In truth I am fain to regret the wretched share of liberty God has given to us; we have not enough to grapple with our difficulties; not sufficient to dominate destiny; but merely enough to fit us to suffer. . . . Happy the children who do nothing but sleep and dream, and who never think of engaging in this struggle of thought with God Himself. I see around me people who are pure in their lives and simple-hearted, and who find Christianity sufficient for virtue and happiness. Ah! may God keep them from ever awaking to a consciousness of that unfortunate faculty, that fatal critical tendency which so imperatively demands satisfaction." To this wail of sorrow at the possession of what he has since found a source of joy, our author adds that he feels he can never return to Orthodoxy, that up to the present he has hoped to get back to the starting point of belief, after completing the circle of doubt. That hope, he continues, is totally gone now; the return to Catholicism has become impossible, except by a denial of reason, and by declaring it once for all null and void, and condemning it to respectful silence. "Those who know me will be aware," he says, "that it is not self-interest which is removing me from the Church, since all my most cherished purposes tended to make me faithful to it." If he had been born in a Protestant country it might have been different, he thinks; but Catholicism is a bar of iron, and with this a man can hold no argument:—"Who will found among us," he asks, "a rational and critical form of Christianity? I cannot help saying that I think I have found in the pages of several German authors the kind of Christianity we need. May I live to see the day when this kind of Christianity shall assume a form capable of fully satisfying the needs of our age! May I myself co-operate in this great work!" Towards the close of his letter he says:—"I recite the Psalms by heart, and I could pass hours together in the Church if I yielded to my inclinations; a gentle, simple and pure form of piety stirs my heart to its centre. . . . Still I have come to a fixed determination as to the future; I have broken away indeed from the unfortunate yoke of consequences, at least provisionally. . . . There are moments in which I succeed in being both a Catholic and a Rationalist, but a priest I cannot be; one is not such for a few moments at a time, but always." There is thus a secret hope of moral union with the Church in our author's mind, though he feels he can never again accept her dogmas.

The answer to this letter was sympathetic, and his views and intentions were but feebly combated, he says. His sister, too, writing from Poland, gave him great encouragement in the step he had taken, but his mother's sorrow made his heart bleed. It also cost him much pain to sadden his old teachers by letting them see that something was wrong, though he knew it would be useless to try to make them understand his motives. Hence he did not tell them all. It was different, however, with the authorities at St. Sulpice, who were men of larger views. But we must leave our author's reference to them, as well as his general estimate of their teaching, for a third and last article.

MR. SAMUEL SMITH, who has been elected for Liverpool, thus wresting a seat from the Conservatives, is a merchant of that city, and well-known for his philanthropy. He is the son of a farmer of Robertson, N.B., where his grandfather was the parish minister.

DEFUNCT CHURCHES.

MR. ALLEN's book (which we reviewed last week) is regarded by an Orthodox critic as a funeral discourse on Unitarianism. If it were, it would give a wrong impression of our denomination in America; the great gatherings at Saratoga evince an amount of zeal and energy which are not the signs of a moribund, much less of a deceased body; and "Our Liberal Movement in Theology" is extending in all directions. If, however, we turn from the Unitarian movement to that Church in Massachusetts on which our fathers looked with so much love and pride, we feel that the place that once knew it knows it no more. There are, indeed, more Unitarian congregations there than there were fifty years ago; but their relative position and actual condition are changed. The population of the State is far larger, but this increase arises from a foreign element which has no sympathy with our views, while the sons of the Puritans are dispersed over the Union. Boston has become a much greater city; but its intellectual pre-eminence has declined. The New England States are losing their comparative importance in the immense growth of the Republic; and what was once the most conspicuous church in a small district in New England is no longer "the observed of all observers." Perhaps this is as it should be. "Salt is good"; but it is good for little, while kept in the salt-cellar, however bright the crystal or precious the metal which holds it. Leaven is only of use when we see it no more—for it is leavening the lump! So far as Unitarianism is a "movement," we must not expect to find it settled in its old place.

Mr. ALLEN writes tenderly and reverently of the Church of CHANNING and WARE—of Judge STORY and President ADAMS—as of that which has ceased to be; for in his childhood it was most closely bound up with the State. The Congregationalists in New England had founded a Theocracy, and their clergy, whether Unitarian or Orthodox, were supported out of the town taxes; and from prescriptive right exercised great social authority. They had definite and recognised functions, beside those of public worship. The churches were established not only by law, but by habit and tradition: and there was an amount of church-life, such as was seldom witnessed in our English congregations. It seemed just such a Broad Church Establishment as that for which many are now yearning. It had, however, the characteristic faults of an Establishment. It was conservative and timid, even after its legal status was changed. It left outsiders—"Come-outers"—to take the lead in the Anti-slavery struggle, and other important reforms. The church of the Unitarian fathers in America has passed away: the church which has succeeded to it, with less outward authority and with ordinances that have lost their unquestioned obligation, may be better adapted to these times.

The denomination has undergone a more fundamental change in its theological than in its ecclesiastical condition; though this is not self-evident, for the doctrinal expression of the National Conference would have been accepted by the founders of the American Unitarian Association; yet the *basis* of the doctrine is altered. Those Unitarian founders accepted the Bible as "a revelation of absolute authority, to declare the law of life, or to instruct the mind in the highest conceivable truth. To their strong and sober sense, Christianity without a supernatural revelation of truth, without

miracles, without the divine authority of JESUS, was a weak delusion, if not a wicked and hypocritical pretence." The American Unitarians were, as a rule, less heterodox than their brethren in England. So late as 1859, influential ministers regarded the "denying school of PRIESTLEY and BELSHAM as the very worst form of Christianity."* They tried to ban PARKER as an unbeliever, and EMERSON as a blasphemer; but with all the veneration still felt for CHANNING, PARKER and EMERSON seem to have had most influence on the religious opinions which now prevail. Indeed, when we note the tendency of what is styled a "scientific theology," those seem to be "defenders of the faith" who maintain a belief in a personal GOD and personal immortality with the positiveness of PARKER, to say nothing of the intense sympathy with JESUS which he often manifested. It is not surprising that those who love to rest on external authority often prefer the Episcopal Church to the Liberal Movement: in the United States it is not cursed with the Athanasian Creed, nor with the absurd anomalies of the Church of the Tudors and Stuarts. No doubt a large conservative element still abides among the Unitarians, but we can scarcely deny that Mr. ALLEN'S description of the faith of his childhood bears some tokens of a funeral eulogy. If the "Body which has been" is changed, we cherish the hope of the "Body which shall be," in which its spirit shall be renewed and perfected.

In England, the Presbyterian Church from which we are descended, and whose title deeds we hold, is no more; it had become defunct before Unitarianism was preached. We are, what we are, owing to the ruin of Presbyterianism between the Restoration and the Revolution. The Church government which flourished in the Commonwealth could not be retained, and was not restored; and therefore the churches of Presbyterian origin actually became more free from any government whatever, than those which had not relied on the support of the State. There is no Nonconformist denomination more anti-Presbyterian than our own, or more jealous of independence—not to say individualism. "New Presbyter," wrote MILTON, "is but Old Priest writ large"; and we are intolerant of priestly usurpations; though we long cherished a conventional dislike to the usages of other Dissenting Churches which admitted laymen to their pulpits. There is no vestige of genuine Presbyterianism among us, although our "Presbyterian" ministers still address the throne, and "the Provincial Assembly" still flourishes. Many of us have clung to the name, *because* the meaning had gone out of it; it tied us neither to the Westminster Confession nor to the tyranny of Church Courts; it no more bound us to a Presbytery, than do the surnames Green or Brown, or Black or White to the assumption of those colours! At the close of the last century most of the Presbyterian congregations which survived in England were more or less rationalistic; but they were not disposed to assume the Unitarian name. The members of the Unitarian "Societies" were few; till 1813, the avowal of Anti-Trinitarianism was attended with severe penalties. In more recent times the objection to the name "Unitarian" has been strengthened by the feeling that a Church should not be designated by a doctrine. But the time has passed in which we could call ourselves by our hereditary title, without being misunderstood; for it cannot be denied that the name "Presbyterian" is strictly

appropriate to those churches of Scottish origin which of late years have multiplied in England. The "English Presbyterian" Church of our forefathers is extinct.

As regards our theological position the change is less marked than in the United States, because our fathers were more radical. From the titles of last year's "Unitarian Affirmations," it might seem that we have not departed from their faith, yet we hold it on so different a tenure that we are not surprised at those who question our right to it. The Unitarians of half a century ago claimed to be the Protestants of the Protestants: they believed in the authority and sufficiency of Scripture as well as in the right of free inquiry: they maintained that when the bondage of creeds was broken, and men read the Bible for themselves, it was not the Trinity but the unity of GOD which they could find there, and it was to the Bible that they appealed. About the year 1836 (the date which Mr. ALLEN gives for the second epoch of American Unitarianism) Mr. MARTINEAU published his "Rationale of Religious Enquiry." He quoted, from leading Unitarian writers, assertions of the unquestionable divine authority of the declarations and precepts of CHRIST and his Apostles; but he maintained, "that no apparent inspiration whatever can establish anything contrary to reason; that reason is the ultimate appeal, the supreme tribunal, to the test of whichever Scripture must be brought." It did not, however, seem to him contrary to reason that there should be a supernatural revelation, and as he regarded the religion of CHRIST as "essentially historical," he then felt that Anti-supernaturalists could not strictly and logically be called Christians.

There is much the same difference between us and our fathers as between Orthodox Protestants and Catholics. They hold most of the same doctrines, but rest them on a different authority. The Church is the authority for Catholics—Scripture for Protestants. Our fathers rested on Scripture; we on reason. As Protestants are told that they would not have found their orthodox doctrines in Scripture, unless the Church had shown them, so Scripturalists affirm that when Scripture is forsaken, the doctrines which it revealed to reason may be forsaken too! Certainly some of the fundamentals of Christianity, in which our fathers agreed with the other churches, seem to be held loosely, if held at all, by those whose Christianity is as shadowy as their Presbyterianism!

We have described as "defunct churches," those to which we are nearly related; but it is obvious that they are not solitary instances. LUTHER and CALVIN would not have approved the churches that now bear their name. The change is most striking in the Church which claims to be unchangeable; what can be more unlike the "Holy Catholic Apostolic Church" than the Papacy which assumes the exclusive right to the title? Whenever that which is "in part" is succeeded by that which is more perfect, we must not bewail its decease. PAUL rejoiced to believe that the Law in which he had gloried was dead—nailed as it were to the cross; for the "ministration of death" gave place to that of the spirit. The Israel of his fathers was dear to him; but dearer still was "the Israel of GOD."

We are not afraid for the future, so long as we cherish the spirit of truth that leadeth unto all truth. Scripture speaks of the removal of things that are shaken, that those things which cannot be shaken may remain. But much which has been shaken, time after time, still endures. The living tree which is

shaken spreads its roots! So far as our religion is merely a *structure*, it must be endangered when it is moved from its foundations, or they are undermined; but if our religion is a *life*, it would pine without movement; whilst with it it reaches on to its true end and aim. While we are really pressing on to that which is before, we can afford to forget the things behind. The sacred treasures of our hearts we do not leave behind.

R. L. C.

AVONDALE CHURCH, PECKHAM.

The addition of another handsome building to the Unitarian churches of the metropolis is an event which calls for general congratulation. Our readers in all parts of the country will be interested in the full report we give this week of the opening of the new church in Avondale-road, Peckham, which, like all our other new churches, has an open *religious* trust, and upholds the standard of Liberal Christianity in its simplest and most comprehensive form. We offer our most cordial congratulations to the Rev. George Carter and his little band of indefatigable co-workers, who have proved so faithful to their cause during long years of weakness and frequent discouragement, until they now see the fruition of their ardent hopes and strenuous labours in the erection of a handsome and commodious church, standing side by side with the spacious school-room—one of the best in the metropolis—which they previously owed to the munificence of the late ever-to-be revered Samuel Sharpe. The congregation, as we have good reason to know, is united and increasing, and under Mr. Carter's ministrations has, we doubt not, a prosperous future before it.

The opening services on Wednesday were all that could be desired. Dr. Sadler's sermon, as will be seen from the brief outline we give, struck exactly the right note for the occasion, and wisely pointed out the duty of the hour, besides clearly indicating the new hopes that brighten our immediate future. When the preacher exhorted his hearers to pass on from Unitarian *Theology* to Unitarian *Religion*, the passing thought may have occurred that while *Theology* is more or less denominational and inevitably disuniting, *Religion* is neither Unitarian nor Trinitarian, but the divine and uniting element that constitutes the common faith and hope of all Churches. But further reflection will show that there are fundamental differences between even the religious conceptions of the dogmatic sects and the Free Churches, and that Religion needs the consecrating light of a true *Theology* in order to elevate it into the pure and *reasonable* service which we all desire to offer. Dr. Sadler's wise and thoughtful words on the relations of Liberty and Religion deserve careful attention. He is not to be misunderstood as in any way disparaging the liberty which we hold as the most precious inheritance from the struggles of the past, but simply as pointing out that through the right exercise of our unlimited freedom of thought and inquiry we come to the knowledge of the great truths and principles which constitute our real religious life.

The proceedings of the evening meeting were characterised by a spirit of enthusiasm, and indicated that this rising congregation and their friends are thoroughly in earnest in their work, and well deserve the generous support they have received from the Unitarian public. There seems to be no reason why—supposing the right men can be found—a similar work should not be done in other flourishing suburbs where there are now no Unitarian Churches.

THE LONDON SCHOOL BOARD held its weekly meeting on Thursday. The question of higher elementary education was again discussed, and once more adjourned without any progress being made. The names of the new chairmen of the standing committees were announced. Some of the recommendations of the special committee on the constitution and powers of local managers were disposed of, and a variety of other routine business transacted. The Board adjourned till the 11th of next month.

* Memoirs of Dr. P. P. Carpenter, p. 199.

DISCUSSION AT PADIHAM ON THE FOUNDATION OF THE CHRISTIAN RELIGION.

A new Independent school chapel has just been opened here by the Rev. George Sexton, M.A., LL.D., Editor of *The Shield of Faith*. During the doctor's visit he delivered four theological lectures of a controversial character, the subjects being (1):—"Prayer: its Relation to Science, Natural Law and Modern Thought"; (2) "Science and Scripture"; (3) "The Resurrection of Christ an Established Fact, and the Foundation of the Christian Religion"; (4) "History's Testimony to Christ." The Rev. Christopher J. Street, M.A., Unitarian minister, having expressed to several members of his congregation a desire to deal with the subject of the third lecture, the wish was made known to friends connected with the Independent cause, with the result that a letter was sent to Mr. Street, inviting him to be present at the lecture on "The Resurrection," and ask questions or offer remarks if he chose. In the same friendly spirit Mr. Street accepted the invitation, and occupied a seat on the platform during the delivery of the lecture.

The Rev. E. EVANS, Methodist Free Church minister at Burnley, presided. There was only a small attendance. Dr. SEXTON proceeded to deliver his lecture, which occupied over an hour and a-half. At the close, the Rev. C. J. STREET, M.A., proposed a hearty vote of thanks to Dr. Sexton, and characterised the lecture in high terms; but he ventured to object to the latter part of the title, which proclaimed the Resurrection of Christ to be "The Foundation of the Christian Religion." Had it not been for those words he would not have felt it his duty to be present that night. Such an assertion meant that he and his congregation generally were not entitled to call themselves Christians, because they could not see their way to accept the doctrine of the bodily resurrection. Yet he for one would yield to no man in reverence for the life and character and teachings of Jesus Christ, to whom he looked as the great founder of the religion which he held dear. Surely it was a huge mistake to attempt to found the eternal verities of religion upon the so-called supernatural or miraculous. Nothing in his estimation did more to damage the cause of Christianity than such an attempt, which was far too generally made. The doctrine of Immortality must have a firmer basis than the Resurrection of Christ; if it were not grounded in the human soul, mind and heart, it would never win its way to real acceptance. The foundation of the Christian faith must surely be in the teachings and spirit of Jesus Christ himself, and not in any supposed marvellous event in his history. Mr. Street proceeded to quote words attributed to Jesus, in order to show the spirit of the teacher and the work which he set himself to do for humanity, showing that religion, according to Christ; was summed up in love to God and love to man, and concerned itself infinitely more about purity of life than about correctness of creed. In conclusion, Mr. Street asked whether Dr. Sexton would deny to him the name of Christian after the statement which he had made.

The Rev. J. RHODES, Wesleyan Superintendent minister of the Padiham circuit, seconded the vote of thanks. While he would be glad to co-operate as far as possible with Mr. Street and the Unitarians in all good works, he would be compelled to withhold such co-operation where loyalty to his Master was involved. He had been put into this awkward position; either Mr. Street was wrong, or the apostle Paul was. Of the two he preferred to follow Paul, who said, "If Christ be not risen, then is our preaching vain, and your faith also is vain; ye are yet in your sins." He was sorry to think that these words would apply to Mr. Street.

In responding to the cordial vote of thanks Dr. SEXTON said Mr. Street had asked whether he would allow him the Christian name. Far be it from him to un-Christianise anyone. To his own master let each man stand or fall. At the same time, he could not for the life of him understand how men, occupying the anti-supernaturalist position, could claim to be Christians at all. He agreed that love to God and man summed up Christianity, and that Immortality had a basis independent of the resurrec-

tion doctrine. Still for him that doctrine remained the foundation of the Christian faith, and he saw no reason for changing the title of his lecture.

Last Sunday evening, according to announcement, the Rev. C. J. STREET delivered a lecture in reply to Dr. Sexton, on "The Resurrection of Christ not the Foundation of the Christian Religion." There was a very large congregation, including many belonging to other congregations in the town, and many belonging to none. Deep interest was manifested in the subject. Mr. Street began by briefly referring to the many phases of faith through which Dr. Sexton had passed, and the special qualification he had thereby gained for dealing with positions which were once his own, though he held them no longer. He then pointed out how inconsistently Dr. Sexton had escaped from the dilemma which had been presented to him. If it were true, as the doctor said, that "Christianity must stand or fall by the resurrection of Christ," and if someone came forward denying that resurrection, and yet claiming to be a Christian, the only logical answer which Dr. Sexton could give must be, You have no right to assume that name, since you deny the very foundation of the faith for which it stands. But, instead, his answer was that he would un-Christianise none. Either he (Mr. Street) was a Christian, or he was not. If the bodily resurrection was the foundation of Christianity, he was not, and he failed to see why the claim was allowed under the circumstances. It was a piece of glaring inconsistency. True, the resurrection might be the foundation of the common Christian theology. Dr. Sexton had said, "If the supernatural element be removed, the Christian religion, as presented in the Bible, will be at an end." This he ventured utterly to deny. The Orthodox theory of Christianity no doubt would be at an end, and that end was rapidly approaching; but the question of the decay of a theology did not touch the fundamental truths of Christ's religion. Dr. Sexton had contended that the resurrection of Lazarus was quite different from the resurrection of Jesus Christ, inasmuch as Lazarus was restored to "a new term of natural life," whereas the resurrection of Jesus was to "a new and a higher life." He failed to see the proof, or, indeed, the meaning of such a distinction. According to the gospels, Jesus came back after his death with the old body containing the old wounds, and stated that he had not yet ascended to his Father. The two resurrections seemed to him to be in precisely the same category, and of the two that of Lazarus should be treated as more important because first in time. It would be more consistent to treat the raising of Lazarus as the foundation of the Christian religion. Mr. Street proceeded to show how shaky was the foundation of Christianity according to Dr. Sexton. Many things tended to make it so; the unreliability of the historians, the utter discrepancy in their statements, the unconscious testimony on their part that he did not die on the Cross at all. Dr. Sexton said that "the apostle proclaimed the resurrection as a great truth," and Paul especially had been called to witness; but the doctor also had made a remarkable confession, that "Paul's epistles do not refer to miracles." Now the earliest complete writings in the New Testament were from the hand of Paul, and it was significant that he should make no reference to the miraculous in Christianity. Paul certainly did not treat the resurrection of Christ in the way that Dr. Sexton did. He distinctly makes known his confident belief that "flesh and blood shall not inherit the kingdom of heaven;" he draws the distinction between the natural and the spiritual body; and the reason that he makes the resurrection the foundation of his faith was that he believed Jesus was the first to rise in the spiritual body in exactly the same way as all the faithful will rise afterwards. Suppose it were granted that the bodily resurrection was true, what did it prove? Miracles were no proof of spiritual truth. They might have influence with the weak and unscientific and illogical, but not with those who exercised the right of private judgment in regard to every question of truth. The resurrection would be a wonderful and unaccountable event; but that was all. It could not prove that Jesus was right when he said, "Blessed are the pure in heart, for they shall see God."

That lesson must be delivered from the spiritual nature of Jesus to that of the disciple; no miracle could either prove or confirm it. If Christ's resurrection was the foundation of the Christian religion, there was no Christianity till he died and rose from the dead. Christ was not a Christian during his life, evidently. This seemed like beginning with the conclusion. Mr. Street proceeded to ask, "Why do I claim to be a Christian?" and said, though he was utterly careless whether men gave him liberty to use the name or not, his earnest desire was to keep clear the truth of Christ as it was revealed to him. He did not ask for or want fellowship with any crude theology; he, however, claimed fellowship with the religious spirit wherever he found it manifested. The author of "Natural Religion" had felt it necessary to express surprise that his critics persisted in asserting that he had found his way outside of Christianity, and he had very truly said in the preface to his second edition, "The essential nature of religion is popularly misconceived, and an accident of it, viz., Supernaturalism, is mistaken for its essence." Orthodoxy cannot conceive of Christianity apart from the supernatural. Mr. Street, on the other hand, maintained that Christianity could not be fairly understood and appreciated till one had got rid of the supernatural. Without meaning to be bigoted or boastful, he believed that Unitarianism was Christianity pure and simple. Certainly its religion was the same, and, he believed, its theology also. What, then, was the Foundation of Christianity? Christianity, he presumed, meant religion according to Christ—Jesus himself was the founder of Christianity. From his lips, then, we surely should find what he meant by religion. When asked, "What good thing shall I do that I may have eternal life?" his answer was, "If thou wilt enter into life, keep the commandments;" and when his questioner asserted that he had done so much, Jesus called for the manifestation of self-sacrifice. On another occasion, when a similar question was asked of him, he referred to the love of God and man, and illustrated his meaning by the parable of the Good Samaritan. The key-note and commencement of his preaching was, "Repent, for the kingdom of heaven is at hand." They that hungered and thirsted after righteousness were blessed; so, too, were the pure in heart, without reference to creed or race. By their fruits should men be known. Not everyone that called him "Lord! Lord!" should enter the kingdom of heaven, but "he that doeth the will of my Father." The golden rule was laid down by Jesus, who also held up the purity of little children as a pattern to be copied by those who would enter the heavenly kingdom. Feeding the hungry and clothing the naked were practical ways of manifesting the religious spirit; and, like Jesus, each one should feel "my meat and drink is to do the will of him that sent me." In such teachings as these Christianity was displayed, and its foundation was found to be the Fatherhood of God and the brotherhood of man. If all the Bible were for ever destroyed with the exception of the Beatitudes and the parables of the Good Samaritan and the Prodigal Son, the essence of all true religion would remain unharmed. Jesus Christ was the most faithful follower of his own religion. Though he lived quite unconscious of the fact that his life would be held up to the gaze of the world, he had left a precious example for us, that we should follow in his steps. Mr. Street concluded by saying:—"If, then, when you talk of Christianity, you mean a system of dogmas about Christ's Resurrection or his Atoning Work, or his Godhead, I am no Christian, nor do I intend to become one. If by a Christian you mean a believer in the miraculous or falsely-called 'supernatural' elements of the Bible, I am no Christian, nor do I intend to become one. If by a Christian you mean a believer in the man-made creeds of any of the Churches which are in fashion to-day and will all be gone into obscurity in a generation or two hence, I am no Christian, nor do I intend to become one. If, when you speak of Christianity, you are referring to any theological notions whatever, as distinguished from simple religion, I am no Christian, nor do I intend to become one. Christianity is the simplest of all religions. It can be reduced to the little terms—God our Father and man our brother; and yet these

little terms embrace more than any other religious system under the sun. If, then, when you speak of Christianity, you mean religion founded on the teachings and spirit of Jesus Christ, I am indeed a Christian, and glory in the name. If by a Christian you mean one who looks to Jesus as his surest guide in trouble or temptation, I am a Christian, and am proud of the fact. If by a Christian you mean one who sees the whole meaning of life summed up in the spirit of self-sacrifice and devotion to the service of God, I stand humbly at the feet of the Teacher, and strive to be worthy of the honourable name by which I wish to be called."

Correspondence.

THE REV. J. MACLAREN COBBAN.
TO THE EDITOR.

SIR,—I am content to leave it to your readers to decide whether I have shown less courtesy than you in our unfortunate controversy about Mr. Cobban. Even if the protest which I felt bound to make offended against good manners, you have, in my humble opinion, more than squared the account by your comment on my letter. But I will say frankly that if I expressed myself as I ought not to have done, I am very sorry.

Your references to me I can dismiss very briefly. As a matter of fact, I am not—so far as pulpit occupancy is concerned—the latest arrival in the district; and, within a radius of twenty miles from Manchester, there are at least four ministers younger than I. In your editorial indignation, Sir, you were, I fear, too ready to discredit my position and my judgment in the eyes of your readers to be accurate upon such points of detail. That is of the less importance, as my youth or the time I have been in this neighbourhood have little or nothing to do with the question between us. I am old enough, and I have been in the ministry long enough, not to be guilty of the gross folly and impertinence of recommending, on my sole responsibility, an unsuitable and incompetent man to a vacant pulpit.

If I were at liberty (which I am not) to tell you the chief reason for Mr. Cobban's recent seclusion in London, you would feel both sympathy and respect for him. I regret now that, to secure Mr. Cobban against what has befallen him at your hands, I did not suggest his making Mr. Ierson's acquaintance before he left London for Blackley. The idea did enter my mind, but I knew that Mr. Cobban was very much occupied; and I thought it would be best to reserve his introduction to "the pillars" in London until he had made friends among those with whom he would be brought first into fellowship. Before Mr. Cobban was invited to Blackley, and while he was my guest, I took an opportunity (which was most courteously afforded me) of introducing him to several of the ministers of the district, and to some laymen. By all he was kindly received.

The Blackley Chapel has a long and honourable history. But it is a very small building; and the congregation is neither large nor wealthy. Hence, the salary is not large. I believe the members of the congregation are fortunate in having secured as their minister a gentleman of Mr. Cobban's culture, ability, and earnestness. However that may be, they have acted with deliberation, and in the exercise of their undoubted right as an independent and self-governing church. You speak, Sir, as if I had thrust Mr. Cobban upon them. It should be needless to say that I did nothing of the kind, and that I should have been deservedly unsuccessful if I had tried. The pulpit was vacant either in prospect or actually for some months. It was quite open to the congregation to consult "the principal ministers and laymen in the district" about filling it. Knowing something of the condition and needs of the congregation, I made my suggestion to them, and gave them—in response to further inquiries—the full information I was able to give. After having seen and heard Mr. Cobban more than once, they elected him.

I notice that your issue of Saturday last has no report of the induction service and welcome meeting at Blackley on December 2. If it had,

your readers would have learnt that Mr. Cobban received a sufficiently hearty and representative welcome into the district on that occasion. Several of the ministers present, and some others who were unable to attend, had previously been good enough to say to me that, though they had not known Mr. Cobban personally, they were entirely satisfied with my recommendation of him.

This letter is already quite long enough. I will add only that, since I have acted in this particular case with a full sense of the responsibility I incurred, I should under similar circumstances act in precisely the same way again. But I do not know that I should write to the *Inquirer* about it, and run the risk of bringing on myself and my friend an unjustifiable castigation.

DENDY AGATE.
Brookfield Parsonage, Gorton, Dec. 11.

[There would have been no "castigation"—such as it was—if Mr. Dendy Agate had contented himself in the first instance with answering in a courteous tone a very simple and natural question. In his closing paragraph our correspondent poses admirably on the naughty boy who cries out, "I don't care for you, and will do it again." But we are strongly inclined to think that he will not do it again, and will see the unwisdom of introducing untried men into our pulpits.—Ed. of *Inq.*]

PROVISION FOR MINISTERS' FAMILIES.

TO THE EDITOR.

SIR,—An accident prevented me from seeing the *Inquirer* of Nov. 4 until to-day, and I hope, therefore, that you will permit me to say a few words in reference to an article upon the above subject which appeared on that date.

Of the 363 ministers whose names appear in the *Unitarian Almanac* less than 200 belong to the societies named by you. It should be remarked that of those who are not connected with the Widows' Fund and the Ministers' Benevolent a considerable proportion are members of the Widows' Fund in connection with the Irish General Assembly. Neither of the societies mentioned by you applies to Ireland; but the Irish Ministers are not, therefore, without some kind of provision. Those who are connected with Presbyteries are provided for in this way. When they become old they have an assistant and probable successor appointed, and continue to receive a portion of the congregational income. When they die their widows are recipients of the bounty of the Widows' Fund. But there are a few ministers in Ireland not connected with Presbyteries, and these, unless they were attached to the Lancashire and Cheshire Widows' Fund or the Ministers' Benevolent before they entered the ministry in Ireland are absolutely precluded from making any provision for their old age or for their wives and families. Now it so happens that many of our Irish congregations are quite unable to support two ministers, and the result is that in several cases old ministers remain at their posts much longer than they otherwise would by reason of the fact that their congregations are unable to make provision for them. Would it not be well that the Liverpool Conference Committee, or some other authority, should make an effort to consolidate the funds and constitute them afresh in such a manner that all our ministers should be able to obtain their advantages? On the general question of making special provision for our ministers no reasonable man can entertain a doubt, because when a man abandons commerce to enter the ministry it is admitted that he leaves behind him all chance of "making a fortune" in the ordinary way. And as to the desirability of consolidating the funds there can scarcely be a doubt; for it is well known that one of the chief reasons why men make great efforts to settle in Lancashire or Cheshire is that they may qualify for the Widows' Fund; and if this fund were of general application many men would be content to remain at their present posts.

Suppose, now, that we had 400 ministers, and, on an average, 50 of them out of harness for reasonable cause, a general insurance fund ought not to be impossible of establishment, such as would have an annual income of at

least £4,000 to distribute amongst these, either for permanent or temporary benefit. For example, the payment annually of £5 by every minister in harness in the United Kingdom would produce about £1,500. This amount might be levied as income-tax is, for ministers in the enjoyment of large incomes would readily subscribe larger sums. Congregations, indeed, might be induced to subscribe the amount. Our wealthy laity might easily make up the £1,500 to £3,000, or even £5,000. The united capital of the Widows' Fund and the Ministers' Benevolent amounts to something like £75,000. If this were increased to £100,000 there would be a chance for everybody. I see the Widows' Fund disbursed over £1,600 and the Ministers' Benevolent £1,415 last year—that is, £3,000. It surely, therefore, ought not to be a difficult business to increase this by another £1,000, and enable all our ministers to take advantage of it. Ordinary providence, as you point out, is all very well, but the incomes of minister do not permit of their making adequate investments in this direction. £100 is as nothing to a minister's widow. What would it have been worth to Mrs. Pope, for example? Yet very few men can spare as much from their annual income as will give them more; whereas, probably, no one would hesitate to pay £5 per annum if he knew that at his death his wife would receive £50 per annum and his children have some provision too; while if he became infirm he would also receive the £50 during his lifetime. I hope this matter will be taken up as it should be.

ALPHA.
Dec. 2.

Our Contemporaries.

THE LATE ARCHBISHOP.

The *Spectator* writes:—

There can be no doubt that the Archbishop has left his mark on the Church, and that excluding the error of the Public Worship Regulation Act the impression which he has produced has been almost purely good. Without the literary power of Baxter, Dr. Tait administered the Church very much as a nineteenth century Baxter would have administered it, and the result has certainly been that he set over against the Puseyite type of Christian excellence a type of a very different kind, which recommended itself to the laity of England as one which deserved their utmost reverence. If that means that he was the Archbishop of the laity rather than of the clergy, we admit it, but deny that the clergy have any monopoly in the head of their Church. We hold that, in the choice of prelates, their relation to the clergy has been far too exclusively regarded, and that in the case of a National Church like ours it is of even higher importance that the chiefs of it should impress the laity with reverence for the type of character which their Christian faith has generated in them than that they should understand minutely the hearts and consciences of their clergy. The late Archbishop, doubtless, succeeded more conspicuously in the former field of duty than in the latter; but that can be said of so few of his colleagues and of so few of his predecessors that we regard it as distinguishing him from the crowd of prelates in a way that is likely to be unusually beneficial to the Church of England. We want more bishops in whom the laity can find something of an ideal, not fewer.

The *Church Times* writes:—

It was his misfortune—a very serious one in times like these—to have absolutely no power of understanding theology. His relation to the Queen of Sciences was that of a man without ear to music, or of a colour-blind man to painting. Whenever he gave his opinion on any question even indirectly bearing on theological problems he at once betrayed to all experts the fact that he was talking, not in mere absolute ignorance, so as to make himself ridiculous in the way the Bishop of Manchester incessantly does, but after he had honestly worked at the matter, and had failed from lack of the needful mental faculty, not from want of diligence in trying to master it. This must be taken into account when considering the attitude he adopted after quitting the Presbyterianism of his early years for the Anglican Church. It may be laid down, as an all but invariable rule, that a man who changes his communion binds himself thereby to the acceptance of just those tenets and usages that mark the

difference between his old and his new belief. For, so far as they are agreed, he can have no satisfactory reason for changing at all; and he must, therefore, be assumed to change for the sake of the unlikeliness. But the points of difference between Presbyterianism and Anglicanism are virtually those which distinguish Low from High Church; and yet the High Church school was precisely that which Archbishop Tait was never able to treat with justice, not to say sympathy. The fact is that his mind, clear within a certain range, was not a broad one, and he could not take wide and statesmanlike views. He showed this in his primary charge as Bishop of London, wherein he proclaimed war against the High Church clergy, and as clearly threw in his lot with the Latitudinarians. His notion was to make the Church of England acceptable to the largest number possible of Englishmen—in itself no undignified aim—but he was quite unable to see this fact: that in the long run it is only moral influence that tells, and that a Church which ostracises enthusiasm and alters its standards to please the popular taste of the hour must of necessity repel all its best members, and be made up at last of those who cannot exercise moral influence upon anyone, and who will surely and swiftly pull it down.

The Jewish Chronicle writes:—

As a body, Jews hold a peculiar relationship towards the Church of England. Almost alone among Nonconformist bodies, they have never, as a community, joined in the agitation for Disestablishment. Though it is probable that if the Church were disestablished Jewish worship would receive some State aid [?], as in France, and in some of the colonies, yet the merely material consideration is outweighed by the far higher consideration of the spiritual harm that would probably be done by the struggle for aggrandisement among the different sects. A State Church is by its secure position and by its historic memories more tolerant than any dissenting sect. Besides, the very fact of these historic memories forms a bond of sympathy with a religious body like the Jews, who live and move and have their being in memories of a glorious past. Further, a State Church cannot be indifferent to public opinion, and no danger would be anticipated of any severe conversionist movement in the Church in a country like England, where public opinion is so strongly pronounced on the side of fair play. Archbishop Tait was a model Englishman in this regard, and his name was never prominently identified with any such movement, though his official position obliged him to act as patron to one of the conversionist societies, in which, however, he never took an active part. In his official capacity, therefore, the Jews of England have to acknowledge with gratitude the moderation of his counsel to the Church, the stability he gave to the Establishment, the extension of spiritual advantages to the metropolis, and the spread of a feeling of wide brotherhood in Anglicanism. Again, in his official dealings as Bishop of London he showed himself at all times ready to act with friendly spirit towards the Jews. Wherever any case occurred within his jurisdiction by which his right might have pressed heavily upon Jews he would invariably stretch a point to meet the peculiar circumstances of the case when applied to by the Jewish authorities.

THE FUTURE OF RITUALISM.

The Times says:—

Ritualism, like everything else, is subject to the great law of evolution. The Ritualism of to-day becomes the common practice of to-morrow, and there is hardly a parish church in the country whose services would not give a shock to the worshippers of fifty years ago. Indeed, it is not fifty years since the introduction of the surplice into the pulpit was almost universally regarded as a dangerous innovation, and now there is hardly a black gown to be found in any pulpit in the land. Symbolism is after all a fleeting thing. The surplice forty years ago was held to be almost as dangerously symbolical as the eastward position is to-day, and the best way to give a symbol vitality is to persecute it and forbid it. As soon as it is tolerated it becomes harmless. It has been the fatal blunder of the opponents of Ritualism to identify the symbol with the doctrine, and to try to oust the one by persecuting the other. Hence the bitterness and strife which the Archbishop strove to appease, almost with his dying breath. One quarrel, at any rate, has been composed by his mediation, and we can

only hope that his example will bear good and lasting fruit in the time to come.

MR. GLADSTONE'S JUBILEE.

The Times, commenting on the fiftieth anniversary of Mr. Gladstone's entrance into public life as Member for Newark, writes:—

It is for the next generation to examine calmly the results of a career more remarkable, perhaps, than that of any other English Prime Minister. Mr. Gladstone's contemporaries stand too near him to see him as he is. His energy of will, his fire of passion, leave his adherents no room for a questioning and calculating obedience; no leader has been followed with more enthusiastic faith than the chief of the party delivered from despondency and raised to power mainly by his efforts two years ago. But the ascendancy thus won, like the predominance of a Napoleon, who, when idolized by his soldiery, was to Englishmen the Corsican ogre, drives Mr. Gladstone's opponents into an attitude of uncompromising hostility and unappeasable distrust. Foes, however, will join with friends in recognising the extraordinary powers of the statesman whose parliamentary position is not a matter of controversy. Some statesmen have surpassed him in the higher regions of oratory, many in the art of managing men, a few in the practical conduct of public business. But where shall we and for any to match his readiness, his adroitness, look his vast stores of knowledge in debate, his ingenuity and versatility as a financier, his faculty of infusing passion into the commonplaces of controversy, and his unquestioned dominion over a majority resting on a democratic basis?

The Pall Mall Gazette writes:—

Though he had been bred a High Churchman and a Tory, and if he had been anybody else would have been saturated to his marrow with the benumbing traditions and habits of thirty-five years of officialism and parliamentarism, he seized the aspirations of the new democracy, and became filled by its sentiments, as if he had been a young revolutionary chief instead of a veteran Minister. When he let fall the expression about the workmen being "our own flesh and blood," cynics smiled and logicians protested. But the phrase showed our new masters that his sympathies were with them, and they have not been mistaken. Mr. Gladstone suffused politics with what enemies call sentimentalism, but what we shall call morality, justice, humanity, the passion for improvement. And the new democracy have seen that this in his case went with experience, with a hard-headed faculty for figures, and money, and business, and with unrivalled powers of expression and argument. The spectacle which has now lasted fourteen years has given them firmer confidence in themselves as well as in their leader. Mr. Gladstone's commanding influence has been the means of saving us from the crudity and hurry of the innovations that usually follow the transfer of power to wider classes in the community.

IMMORTALITY WITHOUT GOD.

The Spectator, in a second article on this subject, considers "the profound incoherence" which is involved in this paradox—which, by the way is an inversion of Mr. F. W. Newman's paradox of God without Immortality":—

If we suppose that an infinite system of law and order, after an infinite career of blind creativeness, opens for itself fragmentary gleams of self-consciousness, dawning, like the streamers of the aurora, on the universal night, and that these, when they have thus dawned, prove to be no flickering temporary lights, but permanent spiritual beings, who cannot divest themselves again, so long as the universe lasts, of the intelligence, emotion, and will which their organisation has developed, even though that organisation is itself soon dissolved in ruin, we make by far the most irrational of all extant conceptions of the Universe. What can be more irrational than to suppose that in a universe of determinate forces, in which up to a certain era there has been no understanding, no preparation, no foresight, no love, no hate, no consciousness, and no resolve, these blind determinate forces should all converge on the evolution of a perfectly new class of realities, which it is impossible even to describe in terms of the old material things, and which are yet so durable, that when the physical scaffolding on which they are built gives way, the spiritual product remains undestroyed, and perhaps indestructible? Immortality for finite minds of quite recent development can only be con-

ceived as a purely monstrous incident in the structure of a hitherto mindless universe. If minds such as we know them survive death, while the physical frame crumbles to pieces almost at a touch, it is in the highest degree irrational to deny that mind is more deeply rooted in the structure of the universe than the material organisation itself. Immortal life in any form must be sustained from something of its own kindred which is intrinsically eternal. The mind that can outlive the stars can never be a mere bubble on the surface of a universe of which the stars are the most characteristic centres. If he who, though weak in power, yet numbers the stars and calls them by their names, outlasts them, he must derive his life from a source even more durable than theirs,—in other words, from him who is so strong in power that of the stars themselves "not one faileth." That that power can develop into mind, without having been mind from the beginning, that its creative strength can have been blind from everlasting, and should have then attained to a dim, purblind vision only through the eyes of a host of immortal insects like ourselves, seems to us by far the wildest of all the visionary theories of our day. The materialist, who thinks mind a transient phenomenon of nervous tissue, is comparatively coherent in denying to the Universe the thought which, in his opinion, only flashes, flickers, and vanishes, like human hopes and passions. But for one who believes that mind, once produced, persists, and becomes the highest thing in Nature, surviving its temporary home in the body just as a great State survives the institutions it has outgrown,—to hold seriously that this mind, with what he would think its terrible illusion of moral freedom, is a capricious blossom on the stem of blind, unconscious fate, is to us quite the most astounding of all the vagaries of human creed. The Pantheist's belief in God without human immortality is conceivable enough, though not half as reasonable in the highest sense as the Christian's. But the spirit-rapper's belief in human immortality without God is the most irrational as well as the most ghastly fruit of the laboratory of experiment and the philosophy of experience.

MR. MACKONOCHE'S RESIGNATION.

The Nonconformist severely criticises the "extraordinary arrangements" for the transfer of Mr. Mackonochie to St. Peter's, London Docks, and of Mr. Suckling, the Ritualist incumbent of St. Peter's, to St. Albans, and regards the last act of Dr. Tait's administration as his greatest blunder.

The bearing of the whole procedure upon the status of the Church is a matter of public concern. Here is a Church established by law, and enjoying no small benefit in virtue of that establishment, and yet the law is absolutely set aside by a clergyman who resolves to be a law to himself, and by the connivance of an Archbishop and a Bishop he is able to enjoy impunity. He has to exchange a parish in Baldwin's Gardens for a parish in London Docks, and then he is able to snap his fingers at the Court whose authority he denies and the judge whose monitions he has disregarded. If the Protestants who are still to be found in the ranks of the clergy are content to put up with this mockery of law, they must, indeed, have made up their minds to utter effacement. The Church Association is not only defeated, but defeated in such a way as to make the recovery of its position hopeless. It is useless to spend effort on passing Acts of Parliament, and thousands of pounds on the endeavour to enforce them, when their authors and administrators themselves devise expedients for setting them aside. What effect this is likely to exert upon the classes among whom it is most desirable to maintain the sanctity of the law is too obvious to require that it should be dwelt upon by us. The humiliating spectacle which is presented by the Church in this arrangement will not soon be forgotten by thoughtful men, who say little, but register such facts as data on which to base conclusions for future action. Those who plead that the wishes of the congregations are satisfied, ignore the essential conditions of the problem. The Establishment is a national, not a Congregational Church, and it is required of it that it obey the law of the nation. To put that aside is to ensure its own destruction.

CHATHAM.—The Rev. Henry Wheaton, of Deptford, has accepted an invitation from the Hamond-hill congregation.

The Inquirer,

A Religious, Political, and Literary
Newspaper, and Record of Reverent
Free Thought.

ESTABLISHED 1842.

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The Inquirer

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South Castle-street, Liverpool, will supply the
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the paper will also be on sale at the counter.

The Inquirer.

SATURDAY, DECEMBER 16, 1882.

GREAT excitement has been created both in
sporting and ecclesiastical circles by the an-
nouncement of the conversion to the Roman
Catholic Church of Sir Tatton Sykes, a well-
known Yorkshire landowner, sporting character,
and personal friend of the Prince of Wales. Sir
Tatton is already showing all the zeal of a
new convert. We learn from a Roman Catholic
contemporary that no sooner had he made up
his mind to abandon the Anglican Church than
he formed the munificent intention of building,
solely at his own cost, a cathedral for the Ca-
tholic Arch-Diocese of Westminster. A site
already secured by Cardinal Manning, close to
Archbishop's House, will be utilised by Sir
Tatton, whose cathedral will resemble, in its
architecture, the cathedral at Cologne, but we
presume will not take quite so many centuries
before it is completed. We should not be sur-
prised at hearing of many more such conver-
sions. It does not require the proverbial pen-
etration of a Yorkshireman and a sportsman to
perceive that Romanism is a much more logical
and consistent system than the bastard Ritual-
ism which mimics its stately ceremonial, and
whenever it dares attempts to wield its thunder-
bolts.

THE following note from the *Jewish Chronicle*,
in reference to the choice of a minister, applies
exactly to our own loose, haphazard way of
electing ministers:—"In choosing a minister a
congregation ought to look a little beyond their
own immediate requirements. It is easy to
imagine a congregation in this country or even
in the metropolis itself whose ideas are such as
to make a pleasing voice the sole qualification
they look for in a minister. Chazonuth by
itself has the power to move their hearts, and

that is enough. But they must not forget that
there are those growing up around them who
will not be so easily satisfied. Their children
will need other agents than Chazonuth to im-
press them when engaged in worship. They
will come to look beyond the synagogue for a
part of the minister's sphere of action. They
will learn to require that even a "reader" shall
minister in the homes of his congregants as well
as on the Almemar, and be a worthy representa-
tive of the synagogue in the eyes of other de-
nominations. The old order changeth and
giveth place to the new, even in Jewish con-
gregations. The religious ideas and wants of
one generation are not always identical with
those of its immediate predecessor. If congre-
gations would bear this in mind they would show
more discrimination in the choice of their
ministers."

ALTHOUGH the prorogation prevented Mr.
Richard putting an intended question to the
Home Secretary relative to the recent stupid
action of the vicar of Harlow in obstructing a
Nonconformist funeral, Mr. Williams has re-
ceived an intimation from the Home Office that
the Home Secretary is in communication with
the bishop of the diocese on the subject; and
upon hearing from him he will consider what
further measures should be taken. We learn
also that the bishop has expressed his strong
disapproval of the vicar's conduct.

OUR readers are probably not aware that the
practice of drinking wine and then breaking the
glass, which prevails at the solemnisation of
Jewish weddings, likewise forms part of the
marriage rites of the Greek Church. The other
day at the marriage in Paris of a daughter of
M. Renan with a Greek gentleman, the Archi-
mandrite, after having given the bridal pair his
benediction, handed them a cup filled with wine,
of which they drank half, and the bridegroom
then, as in the Jewish ceremony, broke the cup.
The origin of this custom is not quite clear, but
the Rev. A. Löwy in the paper which he read
in May last at a meeting of the Society of
Biblical Archaeology expressed the opinion that,
like many other Jewish usages, it was derived
from the long intercourse of the Jews with the
Romans.

PROFESSOR PARK, one of the most prominent
advocates in America of the orthodox theology,
is greatly alarmed at the new movement in
Congregationalism, as indicated by the works of
Dr. Newman Smyth, of Andover College, and
other heretics of the same school. He writes:—"At
the beginning of the present century our
Unitarian friends preached more orthodoxy on
some of our doctrines than is preached in some
orthodox pulpits at the present day. I have in
my possession at least one sermon of a Unitarian
divine, which was delivered about seventy years
ago; and if that sermon were preached to some
of our congregations called orthodox, it would
confound and terrify them: they would think
that one of those old 'superannuated,' 'dila-
pated' bigots had risen from the dead. This is
a melancholy fact: and the fact shows, brethren,
that we must stop somewhere, we must have
some dividing line, we must insist on some doc-
trines; for, unless we do, our denomination is
in ruins." It will thus be seen that Prof. Park
thinks the new Congregationalism to be more
dangerous than old-fashioned Unitarianism. The
Christian Register, commenting on this passage,
well observes: "Professor Park's alarm comes
too late. Congregationalism has received a
forward impetus, and will go on until it reaches
the next station."

THE popular religious services for the people
which were proposed at the last Council Meeting
of the British and Foreign Unitarian Associa-
tion are to be commenced early in the year at
Bermondsey; and we understand that the Revs.
J. Page Hopps, Dr. Crosskey, T. W. Freckelton,
and R. A. Armstrong will conduct the first
series. A better selection could not be made,
and we hope they will be as successful as similar
services at Leicester, Kidderminster, and Shef-
field. In the meantime we observe, from a re-
port in the *Southwark Advertiser* of the last
meeting of the Bermondsey Vestry, under the
presidency of the rector, that some objection
was raised to the action of the Law Clerk in

granting the use of the Town Hall for these
Sunday evening services. Two gentlemen endea-
voured to rouse the *odium theologicum*, but
received no support, the chairman very properly
ruling that it was out of order to allude to the
denominational tenets of any applicant. It is
gratifying to notice the very strong feeling
manifested in favour of placing all religious
denominations on a footing of perfect equality
in the use of the Town Hall.

Punch has the following *In Memoriam*:—
TWO LATE LOSSES.

ARCHIBALD CAMPBELL TAIT—ANTHONY TROLLOPE.

Two men whose loss all Englishmen must rue,
True servants of the Studio and the State;
No manlier Churchman Trollope's fancy drew
Than History will portray in gentle Tait.

THE following sayings from the Talmud, some
of which are new to us, are worth printing over
and over again, and they show that "the service
of humanity" is no new doctrine:—

He gives much who gives a little with kindness.
It is better to lend without interest than to give
alms.

He who is hospitable shall be himself God's
guest.

He who wrongs his fellow-man commits a greater
sin than he who robs a temple.

Pray for the good of the commonwealth, for
without that men would devour one another.

Who deserves honour? He who honours
humanity.

Let thy neighbour's honour be dearer than thine
own.

In Palestine they say that he who first becomes
silent in a quarrel springs from a good family.

Make of wisdom neither a crown with which to
adorn thyself nor a spade with which to bury thy-
self.

Much have I learned from my teachers, more
from my comrades, most of all from my pupils.

Who is rich? He who has a wife beautiful in
character.

WE learn from the *Christian World* that a
strikingly interesting addition to the books of
the Liturgical form, which are more and more
finding favour in Congregational Churches, has
been made in a small volume of "Evening
Prayers, Arranged for each Sunday in the
Month," and published by Messrs. Isbister and
Co. The service for an evening consists of the
General Confession and General Thanksgiving
of the Book of Common Prayer, and of petitions
and sentences for chanting and responsive read-
ing. The selection and arrangement of these
sentences under such headings as "The Creed
of the Cross," "The Way of Peace," "The
Light of Life," is an impressive and beautiful
feature of the services. We can well suppose
that the devout recitation, by minister and
people alternately, of the passages and responses
grouped under the title of "The Creed of the
Cross" would be singularly touching and help-
ful. In some brief but thoughtful prefatory re-
marks on the Worship of God and the Use of
Forms, the compiler observes:—"All language
employed in public worship is a form of worship.
But the momentous question is, whether the
form, be it spoken or printed, is to the people a
mere form. It is the use we make of it, the
heart and soul we put into it, which renders it
simple, real, true in God's sight, and a joy and
a blessing to ourselves."

THE deaths are announced this week of Sir
Hugh Allan, of Montreal, founder of the fa-
mous line of steamers, aged 72; Mr. Anthony
Trollope, the novelist, 68; Miss Frances Maria
Kelley, the last survivor of the great school of
actors, 92; M. Louis Blanc, the French Repub-
lican leader, 69; Mr. Lambert, formerly M.P.
for Bucks; Mr. George Clement, of Hastings,
after a life of usefulness, who began his career
without a penny, and leaves a fortune of
£200,000; M. Lachaud, the famous French ad-
vocate, 64; Sir Thomas Watson, the celebrated
physician, 90; Sir Joseph Napier, 78; Samuel
Revington, the inventor of the rifle bearing his
name; M. Galignani, the last of the family con-
nected with *Galignani's Messenger*, 87.

THE Glasgow United Presbyterian Presbytery
on Wednesday discussed a report by a joint-

committee of several religious denominations formed to procure trustworthy information as to the extent to which neglect of the "public Christian ordinances prevailed in Glasgow." The returns from the various districts of the city showed that in several cases there were great numbers "practically living outside the Church of Christ," and that the number of families not going to church formed a half or a third of the whole population. This state of matters showed, in the opinion of the committee, "that there was a mass of heathenism around them that it would require all the collective wisdom and energy of all the Churches to deal with." A draft scheme called the "Glasgow Home Mission Union" had been prepared in order to secure the co-operation of missions in Glasgow, and which it was agreed to discuss at next meeting of Presbytery.

WE are glad to observe that the learned and liberal-minded Bishop of Durham takes that more favourable view of the Salvation Army to which we have always inclined, regarding even its extravagancies with lenient judgment for the sake of its good work. In his triennial charge to the diocesan clergy on Thursday, Bishop Lightfoot said that if the Church had not succeeded in evangelising the masses, neither had the Nonconformists. The Church would not be satisfied with picking up one here and there, gathering together a more or less select congregation, and forgetting the Master's commands to "Go into the highways and compel them to come in." The Salvation Army had taught them a higher lesson. Whatever might be the faults of the Salvation Army, it had at least recalled them to the lost ideal of the work of the Church. We quite agree with the Bishop that the Salvation Army is teaching us a good lesson on the duty of the Churches towards the neglected masses and the way to reach them, although it is not exactly our way, or perhaps the best way.

Reviews.

Religion in the Light of Philosophy. London: Williams and Norgate. 1882.

"Religion in the Light of Philosophy!" But what religion? A conglomerate of ideas of the author's own gathering in order to make piety ridiculous. And what Philosophy? If a superficial acquaintance with the mythologies of the three great races of the ancient world constitutes a philosopher, and enables him to call his knowledge philosophy, and gives him a license to scoff at whatever is held sacred by others, then is he fully equipped for his task. Religion with him is made up of the fictions of the ignorant fancy of the past. The myth maker and the poet, with their figures of speech, are answerable for the production of all that men reverence and bow before to-day as facts of the spiritual life. Men in the far past, before science was born, used their fancy on the phenomena of nature and invented gods and heavens. Not for a moment will he allow any genuineness to the consciousness of the prophets and seers, or to the spiritual experience of the men of to-day. It has been and is all fancy—that and nothing more. Because men have had to express their spiritual recognitions in certain forms, he takes the forms, and while denying the realities of which they are symbols, he tries to show that they are altogether empty of meaning beyond a phenomenal one. It is true he does not look into them in order to see what they contain, or beyond them to what they suggest. He is as superficial in his survey as he is in his thinking, and he cheats himself into the delusion that there is nothing because he does not see it. To be plain in the statement of our opinion, after reading it carefully through, we can see no use for this book, unless it is to show how far wrong a sincere man can go who lacks sympathy, reverence, and insight into the subject matter with which he deals.

The author is of opinion that "all science is virtually a supersession of religion, religion being a fancy, a pretence of poets that they know something, when in reality they know nothing." (P. 1.) And "in proof of the fact that poets are the creators of the gods, we have,

first, the internal necessity of having persons to be the actors in the fable." (P. 17.) He further asserts that "faith is the root of all tyranny; knowledge the only sure foundation of freedom" (p. 27); but then he uses faith as a synonym for belief in the phantasies of fancy. And this is the way he speaks of the religion that is the soul of the highest civilisation in the world to-day:—"We know very well that the Christians are by no means destitute of genuinely Oriental fictions in which asses speak, pigs perform feats, and birds descend from heaven with messages." (P. 44.) And this precious sneer is given in italics. Indeed, we may say that the author is so fond of italics and small capitals that he produces in us the suspicion that he imagines he will have few readers who are capable enough of finding out his points unless he lets them know which they are by change of type. The fact is our author only sees the outside of things, and in the way in which he writes he betrays the cause of philosophy that he professes to side with. The figures of speech used by the poets, the prophets, and the seers of the past were used by them as symbols of the realities, and the inward experiences they could in no other way express; and if by the ignorant and foolish they have been accepted as the realities themselves, the true action of a philosopher would be to go behind the material symbol in order to bring out the real meaning as clearly as human language will permit. But what that author has done is to first assert with the foolish and ignorant that the symbols are all the realities that exist, and then to show that it is ridiculous to worship them. Thus he is doubly wrong. But one thing he does not attempt to show, that is, with his views of nature and human nature, how it comes about that there has been a persistence through all ages and races, savage and civilised alike, in one form or another, in attributing purpose, will, personality, to the powers that rule and uphold the universe; and as the grasp of mind increases, the powers gradually are seen to be the agents of one all-controlling mind. A philosophy that cannot deal with that fact is only philosophy falsely so-called. For there can be no philosophy unless there is thought in the universe besides that of man's; for unless there is meaning in nature there is none for man's mind to make out; and this there cannot be if there be no Supreme Mind who is its Creator and Controller. Science may count sequences, and tabulate the order in which they follow one another, and teach men how to utilise its energies; but philosophy there can be none. And, as it seems to us, to the true thinker the fact that men have personified the phenomena of nature only proves this, that while they have made the mistake of applying the fact to wrong objects, yet they have had knowledge of the real fact that there is mind at the head and heart of the universe. As mental perception becomes more clear, this mistake passes away, and the life, the soul of all, the one true God, is seen to be the Personal Intelligence, and not the energies which issue from His creature will, which we call the forces and laws of the universe. But does the author understand the meaning of the ancients to whom he refers so often? He certainly does not understand the modern writers to whom he refers. We will give one instance, and have done with him. On page 69 he refers to Lecky's *History of Rationalism*, though he names neither volume nor page. He refers to Lecky's "great admission" that "the French Revolution of 1789 carried out in earnest the ethical humanism of Christianity, and that human rights and humanity have been more and more realised ever since, pious Spaniards having been prevented from burning one another for Christianity's sake." "This," he says, "is a great admission from a pious Englishman. He believes that he believes, whereas he really puts an end to all superstition. Without science—that is to say, the Freethinkers—Christian ethics remained fantastic—that is to say religious, not realised in this world." Let the reader turn to vol. i. page 185 of Lecky, and he will find that Lecky is not making any "admission" whatever, or at all representing things in the light in which the anonymous author of this book represents; but that he is insisting on the influence of the spirit of the age on the minds of thinkers of all grades. To illustrate this he takes the Freethinkers of even Roman Catholic countries, and shows that Christianity has

penetrated the very fibre of their minds, and influenced them in spite of themselves. Speaking of those of the present time he says:—"It is widely removed from the old Voltairian spirit. It is no longer exclusively negative and destructive, but is on the contrary intensely positive, and in its moral aspect intensely Christian." Thus we see that Christianity has compelled its old opponents to yield to its rule, as they accept all that is really and truly essential to it.

We trust that before our author writes another book he will become a wiser, larger minded, reverent, and clearer-headed man. We imagine that he is young; and perhaps with growing years, though he may not come to see, with the great majority of his fellow-men, that religion is a precious heritage and boon from the past, as well as the present inspiration of Heaven, yet he will cease to believe that the world is made up of a few knaves and many fools; but rather are we all yearning and striving after something better than we have at present, though it may often be in a clumsy and futile manner.

W. M.

Life and Letters of St. Paul. By Alfred Dawes, M.A., LL.D., D.D. London: Longmans, Green and Co. 1882.

Dr. Dawes was advised by Dr. Prince Lee, the late Bishop of Manchester, that he would be culpably neglecting the gifts God had given him if he did not present the world with a translation of the Epistles of St. Paul. Under the impulse of this high episcopal counsel, he accordingly adds to the existing mass of Pauline literature not only a version of the thirteen letters ascribed to the great apostle, but a very substantial preface, a short "Life" of his hero, and a brief specific introduction to each several document.

We cannot pretend to set any high value on the book thus made up. "It must be well known," says Dr. Dawes, "to all, or almost all, who are at all likely to read what he has written, that modern criticism has called in question the genuineness of many of the letters that pass under the name of St. Paul, and the historical value of the 'Acts of the Apostles.' All such criticism in the present work has been ignored. . . . Notwithstanding all that criticism may effect, the mass of English people, to whom the Word of God is precious, are likely for long years to come to believe still that St. Paul did write all the Letters that bear his name; and to turn to the 'Acts of the Apostles' for a picture of his life." (P. xxv.) Of course they are, so long as the reverend D.D.'s and M.A.'s of the chartered theology of England launch books upon the world which take these things for granted, and complacently "ignore" the overwhelming evidence advanced by the trained scholarship of Europe that such a belief rests on no reason and is contradicted by innumerable facts. So Dr. Dawes elects to play the part, not of a teacher dealing with the knowledge accumulated by the army of modern students, but rather that of a nurse lulling to security once more a view of the Christian Scriptures which becomes every day more impossible for waking men. This attitude alone deprives all Dr. Dawes's work of any real value, and renders it simply obstructive and mischievous, so far as it may exercise any influence at all.

But though Dr. Dawes "ignores" all other critics, he indulges in some remarkable exercises of the critical art himself. The difficulties that lie about the path of one who is going to reconcile the Paul of Acts with the Paul of the four great Epistles cannot be "ignored." Dr. Dawes finds Paul coming up to Jerusalem laden with the alms which he had collected in Asia and Europe for the poor Christians of Jerusalem, but there is no account of the disbursement of the sum! Again, Dr. Dawes finds in Paul a man who had to work night and day at his trade, that he might not be a burden to those to whom he preached, yet paying apparently without difficulty the enormous temple fees of the four men who had taken a vow! Here is a problem for the critic! But Dr. Dawes is equal to the occasion. His solution is that Paul devoted the large sums gathered for purposes of charity to defraying the temple charges—in other words, that St. Paul, the man whose life and death were one enthusiastic martyrdom for righteousness and truth, misappropriated moneys entrusted to his care, and stole the alms of the

poor to buy for himself a popularity founded on a swindle! (P. 44.)

After this all things are possible to Dr. Dewes. We shall not be surprised to find that while fully alive to the glaring inconsistency of the Judaizing policy of the Apostle at Jerusalem in the narrative with the reiterated anti-Judaic sentiment of the letters, our commentator cheerfully accepts the authenticity of both. He allows to the full that the conduct of Paul before the Council, as represented in Acts, is in the highest degree disingenuous. But he turns round upon us with "Who shall blame him? Let those who, in like circumstances, have never done the same thing, cast the first stone." What, then, because we may have been weak and false ourselves, are we to be denied any protest against the ascription of weakness and falsehood to St. Paul? We have not written a letter to the Galatians, glowing and thrilling with the divinest inspiration of the spirit of courage and truth. We have not given up health and strength and life to the preaching by word and deed of "Christ crucified." We are not Pauls; and we refuse to drag down the greatest of Apostles to the level of the conduct which Dr. Dewes chooses to attribute to his readers. We would ask, who shows the more reverence for the origins and the originators of Christianity, he who repudiates altogether the authenticity of a work which, like the Book of Acts, robs Paul of all that makes him Paul, or he who, with Dr. Dewes, admits his disingenuousness, his evasion, his cowardice, and then tries to set things straight by asking his reader, "Should you have shown any more pluck yourself?"

Dr. Dewes's canons of translation are by no means ours. He professes at the outset to have made it his first object so to turn the Epistles into English "that any thoughtful reader, however unlearned and ignorant, might understand them." "It often happens," he says, "that a link in the chain of St. Paul's reasoning is but faintly indicated, or is missing altogether. In such cases the missing link has been supplied, that his meaning may be clear to all." (p. xxiii.) This is undoubtedly very useful work when he who undertakes it is competent to so difficult a task. But it is the work, not of a translator, but of a commentator; and Dr. Dewes misconceives the translator's duty when he charges himself with the office of making so plain that he who runs may read passages in the Epistles to the Romans, which in the original itself are profoundly obscure.

It is with real reluctance that we have spoken with severity of a book which has evidently been a work of piety and love. But in spite of the excellent intentions of its author, we cannot but deem his performance ill-advised. He shows himself in many an earnest and pious paragraph too true a man to desire praise which cannot be conscientiously given, or even, we hope, to be angered by an adverse criticism which issues only from a sense of duty. R. A. A.

Short Notices.

Historical Sketch of the Rise and Progress of Unitarianism in Heywood. (Bury: Henry Hall.)—This is a most encouraging and instructive sketch by Mr. Charles Hardman of the prosperous congregation at Heywood, near Bury, chiefly composed of working men and women, which owes its origin to "that spirit of missionary enterprise which some twenty-seven years ago came over our churches in the North of England like some new breath of spring." The congregation arose out of the energetic missionary efforts of the Rev. John Wright, of Bury, and the Rev. B. Glover, of Lydgate, the latter gentleman, then a lay preacher, residing in Bury. It has had only two ministers during the quarter of a century of its existence—the Rev. John Fox, now of Newark, and the Rev. William Bennett, who died early in this year. Mr. Hardman gives a very interesting account of the energy and self-sacrificing devotion of the congregation, and as a natural consequence its rapid growth in prosperity. It is a bright page in the history of our home missionary efforts.

The Adventures of Mrs. Wishing-To-Be, and other Stories. By Alice Corkran, Illustrated. (Blackie and Son.)—This little book is not only well suited for a Christmas present, but is fitted to take a permanent place amongst the favourite story books of children. It reads exactly as if it were being told

to a group of juveniles ranging from five to ten, in their own homely, vivid, and picturesque way of conversing and uttering their thoughts about the things—say the toys and books—that seem so real to their imagination and fancies. The Adventures are a kind of unacted pantomime, in which the famous characters of the dear old story books, which are neither "goody" nor didactic, appear and play their respective parts over again. They utter the same delightful nonsense, and do the same improbable deeds in a curiously realistic fashion, to the delight of the juvenile readers and hearers. By a happy stroke of ingenuity the famous giant-killer, "Jack," becomes the equally famous builder of the house, with all the usual characters and accompaniments—human and animal—of that admirable rhyme without reason. Fun and humour run through the story, which has also its graver touches. The descriptive parts are marked by much delicacy and beauty. The other shorter stories have already appeared in print, and add not a little to the attractiveness of the "Adventures of Mrs. Wishing-To-Be."

Lanhydrock, an elegy by Henry Sewell Stokes (Longman, 1882), is inscribed to the memory of Lord and Lady Robartes, of Truro. Everyone remembers the destruction by fire of the greater part of Lanhydrock House some eighteen months ago, and how, only a few days after, the Lady Robartes died from the shock. Very recently her husband followed her to the house appointed for all living, leaving to his family unpurchasable and precious memories. Lord Robartes was greater than his title (created in 1869) could make him. He took such a vital interest in benevolent schemes that it would be strange if his name were not honoured in Cornwall. From its very character, of course, this little poem is removed from the category of ordinary poetic productions. The verse, however, is pleasing, and fairly tells the story of its noble subject. As a tribute to departed worth its language of the heart is all that could be desired. It is rather a dangerous exploit to compose an elegy and publish it, but Mr. Stokes has no occasion to blush, either on account of the living or the dead. The friends of Lord Robartes will esteem it highly. The note on the Robartes family is exceedingly interesting, and makes us desire to know more of that old race. Of the quality of the verse our readers can judge from one stanza.

"Before that sad and fatal year roll'd round,
The mourner sicken'd—sicken'd as for death,
And then in her a ministering angel found,
Who not long since came with her bridal wreath,
Still fresh in her fair brow, that sunny day,
When with festoons the battlements were gay."

Literary Notes.

MR. MARK PATTISON is engaged upon a biography of Joseph Scaliger, a companion volume to his "Isaac Causabon," published in 1875. Much additional information concerning Scaliger's personal life has come to light since Professor Bernays wrote his well-known monograph. A whole series of Scaliger's letters to Claude Du Puy has been printed at Agen by M. Tamizey de Lorroque—a series which illustrate that part of Scaliger's life during which he was resident in Anjou.

HAVING founded his Celtic chair at Edinburgh, emeritus Professor Blackie is now advocating the provision of a Celtic travelling fellowship of the value of not less than £100 a year.

THE second volume of Mr. R. Bosworth Smith's "Life of Lord Lawrence" is now in the press, and the publication of the whole work may be expected by the middle of February. It will consist of two large volumes of five or six hundred pages each, and it will be published by Messrs. Scribners in America on the same day as by Messrs. Smith, Elder and Co. here. The writer has spared no pains to make it not only a complete biography, but also an epitome of Anglo-Indian history. Many burning questions with regard to our rule in India will be fearlessly discussed.

MR. J. CHALLONER SMITH, the learned superintendent of the Department for Literary Enquiry at the Probate Registry, Somerset House, has been lucky enough to clear up one hitherto unknown point in George Washington's pedigree. The great American's paternal grandmother, after she had remarried one George Gale, came over to England to prove her first husband's, L. Washington, will. From that time nothing was known of her. Mr. Challoner Smith, in the course of his grubblings among the dirty papers in the strong-room of the

Registry, has found out when Mrs. Gale died, and where she was buried. His short paper on the subject will appear in next month's *Genealogist*.

"THE New Crusades: a Vision and a Warning," is the title of a brochure which, under the nom de plume of "Saladin," will be published immediately by Mr. W. Satchell. It deals with what the writer regards as the socially and politically dangerous tendencies of the "Salvation Army" movement, and foreshadows the State of England under salvationist domination in the year 1,000.

MESSRS. T. AND T. CLARK, of Edinburgh, announce a valuable work as in preparation—"An Encyclopedia of Biblical, Historical, Doctrinal and Practical Theology" (based on Herzog's "Real Encyclopädie"), edited by Professor Schaff, D.D. Herzog's "Encyclopädie" is well-known and highly valued by all students of the Bible. Many of the ablest scholars have contributed to it, each writer being an acknowledged authority in his own sphere of learning. This work is not a mere translation of "Herzog," but an adaptation of the most important German articles, with a large number of new articles, prepared by British and American scholars. It will be completed in three handsome volumes, the first of which is just published.

CANON DR. BOCK, the antiquary, who has been making an examination of the relics belonging to the Cathedral of Berne, declares it to be richer in archæologic treasures than almost any other Protestant Church in Christendom, Canterbury Cathedral included. The money worth of the treasures he estimates at upwards of 4,000,000f. He has found many interesting objects, hidden away in cases which had not been opened since the Reformation, and which the guardians of the collection looked upon as so much lumber.

AN Early Scottish Text Society is being formed. The initiative was taken by the Rev. Walter Gregor, minister of Pitsligo, and a meeting has been held in Edinburgh. From a report submitted it appeared that if 300 gentlemen subscribed a guinea each a society would be enabled to publish yearly from 300 to 400 pages of carefully-edited matter. It was stated that the object aimed at was to bring the fine old Scottish literature within the reach of Scotsmen of limited means.

THE first volume of the Old Testament Commentary, edited by Bishop Ellicott, has just been published by Messrs. Cassell and Co., and the second volume will be ready for issue in January. The contributors to the Commentary will include the Dean of Canterbury; the Dean of Wells, Dr. Plumptre; Canons Barry, Farrar, and Rawlinson; the Revs. A. S. Aglen, C. J. Ball, F. Gardiner, W. B. Pope, and C. H. Waller; Dr. Ginsburg, Dr. Reynolds, and Professor Stanley Leathes.

AS many as six different translations of Mr. Jenkins's "Paladin of Finance" have appeared in Russia.

THE new and cheaper edition of Mr. Lewis Morris's poems, issued last month, is already exhausted. Another will be ready immediately.

MR. ALFRED AUSTIN is to be the editor of the new Conservative monthly. It is to be a half-crown magazine, and the articles are to be signed.

MR. H. F. MORLEY has been authorised by the Council of University College, London, to give a course of advanced lectures on Organic Chemistry.

THE volume of fac-similes of Anglo-Saxon charters belonging to the Deans and Chapters of Westminster, Exeter, and Wells, which is being prepared by photozincography at the Ordnance Survey Office, Southampton, will be supplemented by fac-similes of a few other charters existing in private collections, the owners of which have kindly lent them to the Ordnance Office for the purpose.

UNIVERSITY COLLEGE, LONDON.—Mr. Gunion has accepted the office of lecturer on Sanskrit. Mr. Rhys Davids has accepted the Professorship of Pali and Bhuddist Literature.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes, 7½d., tins 1s. 1½d., labelled, "JAMES EPPS AND CO., Homœopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES M.D., Senior Physician to the Municipal Throat and Ear Infirmary."

Religious Intelligence.

AVONDALE ROAD, PECKHAM.

OPENING OF NEW CHURCH.

On Wednesday evening the new Unitarian church at Avondale-road, Peckham, was opened with a religious service at 6.30 P.M., followed by a public meeting at 8 P.M.

The church, which is situated on the slope of a good thoroughfare in a rapidly increasing district, presents a very attractive appearance, and is one of the principal ornaments of the neighbourhood.

The new church, of which a detailed architectural description appeared in our columns a few weeks ago, is in the perpendicular style of Gothic architecture, the main entrance façade being faced with red bricks, while the other elevations are of white gault bricks, relieved by stone and real quoins, &c. The building is lighted at the entrance end of the nave, at the back by a large traceried window, with a small window on each side of the aisles. There are two large windows in the transepts, and seven other windows, all divided with mullions and transoms, the heads of the upper compartments being traceried. The main entrance is to be by a battlemented porch, 9 ft. by 10 ft. 6 in., having an external door at each side, the road front containing a window filled with richly coloured glass, visible from the interior of the chapel—from which the porch will be separated by a wooden screen, filled with plate glass. Internally, the building consists of a nave or aisles, separated by an arcade of four arches on each side, and at the east end there is a semi-octagonal apse, designed to contain the organ, which will be presented by Mr. Henry Tate. The arch opening to the apse has on each side a blue pennant-shaft, with capital and base, while the arch itself is of white and blue stone. The walls of the building, which are of white brick, are relieved by bands of stone. Over the apse arch there is a traceried window filled with rich coloured glass, all the windows having pale tinted glass in various shades, in lead quarries with ruby borders. In front of the organ, on a raised platform, stands the pulpit of American walnut, richly carved, with panels of crimson cloth, and on either side are arranged chair stalls, with twenty-four seats. The sitting accommodation in the church is for 300. All the seats are covered uniformly with red cloth. The general effect is light and cheerful.

At the hour for beginning the service the church was well filled with a congregation comprising several ministers and representatives of other congregations in the metropolis. The devotional service—which people will mistakingly call the introductory service—began with an introit by the choir,

"The Lord is in His holy temple;
Let all the earth keep silence before Him."

The Rev. GEORGE CARTER, minister of the church, offered up a short prayer. A hymn followed, "The perfect world by Adam trod." Mr. Carter then read the first lesson, taken from 1 Kings viii., containing Solomon's beautiful prayer at the dedication of the Temple. The second hymn followed—"O Thou to Whom in ancient time." The second lesson was read from John xiii., and was followed by the grand hymn,

"Four blessed Gospel glorious news for man."

Dr. SADLER then ascended the pulpit and offered an impressive dedication prayer. The choir next rendered in admirable style an anthem by George Young, "The Lord is King." Dr. Sadler then delivered an admirable and most appropriate sermon, of which the following is a brief analysis.

DR. SADLER'S SERMON.

Dr. Sadler commenced with a few impressive words of dedication. This church was not built in any hostility to the other churches already existing, but with the same great object in view, in hope of providing a worship with which the congregation are more completely in harmony. Taking as his text Hebrews vi. 1—"Therefore, leaving the principles of the doctrine of Christ, let us go on with perfection; not laying again the foundation of repentance from dead works, and of faith towards God," the preacher said, go on from dead works to living works, go on from Unitarian theology, to Unitarian religion. Unitarian theology comprised the views held by Unitarians on the nature of God, and the doctrine connected therewith is distinguished from those commonly called orthodox. Unitarian religion depends, not on the views we hold, but on the life and spirit revailing in our churches. Our faith is emi-

nently adapted to foster the devotional spirit, according to Channing's well-known sermon, "Unitarianism most favourable to Piety." We give prominence to the fatherhood of God and to the brotherhood of Christ, which brings us into fellowship with each other. If Unitarian religion is to do good Unitarian theology must be preached affirmatively. It is not by exposing the errors of others that our own inward life can be built up. Unitarian theology should make our service in the house of prayer eminently religious. The Unitarian name does not stand merely for the search after truth. While we maintain the principle of religious liberty, it is religious sympathy which draws us together and keeps us together. So far from freedom being a proper bond of union, it may be only disuniting. The true purpose of religious liberty is to remove every hindrance to union on the religious basis. A denomination should have something homogeneous, its characteristic faith; otherwise it is a name without meaning. Liberty, great and good as it is, is not faith, not love, not righteousness, not life. There is nothing in the name of liberty which should prevent us from holding definite religious convictions and going on to religious faith. There have been changes in our administration in the past, and so there may be in the future. We acknowledge no hierarchy, no creed, no impediments to progress. We value our liberty for the convictions we have attained through it, and we value our convictions all the more because they are not fenced in by articles and creeds, and because our service and sympathy are entirely voluntary, and our doors are ever open to come in or go out. Adverting to the present tendencies of thought in the religious world, the preacher said he was astonished at the changes during his own experience; many of various denominations have given up the old orthodoxy. Those who study the Bible have come to the conclusion that the account of creation in the book of Genesis is a Hebrew tradition. And those who on scientific grounds have accepted Evolution have subverted from the foundation what used to be called the "Scheme of Salvation." The old dogmas are giving place to other views of Divine Providence and Redemption, and the ultimate salvation of mankind. We find ourselves in a somewhat new position in the religious world. There are large numbers of men whose views closely resemble our own, or who hold the old doctrines in such a modified form that our former objections to them are no longer valid. But if we do not offer them a religion to meet their devotional wants, and if we trust to intellectual agencies alone, we shall fail, and deserve to fail. Let us go on from Unitarian theology to Unitarian religion, and we shall meet one of the great wants of the present time. Referring to those things in which all Churches are agreed, Dr. Sadler quoted Dr. Martineau's remark expressing his unabated confidence in the Christian congregation as the most beneficent of all institutions, and concluded a very impressive discourse by tendering his heartfelt sympathy with the minister and congregation, and invoking the blessing of God upon this Church of the Divine Father.

An offertory was then taken, which amounted to £22 7s.

The service was brought to a conclusion with hymn, "The Lord will come and not be slow," Lord's Prayer, and Benediction.

THE PUBLIC MEETING.

Immediately after the service the congregation and others adjourned to Avondale Hall, the handsome and commodious building immediately adjoining, which is used for the Sunday-school, and also for week-day lectures and concerts, and social meetings. The room was crowded in every part. After tea EDWIN LAWRENCE, Esq., LL.B., was called to the chair, and was supported on the platform by the Revs. G. Carter, H. Ierson, R. Spears, T. W. Freckelton, J. Worthington, Buchanan Ryley (Congregationalist); Mr. Hall, the architect of the church, Mr. Hahnemann Epps, Secretary of the congregation, Messrs. J. T. Preston, D. Martineau, S. S. Taylor, I. M. Wade, R. Bartram, F. Nettlefold and S. W. Preston. In other parts of the hall we observed the Revs. T. L. Marshall, W. C. Bowie, Mrs. Ravenstein, Misses Sharpe, Miss Preston, Dr. Johnston, Messrs. H. Taylor, E. S. Anthony and P. Moore, of Manchester New College, Messrs. A. Preston, H. Jeffery, J. Terry, N. M. Tayler, D. Watson, LL.B., W. Cox, E. Plimpton, W. Warren, &c.

The CHAIRMAN, in commencing, called upon Mr. Epps, the Secretary, who read letters from Messrs. D. Ainsworth, M.P., W. Rathbone M.P., R. N. Phillips, M.P., Sir J. C. Lawrence, M.P., all expressing interest in the occasion,

but expressing inability to attend on account of absence from home. Mr. Henry Tate, who had promised a handsome organ, would have been present had he been in town. Letters had also been received from the Revs. W. H. Channing, J. Estlin Carpenter, P. W. Clayden, Mr. J. Hoggood, and Mr. T. Chatefield Clarke. Miss Müller, of the London School Board, who had been expected to attend, was prevented by her health and the state of the weather.

The CHAIRMAN said they were assembled there to inaugurate the opening of a Unitarian Christian church, the handsomest new building in that neighbourhood. He had just been reading Canon Farrar's "Early Days of Christianity." The picture he drew of the state of the world at that time was most appalling, and had never so forcibly come home to his mind before reading his burning words. The state of the Jewish world, as they knew from the graphic pages of Josephus, was not better than that of the Roman world, as described by Juvenal. This was the time when the Christian Church was established, and we are only now beginning to understand what the world owes to Christianity in reforming the whole face of society. This church was founded in allegiance to Christianity and to Christ, the head of the Church, whom we know to be the best and grandest of all teachers. Nowhere else but in the words of the Great Master are the same divine truths to be found without admixture of error. He had lately returned from Italy. There he witnessed a fresh outburst of idolatry, an increasing tawdriness in the churches and their ceremonial, and growing devotion to the Virgin Mary, but little or no real practical Christianity. He had passed through France on his return, and was glad to hear from a Protestant pastor whom he visited that the liberal Protestant party had made very great progress during the last twelve months. Christianity in its Protestant form was beginning to win the heart, and we cannot have real liberalism without Christianity—(applause). The greatest men the world knew recognised Christ as their master, and through the discovery of ancient manuscripts and the results of the labours of Biblical critics we are getting ever nearer to the words of life. He regarded Unitarian Christianity as the noblest and grandest religion. Their object was to make men live nobler lives, but if a man gives up faith in a Heavenly Father and communion with Him, he cannot lead a true and noble life in the highest sense of the terms. He trusted they would light the fire of enthusiasm and enable the worshippers in that church to rise to a purer and diviner life. Therefore he rejoiced to assist in the inauguration of their new church, and wished it all prosperity—(loud applause).

The Rev. H. IERSON referred to the early history of the church, which was largely indebted to the Unitarian Association of which he was the secretary, and that Society was simply the almoner of the kindly help and sympathy of the whole body of its supporters. The money had been economically and well spent; and their whole history had been that of a people's church, embodying the true democratic spirit. It was a congregational Church, and in it all were equal, not depending upon the patronage of a few families, and so they had a good future before them. It was also a religious Church, unlike some which were no longer homes of religious feeling and were bound to die. It will continue to be a Christian Church and a Unitarian Church, which they regarded as identical, their theology and religion pulling together. The speaker referred to the meeting that day of the venerable Warwickshire Ministers' Society, founded at a time when the state of things in regard to Unitarianism was very different from what it is now. It brought home to us the conviction that the world is rapidly moving in the Unitarian and Catholic direction, and while working in our own direction we could embrace in our sympathies all the churches around, and acting in such a spirit they had a noble future before them—(applause).

Mr. D. MARTINEAU said that the London District Society, of which he was treasurer, had contributed with great pleasure to the erection of this church, and he recalled with pleasure the honour he had had of laying the foundation stone. He was well acquainted with their struggles, and congratulated them heartily on the progress of their beautiful Church. Their minister would find his work very greatly assisted. They had been largely indebted to the donations of one family, that of their benefactor, the late Mr. S. Sharpe. They had done their duty well for themselves, they must now do their duty to their minister—(loud applause).

The CHAIRMAN then put the resolution, "Hearty success to this Church," which was unanimously carried.

The Rev. GEORGE CARTER, who was enthusiastically received, in responding, said that he owed what success had been achieved to the cordial support of friends who had stood by him from the first, and had helped him in every way in their power. He had received most fortunate recognition from leading men of the denomination, especially his brother ministers in London. He had also received great material help as well as sympathy, and especially referred to the deeply-venerated name of Mr. Samuel Sharpe, who had helped him with princely munificence and personal sympathy, and as long as this church exists his name would be held sacred among them.

Mr. H. ERS proposed a resolution of thanks to the donors to the building fund for the erection of the schoolroom and the church. Their principal obligation was to the late Mr. Sharpe, to whose generosity he was quite unable to do justice. The sums he had given considerably exceeded £1,000, and there had been other considerable donors. Their chairman also represented a band of brothers who were always ready to help forward every good cause. Mr. Henry Tate, besides contributing to the building fund, had presented them with a handsome organ. The two Societies represented by Mr. Jerson and Mr. D. Martineau had also given valuable contributions; and the three denominational journals had given them useful notices. Their own congregation had not been backward in assisting with their purses. Mr. S. S. Tayler, the Treasurer of the British and Foreign Unitarian Association, had always given them most valuable help from their earliest days; and they wished to couple his name with the resolution. They had paid £1,300 for the church, and the building altogether cost £1,550. They were indebted to the skill of the architect for the result, and the faithful work of the builders. They were actually in debt about £200.

The resolution was seconded by Mr. J. T. Preston, who said that the widow's mite contributed by the poor was greater in the sight of God than the larger donations, which made no difference in the ordinary comforts of the donors. What was given out of small means was often greater than large sums. What was given by the donors was a trust for the erection of a building devoted to Unitarian Christianity.

Mr. S. S. TAYLER, in acknowledging the resolution, said the chairman's picture of the state of the world before Christianity showed that they were doing the right thing in raising up a church for the pure and simple worship of God in the exercise of the right of private judgment. Their Church was not bound by creeds, dogmas or ceremonies, but consecrated to a higher and purer faith. He had long watched the effort here, and it had been characterised by a large amount of unity of purpose, and by the disinterested spirit of their pastor. Both minister and people had proved themselves thoroughly worthy of help.

Mr. BARTRAM added his congratulation to Mr. Carter and his congregation on the consummation of their wishes and hopes. The story of this church has been one of quiet, persistent effort from the day of small things to the result they witnessed that evening. He proposed a resolution of welcome to their visitors, and expressed regret that Miss Müller, in whose educational work they had so much sympathy, was not able to be present. It was gratifying to see how much broader people were getting in their religious views, and that they were laying more stress upon their agreement than their differences. They had as a visitor that evening a Congregational minister of the neighbourhood, and they always gladly welcomed men who cannot see with us in all points of religion. There are various points of view in religious matters, and all we asked is that people should recognise that there are views, and be faithful to their own convictions. He coupled with the sentiment the name of the Rev. Mr. Ryley.

Mr. H. JEFFERY, in seconding the resolution, said he had occupied their pulpit in all the various stages through which they had passed. He tendered his tribute of high respect to Mr. Carter for the work he had done, who set an example to all of them of self-sacrificing devotion to the Unitarian cause.

The resolution was carried with acclamation.

The Rev. G. BUCHANAN RYLEY, minister of Hanover Chapel, Rye-lane, in acknowledging the resolution, said that although many of them were

in extreme theological difference, deep as the abyss was they could stretch friendly hands across it. He had deep reverence for their pastor, who was a very hard worker. He felt they all owed a great deal to the Unitarian section of the church for rescuing some truths and principles which other sections had let fall into oblivion, and although he differed from them intellectually his heart was with them.

Mr. BEGG moved a resolution respecting the architect, Mr. Hall, who had shown great ability and devoted great attention and care to his work.

Mr. WARREN briefly seconded the vote of thanks, also expressing his hearty appreciation of the handsome building. The architect had kept well to the amount agreed upon, although some alterations had been suggested.

The resolution was carried with acclamation and acknowledged in appropriate terms by Mr. HALL, who expressed his thanks to the builders and workmen for carrying out the instructions given to them.

The Rev. R. SPEARS moved a vote of thanks to the chairman, which was seconded by the Rev. W. C. BOWIE, and carried with acclamation, and suitably acknowledged by Mr. LAWRENCE.

The proceedings were brought to a close with an anthem by the choir, "I will lift up mine eyes." In the course of the evening Mrs. Coggin gave a solo, "He giveth his beloved sleep," in admirable style, Miss Warren accompanying on the harmonium.

BLACKLEY UNITARIAN CHAPEL.

On Saturday week the Induction of the Rev. J. Maclaren Cobban to the ministry of the above chapel took place, the Rev. JOSEPH FREESTON conducting the devotional portion of the service.

The Rev. DENDY AGATE, B.A., gave the charge to the minister.

The Rev. C. C. COE then delivered the charge to the congregation, in which he urged how desirable it was that there should be cordial co-operation, and at the close sought to impress upon all the solemn nature of the contract into which both minister and people were that day entering. The congregation might do much to brighten or sadden the life of their new minister, and he could wish for him that he might receive as much encouragement—as much plain speaking, as much friendship and sympathy as he himself had received from the two congregations to which he had ministered.

In the evening a welcome party was held in the school, at which Mr. J. J. Brown presided, and among those present were the Revs. C. C. Coe (Bolton), Dendy Agate (Gorton), Joseph Freeston (Stalybridge), J. Towle Marriott (Strangeways), William Mitchell (Ardwick), W. G. Cadman (Miles Platting), B. Walker (Willert-street Domestic Mission), J. McDowell (Pendleton), and Messrs. G. W. Rayner Wood, Thomas Cooke, James Bennett, Henry Coffey, John Johnson, Charles Johnson, J. Duncan, C. Scholes, George Taylor, T. Tonge, &c. The Secretary having read letters regretting inability to be present from the Rev. William Gaskell (who had preached the anniversary sermons of the chapel nearly forty times), the Rev. S. A. Steinthal, James Harwood and J. G. Slater, and two local Church of England clergymen.

The CHAIRMAN said they were there to welcome Mr. Cobban as their new minister, and he trusted they would all work together harmoniously—(applause)—the welfare of the chapel depending on it, and in assisting their minister in all his efforts to fulfil his duties in a manner that would do credit both to himself and the congregation—(applause), and help to build up a good Unitarian Church at Blackley—(applause). There was very great scope for him there, and there would be still more when they had got the new chapel—(applause). Subscriptions were coming in fairly well, but they wanted a lot of money yet; probably about £2,500, and he should like himself to commence building next year. He had no doubt also the Sunday-school would improve very much under Mr. Cobban's leadership. They had wanted a leader for some months past, and now they had one he hoped they would make the best use of him—(applause).

Mr. JAMES BENNETT, in welcoming the new minister on behalf of the congregation, gave a very interesting account of the Blackley congregation and the old chapel from the Act of Uniformity in 1662, shortly after which some of the Nonconformist ministers took refuge in Blackley with a Mrs. Travis, among whom was a Mr. Pyke, the ejected rector of Radcliff. The first man who resuscitated

the congregation was James C. Street—(applause). He blew the slumbering embers of Unitarianism into life, and his efforts were followed by the Rev. Joseph Freeston—(applause). Since that time they had taken a more definite shape, and though as a congregation they could not count upon much grandeur or wealth, there were parents there who had seen their children in consequence of their connection with that congregation growing up respectable and prosperous—(applause). One great benefactor of the chapel in recent years was Mr. Eckersley, and his memory was held in great affection. Mr. Cobban, he trusted, would find all the congregation doing their best to work pleasantly together, and in finding in him a faithful minister he would find them a loyal and attentive congregation—(applause).

Mr. WALTER JOHNSON welcomed the new minister on behalf of the Sunday-school, and the Rev. W. G. CADMAN gave Mr. Cobban the right hand of fellowship on behalf of the ministers of the district.

The Rev. J. T. MARRIOTT having also addressed the meeting,

The Rev. J. MACLAREN COBBAN said the first time he heard of Unitarianism was when he was at school in Aberdeen, the Unitarian minister in the town having been stoned by the rabid Presbyterians on the occasion of an open air meeting. That would give them an idea of the way in which Unitarianism was viewed by those among whom he was brought up. As he grew older he thought more for himself. He went to college in London to be trained for the Independent ministry, and while there he was sent down to supply the pulpit of a little church not far distant. A few days afterwards the secretary of the college called him aside and showed him a letter from the chief deacon of the church, in which were the words, "Don't send the young man any more, he is not sound." Soon after that he left college, and had since been engaged in teaching or literary work. The warm welcome he had received that night not only left him with very little to say, but perplexed him how to say that little. There was a great work before them there. The one engrossing prospect was of course the building of a new chapel, but before all that was the building up of the spirit of sympathy and enthusiasm among the congregation. Not that there was not much of that already, for he believed there was. His opinion of what a minister ought to be was that he ought to be not only the preacher to a certain congregation, but to be in every conceivable way the leader of its religious life, its social life, introducing them as truly as might be to all forms of higher culture. Those ideas he should endeavour to make the ruling spirit of all his teachings and work among them, and he was sure each one, old and young, would try to assist him. At to the Sunday-school, which should be the nursery of the church, he had a great sense of its importance. He should do his best to aid the teachers and superintendents and take charge of the higher class—(applause).

The Rev. WILLIAM MITCHELL and Mr. G. W. RAYNER WOOD having also addressed the meeting, Mr. JOHN JOHNSON proposed a vote of thanks to the Revs. Jos. Freeston, C. C. Coe, and Dendy Agate for their services, which, having been seconded by Mr. THOMAS COOKE (the oldest member of the congregation), was carried with acclamation.

Votes of thanks to the ladies who had arranged and presided at the tea tables and to the Chairman were also passed in a very hearty manner, and the evening hymn and benediction closed the proceedings.

During the course of the evening a selection of music was admirably rendered by the members of the choir.

LEICESTER.—The Liberals here have gained one seat at the School Board Election, nine Liberals having been returned and six Churchmen.

CAMBRIDGE.—Dr. W. Blake Odgers, of Trinity Hall; Mr. H. M. Mozley, of King's; and Mr. Courtney Kenny, of Downing; are appointed examiners in the Law Tripos for 1883.

THE LONDON DOMESTIC MISSION.—The Rev. F. Summers acknowledges with thanks the sum of £3 from W.E.L. for division between George's-row and Spicer-street Missions.

Mr. PROCTOR, the astronomer, lecturing at Glasgow, mentioned that the observations taken during the transit of Venus appeared to show not only that the planet had a vaporous atmosphere, but that its surface is partly covered by oceans, and presumably, therefore, that it is inhabited.

The Liberal Pulpit.

JOB AND HIS FRIENDS.

Notwithstanding the fog and frost that prevailed without, and which sensibly made themselves felt within, a large congregation again assembled in Westminster Abbey on Saturday week, to hear the third of Dean Bradley's discourses on Job.

The main and substantial part of the book was, he said, separated from all that went before. The change was not confined to Job, but was shared equally by his friends. The words of Eliphaz were at first not unkindly. They were words well weighed and dignified, and almost apologetic in tone. He handled tenderly the barbed arrows that were soon to rankle in the heart of his friend. Who, he asked, ever perished, being innocent? His own experience of Arab life told him that he who sowed wickedness would reap the same. A shapeless spirit had passed before him, and rebuked the supposition that man would be more just than his Maker. Job had been saying, Eliphaz hints, harsh things of the Ruler of Mankind, who disappoints the devices of the crafty, and sets upon high those that be low. Happy, he maintains, is the man whom God correcteth, for the correction is chastening which is not to be despised. And then, in a series of Eastern images, he promises that Job shall come to his grave in a full age, like a shock of corn in his season.

In the sixth and seventh chapter, however, Job returns to a prolonged moan of sorrow, and gives fresh utterance to his deep sense of agony. From his friends he turns to his Maker, and sighs for death as the wages of the labourer. He would vanish away as a cloud, and be known no more in his place. With the passion of a mountain torrent that hastens to be dried up in the sultry desert, he yearns for the removal of his weary pains by death. There is nothing in all this of Mohammedan resignation, nothing of Christian hope.

The Shuhite, in the eighth chapter, continued the Dean, stands forward to rebuke this want of faith, and suggests that Job is suffering for the sins of his children. A perfect man, he declares, God will not cast away. But scant comfort do these words bring to Job, who, as it were, asks, How shall I speak out to God the thoughts that burn within me? Yet will he cry, Wherefore contendest Thou with me? Why didst Thou give me the gift of this weary life in which the light is as darkness? Not a word of resignation or of patience does Job utter, not a word expressive of the hope of redress beyond the grave. The third friend, Zophar, speaks in the same key as his companions, although the language is sharper and sterner. He taxes Job with profanity, and bids him put his iniquity far from him if he would be restored to the dignity of God's favour. This is too much for Job to bear. What you tell me of God, he exclaims, all creation tells me. His friends, who represent many in the Church of to-day, were but poor pleaders for God. Job's faith in God is strong enough to make him say, "Though he slay me yet will I trust Him." Nevertheless he will maintain his ways before God, and charge him with writing better things against him. In the fourteenth chapter occurs the most mournful utterance, said the Dean, to be found in any literature, with the exception, perhaps, of a chorus in Sophocles. "Man that is born of woman," wails Job, "is of few days and full of trouble." Why cannot he be allowed to rest till his short day is over? There is hope of a tree, for if it is cut down it will bud afresh. But man giveth up the ghost, and where is he? God is the great destroyer. The words of the Arab patriarch were in sad accordance with some of the utterances of modern science.

The climax is, however, not yet reached. Each of the three friends speak, and each is followed by Job. Two, Eliphaz and Bildad, return to the argument, and each is answered by Job. These comforters, said the Dean in closing, stand for a class of God-fearing people who only mislead when attempting to explain the spiritual problems of life. Shocked at what Job says, they utter much that is true as well as striking. They were devout and orthodox, yet utterly mistaken, and Christian controversialists were too often ready to follow their example. They were in possession of certain undoubted truths, but it did not matter to them how they applied them, and so wholesome medicines became poison. All they said was tainted with one fundamental error. It was very hard for them to realise that the hand of God could be heavy on any

whom he approved, just as the men of a later age could not understand that those who were crushed by the tower of Siloam were not greater sinners than themselves. Their narrow ideas were in conflict with the Divine light, which was shining above them like the dawn on Alpine heights.

Dean Bradley delivered the fourth of his interesting series of lectures on the Book of Job on Saturday afternoon in Westminster Abbey to a large congregation. The subject was the effect produced on Job by the words spoken to him in his affliction by his three friends, as indicated by the replies made by the Patriarch at various points, the record of which closes at the end of the thirty-first chapter. Generally speaking, the effect on Job's mind was to convince him that he must not look to man for help and consolation in his trouble. "Miserable comforters are ye all," he said, and he reproachfully suggested that had the circumstances of himself and his friends been reversed, he would have adopted a very different method of consolation: "I would strengthen you with my mouth, and the moving of my lips should assuage your grief." He felt that he could but turn his back on his illjudging friends, and plead for his life with God. The first thing to be noted was that his language contained a long wail of sorrow. His thoughts were expressed in many strange and curious figures; and, indeed, the Book was full of vivid touches, having reference to the life and ways of the early world, although these allusions were, unfortunately, sometimes obscured by the English version. In his utterances, too, were included psalms of pain and suffering, in which, as for example in the ninth chapter, from verse 6th to 22nd, there were references which appeared to point onward to One whose sorrow was above all sorrow. In chapter thirty there was a reference evidently to surrounding circumstances, to the existence, habits and semi-inarticulate speech of some lower, conquered, aboriginal race of men. In the midst, however, of all these varied utterances, indicative of habits of natural observation and of powers of spiritual insight, there was throughout a quivering sense of pain, the cry of complaint, the breathing of unspoken agony. For, secondly, it was to be remarked that that which gave poignancy to his suffering, adding to it another and a deeper pang, was the moral problem which it forced upon him, the spiritual torture with which his distresses were associated. There was the miserable sense that these woes from God—and Job never doubted that they were from God—were unaccountable, according to all ordinary rules of judgment. He was not conscious of deserving such a fate. He was conscious of general integrity, and he could appeal to God whether he had not esteemed the words of His mouth better than his daily bread. He recalls, in his bitterness, the happy days of the golden past, and is able to say with a clear conscience that those were days of well-doing as well as of well-being; he had kept himself innocent from sins of the flesh, from oppression of his bondsmen and bondswomen, from avarice and niggardliness and dishonest dealing; he had not neglected the duties of charity and hospitality, nor been betrayed into the common idolatry when he had looked upon the moon and stars in those Eastern heavens. Glancing over these remarkable utterances, and giving here and there a luminous word of explanation, the Dean went on to say that we, who had been lifted by the slow processes of God's Spirit to a higher level in our conception of a perfect religious character, might be startled by some of these broad and unflinching assertions of human innocence and integrity; still it must be admitted that they were true, although indeed they were not without an element of error and of defective knowledge. His keenest trial arose out of his consciousness of innocence. His successive losses—of wealth, of children, of health, the accumulation of woes upon his head—all these he bore with absolute submission; for when all had gone, something inestimable yet remained; "he walked with inward glory crowned," in the sense that he had approved himself to his Maker. But now the hard and ready dogmatism of his friends had forced upon him the question, "Was God, after all, indeed righteous and just? Powerful He was, no doubt, but what if, after all, this power was wielded by One who looked with indifference on right and wrong, good and evil, who distributed pain and pleasure at random, or wrongly?" In face of this awful question, the wise saws of his

friends only aggravated his misery. Conscious that their charges against him were false, their words only gave point and emphasis to his doubt, and pressed upon him questions, to which he hardly dared give utterance, with regard to the most fundamental of all moral truths. Considering the prosperity of the wicked, he attempts to find a solution of the puzzle by the supposition of retribution coming upon their posterity, but the sense of the real inequalities of life again returns; he saw the opening scene of the story of Dives and Lazarus, but not the sequel. How much darker and more cruel did this problem of human life seem to Job than to us; for his friends could say nothing to him of an unseen world, of a recompense beyond the grave, or of Christ the Example and Sympathiser for all sufferers. There were, indeed, in Job's words some shadowy references to the idea of immortality, a looking forward to a vision of God when the destruction of the body should be complete, but the accents were faint and low, and the difficulty was made greater by the limited range of his vision. "Oh, that I knew where I might find Him," is his sorrowful cry, and although for a moment he lays his finger on the greath truth, "these are parts of His ways," the path is hidden from him, and he finds no answer to his doubt. Still, he could not believe that to do justice and to love mercy could alienate from God, and so he comes to the piteous appeal to the record of his own conduct and integrity contained in the 31st chapter. His friends were pained and shocked because he was righteous in his own eyes. His words were to them the upheaval of a new stratum of ideas, which disturbed their conception of the scheme of the government of the world and of the order of things, and it seemed to them that Job was not to be argued with any longer. Their feeling was natural. There was something lacking, too, in his conception of religion, and they at any rate were convinced of the necessity of maintaining their own creed. They were in the wrong, however, and this is not by any means the only instance in which the majority of religious professors have been in the wrong, and one solitary suffering spirit has had to set itself against them, in the conviction that truth was not always to be found on the side of numbers. A higher obedience than that of mere submission had yet to be taught to Job, something of that which was meant when it was said "If ye have faith, ye shall remove mountains."—*Christian World.*

THE REV. DR. ELLIS ON THE BIBLE.

[At a recent meeting of the Unitarian Club, at Boston, U.S., the Rev. Dr. E. E. Ellis delivered a remarkable address on the Bible, of which the following is the chief portion.]

I have carefully considered the words and thoughts which I am about to express, fully apprehending their serious bearings, and that they may startle or grieve some others, if not you. Fifty years of study, thought and reading, given largely to the Bible and to the literature which peculiarly relates to it, have brought me to this conclusion, that the book—taken with the special divine quality and character claimed for it, and so extensively assigned to it as inspired and infallible as a whole, and in all its contents—is an orthodox book. It yields what is called the orthodox creed. The vast majority of its readers, following its letter, its obvious sense, its natural meaning, and yielding to the impression which some of its emphatic texts make upon them, find in it Orthodoxy. Only that kind of ingenious, special, discriminative, and, in candour, I must add, forced treatment which it received from us liberals can make the book teach anything but Orthodoxy. The evangelical sects, so-called, are clearly right in maintaining that their view of Scripture and of its doctrines draws a deep and wide division of creed between them and ourselves.

In that earnest controversy by pamphlet warfare between Drs. Channing and Ware on the one side, and Drs. Worcester and Woods and Professor Stuart on the other—a controversy which wrought up the people of our community, sixty years ago, more than did our recent political campaign—I am fully convinced that the liberal contestants were worsted. Scripture exegesis, logic and argument were clearly on the side of the orthodox contestants. And this was so, mainly because the liberal party put themselves upon the same plane with the orthodox in their way of regarding and dealing with Scripture texts in their bearing upon the controversy. Liberalism cannot vanquish Orthodoxy, if

it yields to the latter in its own way of regarding and treating the whole Bible.

Martin Luther said that the Papists burnt the Bible because it was not on their side. Now, I am not about to attack the Bible because it is not on my side. But I am about to object as emphatically as I can against a character and quality assigned to the Bible which it does not claim for itself, which cannot be certified for it; and the origin and growth and intensity of the fond and superstitious influences resulting in that view we can trace distinctly to agencies accounting for, but not warranting, the current belief. Orthodoxy cannot readjust its creed till it readjusts its estimate of the Scriptures. The only belief which one who professes the orthodox creed can find is either by forcing his ingenuity into the proof-texts or indulging his liberty outside of them. All the most vital and searching forces now at work in their bearing upon themes of loftiest import to man demand, and are working toward the intelligent and fearless reconsideration of the accepted view of the Bible, which opens the most teasing controversies, which deals with them all in a most unsatisfactory way, and leaves them all unsettled, if not more perplexed.

Here is a volume of miscellaneous and heterogeneous contents, some of them written we know not when, where, or by whom, all of which are unified as from one divine source and authority. In that volume is matter, instruction, warning, precept, and promise of priceless and transcendent value for the life and the hope of man. For that, it is consecrated and bedewed with the most sacred human affections. Because of such, its contents, that book has become to Christendom a gracious gift of God. We refer to its influence, with that of the steady progress of material and physical science which it has helped to quicken and guide, all the most elevating, refining, beneficent, and regenerating agencies which are advancing and redeeming humanity.

Now look at that book from the other side, as what is called church history centres around it. There are matters in that book which, if they have not been the cause, have been the occasion, the agency, the instrumentality, backed by an assumed divine warrant, of strifes, feuds, superstitions, persecutions, barbarities, and atrocities of every stain and hue which have strewn the world for ages with wrecks of woe and agony. I will not fill up that outline. I shudder over the summary; and I cannot challenge the charge which assigns all this to the estimate and use of the less lovely, the less benedictive lessons of the Bible. President Mather of our young college, for many years the most eminent and honoured man, citizen, and divine in this colony, expressly taught that the divine command to the Israelites to exterminate the Canaanites was a full warrant for the desolation of our Indian tribes. Search to the bottom the history of that delirium of dread and frenzy and outrage which we call the witchcraft delusion here, nearly two centuries ago. You will find but a single palliation for the agency of good and upright men in those horrors. Judges, witnesses, yes, even the victims, read in a book which they had all been taught to believe, and did believe, was written by the finger of God, this sentence:—"Thou shalt not suffer a witch to live."

But this is not the time or place for following further in this strain. I come to utter the constraining thought that is burdening my mind. If the parties in that threatened schism among our orthodox Congregationalists will kindly indulge me in a sincere utterance made in all deference and courtesy,—and yet I cannot add, with diffidence,—I will speak my mind. Certain facts claim their notice as they engage with the mere surface of deep and serious questions which their peers in scholarship, in ability, in candour, and in religious earnestness, are trying to search thoroughly and fairly. Those questions largely concern the contents, character, and authority of a book which is positively called the "Word of God." It is not alleged by any one that there is a single sentence in that book which was written with intent to deceive or mislead. But there is much in it, with the authority and purpose claimed for it, which has grievously misled many of the best of our race, and which does so now. A steadily increasing number of persons of all grades and classes in intelligence, sincerity, and devoutness, leave that book from year to year through a long life unopened. Not as preachers complacently say, because of their sin-hardened hearts, for very many of them are seeking and longing for some blessed religious guidance. It is because what they remember and hear said

about the book as coming direct from God perplexes, astounds, and shocks them. There are those who continue to be readers, and who share those feelings, publishing their doubts and denials, often with ridicule and scorn. They find in the book commands, purposes, and acts assigned to God at which they would shudder, if ascribed to heathen deities. Standing on this modern earth and beneath these ancient heavens, men boldly, sometimes sadly, say that there are assertions and statements in that book which they know positively to be untrue,—untrue to fact, to history, to the verities of nature and life, to the attributes and rule of the Being to whom their loftiest and most devout convictions rise as the God over all. A clerical discussion upon the point whether Scripture texts can be interpreted so as to allow a hope for idiots, infants, and heathen, who have had an "imperfect probation" here, does not reach to their relief. When a few of those texts are alleged as certifying that the vast majority of the human race are to be the victims of endless woe, the questions cannot be silenced: "Who wrote those words, and with what authority? Were they correctly reported and duly certified?"

That divine authority and warrant for all that is included in the Bible cannot be proved by any tests or methods by which we estimate proof in all other matters. There is enough in that priceless volume which certifies its inspiration, proved because it inspires its readers. But that claim can never be certified for any assertion that shocks and falsifies the primary instincts and affections, by which alone we apprehend God. There cannot be two kinds of justice for God and man, any more than there can be two kinds of mathematics for measuring the fields of the earth and spaces of the sky. That the sanctities of that book may be retained, the assumptions and superstitions associated with it must be surrendered.

I can conceive of no more earnest and cogent appeal which all Christendom with the urgency of fit and favouring occasion may make to Christian divines, scholars, and professors with all the apparatus for theological instruction than this: reconsider to the very bottom, divested of all professional proclivities and partialities, the estimate that you put upon the Bible, as a whole and in its parts. Try to relieve those who look to you from these harrowing perplexities and these tortures of thought and feeling. May we press this earnest request upon those close by us here who are agitating a merely surface question? Your exalted profession, the confidence and support given to you by the little fellowships around you, while the great mass is drifting by you, distrustful of your sincerity or ability, demand of you an effort for this service for the whole community. Probably there is not a single occupant of a Congregationalist pulpit in this State who believes literally the account of the first pair of our race in the book of Genesis, which is the turning pivot of the whole orthodox creed. If he makes the slightest variation from the strictness of the letter in its interpretation, then he opens the whole question of more or less in such dealing with the Bible.

It is indeed a tremendous demand to make upon those who profess to believe, and who positively teach to others, that the whole Bible is of divine authorship and authority that they will seek to rectify and clear up a fond superstition which has been strengthening itself for the last three hundred years. My own thoughts at once suggest the various protests of reason and dread, the pleas, arrests and remonstrances, as well as all the bugbears provoked by the suggestion that those—a very slender minority in the more intelligent classes of Christendom—who so designate the Bible will in their fellowships reopen, reconsider and readjust the whole foundation of positive and certified fact involved in that belief. The insensate alarm and protest raised by the enterprise for rectifying the admitted errors in the text of our English version warns us as to the average intelligence which is exercised, when fond and misleading beliefs are threatened. To intelligent Protestants the whole institution of the Roman Catholic Church, in its organisation, doctrine and discipline, presents a similar combination of divine and human elements—of what is of heaven and what is of men—to that which the Bible does to liberal theologians. The "evangelicals" have put to exercise some of that ingenuity with which they discriminate between the truth and the error in that Church. The assumption of a divine vice-gerency and infallibility for the Pope is a match for a similar claim for a

book, the contents of which present so many problems and perplexities. While orthodox divines assert for that book an authorship and sanction wholly divine, not allowing for the human element in it, many, perhaps the most, of those who cannot accept this belief, may adopt the extreme alternative that the volume can be accounted for within the resources of the earth as the product of the soarings and the gropings of man.

LEWES.—The Rev. A. Macdonald, M.A., has retired from the ministry on account of advanced age, and the church here is now vacant.

RAVARA.—On Friday night, December 1, an entertainment, consisting of a limelight exhibition and sacred song illustrative of the "Pilgrim's Progress," was given in Ravara Meeting House. "There was a large attendance, the house being well filled in almost every part. The Revs. T. Dunkerley (Comber), and J. McCaw (Killinchy) were present. Mr. McCaw presided, he being the first pastor of the church. The programme, creditably executed, gave general satisfaction. A vote of thanks was moved by the Rev. W. O. McGowan (pastor loci), seconded by Mr. W. J. Scott, and supported by the Rev. H. A. McGowan, to all who contributed in rendering the entertainment a success. A vote of thanks having been passed to the chairman, the proceedings were brought to a close by the choir singing the Evening Hymn, and by the chairman giving prayer and benediction. Thanks are due and hereby accorded Comber and Killinchy congregations for their pecuniary aid, encouragement, and sympathy rendered through their several pastors, the Revs. T. Dunkerley and J. McCaw, and also to some members of the Moneyrea congregation who kindly assisted the choir. Proceeds are devoted to Improvement Fund.

POOLE.—The fourteenth anniversary sermons since the erection of the new Unitarian Church were preached at this place on Sunday last by the Rev. T. L. Marshall, of London. The congregations, although good, were not so large as they would have been but for the inclement weather. The services were appropriate to the occasion, the subject of the morning discourse being "Worship," that of the evening "The Eleventh or New Commandment." On the following Monday evening there was a pleasant social meeting of the congregation and their friends, including a few from Bournemouth, in the school-room. After tea the numbers were considerably augmented. The proceedings chiefly consisted of an organ recital by Mr. J. Whitehead Smith, R.A.M., organist of Wimbourn Minster, followed by an attractive programme of music comprising solos and duets by Misses Jenkins, Miss Reed, Miss Pecket, and Messrs. Sedgfield, Belben, Perston and Guest, all of which were received with much applause.

STRATFORD.—A sale of useful and fancy articles was held at Rokeby House, Stratford, on Wednesday, Thursday, and Friday (the 6th, 7th, and 8th inst.) to establish a fund for building a school-room on the spare ground behind the chapel, a work that is much needed. A large quantity of useful and ornamental articles had been collected, and the first day's sale was fairly satisfactory, but the inclement weather of Thursday and Friday had a very depressing effect, and a large proportion of the goods is still unsold. The stalls were under the superintendence of Mrs. Stead, Miss Taylor, and Mrs. Macellan, Stratford; Mrs. de Brent, Avely; Miss Dean, Wanstead; Mrs. Starke, Wanstead; Mrs. Harwood, Forest Gate; Mrs. Rix, Wood Green, assisted by other ladies. The choir from College Chapel, Stepney, Mr. Dean, and others enlivened the proceedings with vocal and instrumental music. The "fine art gallery" was well patronised, and on the last evening Mr. C. Watt, junr., of Edmonton, gave a very clever ventriloquist entertainment, entitled "The Little Old Lady."

HOLLOWAY'S PILLS.—Liver, Lungs, and Kidneys.—Most diseases of these depravative organs arise from obstructions, over the removal of which these celebrated Pills exercise the most perfect control. A course of them is strongly recommended as a remedy for such chronic affections as liver enlargements, congestion of the lungs, torpidity of the kidneys, and other functional disorders which cause much present suffering, and if neglected lay the foundation of organic diseases. Holloway's Pills are specially adapted for the young and delicate; their gentle and purifying action ranks them above all other medicines. In indigestion, nervous affections, gout and rheumatism these Pills have achieved for themselves universal fame. They expel all impurities from the blood, and thus restore cheerfulness and vigour.

University Intelligence.

UNIVERSITY OF LONDON.

The following are Lists of the Candidates who have passed the recent examinations:—

B.S. EXAMINATION.

FIRST DIVISION.—D. Collingwood, University College; C. J. Pike, University College; W. J. Roeckel, St. Bartholomew's Hospital; S. W. Sutton, St. Thomas's Hospital; F. R. Walters, St. Thomas's Hospital.

SECOND DIVISION.—J. W. Batterham, Westminster Hospital; D. W. Buxton, University College; H. Campbell, St. Bartholomew's Hospital; E. Clarke, St. Bartholomew's Hospital; W. R. Dakin, Guy's Hospital; Mary A. Dacomb Scharlieb, Madras Medical College, London School of Medicine, and Royal Free Hospital.

M.S. EXAMINATION.

C. A. Ballance (Gold Medal), St. Thomas's Hospital; M. P. M. Collier, St. Thomas's Hospital.

M.D. EXAMINATION.

A. E. Buckell, University College (obtained the number of marks qualifying for the medal); W. J. Collins, B.S., B.Sc., St. Bartholomew's Hospital; N. Dalton, King's College; H. Davy, Guy's Hospital; T. V. Dickinson, St. George's Hospital; R. J. Edwardes, St. Mary's Hospital; C. Firth, St. Bartholomew's Hospital; J. P. A. Gabb, University College; L. J. Hobson, B.S., University College; G. M. MacDonald, King's College; R. Maguire (gold medal), Owens College and Manch. R. Infirmary; W. J. Nutley, B.A., Royal Infirmary, Edinburgh; E. H. Paddison, Guy's Hospital; L. C. Parkes, University College; E. Penny, Guy's Hospital; R. Petch, King's College; S. T. Plumble, St. Bartholomew's Hospital; T. C. Ranton, St. Bartholomew's Hospital and Owens College; B. N. Rake, Guy's Hospital (obtained the number of marks qualifying for the medal); A. J. M'C. Routh, B.S., University College; G. H. Russell, Guy's Hospital; G. J. S. Saunders, King's College; T. D. Savill, St. Thomas's Hospital; M. F. Sayer, University College; J. E. Squire, University College; T. G. Stonham, London Hospital; C. W. Suckling, Queen's College, Birmingham; E. G. Whittle, University College.

LOGIC AND PSYCHOLOGY ONLY.—G. F. Barnes, St. Bartholomew's Hospital; S. Buckley, Manchester Royal School of Medicine; J. D. Hayward, University College; W. H. Neale, B.S., University College; J. F. W. Silk, King's College; H. G. Taylor, King's College.

BOURNEMOUTH.—On Sunday, the 3rd of December the Rev. Alfred Hood commenced the first of a series of Special Musical Services for the People. Although the weather was very unfavourable there was an attendance of over 100.

WALSALL.—The anniversary services of the Unitarian Free Church were held on Sunday week, the minister, the Rev. P. Dean, preaching both morning and evening. At the evening service the attendance was so large that some had to go away for want of seats. There was a suitable musical service of praise.

LOUGHBOROUGH.—The anniversary sermons for the Victoria-street Chapel were preached on the 10th inst. to good congregations by the Rev. H. Enfield Dowson, of Gee Cross. Collections amounting to about £16 were made on account of expenses in connection with the building fund. Mr. Dowson's services were very highly appreciated.

OXFORD.—The electors (the Heads of Colleges and Halls) have elected the Rev. W. Sanday, of Trinity College, to the Ireland Professorship, vacant by the resignation of Canon Liddon. Mr. Sanday, who is principal of Hatfield Hall, Durham, is well-known by his work on the "Authorship and Historical Character of the Fourth Gospel," and he has also published "Second Century Gospels; or Supernatural Religion."

BRISTON.—The annual meeting of the Brixton Branch of the Charity Organisation Society was held at the Gresham-hall, Brixton-road, on Thursday afternoon, Mr. W. H. Garrett, in the chair. A very satisfactory report was read by the Rev. E. Lockyer, secretary, showing a good amount of work done by the very energetic committee. Among those who took part in the proceedings were several of the local clergy, and our friends the Revs. J. Worthington, T. L. Marshall, and Mr. E. G. Ravenstein.

THE SUNDAY OPENING OF MUSEUMS.—A meeting of delegates from Working Men's Clubs and Societies in London, convened by the Workmen's Sunday Committee, was held on Monday last at the St. James's Minor Hall, to express the opinion of the working classes of the metropolis on the Sunday opening question, especially in reference to the speech of Mr. Broadhurst in the House of

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DR. J. COLLIS BROWNE'S CHLORODYNE.—Vice-Chancellor Sir W. PAGE WOOD, STATED PUBLICLY IN COURT that Dr. J. COLLIS BROWNE was UNDOUBTEDLY the INVENTOR OF CHLORODYNE, that the whole story of the defendant was deliberately untrue, and he regretted to say it had been sworn to.—See *The Times*, July 13th, 1864.

DR. J. COLLIS BROWNE'S CHLORODYNE is a LIQUID MEDICINE which ASSUAGES PAIN OF EVERY KIND, affords a calm, refreshing sleep WITH-OUT HEADACHE, and INVIGORATES the NERVOUS SYSTEM when exhausted.

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PALPITATION, HYSTERIA.

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"I have no hesitation in stating that I have never met with any medicine so efficacious as an Anti-Spasmotic and Sedative. I have used it in Consumption, Asthma, Diarrhœa, and other diseases, and am perfectly satisfied with the results."

From W. C. WILKINSON, Esq. F.R.C.S., Spalding.

"I consider it invaluable in Phthisis and Spasmodic Cough; the benefit is very marked indeed."

DR. J. COLLIS BROWNE'S CHLORODYNE is the TRUE PALLIATIVE in NEURALGIA, GOUT, CANCER, TOOTHACHE, RHEUMATISM.

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"We have made pretty extensive use of Chlorodyne in our practice lately, and look upon it as an excellent direct Sedative and Anti-Spasmotic. It seems to allay pain and irritation in whatever organ, and from whatever cause. It induces a feeling of comfort and quietude not obtainable by any other remedy, and it seems to possess this great advantage over all other Sedatives, that it leaves no unpleasant after effects."

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TO CORRESPONDENTS.

"W. L." next week.

"H. B."—We cannot afford space for so full a discussion of the Temperance question.

Our Calendar.

SUNDAY, DECEMBER 17.

LONDON.

Rev. P. H. WICKSTEED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.

Rev. CHAS. VOYSEY, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M., JAMES GOW, Esq., M.A. Cantab., on "Socrates; the founder of Moral Philosophy."

BOURNEMOUTH.

Rev. ALFRED HOOD, at the Town Hall Buildings, at 11 A.M. and 7 P.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Arnold's (E.) Pearls of the Faith, or Islam's Rosary, 7/6

Benn's (A. W.) The Greek Philosophers, 2 Vols., 28/

Bovet's (F.) Egypt, Palestine, and Phenicia, trans. by W. H. Lyttelton, 9/

Bowler's (J.) Goblin Tales of Lancashire, 4/6

Essays in Philosophical Criticism, ed. by A. Seth and R. B. Haldane, with preface by E. Caird, 9/

Evolution (The) of Christianity, 12/

Gardiner's (B. M.) French Revolution, 1789-1795, 2/6

Gospel of the Secular Life, Sermons at Oxford, 5/

Hawthorne's (N.) Dr. Grimshawe's Secret, 6/

Jubilee Lectures of the Congregational Union, Vol. 1, 5/; Vol. 2, 4/

Martin's (E. M.) A Visit to the Holy Land, Syria, and Constantinople, 5/

Problems and Exercises in Political Economy, by A. Milnes, 4/6

Pitman's (E. R.) Central Africa, Japan, and Fiji, a Story of Missionary Enterprise and Triumph, 5/

Simcox's (G. A.) History of Latin Literature from Ennius to Boethius, 2 Vols., 32/

Skelton's (J.) Essays in History and Biography, 12/6

Swift (Jonathan), Life of, by H. Craik, 18/

Thom's (J. H.) Laws of Life after the Mind of Christ, Discourses, 7/6

Wentworth Papers (The), 1705-1739, by J. J. Cartwright, 21/

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BIRTH.

RAYNER—On the 12th inst., at the County Asylum, Hanwell, the wife of H. Rayner, M.D. of a daughter.

DEATHS.

ATKINS—On the 6th inst., at Oxford-street, Leicester, George Beale Atkins, aged 47.

BAKER—On the 11th inst., at Skerton House, Old Trafford, aged 72 years, Helen Darbishire, wife of Alderman Thomas Baker, ex-Mayor of Manchester.

BOWRING—On the 13th inst., at his residence, 160, Bower-street, Maidstone, the Rev. Thos. Bowring, in his 81st year.

MARRIOTT—On the 8th inst., at her residence, The Grange, Hopton, near Mirfield, in her 84th year, Harriet, widow of the late William Marriott, of Wakefield.

NIAS—On the 12th inst., at Westmoreland-place, Bath, Elizabeth, eldest daughter of the late William Nias, Esq., aged 83.

TAYLER—At Manchester, on the 6th inst., William Venning Tayler, third son of the late Rev. James Tayler, of Nottingham, aged 80 years.

VENNING—On the 9th inst., at his residence, Redland Hall, near Bristol, William Arthur Venning, Esq., aged 73.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Reberent Free Thought

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2113.]

LONDON, SATURDAY, DECEMBER 23, 1882.

[PRICE 5D.]

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IMPORTANT ANNOUNCEMENT.

At the beginning of the New Year the price of the INQUIRER will be reduced from 5d. to 2d. weekly. See detailed notice in another column.

PEACE AT ANY PRICE.

THE compromise with which at last the protracted MACKONCHIE case has come to a close cannot be pronounced satisfactory by any who value consistency more than party and principle more than expediency. Is it not the fact that principle and consistency have been sacrificed for the sake of peace? The wearisome and costly litigation has ended in a surrender which is no surrender, but rather a substantial victory for the party of sacerdotal pretension in the Anglican Church. We wish to speak with the greatest respect of the late Archbishop, but we think the last public act of his life, considered in all its bearings, was a mistaken concession to one who had set all law and authority at defiance. Peace in the Church is precious no doubt, but there are interests more precious than peace, and this the late prelate seems to have overlooked. It is evident that he was very anxious, as he saw the close of his earthly life approaching, that the unseemly strife associated with Mr. MACKONCHIE should come to an end, and not descend as an unfortunate legacy to his successor. The letter with which the Primate opened the correspondence is most considerate and kind. It could not fail to touch the heart of any man who had a spark of feeling in him. He avows that the troubles and strifes within the Church have been much in his thoughts. He sees that anything which at this moment increases bitterness of feeling may do permanent mischief to the Church, while any-

thing that tends to preserve peace now will make a satisfactory solution of their difficulties far easier. On this ground he urgently appeals to Mr. MACKONCHIE, and suggests to him, without wishing to dictate in any way, his course of action, whether, consistently with duty, he could see his way to withdraw voluntarily, by resignation of his benefice, from further conflict with the Courts. Mr. MACKONCHIE at once acknowledged the letter, but declined returning a definite answer until he had taken time to give the matter consideration. Ten days elapse, and then he gets another letter, urgently calling attention to the matter. This letter was written by Mr. DAVIDSON, the Primate's chaplain and son-in-law, unknown to the dying Archbishop. Mr. DAVIDSON believed that the matter was preying upon his mind and causing disquiet and anxiety to him at that trying time. Mr. MACKONCHIE replied, asking for a day or two's further delay before sending a final answer. On the evening of Nov. 23 he wrote again to say that the conclusion at which he had arrived was to acquiesce in the Primate's wish that he should resign his benefice. Now why this delay, adding needless anxiety and disquiet to one at the point of death? It was a question that must have been present to Mr. MACKONCHIE's mind many times during the sixteen years of unseemly conflict between himself and the Church Courts. The delay is all the more extraordinary from what he himself said to his congregation at a meeting announcing his resignation. "From the moment he read the Archbishop's first letter he saw that he could act in no other way than he had done. It did not seem to him possible to refuse the request of the Archbishop in such troubled times." Well, if he saw his way clear from the first, why did he not act according, and relieve the mind of his anxious correspondent instead of keeping the sick man—sick unto death—waiting for a fortnight? There seems a want of feeling in this matter on the part of the contumacious Ritualist. He seems more concerned about his own fancied rights and privileges than about the peace of the Church, or the Archbishop's peace of mind. Himself as vicar of St. Alban's as priest first, all other considerations second.

And now for the subsequent appointments. In his letter to the Primate Mr. MACKONCHIE expresses the hope that "I may depend upon your Grace's good offices with the Bishop of London, so that I may be licensed or instituted at once to whatever work in the diocese may offer itself to me." Accordingly his letter containing this request and one from the Archbishop were sent to the Bishop of London. On Dec. 1 Mr. MACKONCHIE formally resigned his benefice, and wrote to the Archbishop a letter to that effect, which the latter was too ill to read. On Dec. 6 the Rev. ROBERT SUCKLING, vicar of St. Peter's, London Docks, another Ritualist, was pre-

sented to St. Alban's, and on the next day instituted by the Bishop of London to the living. On the 9th Mr. MACKONCHIE was both presented and instituted to St. Peter's, the late charge of Mr. SUCKLING—so that these two "priests" simply change places. The cards are shuffled, and the next moment they turn up each in the other's place. The two men belong to the same party in the Church, and precisely the same ritual will be continued at St. Alban's and St. Peter's as before. Such is the lame and impotent conclusion to which the costly litigation of the Church Association has brought matters at last. A conflict which has been carried on, Mr. MACKONCHIE says, for sixteen years, ends at last in a drawn battle—no, for the advantage is clearly on the side of the Ritualists. And to increase the irony of the situation, to make the whole affair ludicrous, if that were possible—both the bishops, who have been the active movers in the business, are opposed to Ritualism, and have therefore concurred in appointments which both on the ground of principle would condemn. And it is all done for the sake of peace, with the conviction that what the Church needs most is peace within its own borders. If this is not peace at any price we think it would be difficult to say what is.

All this while the St. Alban's congregation had been kept in total ignorance of what was going on. When the whole matter was finally settled Mr. MACKONCHIE called together the members of his church and made an elaborate statement, reviewing what had taken place, read the whole correspondence, and making a long speech in justification of the course he had pursued. Evidently he saw plainly enough that the advantage rests with his own party in this strange business. It is the Church Association that is left nowhere at last—a result from which that Association will, we expect, prudently take warning in regard to the future. Towards the close of his address the vicar said, "There was one little matter he must tell them. The Bishop of London on instituting him made no sort or kind of stipulation whatever. But on the first day that he went to speak to Mr. LEE, the Bishop's secretary, the latter said to him, 'There's one thing that sticks in the Bishop's throat a little,' and on his asking, 'What is that?' the reply was, 'That picture.' Here Mr. MACKONCHIE pointed to the picture of the Blessed Virgin and the Infant Saviour which stands against the south side of the chancel arch. If not a fine work of art the picture beautifully represents the Incarnation; but he stated that if the Bishop did not like it he had no objection to take it away with him, and it would go. He hoped they would not miss that picture, and perhaps some day some one would give the Church a better one. He was going to a church where he would find everything he could wish to have, and they would have Mr. SUCKLING here, where

he would find everything he could wish for, and so the two parishes would go on just the same, and at the same time the peace and prosperity and work of the Church would be greatly advanced." Such is the issue. The Church Association is checkmated, and Ritualism, at the hands of Anti-ritualist Bishops, has gained the day!

RENAN'S AUTOBIOGRAPHY.—III.

THE authorities at St. Sulpice were not much surprised, it appears, at the step their sceptical pupil had felt it his duty to take. The most scholarly among them, M. LE HIR, who had, [we are told, absolute confidence in study, did not dissuade him from prosecuting his studies in Paris on independent ground, but even went so far as to draw up for him a scheme of the lectures it would be desirable for him to attend at the College of France and the School of Oriental Languages, while M. CARBON, the virtual Principal of the establishment, though pained at what had transpired, showed the utmost sympathy with regard to the difficulties our author was likely to encounter, and promised to do all in his power to help him. M. DUPANLOUP, too, one of his earlier masters, and unfortunately a future enemy, as the famous Bishop of ORLEANS, acted at this juncture with that "great and generous comprehension of things which constituted his superiority," and asking our author whether he had need of money, said his poor purse was at his disposal, and that he could only regret he had nothing better to offer him. All this may have sprung from the principle that incipient heresy should be tenderly treated in order that a cure may be speedily effected; anyhow, it is touching and beautiful, and has earned for the good fathers in question the eternal gratitude of their heretical pupil, whose name will live when others would otherwise be consigned to oblivion. With these kindly relations and a feeling of mutual good-will M. RENAN left the Seminary on the 6th of October, 1845, and took up his residence at an hotel in the immediate neighbourhood. Within a few days M. CARBON kept his word, and obtained for him an appointment under a M. GATRY at the Stanislas College, which his friend M. DUPANLOUP urged him to accept. But finding that his new duties involved or implied much from which he had wished to wholly escape in leaving St. Sulpice, and having no intellectual sympathy with the Principal of the College, his stay lasted only a fortnight. He thus broke away, he says, from the last bonds by which the Church sought to hold him.

Shortly afterwards he took a subordinate position in a pension or boarding school which formed a branch or appanage of the Lycée Henri Quatre. He entered this establishment on reciprocal terms. He had a little room for his private use, boarded with the pupils and worked only about two hours a day, which gave him, as he tells us, ample time for study, and was therefore just what he required. Apart from the terrible crisis through which he was passing in regard to matters of thought and duty, and the strangeness of his new relation to the world, this little pension would have been, he says, a veritable paradise for him. As it was, he felt terribly lonely. The universe seemed but a cold and barren desert. Since Christianity could not be accepted as true, all else appeared trivial, indifferent, scarcely worth attention. His life being thus broken in upon he experienced a sense of emptiness like that which follows a fever or a violent love affair. Catholicism had drawn an enchanted circle round his life; this he crossed,

and the love and moral beauty that had prevailed therein were gone. The world seemed to have become commonplace, and poor in virtue. His own words are:—"Ce que je voyais me semblait une chute, une decadence; je me crus perdu dans une fourmillement de pygmées." What sceptics and ultra Protestants will think of these statements we are at a loss to conjecture; suffice it to say that they show how unjust it is to confound the moral bearing of Catholicism with its dogmatic pretensions. Meanwhile it was anxiety for his mother which intensified M. RENAN'S grief. Her letters lacerated his heart. She pictured his position as far worse than it was, and having reared him delicately, in spite of their poverty, she feared his health might give way under the comparative hardships involved in the change. She wrote, "How will you, whom a mere mouse would prevent from sleeping, bear such a life?" Her sorrow seems to have been very great for a time, but when she saw that the dear child of her love and imagination remained as full of filial tenderness as ever, she consoled herself, and said there were several ways of being a priest, and that nothing was changed in him but his dress. This, he adds, was certainly the truth. Worthy woman! The voice of nature spoke in her soul, but man has at times to disregard the wail of pain that even affection utters in order to obey the ringing excelsior cry which urges him to ascend higher and ever higher towards the mountain height of truth.

M. RENAN tells us that he was wholly ignorant of the ways of the world when he entered the establishment in question, where he remained for three and a-half years. Hence he made no effort to improve his position. The career he had entered upon was nearest that of an ecclesiastic, and this had determined his choice. His duties were of a humble order, and the position as a whole formed a striking contrast with the one he had enjoyed at St. Sulpice. Still the leisure he had for study and the approval of his conscience bore him up. Nor was this all. Another recompense was in store for him. This he found in the friendship of a senior pupil named BERTHELOT, who was eighteen years old, and who from his advanced studies and great success occupied an exceptional position in the establishment. Possessed even thus early with a spirit of philosophical inquiry, a love of hard work, and a passion for truth, which were destined, we are told, to make his name famous, his friendship proved of the greatest value to our author. Even after the former left the establishment, and went to live with his father, a Paris doctor, the two friends met almost every evening, and with "a feast of reason and a flow of soul" discussed questions ranging through the whole field of human knowledge. Their friendship consisted, M. RENAN tells us, in a kind of common fermentation of thought, which a remarkable conformity of intellectual organisation produced in them respecting the same objects, so much so that what they had both seen appeared thus beyond all questions. Their minds seem to have been analogous to the action of the two eyes when directed to the same object. As the two images in the brain give but one and the same perception, so independent inquiry led them to the same forms of truth. The result of their conversations was a complete abandonment of the miraculous in Christianity and of the special character of Revelation. The doubts each brought to the other were laid to rest, the shreds of Orthodoxy they had mutually retained were cast

away for ever. In this friendship, which appears to have lasted with greater or less intimacy up to the present time, our author was not true to the teaching of his old masters, according to which special friendships are a loss and a robbery to the community. Still the spirit of that teaching seems to have remained with him to a large extent, for he adds:—"One of the ideas that I have most frequently had to combat is that friendship, as ordinarily understood, is an injustice, an error which only permits you to appreciate the virtues of one individual, and closes your eyes to the good qualities of other persons, perhaps more worthy of your sympathy. I say to myself sometimes, following out the ideas of my old masters, that friendship is an act of larceny towards society in general, and that in a superior world it can have no existence."

The extreme interest of these autobiographical sketches have led us beyond our anticipated limits, and we must reserve the remainder for a fourth and concluding article.

CHRISTMAS, 1882.

IF humanity has not been very obedient to all the Divine laws it has at any rate been very observant of one of them. There has been no need to repeat the command, "Increase and multiply and replenish the earth." We fear that men have, in that matter, a little overstepped the lines of necessity, and filled up vacancies rather faster than social convenience required. Our brethren in Europe and America have spread over the earth and settled, temporarily or permanently, here, there, and everywhere, and will be keeping this Christmas Day in various climes and in various modes. Some will be grouped round the hearth-stone imbibing warmth and cheerful influence from the flaming log or the sparkling coal; some will be basking in the sunny South, in beautiful orchards or in groves where "orange lamps in a green night" shine with a cheering splendour. Some that are old and ill will have a trying time of it under the shadows of age, infirmity, sickness, and sorrow; and some that are young and healthy will feel in their hearts a bursting forth of the blooms of joy, and "live merrily under the blossom that hangs on the bough." May the blessing of Heaven rest on each extreme and on every intermediate state of humanity! The years roll by so rapidly that it would almost seem as if old Father Time himself, urged by pressure of important business, were moving on with unusual eagerness and hurry. Scarcely has nature planted a rose on the cheek of fair infancy when puberty comes and takes it away, and soon afterwards age, with furrowing fingers of care. Scarcely have the hopes bloomed, the faculties put forth their energy, the affections kindled, and the spirit unfurled its wings, when there cometh a change which withers the blooming hopes, wears the active faculties, pains the sensitive affections and makes them yearn for the warm sympathies of Heaven as those on earth grow cold—a change which reminds the spirit that here there is a *Dadalean* weakness in its wings, and prompts it to pray for some uplifting power. Nevertheless, with all this light and shade, this blooming and withering, this oscillation between joy and sorrow, this rising and setting of the mental sun, the universe is moving on in quiet beauty; and when we that are old have reached that point of discernment and rested there in faith, let us on anniversaries like Christmas Day forget for a time, if we can, the anxieties of our lives, and give ourselves up to the traditional joyous influences of the season. Let the young have their dances round the holly and their kisses under the mistletoe bough. Let age feel that it is not forgotten or unloved by youth, and let youth feel that it is not frowned upon by age. Let there be ample cheer upon the board and bright lights against the walls. Let there be a little good, sound, sparkling wine for those who are not hurt by the moderate use of it; and if not the wine of the grape let there be at any rate the wine of the heart, the exhilarating affections that bead up to the lips and eyes, and

flow over with beautiful smiles, or beautiful words, or beautiful looks of intelligence and love. Ben Jonson sang to a fair lady, "Drink to me only with thine eyes"; and we know of no more delicious drinking than that, provided the eyes have the light and tenderness of Heaven within them.

Seventy-one changeable years have passed over the form that stoops over these lines, and, to the writer, this is probably the last of Christmas Days. Nevertheless, in spite of increasing weakness of body and deepening shadows in the secular outlook of the world, he means to try and be cheerful in this festive season of the year. He hopes that even the "creature comforts" of hospitality will awaken some spiritual fancies and call forth some graceful feelings. Our very food may remind us of "the cattle on a thousand hills," the flocks in a thousand pastures, the birds of the air, the fishes of the sea, and of Him who created all and saw that all was good and adapted for earth and humanity. The varied fruits of the dessert, too, so rich in colour, so agreeable in flavour, might stimulate us to beautiful thoughts and fancies. The orange, the grape, the plum, the almond, and the nut might waft our thoughts away on "the wings of the morning" over the blue Mediterranean, the mountains of Italy, the Isles of Greece, the sunny Adriatic, and the vineyards of Portugal and Spain. And then, when all these material luxuries have been removed, might not memory and hope and yearning love provide us with another kind of feast for the heart and soul? Might we not hear with our minds' ears tones of love and tenderness and whispers of wisdom from lips that were silenced by death long years ago? Might we not hear the foot-fall of those messengers whose "feet, beautiful on the mountains," bore them along on the mission of bringing "glad tidings" to the world? Might we not catch an accent of that sweet voice which spoke so gently in the streets of Nazareth and the villages of Judea? Might we not recall some of the utterances of the mightiest minds of old, of all countries and of all times? Might we not catch a strain from the songs of sweet singers, from the splendours of great poets, from the unselfish deeds of great heroes, and from the quiet influence of that patient and persistent goodness which passed through life as gently, as noiselessly, and as beautifully as a wayside flower? And hope, too; may not that be as active as memory? We may look forward to higher developments and beneficent changes in humanity; to a gradual withering away of the weeds of mental life and a gradual substitution of the flowers; to the distant time when old things that are evil shall pass away, and when all shall become beautifully new. We think that a fine nature may pass through all these experiences on Christmas Day. It may eat and drink; it may romp and play; it may dance and sing; it may laugh and joke; it may tenderly remember and ardently hope; it may quietly muse and secretly pray. All these successive moods and activities in a healthy mind harmonise one with another. In the hope that something like all this, or something better, may be the experience of our readers this Christmas Day we close with the quaint benediction of the old carol, "God bless you, merry gentlemen!" E. A.

FREE RELIGIOUS SERVICES IN CAMBRIDGE.

The term just ended has been marked by the first attempt to hold public Unitarian services in this town since the collapse of the Free Christian Church, now two years and a half ago. In the interval two organisations have been at work, both deriving their origin from that Church—the Religious Conferences Committee and the Cambridge Unitarian Society.

The former, composed mainly of University men, with a few ladies and townspeople, professed "to be united by no form either of religious belief or of scepticism, the sole bond of union being the desire to promote reverent freedom of thought and speech on religious subjects, and mutual understanding and tolerance among persons of different opinions; also to arouse interest among Cambridge students and others in religious and moral questions, and so to contribute to the growth of an intelligent public

opinion upon them." The conferences, held on Sunday mornings or afternoons, formed during six terms an interesting and rather conspicuous feature in university life. The quality of the papers read was fully maintained to the last, and it would be unfair to say that the original purpose was ever entirely lost sight of; but the tendency was certainly towards a treatment more literary than argumentative, and the keen interest at first displayed in the conflict of "isms" appeared to have exhausted itself without any very palpable results. The zeal of that particular generation of students was not transmitted to their successors, and the departure of the able and energetic chairman afforded the immediate occasion for dissolution. On the other hand, the Cambridge Unitarian Society, formed "for the cultivation of progressive Unitarian Christianity," and consisting mainly of townspeople, led an almost unnoticed existence down to the autumn of 1881. Then the British and Foreign Unitarian Association came to our aid. The lectures of Mr. Freckleton and Mr. Geldart in December of that year, and those of Mr. Wicksteed in March of 1882, organised at the joint expense of the central and of the local society, were well attended according to the standard of provincial Unitarianism, and the discussion which was in all cases invited was taken up with ability and in a friendly spirit by several University men. One of them at least, who had expected to find among Unitarians a disposition to slur over the most fundamental questions, professed himself very favourably impressed with the simplicity and directness of the answers he received. Both sets of lectures were expressly advertised as Unitarian. It was remarked at the time, and probably with truth, that a larger audience might have been attracted if the denominational title had been suppressed; but the promoters believed then, and still believe, that Unitarian is the most appropriate term to describe the conclusions to which the lectures were directed: that corporate action, and therefore a corporate name, is needed to give practical effect to these conclusions; that the best way to make the name understood and respected is to use it freely, and that large audiences are of little value unless they can be induced to listen with a sense that action of some sort is to depend upon their assent. In this case the immediate result was but small. It was not considered expedient to continue the lectures among the multifarious distractions of the May Term, but six persons gave their names as being willing to join any class for Biblical study that might be formed under Mr. Wicksteed in the ensuing October Term. At the same meeting at which this matter was discussed opinions were expressed by some of those present in favour of the renewal of regular services. It did not seem possible at the time to act upon this suggestion, but various circumstances occurring in the Vacation gave a more hopeful aspect to the situation, and the upshot is that services have been conducted by Mr. Ierson on eight out of the nine Sunday evenings of the term just ended, that Mr. Wicksteed has had a class during the five last Mondays of the term, and that it is intended to continue both the services and the class in the Lent Term. It may be worth mentioning that the best act of the Religious Conferences Committee before its dissolution was to congratulate the Unitarian Society on its renewed activity; but we are unable to add that any individual adhesions have followed this collective expression of goodwill.

The Public Hall in Jesus-lane, which has been taken for the services, is a very convenient one for a moderate sized congregation, and decidedly an improvement upon the old Reform clubroom in Green-street in point of appearance. It is much to be wished that it could be secured permanently for Unitarian purposes; but the means are not at present forthcoming. The subject of each sermon was always advertised, and an abstract of each appeared afterwards in the local papers. The drift of the whole series appeared to be to rest religion and morality on a broad basis of common experience and then to show how much more closely this method was followed in the actual teaching of Christ than in popular Christianity. The average attendance has been about forty, including generally about a dozen University students. The number of subscribers at the end of the

term was eighteen. At a meeting held after the last of the services a strong desire for their continuance was expressed by all present, and much regret at the announcement that Mr. Ierson would be unable to continue them during the Lent Term, owing to his presence being required in London for the Bermondsey mission work. We are glad to learn that this difficulty has since been overcome. On the whole, the prospect, though not exactly brilliant, is far from hopeless, and the British and Foreign Unitarian Association has been wise in deciding not to let the movement drop. Uncertainty as to the intention to persevere has doubtless done much to prevent the waverers from joining us.

R. K. W.

LIVERPOOL.—The Rev. S. Fletcher Williams has recently delivered three lectures, the first at the Mechanics' Institute, Wootton (the Rev. Geo. Beaumont in the chair), on "William Caxton, the English Printer," reported at length in the *Liverpool Mercury*; the second at Hope-street Church Social Union, on "Charles Dickens," and the third at Renshaw-street Chapel Union, on "John Stuart Mill," reported in the *Liverpool Mercury*.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—The Governor-General of Canada has just been informed by despatch from the Secretary of State that the Queen will not be advised to exercise her power of disallowance in respect of the Act legalising marriage with a deceased wife's sister recently passed in that colony. This Act is consequently now in force, and, assuming the total area of Her Majesty's dominions to be, as estimated, 8,982,177 square miles, marriage with a deceased wife's sister is absolutely legal over an extent of 6,678,292 square miles of British territory, conditionally legal over 2,183,124 square miles, and still positively illegal over only 120,761 square miles.

THE SUNDAY EVENING ASSOCIATION.—On Saturday, December 16, the second annual meeting of this association was held at the Langham Hotel, the newly-elected president, Mr. G. J. Romanes, F.R.S., in the chair. The annual report was read by Mr. Edward Marsh Simpson, one of the hon. secretaries, and Mr. Godfrey Shaen, treasurer, read the balance sheet. These having been adopted, the President delivered his address. Mr. Romanes, in the course of his remarks, said there were three great questions which the philosophy of the present day was trying to answer, namely: What can we know? What ought we to do? What may we hope for? Fortunately most persons were fairly unanimous on the first two questions; but with regard to the third, the mental activity of the present day only seemed to leave the matter in greater perplexity than ever. He would at once admit that while religion, by which he meant creed, was a thing apart from conduct or morals, nevertheless there were circumstances in which the two blended or overlapped, and in this category he placed the observance of the Sabbath. Amid all the controversy which this question excited, there was one thing on which we had all agreed, viz., that Sunday must always be a day of rest. Indeed, a deep debt of gratitude was due to those creeds which had given us the Sunday. Proceeding to criticise the words of the commandment which enjoins abstinence from servile labour on the seventh day, Mr. Romanes maintained that the true interpretation of the text pointed more to rest than the performance of any religious ceremony. He quite admitted, however, that Sunday should be a day of prayers, though he strongly maintained that the views of the strict Sabbatarian were not warranted by anything found in Scripture. In conclusion, Mr. Romanes said:—"I think that all reasonably-minded persons must agree that it is only those who belong to the straightest sect of the Pharisees who can find anything to condemn in the aims and the methods of the Sunday Evening Association. Therefore I heartily hope this, the third year of its existence, may prove as useful as the first and second have been, and that it may long survive to bestow on others the benefits which it has already bestowed on us. At the close of the address, which was listened to with much interest, the meeting proceeded to the election of officers for the year, including Mr. Mark Judge, chairman of committee; Mr. Godfrey Shaen, treasurer; and Mr. T. L. Marshall and Mr. J. Goodacre Stafford, honorary secretaries. The committee intimated that arrangements were being made for a series of Sunday evening meetings at the Working Men's College in Great Ormond-street, commencing January 14.

Reviews.

The State in Relation to Labour. By Professor Stanley W. Jevons, M.A., LL.D. Macmillan and Co. 1882.

The grief which all who knew Professor Jevons experienced when the sad intelligence reached them of his premature decease will be intensified by the study of this volume. There is perhaps not much that is positively new in the volume, but there is certainly much that is true, and the truth is presented in such fashion that no thoughtful man can peruse the work without deriving abundant instruction from it. The book is remarkable for that simplicity of style, that comprehensive grasp and masterly grouping of facts, that lucidity of statement, and even for that delicate and refined humour, and that kindly sarcasm which make Mr. Jevons such a valuable and, at the same time, such an enjoyable teacher. The author sets out by frankly disclaiming any idea of being able to say anything new about Labour and Capital and the Legislation in relation to them. There is, he truly observes, an immense literature and a superabundance of facts upon the subject, and what seems now to be needed, and what Mr. Jevons makes a careful and, as we venture to think, a successful attempt to supply, is a statement of "the principles of legislation which emerge when we analyse the action of the Legislature with reference to the conflict of Labour and Capital and the regulation of industry." At a time like this, when attempts, possibly well meaning but certainly anachronistic, are being made to persuade us that free trade is a delusion; and when the State is being called upon to do more in the way of securing monopoly—is asked, in fact, to follow up its acquisition of the postal and telegraphic services, by the purchase of the railways and the nationalisation of the land, it will be generally admitted that Professor Jevons has rendered eminent service if in this volume he has succeeded in explaining the all-important point "why, in general, we uphold the rule of *laissez faire*, and yet in large classes of cases invoke the interference of local or central authorities." "This question," the author says, "involves the most delicate and complicated considerations, and the outcome of the inquiry is that we can lay down no hard and fast rules, but must treat every case in detail on its merits." Experience, he tells us, is the best guide; but he adds, "the real difficulty often consists in the interpretation of experience." The sagacious and judicial spirit in which Mr. Jevons has performed his task may be gathered from the following sentences, which contain a useful moral, that he who runs may read:—

"Concerning the functions and actions of trade societies I have not hesitated to express approval or blame in the freest way; but I think the time is come when all bitter terms, all class rancour, and all needless reference to former unfortunate occurrences should be laid aside. The economic errors of trade unions after all are not worse than those which pervaded the commercial, if not the governing classes a generation or two ago. One result which clearly emerges from a calm review is that all classes of society are trades unionists at least, and differ chiefly in the boldness, ability and secrecy with which they push their respective interests."

The work consists of eight chapters, in which are treated "Principles of Industrial Legislation," "Direct Interference of the State with Industry," "The Factory Acts and similar Legislation directly Affecting Labourers," "Indirect Interference with Industry—Trades Union Legislation," "The Law of Industrial Conspiracy," "Co-operation and Industrial Partnership," "Arbitration and Conciliation," and the whole matter is summed up in a few "concluding remarks."

The first chapter, in which the author treats of "Principles of Industrial Legislation," is probably the most interesting, as well as the most important in the work. The question arises how are we to distinguish between cases in which individuals should be left at liberty as being the best judges of their own interests, and those cases in which some kind of authority should interfere, in order to ensure or increase their welfare. If it be said that the individual workman should be left to take care of himself,

we are met with the fact that he does not; and if it be said that the employer ought to take precautions against injury to his workmen, we are met with the same fact, he does not. There is one method alike, simple and effective, by which the question may be solved. "The law may command that dangerous machinery shall be fenced, and the executive government may appoint inspectors to go round and prosecute such owners as disobey the law." Common sense brushes metaphysics on one side, and adopts this method. Of course, in all such matters, whether affecting workmen or employers, the question presents itself whether, in deference to the principles of liberty, the State ought to interfere. Professor Jevons boldly faces this question, and plainly says:—"If my study of this subject has led to any true results, the first step must be to rid our minds of the idea that there are any such things in social matters as abstract rights, absolute principles, indefeasible laws, inalterable rules, or anything whatever of an eternal and inflexible nature." That may be called clearing the ground. Guarding himself from misapprehension, however, the Professor follows up this sentence by another—one which will be particularly gratifying to that rather large class of people who are so nervously anxious to have the testimony of great minds in regard to the validity of religious faith, and clutch at every expression which favours that validity as eagerly as drowning men clutch at straws. "We deal here, it should be observed," the Professor proceeds, only with a lower class of relations, and have nothing directly to do with those higher questions of ethical science, of moral obligation, of conscience, of religious conviction, in which we may rightly seek a firmer basis." But with regard to social matters every man enjoys the privilege, "in England at least"—note the cautious reservation—"of endeavouring to persuade other people that the law is mistaken." For law has nothing to do with conscience, nor religion, nor even with moral right and wrong, "as estimated by individuals," knows nothing of absolute principles, and is in fact nothing but "a series of arbitrary rules, accumulated or varied from century to century, defining the terms on which people may best live in each other's society. It is a system of adjustments and compromises, founded upon experience and trial." It might be thought that a man could buy and sell as he pleases, but yet law has stepped in, *e.g.*, the Truck Act. Yet the law does not interfere with agricultural labourers or domestic servants. It might be thought that a man had no absolute right to his own property; taxation proves he has not; even a man's property in his own labour has never been absolute. So the first step in social philosophy, or rather in practical legislation, is to throw aside all supposed absolute rights or inflexible principles, for legislation is not a science—"It is a matter of practical work, creating human institutions." Hence "no social transformation would be too great to be commended and attempted if only it could be clearly shown to lead to the greater happiness of the community. . . . No laws, no customs, no rights of property are so sacred that they may not be made way with, if it can be clearly shown that they stand in the way of the greater happiness." Of course, a heavy burden of proof rests upon those who advocate great changes; but Mr. Jevons unhesitatingly says that the State is justified in passing any law or in doing any single act which adds to the sum total of happiness, and this without regard to the liberty of the individual, for, after all, that liberty is only the means towards an end, and not the ending. It will be gathered from all this that Mr. Jevons maintains that the principle of industrial legislation should be that of all other, viz., what may be termed the principle of the highest expediency; and no one will question, probably, that it necessarily follows that the method of legislation should be experimental or Baconian.

The subsequent chapters are simply illustrations of the first—or rather, the application of the principles enunciated to practice. They are highly interesting, and serve to guide us along the thorny path of practical politics, as well as to throw light upon many disputed questions. For example, in regard to the employment of women Mr. Jevons advances excellent reasons why he thinks in accordance with the principles

of legislation laid down in his first chapter that still, more stringent restrictive legislation is desirable as regards women. He says, "It has long, indeed, been one of the most frequent and urgent proposals of trade unionists that married women should be 'taken out of the mills.' The so-called labour advocates are often a great deal nearer the truth than the general public believe. But then, unfortunately, they give reasons for their opinions, and these reasons will not always bear examination. Thus, in favour of the summary exclusion of married women, it is argued that the market is over-stocked, and that if married women were taken out the operatives would realise a great social and domestic benefit, whilst 'much of the overplus labour would be reduced.' This, however, is obviously bad political economy. We cannot possibly increase the welfare of the people by lessening labour, the source of wealth." And Mr. Jevons goes on to show that the true justification for restricting the labours of married women is that it is the first duty of a mother to give proper sustenance to her infant; and that in any case the interests of a future generation may not be sacrificed to the apparent good of the present.

Proceeding to deal with Trades Union Legislation, our author speaks some salutary truths, especially in reference to his economics of the Labour question and the theory of wages, the good and evil of strikes, the failure of the Combination Laws. The chapter upon the Law of Industrial Conspiracy is an especially interesting one. The author carefully points out how needful it is to bear in mind that the more delicate and elaborate arrangements of modern society have caused a change in the bearing of social dangers—so much so, indeed, that he does not hesitate to say that a great strike, if carried sufficiently far, might assume the character of social treason. He holds, consequently, that the Conspiracy and Protection of Property Act of 1875 was drawn upon the proper lines. Indeed, Prof. Jevons goes still further, and maintains that there should be some legal authority capable in the last resort of obliging citizens to perform certain duties which, upon an emergency, might be essential to the life of the nation. Of course it is impossible, within the limits of a review of this character, to deal exhaustively with a work of the kind now before us. The subject of which it treats is, as our author observes, one in which we need, above all things, discrimination.

"Restrictions on industry are not good nor bad *per se*, but according as they are imposed wisely and with good intentions, or foolishly, and with sinister intentions. *Prima facie*, indeed, restriction is bad, because Providence is wiser than the legislator—that is to say, the action of the natural forces of evolution will ensure welfare better than the ill-considered laws of the prejudiced and unskillful legislator. But Reason is a Divine gift, and where upon grounds of clear experience interpreted by logical reasoning we can see our way to a definite improvement in some class of people without injuring others, we are under the obligation of endeavouring to promote that improvement. The greater part of the interference of trade societies is objectionable, because, though directed toward the welfare of a part, it is directed against the welfare of the rest of the community. All other industrial problems must be solved by similar careful estimation of the total utilitarian results."

The concluding paragraphs of the volume contain a lesson which is so eminently desirable that we should all learn in these distracted times that we hesitate not to transcribe them:—

"If such be a true view of the case it is clear that there can be no royal road to legislation in such matters. We cannot expect to agree in our utilitarian estimates, at least without much debate. We must agree to differ, and though we are bound to argue fearlessly, it should be with the consciousness that there is room for wide and *bona fide* difference of opinion. We must consent to advance cautiously, step by step, feeling our way, adopting no foregone conclusions, trusting no single science, expecting no infallible guide. We must neither maximise the functions of government at the back of *quasi* military officials, nor minimise them according to the theories of the very best philosophers. We must learn to judge each case upon its merits, interpreting with painful care all experience which can be brought to bear upon the matter.

"Moreover, we must remember that, do what we

will, we are not to expect approach to perfection in social affairs. We must recognise the fact clearly that we have to deal with complex aggregates of people and institutions which we cannot usually dissect and treat piecemeal. We must often take 'all in all, or not at all.' Tolerance therefore is indispensable. We may be obliged to bear with evil for a time that we may avoid a worse evil, or that we may not extinguish the beginning of good. In the end we shall not be disappointed if our efforts are really directed towards that good of the people which was long ago pronounced to be the highest law."

We have permitted Mr. Jevons to speak for himself thus fully, from a desire as much to show how great a loss we have sustained as to indicate his particular views upon the question treated in this book. Professor Jevons was probably the least dogmatic of modern philosophers; on the other hand, he was not lacking in clear and decided opinions. In a word, his was the type of mind pre-eminently required in a time of transition such as the present undoubtedly is. Retaining a firm hold of whatever was capable of being firmly held, he yet "without one thought of fear, but very much of hope," looked fearlessly forward. The great questions of the Land and Labour which are pressing for consideration call for the service of cautious and clear intellects, and we venture to think that few intelligent readers will rise from the perusal of this latest of Professor Jevons's published works without feeling that if it had been possible for him to treat of these great questions, as he has dealt with this branch of them, their solution would have been wonderfully facilitated. However, there is one resource still left. Those who would wish to prepare themselves for an intelligent consideration of the larger questions of Land and Labour, and assist legislation in regard to them, should study with great care this little work. H. R.

Lessons in Ethics; or, the Laws of Right Conduct. Part I: Rights and Duties. By Kate Gannett Wells. Boston (U.S.) Unitarian Sunday School Society, 1882. Pp. 48.

It might not have been expected that Unitarians, who have been so zealous for doctrine that for its sake they left other Churches, exposed themselves to severe legal penalties, and (when these were repealed) to social obloquy, would be prominent in their zeal for morality. Yet, as a matter of fact, we have laid (in word at least) so much stress on a good life that we have been stigmatised as "mere moralists." Our essential doctrine is, however, closely connected with righteousness. Christ declared that the commandment—to love our neighbours as ourselves (which is the fulfilling of the law)—is like unto that which enjoins love to the Lord our God, who is ONE. The sacred books of the monotheistic Jews abound in precepts of morality; and the Mahomedans have a higher standard of duty than the worshippers of "Lords many, and Gods many." The sermons most frequently heard in our chapels have been described as "moral essays;" and moral philosophy has been the favourite study of many of our divines. Some who have left our communion have borne testimony to the excellent moral training in many of our families and schools. There are valuable works which aim to carry out into the details of modern life the golden rule of Christ; yet it seems to us that more pains have been taken to discuss and elucidate doctrinal than moral questions; and that the young have been too frequently left to pick up such notions of right as the law of the land, or the unwritten law of their little world—in society or the home—may impart.

The American Unitarian Sunday School Society has resolved to supply this deficiency, and has appointed a committee to prepare a series of manuals on ethics, viz., (1) Rights and Duties; (2) Virtues and Vices; (3) The Conscience; (4) Social and Public Duties; (5) The Will and the Emotions." They are assigned to different writers, but will be revised by other members of the Committee. The first of the series is written by Mrs. Wells, the daughter of the Rev. Dr. Gannett, who inherits his ardour for all that can promote well-being, and has a high place among the able and thoughtful philanthropists of Boston. She had previously prepared for the Western Sunday School

Society a series of twelve lessons for younger children, entitled "Corner-stones of Character." This manual contains twelve lessons: "Rights, Claims, Mutual Help, Ought, Rights of Parent and Child, Rights of Brothers and Sisters, Rights of Children and Servants, Rights of Teacher and Scholar, Rights of Friend and Companion, Right to Work and Pleasure, Right to Self-Improvement, The Need of Self-Sacrifice, Right to choose 'The Best.'" Each lesson is divided into paragraphs, e.g.:—"Lesson II., Claims. Right Claims.—What are they? Wrong Claims.—What are they? Source of Wrong Claims.—Why are they made? Mutual Claims.—Are yours the only ones that are allowable? Satisfaction in getting one's Claims.—Is it sure? Conflict in getting one's Claims.—Is it inevitable? Refusal to submit to Claims.—What is its source? Imposition, a source of some Claims.—What does the child mean by the word? Rightful Authority, a Source of Other Claims.—What is the reason for exercising it? The true Source of the Child's Claims.—What is the chief reason the child can make them?"

Each lesson is intended as a basis for conversation; the topic is to be stated to the class, and the scholars are to be invited to say what they think upon it before the teacher makes use of the illustrative paragraphs, which are of a very familiar character, e.g.:—

"Source of Wrong Claims. Why are they made? Are not children sometimes proud, selfish, hard-hearted, or angry? John thinks he is smart, and so people ought to wait on him. Susie wants everything for herself. Joe does not mind hurting people's feelings, if he can only have what he likes. Bessie gets angry about trifles, and is so excited that she does not see that she is insisting upon other people doing as she says" (p. 13).

The American Sunday-schools differ from ours. They were established—not as ours originally; were for those outside the congregation; but for the families which compose it. They comprise children of various social grades, all of whom, however, would probably be in better circumstances than the majority of our scholars; thus one of the chapters relates to the rights of children and servants; though there are also references to the homes where the boys clean the boots, fill the "coal-hods," &c., and the girls help in the house-work. These lessons contain such amusing pictures of child-life, with occasional American peculiarities, that we have found them very entertaining as well as instructive. It is evident that the writer "well understands the ins-and-outs of the child's conscience."

Mrs. Bray's "Elements of Morality in easy lessons, for home and school teaching," recently published by our Sunday School Association, has been very highly commended in our columns. It is an excellent little work, which need not give much trouble to the teacher, who reads the lessons with the class, and is supplied with questions to put to them; while this manual ought to be thoroughly mastered by the teacher who shall make it the basis of oral instruction; it will also make a greater demand on the thoughtfulness of the scholar. We cordially recommend the "Lessons in Ethics" to parents as well as to teachers who wish to train the young to act upon principle, and to have as much sound knowledge of their rights and duties as they usually have respecting matters of comparative insignificance! R. L. C.

The Life of Jean Frederic Oberlin. Pastor of the Ban de la Roche. By Mrs. Josephine E. Butler. London: The Religious Tract Society. 1882.

More than half a-century has passed since the death of Oberlin. He died in 1826, after a ministry of nearly sixty years, in the "Rock Valleys," near Strasbourg. He reclaimed a district from barbarism to Christian civilisation, and was widely known as a public benefactor. In 1795, the National Convention voted to inscribe a record of his labours in their Transactions; and, in 1819, King Louis, to mark the services he had rendered to the State, made him a Knight of the Legion of Honour. Many memoirs of him have appeared in England. (In 1838 our Christian Tract Society published a brief narrative of his life, and that of Neff, 'The Mountain Pastors.') His fame extended

to America. In 1834 most of the students of the Presbyterian College in Ohio withdrew, because they were forbidden to discuss slavery. Forty of them founded a new institution, which they called "Oberlin," in honour of that ardent friend of freedom; they underwent great toil and privations, that they might carry out the precepts of the gospel. That College has had, and still has, an honourable record. It was the first in which persons of all complexions and of both sexes studied together. When P. P. Carpenter set up a printing-press for his work among the poor, he remembered that Oberlin had done the same, and he called it "The Oberlin Press."

Another generation has arisen, to whom Oberlin seems but a name. We are very glad therefore that Mrs. Butler has prepared this little book, which is illustrated by pictures of Oberlin, of his home, and his last resting-place, and a map of the "Ban de la Roche." Her memoirs of her father—"John Gray of Dilston," and of "Catherine of Sienna," have established her reputation as a biographer; and she gives an interesting account of a visit which she recently paid to the scene of Oberlin's labours.

Often as we have read memoirs of this good man, we have greatly enjoyed reviving our remembrance of him. Though the pastor of Protestant Churches, he loved to regard himself as a Catholic Christian. Romanists and Lutherans, Jews and Infidels, alike shared his loving-kindness; he took pleasure in discerning good in them all; and he refused to believe that his love was wider than that of his Heavenly Father. He raised, cheered, and ennobled all who came within his influence. He had remarkable tact and skill in improving the condition of the people. Heroic courage and the truest manliness were combined in him with good humour and true Christian humility. Like his Master, he was one who served; and the glad tidings which he proclaimed by word and by life have not ceased to bless. R. L. C.

DUDLEY.—We are glad to learn that the Rev. Matthew Gibson, in response to a numerous signed requisition of his congregation, has consented to withdraw the resignation announced a short time ago, and to remain minister of this place.

THE BISHOP OF DURHAM.—On Saturday last the Bishop of Durham delivered the second portion of his charge to the clergy of the archdeaconry of Auckland. In the course of his address he said the most important recent Act of the Legislature affecting the Church had been the Burials Act of 1880. His vote was given in favour of the measure, and he had seen no cause to regret it. It seemed to him to be a wise and generous concession to a widespread sentiment which deserved to be treated with all respect. It would have been highly perilous to the health of the Church to have kept open that running sore any longer. Referring to the Salvation Army, the Bishop said it had many valuable lessons to teach them if they would only consent to learn them. Its successes could not be denied. Its efforts spoke for themselves. If it had done nothing else, it would have achieved a notable triumph in reclaiming so many thousands of drunkards in the name of Christ. His lordship glanced at the lessons to be learned from the aims and methods of the army, and said that those lessons are neither few nor unimportant. His sympathies were altogether in favour of maintaining friendly relations with the members of the Salvation Army. The Salvation Army repudiated the idea of setting up a church or a sect, but that repudiation was more theoretical than real. He thought, however, it was fast degenerating into a sect.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Gold only in Packets, labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also makers of Epps's Chocolate Essence.

Correspondence.

FORMS OF WORSHIP.

TO THE EDITOR.

SIR,—From time to time in your columns there have appeared articles and letters on the subject of liturgies and forms of worship, a subject in which I take the deepest interest, and upon which if you do not think it exhausted I should like to be permitted to say a few words. I think it will be admitted that the success of our churches largely depends upon the adoption of the best kind of service, for numbers who are drawn into them by our teachings must be affected favourably or otherwise by the mode of worship, which it seems to me is in some cases out of harmony with our principles and beliefs.

A religious service should be such as to quicken into activity the highest emotions in man—worship should be spiritual—that is intelligent, solemn, joyful. The opposite to true worship, therefore, is that which is unintelligent—consisting of more or less meaningless repetitions—or which is mechanical—where repetition has become so much a matter of habit that it is accomplished without emotion, without seriousness or joy. I cannot help thinking that the ordinary use of a liturgy is likely to have this effect upon a congregation. "All repetition is anti-spiritual," as Emerson said; to say the same things day by day or Sunday after Sunday is sure to send the soul to sleep when the hour returns for saying them. This is a general effect, and applies to all liturgical services, but to some more than others. I should like to offer a few remarks on one or two kinds used in our churches.

In the first place, we must remember that liturgies have two sides—the ministerial and the congregational—and the use of a liturgy determines not only what prayers a minister shall offer, but, to some extent, what phrases a congregation shall use, what psalms they shall sing, what responses make.

Take the "Revised Common Prayer," which is used in many Unitarian Churches. Why, as a member of a congregation should I have to sing every Sunday morning a psalm commemorating the ancient temptation in the wilderness, or the unfulfilled prophetic chant of a good old man? or why, every Sunday evening should we say, "Let us sing unto the Lord a new song," when we are never permitted to do so; or why, in no immediate anticipation of death, should men, women and children sing—"Lord, now lettest thou thy servant depart in peace"? I do not speak of these venerable hymns with any want of respect; I only wish to call attention to the inappropriateness of their constant use in our churches. On the same part of the subject more might be said with regard to the use of the Psalms for the day, in which there are continual references to circumstances long forgotten, to forms of thought long dead, to ancient events in which we can have no possible interest; yet an interest we are forced to pretend to have, and the harm we suffer is immense.

When we come to the prayers the subject is more solemn, and the consequences are still more serious. The preparation is great, a time is set apart, a building made ready, we meet from distant places, a devout and scholarly man is found to lead our thoughts to the highest regions—and what is done? He is only permitted to read some stereotyped forms of prayer made centuries ago by men who, however good, had no conception of our hopes, and fears, and needs; and let us revise and emendate these compositions as we may, we can never bring them into harmony with our modes of thought, our ideas of God, or our sympathies with man. The men who made these prayers lived on another plane than ours; religiously they were permeated with ideas of mediation and sacrifice, with thoughts of a second advent and of everlasting damnation. If these are not referred to in every prayer, every prayer was written with these in the background, and how can they be the means of lifting our spirits upward to whom these things have become nothing? But, again; socially the writers of these prayers were governed by ideas with which we have no sympathy. King and Constitution, Church and State are always in the foreground; man as man, the human spirit with its deep needs and its awful destinies, impressed them not as it does us to-

day, and how could they give voice to our deep yearnings?

It may fairly be said that most of these objections apply only to this particular liturgy, but that a liturgy is or might be prepared to fit in with our own views and sympathies; and some of the "Ten Services" might be referred to as an illustration of this. I confess I never join in the use of some of those services without a real elevation of mind and joyfulness of spirit, but even that I fear would be dulled by a constant use of the same service. The repetition itself is the source of the loss I grieve over. What is essential to keep the soul awake is freshness, and for freshness change is necessary; at the bottom of it all is freedom. A minister should be free to choose such prayers as the spirit of the time should prompt. A glorious devotional literature is on every minister's shelves; why should he not be permitted to select such prayers and aspirations as seem to him best fitted as a channel for his peoples' thoughts, and such as should give his people thoughts they would not of themselves attain? And to these he might add, as many do, prayers of his own composition, which should be the very echo of his people's hearts.

For the part of the congregation there are hymns and canticles and anthems almost infinite in number and variety, which have been only too little drawn upon by us. To the devout, tender, appropriate prayer of the minister should be added the music of the congregation; but it should be music joined to words, both of which should be fitted to express the highest feelings of which we are susceptible. We have lived to see so-called sacred music degraded to the very lowest depths possible, and jingling tunes sung to the veriest doggerel are only too popular. The inherent dignity of our faith and the culture of our ministers and congregations have rendered such a thing impossible to us, yet we hardly rise to the greatness of our opportunities. Beside the ordinary hymns, of which we have many exceptionally beautiful, we have generally only chanted psalms, and the chant is the most mechanical and least artistic of musical forms. Surely with such a lofty creed as ours our churches should sometimes ring with stately anthems.

I hope the importance and interest of the subject will be some excuse for the length of this letter.

Dec. 11.

W. L.

THE HARLOW BURIAL CASE.—The Home Secretary has transmitted to the Rev. F. Edwards, of Harlow, the communication which he has received from the Bishop of St. Albans relative to the action of the Rev. C. E. Taunton, of St. John's, Harlow, who lately obstructed a Nonconformist funeral by having the churchyard gates closed and compelling the procession to enter by another gate, made for the purpose. The Bishop says that, immediately on hearing what had happened, he wrote to Mr. Edwards, the Nonconformist minister, from whom he had received a letter on the subject. "I most deeply lament the circumstances therein described, especially the refusal to allow the funeral procession to enter by the ordinary entrance, and the position of the grave in the churchyard. I shall express to Mr. Taunton my utter disapproval of these proceedings, and I beg you and the relatives of the deceased to accept my sympathy with them under the painful circumstances which attended this burial. I am greatly concerned that such a proceeding should have taken place in my diocese. I believe that such funerals have been hitherto conducted orderly and peacefully." To the clergyman the Bishop wrote:—"If the account is true—and there seems no reason to doubt its substantial accuracy—you have attempted to evade the law in a manner hitherto unheard of, and, in my opinion, you have outraged all pious Christian feeling." In sending these letters, Mr. Godfrey Lushington writes:—"I am to express the confidence of the Secretary of State that the severe and well-merited rebuke administered by the Bishop to the Rev. C. E. Taunton will have the effect of preventing, for the future, similar attempts to evade the law, which are equally an outrage on civil rights and Christian charity." Nothing has yet transpired to show in what spirit the offending clergyman has received these rebukes, nor whether he admits the illegality of his proceedings, and will refrain from repeating them on a future occasion.

THE ARCHBISHOP OF CANTERBURY AND THE REV. CHARLES VOYSEY.

On Dec. 10 Mr. Voysey prefaced the delivery of a sermon, "Against Everlasting Hell"—being the sermon verbatim as preached at St. Mark's, Whitechapel, Dec. 7, 1862—with the following interesting remarks:—

I shall depart from the usual order of our service this morning by saying a few words of my own instead of reading a Second Lesson.

The death of Archibald Campbell Tait, Lord Archbishop of Canterbury, on Sunday morning last, has deprived our country and our National Church of one who was to both a loyal servant and faithful friend. Excusable as it would be for me to dilate on his rare qualities of mind and temper, and to recount the list of his public services in the interests—I speak advisedly—of truth, of liberty, and of charity, it is not for these that I ask your attention to-day, but for one memorable exercise of his episcopal functions which few are aware of besides myself, and which, if I do not mention it, is likely never to reach the public ear, but to fall into oblivion. Nor should I feel justified in mentioning this merely on personal grounds—whether to eulogise a memory which will ever be dear to myself, or to bring forward any private incident in my own life. But the matter of which I would speak is a revelation of a vast change which has come over the spirit of many of the rulers of our Church; it is a most welcome sign of a coming reformation, which is as inevitable as it is longed-for; and I feel sure when I have told my simple tale my hearers will be glad that such an incident in the late Archbishop's life has been made public.

It was on this second Sunday in Advent exactly twenty years ago that I preached in my parish church of St. Mark's, Whitechapel, a sermon, the purpose of which was to assail and overthrow the dogma of an everlasting hell. On returning to the vestry my incumbent, evidently much excited, said that he agreed with all I had said, but that it was not a sermon which he would like to have preached himself. I thought and heard no more about it till a few days after, when my vicar told me he was very sorry, but that I must leave the curacy that day three months. He regretted it deeply, but the truth was that one of the wealthier parishioners had come to him and said that if he did not get rid of Mr. Voysey he would not attend the church again or support the parochial institutions. My vicar had no alternative. To explain fully what is to follow I must tell you that this dismissal was to me and mine almost a sentence of death. I had been hunted about from one parish to another, always on the ground of heresy, and at last having found a resting-place through Dean Stanley's introduction to one of the kindest and most broad of all possible clergymen, I believed myself to be safe from further molestation; so when the sentence came it was natural that my heart sank within me. Still a chance remained, I thought. Not above six weeks had passed since I had listened to the Bishop of London's charge (from which I have just read you some extracts), with a thrill of delight and new-born hope, and I resolved to appeal to him as my bishop. I sent the sermon to his lordship, and told him the penalty which it had brought down upon my head. He sent for me at once, and then and there carried into action that beautiful and tender advice which he had so lately given to his clergy in St. Paul's Cathedral. He never upbraided me in the least. He admitted that my sermon was true, but that in parts he thought it was needlessly "offensive" or "vigorous." I forget now the exact term. But I am quite certain that the only objection to it at all was to my mode of stating my belief. In the sweetest way he invited my confidence, and soon got easily to the very bottom of my heart. I kept nothing back; I told him all. Still not a word of censure or pharisaical horror at my heresies. He was all patience and kindness. During the two or three hours I was with him the bishop asked me if I could mention any religious book with which I entirely agreed, and which exactly expressed my own religious convictions. I hesitated some moments and then deliberately said "No." I did not know of one such book, but the book of all others that came nearest to my mind and which I agreed with most was Francis W. Newman's "Theism," from which I have so often read to you. (Miss Cobbe had not written on theology, nor had I seen anything then of Theodore Parker's.) His lordship rose and took down from the shelf of his library this very book of Francis Newman's, and we had

a long and delightful talk over it; I 'pointing out the chapters I liked best and he reading them, or portions of them. One of these I remember was the celebrated chapter on "The Future of the Wicked;" you all recollect the passage beginning "Never let me believe a frightful dream, deadly to piety," &c. Still not a word of reproach. Yet it would be wrong and ungenerous to infer from all this that he was not orthodox. I believe he remained a Christian to his dying day, but I do not think he believed in everlasting hell. And I am sure that although he was a Christian and believed in Jesus as a God, he was neither blind, nor indifferent, nor unsympathising towards me, in a religious point of view, because I only believed in one God. He was quite sure of that, and that made common ground between us.

The long interview came to an end with his affectionate blessing, and I had almost forgotten my errand thither, since not a word had been said of his help to reinstate me or to rescue me from the ruin staring me in the face.

But as I passed out at the door, his chaplain, the Hon. and Rev. W. H. Fremantle, met me, and with a most cordial greeting, said, "It's all right, Voysey, the Bishop will take care of you; here is the address of a very good man who wants a curate, and you may refer him to us." I rushed home and wrote to the new clergyman as directed; but I could not outrun the bishop and his chaplain. They had written on my behalf before I was able to write on my own; and, after all, I did get another curacy in the diocese of London, where I stayed and worked most happily till I removed to Healaugh. On leaving London I was again indebted to the good, kind Bishop Tait for most favourable commendation to the Archbishop of York.

We never met again till the memorable 10th November, 1870, when I stood before him—now Archbishop of Canterbury—and the other lords of the Privy Council, to appeal against the sentence of deprivation which had issued from the Consistory Court of York. Then once more though he was my judge he came to my side and tried in vain to help me to better my cause. He seized every opportunity of putting a mild construction upon my words, and asking me if such and such was not my meaning; and I feel as if I could see now before me his look of eager hope fade away into sadness and disappointment when in obedience to my conscience I could only reaffirm the incriminated passages in their original and literal sense.

My last interview with the noble friend I loved so much, and to whom I was so much indebted, was at the great meeting in the Chapter House at Westminster Abbey on the death of Dean Stanley. When all was over and we were standing to go, the archbishop fixed his kind and benignant eye upon me inviting me to come to him, and advanced towards me with open hand in the presence of many of the most illustrious people of this realm. This, be it noted, after my ten years' work as a Theist, outside the pale even of Christendom. That was the kind of Christian gentleman that he was; and if all had been like him we should not have heard or said so much against the Christian creed.

This morning I will deliver to you verbatim the sermon to which I have here alluded; for without hearing it, all the point of these remarks will be lost. Antiquated and obsolete phrases in it will perhaps try your patience or excite your opposition; most of all, perhaps, its unusual length. I only ask you to remember the significant facts that twenty years ago, when this sermon was first delivered, the only clerical attempt at heresy on the subject of everlasting hell was that of Maurice, who tried to get rid of it by putting a new and non-natural meaning on the word *aitonios*, that the "Essays and Reviews" had not been prosecuted, therefore Lord Westbury's famous judgment on this point had not been pronounced. Therefore, both for myself and for the late Archbishop of Canterbury, sympathy on this vital question so long ago speaks volumes, and gives large promise of still further reformation of the orthodox beliefs.

LITERARY UNITARIANS IN AMERICA.

The Rev. W. R. Alger, a well-known Unitarian preacher, formerly of Boston, but more recently of this city, has retired from the pulpit to devote his attention hereafter to literary pursuits, for which he has rare qualifications. In referring to his retirement, one of the secular papers calls attention to the number of Unitarian ministers who have withdrawn from the pulpit for the same purpose. Its list is by no means full, though it is suggestive. The Unitarian movement had a scholarly origin. From the beginning it has been marked by a striking tendency to literature. So many Unitarian ministers have written books of some kind that it is almost taken for granted that to be a Unitarian preacher is to be an author. On one occasion, not long since, a gentleman was introduced to a company as a Unitarian clergyman, whereupon a lady asked him what books he had written. The gravitation of the ministers of that denomination to literature began very early. George Bancroft studied theology, and preached a few times before starting the famous Round Hill School, and beginning the great history with which his name is identified. Edward Everett succeeded the gifted Buckminster as pastor of the old Brattle-square Church in Boston, now demolished, but withdrew to give his attention to literary pursuits in connection with Harvard College. Jared Sparks was settled over the church in Baltimore; and Channing preached one of his great sermons at the ordination of the young man, who soon dropped out of the pulpit to write a series of valuable biographies and edit the correspondence of Washington, and become President of Harvard. John G. Palfrey, whose works on Jewish history and antiquities were of great value twenty years ago, and whose History of New England is a standard work, was a successful minister before he withdrew from the pulpit to become a professor at Harvard. And George Ripley preached in Boston fifteen years before he tried the Brook Farm experiment, and established his fame as the first literary reviewer in America.

Ralph Waldo Emerson was a Boston minister, and retired from the pulpit to write the books which have marked the height to which American thought has reached on literary ground. Charles W. Upham was a successful minister at Salem before entering public life, and writing a history of Salem witchcraft, which is one of the most valuable of our historic monographs. One of our first important works on agriculture was written by Mr. George Coleman, ex-minister of Hingham. The Rev. William Ware, the predecessor of Dr. Bellows in this city, retired from the pulpit to write "Aurelian," "Zenobia," and "Letters from Palmyra," which were very popular twenty-five years ago. William Mountford, an English Unitarian who came here, quitted the pulpit for more congenial literary pursuits. Henry Giles, one of the most eloquent of the early lyceum lecturers, was first a Unitarian preacher, and his books are full of the fire of genius. Samuel Johnson, who wrote two scholarly books on the religions of India and China, was a preacher at Lynn. Colonel T. W. Higginson, who led the first coloured Massachusetts regiment to the war, quitted the pulpit for a literary career, and is regarded by many critics as second only to Emerson as an essayist. O. B. Frothingham, who quitted the pulpit to become an author, and has just written an excellent biography of George Ripley, was a distinguished preacher here for twenty years. John Weiss was a famous preacher before he turned author and Shakespearian lecturer; and Horatio Alger was a minister until he turned story writer. Frederic W. Hedge was a famous preacher for some forty years before he accepted the German professorship at Cambridge, and took his ripest years to gather up the gleanings of a lifetime into weighty sheaves. George E. Ellis, the historical writer, second to hardly any living American in New England history, was a minister at Charlestown; and Charles T. Brooks, whose poems and translations from the German have gained high rank in England as well as here, was styled "the poet preacher of Newport" for a quarter of a century.

Other names could be added to the list, which is long enough to show the remarkable literary tendency of the Unitarian ministry. One reason of it doubtless is the fact that that denomination is so small that its pulpit hardly furnishes a field broad enough for the activity of its superior minds,—they want to address a larger constituency than it furnishes. But it also grows out of the peculiar culture of the Unitarian body. It is less theological and dogmatic than that of any other sect. It deals more in sentiment, in action, in the development of

character, in the play of the faculties, in the endless manifestations of human life, than with faith and the wrestling of souls in the agonies of remorse for sin. The standing criticism upon Unitarian preaching is that it is book-like. The typical Unitarian sermon resembles an essay much more than an address. And Unitarian congregations are generally composed very largely of book readers, people of literary taste, if not of liberal culture. And their preaching goes far to explain, the comparative failure of that body to make converts and build up a powerful sect. It is nearly as old as Methodism in this country; yet Methodism, which stands at the other extreme of the Christian field, has comparatively little literature, but a hundred churches where the Unitarians have one. Each has tilled its own field, and must not complain of the harvest it has raised.—*Christian at Work.*

WHITBY.—The Rev. W. Stoddart, B.A., late of Middlesborough, has accepted an invitation to become the minister of Flowergate Unitarian Chapel, the pulpit of which he has been supplying during the last three months.

THOMAS PARGETER'S (OF FOXCOTE) CHARITY.—The trustees of this charity held their usual quarterly meeting at the offices of Messrs. Harding and Son, 32, Waterloo-street, Birmingham, on Monday last, the 18th inst. The Rev. H. W. Crosskey, LL.D., in the absence of the Rev. W. Carey Walters, occupied the chair. The business was principally of a formal character. The secretary reported that there was no vacancy on the register of annuitants.

THE MORAL REFORM UNION.—On the evening of the 13th inst., under the presidency of J. C. Sherard, Esq., J. P., Mrs. Meredith, of the Prison Mission, Wandsworth-road, well known for his philanthropic but practical work in connection with that institution—delivered an address before the members of the Royal Reform Union and friends of the Movement, at 58, Rochester-terrace, by the invitation of Mrs. Woolcott Browne, Hon. Secretary. The subject was "The Claim of Women to Take the Direction of Women's Work in Institutions of which Women and Children are Inmates." The speaker remarked that this might be supposed to be the usual method, but in point of fact it is not so. It has been practically conceded that the help of women is admitted in two of the great departments of management under the direction of the Home Office, the Educational and Poor Law Departments, to whose Boards women members can now be elected, although their influence is at present greatly restricted by their being represented in them in so small a minority as compared to men. But in the third department, that of Prison Government, which deals with the convict classes, women are not recognised by the law as having a right to any participation in the matter, their possible vocation as helpful coadjutors with men in governing and reforming culprits having yet to be asserted. Her own position was an exceptional one, her authority being held direct from the Home Office. Yet (she contended) there was pressing and absolute need for the softening influence of kindly, womanly sympathy to subdue hardened criminals in our jails, and scarcely less hardened culprits amongst boys and girls in Reformatories and Industrial Schools. In support of the statement she gave interesting instances from her own experience, and her view was strongly supported by the Chairman, who gave a touching illustration of the power of kindness and sympathy, combined with firmness and strict justice, in the case of the Surrey Reformatory for Girls, under his management, now in good working order, but once quite disorganised. Mrs. Meredith adverted to the American system of women's advising boards attached to each Government Institution as worthy of attention in England. Mrs. Charles, who instanced her own work as guardian in Paddington, moved that in institutions of which women and children are inmates, and where women are employed as officers, women should in all cases have a share in the management, whether as governors, trustees, or members of a Board. This was ably seconded by Mrs. Chant, and Mr. Pagliardini moved, that the resolution be sent to certain institutions. Mr. Pfoundes, in seconding, enlarged the motion to include the Colonies and Japan, as he knew the Empress would take an essential interest in the proceedings of the evening. Miss Jessie Craigen urged the great need of women inspectors in workshops and factories where women are employed. After the usual votes of thanks the meeting was brought to a satisfactory conclusion.

THE Rev. R. Spears gratefully acknowledges having received the sum of £10 for the poor of East London in a letter signed "Christmas, 1882."

MR. DAVID BENNING MONRO, M.A., Vice-Provost of Oriel College, was on Wednesday elected Provost in the place of the late Dr. Hawkins. Mr. Monro was formerly scholar of Balliol. He was afterwards elected to a fellowship at Oriel and was appointed Vice-Provost in 1874. Mr. Monro, who is the first lay head of Oriel, is well known as an Homeric scholar.

The Inquirer,

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Free Thought.

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The Inquirer.

SATURDAY, DECEMBER 23, 1882.

THE poet Whittier celebrated his seventy-fifth birthday on Sunday, at Boston. He received many callers and letters of congratulation, and was much touched by the fact that several letters came from England. His health is good, and his mental vigour is unimpaired. He says he does little literary work, and that no man ought to write much after seventy, except perhaps Dr. Holmes, who ought to continue writing until he is a hundred.

WE regret to see from the local papers that the question of the disputed possession of the sacramental plate belonging to the Unitarian Chapel at Colyton has again been before the Axminster County Court, in the form of an action brought by the Wardens and Treasurer of the Chapel against Miss Delia Powell, who seems to claim a kind of hereditary right to the trusteeship, or at least maintains that she has been illegally dismissed. The Judge very properly expressed his surprise that litigation about the temporary possession of such articles should be resorted to, and added that in such a dispute as this respecting the trusteeship he had no jurisdiction, and unless there was an imperative demand from the Court of Queen's Bench should decline to interfere in any way whatever. And so we fear matters will go on in the same unsatisfactory way as before. Such petty disputes as these do infinite injury to the liberal cause and religion wherever they occur; and no congregation can expect to flourish while they continue. Why cannot both parties, instead of creating a public scandal, consent to submit the whole matter to friendly arbitration; or why do not the Trustees, if they have power to act, interfere with a strong hand? We really need a little wholesome despotism in matters of this kind.

WE learn from the *Daily News* that Dr. Colenso, Bishop of Natal, has published the address which he delivered in October last before the Church Council of his diocese on the appeal of the late Bishop Merriman, of Grahamstown, against the judgment of the Judicial Committee of the Privy Council in the case of

Dean Williams. After pointing out the main features of the recent judgment, which declares that the Church of South Africa is not in connection with the Church of England, the Bishop expresses a hope that at the approaching Provincial Synod of that Church such measures may be adopted as will reunite the two Churches, "under the same wise system of comprehension which characterises the Mother Church." Our readers may remember that it is the High-Church party who wish to make the Church of South Africa a Church independent of the State, while still claiming all the advantage of State support, in order to expel the heretical Bishop of Natal, and maintain the authority of the schismatical Bishop of Maritzburg. Dr. Colenso and the Broad Church party on the other hand wish to establish the principle that the Church of England in South Africa is simply a colonial branch of the Church of England as established by law. The Bishop states that the Registrar of his diocese having written on the subject to the Baroness Burdett-Coutts, who provided the endowment for the See of Capetown as it was originally established, she made the following reply:—"I can have no hesitation in declaring that the object of my endowment was to maintain a Bishopric of the Church of England in the diocese of Capetown. Therefore any attempt to apply that endowment to the establishment of a separate Church is opposed to the views and wishes which I entertained at the time when I provided the funds, and still continue to entertain." In this ecclesiastical controversy our sympathies are entirely with the Bishop of Natal and his movement; but the true solution of the difficulty seems to us to be the disestablishment of all the Colonial Churches. Let them be placed on a footing of perfect equality in the State, and fight out their own battles among themselves as best they can. Possibly there would be no battles at all if it were not for the question of endowments and State recognition. Why should we introduce all the anomalies of an old State Church into our Colonies, which are abundantly able to take care of religion without any external patronage?

MR. NOEL, M.P., addressed his constituents at Kirkcudbright last week. The *Scotsman* reports that "at the close of his address Mr. Noel was subjected to some heckling by Mr. Samuel Nisbet. 'When ye voted for Mr. Bradlaugh,' said the questioner, 'd'ye think ye were serving God or serving Satan?'—(laughter). Provost Williamson advised Nisbet to sit down. Nisbet: There's just twa. He couldna be serving God, and if he was serving Satan, he kens himsel.—Mr. Noel: Samuel, ye're wrong, for I did not vote for Mr. Bradlaugh; therefore I could not serve either God or Satan.—Nisbet: You wad vote for a man that does not believe in God! The time was when baith o' ye wad have been stane'd tae death.—(laughter). Mr. Nisbet, like many others of his countrymen, evidently regrets the good old times.

The following verses on the Confessional appeared in the *Morning Herald* for February, 1829:—

"A parent asked a priest his boy to bless,
Who forthwith charged him 'He must first confess';
'Well,' said the boy, 'suppose, sir, I am willing,
What is your charge?' 'To you it is a shilling.'
'Must all men pay, and all men make confession?'
'Yes, every man of Catholic profession.'
'Then whom do you confess to?' 'Why, the dean.'
'And does he charge you?' 'Yes, a whole thir-
teen.'
'Then do the deans confess?' 'Yes, sure they do,
Confess to bishops, and that smartly, too.'
'Do bishops, sir, confess?' 'If so, to whom?'
'Why, they confess, and pay the Church of Rome.'
'Well,' quoth the boy, 'all this is mighty odd;
And does the Pope confess?' 'Oh! yes, to God.'
'And does God charge the Pope?' 'No,' quoth the priest,
'God charges nothing.' 'Oh, then God is best.
God, then, is able to forgive, and always willing;
To him I will confess, and save my shilling.'

WE learn with interest that the new Archbishop of Canterbury is a nephew of Alderman

Baker, ex-Mayor of Manchester, whose eldest sister was Dr. Benson's mother; Mr. Baker's brother was the late Rev. Franklin Baker, of Bolton; so that the archbishop is closely connected with one of our leading Unitarian families in Lancashire. Mr. Baker, we may add, has just received the following letter of sympathy on the loss of his wife from the Duke of Albany:—

"Claremont, Esher, December 17, 1882.

"Dear Mr. Baker,—Having heard to my great regret of the great loss you have just sustained, I cannot resist sending you these few lines to express my heartfelt sympathy with you in the heavy blow which has fallen on you. May the Almighty comfort you in this deep affliction.—Yours very truly,
"LEOPOLD."

WE have pleasure in calling the attention of our readers to Mr. Arnold Toynbee's forthcoming lectures in St. Andrew's Hall, Newman-street, Oxford-street, on Mr. Henry George's "Progress and Poverty," a book which is exciting great attention among the more thoughtful working men, and has many enthusiastic admirers amongst those, in every position in life, who are interested in social questions. Mr. George's sweeping reconstruction of the theory of Political Economy and the revolutionary consequences to which it points certainly deserve and must receive far more serious attention than has yet been given them by economists; and we are glad to learn that so thoroughly competent a lecturer as Mr. Toynbee has consented to undertake a criticism of "Progress and Poverty." It will be seen by the notice that appears in our Advertising columns that, though admission to the lectures is free and Mr. Toynbee is giving his services, a certain number of tickets are being issued for reserved seats to cover the necessary expenses. Those who are willing to contribute towards the cost by taking tickets are requested to communicate without delay with Mr. Philip Wicksteed.

THE deaths are announced of the Bishop of Llandaff, aged 85; Dean Close, aged 85; Thomas Bramley, of Ilkeston, aged 105; Mrs. Birkett, of Kendal, aged 102, who accompanied her husband through the whole of the Peninsular war.—There has just died at Lucca the beautiful Penelope Smyth, who married the Prince of Capua, a brother of the celebrated King Bomba, as far back as 1836.

WE all remember the *National Review*, which followed the *Prospective Review*, and was itself in turn followed by the *Theological Review*, which has been succeeded by the *Modern Review*. The *National Review* was at one time edited by Mr. R. H. Hutton and the late Walter Bagehot, and counted Dr. Martineau and other eminent men among its contributors. Well, the *National Review* is to be revived, only in name, however, for among the signatories to a "private and confidential" circular published to the world in the *Times* of Wednesday are Lords Carnarvon, Lytton and Cranbrook, and Mr. Alfred Austin, who is to be the editor. The object is to establish a monthly Review of the same size and price as the *Fortnightly* and the *Nineteenth Century*, with the view of calling into action the literary and political talent in the Conservative ranks "that at present lies dormant and unemployed," the geniuses that have hitherto blushed unseen. But "first catch your hare," as good Mrs. Glasse says. Not but what there is plenty of ability in the Conservative ranks, but we are not aware that it lies "dormant and unemployed," and has not abundant scope for its exercise.

THE BISHOP OF LLANDAFF died on Saturday last, after a short illness, in the eighty-fifth year of his age. The deceased prelate was the oldest member of the episcopal bench, having been appointed by Lord John Russell in 1849. Dr. Oliphant was formerly vice-president of St. David's College, Lampeter, and Regius Professor of Divinity at Cambridge. He belonged to the Evangelical party of the Church. The late Bishop, who had an extensive knowledge of Hebrew, was one of the Company of Revisers of the text of the Old Testament. His death will be felt by them as a great loss, as his extensive scholarship and critical acumen were of great value in the laborious task of the Revisers.

Religious Intelligence.

CENTENARY OF THE PROTESTANT DISSSENTING MINISTERS' MONTHLY MEETING, WARWICKSHIRE.

MEETINGS IN BIRMINGHAM.

The centenary of the "Monthly Meeting of the Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties" was celebrated on Wednesday, Dec. 13, by a series of gatherings in Birmingham. In the morning a Conference was held in the Lecture-room of the Church of the Messiah, Broad-street. The Rev. Dr. CROSSKEY presided, and there were also present the Revs. Professor J. Estlin Carpenter (Manchester New College, London), S. Wentworth Brooke (London), E. Myers (Shrewsbury), D. Maginnis (Stourbridge), and A. W. Worthington (Stourbridge), W. Carey Walters (Kidderminster), W. Cochrane (Cradley), J. W. Lake (Warwick), Lindsay Taplin (Kingswood), R. L. Lloyd (Belper), John Robberds (Cheltenham), H. McKean (Oldbury), H. Eachus (Coseley), T. Pipe (Lye), P. Dean (Walsall), J. Harrison (West-bromwich), G. St. Clair, B. Wright, J. B. Gardner, E. T. Russell, J. Allsopp, and Hubert Clarke (Birmingham); Messrs. S. Greenway, T. G. Lee, W. Lowe, T. Ridgway, J. Whitehouse (Tipton), W. P. Greenway (Dudley), and several ladies, &c.

The Hon. SECRETARY (the Rev. D. Maginnis) read a historical narrative of the Monthly Meeting as follows:—He said the Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and the Neighbouring Counties was formed in the year 1782. The records of the earlier years of its existence are very scanty of information. It is considered probable that our meeting grew out of private meetings of three ministers, viz., the Rev. Mr. Clark, a minister of the Old Meeting, Birmingham; Mr. Robins, of West Bromwich; and Mr. Cole, of Wolverhampton, who met once a month at each other's houses for instructive conversation, literary and religious, but without any public service, and they continued to meet till Mr. Clark's death, which occurred in 1769. Mr. Robins afterwards removed to Daventry, and in 1775 succeeded Dr. Ashworth as principal of the Dissenting Academy of that place. The first meeting was held at West Bromwich, at the Old Meeting, of which a Rev. Mr. Brabook was then the minister. At that meeting the brethren resolved that they should meet monthly for the purposes of mutual instruction and edification in some such manner as the following: To meet together for the purposes of public prayer and preaching in the morning at each others' meeting houses respectively. And they further resolved that in the afternoon they would more privately discuss some question of importance agreed upon at the preceding meeting. The next succeeding meetings were held at Coseley, Stourbridge, Dudley, Oldbury, Wolverhampton, West Bromwich; in 1785 met at the Leasowes, not afterwards named as a place of meeting. In 1786 meetings began to be held also in Kidderminster and Walsall; in 1790 Cradley was added to the list, and shortly after Bromsgrove and the Lye. In 1804 Birmingham had its first meeting, and in 1805 Bilston was added to the roll. Of the ministers who preached at the earlier meetings there are several whose names at least are well-known in the district (*e.g.*, the Rev. Benjamin Carpenter, for many years minister at Stourbridge; the Rev. James Scott, minister at Cradley, the evangeliser of the Lye; the Rev. Mr. Wood, minister at Dudley; the Rev. R. Gentleman, at Kidderminster; the Rev. Mr. Procter, at Oldbury; and the Rev. Mr. Brabook. After inquiries made in various quarters I have not been able to learn anything more than that he was minister for a few years at West Bromwich, and that it was at his place the monthly meeting of this Society was formed. Of Mr. Amner I can learn nothing save that he was minister of Coseley, and a member of the meeting, and frequently preached at its monthly meetings. Other preachers were Mr. Wells, of Bromsgrove, Mr. Griffiths, of Wolverhampton, Mr. Beasley, of Walsall, and Mr. Gummer, of Worcester. At their first meeting the question proposed for discussion was, "What are the best methods to be taken in order to prevent the bad influence of those rigid and bigoted principles which some of our neighbouring brethren advance? And the unanimous deliverance of the brethren was that to oppose error is right; and that the proper method of opposing it was to deliver their own sentiments with freedom and without disguise, but at the same time without any direct and formal

opposition to others' sentiments. At the second meeting the subject for discussion was: "How may we hope in the most effectual manner to instruct in religious knowledge the younger members of our congregation, and preserve them from bigotry?" The next was in regard to a matter of pastoral duty—"What is the proper course to be adopted by ministers when visiting dying persons who have lived wicked lives?" The next was as to "The Propriety of bringing children to the Lord's Supper before they could understand the nature or comply with the design of the ordinance." Other subjects discussed were "Whether the Historical parts of the Old Testament, excepting the Five Books of Moses, were written by Inspiration," "Whether there is sufficient evidence that the gift of inspiration was given to a person of bad character?" "The Scriptural evidence for an Intermediate State," "Satanical Influences." It would appear that the attendance at the meetings became somewhat irregular, and so small that the services were held in the vestries of the chapels. With a view to increase the attendance at the meetings, they agreed that fines should be imposed. Every member not being present at a quarter before eleven o'clock was required to pay sixpence, and for non-attendance a shilling. It appears that in the early years of its existence the meeting exercised Presbyterian functions, *e.g.* At a meeting at Cradley in May, 1790, it is recorded that "the Rev. James Scott was solemnly set apart to the work of the ministry by prayer and imposition of hands, that an ordination sermon was preached on the occasion, that the questions were asked of the candidate, and his confession of faith was received. An ordination prayer was then offered, and Mr. Scholefield gave a charge to pastor and people." Again, the minutes state that in 1796 the Rev. Samuel Parker, of Coseley was ordained to the Christian ministry, and that at Walsall Mr. Bowen, of Walsall, and Mr. Procter, of Burton, were solemnly set apart by prayer and other services to the office of the Christian ministry. As we pass on through the next thirty years we find well known names prominent in the proceedings of the Society, as Dr. Toulmin, Kell, Fry, Bransby, Kentish, Davis, Bowen, Lloyd, &c. And in the generation following, which brings us down to a period remembered by most of us, we have, not to mention any who are still living, the names of Alexander Paterson, Hugh Hutton, James Yates, J. R. Wreford, William McKean, Stephenson Hunter, Samuel Bache, and John Gordon. At this time the places at which the meetings were statedly held were Birmingham (Old Meeting and New Meeting), Coseley, Cradley, Dudley, Kidderminster, Lye, Waste, Oldbury, Stourbridge, Walsall, Wolverhampton, and occasionally at Alcester, Coventry, and more lately at Kingswood, Evesham, Shrewsbury, Cheltenham, Tamworth, Newhall Hill, Birmingham, and the Church of the Saviour, Birmingham. If asked, as we have been asked, what has the Monthly Meeting done, we can only say that its members have taken an earnest and active interest in all matters affecting religious liberty and the progress of liberal Christianity, particularly in matters affecting the equal rights of all denominations before the law. They had been active in supporting all those beneficent measures of legislation during the century that were designed to remove the disabilities under which Dissenters from the National Church so long suffered. Coming to a part of the century which many of our friends will remember, the members of our society were active workers for the reform of the Marriage Law, which imposed hardships on Dissenters, and for the passing of that important measure the Dissenters' Chapels Bill; and passing on to a still later time the nation has had no more earnest advocates for an equitable system of national education which would bring education within the reach of the masses than our ranks have contributed. To refer briefly to matters more closely relating to ourselves, the Monthly Meeting was one of the first societies that by a unanimous resolution encouraged the benevolent founders of the Ministers' Benevolent Society to go forward with their good work when discouraged by much coldness, if not opposition. The recent Liverpool Conference, which passed off with so great éclat, and which, it is hoped, will bear valuable fruit in future years for the benefit of our churches, was in fact the offspring of this Society. At one of our meetings here in Birmingham in 1873, in this very church, adjourned to the dining-room of Timothy Kenrick, Esq., a committee was formed, with Dr. Crosskey as chairman, and myself as secretary, for the purpose of preparing a scheme for organising a National Conference of members and

friends of Liberal Christian Churches. The committee drafted and printed a scheme which met with much approval, and which in all essential points the Liverpool Conference has carried into effect. It is only proper to mention that the success of the Monthly Meeting was in a great measure owing to the generous sympathy of leading laymen in the congregation in which they statedly met, the whole body of ministers being always hospitably entertained in the houses of the leading families. It will not be out of place to name here some of the families whose houses were always open to the brethren, *e.g.*, the Hunts at Oldbury, the Talbots at Kidderminster, the Pargeters and Evers at Cradley, the Scotts and Akroyd at Stourbridge, and hosts in Birmingham, of whom it must suffice to mention a few names, Kentish, Kenrick, Rogers, Russell, Osler, Beale, Phillips, Thornton, Harding, Harrold, Edwards, &c. The brethren desirous of holding their meetings occasionally in places where it was not practicable to entertain at dinner a party of fifteen or eighteen persons raised a fund by their own subscriptions and contributions of some friends by which they are enabled now to meet at such places and to provide a simple repast for themselves. It would be inexcusable and very unjust to omit to notice, however briefly, a still older institution which a few years ago was merged in the Monthly Meeting; namely, the Double Lecture, which was held at Dudley and Oldbury. This lecture was established by ejected ministers residing in the district, in commemoration of the ejection and with the view of maintaining and extending the principles of dissent, and is regarded as about the oldest institution in the kingdom conducted by Protestant Dissenters. In the Midland District the number of the ejected ministers was very considerable. Several resided in Birmingham. In Stourbridge and within four miles of it, no fewer than twelve of these faithful ministers came to reside, the Foley family of that day befriending the sufferers for conscience's sake; a chaplain of the Foleys, the Rev. Mr. Flower, who was at the same time the first minister of the congregation at Stourbridge, officiating alternately at Stourbridge and Mr. Foley's private chapel, was the first recorded preacher of the Dudley Double Lecture in 1723. It seems that the lecture was preached at the house of a Mr. Joseph Smith, near Gornal, until the removal of the Society to the Meeting House in Dudley. It was usual for the ejected ministers to hold services at private houses, and these private meetings often afterwards grew into organised societies. A traditional account attributes the origin of the Oldbury lecture to the following incident. The Turton family who resided at the Brades narrowly escaped from the falling of a part of their house, invited the neighbouring ministers to assist them in keeping a day of thanksgiving for their delivery, and it has been stated that the ministers from that time annually assembled in the Oldbury Dissenting Chapel. The fact seems to be that the Oldbury lecture though not coeval with the Dudley lecture, was founded for the same object by successors of the ejected ministers, and that the Brades accident occurring about the time of one of the Oldbury lectures was naturally made a prominent subject of thanksgiving by the brethren, the Turtons being an influential and much respected family, with whom the eminent minister of that name of Birmingham and Oldbury was closely related. Among the earlier preachers of the double lecture may be mentioned Dr. Priestley, B. Carpenter, Jas. Scott, Dr. Barnes, H. Worthington Scholefield, Dr. Toulmin, John Corrie, R. Gentleman, J. J. Kenrick, R. Kell, R. Fry, John Kentish, Wm. Turner, S. Fawcett, Coates, Yates, Lloyd, T. Davis, &c. Two ministers preached on each occasion; I believe it was understood that the junior minister was to select some general subject of discourse, and that the senior minister was to treat of some aspect of the principle of Nonconformity. It may be mentioned as one of our few traditional jokes connected with the lecture that a learned doctor whose memory is much respected being invited to preach on one occasion, thought that he was expected to give both discourses himself, preached a sermon, and when he had finished it, coolly produced a second and gave it also to the end, when the second preacher for the day ascended the pulpit and gave a discourse of about an hour's length on the principles of dissent. In 1866 the Double Lecture was discontinued, Dudley and Oldbury taking their place on the rota of the monthly meetings. I have not been able to ascertain the names of the brethren who were the early secretaries of the Double Lecture. But for many years

during the latter part of its history the office was held by the late Rev. Wm. McKean, of Oldbury, and lastly by the Rev. Henry McKean, the present minister of Oldbury and the treasurer of our Monthly Meeting. The records give the names of the secretaries of the Monthly Meeting. The first was Mr. Procter, minister of Oldbury, who held the office for thirty years: the next was Mr. Patterson, minister of Stourbridge, who was secretary for twenty-five years. Mr. Patterson was succeeded by Mr. Bowen, minister of Cradley, who held the office for five years, succeeded by Mr. Bache who held the office for eleven years, and whose diligent, zealous and able discharge of his duties, the brethren on his resignation acknowledged by presenting him with a handsome piece of plate. His successor was Mr. Gordon who was secretary for eight years; on his retirement, about seven years ago, the brethren made the poor choice of the present holder of the office [Mr. Maginnis], but who when on account of health he tendered his resignation a year ago, would not be allowed to relinquish the post which he so inadequately occupies. Though the present secretary may claim some little credit for having initiated the idea and plan of this centenary celebration, and no one is more conscious than himself of how much this part of the celebration has suffered by being in his hands, there were in particular two or three things, which if he had been in better health he should have liked to have done in this paper:—1st. Sought out any available information respecting the earlier members of the meeting. 2nd. Traced in their extant writings the development of theological opinion from Calvinistic orthodoxy, down through Arianism to the Liberal views now prevailing among us. It should be mentioned, among unaccomplished intentions, that the Meeting proposed to prepare a history, giving an account of the Rise and Growth of Nonconformity in the Midland Counties, with a monograph of the several congregations included in our Meeting. It was agreed to commit the preparation of the general history to Mr. Gordon, who was to edit the monographs contributed by the members of their respective churches. Mr. Gordon undertook the task *con amore*, but death overtook him before he had been able to make any progress with it. May the hope be cherished that the work will yet be undertaken and performed; as such a work well done would be a great desideratum for the benefit of young people and the less informed members of our congregations. The secretary should have liked to be able to have shown in conclusion that the Meeting has served a good purpose in its influence on the members themselves. Our congregations, many of them Presbyterian in origin, their ministers have been only Presbyterian in name. Though exercising no authoritative control or ecclesiastical function, the meeting has been a bond of union among its members more unifying than any Presbytery could have effected. And your secretary cannot conclude his imperfect task better than by re-echoing, which he heartily does, the wish of the Saratoga Conference offered to us for this special occasion with "hearty congratulations and God speeds," "that another century may find this liberal organisation still young and thriving."

The CHAIRMAN proposed a vote of thanks to Mr. Maginnis for his admirable paper, with a request that he would permit it to be published. He trusted that the practical suggestions which had been made in the paper would be taken up. He could not conceive of anything of greater interest to them than to have the records of that noble line of ancestors whose name had been mentioned. They knew of the struggle that they had had with the besetting bigotry of their day, but they faced the work, and had endeavoured to lead the people to a nobler and better life. The work which remained for them to do now was to keep their children from the indifference that was growing around them, the natural reaction from the bigotry of the old time. Their ancestors had done their work faithfully, and in their dealings with the world around them had not only manifested the strength and power of their convictions, which were critical and antagonistic to the theological ideas of the times, but they had enunciated nobler and deeper ideas of religion that would pervade the life and remould society in the blessings of God—(applause). He noticed in the paper that the ministers had formerly exercised Presbyterian functions, and that the imposition of hands and confession of faith sometimes took place. This was the old system of Presbyterianism, which name some of their Unitarian congregations still bore, though, in fact, they had long departed from the forms and doctrines of Presbyterianism. What had their

congregations grown to when left to themselves; when they had no external connection with the State; when they had within themselves no chains of self-imposed bondage? They had developed a freer and nobler faith—(applause). He concurred with the whole tone and tenor of the paper, and he thought the results that had been already achieved were such as to encourage them to go forth into the coming century with greater self devotion and more self forgetful zeal—(applause). There was no ancestry of which he was more proud than that of their predecessors belonging to that Monthly Meeting. There was no line of saints which appeared to be grander and more worthy of admiration than the line of faithful, scholarly, and devoted men who quietly, gently, but firmly, without rude and rough antagonism, without resorting to false and fictitious excitement, celebrated the worship of God in their humble meeting places in many a back street throughout this district. He cherished no better hope than that in the days to come they might be more worthy of their faithfulness, and that they would continue to humbly and reverently honour their memory—(applause).

The Rev. JOHN ROBERTS, in seconding the motion, said he had listened with great interest to the paper read by the secretary, and also to the eloquent words of the chairman. He had been called upon as the senior minister, and he had heard one name read which seemed to give him a claim on antiquity, for Mr. Turner, who was one of the preachers, was his paternal grandfather, which seemed to connect him far back with the history of the century. He was rather surprised not to have heard the name of Dr. Priestley mentioned in connection with the Monthly Meeting. His name had occurred in connection with the Double Lecture, but not as one who had been a member of the Monthly Meeting, though it might be supposed from his residence in Birmingham that he would have belonged to it. Dr. Priestley had removed from Birmingham considerably within the century, for it was after the French Revolution broke out that the riots occurred. He was informed, however, that the Monthly Meeting was not introduced to Birmingham till about 1804. It was stated that the Monthly Meeting was at one time held at Evesham, but there was no reference to the fact that the meetings were held twice at Cheltenham.

The motion was adopted.

The CHAIRMAN then proposed that a hearty welcome be accorded to Professor Carpenter as the representative of Manchester New College, London, with which they were associated by many ties of sympathy. They wished not only to welcome Professor Carpenter but to express their sympathy with the work of the College.

The proposition was carried with much cordiality.

Professor CARPENTER in reply said he could not fail to respond to the very kind welcome they had given him to their Centenary Meeting. He had listened with very great pleasure to the record Mr. Maginnis had placed before them. It appeared to him that they were in great danger at the present day of losing sight of their traditions, and it was exceedingly desirable they should take every possible opportunity of cherishing those traditions, and of really bringing out to view in the clearest possible light the line of principle which had led to the development of their existing congregations—(hear, hear). He could not help earnestly hoping that the hints Mr. Maginnis had thrown out in that direction would be taken up, and that they might see in some form or another something like a real development of the history and the principles of Liberal Nonconformity as they understood it in the Midland Counties—(hear, hear). The roll of names which the list contained proved that such a sketch if worked out into anything like a history with references to character and to literary work, together with an account of the scientific and political movements in which the former ministers took part, would form a very interesting contribution to the general history of our time. He had recently been reading a little book which had done the same kind of thing for the history of liberal theology in America. It was a series of lectures presented by Mr. Joseph Allen to Harvard University, where he acted as temporary lecturer in ecclesiastical history. It presented the transition from the old Calvinistic theology to the movement of Channing and Theodore Parker. Nothing was more striking than the continuity of a great principle connected with a particular theological belief. That seemed to be what they wanted as far as possible illustrated in our own day, and he confessed he shared the feeling of Dr. Crosskey, that the question they had to dis-

cuss was the prevention of the loss of their young people, through indifference rather than bigotry. That seemed to him to be the direction which they as ministers might work and endeavour to impress as far as possible by an historical account, which would show how a great principle could be carried through successfully, and become fruitful in new life. If he might be allowed to say a word on behalf of the college which he had the honour to represent, it would be that they could only do their work efficiently at the college by being brought frequently into contact with those who were working on the same lines as themselves in the congregations scattered throughout the country. At the college they could not possibly do more than train the men who were sent up to them. It was not their business to find the men if they "could not go out into the streets and highways and compel them to come in. They had to depend on the ministers of the congregations to supply the material which they would train into their successors; and it therefore seemed to him of the highest possible importance that there should be between their relations of entire confidence—(hear, hear). He was thankful to believe that those relations had never been so firm and cordial as at the present time—(applause). It was the greatest possible support to the professors of the college in London to feel that they were thus working in harmony with the great body of the ministry throughout the country, and that they were doing their part to supply the future of the ministry with a continuation of faithful men—(applause).

Mr. W. LOWE said that the Secretary had stated a good deal in his interesting report with which he (the speaker) was familiar, from the fact that he had been connected with the New Meeting congregation and the Church of the Messiah ever since he saw the light. He had therefore known some of the worthy men referred to in the report. He was surprised that they had not a larger attendance of the laity to celebrate the one hundredth anniversary of the men who had done such a noble work to bring Unitarianism to its present position.

The Rev. J. W. LAKE (Warwick) said he would speak his own impressions, and convey the general impressions of the ministers as to the valuable aid which the Society had given them in cheering them in their work. When a minister came into that district he did not find himself in an isolated position. He could not too fully express the sense of the strength and support which the Society gave him when he came to Birmingham from Warwick, where he was isolated, and to be immediately and kindly received by his brother ministers. There was no doubt that the Society did a great deal of good in strengthening ministers in their work.

The CHAIRMAN then said he desired to convey to the Rev. Wentworth Brooke the high appreciation with which they recognised the way in which his father, the Rev. Stopford Brooke, had broken away from the past, and had accepted a new and brighter faith. This was one of the great acts of devotion which cheered the heart in the truth of religion.

The Rev. WENTWORTH BROOKE, in reply, said he thanked Dr. Crosskey for the kind mention of his father, and as for himself, all he could do was to prove himself worthy of the way in which Dr. Crosskey had spoken of his father.

The Rev. B. WRIGHT said he had been associated with the Monthly Meeting for twenty-seven years, and he had always found that the sympathy and kind feeling which had been exercised among ministers at the meetings had been most helpful to him in the sphere of labour in which he had been engaged. It occurred to him while Mr. Maginnis was reading his historical sketch that it would have been still more interesting if the originators of the meetings had thought proper to have given a very brief biographical sketch of each minister. He should like to throw this out as a suggestion for the future if it were practicable, and if the Secretary would kindly undertake to insert in the minute book a brief biographical sketch, showing the time a minister came into the district, the places where he ministered, and the length of time he continued to minister in this district.

The Rev. J. HARRISON (Westbromwich) pointed out that the Rev. Brabrook, who was the minister at whose house the first meeting of the Society was held, was the minister of the Presbyterian Church at Westbromwich. That church was now one of the few Presbyterian churches in the country in which the theology taught continued to be Evangelical. It would be interesting to know how many out of all the churches continued in the same condition. It might also be interesting to know that the

Rev. W. Foster, late minister at Kentish-town, was one of the ministers of that church. He left West-bromwich for London, and on inquiry the other day amongst some of the members of the Church there he (the speaker) found the impression was that he left not exactly on account of heresy, but he had some difference with his people on matters of doctrine, and thought it better to leave them. He believed the present chapel was on the same site as the old chapel, the exact date of the first chapel being about 1675.

Mr. LAKE asked whether there was any record of Mr. Field, of Warwick, having been a member of the Monthly Meetings. He was minister at Warwick for fifty years, and must have had some association with that society.

The Rev. H. McKean explained that in the old times there was no method of getting to meetings except by going on foot, and in his own recollection the ministers who came to Oldbury from Birmingham walked, and those who went from Wolverhampton to Cradley assembled at Dudley as far as they could by coach, and then walked. The same thing took place with regard to Stourbridge, so that Warwick would be too far away. Among the names and places which might be inserted was that of Whitechurch. In olden times the Old Meeting ministers supplied the pulpit at Oldbury, as the ministers of the New Meeting supplied the pulpit of Coseley. Mr. Procter, one of the founders of the Monthly Meeting, was first minister of Oldbury from 1776 to 1809. Mr. Procter appeared to have been a curious and jolly fellow, for he had left a number of quaint and humorous notes on the school bills. But the great work of his life was the rebuilding of the chapel, which was begun in 1806. He kept an exact account of all the expenses and subscriptions he had received. One circumstance which illustrated his good nature was that during the building of the chapel he almost every day gave ale to the men, and regulated the quantity exactly according to the number—(laughter). In 1862, when the chapel was altered, they retained the walls and roof as left by Mr. Procter, but took out the windows and altered the internal fittings. It was somewhat remarkable that after so long an interval the man to whom they gave the bricklaying contract was one of the men who worked for Mr. Procter in 1806. He believed that Mr. Procter was secretary of the Double Lecture, for the handwriting was unmistakable.

The Rev. R. L. LLOYD said he was much interested with the account which had been given of the proceedings of the early meetings. He thought he was right in saying that Mr. Procter was the secretary of the Double Lecture, the texts of the sermons all being in his exact and beautiful shorthand.

The Rev. E. MYERS said when he looked round the ministers meeting that day he was struck with the fact that he was one of the oldest of the members of the Monthly Meeting. There was only one gentleman present who was a member when he joined the district, and that was the Rev. W. Cochrane. He had been a member of the society thirty years, and he knew many of the ministers mentioned in the report very distinctly. What he rose to speak about, however, was to tell them of a tradition which he heard in the district with respect to the origin of the Double Lecture at Oldbury and Dudley. Reference had been made to it, and some speculation indulged in with regard to its probable origin. What he heard was that the lectures were held once a year, and it was a general gathering of all the congregations throughout the district, and they were so largely attended that it was impossible for the chapel to hold them at one time. At Dudley the congregation on one occasion, it was stated, was so large that the sermon had to be repeated to a different audience, the first one going out and the chapel being refilled—(laughter).

The Rev. D. MAGINNIS, having acknowledged in suitable terms the cordial thanks of the meeting for his paper, and expressed his willingness that it should be published with other proceedings of the centenary, moved a vote of thanks to Dr. Crosskey for presiding.

Mr. S. GREENWAY seconded the proposition, and it was carried.

It the afternoon a luncheon was held at the Grand Hotel, Colemore-row, the company numbering about 130 ladies and gentlemen. Dr. Russell presided, and in addition to those whose names are mentioned above there were present Messrs. Timothy Kenrick, Priestley, Smith, E. L. Tyndall, A. B. Whitfield, White (Dudley), and others.

Grace was said by the Rev. JOHN ROBERTS, and thanks returned by the Rev. D. MAGINNIS.

The CHAIRMAN congratulated the ladies and gentlemen present on the zeal and interest they had displayed in the purposes of that meeting by assembling in such large numbers in the inclement state of the weather. They were met to celebrate the anniversary of the Monthly Meetings which had been continued for 100 years. But it appeared to him that it was not in the length of time and with all its associations that the chief interest of that meeting consisted. It was by continuing without intermission for so long a period these Monthly Meetings that they had given emphatic testimony to the supreme importance of religion as the guiding strength of life, and they had declared their fidelity to the religious opinions which they had formed for themselves. Those opinions they held on the basis of Protestant Nonconformity; but they had never regarded their Nonconformity as the object; they avowed it as a principle, entered largely into its spirit, recognised and understood its fundamental principle, and by keeping that principle prominently forward in their public deliverances and private teachings they gained to their Nonconformity that large and liberal application which was always acceptably received. The fundamental principle of Protestant Nonconformity on which their religious belief rested was the strictly personal character of a religious faith, or speaking perhaps more correctly the personal character of religion. Nonconformity regarded religion as a matter for a man's whole conscience; religion in all its phases and varied opinions as a matter in which a man's right was absolute, in which no body of men could be permitted to interfere. Though so plain to them in this day, this principle had been evolved out of pain, conflict, persecution and strife in former times. It had had many martyrs, and amongst them had been some of the most noble and deeply religious of God's creatures. And yet this principle was no abstract dogma formed to support a church or a sect. It had in fact a very direct and practical application. Upon the fact of a personal religion was founded the great doctrine of toleration. Once this principle was accepted and toleration became a necessary corollary. And yet how strange a chapter in the history of the world had been the history of toleration. It had been fought for as a right, when it ought to have descended as one of nature's own gifts. It had been pleaded for as a favour; it had been made a pledge of State policy; and it had been sternly denied as fraught with the direct danger to man's eternal welfare. Once toleration ceased to be a principle, and great evil resulted. They saw the plain spectacle of one body themselves dissenting from the State-formed religion refusing toleration to their fellows as sectaries and fanatics. This had actually occurred to their Presbyterian ancestors, and the sense of inconsistency was hardly relieved by the knowledge that they were acting from the purest sense of duty. When they read with admiration these noble words with which the high-minded John Robinson, the father of English Independency, began his address to the first detachment of Puritan fathers when they were about to depart to the New World. "Brethren, we are now departing from one another, and whether I may live to see your faces on earth the God of Heaven only knows. But I charge you before God and His blessed angels that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveal anything by any instrument of His be as ready to receive it as ever you were to receive any truth from my ministry, for I am truly persuaded that the Lord has more light to break forth out of His holy word"—they turned with much interest to the history of those men, and they saw that they were casting themselves into voluntary banishment for the sake of preserving to themselves their right to think on the subject of religion and worship. In conformity with those opinions they found the Pilgrim Fathers about to try an experiment with the conditions in their own hands. With how much disappointment did they find that these men, so sacrificing for their own religious thought, yet were ignorant of the principles on which they were acting, and were unable when differences took place in their own infant community to extend to their brethren that toleration to obtain which for themselves they had sacrificed all that they held dear—(applause). And the same inconsistency was happening at the time at home. Englishmen looked with pride to the period of our great Civil War as the last occasion on which they had been called to make a stand for their liberties. But in reading the records of those times they had been compelled to admit that there was a vast difference between full comprehension of

the principles of civil freedom and an understanding of the grounds on which man claims freedom of thought, and it was this disappointment with the conduct of men whom they highly esteemed which mingled with the pride they felt in recognising that religious questions constituted so large a part in the discussions of those times and influenced so largely the national movement. They remembered with satisfaction that this religious element in the character of their forefathers mainly, perhaps, saved our revolution from those horrors which cast so lurid a light on the revolution in another country, and it added to his respect of that army which Cromwell gathered round him that alone amidst Parliament men, midst Churchmen and politicians they alone recognised fully the true principle of toleration, that amid all their extravagance and fanaticism, and amid the propositions for settling the altered state of Government, the principle of toleration always stood forward—(applause). It was against the excesses and shortcomings of that time that Milton in so many of his works raised his indignant protest, "Dare you with the civil sword to force the consciences of those whom Christ set free." They had always to remember that those occurrences and men were not to be judged by the standard of their own time; but by the standard of the time in which they lived. The belief in the equality of all men before God, the assurance that he was ever ready to receive the pure though imperfect offering did not rise from the ground a complete whole. It had been but one of many streams which had gone to swell the broad flood of human enlightenment. Between unquestioned obedience to authority and absolute unbelief there was not a single permanent resting-place, though temporary halts might be made. A dogma like that had governed many generations, and it accounted for and explained how it was that men who in every other respect were of so noble a nature had yet been guilty of acts which in our present enlightened time we should regard almost with abhorrence. The truth was that the principles of religious freedom had progressed and had been left by Providence no man's own charge. And as conscience was one of the highest of man's endowments so in accordance with universal law it had been long in coming to maturity. It had had its professors, men who upheld their own principles in the face of a popular creed and kept before them the great principle of freedom of thought. It was to the great body of English Presbyterians who first came into prominence at the time of the Commonwealth that they, the members of the Free Churches, looked with chief interest, because, though originally their religious forms were as rigid and unyielding as those which they replaced, and they claimed, like their predecessors, the authority existing by divine right, it was yet the fortune of that body, through the various changes they underwent, in the course of time to afford a typical instance of the progress made by the human mind in advancing from a narrow Conservatism to a broad and vigorous culture. Starting as one of the narrowest of all communions, they had yet furnished us with our Free Churches—(applause). Presenting themselves in the outset as a rigid orthodoxy they were lineal descendants of our own open thought. Those changes were not the result of chance; they were not left to accident. When their Presbyterian ancestors were compelled to lay aside their faith which they did, hoping to retain some portion of it under the form of a modified episcopacy, and when that hope was finally crushed by the Act of Uniformity, they fell under the influence of a persecution of which the celebrated Five Mile Act and Conventicle Act were dreadful instances; a persecution vindictive, cruel, wide-spreading; a persecution of which one of our eminent writers had said, "The prisons were less a place for criminals than a reception for the great proportion of what was bravest and most excellent in the manhood and womanhood of England." Persecution was a hard task master, but it was a powerful teacher, and under the influence of persecution their Presbyterian ancestors learned many things, among others the value of their own religious opinions, and having learned the value of their own opinions they learned the value of the principles of their brethren, and came to trust the progress of divine truth to make its own way in every devout soul without the help of man. Being unfettered by any Church authority or form they left to their descendants the right to judge of themselves unlimited by any conditions, and thus it was that they, their lineal descendants, accepting the responsibility which they had cast upon them, came

to entertain opinions differing from those which their ancestors deemed the expression of a saving faith. The last half century recalls the memory of many of those figures which will rise before the mind's eye. How fully they realised this principle of a personal religion, and firmly devoted themselves to their duties as religious teachers. They also combined in their function of religious duties a very refined and eloquent education; they did not limit their sympathies to their religious connections; and they were earnest in every measure which promoted the political welfare of their fellow countrymen—(applause). They had been permitted to place the coping stone on the edifice of Nonconformity, and they had been able to endure difference of opinion upon the part of others. Such were the lessons they had learned from the men whose memories they now so highly honoured—(loud applause).

The Rev. JOHN ROBERDS proposed the sentiment of "Civil and Religious Liberty." He pointed out that he was the descendant on the outside of one of the French refugees whom Louis XIV. drove out of France after the revocation of the Edict of Nantes, and on the other side he was descended from Philip Henry, one of the 2,000 ejected ministers. What great changes had taken place during the last 100 years with the advance of the principles towards which they were devoted? Passing down New-street by the Town Hall he saw a statue erected to the memory of Dr. Priestley—(applause)—whom the whole civilised world held to be worthy of special honour. And to think that little less than 100 years ago Priestley's house and church were burnt by a Church and King mob, his philosophical instruments broken upon the road, and he himself compelled to fly from the town and ultimately from England, and end his days in exile in America, and even there looked coldly upon as a man born before his age, and devoted to principles which the world had not yet learned to recognise. This was the fiftieth anniversary of the entrance to Parliament of the Prime Minister, and also just fifty years since the first Reform Bill was carried. They looked back upon Mr. Gladstone's career with very great interest. Not only had his name been associated with many reforms and many measures conferring rights and privileges which had long been denied, but he was especially to be remembered by Unitarians as having been one of the ablest advocates in Parliament of the Dissenters' Chapels Act—(applause). When their old chapels and endowments were in danger of being taken from them by a harsh and inequitable principle of legislation, though it would not be difficult to point out that there were some things yet to be done both in regard to civil and religious liberty, yet on the whole they had great reason to be thankful, and also to carry out and remember that liberty was rather a condition and a means to an end than an end by itself—(hear, hear). If they did not use their religion so as to make it a condition of human well-being; so long as women who paid taxes were debarred from representation; so long as there was a wealthy and endowed Established Church bound up with a creed which the light of the present day could not but regard as obsolete, founded on antiquated superstitions, with a scholastic theology that was an infringement of religious liberty or equality, and which ought if possible to be done away with they ought not to rest and be satisfied—(applause). Dean Stanley considered that men, even though holding Liberal views, did more good by remaining in the Church and propounding their own views from the pulpit than by going out of the Church and thereby losing the means of influencing the Church. They, however, admired the honesty of those who, when they could not profess the doctrines of the Church, would not hold their offices—(applause). He associated with the toast the Rev. Wentworth Brooke, whose father adopted that manly and noble course—(applause).

The toast was duly honoured.

The Rev. WENTWORTH BROOKE responded, and replying to the opinion of those who affirm that historical facts had nothing to do with the work of a religious teacher, contended that religious impulse was strengthened by an inquiry into the cause and action of religious movements. He thought the Church of England laid too much stress on metaphysical subjects.

Dr. CROSSKEY, referring to the position of their ancestors, said they were outcasts from municipal bodies and from Parliament, almost from the common respect of the community, yet their love of liberty was mingled with the fervour of their religious worship. When their forefathers worshipped

they had to defend their right to be heretical, not only from social persecution, but strong and cruel civil penalties—(hear, hear). They were a body of men who themselves hated persecution, and sustained a conflict for the freedom of God's truth. He then proposed the health of Professor Carpenter, one of the ablest professors of Manchester New College.

Professor CARPENTER, in responding, said there was an association between the college he represented and the Ministers' Monthly Meeting in fundamental principle, for the basis of the college was precisely that which Dr. Crosskey had described as the foundation of the ministry in which they delighted to serve. He went on to say that there had been such a development of practical life in the field of ministerial work that it had rendered it difficult for the ministry to keep up with the parallel demands of theological culture. There had been such an enormous extension of activity in other lines, the ramifications of knowledge in every department of history and science, that those who were engaged in the earnestness of practical life in large communities thought that the more practical and the less of the theological culture with which the minister could start the better. He did not wish to undervalue the importance of practical training for the ministry. It seemed of such enormous consequence that they had been endeavouring to do what they could at Manchester New College to develop this side of their training, and to remember that they were not exclusively an institution for theological culture, but also an institution for the training of ministers. In that training the practical life must of necessity occupy a large share, and yet he appeared as the representative of the college in its capacity for promoting theological culture, and he desired earnestly to say that it seemed to him they had yet to recognise that if the practical life was to enter largely into the minister's work and preparation for the life of thought and of culture, the study of history and philosophy ought not to be excluded from the preparation of the layman for his duties.

Mr. TIMOTHY KENRICK referred to the Liverpool Conference and to the establishment of a sustentation fund. He regretted to know that in some cases their ministers and families had been subjected to considerable suffering and privation owing to the meagre stipends they received. These facts showed the great necessity of a sustentation fund being organised in connection with the Unitarian body, and he should have pleasure in contributing £250 towards that object—(applause).

The Rev. W. CARBY WALTERS, one of the secretaries of the Midland Christian Union, also addressed the meeting, advocating the claims of the Union, which embodied the principles of the Ministers' Monthly Meeting, to increased support in an earnest and able speech.

After a cordial vote of thanks to the chairman for his able conduct in the chair, moved by Mr. CHARLES COCHRANE, and seconded by Professor POYNING, the meeting adjourned, on the invitation of Dr. Crosskey, to the lecture-room of the Church of the Messiah, where an ample tea, served by the ladies of the church, was provided for all the numerous party.

At seven o'clock service was held in the church, the Rev. John Roberds being the supporter, and the Rev. Professor Carpenter preaching an able and appropriate sermon, which, it is hoped, will be published along with Mr. Maginn's paper and other proceedings of the Centenary celebration.

MOUNT POTTINGER, BELFAST.—On Sunday, morning and evening, there were large attendances in the above place, including some of the prominent Unitarians of Ulster, when the minister, the Rev. J. J. Wright, conducted special services in celebration of the re-opening of the church after pewing, painting, altering, and enlarging. All the money needed for these objects had been raised beforehand, so that on Sunday the beautiful little church was opened entirely free from debt, but, in aid of the ordinary funds of the church, collections were taken up, which will realise in all close on £50. It is some eight or nine years since Mrs. Ritchie, of the Grove, laid the corner-stone of this neat, substantial edifice, which stands on so central a site in the growing neighbourhood of Mountpottinger. During the last few months the interior of the church had undergone a complete transformation, under the superintendence of Mr. Robert Watt, architect, of whose taste we must speak in high terms. The new pews are of pitch pine, edged with American walnut, and the panelled work behind the pulpit is of

an exceedingly pretty design. The enlarged vestibule, the convenient vestry, together with the painting of the roof of the church, add greatly to the accommodation and beauty of the whole. It was stated on Sunday that the painting would not be completed until the spring, when it is intended to put a dado round the walls to the height of the door, and paint the rest in some light tint. One of the chief additions to the comforts of the congregation on Sunday was the warming of the church. This was most successfully accomplished by means of a newly-invented stove by Mr. S. C. Davidson, of this town. At the rear of the church a commodious schoolroom is found. This is the gift of two members of the congregation—Mr. S. C. Davidson, of Belleavon, and Mr. T. H. Ritchie, of the Grove. At their own expense these two gentlemen have so enlarged the original reading room, fitting it up with all conveniences, as to make a fine room for meetings, &c., and especially for Sunday-school work. The room is so arranged that it can easily be made into two smaller rooms, and is well ventilated. Much pleasure was evinced by the congregation on Sunday, that their own minister, who for the past month had been away in broken health, was able to conduct the re-opening services. "Not to tabernacle, but to be transfigured by ascending experience is the mission of the human soul," was the keynote of the sermon which Mr. Wright preached on Sunday morning from the word: "Master, it is good for us to be here, and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias." And the preacher said in conclusion:—"Come, then, my brothers, and we will dedicate this place to Him that made us; to the Love that is more than woman's; to the Wisdom that is more than man's. We would dedicate it to divinest worship and to truest service. Let all holy memories have here a home, and may the largest hopes of man find room. The burdened heart of the weary mother; the dim wonderings of the little child; the remorse and penitence of the young and strong; the fear and trembling of the weak and aged He lifted and lightened here. The command of the Law-giver; the word of the Prophet; the pleading of the Christ, let them here be heard. And all the harvest of our life's experience He hither brought, to be touched by the finger of God and transfigured into holier character. New resolutions be in this place born within the breasts of the young. Yea, to divine pity and human sympathy we dedicate it; to the living Present; to all the good of the past; to the needs of generations yet unborn; to that Unseen Place into which we all must pass, we dedicate this church together to-day. Amen.

DUKINFIELD.—A lecture in connection with the recently formed "Social Union" was delivered on Wednesday evening, the 13th inst., on William Cowper, by the Rev. F. H. Jones, B.A. Owing to the inclemency of the weather there was but a small attendance. Mr. Jones illustrated the lecture by readings from the Poet's works. Mr. Jones defended the Poet against some of the attacks Mr. Goldwin Smith had made on him in his sketch, which forms one of the volumes of "English Men of Letters."

DOVER.—We regret to state that the Rev. T. B. W. Briggs was taken seriously ill just at the close of service on Sunday evening, the 10th inst. Dr. Marshall was sent for, and he administered remedies which allayed the symptoms. Last week the life of the patient was for a time in the greatest danger, but we are glad to hear that Mr. Briggs is now in a more hopeful state, although greatly weakened by successive attacks of illness. The services at Adrian-street Chapel last Sunday were conducted by the Rev. T. L. Marshall.

THE LIBERAL SOCIAL UNION held its monthly meeting on Thursday evening at the Suffolk Gallery, Mr. Granville Layard in the chair. Mr. Carvell Williams, Secretary of the Liberation Society, read a very interesting paper on "Religion and Education in America," founded on observations and impressions during a recent visit to that country. The lecturer described the public school system, the Sunday-schools, and the danger from Romanism and the Irish vote. On the subject of religion the essayist adverted to the religious history of America and the perfect equality of the different denominations as the result of the absence of a dominant establishment. In the discussion that followed Messrs. Jennings, Pfoundes, Kealey, Bromhead, Lock, S. R. McKee, Eiloart, Casson, Housden, Wallaston and Gill took part. The general tone of the discussion was in favour of the free school and secular system, and the dis-establishment theory.

The Liberal Pulpit.

UNITARIAN RELIGION.

[A sermon by the Rev. T. SADLER, Ph.D., of Hampstead; preached at the opening of the new chapel at Peckham, Dec. 13, 1882].

We are here to-day to worship in this place for the first time; and it is natural that the occasion should be with us one of more than ordinary interest, and should call forth our deeper feelings. In dedicating this building to God, and asking his blessing on it, we are profoundly conscious that "except the Lord build the house they labour in vain that build it." May this house be the home of genuine piety, and nourish with all goodness the hearts of those who gather together in it. As our feet stand within its gates for the first time, we would say in words of old, "Peace be within thy walls. For my brethren and companions' sakes, I will now say, peace be within thee." May our dedication of this place be accompanied by a new dedication of ourselves to him whom we worship, by the desire for newness of spirit, and by fresh inspirations of devout fervour.

This house of prayer has not been raised in any spirit of hostility to other houses of prayer already existing in the neighbourhood, but as an addition to them, with the same great object in view. It has been raised in the hope, not only of adding to their number, but also of meeting wants which, in some respects, they do not wholly satisfy. This congregation, while providing for themselves a worship in which they are more completely in harmony, and a ministry of what is to them a truer, purer, higher faith, would offer to others the opportunity of joining them.

And now that we have lifted up our hearts to the Most High for his blessing on this house and on us, our thoughts may fittingly turn to the question, what we ourselves should do to render the services in this place effectual for their purpose.

The portion of Scripture which I have taken for my text may be found in the Epistle to the Hebrews vi. 1, 2, 3:—

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."

Go on as from seed time to harvest. You have repented of dead works, go on to living works. You have attained your basis of faith, go on to build on it. You have expressed in the most solemn manner your desire to consecrate yourselves to the service of God; go on to learn and do his will, to perfect your religious life as far as possible, to apply the truths and principles of religion to practical godliness and for the benefit of mankind. But this is a subject which would be suited to any time and to any congregation. The occasion which has brought us together this evening demands of us that we should keep our own position and circumstances specially in view. What, therefore, I wish to say to you, my friends, is, go on from Unitarian Theology to Unitarian Religion.

It may be that, at first, the distinction may not strike you; but a very brief consideration will make my meaning clear.

If I were asked what is Unitarian theology, I should mention the views held by Unitarians on the principal questions connected with religion, and I should point out the difference between these views and those which are commonly called orthodox. I should say the Unitarian believes that there is one God, the Father,—that the Holy Spirit is the spirit of the Father and not a separate person of the Trinity—that the grace and truth which came by Jesus Christ are from the Spirit of the Father in him; and I should speak of other doctrinal differences. I should also refer to certain books, explanatory of Unitarian views, and to men who have been looked up to as leading and representative Unitarians, Priestley and Price, Lindsey and Belsham, Channing and Martineau. I should add that Unitarians lay more stress on the life than on opinions; propose what seems to them true, but impose nothing; exclude none from the fold of Christ who wish to belong to it; regard all good

and devout men as of the Universal Church of God; and are ready to learn from those who differ from them, to associate with them, to join them in objects of practical benevolence, and in every respect to exercise the widest spirit of liberality.

But suppose one wished to know what is Unitarian religion, he would then not content himself with asking questions or reading dissertations; he would come to our places of worship, and his impression would depend on the life he found there, on whether or not the services were of a kind to express and quicken his religious affections, to awaken his sympathies towards his fellow-worshippers, to call forth and strengthen what is best in his nature, to bring him nearer to God and heaven. It is quite possible that some who approve of Unitarian theology might not be satisfied with Unitarian religion.

Now, my friends, it is manifestly of the utmost importance, both for our own sakes and for the sake of others, that our religious services should be of a kind to do justice, so far as may be, to the faith which we profess.

When I consider what this faith is, it seems to me eminently adapted to foster a devotional spirit. Some of you will remember the subject of one of Dr. Channing's greatest sermons: "Unitarianism Most Favourable to Piety," and those who have read that sermon cannot, I think, fail to have been deeply impressed by it.

Let me briefly remind you of the considerations which appear to me especially to support this view.

First, and above all, there is the divine fatherhood. The infinite Being before whom we bow down in adoration, and to whom we would draw near in communion of spirit, is to us the "Father in heaven." That name appeals directly to our warmest and tenderest affections. We all know how much there is in that name as applied to those to whom we owe most on earth. The ties between parent and children best represent our relation to God. The idea of the greatness of God as the Creator and Ruler of the Universe, and the idea of him as the sole Being whose existence is undivided, may well fill us with feelings of awe and exercise an elevating influence on us; but how much less would there be to win us to the House of Prayer if our chief thought of Him there were of the Almighty, the self-existent, the Infinite Majesty, and not of a being of infinite goodness and infinite love!

It may be said that all Christians acknowledge the fatherhood of God. And this is true. But when, as has been the case with most Christians, redemption and sanctification are ascribed to the second and third persons of the Trinity, and not to the Father as supreme source, the attributes which would most inspire affectionate piety are taken away from Him. In what respect is he so much a Father to us as by breathing into us his own spirit, by weighing our weaknesses and sins in a balance of compassion, and by Himself offering to us the means of return and reconciliation when we have wandered away from Him?

Again: Unitarian views are favourable to human sympathy, and so might be expected to add warmth to our public religious services. The prominence given to the fatherhood of God would be wanting in consistency if it were not accompanied by an equal prominence to the brotherhood of man. What is the use or meaning of all our talk about human brotherhood if it do not dispose us to fellowship in religion, if the presence of our brethren have not a kindling effect on our hearts, and do not increase our joy in drawing near to our Father in heaven? It is a favourite saying of Unitarians, that humanity is religion in practice, that in no way can we so well serve God as by being the instruments of his beneficence to our fellowmen, that a chief provision He has made for the alleviation of suffering and grief, and for softening and smoothing the inequalities in our mortal lot, is by the brotherly compassion which He has planted in the human breast. What is the worth of all such declarations, if when we meet together before the face of the Great Father of our spirits our hearts do not go forth to one another, as we join together in prayer and hymn, in confession and aspiration, and our worship do not gain sweetness and fervour as well as volume from our companionship? Is it conceivable that our human sympathies will be active in the world

where we have the diversities of rank, station, ability, condition, constantly before our eyes, if not in the assembly of worshippers where the differences between rich and poor, learned and ignorant, prince and subject, shrink into insignificance in comparison with our common relation to the Universal Father? Is it conceivable that we should feel deeply the ties of brotherhood in circumstances in which there is a great deal to divide us, if not in circumstances in which there is so much to unite us as when we meet together as children of one family of which the Lord of heaven and earth is the head?

There are Christians who hold that some of mankind have forfeited their divine birthright, that indeed it was forfeited for us all by our first parents, though it has been restored to those who have received the grace of a new birth through Christ; but Unitarian Christianity recognises no such limitations. It does not wait for the waters of baptism to behold in the little child a child of God. It sees in God the Father of mankind, and not of a part of our race alone. It regards those who do not know Him, or seek Him, as known by Him, and cared for by Him. And it looks forward to a grand consummation, when those who have been alienated from His life by grievous wrong and ignorance will be brought to themselves, and to Him, and welcomed home by Him whose mercy endureth for ever.

I intended to have said something of the view that religion is rather a divine life than a divine science. This view should give an especially practical tone and character to our worship and preaching. I intended also to say something of that catholicity of spirit which refuses to be separated from the piety of the past, or from piety that has a different clothing from our own, which rejoices to learn from all who can teach, to get good from all who have it to give, and which acknowledges all the light and life of religion in all times and in all parts of the world as from one divine fountain. Both of these are to my mind important elements in the highest kind of religion, and adapted to give warmth to our religious services. But I must go on to say that if Unitarian religion is to do any sort of justice to Unitarian theology, that theology must be preached affirmatively. We must dwell much on what we believe, and little on what seems to us erroneous in the opinions of others. What profit is there in coming away from a sermon which makes us feel that we live in a benighted generation, and that certain doctrines held by people who are not present have been demolished. It may give us a sense of superiority, but will hardly strengthen our piety. It is not by exposing the errors and superstitions of others that our own inward life is fed. It is possible so to harp on controversies and denials as to fill the sanctuary with an atmosphere of doubt and hostility. It was not in such a spirit that the ministry of Christ and his apostles was carried on. Had it been so we should have heard little of their work in these times. He came not to destroy, but to fulfil; and yet how much that was fitted to perish was destroyed by his fulfilment—how much darkness quietly stole away before the light which was shed abroad by him!

Those who with earnest purpose join the congregation of worshippers do so either because they have belief in God, or want it. And those who have it want more of it, or to realise it more. Their prayer is, "We believe; Lord, help thou our unbelief." They want to have their faith strengthened, deepened, to be lifted up as to a higher region of thought and feeling, to have what is best in their nature called forth, to be brought into satisfying relations with the Invisible. They want divine guidance, divine sympathy, divine help, divine comfort, divine inspiration. They want sustaining, purifying, elevating, animating convictions; or, as one has said, "clear belief to serve as aspiritual panoply, with which to meet the practicalities of life," its deep experiences of suffering and sorrow, its mysteries of evil, its powerful and searching temptations to selfishness and worldliness, its calls to higher endeavour.

It follows, moreover, that truth should be presented, not in the naked form in which it appears as a mere intellectual thing, but should be manifested to the conscience and the heart. Truth is but a skeleton till it is clothed with affections. I know that there are some who

maintain that in all inquiries we should divest ourselves as far as possible of bias of every kind; but there are questions in regard to which this would be to ignore presumptive evidence and natural wants. If I were a bird I should want space to fly in, and the fact of my having wings would be presumptive evidence that such space is to be found. In like manner as I am a religious being, I want spiritual realms into which my soul may soar, and my capacity for soaring is presumptive evidence of the reality of such realms.

Now, my friends, it does seem to me that Unitarian theology, regarded on its devotional and practical side, should make our services in the house of prayer eminently religious and eminently social. I look in vain for anything in the Orthodox system that appeals more powerfully either to our moral earnestness or to our devout feelings and human sympathies. It would be so if we denied the Holy Spirit; but the Spirit of our Heavenly Father is not less a Holy Spirit than the spirit of a separate divine person. The teachings of Christ are not less divine because they were inspired by the Spirit of the Father than they would be if they came from a separate person in the Trinity speaking from himself. To me nothing could render the Beatitudes, the two great commandments, the teaching that God is a spirit and they who worship him must worship him in spirit and in truth—nothing could render these more divine than they are. They bear in themselves the stamp of their own divinity. I look in vain for any theory of the atonement which is more touching and consolatory to the penitent than the parable of the Prodigal Son, than that at-one-ment in which the Heavenly Father welcomes back his contrite child, whether awakened to a consciousness of sin by bitter experiences of his own, or by the love and sacrifices of others who have sought him out in his wanderings and brought him home.

In these latter days there have, indeed, been some who bear the Unitarian name as simply tantamount to a love of truth, and who represent the bond of union among us, not as any affirmative faith, but as religious liberty. I yield to no man in my adherence to the principle of religious liberty, of which all Unitarians whom I have ever known have been upholders; but in its nature it is not a bond of union, for it allows every man to go his own way. It is the ground not of keeping together, but of parting in peace. *Agreement and sympathy* are what draw us together and keep us together. To force union in any way is a violation of freedom. The more completely our associations are founded on consent of will the better. So far from freedom being a proper bond of union for a sect, it is a spirit which we hope will pervade all sects; and its recent tendency to spread is one of the encouraging signs of our times. The true comprehensiveness is not that which ignores the ties of agreement and sympathy, but that which respects these ties when formed by others, and which would remove every hindrance to their formation, and which refuses to regard them as a cause for alienation. If the pulpit is a place in which the only condition is that its occupant should preach the truth that is in him, whether or not he is in general harmony with those to whom he ministers, why may not a Calvinist preach to a congregation of Arminians, and a Roman Catholic to a congregation of Protestants? Is this a desirable state of things, or one which would be borne? A denomination should have in it something homogeneous, its characteristic faith and life; otherwise it is a name without meaning, and a union without satisfaction or power. Liberty, great and good a thing as it is, is not faith, and it is not hope, and it is not love. It is not righteousness; it is not piety. There is nothing in the claims of freedom that should prevent us from holding and professing earnest Unitarian convictions, and going on to fervent Unitarian religion, providing always we do nothing to restrict the gradual movement of knowledge and thought. The changes that have taken place in our elder churches show that there has been no such restriction in the past; and I venture to say, it will not be otherwise in the future. We are hampered by no Act of Uniformity; we acknowledge no hierarchy pledged to keep us as we are; where we have a liturgy, the congregation using it may give it

up at any time if they wish to do so; we do not stereotype our opinions in articles or creeds, or attempt to bind them on those who may come after us. But we value our liberty the more for the convictions we have gained through it, and we value these convictions not the less because we would have them in the open, and not fenced in by articles and creeds; and we value our agreement and sympathy all the more for their being entirely voluntary and without constraint, with the doors ever open to come in or go out.

On such an occasion as the present it is natural that we should turn our eyes for a moment to the tendencies of thought in the great religious world around us; and it is impossible that we should do so without a strong feeling of encouragement. When I look back over the forty years during which the religious movements that have been going on have had for me a primary interest, I am astonished at the changes which have taken place. I am anxious not to exaggerate the significance of such indications as those to which I have referred; but both from what is said in public and from private intercourse we must be struck by finding how many there are of various denominations who have given up the old orthodoxy.

How, indeed, could it be otherwise when with so many its corner-stone is gone—belief in what is termed the fall of man? Those who, from the study of the Bible, have come to the conclusion that the account of the Creation in the Book of Genesis is a Hebrew tradition differing from similar traditions in various nations chiefly in its religious spirit, and not a record of historic facts, and those who on scientific grounds accept the theory of evolution, have abandoned the very foundation on which rests what used to be called “the scheme of salvation.” If the Fall of Adam is not believed in in its literal sense, the doctrine of original sin is gone, and, of course, also that doctrine of atonement which is essentially bound up with it, and the old ideas on these subjects are destined—I will close this sentence in the words of Henry Ward Beecher—“are destined to give place to a nobler view of divine nature and of providence, and of the redemption and elevation of mankind.” And a result of these changes is that we find ourselves in a somewhat new position in the religious world. I am confident that there are large numbers of men whose point of view closely resembles our own.

Many a one who professes to adhere to the doctrines to which I have referred, holds them in such a modified form, and so explains them, that our former objections to them are no longer applicable; and the prejudice which for a long time refused us a hearing, and kept us out in the cold, is rapidly giving way. That, side by side with these liberalising tendencies, there are tendencies widely at work of an opposite kind, is indeed also manifest. Those who want the authority of a priesthood and highly decorative and symbolic religious services are moving in a quite other direction than that of which I have spoken. The success which has attended the Salvation Army shows how many there are among the people who are little prepared for such a quiet and thoughtful worship and ministry as ours. Still, I am persuaded that there is a numerous and increasing portion of the community who are really more in harmony with us than with any other religious body. But, at the same time, I am confident that if what we have to offer is only a theology and not also a religion, if we do not meet the devotional and other wants of the heart, and trust only to intellectual agreement, we shall signally fail; and I must add, we shall deserve to do so. Let us go on from Unitarian theology to Unitarian religion, and I believe we shall meet one of the great wants of our times.

I have felt it to be right to point out certain respects in which this congregation differs from other congregations in the neighbourhood, and therefore has a special work of its own; but before I close this sermon I must ask you to forget all differences and think only of those things in which all churches are agreed. Let our thought be—here is another meeting-place between earth and heaven, where children of God will bring to Him their filial homage, where life and its events will be viewed on their divine side, where the transfigured Christ will be before the mind, and all duties, affections, and hopes will be

transfigured with him, where those who labour and are heavy-laden will take his sweet yoke upon them and find rest to their souls.

I should like to add the recent testimony of one to whom we look up with no common reverence, as to the worth of the Churches in general. Dr. Martineau says:—“At a crisis when many heads are dizzy and many hearts alarmed by the rapid changes in thought and in society, it may not be out of place for a veteran, himself not unaffected by them, to avow his unabated confidence in the *Christian congregation* as the most beneficent of human institutions—the best guardian of the amenities of life, and the asylum of its sweetest affections. Among those who are alienated from it there are, doubtless, some who may sustain themselves in a higher atmosphere, and many who intellectually occupy a level above its average teaching. But upon a wide comparison of the population within the churches and that without, the former I am persuaded will be found to contain, in spite of its minority, by far the greater part of the conscience, the humanity, the purity, the nobleness, which are the cement of society and the backbone of national character.”

To you, my brother, whose office it will be to minister in this place, I can say from experience that I know the anxiety which must have been yours, and the fresh feeling of responsibility which must have come over you as you lifted up your voice here for the first time, and I tender to you my heartfelt sympathy. To you, the members of this congregation, let me say, for to you also I can speak from experience, the welfare, the usefulness, the progress of this Church will depend largely on you, on your earnestness, your attachment, your sympathy, and your co-operation. A minister can do little unless he has the cordial support and fellowship and assistance of those amongst whom he labours. Do not think it matters little whether or not you are in your pews, because you have no part with your voices in conducting the worship. You have part with your hearts, and an essential part. The Church is yours, not your minister's; you *are* the church; the services are yours, not his. If you were all away at the same time there could be no service. He is but your friend, your companion, your brother, your fellow-worshipper, your leader. There are no more touching words in Paul's Epistles than those in which he throws himself upon the sympathy of those whom he desires to help, and says, “Brethren, pray for us.” Yes, pray for your minister, and help him, that he may help you and your children, and that you may be among the channels through which will come to him the spirit and the grace and the power of God!

Now, may He, from whom cometh all our help, bless this Church of the Divine Fatherhood, and make it in word and life a true witness of divine things. Amen.

PECKHAM.—The opening service at Avondale-road, on the 13th, was followed on Sunday last by special services in the new church. The Rev. R. Spears preached in the morning and the Rev. P. H. Wicksteed, M.A., in the evening, to large congregations. The new organ, promised by Henry Tate, Esq., will not be placed in the building until the spring. On Sunday next the Rev. G. Carter will enter on his duties in the new church.

THE ARCHBISHOPRIC OF CANTERBURY has been offered to Dr. Benson, Bishop of Truro, who, although appointed in 1877, has as yet not been entitled to a seat in the House of Lords. The Bishop, who was born in 1829, was educated at King Edward's School, Birmingham, and Trinity College, Cambridge. He was successively an assistant master at Rugby, head master of Wellington College, and Canon Residentiary and Chancellor of Lincoln Cathedral, from which he was appointed by Lord Beaconsfield to the newly-created see of Truro.

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Obituary.

DEATH OF THE REV. JAMES TAPLIN.

We deeply regret to announce the death on Tuesday last of an old and highly valued friend and former contributor, the Rev. James Taplin, of Kingswood, near Birmingham. Mr. Taplin, who was, we believe, the oldest minister in the Unitarian denomination, if not in years at least in length of service, had attained the advanced age of 83. He commenced preaching more than sixty years ago, and spent a considerable portion of his life in Devonshire. About twelve years ago he entered upon his ministry in the neighbourhood of Birmingham, and was so full of life and energy that he preached twice on Sunday last at his chapel at Kingswood—two days before his death. For many years he interested himself in the education of young men, and as a Liberal in politics was identified with many movements of a progressive and educational character. He was a contributor to several periodicals besides the *Inquirer*. His hearty and genial nature won for him a great number of friends, by whom his death will be greatly deplored.

MR. HENRY LONG, OF KNUTSFORD.

Our obituary last week contained the name of Mr. Henry Long, of Knutsford, whose death took place on Wednesday, Dec. 6, at the age of seventy-five. Though the deceased had been for several years so completely paralyzed as not to be able to move a limb, he yet retained his mental faculties unimpaired to the end, and continued to take a lively interest in all matters denominational and national. Unitarian objects invariably enlisted his sympathy, and few names appeared more frequently in our lists of subscriptions, and in him our various institutions will lose a willing and generous supporter. His affection for our cause at Knutsford was deep indeed, and has been shared by all the members of his family, who have for several years been the principal workers in connection with the school and the congregation. Mr. Long's kindly, generous and upright character will long be remembered with respect by his fellow-townsmen, and by all who had any acquaintance with him. He was interred in the burial-ground attached to the Brook-street Chapel, Knutsford. Mr. Long has left a widow and several daughters, who are honoured in the several congregations to which they belong, and inherit a large share of their father's generosity and amiability.

THE REV. THOMAS BOWRING.

We announced last week the death, in his eighty-first year, of this excellent and venerable minister, which took place at Maidstone, where he had resided for the last few years, on the 13th inst. Mr. Bowring was born at Exeter in the year 1802, and belonged to the same family as his late distinguished fellow-townsmen, Sir John Bowring. Early in life he was engaged in teaching, and was greatly interested in Sunday-school work, and in conducting occasional Sunday services. He was, we believe, introduced into the ministry by the late Dr. Lant Carpenter, of Bristol, whom he always regarded with great reverence as his religious guide and teacher. For many years he was Domestic Missionary in Birmingham, where he won universal regard among the supporters of the Mission and the members of the congregation he gathered around him by his fidelity to his onerous work. After spending the best years of his life in this post he retired to quiet country pastorates, first at Nantwich and afterwards at Tamworth, in both of which places the congregations were revived from a depressed condition. After spending a few years in this congenial occupation, Mr. Bowring resumed the work of Domestic Missionary for some years at Belfast, and ultimately retired from the ministry on account of advanced age and growing infirmities. The last four years of his life were spent at Maidstone in comparative privacy, interrupted by occasional preaching engagements in the neighbouring congregations. Mr. Bowring published many years ago three useful little works, written in an easy and popular style, which recommended them to wide circulation—"The Church of the Saviour," a brief

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outline of ecclesiastical history; "Natural Theology," and "Footsteps to Sacred Geography." He also wrote several religious tracts, some of which were published in the popular series issued by Brooke Herford, and some elementary works on secular education.

Mr. Bowring belonged to the older school of Unitarianism of the Evangelical type represented by the late Dr. Carpenter, and had little sympathy with modern tendencies of theological thought. As a preacher he was never what could be called popular, but he always gained attention by his reverent and earnest manner, and his evident devotion to his work. His seriousness and weight of character gave him an influence in his successive posts of duty often greater than that obtained by more conspicuous gifts. He was essentially a good man, who deserves lasting veneration for the simplicity and genuineness of his character, and his self-sacrificing devotion in the comparatively humble sphere of duty which he occupied. Mr. Bowring leaves a widow and family to lament his loss.

MERTHYR TYDVIL.—On Sunday afternoon an interesting service was held at the Unitarian Chapel, Merthyr, on the occasion of distributing the money saved by the children of the Sunday-school during this year. Upwards of £41 had been deposited in the savings bank by the children. At two o'clock the children met in the chapel to receive what they had deposited in the bank. At three o'clock there was a children's service, when many friends belonging to the congregation were present. The Rev. Nestor R. Williams conducted the service. Mr. B. T. Williams, Q.C., County Court Judge, then delivered an address, in which he dwelt on the growing necessity of keeping up Sunday-schools by all denominations, inasmuch as the tendency of all day-schools in this country leaned to the omitting of any distinct dogmatic religious teaching; hence the need of all denominations to be more assiduous in the support of Sunday-schools, in order that the children may early receive impressions of religion by being taught to read those fine sentiments of religious faith and practice contained both in the Old and New Testaments. Mr. Williams concluded an impressive address by urging on the children present the great necessity of being truthful in every word and action of their lives. Mr. Chas. Herbert James, M.P., also addressed the children. Mr. James, who was deeply affected at the commencement of his speech, remarked that it was with difficulty he was able to speak to them, as it recalled to him memories of the past which were most touching to him. He went back to the time when he had laboured amongst them for years as a Sunday-school teacher. Looking around him at the boys and girls, he did not know that he could do better than to follow what had been said by Mr. B. T. Williams, by impressing on the children not only to be truthful, but also industrious, sober, and honest. If, remarked Mr. James, everybody possessed these three qualities, what a different world this would be! Gaols and workhouses would be almost extinct. Both addresses were listened to by all present with great attention.

TO CORRESPONDENTS.

The letters of the Rev. J. McLaren Cobban and "A Manchester Unitarian" came too late for this week.

MARRIAGE.

COBB—WILLIAMS—On October 2, at Stanley, Falkland Islands, George Arthur, third son of Edward Cobb, Esq., of Bath, to Julia Mary Augusta, third daughter of C. H. Williams, Esq., of Port Edgar and Weddell Island, Falkland Islands.

DEATH.

FOX—On the 14th inst., at the Parsonage, Park-lane, near Wigan, Beatrice Jane, the wife of the Rev. George Fox, aged 58 years.

Our Calendar.

SUNDAY, DECEMBER 24.

LONDON.

Rev. P. H. WICKSTED, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
Rev. CHAS. VOYSEY, at Laugham-hall, 43, Great Portland-street, 11.15 A.M.

BOURNEMOUTH.

Rev. ALFRED HOOD, at the Town Hall Buildings, at 11 A.M. and 7 P.M.

* * Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Adams's (W. H. D.) Celebrated Women Travellers of the Nineteenth Century, 3/6
Allen's (G.) Colin Clout's Calendar, the Record of a Summer, April to October, 6/
Buxton's (Rev. H. J. Wilmot) The Children's Bread, Short Sermons to Children, 3/6
Hefele's (Right Rev. C. J.) History of the Councils of the Church, Vol. 3, 12/
Lang's (L. B.) Geography, edited by Rev. M. Creighton, Vol. 2, 3/
Macmillan's (Rev. H.) The Marriage in Cana, 6/
Mackintosh's (Mrs.) Damascus and its People, Sketches of Modern Life in Syria, 3/6
Momerie's (Rev. A. W.) Defects of Modern Christianity, and other Sermons, 5/
Pelliccia's (A. A.) The Polity of the Christian Church, translated by Rev. J. C. Bellett, 15/
Rossetti (Dante Gabriel), a Record and a Study, by W. Sharp, 10/6
Tippie's (S. A.) Sunday Mornings at Norwood, Prayers and Sermons, 6/
Thomson's (W. M.) The Land and the Book, Central Palestine and Phœnicia, 21/

Mr. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

NOTICE.—The NEXT MEETING of the COUNCIL
will be held at the Office of the Association, on WED-
NESDAY, January 17, 1883, at 3 o'clock.

A WELCOME MEETING will be held in the Evening
of the same day, to receive Dr. W. B. CARPENTER and the
Rev. J. PAGE HOPPS, the deputation to the late American
Conference at Saratoga.

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"PROGRESS AND POVERTY." An Answer to Mr. HENRY GEORGE.

TWO LECTURES (of which the dates and subjects
are subjoined) will be delivered in St. Andrew's Hall,
Newman-street, Oxford-street, W., by ARNOLD TOYNBEE,
Esq., M.A. (Senior Bursar and Lecturer on Political
Economy at Balliol College, Oxford), in answer to Mr.
Henry George's "Progress and Poverty."

1883, Thursday, Jan. 11th.—Mr. George in California.
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The FIRST TERM of the New Year will begin on
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SOUTHPORT.—MISS LEWIN and MISS HARRIET LEWIN (late Miss Lawford and Miss Lewin) will RE-OPEN their SCHOOL for BOYS on THURSDAY, January 18.

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They wish to call attention to the change of address.

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The Inquirer.

A Religious, Political, & Literary Newspaper, & Record of Revereint Free Thought

[REGISTERED AT THE GENERAL POST-OFFICE AS A NEWSPAPER.]

No. 2114.]

LONDON, SATURDAY, DECEMBER 30, 1882.

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IMPORTANT ANNOUNCEMENT.

At the beginning of the New Year the price of the INQUIRER will be reduced from 5d. to 2d. weekly. See detailed notice in another column.

ON CHOOSING AN ARCHBISHOP.

It has been quite amusing to observe how earnestly the question has been discussed as to what are the qualities necessary to make up a suitable Archbishop of Canterbury. Ever since the death of Dr. TAIT was announced the papers—we are not sure some of them did not begin before—have been speculating on this difficult matter. It seems to have presented a problem which each paper claimed to be the only one able to solve. Of course no two were agreed as to which dignity would be the right man in the right place. Political leanings and ecclesiastical leanings biassed more or less the judgment of each. The circle to choose from was small, and the merits and demerits of the eligible candidates have been discussed in a manner that must have been highly edifying to the men themselves. If they believed all that has been said about them they must think themselves wonderfully gifted in some things, and wonderfully lacking in others. Bishop A has learning, but is wanting interest. Bishop B has tact, but is inferior to A in learning. The ecclesiastical leanings of Bishop C are somewhat too high, those of Bishop D decidedly too low, while Bishop F, albeit he is an able and energetic man in his present diocese, must stand aside because he is certainly too broad. The matter of age, too, enters as an important element into the question. This prelate, acceptable in all other respects, is unfortunately a little too old. That one, although an ornament to

the Church on account of his superior scholarship, "has not yet won his spurs as an administrator." A Dean, too, whose high accomplishments are acknowledged on all hands, is unfortunately in so feeble a state of health that he would not be equal to the requirements of so trying a post. Some qualities are generally recognised to be indispensable. First of all the Archbishop must be a man of tact. The present critical state of parties in the Church makes this quality more needful perhaps than any other. Whatever else a man might be if he is wanting in tact this defect disqualifies him at once. The clergy are difficult to manage—some of them require to be coaxed and humoured like spoilt children. Party feeling runs very high in certain quarters. It is difficult to deal with eccentric clergymen who have their own benefices and are masters of the situation in their respective localities. All this makes it especially important that the new Primate should be a man of tact. Then he must not be a man of war, but of peace—a man of conciliating speech and manner. He has to endeavour to preserve peace between rival parties. He has to smooth down bitter contentions and animosities, and discourage earnestly whatever may lead to a breach of the peace in the Anglican Church. The paramount importance of all this was recognised by the late Archbishop in his last illness. Further, the new Primate must not be a man of very pronounced views one way or the other. He must not be a Ritualist nor decidedly Evangelical, nor belong to the Broad Church section. He must be a moderate man, sympathising in some degree with all schools of thought in the Church, having something in him that makes him not unacceptable to each party. He has to hold the balance with an even hand, and make himself acceptable at once to the Court, the clergy and the people. Well may the question be asked by the Primate as it was by PAUL, "Who can be sufficient for these things?" It would seem necessary that a man should be made expressly and endowed with all the gifts and graces of perfect manhood in order to satisfy every requirement. It is surprising how little has been said about piety as a necessary qualification for this high office. Intellectual gifts, scholarly attainments, party leanings, these points have been discussed *ad nauseam*, but the specially religious qualifications have been passed over very lightly.

And now the new Primate has been appointed. It must be left to experience to justify the appointment. We can only say it called forth no enthusiasm. It seems to have been a prudent choice. As safe a man as could well be found has been put in the vacant place. Dr. BENSON is not an extreme man—not a party man in any narrow sense. He has proved himself to be a good organiser, and to possess high administrative capacity. He is credited with liberal leanings in

politics, and were it not for one imprudent speech—so imprudent that we expect he will always regret it—we should say he was favourably inclined towards the Dissenters. And he is of an age that leaves him the prospect of many years of usefulness. In the ripeness of his powers, and with a varied experience behind him, he has been raised to the highest position in the Church. Of course he does not realise every body's ideal, and some Church dignitaries who have been passed over will perhaps think themselves aggrieved, but those who had to make the choice think him, all things considered, the best man for the post. We hope that his appointment will tend to promote the interests of religious freedom and liberal Christianity.

BISHOP ELLICOTT ON THE SIGNS OF THE TIMES.

THE BISHOP OF GLOUCESTER AND BRISTOL is a convert to the belief that the end of the present dispensation is close at hand. Preaching at St. Werburgh's Church, Bristol, on Sunday morning, from the text—"Your redemption draweth nigh," he said there were not wanting signs in the present day that seemed to point to the event indicated in the text. One sign of the times, serious beyond all words, was that of unbelief, which was present among them in many strange forms, and recalled the saying of JESUS, "When the Son of Man cometh will he find faith on the earth? What did these words seem to say? That there would be plenty of unbelief of all kinds, but that faith would be wanting. And was not this the state of things to-day? The inference then seemed to him pretty clear, that this was the time anticipated by CHRIST as that of his second coming.

The wide-spread unbelief in the traditional Christianity seems to be the one distressing feature of the times ever present to the mind of Bishop ELLICOTT. Repeatedly in this journal we have drawn attention to this marked peculiarity. And his dread of this prevailing unbelief seems to grow upon him. "It was worse now than in the days of Bishop BUTLER. The unbelief which existed in his time was not that which had to be recognised and confronted now. Now it had two serious marks, which it had not had, so far as he knew, in the whole history of the Church. What were these marks? First of all, unbelief now was very often found co-existent with what they were bound to speak of as a moral and in many cases a philanthropic life."

Well, ought it not to be matter of congratulation that unbelief may exist without immorality? that all unbelievers are not immoral people, nay, that some are known by their high moral character? Surely, however unfortunate unbelief in itself may be, it is greatly ameliorated by this circumstance. But the Bishop seems to think it an aggravation of the evil. "What a painful sign it is," he says, "showing that the poor human soul

worked out its own kind of dim feelings" of morality, "and that in that place where there should be the Holy Spirit the spirit of anti-Christ was sitting, reigning and ruling. Perhaps this co-existence of unbelief and morality, and often philanthropy, was one of the most serious of present phenomena!" It seems extraordinary that a teacher of religion should speak in this way. To us it seems to reveal an utterly perverted state of feeling. Is it not better that an Atheist and Agnostic should be moral than that he should be immoral? Apparently the Bishop does not think so. It is an aggravation of his unbelief that he can be moral at the same time. It seems to him the saddest thing of all that a man of virtuous character can dispense with religious belief. Besides, if the spirit of a man's life be moral and philanthropic, how can it be said that anti-Christ is sitting and reigning in his heart? Was not CHRIST moral and philanthropic? Was he anything in a higher degree than in this? To be like-minded with him in this respect is surely something in the unbeliever's favour. We differ, then, altogether from the Bishop on this point, and marvel at the unwisdom of his view.

The second novel but terrible feature of modern unbelief was that in certain countries, our own among the number, it was assuming somewhat of a national character. "What strange revelations there had been in the sister country of France! There they had seen the State interposing against religion; the very signs of their blessed Christian faith had been removed from the gateways of cemeteries; the official character of the ministers of religion was not recognised. It was ever a dreadful thing when a nation, as a nation, thus set itself against religion, and the majesty of Almighty God. In their own country there were things that caused them great pain. In their schools, for instance, the State did not recognise religion by any action of inspectors or otherwise. There was a gradual separation of the State from religion; and when their minds dwelt on those things they felt that they were living in anxious times." This is no doubt a striking feature of the age. In times gone by, in all the countries of Europe, the State has been the slave of the national religion. The State has exercised its authority to carry out the decrees of the Church. The interests of the Church have stood first, and those of the State second. A foreign ecclesiastic assuming to speak in the name of GOD was the lord of earthly kings. The Church claimed to be supreme, and all secular rulers were expected to acknowledge its authority, and so the State was not merely united with the Church but held in subjection to it. Such was the state of things all through the Middle Ages. With the Protestant Reformation a great change began—only began. Since that time it has been going on, and in recent times with revolutionary effect, until now the old state of things has passed away. The State has emancipated itself from the thralldom of the Church, and has resolved to manage its own affairs in its own way. On the whole, this is a great change for the better, and however ecclesiastics may deplore it, they may rest assured that a return to the old state of things, or anything like it, is impossible. It seems certain that in the time to come the Church will have to depend on its own merits and efforts, and the State will permit no meddling of the Church in its affairs. It would have been well both for the Church and the State if this had been the understanding—the line of conduct pursued all through.

"Another sign of the times was the dis-

tress of nations. If they asked the judgment of any man who stood foremost in the councils of Europe at the present time what would it be as to the condition of the nations that composed the Continent, taken as a whole? Was there peace among them? Was the love of peace developing itself? Let them turn for an answer to their large standing armies, their newly-constructed ironclads, to the silent mustering of troops on the frontiers, and to the signs of unrest and disquietude that were visible here and there." It is true this also is a marked feature of the time; not only Churchmen deplore it, but all thoughtful men. The ascendancy of the warlike spirit is regretted by all except those whose interests it serves, and those who have a passion for military glory. The heads of the Church may well feel grieved at the extravagant popularity of the soldier and his destructive work. But is it not a reproach to the Christian Church that the war spirit should prevail in Christendom as it does to-day, and that the sole ground of trust for security is in the large army which any nation on an emergency can equip and put in the field? Are battalions, cannon, and ironclads the Christian ground of trust? We are not surprised that Bishop ELLICOTT should point to this as an unhappy feature of the times. It is an eminently unsatisfactory result to arrive at after Christianity has been preached in Europe for eighteen centuries, and has had the whole continent to itself for more than a thousand years. Certainly it lends some colour to the statements that the national life of the nations of Europe is as alien almost as possible to the spirit of the Gospel.

But the Bishop finds one sign of the times hopeful after all. The Gospel is being preached more widely than ever, and is winning its way in idolatrous countries all over the globe. Everywhere the native pastorate was developing itself. "There were hundreds of parishes in India, especially in the southern part, which might be favourably contrasted with many of their English parishes, in which there was the loving daily worship of GOD, and the converted ones brought their little offerings of rice to sustain the ministers of the Gospel in their midst." We believe that missionary effort is meeting with more success now than it used to obtain. The fact seems to be that it is losing ground in countries where it has been master of the situation for centuries, and is gaining ground in other countries where it is offered as a new faith. The satisfaction at its increase in one direction is marred by the consideration of its decline in another.

From these features of the time—the prevalence of unbelief, the distress of nations, the political unrest, the warlike tendencies of nations, and the wide diffusion of Christianity—the Bishop comes to the conclusion, "that the blessed sign of the LORD'S coming was in some degree being disclosed and revealed to them, and that when the remotest tribe had heard the blessed message, the text would be completely fulfilled, and the LORD would come." That we must leave; we can only say that the belief in the speedy return of CHRIST has been the faith of the Church since the time of PAUL. And still it is delayed, to the disappointment of millions, who live in the hope that in their time the end would come, and their own eyes behold JESUS as a living presence on the earth. However, let those who can believe it still, and receive such consolation as their faith can give them.

HALE.—The Rev. C. D. Badland, M.A., late of Derby, has received and accepted an invitation to the pulpit at Hale, near Altrincham.

RENAN'S AUTOBIOGRAPHY.—IV.

M. RENAN'S admirers, and they are numerous throughout the world, will regret that his autobiographical sketches are confined to his childhood and youth, and that they have to take leave of him so soon after he broke with his teachers. Still, what he adds with regard to the influence of the latter is of great, if not equal interest. Painful as the change really was, his true being remained the same, he says. The moral direction of his life, too, was but slightly altered; his yearning for truth was not diminished. St. Sulpice had made so deep an impression upon his life that he remained for years a St. Sulpician, not from religious belief but from personal habits. Faith was gone, as they understood it, but morality remained; the objective had vanished, the subjective continued to permeate his daily life as much as ever. When he takes a retrospect of his life he sees, he says, that it has been but a manifestation or development of the good qualities and defects of his old masters. The only difference is that these virtues and defects have been alike transferred to the active battle of life, and have led therefore to curious results. "Since I left St. Sulpice I have done nothing but deteriorate (*je n'ai fait que baisser*), and yet with but the fourth part of the virtues of a St. Sulpician, I think I may claim to be above the average." There are four virtues, he says, which sum up the moral teaching of the good fathers who surrounded him till he was twenty-three, and which they taught "above all by their example":—Disinterestedness or poverty, modesty, politeness and morals. We could wish it were possible for us to translate and transpose to our columns all, or nearly all, M. RENAN has to say here, since by a species of moral anatomy he reviews his life in relation to each of these four virtues, not in order to raise himself, he remarks, in the eyes of the world, "but to furnish those who profess the philosophy of an amiable moral scepticism an occasion for some of their subtle observations in relation to character."

On the first head he says that a man who devotes himself to disinterested work is a minor as regards the affairs of the world and he needs a guardian; that the world, is large enough for all to find their proper place in it; and that poverty is the clerical virtue which he has kept best of all. His dream, he remarks, has always been to be lodged, clothed, fed, and generally cared for without having to think of such things himself, and with the full possession of his liberty. He adds that he never imagined the product of his thought could possess any pecuniary value. He had been impelled to write, but he had no idea it would bring him a *sou*. He was therefore greatly astonished when a publisher, M. MICHEL LEVY, came to him one day and made him an offer for his works which seemed to him astonishingly generous. M. MICHEL LEVY must have been created, he remarks, by a special decree of Providence to be his publisher, since he not only acted thus generously at the outset, but offered still more favourable terms at a later time. Still, though his own unworldliness had led him to happiness, he would not, he says, have others follow his example. The present condition of society will not admit of this. There is, however, something touchingly beautiful in the following words:—"I shall leave the world without having possessed anything beyond that which passes away in the use of it according to the Franciscan rule. Every time I have contemplated buying a plot of land anywhere a voice within

has prevented me. "It has seemed to me gross material, and in opposition to the principle: *Non habemus hic manentem civitatem.*" So far as modesty is concerned it is difficult, we are rightly told, for a man to prove he possesses it, to say that he does is to negative his own affirmation in its utterance. His old masters held that a man should never say either good or bad of himself. So far as authors are concerned, the public are the great corrupter, says M. RENAN, "and, he adds, "A man succeeds chiefly by his defects. When I am thoroughly satisfied with myself I find some ten persons ready to approve of what I have done; when, however, I yield myself up to a perilous course in which my literary conscience hesitates to give its sanction and my hand trembles, thousands urge me to go forward." This statement may be left without comment; our readers will be able to make it for themselves.

With regard to the question of politeness, it is easier to speak of this, says our author, and he goes on to state that the old style of polished manners is only fitted now to make dupes of those who resort to it. You give, but no one gives you anything in return. "First come, first served," is the sad motto of modern selfishness. This necessitates a change all round. "To observe, in a form of society, no longer based upon politeness, the rules of good manners and refined feeling, as they existed in other days, would be to play the part of a veritable simpleton, for which no one would thank you. As soon as a person finds himself pressed forward by anyone who wishes to get in front of him the old rule would be to step back and say with a dignified air, 'Pass on, sir.' But it is certain that he who might act upon this rule in the matter of an omnibus, for instance, would be the victim of his deference, and I doubt whether he would not be regarded as failing to observe the proper rule of precedence in a crowd. In railway travelling, again, how many people are there who feel that rushing forward to get the best places is an act of the grossest rudeness? In short, our democratic doctrines exclude politeness. I have long since given up making use of the omnibuses; the conductors had come to regard me as a man who had no serious intention to travel by their vehicles. In the case of a railway journey I always get the last place, unless I happen to be under the special protection of a station-master." With respect to morals he adds, "A man should never defy the world by entering upon two bold courses at the same time. He who is known to hold liberal principles of thought should be specially careful not to violate the common standard of morals. I know Protestant ministers possessed of broad social ideas who save all by their irreproachably white necktie, and in a similar manner I have escaped reproach, thanks to a moderate style, and 'gravity of manners.'"

As regards those theological beliefs which are still interwoven with the hopes and fears of humanity, our author says, "I have enjoyed the present life so much that I have certainly no right to ask for compensation beyond the tomb; it is from another point of view that I grow angry with death, which is regardless of circumstances to a degree that irritates me, being a democrat who strikes us all with the same sudden and resistless blows. . . . I receive several times a year a letter, always in the same handwriting, and containing these words, 'If, however, there be a hell.' Assuredly the pious person who writes me thus desires my salvation, and I thank him. But hell is an hypothesis which harmonises but little with what we know of the divine goodness in other matters. Be-

sides, in all honesty, if there is one I do not think I have deserved it. A short stay in Purgatory would, perhaps, be just. I should be willing to take my chance since paradise would come afterwards." . . . Then he adds in a more serious tone, "The boundless goodness I have met with in the present world inspires me with the conviction that eternity is pervaded by at least an equal degree (*non moindre*) of goodness, and in this I have absolute confidence." A disclaimer of anything he may say against his nobler convictions in the hour of possible weakness, and an appeal to "RENAN, healthy in head and heart," brings to a close this deeply interesting autobiography.

"PROGRESS AND POVERTY."

A few months ago we reviewed Mr. George's "Progress and Poverty," and lately noticed the cheap reissue, which has drawn renewed attention to a very remarkable work. We shall now indicate the grounds on which there is good reason to believe that unless it can be answered (and it has not been answered yet) it will soon be acknowledged as by far the most important work in its social consequences that our generation or our century has seen.

Such language may well seem exaggerated and inflated, and yet a little reflection will suffice to show that there is nothing intrinsically improbable in the appearance at this time of a work to which it might be applied in all soberness.

Political Economy has long professed to explain the laws of the production and distribution of "wealth" in a strictly scientific spirit; and all of us who have both hearts and heads have long looked to her, with unspeakable longings and expectations, for the word of guidance and the ray of light which should enable us to see where the industrial sore really is that drains the strength of the labouring masses, while the fortunate few grow ever richer and richer. Which one of us is there who at this Christmas season has not again and again felt a sudden pang shoot through his heart as he sits by his fireside when the vision of gaunt and hungry want outside has started up before him, rendered all the more appalling by its contrast with the warmth and brightness that surround him? Which one of us has not felt as though the shadow of a curse fell across the purity and comfort of his home when he is told that it is the outcome of a "struggle for existence," in which he is the winner, and the pauper and the harlot the losers? Which one of us has not demanded, now with a passionate expostulation, now with a dull aching protest, the reason why England, the wealthiest country in the world, should also be the poorest; why the land in which all the means of life and enjoyment are most abundant should be that in which they are hardest to get and are most unevenly distributed, why the vast accumulations of our wealth bring no relief to our poverty, why our labour-saving inventions have "not lightened the day's toil to a single human being?"

We have looked to Political Economy for an answer to these questions. The remedy may be found when we understand the disease. At present we ask not "how are these things to be removed?" But "why are these things here?" And Political Economy has given no answers which are on the face of them absurd and untrue. She has said "in the nature of things it is not the wealth but the capital, or some part of the capital of a community that determines the remuneration of labour. However much the products of labour are needed, and however willing labour may be to produce them, unless there is capital free to set labour in action nothing can be done. Conversely, inasmuch as the demand for commodities is unlimited, capital can always find suitable directions in which to employ labour. Thus if there is free capital and free labour they must find each other. If there is not free capital, then labour must starve. Want of employment means want of capital." But as a fact we see long periods of "depression," in which capital is going about begging, labour going about idle, and men, women, and children starving for want of the very things that labour

and capital could give them. There is the demand in the naked and starving family. There is the supply in the willing hands of the father. There is the means of bringing them into practical connection with each other in the abundant capital seeking exactly such a mission, and the capital and labour lie idle while the children cry for food. Let it not be said that we have pointed to no "effective" or "economic" demand in the wants of children who have nothing to give in return for their satisfaction. Economically, the wants of the children are the wants of the father; and were he at work his "supply" would constitute an "effective demand" for the products of another's labour. We have, therefore, all the conditions of industry actually or potentially present. Wants to supply, power to supply them, and a prospect of remunerative employment of capital in bringing them together, and yet remain divorced.

Or, Political Economy tells us that "population is pressing against the limits of subsistence, and that unless the increase of the population is checked, poverty must still deepen." But we find that where, *ceteris paribus*, population is thickest wealth *per head* is often, if not always, highest. We find that, *ceteris paribus*, where population increases wealth increases at a greater ratio. We find that in Ireland the gradual expatriation of a nation is being executed, and with decreasing population poverty is lightened by no shade.

Or, lastly, we are told that if people are poor it is "their own fault;" and we, in our comfort and happiness, stand with bowed heads in the presence of poverty, struggling, too often in vain, to hold the hand of famine from the very throat with a heroic determination, before which we are absorbed and humbled. Is it "their own fault"? "Eh! mon Dieu, monseigneur, c'est qu'on veut que le pauvre soit sans défaut. . . . Aux vertus qu'on exige dans un domestique, Votre Excellence connaît-elle beaucoup de maitres qui fussent dignes d'être valets?"

In a word, we have looked to Political Economy for the solution of its problem, and hope deferred has made the heart sick. The conviction remains that the problem though *unsolved*, is not in its nature *insoluble*.

Now Mr. George professes to have solved it. Clearing away the confusions and false issues that have baulked Political Economy for a century he enables us to draw the natural and immediate deductions from that portion of its theory which is most firmly established and most obviously true—the theory of rent. In this he finds the solution of the problem of "Progress and Poverty." He also believes himself to have discovered the remedy for the evil. To discuss this is premature till we are sure that he has found out the nature of the disease.

His book has been published for several years. It has been read by the economists. It is being spread through the length and breadth of the land by thousands, and it is *unanswered*. We are far from saying that it is unanswerable. Indeed, we have thought it our first duty in the matter to secure from some competent representative of the science of economics a more serious criticism of the book than has yet appeared; and we are gratified in being able to announce that the eminent economist, Mr. Arnold Toynbee, M.A., has consented to deliver two lectures in answer to Mr. George on January 11 and 18.

If Mr. George's theories pass victoriously through this, as they have done through other ordeals, we shall hope to lay before our readers in a series of communications the main lines of his argument. If on the other hand Mr. Toynbee succeeds in pointing out a radical defect in Mr. George's work, any of us who have been instrumental in bringing about such a result may have the melancholy satisfaction of knowing that, while helping to dash the brightest and noblest hopes that this or any one of many preceding centuries has seen, we have at least helped to drag generous enthusiasm out of a fool's paradise and set it again to its weary work of groping in blindness and wrestling in detail with an evil it cannot comprehend as a whole; but we shall not cease to say that the industrial problem, though still *unsolved*, is not *insoluble*. If the answer has not come now it will surely come in God's good time.

P. H. W.

1882.

Among the years of the present reign, we may almost say of the present century, there is hardly one that equals in interest that which is, as we write, just passing away. Viewed either politically or socially it is an *annus mirabilis*, while from a religious point of view it has, certainly to ourselves, much to mark it out for special notice. We commence our review of the year by first recording what has taken place in regard to

POLITICS.

Whatever hope had been entertained by sanguine politicians that the vigorous measures taken by the Government, combined with the handsome concessions to the Irish tenants, would lead to peace and contentment in that country, had been fully dissipated before Parliament met in February. While a very large number of persons had sought to avail themselves of the provisions of the Land Act, the "No Rent" manifesto, published by the League directly the Government had arrested its leaders, had appealed to the cupidity of others, who entertained the hope that they would be able to set aside the ordinary laws of honesty without having to pay the usual penalty. No doubt there was at the same time much real distress, which gave a colour to the demands made for further concessions. It must, too, be admitted that the coercive policy of the Government, which consisted in arresting and detaining without trial men suspected of crime, had failed; Kilmainham became a sort of half-way house to parliamentary or municipal honours, and crime was almost as rife as ever.

In this state of affairs Parliament met on the 7th of February. The Speech from the Throne made no reference to further legislation with respect to Ireland, but congratulated Parliament on the fact that there was an improvement in the state of affairs there. It also promised the introduction of measures for which both England and Scotland have waited very patiently, but which, as will be seen, still remain to be dealt with. Reference was also made to the question of procedure, which, owing to the obstructive tactics of a small knot of men, had become one of pressing importance. On the first day of the Session Mr. Bradlaugh claimed to take the oath; Sir Stafford Northcote moved that he be not allowed to go through the form, to which the Home Secretary moved the previous question, and, after a short debate, the motion of the Conservative leader was carried by 286 votes to 228. A fortnight later Mr. Labouchere moved that a new writ be issued for Northampton, but this was successfully opposed. Thereupon Mr. Bradlaugh advanced to the table, and taking up a Testament, read the words of the oath from a paper he had with him. This led to a violent scene, and to a motion by Sir Stafford Northcote that Mr. Bradlaugh be expelled the House, which was carried by a majority of 117, and a new writ was issued for a fresh election for Northampton. A close contest took place there between Mr. Bradlaugh and Mr. Corbett, but the former was again elected. Three days afterwards the Conservative leader moved that the resolution previously carried on the 7th of February be affirmed, and this was carried by fifteen votes. With the exception of claiming on a subsequent occasion the right to present a petition, which was rejected by the Speaker, this closed for the Session Mr. Bradlaugh's parliamentary appearances, and as the matter now stands, a constituency is illegally and unconstitutionally deprived of its right of representation, and Mr. Bradlaugh, by his forbearance, has entitled himself to the strongest possible claim for a more righteous treatment.

The debate on the Address, which usually does not occupy more than two days in the Commons, was prolonged for a week, almost entirely by Irish members. Not only was the Address itself debated, but the report thereon was made the subject of discussion. Meanwhile, in the House of Lords, the Earl of Donough-

more moved for a Select Committee to inquire into the working of the Irish Land Act. This motion, though opposed by the Government as being premature, was carried. The Government declared that they would take no part in the Committee, and in the House of Commons Mr. Gladstone moved, and, after a four days' debate, carried a resolution to the effect that the proposed inquiry would defeat the objects of the Act and injure the interests of good government in Ireland. This debate had intervened between the discussions on rules of procedure, which had been proposed by the Government, and which aimed at preventing small minorities obstructing the progress of legislation by diminishing the opportunities of debate. Owing to the pressure of other business, it became necessary to deal with this matter at a special autumn Session. The rule, which was the subject of the keenest struggle, was that which provided for the closing of any debate by a bare majority, a rule which, but for the safeguards surrounding it, might no doubt be a very considerable limitation of the liberty of speech. Amendments aimed at making the necessary majority larger were discussed at much length, but substantially the propositions of the Government were carried in their entirety.

The prolonged debates already alluded to had the effect of postponing until a somewhat late period the Budget proposals. The principal alteration which the Chancellor of the Exchequer suggested was to lighten the highway rates, in conformity with a promise previously made, but as a set off against this he proposed to increase the carriage duties. This part of the scheme was, however, abandoned, and later on, in order to met the expenditure incurred in respect of the Egyptian expedition, an increase of threepence in the pound in the income-tax for a half year was agreed to.

IRISH AFFAIRS.

Notwithstanding the stringent provisions of the Act which had been passed in the previous year it had become clear that the policy with which the name of Mr. Forster was identified was wholly inadequate to meet the state of affairs. Some clamoured for more coercive measures, while others thought that a wholly new policy was required. Even among the Conservatives, who, as a body, were far warmer supporters of Mr. Forster than many who sat on the other side of the House, some had expressed themselves shocked at the condition of affairs, which allowed hundreds of persons to lie in jail simply on suspicion. Besides Mr. Forster himself had declared that he had not been so successful as he had expected. The time was fast approaching when the Government would have to make up their minds as to the course they would adopt on the expiration of the powers given them by the existing Act. In the course of a debate connected with Irish affairs, which took place just before the Easter recess, the Government evinced a willingness to deal with the question of arrears of rent, which pressed very heavily on the Irish tenants. During the recess Mr. Parnell was released from Kilmainham on parole, to attend the funeral of a relative in Paris. In the debate just referred to an indication had been given by some of the Irish members that they were willing to throw their influence on the side of good government, provided the Arrears question was disposed of. All this strengthened very considerably the hands of those who advocated a conciliatory policy. On the 26th of April Mr. Gladstone announced that an Arrears of Rent Bill would be brought forward at an early date, and six days later Messrs. Parnell (who had returned to jail), Dillon and O'Kelly were released from Kilmainham, and, shortly after, Michael Davitt was released from Portland Prison. Mr. Forster strongly objected to this new departure, and he and Earl Cowper resigned. His supporters on the Conservative side of the House seemed to think that he was the victim of some cabal in the Ministry, and that the release of the three Irish members was in accordance with some secret treaty between them and the Government. Mr. Forster by his conduct lent some colour to this; but it was conclusively

proved that there was not a shadow of foundation for such a supposition. Unfortunately, an event occurred which completely destroyed the hopes of those bent on conciliatory measures.

Consequent upon the resignation of Mr. Forster and Earl Cowper, the offices of Chief Secretary for Ireland and Lord Lieutenant were filled up by the appointment of Lord Frederick Cavendish, who had been Private Secretary to Mr. Gladstone, and was at the time Financial Secretary to the Treasury, and of Earl Spencer. These appointments were announced on the 4th of May. On the 6th the public entry of Earl Spencer into Dublin took place; the reception by the people was exceptionally enthusiastic, owing doubtless to the fact that the new Viceroy and the new Chief Secretary came as the representatives of a new and less repressive policy. After the ceremony was over Lord Frederick Cavendish and Mr. Thomas Burke, the permanent Under Secretary, were walking in Phoenix Park, when they were attacked by six men armed with knives, and were both killed. The assassins having finished their bloody work jumped on a car, which was in waiting for them, and drove off. From that time to the present nothing has been heard of them, notwithstanding large rewards were offered for their apprehension. It was clear that the attack was premeditated, and it was equally plain that the Government were confronted with a network of crime of a most unscrupulous character. It is no exaggeration to say that the deed shocked the whole civilised world, but it is no small credit to the English people to add that there were but few cries for vengeance. At the same time it was evident that the crime called for urgent and searching methods for combating the conspiracy. Accordingly before a week had elapsed the Home Secretary brought in a measure for the Prevention of Crime in Ireland.

One of the chief difficulties experienced in Ireland had been that of getting local juries to convict in any cases of an agrarian character, even upon the clearest evidence. The new measure sought to grapple with this difficulty, by providing for the partial abolition of trial by jury; by creating a special commission to sit in different parts of Ireland to try prisoners charged with agrarian offences; by giving additional powers to the police in respect of the search for arms and for the arrest of persons found out at night in proscribed districts; by giving power to suppress seditious publications, and by levying compensation on districts where murders and maiming were rife. A few days afterwards Mr. Gladstone, in fulfilment of his pledge, introduced a Bill to deal with the arrears of rent. This provided that when tenants, not being rented above thirty pounds Griffith's valuation, had paid the year's rent from November, 1880, to November, 1881, the State would advance as a free gift the equivalent of one year's rent, and all arrears previous to that were cancelled as between landlord and tenant.

The Irish Members, that is those who had previously distinguished themselves by obstruction, desired that the two measures should proceed contemporaneously, but this the Government declined to assent to, though they were content to deal with the Arrears Bill in precedence of other measures after the Crime Bill had been passed. No direct obstruction was engaged in, and yet it was clear that obstructive tactics were being used. In the course of the discussions in Committee, and during a sitting lasting thirty hours, twenty-five of the Irish members were "named" by the Chairman for wilful obstruction, and were suspended for the rest of the sitting. At last, on the 7th July, just two months after its introduction, the Bill was read a third time in the Commons, and five days later the Royal Assent was given to it. The measure has already proved of service, as under it several persons charged with atrocious crimes of an agrarian character have been tried before special juries in Dublin and Cork, and being found guilty have suffered the extreme penalty of the law. With respect to the other and more ameliorative measure, it passed the House of Commons substantially in the form it was introduced; when it got to the House of Lords no opposition was raised to the second reading, but in committee the Conservative leader moved and carried an amendment requiring the assent of the landlord before the tenant could apply for a settlement of arrears. This would have vir-

tually destroyed the principle of the Bill, and when it came back to the Commons they refused to accept the amendment. To all appearance a serious crisis was imminent; the Government could not agree to allow the mutilated measure to become the law of the land, and Lord Salisbury had declared that this time there was to be no surrender. The conciliatory attitude taken by Mr. Gladstone with regard to other amendments, and the dread lest the whole measure, which was quite as much to the benefit of the landlords as of the tenants should be lost, induced the Conservative Party to give way, and their leader in the Lords found himself without a following, and a considerably lessened prestige.

Owing to the time occupied with these Irish questions and with those of procedure none of the measures foreshadowed in the Queen's Speech had an opportunity of being considered; some were not even introduced; so that the great questions of Bankruptcy Reform, County Government, Corporation Reform, London Water Supply, County Franchise, Prevention of Floods, Corrupt Practices at Elections, and Patents, still remain to be dealt with. No wonder, then, that Mr. Gladstone spoke of the Session as one of "ruin and discomfiture." Still there have been some additions to the Statute Book which are of great social importance; indeed, there has been no Session of late years during which measures of so much importance to the general public have been passed. We do not refer to those for carrying out departmental reforms, such as the Reply Post Cards Bill, or the Conveyance of Parcels, both of which owe their origin to the Postmaster General—Mr. Fawcett, but to those which may be almost regarded as revolutionary in their character, so completely do they alter the positions of persons affected by them. The first of these relates to the Sales, Leases, and other dispositions of Settled Land, and the other to the position and property of Married Women in the eye of the law. Nor can we omit in this connection to refer to the Act dealing with Bills of Sale, which will practically destroy such forms of security; to the Act for consolidating with Amendments all existing enactments relating to Municipal Corporations in England and Wales; to the Act dealing with the supply of Electricity for Lighting purposes; and to the Act for codifying the law relating to Bills of Exchange, which is one of the first, if not the first attempt at codification that has proved successful.

It is now time to pass for awhile from the consideration of Home Politics to those connected with such.

FOREIGN AFFAIRS

as closely relate to this country at least. One of the legacies left by the Beaconsfield Ministry to the present Government was an arrangement whereby England had entered into a sort of partnership with France in relation to the financial affairs of Egypt. This arrangement, known as the Joint Control, though infinitely an improvement on the previous state of affairs in that country, was by no means pleasing to a party among the Egyptians, who aspired to the position of Nationalists. Early in January the Governments of England and France, having regard to the state of affairs in Egypt, deemed it expedient to communicate a Collective Note to the Khedive, declaring their determination to maintain his authority under all circumstances. A month later they withdrew from this position, and addressed an identical communication to the Courts at Berlin, Vienna, St. Petersburg and Rome, inviting the Powers to assist in coming to some understanding for the maintenance of the *status quo* in Egypt. Among the persons who had come to the front as a leader of the so called National party was a colonel in the Egyptian army, one Arabi Bey. A few days prior to the proposal to the Powers just mentioned he had been called upon to form a new ministry. His first acts were to strengthen his hold upon the army, and it soon became evident that he aimed at a military ascendancy. Matters remained in a very unsettled state for some months, and the position of the Europeans became one of great danger. On the 13th of May it was announced that, owing to the threatening state of affairs, our Government had determined to despatch

two ironclads to Alexandria, and five days later the combined English and French squadron left Suda Bay for that port. On the 25th of May the diplomatic agents of England and France presented an ultimatum to the Egyptian Government, demanding Arabi's exile. By way of reply to this the Egyptian officers made a demonstration in favour of their leader, and he was reappointed Minister of War by the Khedive. The Europeans now began to leave Egypt in large numbers, and anarchy increased. A conference of Ambassadors at Constantinople was proposed by the French Cabinet, and was accepted. There can be little doubt now that the whole state of affairs in Egypt owed its origin to the Sultan, who instigated Arabi to take the position he did. The Sultan claimed the right to settle affairs, and he sent Commissioners to Egypt for that purpose; but while these were there an outbreak directed against the Europeans took place at Alexandria, among the persons wounded being several of the foreign consuls. The Khedive and the Chief Commissioner telegraphed to the Porte to send 18,000 troops to put down the rebellion that was rapidly spreading, causing a general exodus of Europeans, and a standstill to all the industries of the country. Meanwhile the Conference of Ambassadors was being held at Constantinople, though nothing came of it. The Egyptian army under Arabi was preparing for a conflict, and while the British and French fleet were lying at anchor in the harbour of Alexandria the forts there were being armed. It was well known that the French Cabinet, who claimed that the English Government should move *pieu au pieu* with them, were not very anxious to proceed to extremities, and this fact, no doubt, acted as an encouragement to the Egyptian leader and his friends. On the 6th of July the British Admiral sent an ultimatum to the Egyptian Government that if the arming of the forts were not discontinued he should open fire. An assurance was given that no further steps should be taken towards arming the forts, but, notwithstanding this, the work proceeded, and four days later Sir Beauchamp Seymour gave notice that if the forts were not surrendered within twenty-four hours he would attack them. His demand was not complied with, and at seven a.m. on the 11th of July the British Fleet opened fire. The forts returned the fire, but after a bombardment of several hours they were silenced. Directly there was a prospect of hostilities the French Fleet, no doubt acting under orders, left the harbour. Sir Beauchamp Seymour had not a force at his command which would have justified his landing it, and, having practically destroyed the fortifications, it was supposed that the matter would have there ended. But it was not so. Under cover of a flag of truce Arabi withdrew the bulk of his army to Kafr Dowar, having first set free the convicts, and these, joined with the Bedouins, set fire to the European quarter of Alexandria, and pillaged in all directions. Seeing the town in flames, a force of marines was landed, and these found the forts and town almost deserted, the Khedive being a prisoner in the Ramlah Palace. It was now quite evident that Arabi intended an out and out resistance. For the present he remained entrenched at Kafr Dowar. Troops were rapidly despatched from this country and arrangements made for bringing 5,000 from India. The command was given to Sir Garnet Wolseley, who, though in a weak state of health, set off with all due despatch to the seat of war. By a sudden and altogether unexpected move the Suez Canal and Port Said were seized by the British, the object being not only to secure the Canal, but to cut off Arabi's retreat upon Cairo. The suddenness and rapidity of this move caused the advanced portion of the British army to be ahead of the transport, and, in order to make himself sure of this, Sir Garnet delayed proceeding to attack Arabi, who had now entrenched himself at Tel-el-Kebir. It should here be stated that there had been during this time several engagements between the opposing forces, in which the British were invariably successful. The delay in attacking Arabi in his stronghold provoked a good deal of adverse criticism from persons who, sitting at ease in their clubs in London, thought they knew better than the British General, who had the disadvantage of being on the spot. These carpet critics, however, were very soon as utterly

discomfited as was the Egyptian army. On the 11th Sept. the latter made a reconnaissance in force, and attacked the British camp at Kassassin, on the road to Tel-el-Kebir. The attack was repulsed. On the night of the 12th the British army, under the direct command of Sir Garnet Wolseley, advanced silently upon the Egyptian position. The march will be regarded as one of the famous ones of history; 13,000 men, with sixty guns, marched across the sands, swiftly and quietly, with no light but that of the stars to guide them, found themselves just before dawn within a few hundred yards of the enemy's entrenchments. As soon as they were discovered the Egyptian's opened fire, but the British troops charged the entrenchments, which they captured at the first assault. The Egyptian army was completely routed; its leader fled to Cairo by train. Zagazig, a place on the road to Cairo, was later in the day occupied by General Macpherson and part of the Indian Contingent, and on the following day Cairo was occupied by the Cavalry Brigade, which had made a forced march of forty miles directly after the taking of Tel-el-Kebir. Sir Garnet Wolseley arrived at Cairo the day after, Arabi surrendered unconditionally, and 10,000 men laid down their arms. The next day Kafr-Dowar and the Aboukir forts surrendered. The war was over.

Opinions may and will differ as to the necessity for our Government taking the hostile action it did, but few will deny that the British army performed some very gallant services in this short campaign. Some, no doubt, have considered that the war was wholly unjustifiable, that it was undertaken for unworthy motives, that it was an attempt to destroy a National uprising, and that those of the Liberal party who approved it were false to their professions. This is not the time to discuss such questions, but notwithstanding all that has been said and written, both in pulpit and in the press, the present writer feels bound to record his entire dissent from these views, which he regards as being in no wise borne out by the facts. It remains to be recorded that Arabi was handed over to the Khedive, and was brought to trial, where he pleaded guilty to the charge of rebellion, and was sentenced by the Court to death, a sentence which was forthwith commuted by the Khedive to perpetual exile. The trial and sentence were a farce, the fact being that Arabi was undoubtedly in a position to prove facts which, while they would have destroyed his character as a disinterested patriot, would have shown that he acted under the secret instructions of men who were openly denouncing him as a rebel. The conduct of the Porte throughout the whole affair was one continued course of double dealing, which, however, it was only too easy to see through. It was not till just a week before the war was over that the Sultan sanctioned a proclamation, which was never issued, declaring Arabi, whom he had previously decorated, a rebel, though there had not only been a promise that this should be done, but that Turkish troops should be sent to put down the rebellion.

With respect to other foreign countries there is not much to record. Early in the year the French Ministry, led by M. Gambetta, suffered a defeat in the Chamber on the question of a revision of the Constitution, and their resignation speedily followed. For a short time M. Freycinet was Prime Minister, but he, in turn, suffered defeat when proposing a vote of credit for military operations in Egypt, and his place was taken by M. Duclerc, who still holds office. In Russia one of the principal events was the retirement of Prince Gortchakoff from the Ministry of Foreign Affairs, a post he had held for many years. The Nihilists have been less prominent in their public performances, but they have, at times, given signs of their existence, and the dread they have inspired has caused a postponement of the ceremonies connected with the coronation of the Czar. In the beginning of the year a series of outrages on Jews in various towns took place, evoking much indignation in this country. Austria has had to contend with some difficulties in Herzegovina, but a rising there was put down. Germany has thrown its influence on the side of England in the Egyptian affair, but it has not made itself particularly prominent in Continental politics. Of Italy and Spain there is scarcely aught of special interest to record, save that the former

country, by the death of Garibaldi, lost the man who mostly contributed to its present independence. To a large extent he had withdrawn from active political life, but the death of this single-minded patriot made a gap in the history of the Southern peninsula not easy to be filled up. In the United States the trial of Guiteau for the murder of President Garfield ended in a verdict of guilty, and five months later he was executed. The elections in the fall of the year were, in a majority of cases, favourable to the Democratic party, the reason assigned for this change of feeling being that many Republicans were disgusted with the civil service policy of the President.

Returning to the consideration of

HOME AFFAIRS

the past year has witnessed, in connection with the Queen and Royal Family, more than one event that deserves to be recorded. On the 2nd of March an attempt was made on the life of the Queen by a crack-brained youth named Maclean, who fired a pistol at Her Majesty as she was leaving Windsor Station. He was subsequently tried, and being found to be insane, was ordered to be imprisoned during Her Majesty's pleasure. On the 14th of March the Queen, acting under medical advice, left England for Mentone, where she remained for a month. The marriage of Prince Leopold to the Princess of Waldeck-Pyrmont took place about fourteen days after Her Majesty's return. The despatch of some of the troops to Egypt was witnessed by the Queen in person, and throughout the campaign Her Majesty evinced considerable interest in their operations. On their return they were reviewed by her in St. James's-park, and three days subsequently 400 of the officers and men were decorated with medals at Windsor. Passing to demonstrations more peaceful in their character, it is agreeable to record that in the month of May Epping Forest was declared free to the public by the Queen, and in the beginning of December the New Law Courts were opened by a State ceremonial, in which Her Majesty took part.

We have already described what changes took place in the Ministry consequent on the resignation of Mr. Forster and Earl Cowper. But other and considerable alterations have taken place since that time. The death of Lord Frederick Cavendish left the post of Chief Secretary for Ireland vacant; it was an unenviable one under any circumstances, but under those then existing it was peculiarly so. It was, however, filled up by Mr. George Otto Trevelyan, who, by his courteous demeanour and marked ability, has done much to soften down the soreness of feeling caused by Mr. Forster's asperity of manner. Mr. Leonard Courtney was appointed Financial Secretary to the Treasury, in succession to Lord Frederick Cavendish, and Mr. Campbell-Bannerman, Secretary to the Admiralty, in succession to Mr. Trevelyan. On the day following the bombardment of Alexandria the resignation of Mr. John Bright of the Chancellorship of the Duchy of Lancaster was announced; the office was not filled up for some time, Earl Kimberley, the Colonial Secretary, discharging the duties. A reconstruction of offices has, however, recently taken place. Mr. Gladstone has resigned the Chancellorship of the Exchequer, retaining simply the office of First Lord of the Treasury, and being succeeded in the former by Mr. Childers. Lord Hartington has exchanged the Secretaryship of India for that of War, and Earl Kimberley that of the Colonies for the Secretaryship of India—Earl Derby, a new accession, having succeeded Lord Kimberley. Mr. Dodson has taken the office vacated by Mr. Bright, and Sir Charles Dilke enters the Cabinet as President of the Local Government Board. The effect of these changes is to leave the offices of the Under-Secretaries for Foreign Affairs and for India vacant. A most useful member of the Ministry, Mr. Fawcett, whose department—the Post Office—is one of the most successful of the Government offices, has been seriously ill, but is now apparently on the road to recovery.

There have been several elections in the course of the year. The contests which attracted the

largest amount of notice were those in the North Riding of Yorkshire, where Colonel Davnay (G.) and Mr. Rowlandson, a tenant farmer (L.), fought a severe battle, which resulted in the victory of the former by the comparatively narrow majority of 566; in East Cornwall, where Mr. Acland (L.) beat his opponent, Mr. Tremayne (C.) by 201 votes only; in the North-West Riding, where the Liberal, Mr. Isaac Holden, won by a majority of 2,027; Cambridge University, in which Mr. Raikes (C.) was successful, after a four days' poll, over Professor Stuart by a large majority; and Liverpool, where a Liberal, Mr. Smith, succeeded in wresting a seat from the Conservatives. The balance of parties practically remains unchanged. It is abundantly certain that Mr. Gladstone is as strong, if not stronger, at the end of three years in office as he was when he was called to take the reins of power in 1880. He has this year completed his political jubilee, a circumstance which called forth congratulations not only from his friends in this country, but even from abroad. The Liberal party retains its confidence in their great leader, while the divided leadership of the Conservatives, and insubordination in their ranks, have much helped to seriously disorganise the opposition.

RELIGIOUS MATTERS

now claim our attention. The Church of England has suffered a severe loss by the death of the Archbishop of Canterbury, which took place on the first Sunday of December. A gentle, peaceful spirit passed away when Archibald Tait breathed his last, one which saw with a clear insight that religion is not served by party struggles, and that the Church of England, if it aspires to be the Church of the people, must be broader and more tolerant of differences of thought and ritual than either the leaders of the Church Union or those of the Church Association would have it. His love of peace, perhaps, led him to sacrifice some amount of principle, the evidence of which was afforded a few days after his death, when the correspondence with Mr. Mackonochie was published, to which reference was made in the last issue of the *Inquirer*. His successor, Dr. Benson, Bishop of Truro, one of the youngest of the Bishops, has a responsible task to perform, and it yet remains to be seen whether or not the right man has been chosen for the post. The imprisonment of the Rev. S. F. Green, of Miles Platting notoriety, came to an end by reason of the fact that his living became vacant. This gentleman's friends endeavoured to enlist popular sympathy on his behalf, but they utterly failed, the popular instinct perceiving only too clearly that there was less of principle than of obstinacy in his defiance of the law. The Church Congress was held at Derby, but there was not much worthy of special record done at it; there was the usual sparring between the Ritualist and Evangelical parties, but the Congress itself was not marked with any feature of importance. From time to time at Diocesan Conferences and elsewhere the sayings and doings of the Salvation Army have secured attention, and opinion is much divided about it. There can be little doubt that the Army has largely increased its numbers during the past year, but it may be safely asserted, that the more its methods become known, the less do they commend themselves to those who have the cause of real religion at heart. One myth that had grown up about the Army, that it had been successful in reaching the dregs of the population, has sometime since been exploded, and while we are willing to give Mr. Booth and its leaders credit for good intentions, we can only say that they and their followers are doing much to bring religion into contempt. One thing is certain, they have been very successful in raising large sums of money, and thoroughly understand the expedients to be adopted for doing so.

Passing from these noisy proclaimers of the gospel of hubbub to the quieter work of the older religious bodies there seems to be little to note beyond the fact that the reports of such work justify a belief in its steady progress. At the autumn meeting of the Congregational Union, held at Bristol, the discussions which

have distinguished it of late years were conspicuous by their absence. There was one pleasing and novel circumstance connected with it, and that was the attendance of several local clergymen of the Established Church, under the leadership of the Dean, to present an address of welcome to their Nonconforming brethren.

The death of Dr. Pusey, the leader of the Ritualists, whose name had become a nickname for the men of that party, is a notable fact in the history of the year. Though many of these men had gone far beyond their leaders, they still looked to him as pre-eminently their champion, and to the last he retained his position as the advocate, *par excellence*, of the extreme sacerdotal party in the Church. The appointment of Professor Jowett to the post of Vice-Chancellor of the University of Oxford elicited much notice at the time, the fact of the strong opposition to his being made Master of Balliol College in 1870, on account of his connection with the famous "Essays and Reviews," being naturally brought to remembrance, caused a comparison to be drawn between the reception accorded to the two appointments. The publication of Professor Seeley's "Natural Religion" is one of the events of the year, but the reception it has met with has been very different from that which befel his previous work, "Ecce Homo." Remarkable as the book is, and misrepresented, as it seems to us, its contents have been, it cannot be denied that it has fallen somewhat flat. It may be that its publication has been ill-timed, and that the author's well-meant endeavour to find a common basis between the rival advocates of religion and science has come too soon. But that such a basis will have to be found sooner or later no one doubts, and we are not disposed to decry as an absolute failure the courageous attempt thus made by Professor Seeley. The Hibbert Lectures were this year delivered by Professor Kuenen, of Leyden University: the subject chosen was "Natural Religions and Universal Religions," and the lectures were delivered in Oxford, contemporaneously with their delivery in London. In this connection must be mentioned the great spread of the temperance movement in all classes of society; so strongly has this movement gained ground, that, for the first time, the Chancellor of the Exchequer, in his annual estimates, has had to admit the serious effect it has had on one branch at least of the revenue of this country. Passing now to the consideration of

DENOMINATIONAL MATTERS,

we find much to record with satisfaction of the past year's story. First in importance was the Liverpool Conference, or rather the National Conference of Unitarians, which was held at Liverpool in the month of April. The Conference brought together the largest number of Unitarians that had ever met in this country; the proceedings were marked by great earnestness, and a desire to sink differences in the hope of effecting a common good. The papers read were directed to this practical end, and the religious and devotional services, with which the meetings were interspersed, gave a tone to the Conference, which those present at it are not likely to forget. It is a striking testimony to its success that it failed to satisfy but few, those being the extreme men of either side. It was feared by some that the success attained by this Conference would somewhat affect the attendance at the annual meetings of the British and Foreign Unitarian Association, but this was not the case. Indeed, it seemed as if the enthusiasm evoked by the Liverpool gathering had induced many to make an effort to be present at the London meetings, which were in every way a success. No doubt the name and the fame of the preacher on the occasion, Dr. James Freeman Clarke, had something to do with the good attendance, but not altogether. The fact is that Unitarians are learning the value of numbers and enthusiasm. There is hardly a meeting we have had to record which does not show an improved state of things in this respect, and the voice of the croaker is either getting feebler, or emits itself in anonymous letters, or in

pulpits where the discordant note falls upon the ears of but a few sympathisers. The autumn meeting of the British and Foreign Unitarian Association was held in Glasgow at the same time as the Scottish Unitarian Association held its anniversary. The work here is being done under much difficulty, but it is slowly making its way. The columns of the *Inquirer* have from time to time recorded certain evidences of growth, as shown in the opening of new chapels, or other buildings adapted to the promotion of denominational activity. Early in the year the opening of the "Channing" Memorial Hall, which had been erected at Sheffield at a cost of £7,000, took place. This was followed by the opening of the Russell-Scott Memorial Schools at Denton, and a similar event at Dukinfield, where a new schoolroom had been erected at a cost of £3,300. Later on a new church, built at an expense of £5,500, was opened at Miles Platting. At Congleton and Ardwick the foundation stones of new churches, to cost respectively £1,200 and £3,000, have been laid, and several chapels, as for instance, at Kendal, Cheltenham, Mansfield, Sunderland, Preston, Sheffield, and Gloucester, have been renovated and improved. There have been signs of activity in the London district also, a new chapel having been opened at Peckham, and the funds subscribed for another about to be begun at Croydon, while at Stamford-street not only has the old chapel been renewed, but a handsome and commodious schoolroom added. A new branch of the Domestic Mission has also been started at Kentish Town. Nor must we omit to record the transfer of University Hall to the Trustees of Manchester New College, an event likely to be of signal service to the denomination, and the holding of a united devotional service in one of our London chapels.

But while we have noted these signs of new life it has been our mournful duty to record from time to time the passing away of some well known veterans of the cause. The ministerial ranks have been thinned by the deaths of J. Wilson, of Birmingham; Wm. Bennett, of Aberdeen; B. L. Green, of Evesham; J. Orr, of Clonmel; J. Taplin, of Kingswood; and Thos. Bowring, formerly of Birmingham and Belfast; while the sad and sudden calamity which caused the death of W. A. Pope will not rapidly pass out of remembrance. The deaths of Dr. Shepherd Fletcher, of Manchester; William Dennis, of Northampton; William Mortimer, of Exeter; James Ellis Mace, of Tenterden; William Brown, of Leeds; Mrs. Rathbone, of Liverpool; Andrew Pritchard, and William Titford, of London; and Henry Long, of Knutsford, have also thinned the ranks of our laity. The deaths of Dr. Bellows and Dr. Orville Dewey, though primarily a loss to our American brethren, have been felt here, the bonds of sympathy between the two countries being drawn closer year by year.

This sympathetic union is much strengthened by the frequent personal intercourse that now takes place between our brethren and ourselves. Not only have we had to welcome Dr. Freeman Clarke to our shores, but the Rev. Dr. Peabody and the Rev. Dr. Everett Hale have this year been our visitors. At the National Conference held at Saratoga in the autumn the Rev. J. Page Hopps and Dr. Carpenter were honoured visitors.

The denominational literature of the year has not been extensive, the principal publications being Mr. Thom's *Laws of Life after the Mind of Christ*; Mr. Gordon's *Christian Doctrine in the Light of New Testament Revision*; a cheap edition of the *Story of Religion in England*, and Professor Drummond's *Religion and Liberty*.

MISCELLANEOUS MATTERS.

It is not always easy to draw a line so as to define what are and what are not political or religious matters, and it may be that some events which we have classified under the Miscellaneous ought to have been placed under some other head. Possibly it would have been better to class the visit of King Cetewayo to this country, and his subsequent restoration to his kingdom, as political events; but we have preferred to let them come in here. There are a large number of persons who care neither for

politics nor for religion, who yet mark off the years by some particular event, to them of passing importance. Some will remember the past year by such an event as the departure from these shores of "Jumbo," the Zoological Society's large African elephant; or the fact that the largest bell in England, "Great Paul," after being conveyed by road from Loughborough to London, and having its journey recorded with as much detail as if it had been a royal progress, was hung at St. Paul's Cathedral; others will speak of it as the year when Barnes and Midwinter ran up the remarkable scores of 266 and 187 respectively at Lord's Cricket Ground; others will refer to it as the year when the great Hamilton Palace collection of pictures and works of art, and the Beckford Library were dispersed by the auctioneer's hammer; others will record the strike of police constables at Dublin; others will refer to the fact that in 1882 Consols touched the highest price this century; others will remember the transit of Venus, or will recall the extraordinary destruction of valuable property by fire which has marked the past twelve months. No doubt all these events are notable in the story of the year, though not, perhaps, of transcendent importance. Without assigning to any of those we are about to refer to a pre-eminent position, it may be worth while recording that during the past year the new Eddystone Lighthouse and the St. Gothard Railway were formally opened; that the British Association met at Southampton, much of its time being given to the consideration of the new force—electricity; that early in the year the Senate of London University determined to admit women to Convocation, and that the annual elections for the London, Birmingham, Leeds, and Manchester School Boards took place with a result favourable to the educational future of this country. It should be mentioned that a trial for libel, in which Mr. Scrutton was plaintiff and Miss Helen Taylor was defendant, did much to dissipate the wickedly exaggerated stories that had been spread about concerning the management of one of the industrial schools, favoured by the London School Board. Miss Taylor's attempt to justify her libellous statements completely failed. This is not the only action for libel which has attracted the attention of the public. The case of Belt v. Laves, which has lasted for over forty days, is an action of this kind, as to which it is difficult to say whether the perjury on the one side or the other, the malignity displayed towards the plaintiff, or the feebleness of the presiding judge be the most prominent feature. The only other trial of public importance was that of Dr. Lamson for the murder of his brother-in-law, the circumstances connected with which were of a most extraordinary character.

The literature of the year has not been marked by the publication of any epoch-making book, but among the books issued may be mentioned Mr. Froude's first instalment of the "Life of Thomas Carlyle," Dr. Abbott's "Onesimus," Miss Fox's "Journals and Letters," Miss Kemble's "Records of Later Life," Mr. Mozley's "Reminiscences of the Oxford Movement," Mr. Thomas Hughes's "Memoir of Daniel Macmillan," Canon Farrar's "Early Days of Christianity," Dr. Martineau's "Study of Spinoza," Mr. Leslie Stephen's "Science of Ethics," Mr. O'Donovan's "Merv Oasis," Sir Archibald Alison's "Autobiography," the third volume of Bishop Wilberforce's "Memoirs," and Mrs. Oliphant's "Literary History of England."

The death roll of the past year has been very heavy. The departure of such men as Charles Darwin, Ralph Waldo Emerson, and Henry Wadsworth Longfellow cannot but be regarded as a great, one may almost say an irreparable, loss. Science and the higher literature have had to mourn not only the loss of these great men, but of others less distinguished; the former has lost Dr. J. W. Draper of New York, Sir Charles Wyville Thomson, the well-known naturalist of the *Challenger* expedition, and Professor Balfour of Cambridge, who lost his life in the Alps; while literature numbers no longer in its ranks William Harrison Ainsworth, the novelist, Richard

Henry Dana, Berthold Auerbach, the German novelist, Dora Greenwell, John Francis, for many years the publisher of the *Athenaeum*, and one of the most ardent advocates for the repeal of all taxes tending to restrict the freedom of the Press, Dante Gabriel Rossetti, W. B. Rands, who wrote under the nommes de plume "Matthew Browne" and "Henry Holbeach," James Rice, novelist; Dr. John Brown, author of "Rab and his Friends," and Anthony Trollope. In addition to the deaths referred to in a previous portion of this article *Theology* has to record the loss of the Bishops of Llandaff, Sydney, Grahamstowne, and Central Africa, the Rev. Gervase Smith, President of the Wesleyan Conference, Dr. Wellesley, Dean of Windsor, Dr. Adolph Sydow, the Rev. Augustus Clissold, a well-known Swedenborgian, Dr. Hawkins, Provost of Oriel College, Oxford, and William George Ward, one of the prime movers in the Oxford movement. *Art* has lost John Linnell, Cecil G. Lawson, Hablot K. Browne (Phiz), W. B. C. Fyfe, and E. B. Stephens. *Law* no longer numbers in its ranks ex-Vice Chancellor Malins, Lord Justice Holker, Sir John Smale, and Professor Mountague Bernard. *Music* mourns the loss of the Dowager Countess of Essex, who, as Miss Stephens, was once known as a celebrated singer and actress, James Turle, and Wm. Hutchins Calcott; while among the other notabilities whose deaths have been recorded are Ralph Bernal-Osborne, John Muir, the celebrated Sanscrit scholar, Thomas Hill Green, Professor of Moral Philosophy, Wm. Bence Jones, General Skobelev, Benjamin Webster, Sir George Grey, Lord Tenterden, and Louis Blanc.

Our task is done; once more the story of the year is written—once more we look forward to the coming year. Is it with hope or despondency? with joy or sorrow? It need not be with gloomy feelings if we have but faith in God, and, what is sometimes more difficult, faith in man.

"From death to life we ever turn;

The bright sun gathers up the dew

That lingers on the forest fern.

Fair hopes allay uneasy fears,

A calm succeeds each troubled wave."

R. B.

ABERDEEN.—Dr. Bain, Emeritus Professor of Logic, and Lord Rector of the University of Aberdeen, was on Wednesday presented with his portrait, painted by Mr. George Reid, R.A., and subscribed for by old pupils and other friends throughout the country. The ceremony took place at a cake and wine banquet, in Marischal College. Dr. Webster, M.P., presided, and the company numbered about a hundred, including some ladies.

LEWES.—The Liberals of Lewes have selected Mr. R. Crosskey as their candidate to contest the borough at the next election. The *Sussex Advertiser* says that in the town the choice is considered a good one, the candidate being personally popular. He is a native of Lewes, a gentleman of local position and influence, and an active magistrate for the eastern division of the county. Mr. Crosskey is elder brother of the Rev. Dr. Crosskey of Birmingham.

MEMORIAL TO THE LATE ARCHBISHOP OF CANTERBURY.—A preliminary meeting of a private character was held in the Jerusalem Chamber, Westminster, yesterday week, under the presidency of the Dean of Westminster, to consider the best steps to be taken for giving effect to the strongly-expressed desire that a memorial be raised to the late Archbishop of Canterbury. Resolutions to the following effect were agreed to:—"That a recumbent figure of the late Archbishop be placed in Canterbury Cathedral; that in the opinion of this meeting it is desirable to establish as a memorial of the late Archbishop some institution of permanent Christian usefulness, designed especially to carry out his last exhortation to united action in the great struggle against sin and unbelief." It was agreed that the Prince of Wales should be invited to become chairman of the executive committee, and that the Duke of Albany should be invited to act as vice-chairman.

The Inquirer,

A Religious, Political, and Literary
Newspaper, and Record of Reverent
Free Thought.

ESTABLISHED 1842.

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The Inquirer.

SATURDAY, DECEMBER 30, 1882.

WE need hardly remind our readers that
this is the last number of the old high-priced
Inquirer. It has now entered upon its fifth
decade, and during exactly twenty-seven
years of its existence has been under the
management of the present Editor, aided by
friendly contributors, whose names stand
among the foremost in our Churches, and
who year after year have given voluntary
services to this paper with ungrudging liber-
ality. At the beginning of the year the *In-
quirer* takes a new departure, and with the
single aim of gaining wider influence for
the Liberal cause in religion it reduces its
price and appeals with undoubting confidence
to the popular element in our Churches.
We reserve until our next number a fuller
statement of our aims for the future, but our
old friends and supporters, every one of whom
we hope to retain, will be gratified to learn
that we have already received such cordial
assurances of support from all parts of the
country that we enter upon our future
career with hope and confidence. We have
every reason to expect that the *Inquirer* will
not only maintain the high position it has so
long occupied, but will gain constantly in-
creasing power and efficiency as the advocate
of reasonable theology, reverent free thought,
and practical Christianity in its application
to the complicated conditions of our modern,
social, and political life.

LAST Sunday that section of the "Positiv-
ists" with which Professor Beesley is identified
held a musical commemoration of Mozart in
Newton-hall, Fetter-lane. The hall, which will
hold about 250 persons, was crowded. On the
walls are thirteen busts of literary, musical and
scientific celebrities, representing the thirteen
months of the Positivist Calendar. In the
course of the evening Mr. Vernon Lushington,
Q.C., delivered a lecture on the service rendered

to Humanity by Music and the Drama. Both
before and after the discourse a selection of il-
lustrative music from Mozart's works was per-
formed in excellent style by a string band,
under the efficient leadership of Mr. Henry
Holmes. We confess that we should like to see
such special musical services and commemora-
tions introduced into our own churches, where we
have suitable choirs. Nor should we object to a
band performing an oratorio. Why should we not
avail ourselves of all the agencies of art in con-
nection with public worship?

MR. G. W. SMALLEY, the London correspon-
dent of the New York *Tribune*, says:—"The
immense popularity of Dr. Jowett has come to
him in spite of some defects of manner which
are obvious, and which leave at times an odd
impression on the casual acquaintance. People
who insist on animal resemblances in the human
countenance would liken the Master of Balliol
to some bird, especially to one which does not
exist. He has the beak of a young eagle and
the eyes of a owl not young. An acute benig-
nancy is the predominant expression on his face.
If you did not look close enough, you might
describe him as childlike and bland. A second
glance will reveal the shrewdness and penetration
of the features and the amplitude of the head,
of which the lines are scarcely at all hid by a
little snowy hair that sets off a softly rubicund
complexion. His ways with his pupils are the
subject of many a story, some hardly com-
patible with the dignity of his favourite historian.
But he is none the less honoured in his own
country, his own town, his own University, his
own college, and his own circle of friends."

It is wonderful to notice how complete a
change of opinion there has been respecting
Mohammed in his religion since the days when
he was almost universally regarded as a vulgar
impostor, and his religion as a cunningly-
devised system of craft. At a recent meeting
of the Royal Society of Literature, for instance,
General Sir C. Dickson in the chair—Sir P. de
Colquhoun read a paper "On Mohammedanism,"
in which he sketched, briefly but effectively, the
prophet's life. At first Mohammed, he said,
aimed merely at the bettering of the moral con-
dition of the Arab tribes. The development of
his doctrine of the unity of God "without
equal or companion" came afterwards. Sir P.
Colquhoun pointed out many existing vulgar
errors respecting the Mohammedan faith, which,
in his view, differed in no respect, save in name
and outward form, from that of Buddha and
Christ. In advocating this view he maintained
that Mohammed enfranchised the female sex,
introduced the doctrine of a future state,
abolished the immolation of human beings and
of the lower animals as sacrificial atonements,
promulgated the maxim "Let there be no
violence in religions," and ignored any priestly
caste. There is something in all this of the
extravagance of reaction. The world owes a
great deal to Mohammed, but we can hardly
compare his religion—the religion of the sword
—with that of Christ. The whole conception
of the character of God and the future life is
radically different, and the state of the Moham-
medan world this day as contrasted with that
of Christendom is one striking argument for the
inherent superiority of Christianity.

In an article on Anthony Trollope in this
month's *Macmillan* Dr. Freeman, who became
acquainted with the deceased novelist at Rome
in the spring of 1881, gives some interesting
particulars of a visit paid him by the latter the
week before his fatal seizure. "It was, perhaps,
fitting," he says, "that, in the short time that
Mr. Trollope was with me, the only people we
had a chance of introducing him to were two
bishops of different branches of the vineyard.
In company with one of them, Bishop Clifford,
of Clifton, I took him over part of the range
of hills between Wells and Wedmore, that he
might look out on the land of Barset. . . He
allowed Barset to be Somerset, though certainly
Gatherum Castle had been brought to us from
some other land. But he denied that Barchester
was Wells. Barchester was Winchester, where
he was at school, and the notion of Hiram's
Hospital was taken from Saint Cross. . . Mr.
Trollope left me on October 27th. On Novem-
ber 2nd he dined at Mr. Macmillan's, at Tooting,

where I was staying. He talked as well and
heartily as usual. We all knew, as I had known
the week before, that he was not in strong
health, and that he needed to take some care
of himself. But there was nothing to put it
into any one's head that the end was so near.
The next day came his seizure, and from that
day onwards the newspapers told his tale."

THERE is a popular belief, says the *Echo*, that
the Jewish Sabbath is kept in an ascetic manner.
It may interest English and Scotch Sabbatharians
to know that, in a discussion in the Canterbury
Town Council last week, on the Sunday opening
of the local museum, a Jewish member asserted
that "the Hebrews did not consider it any dereliction
of duty to go to a museum or reading-
room on their Sabbath day." This statement
is heartily endorsed by the Jewish Press. So,
then, we are more strictly Sabbatical in our
ideas than the people to whom the Ten Com-
mandments were given.

THE "Church of the People" in Berlin, of
which we gave a full account a few weeks ago,
has resolved to raise a fund called the *Luther-
Fund* on the anniversary of Luther's four hun-
dredth birthday. The income of the fund is
designed partly to support young theologians
to continue their studies, and partly give prizes
for Essays in scientific theology. It is in fact
very much of the nature of the Hibbert Trust,
but with more definite aims and principles.

MR. JOHN FRETWELL, as we learn from the
Pesther Lloyd, is now at Buda-pest, and was
lately present at a meeting of the English Con-
versation Club. He was received with much
applause, especially when his entrance into the
club as a regular member was announced. We
expect next to hear of our friend at Chicago
or Calcutta.

ON another page we print two letters in
reference to the little controversy which has
lately been going on in our columns respecting
the appointment of a minister at Blackley, near
Manchester. One letter sufficiently answers the
other, and shows the ground we had for our
indirect remonstrance. We have no controversy
with the Rev. J. Maclaren Cobban, who, for all
we know, may, and we hope will, prove well
qualified for his new position. Nor do we for
a moment take exception to the undoubted right
of a congregation to elect as their minister
whomsoever they please, even if, as in one case
we know, the miserable remnant of a well-nigh
extinct congregation elected their chapel-keeper,
in order to enable him to live on a small endow-
ment. At the same time, in the interests of our
Liberal cause, we claim the right of free criticism
on the public action of our churches, and we
strongly protest against the introduction into
our ministry of untried and unknown men, who
have not approved their claims by any previous
service in connection with our own or other
Churches. We have suffered greatly in the past
from the introduction into our pulpits of un-
qualified and unknown men, and the Home Mis-
sionary Board was established some thirty years
ago expressly in order to prevent this lax mode
of entrance into our ministry. We beg leave to
inform Mr. Maclaren Cobban that we did exactly
what he recommended, and made previous in-
quiries, but could only ascertain that the sub-
ject of our inquiries, although announced some-
what vaguely as "Mr. Cobban of London," was
utterly unknown in our own religious community,
and was equally unknown to the Unitarians of
Manchester, with the exception of the Quixotic
gentleman who took upon himself the great
responsibility of introducing his friend into our
ministry. Here this controversy, which was not
of our own seeking, must close.

THE Rev. Valentine D. Davis, late of Notting-
ham, will enter upon his ministry at the Ancient
Chapel of Toxteth Park, Liverpool, on Sunday, the
7th January.

CAMBRIDGE.—Our article last week in reference
to the recent lectures and religious services in
this town should have been headed "Unitarian
Services in Cambridge," not "Free Religious," the
object of the society being "the cultivation of
progressive Unitarian Christianity."

Reviews.

History of the Egyptian Religion. By Dr. C. P. Tiele. Translated from the Dutch, with the co-operation of the Author, by James Ballingal. London: Trübner. 1882.

This volume is the first instalment of the translation of the author's well-known Comparative History of the Egyptian and Mesopotamian Religions. Ten years have passed since the publication of the Dutch original; and the progress of inquiry both in the Nile valley and in the department of cuneiform studies has enabled the learned writer to make valuable additions to different parts of his treatise, of which the French translation by M. Collins appeared about a year ago. The Egyptologists were nearly a generation ahead of their brethren of Mesopotamia; and the Egyptian section of the book has not, therefore, needed so much revision as the portions relating to Babylonia and Assyria: but it has been enriched with fresh extracts from the texts, and with many important observations bearing on the connection of Egyptian religion with the moral and social life of the people. The translation, in spite of an occasional awkward sentence, is clear and flowing; and its accuracy is guaranteed by the revision of Dr. Tiele himself, whose English scholarship has secured for this version a complete fidelity to the original work.

Dr. Tiele has not hesitated to tread with firm step along that way of comparative mythology which Mr. Renouf also indicated in his Hibbert Lectures (apparently unconscious of any predecessor) as the real key to the interpretation of the Egyptian religion. The relative simplicity of nature as known to the Egyptians concentrated attention on a few elements. Shut up in their long ribbon-like valley, bounded on either side by the desert, they looked on the contrast of fertility and desolation, on the successions of day and night, and they saw the world as the scene of constant struggles between light and darkness, between life and death. In these conflicts the innumerable powers of nature, the *núteru*, were engaged. They were necessarily described in the mythological language universal at a comparatively early stage of intellectual development. The sun, now beneficent and life-giving, now scorching and life-destroying, the divine sky, the kindly river, and the great demon of darkness, these are the themes round which Egyptian thought played with ever fresh combinations. The operations of nature were delineated under the only forms possible, those of human consciousness and purpose, and out of the mythology thus generated, in which, of course, the principal personality was that of the sun, grew the peculiar symbolism specially characteristic of the Nile valley. Dr. Tiele ingeniously accounts for the prominence of the symbolic element in Egyptian religion by the suggestion that the transition from the mythological and unsettled period to the condition of stability and established order was brief and rapid. Under these circumstances mythology has no time or opportunity to transform itself into poetry or primitive history (as for instance in Iran or in Greece). As soon as its conceptions cease to be the natural expression of the popular thought, there are no traditions for them to lay hold of and assimilate, they cannot blend with the national legends, for such legends have not had scope to grow, and the inevitable result is that mythology stiffens into symbolism. Ancient Egyptian thought seems to have lost all memory that it had ever flourished on any other soil. Its first dynasty was supposed to have been preceded by a reign of gods on earth; but it retained no reminiscence of any immigration from a distant land, though the evidences of ethnology and of language connect the people with the Asiatic rather than the African continent. The age of wandering, therefore, cannot have lasted long, since no memory of it was preserved in the national consciousness; the mythological period was relatively short, and the change to the symbolic was speedy and complete.

It was from this cause, as Dr. Tiele points out, that the religion of Egypt exhibited so strong a contrast between the sensuous and the spiritual conceptions of deity. The ignorant and uncultivated rested in the symbols; the loftier minds passed through the symbol to a

purser thought behind. There is in reality nothing coarser in the Egyptian symbolism of beast and bird than in the Christian representation of the Holy Spirit in the form of a dove; and that such emblems did not check or even seriously distort true religious feeling is abundantly shown by the noble hymns of the New Empire. The same explanation is applied to the parallel phenomenon of Egyptian religion, viz., the simultaneous presence of the most extravagant polytheism by the side of a clearly-expressed monotheism. The "powers," in fact, were everywhere; yet they might be conceived as manifold, or as one. How the different worship which sprang up in various local centres ultimately coalesced and admitted of harmonious blending through the gradual growth of this thought is traced with great skill by Dr. Tiele. One after another of the greater gods, the Memphian Ptah, Ra of Heliopolis, the Theban Amun, even a foreign deity like Sutech, could be represented as the most high, or the only God. Hymns composed for one deity could be sung in honour of another. Their names were united in all kinds of triple and quadruple combinations, yet attempts to reduce the immense pantheon failed. No one single revelation of God could be substituted for the Most High over all and through all.

The chapter which will be read perhaps with the greatest interest is that delineating the state of religion under the New Empire. Dr. Tiele does not consider that a history of Egyptian religion consists in a mere catalogue of its deities. He exhibits its periods of growth and decline, he connects them with political vicissitudes, and brings them into relation with the national life. So the era of the Theban monarchy, after the expulsion of the Hyksos, assumes a special significance, and the reign of Rameses the Great offers many instructive points of contrast, for instance, with the condition of religion among the Hebrew shepherds east of the Nile, just before their deliverance. The remarks on the theocratic character of the Egyptian system are especially worthy of note. The monarchy was rooted at once in might and in law. The king was among all human beings the fountain of power. As such he was united with the "Powers," and even in the case of Rameses II. was set at the very head of the gods and called their ruler.

"It would, however, be a mistake to regard this apotheosis as the literal deification of a man, and simply to class it with, for example, the worship offered to the Roman emperors. It was, in fact, a religious-political fiction of the same kind as the Legitimist's 'king by the grace of God,' and the 'king inviolable' of the Constitutionalist. It was not the man Rameses or the man Thutmes himself personally; it was his essence (*ka*), his heavenly type, to which the highest worship was paid, because that was identified with the being of the highest deity. In the case of the Egyptians the fiction was this: Horos or Ra, the chief sun-god, is, in short, properly the king of Egypt (just as at a later time Yahweh was of Israel), the living king is his manifestation upon earth, into whom the fulness of the God has passed. Hence no one saw any sacrilege in thus worshipping the king in his spiritual being as actually God, and it was a totally different thing from vulgar idolatry. It was a deification of the king's office rather than of the king, one of the boldest ways of expressing theocracy. Because of this, and it must on no account be lost sight of in judging a phenomenon which to us is of so unusual a character—because of this the king himself regularly stands on the monuments as worshipper before his own image, and he himself offers incense and other gifts to his own divine being. The living person, the worshipping king, was thus kept quite distinct from the being worshipped."

We could have wished that Dr. Tiele had devoted more space, both in this chapter and in the work at large, to the analysis of the doctrine of the future life. The great development which it underwent in the period of the New Empire is sufficiently indicated by comparison, for instance, of the tombs of the twelfth dynasty with those of the nineteenth, and the solemn representations of trial and judgment, which abound at this period, have exercised so great an influence on much later thought as to deserve, we think, a fuller treatment. The mediæval sculp-

tures of the soul weighed in the balance, as it may be seen, for example, over one of the doors of Notre Dame in Paris, correspond in the most singular manner to the pictures in the tombs in the Valley of the Kings at Thebes, and in the numerous and splendid copies of the "Book of the Dead." And Egyptian eschatology has so many analogies with Christian that a fuller account of its leading ideas and its peculiar symbolism would have been especially interesting. Altogether, however, we gladly welcome this book as the most valuable introduction to the study of Egyptian thought which any scholar has yet produced. We see with pleasure that the title page announces it as the first volume of the more comprehensive history, and we hope that no long time will elapse before the accomplished translator carries on the story through the more difficult mazes of Mesopotamian faith. It would be a great gain to students if a proper index could be added to each section of the work.

Clare Stellar. A Novel in Two Volumes. By Mrs. J. Calbraith Lunn. Remington. 1883.

This *soi-disant* novel is in reality a sketch of, or a series of passages from, the life of a charming girl from her fifth birthday to her marriage. Plot there is none. The first volume pleases us most. Mrs. Lunn shows a warm appreciation of child nature, and enters sympathetically into the difficulties of the young mind, just opening out to a perception of the strange things of this world. Her heroine, little Clare, is a thoughtful child, never tired of questioning, not taking things as they come, as stupid children do. At the risk of being thought didactic we must venture to tell the elders who glance at this book that they may learn a useful lesson from it. Let them follow the example of the good Farmer Stellar, and when the innocent little ones come to them with their earnest questions, instead of answering, as alas they too often do, even in the latter part of the nineteenth century, "little children must not ask questions," or worse still, putting them off with absolute fabrications, try to lead them gently to a knowledge of the truth and help them to solve their problems themselves:—

O little souls! As pure and white,
And crytalline as rays of light.

In the first volume there is a delightful feeling of happiness and fresh healthy country life. Clare and her little brother Essie have all sorts of adventures and hairbreath escapes together. We must quote one of Essie's "mots." A new baby has arrived, and Estlin asks his sister:—"Have you seen it? What's it like, Clare?" "I don't know. Papa says it is a little sister. I was like it five years ago. So I suppose we come from babies." "Girls!" exclaimed Essie, with his head on one side, and looking curiously critical, "I come from myself." And now we must, in justice to Clare, give an anecdote about her. She had been told the story of Pluto, and how he had carried away Proserpine when she was gathering purple flowers, and she had decided that Pluto or Dis lived in a dark wood near her father's farm. So one day she set off to find him. Her path seemed to have come to an end, when she faced a tall, dark personage, who looked at her rich, large black eyes. "Dis!" Clara exclaimed, "you will not take me away, Mr. Dis! I would rather not, please;" and she goes on to say, "I have not seen the purple flower anywhere; I have not gathered it, indeed, Sir." But after a while she becomes friendly and confidential. "You are not so very black," said she, glancing at his swarthy face; "you are not carrying me away to the 'fernal regions.'" And then, after his reply, she continues, "I should hardly know you from a common man," said Clare, glancing up at the strange face, and then all round him. "I knew Bessie was wrong about horns and tails," she added, feeling comfortable enough to be polite. But we must not linger too long over this earlier portion of her life. The time arrives when Clare has to go out into the great world, and then come the difficulties and troubles. But when Clare goes to school we find her less interesting, and the account of her travels when a grown-up young lady partakes too much of the flavour of the guide book. We cannot give unqualified praise to this book as a whole; it would have had more literary merit if it had

not been so overcrowded with characters, people who are not needed, and who appear only to disappear. Also there is a want of smoothness and harmoniousness.

We can recommend "Clare Stellar" as a good Christmas or New Year book for girls. The strong points are its excellent moral tone, and the pretty melodious verses with which it is interspersed.

Short Notices.

Abide with Me. Anthem, for Evensong, composed by Alfred Allen. Price 2d. (London: Novello, Ever and Co.)—Although no musical setting of the well-known hymn, "Abide with Me" seems to us so completely to express the meaning of the words as the original one by William Herz Monk, we think this anthem would be very effective for a large choir, or for school children. There is a simple melody and a good organ accompaniment. The first and third verses are sung by trebles and altos in unison, the second and fourth by tenors and basses, the fifth and last by all voices in unison.

A Wonderful Ghost Story, by Thomas Heapley. (Griffith and Farran.)—In two hitherto unpublished letters prefixed to this story, which originally appeared in *All the Year Round*, Mr. Charles Dickens speaks of this as "a most remarkable story," which he had read "with great interest." But then the late Charles Dickens had a hankering after ghost stories, and told them in admirable style. We confess that we have no love whatever for the supernatural in any form, and this story, although told with some ingenuity, seems to us, notwithstanding the high authority above quoted, more deficient than many of its class in interest and imagination.

Young Days for 1882 (Sunday School Association), one of the best of monthly illustrated magazines for the young, has reached its seventh annual volume, and under the editorship of "Aunt Amy" is better than ever. Not only our Sunday-schools, but our families of all classes ought to prize the privilege of having such a magazine as this, quite free from theological doctrine, and full of the spirit of true religion. Among the principal features of the year are a series of papers on "Bible Lands and Bible Peoples," and the "Parable Story Series."

Sixes and Sevens, by F. E. Weatherly, illustrated by James M. Dealy. (Hilderheimer and Faulkner.)—The most attractive children's book we have seen this season. The pictures are charming in subject and colour, if not always quite artistic in drawing, and the letter-press, all in merry verse, is worthy of the beautiful style in which the book is presented by printer and binder.

The Prince of the Hundred Soups. A Puppet Show in Narrative. Edited, and with Introduction, by Vernon Lee. (T. Fisher Unwin.)—Children are now so practical and realistic we almost doubt if they will take as much interest in this puppet show as we imaginative elders. To us, wearied with the endless Christmas books concerning good or bad little boys and girls, more or less commonplace, the history of the woes and ultimate triumph of the magnificent Pantalone Budrago, the Prince of the Hundred Soups, is most refreshing. The editor, the well-known writer, Vernon Lee, explains that this story is a slightly modified translation of an unpublished German MS., and was intended by its author not in the least as a Christmas book, but the practical demonstration of a theory based upon an enormous amount of research. "It was an experiment to show how much more interest could be got out of the harlequins, pantaloons, columbines, and so forth of pantomimes and puppet shows than out of the distressed men and women—who know [that they ought not to do it, but] insist upon doing it nevertheless—of modern fiction." We must give a friendly warning to our readers, on no account to yield to the bad habit of skipping the preface, for while it helps much to the true understanding of the story, it contains a humorous and life-like sketch of the author, Theodor Wesendonk, almost as grotesque and whimsical a figure as his own puppets. He had, in his disgust with the modern stage, become, like Carlo Gozzi, madly enthusiastic for the extinct Italian comedy of masks, and for its sole modern representative, the puppet show. We cannot go as far as he does in hatred of realism, but it is a relief to overwrought feelings to turn to the puppet show, which, though not the highest species of

literature, is highly comic. The troubles the poor Doge got into during the eating of his hundred soups, the machinations of the villain Sceppino and his servant Arlecchino, with many other interesting matters, we must leave our readers to discover for themselves. The satire is quite applicable to the people of to-day. The book is well printed and attractively got up; the illustrations, by Sarah Birch, deserve a word of commendation, as they correspond very well in feeling to the tone of the book.

Ephemerides; or, the Days of the Year 1883. (T. Fisher Unwin.)—This is a "pleasant conceit"—an almanack for 1883, printed in the old style, with the old spelling, and illuminated borders and headpieces, an exact imitation, in fact, of "An Auntiente Annuelle: containing many Curious, Profitable, and Entertaining Matters, together with Certain Proverbs, Poems or Posies, Epigrams, Merry Sayings, Rhythmes, and Epitaphes of the English Nation in Former Times, and some of the Present Age." It is quite an archaeological curiosity, and is creditable to the skill of the printers, Messrs. Unwin Brothers, the enterprise of the publisher, and the ingenuity of the learned compiler, Mr. Edward Walford, M.A., the editor of the *Antiquarian Magazine and Bibliographer*.

Egypt, Palestine, and Phœnicia; a Visit to Sacred Lands. By Felix Bouvet. Translated by W. H. Lyttelton, M.A. (London: Hodder and Stoughton, 1882.)—This book of travels by a well known professor of Hebrew at Neuchatel has gone through eight American editions, and is translated into English on the recommendation of Professor Godet, of the same place, whose theological works are familiar to the readers of moderate evangelical divinity. It was originally published as far back as 1858, and a great many things have happened since then, even in the East. The style is pleasant, and the author has the faculty of observation and bright lively description. But there is little new to be said about Egypt and Palestine, and we confess that we should have greatly preferred a translation of one of the more recent French and German works of Eastern travel. Of Phœnicia we find scarcely a word, the two or three pages given under that heading simply recording in enthusiastic style the author's reception by some friends at Beyrout. The book is readable enough, and of course the observations of a scholarly man travelling in the East are always more or less valuable; but it will give little or no new information to those of our readers who are already acquainted with the far more valuable "Eastern Life" of Harriet Martineau, to say nothing of more recent works of travel, not forgetting Dean Stanley's delightful book on "Palestine and Sinai." We are bound to add that the chapters on Egypt are of the thinnest kind, and that the author throughout writes simply like an accomplished man travelling for health and pleasure without any object of serious research. We almost wonder that Canon Lyttelton thought the book worth translating.

The Life of Our Lord. By Francis Sangster. (Elliot Stock: 1882.)—Mr. Sangster was well known many years ago as a devoted Sunday-school teacher in connection with one of our suburban churches, and although he has now left the denomination his book shows traces of his early liberal training. It is based on two well-known works, "The Life of Our Saviour," by the Rev. Henry Ware, D.D., and Mimpres's "Treasury Harmony," and is a concise, clear, and valuable synopsis of the Gospel story. It is, of course, based upon the Authorised Version, and the compiler does not profess to deal with questions of Biblical criticism, but aims to produce a work which shall be useful to Sunday-school teachers and devout readers of the Bible. Each page is divided into three columns. The right hand column gives the synopsis, the middle part is left blank for notes, and the left hand column gives references to the pages of Ware and Mimpres. We are not strong advocates either for epitomes of Scripture or Lives of Christ, which generally succeed only in divesting the evangelical narrative of much of its life and real charm. The New Testament itself, especially in the Revised Version, is the best possible handbook for an intelligent teacher; but not all Sunday-school teachers are intelligent and judicious. For many of them a practical work like Mr. Sangster's, which raises none of the critical questions generally suggested by attempts to harmonise the four Gospels, will be found useful and edifying.

THE Right Hon. J. Chamberlain, M.P., was last week elected a Fellow of the Royal Society.

Literary Notes.

MR. BERNARD SAMUELSON, M.P., recently offered £2,000 towards the establishment of a school of science at Middlesbrough, and a subscription of £150 per annum over a series of years towards maintaining it. A meeting was held at Middlesbrough on the 4th inst., and arrangements made to carry out the school. A sub-committee was appointed to visit existing technical schools and ascertain all details of the work carried on in them.

M. ALBERT REVILLE will publish immediately (Paris: Fishbacher) the first fruits of his appointment to a chair in the Collège de France, under the title of "Religions des Peuples non Civilisés."

THE *Academy* states that M. Renan will shortly collect in a volume of "Souvenirs" the autobiographical sketches he has been contributing to the *Revue des Deux Mondes*.

MR. FREDERIC W. H. MYERS will contribute to the January number of the *Century Magazine* an article containing his personal recollections of the late Dean Stanley.

THE Royal Academy at Rome has elected Professor Max Müller one of its ten foreign members.

A new edition, the seventh, of Liddell and Scott's "Greek Lexicon" will be issued almost immediately by the Clarendon Press. It has been carefully revised throughout, with the co-operation of many distinguished scholars, including Professor Goodwin, of Cambridge, U.S.

THE life of Newton's favourite niece, Mrs. Conduit, which [the late Professor De Morgan wrote many years ago, and spent a long time on enlarging, is at last to appear. It may be as well to say that De Morgan was one of those who believed "sweet Mrs. Conduit" was privately married to Lord Halifax.

THE first instalment of the English Dictionary, edited by Dr. Murray, will be published early in February. It has been found necessary, owing to the accumulation of material, to enlarge the size of the dictionary beyond the limits that we mentioned some time ago.

Correspondence.

THE REV. J. MACLAREN COBBAN.

TO THE EDITOR.

SIR,—It cannot but be painful to Mr. Cobban to have his recent settlement publicly discussed, but I often think that the Unitarian denomination very greatly resembles the House of Commons in the particular that a man of genuine earnestness and real ability never fails to win the respect and attention he really deserves; and so Mr. Cobban, if he be of the right stamp, will soon get over any little unpleasantness which may be the result of your very proper inquiry as to who he was.

Apart from Mr. Cobban himself, a point of the most vital importance, in my judgment, is raised in the case. We cannot, of course, question the right of congregations to appoint as ministers whomsoever they please. But there is no question of right involved. It is purely one of expediency; and it is quite within your province, as it is, I submit, within mine, to question whether it is expedient for congregations generally to appoint young, inexperienced, and untried men, respecting whom there is a general ignorance on the part of the well recognised leaders of the denomination. We have several colleges, one in Manchester, another in Carmarthen, another in Belfast, and one in London, whose principal business it is to prepare young men for and introduce them to our ministry; and I venture to think that if those members of our denomination who subscribe for the support of these institutions, and who are to be found in connection with most, if not with all, our independent congregations, were to insist that in the absence of exceptional circumstances the gentlemen who aspire to the position of minister in our body should pass through at least some portion of the curriculum of one or other of our colleges a good deal of difficulty would be avoided. It is inevitable that those who have gone through our colleges and who might be admirably qualified to minister to any given congregation should feel some chagrin at the importation of strangers, however honourable their seclusion may have been. I remember a few years ago there was a strong feeling of this

nature in reference to one or two gentlemen who were invited to prominent positions in our body. But in these cases the several gentlemen had approved themselves to a considerable extent already, and they have since won their spurs, and are deservedly esteemed amongst us.

But, Sir, if it is generally inexpedient for congregations to appoint as their ministers gentlemen who are comparative strangers, it seems to me a thousand times more inexpedient for individual ministers to assume such a serious responsibility as Mr. Agate has done. I do not question Mr. Agate's judgment in this particular case. He is a gentleman for whom I entertain a very high esteem, and I candidly confess that were I a member of a congregation seeking a minister, and a gentleman came to us strongly recommended by Mr. Agate, I should be inclined to attach very great weight to that circumstance. But, really, is it wise for any man, and particularly for a young man, to take upon himself the responsibility of recommending another young man—and one who has hitherto had no status of any kind amongst us—to the important office of minister of a congregation? The generally speaking free-and-easy manner in which some appointments are made in connection with the Unitarian body renders it absolutely necessary that some notice should be taken of the subject to which you have, in my opinion, so very properly called attention.

The success of Mr. Cobban's ministry may justify the manner of his appointment, and I earnestly trust it will, and I am sure the ministers of Lancashire and Cheshire, as well as the laity, will extend a very warm sympathy to Mr. Cobban, and help him practically in every possible way. But, at the same time, exceptional ability and exceptional earnestness leading to success in a particular instance will not justify a general resort to exceptional ways of entering the Unitarian ministry.

Dec. 19. A MANCHESTER UNITARIAN.

TO THE EDITOR.

SIR,—Since I am the *corpus vile* of the controversy between you and Mr. Agate (of which I have learnt only during the last week) I think you cannot refuse to let me have my little say. After having got over the brusqueness of your strictly "original" and awkwardly-worded demand, I have considered your Note of Dec. 9, commenting on Mr. Agate's first letter, and the editorial parenthesis in which last Saturday you dismissed him, and vaguely I have gathered this:—that you object to—grumble at—my appointment as minister at Blackley because I am "unknown," "untried." Now these can only be relative terms. "Unknown"—to whom? "Untried"—as what? Unknown, you seem to mean, to certain prominent Unitarians and to Unitarian agencies of instruction. I confess I am comparatively unknown to Unitarians as Unitarians, big and little, clerical and lay; but that is a fault I am (thanks, partly, to you, Sir) in process of remedying, and it cannot, surely, be much ground of objection, since I am only one of thirteen outsiders who have entered the Unitarian ministry during the year, and I have not heard that the editor of the *Inquirer* thought it necessary in the twelve other cases to make the same loud, public demand for credentials as he made in mine. But there is other ground: I am "untried." As what? As a minister? Every theological student who undertakes his first "charge" is untried as a minister. Yet firmer and more precise ground of objection may be found in the closing phrases of your Note of December 9—ground on which it is possible to come to some issue with you. I am (so far as the evidence set before you showed) without "adequate qualifications for entrance upon the Unitarian ministry in these times of active intellectual inquiry."

Now, Sir, I must complain that, in your treatment of such evidence as Mr. Agate tendered you of my poor "qualifications" you were not only superciliously disparaging, but also somewhat disingenuous. Mr. Agate said, I am "not unknown at the offices of some of your chief contemporaries," by ignoring this statement and saying that (a fact which you discovered, I suppose, by inquiry) I am "unknown to the editors of any of our denominational journals" you make it appear to the

curious reader that Mr. Agate's representation of my journalistic experience is a figment. No, Sir; I am not known to the editors of any denominational organs, nor have I ever been familiar with scissors and paste, yet I am not unknown as a contributor to "some of your chief contemporaries." Then you contemptuously wave aside Mr. Agate's mention of my short novel, "the very title of which we have never heard before." *Tant pis*. If you, Sir, and many others who make a parrot-cry of "intellectual inquiry," had read "The Cure of Souls," you might have been so impressed with the fact that there are many thousands of our fellow-countrymen still ignorant of the very elements of religion and theology as to feel that a minister may intellectually inquire among books till his brain is as big as a pumpkin and be not a whit nearer the true method of dealing with such people. I may be pardoned for saying that the book was not altogether so neglected as might be supposed from your disparaging fling at it; what your "chief contemporaries," daily, weekly, and quarterly, thought of it you may discover by spending an hour in the Reading Room of the British Museum over their files for the autumn of '79; and it is still being sold in a cheap form by its publishers, Messrs. Chatto and Windus.

If I thus seem to magnify my small literary performances my excuse must be that you have tried to minimise them to vanishing point. Such work may, or may not, be "qualification" in the conventional sense for a Unitarian minister, but I submit, "with all possible respect," that, even "in these times of active intellectual inquiry," to read many kinds of books, to produce "copy" on a few subjects, and to become intimately acquainted by personal converse with the lives, the modes of thought, and the needs of diverse grades of society—to do these things for twelve years is a more valuable preparation for the duties of a liberal ministry than merely to intellectually inquire for half that time on the hard college bench or in the study easy-chair. My congregation evidently have thought so, too; and I hold that your indirect protest against their election of me (for they and not Mr. Agate, as you obstinately maintain, "introduced" me "into the pulpit") is about as justifiable as was the indirect protest of certain Members of Parliament against the return of Mr. Bradlaugh by the electors of Northampton—not so justifiable, indeed; for the chances are that it will not for a long time be my duty to sit and talk with you. It is, of course, too much to expect that the editor of the *Inquirer* will admit he was wrong (for editors, we all know, must not be supposed to err), but if he could take a third personal view of the matter, he would now, I do not doubt, be of opinion that it would have been more becoming his dignity to have made such inquiry concerning my antecedents as might have seemed necessary in a private, gentlemanly way, than to have bounced at once into a parenthetic corner of his paper and challenged the Unitarian world for information. It was unkindly done, Sir,—especially at this juncture in the history of one of the oldest, smallest, and poorest Unitarian congregations in this district, when it is making strenuous efforts to recover its energies, for sometime rather numbed, and to build a bright, commodious chapel in place of the little barn, 200 years old, with walls one brick thick, and with roof threatening to collapse.

J. MACLAREN COBBAN.

The Parsonage, Chapel-lane, Blackley,
Dec. 19.

[We have no controversy whatever with Mr. Cobban, but only object to the mode of his entrance into our ministry.—Ed. of *Inq.*]

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes, 7½d., tins 1s. 1½d., labelled, "JAMES EPPS AND CO., HOMOEOPATHIC CHEMISTS, LONDON." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, GORDON HOLMES M.D., Senior Physician to the Municipal Throat and Ear Infirmary."

Our Contemporaries.

A PERSONAL DEVIL.

The *Jewish Chronicle*, in answer to some inquiries respecting Jewish views of "a personal devil," writes emphatically:—

The belief in such a being is diametrically opposed to the plain teachings of pure Judaism. The Pentateuch, which is the authoritative code of Israel's religion, repeatedly denounces in unequivocal language all ideas and practices which would imply a limitation of the Sovereign Might of the Supreme. "They shall no more offer sacrifice unto the demons." "See now that I, even I, am He, and there is no God with Me. I kill and I make alive; I wound and I heal; neither is there any that can deliver out of My Hand." These are some of the expressions which, in common with the numerous warnings which the Pentateuch contains against idolatry, exclude from Judaism a belief in the Evil One. The religion of the modern Jew is the religion of the Pentateuch. The doctrine of the existence of a personal devil is utterly antagonistic to it.

A distinction, however, must be drawn between the simple and exalted system of belief formulated by the Mosaic Law and the superstitions drawn from foreign sources which were subsequently engrafted upon it. The idea of an evil spirit working in more or less antagonism to a beneficent Deity and to the good impulses of human beings was prevalent among the Egyptians and the Persians. The Israelites, ever readily impressed by alien modes of thought, appropriated this idea in spite of its being hostile to the spirit of their own faith. Isaiah evidently condemns the impure belief when he declares the Almighty to be the "Former of Light and the Founder of Darkness, fashioning both Peace and Evil." But even when there was no positive belief in the existence of a malignant spirit the idea of such existence was so familiar that language literally implying it was frequently used in nothing more than a figurative sense. Hence, such passages as those cited by our correspondent, which represent the Supreme as sending "a lying spirit" from Heaven in order to compass the downfall of Ahab, or which speak of Satan tempting David to number the people, or inciting the Almighty to plague Job. These are mere figures of speech borrowed from the prevailing notions and expressions of the time, and are by no means to be taken as giving Biblical countenance to the belief in any divine power save God Himself. One of the passages in question is itself a proof of the truth of this statement. It is only in the Book of Chronicles that Satan is described as tempting David. In the Second Book of Samuel the inciting cause is said to be the Supreme. The same incident is chronicled in opposite ways by different writers, who used the modes of expression which came most readily to them by reason of their various surroundings.

The notion of a devil, and indeed of a whole army of malignant spirits, was for centuries floating about in the Jewish mind. Already present in the Biblical period, it undoubtedly gained strength in the Babylonian Captivity, during which the Jews were brought into direct contact with Persian ideas. Hence the frequent allusions to devils in the New Testament. The Talmud has also its full share of such allusions—not a surprising matter when it is remembered that a great part of it was compiled in Babylonia. But whatever beliefs in the reality of the Evil One and his myriads prevailed among Jews either "in the early days of the Christian Era," or at any other period, it cannot be too distinctly affirmed that they are foreign to Judaism, and that no enlightened, nay, no true Jew, entertains them at the present day.

THE LATE DEAN CLOSE AND THE "EVANGELICALS." The *Spectator*, speaking of Dr. Close as "the Pope of Cheltenham," writes:—

He was made Dean of Carlisle by Lord Palmerston, and his death reminds us forcibly how completely extinct is the old Exeter Hall party, of which he was one of the great mouthpieces. No modern Premier, not even Lord Beaconsfield, in riding the "Protestant horse" as Bishop Wilberforce has portrayed him, would ever think of making a Dean of such a preacher as Dr. Close. Indeed, the type has almost ceased to exist. Modern Evangelicalism still prefers "entertainments" to theatres, and still regards smoking as vicious, though snuff-taking is only unwise. But modern Evangelicalism would

hardly find Dr. Close acceptable, or, at all events, so acceptable that even Lord Shaftesbury would intercede with a modern Prime Minister for his promotion. We suppose the truth to be that a brisk intellectual air is so thoroughly impregnated in all forms of modern Christianity, that what Dean Close found popular in Cheltenham thirty years ago is now hardly tolerated, even by the audiences of street preachers. It is not necessary even now for popular preachers to be reasoners, but it is necessary that they should not parade their contempt for reason.

UPPERTHORPE CHAPEL AND ITS MINISTERS.

The *Look-Out*, a critical and satirical journal of Sheffield, records a visit to Mr. Osler's chapel, Uppertorpe, and thus describes the chapel and preacher:—

Uppertorpe Chapel is, both outside and in, the very type of unpretentious architecture. From the street it has little to show save a dingy gable, with Gothic doors and windows, pointing itself modestly to the heavens under a decorative crosslet. Interiorly it is rather suggestive of a music hall that has altered its mind, imported a sort of an auctioneer's pulpit and an organ, and solicited the favour of being thenceforth regarded as a place of worship. But there is an abundant supply of light and ventilation, and, if the seats into which strangers are invited were supplied with cushions like the others, the place would be attractive. "I was a stranger and ye took me in, but ye put me on a cold, hard seat, which stole my caloric and gave me the pins and needles," is an impeachment that it is sorrowful to have to utter concerning the pastoral headquarters of so good and clever a man as Mr. Osler. . . . Mr. Osler preaches in a clear, pleasant voice, and a style that commands interest and attention; his language is elegant and scholarly without being pedantic [and obscure; and we look upon his services as the most restful, judicious, and interesting that we have been present at in Sheffield. If he were stationed in an accessible part of a large town, a town devoted less exclusively than Sheffield is to political clap-trap and horse-racing, Mr. Osler would have tremendous congregations.

THE OATH QUESTION.

The *Times* of Thursday says:—

It is very significant that simultaneously in so many countries the subject of oaths as tests for admission to the Legislature, or as a condition of the exercise of civil functions, is under discussion. All over the world this question is being raised in one form or another. The divided state of men's opinions as to fundamental matters renders this inevitable. It is not improbable that all civilised nations will in the end adopt a compromise which cannot fairly offend the adherents of any or no creed, and the principle of which will be liberty of conscience. Most of us have long lost the belief that an oath, even of the most solemn kind, is an all but infallible mode of eliciting the truth; in face of the daily experience of our courts such a fond conviction could not be retained. But there is no need to deny that it serves to awaken many minds as nothing else can to a sense of duty, and that it is to them the natural preface to testimony affecting the lives and gravest interests of their fellow-men.

The Liberal Pulpit.

JOB AND HIS COMFORTERS.

DEAN BRADLEY'S CONCLUDING LECTURE.

The fifth, and last, of the series of lectures on the Book of Job was delivered by the Dean of Westminster on Saturday afternoon.

They were reaching, he said, the closing scene; they were in sight of the catastrophe of the Book of Job. The three friends were silent, the words of Job were ended. But before the close, a fresh character, Elihu, appeared on the scene. Without entering into the question whether the chapters from the 32nd to the 37th were added, as some had supposed, after the rest of the book was written, the Dean pointed out that Elihu represented a younger generation, less resolutely set against new ideas. His wrath was kindled against Job because he justified himself rather than God, and he was angry with his three friends because they had found no answer, and yet had condemned Job. The carefully constructed argument of a Platonic dialogue was not to be looked for in Elihu's speech. The

argument was, indeed, confused and complicated. Job was censured for treating God as an enemy, for Elihu was shocked at the sentiment that it profiteth a man nothing to delight in God. In the main the contention of Elihu was that the greatness of God gave him the right to do as he pleased with Job, and that the righteousness of the latter could not be taken into account.

When human censors and advisers had done their best, God answered Job out of the whirlwind. But it was not to say, Let there be light, where all was darkness, that God spake. The question of questions received no full or adequate solution. But it was something to Job that his appeal was answered at all. He was no longer forsaken of his ancient friend. The substance of the answer given by God, when stripped of its splendid illustrations, was that Job had not penetrated into the secret of the world, and had not seated himself at the centre of the great forces of the Universe. He was told, in short, that he was of few days and ignorant, and could not understand the mystery of the Divine dealings. He was invited to look upon the overwhelming phenomena of life and nature. The morning stars, he was told, proclaimed the joy of God in a new-born world. The control exercised over the wild and capricious sea, the mystery of light, the phenomena of clouds, and snow, and rain, the majesty of the heaven, and the laws that rule the stars, are pointed out to him. Then he is called to look upon the wild raven, the wild ass, rejoicing in a noble liberty, the mighty buffalo, rendered meaningless by the translation "unicorn," the horse with its neck clothed with thunder, the snorting war horse of the Arab races, the king of beasts, and the queen of birds.

After a few humble words from Job, God bids him consider behemoth and leviathan, the hippopotamus and the crocodile. But in all this there is no direct answer. God only hints, as it were, that the forces of the universe are on the side of righteousness. There is no dogmatic assertion that sorrow does its best work in purifying and elevating the soul. Neither is light thrown on that future in which Job shall be reunited to his lost sons. The world, he is told, is full of mystery, and he must rest in the power and wisdom of God. He is still left to bear the discipline of questions too difficult to solve. The answer, inadequate as it was, seems to have been satisfactory to Job. He repents his rash words, and prays that they may be forgiven. And Job's wild words were forgiven, because he had never lost the conviction that righteousness must be near God. All that Job's friends had said failed to receive the Divine approval, true as much of it was, because it had no rightful application to Job. God is God in virtue of His goodness, continued the Dean. Power and wisdom could not alone make Him God. The unfeeling love of God for His afflicted servant was shown by the renewal of prosperity. God blessed the latter end of Job more than the beginning. But the lost children did not come back. The vanished hand touched him no more. We close the book, said the preacher, with a deepening sense of its truth, but with disappointment because it contains no complete and cheering answer to the questions it suggests. It stirs doubts which it does not answer. Job is led to the shore of a limitless ocean, and sees only a little way beyond. But he is told that God loves him and cares for him, and that he need not shrink from God as an enemy, but may draw near to Him, and trust Him. The impatience of Job is answered by the patience of Job's God. The book marks a stage in the education of God's people. Sin and suffering, we are taught, are not necessarily connected. Darkness still surrounds the problems of life, but light is given to us that was denied to Job. The Cross has leavened race after race with the idea that the Divine life is compatible with suffering. Yet the life of Christ would have been meaningless had that Holy One been suffered to see corruption. There are truths still dim, the Dean remarked in closing, much as prophets desired to see that which has been revealed to us, and it remains for us to repose in the sense of God's love and faithfulness.—*Christian World*.

The first instalment of the English Dictionary, edited by Dr. Murray, will be published early in February. It has been found necessary to enlarge the size of the Dictionary.

Among the many literary projects of the time which bear a cyclopaedic character, one of the most promising is that of a "Dictionary of Political Economy," to be prepared by specialists.

Religious Intelligence.

EAST ANGLIAN ASSOCIATION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

ANNUAL MEETINGS.

The meetings connected with this Association were held at Kings Lynn, Norfolk, on Sunday, 17th, and Monday, 18th inst. The special sermons were preached by the Rev. Rowland Hill, of Bedford, to good congregations. In the evening his discourse bore hopeful reference to the work of the Unitarian churches in the eastern counties. Both sermons were very helpful and impressive.

The business meeting was held in the church at three o'clock on Monday, Sir R. K. Wilson, Bart., of Cambridge, Vice-President, in the chair. The minutes of the quarterly meetings were confirmed, and A. P. Allen, Hon. Sec., read the annual report. Grants of £5 in each case were made towards the payment of debts in connection with the churches at Chelmsford and Lynn. On the representation of the Rev. W. Fielding, of Framlingham, a small grant was voted in aid of the support of a man now employed as colporteur in the eastern counties.

The following changes took place in the officers of the Association. F. Taylor, president, resigned. James Freeman, Esq., vice-president, resigned; A. P. Allen, Esq., hon. sec., resigned. For the following year—Vice-Presidents:—Sir R. K. Wilson, Messrs. A. P. Allen, James Youngman, and J. Leach; treasurer, A. Pearce, Ipswich; hon. sec., the Rev. G. B. Broadrick, Ipswich.

The public meeting took place in the church at seven o'clock, when the chair was occupied Sir R. K. Wilson, supported by Mr. A. P. Allen and the Revs. T. B. Broadrick, W. Fielding, and W. R. Shanks. Letters of apology for absence were received from Messrs. Youngman and Pearce, and the Revs. R. Shaen, M.A., J. Ferrar, B.A., C. F. Biss, J. Howard, and others.

Sir R. K. Wilson, after calling upon the secretary to read the report, said he ought to say a few words in explanation of why he was present at that meeting. He was asked to preside, and knowing nothing of the Association or of the Lynn congregation, except that they were Unitarian, he consented, because he made it a principle to assist everything Unitarian, provided always that it did not interfere with his business engagements. That was an important proviso, because he did not believe in any religious movement which took a man away from his business for any fancied work for humanity at large. He thought such work should be done if a man had a little spare time, and as he had a few spare days, he consented to come to Lynn, and he was not at all sorry that he did so. The reason why it appeared to him Unitarianism was a thing to be supported, he thought perhaps he could not so fully explain—he had arrived somewhat slowly at the conclusion he held, that Unitarianism was the best name to work under, and, having arrived at that decision very slowly, he did not think he was very likely to change. He liked the name Unitarian firstly and particularly because it asserted the absolute unity of the laws under which we lived. It asserted that whatever power might be above us, and man knew they were under a power of some kind—no man could move a step in the world without finding out that there was something we had to obey—and in calling themselves Unitarians they asserted that that power was one; and that the law men had to obey, the law which told us that if we put our finger into the fire we should be burnt, and that if we did not do well to our neighbours we should ourselves suffer, was one. This was all one power, although they did not properly understand it. He liked the name Unitarian because by implication it denied the infallibility of Churches, of Bibles and of Christ. He knew that some of these were conclusions the first Unitarians did not draw. They had always seen in the history of a great movement that its authors had seen a little way, and their successors, thanks to them, had seen further, and they were doing honour to their predecessors by not adhering exactly to the little bit of truth they saw but moving on further in the same direction. Therefore he valued the name Unitarian not as denying teachings in an unreal sense, but as Unitarians having learned as much as they could by looking at the world as they saw it, and not looking into the Bible translated in the reign of Henry VIII., nor the church catechism, nor—much as they might admire or value the words of any one teacher, be he Jesus or any one—upon the teachings of any man. He valued it because—he knew

it was not the meaning of the word, but it indirectly suggested—because it suggested the importance of unity and of suppressing minor differences so long as that could be done without sacrificing principle. He also valued the name Christian, because, having once been a Christian in one sense, and having come round to call himself a Christian in another sense, he valued the name as qualified by saying he was a Unitarian Christian, for when criticism had done its utmost, after they had denied the divine authority of Christ, or the assertion as a positive certainty that he had miraculous powers or was infallible, they could not help recognising that he was one man in a thousand, and they could not help recognising that he started a movement which they were still carrying on, and that his teachings would require to be repeated, though they were often ignored by those who had his name most often on their lips, and they found it certainly impossible to sink his name among the crowd of preachers of the word—(applause). That was why he liked the principle of calling himself a Unitarian, and why he had no hesitation in saying that he was a Unitarian Christian. Even apart from the relation in which they viewed Christianity a man might call himself a Christian as seeking to carry out the lines of Christian teaching and developing his life so, as far as possible, to carry out the ideas of the great men who had derived inspiration from the same source. He had perhaps been rather too long in explaining why he was present. He had asked their excellent secretary whether there was anything special to speak about, and he told him there was the question whether the Association should go on. With that question he confessed himself incompetent to deal, owing to his very limited knowledge of the Association, and so he could contribute nothing to the discussion beyond the ordinary platitudes, "Unity is strength," and "Perseverance is a virtue," but as to the application of these excellent maxims to this particular case he was not competent to speak from his imperfect acquaintance with the Association. He was told the objection to the continuance of the Association on its present footing was that the congregations were so small and scattered. That suggested the preliminary question—Why are they so small and scattered? Why did they so often hear in connection with this and other societies the question, "Had we not better give it up?" He did not think it would do to say with Carlyle that mankind were mostly fools, and that that was the reason why they did not join such a body as their own. There might be a certain amount of truth in the assertion, but it was, he thought, more profitable, more Christian, to inquire whether the fault did not lie on their own side. He had had some experience in Cambridge, where they were certainly small. All he could say was, they had been smaller. A year and a half ago he thought seven was about the greatest number they could count upon as undoubted Unitarians, men prepared to co-operate with them in work, but by the timely assistance of the British and Foreign Unitarian Association, and the excellent minister they sent them, they had lately had congregations averaging from forty to fifty, and there were seventeen members. He was thankful for small mercies, but their number was not exactly improving out of a population of thirty thousand. But the case of Cambridge was somewhat exceptional, and a great deal must be allowed for the vested interest and the immense power of the clergy; but a more serious matter still was the fact that the really earnest, intelligent students did not at present see their way clear to join them. There were a number of independent minded men who might be classified in this way. First, there were the Atheists and Agnostics, many of them most excellent people, people full of public spirit. These men said when they were studying natural science they knew where they were, but when they came to listen to religious subjects they did not know where they were. He did not believe the people who called themselves Atheists were really so. They knew they were under a power which favoured righteousness, and the matter only required to be put before them in a manner which they would accept. Then there was the other class, not Atheists, who disliked dissent, and who, rightly or wrongly, would support the Church as the representative of morality and religion in the country, and as such they held it must be supported. With that view he had no sympathy at all. He held that a man's first business was to his conscience, and if he could not conscientiously join the Church he must leave it. This kind of feeling resulted from people attaching

too much importance to their own influence in the world, and too little importance to principles. He merely threw this out to show the difficulties their ministers in a place like Cambridge had to contend with. There was a class of persons who were not convinced of the utility of public worship, and who relied upon their own influence for good upon their fellows, regarding ministers as a superfluity. They should endeavour to attract these classes and the people generally, either by making their services more attractive or some other means. The secret of success was in getting good ministers and heartily supporting them.

The Rev. W. R. SHANKS spoke on the great need for such an organisation as this Association in the district, but said he believed it never would succeed until the members and subscribers were roused to take an active, earnest interest in its work. They had heard much of failures in the past, but there was nothing to be surprised at in that, for the evidence was clear that only one or two had attempted to make the Association a success. He would suggest, too, that the work could best be done by each one exercising the most liberal sympathy with each other. There was no room for jealousy or fault-finding; with the Christian spirit but with no other could the work be done. He believed the Association as constituted was capable of doing much good among the churches, and thought it would not be impossible to develop a place of special mission meetings in connection with their respective places of worship, on week evenings, if any extra expense thereby involved could be met by the Association. He thought it would be a step in the right direction also if the annual meeting were made to take the form of a midsummer gathering of their friends and adherents in some central place between the two counties of Norfolk and Suffolk. They might combine pleasure and business, and so make both more attractive. He concluded by moving a special vote of thanks to the preacher, the Rev. Rowland Hill, for his able services on the previous day, and to the British and Foreign Unitarian Association for its generous financial help to the churches in the district during the past year.

Mr. A. P. ALLEN moved a resolution of sympathy and condolence with the widow of the late Rev. W. A. Pope, who for some time filled the office of Missionary to the Association. In the course of his remarks he called upon the members of the Association to show a more zealous enthusiasm in furtherance of its objects.

Votes of thanks were moved by the Rev. W. FIELDING to Mr. A. P. Allen for his energetic services as Secretary to the Association, and by the Rev. J. B. BROADBICK to Sir R. K. Wilson for so kindly and ably presiding over the meetings.

The remaining part of the evening was spent in the school-room, where the people were entertained with music, songs, &c., and served with refreshments.

NEWCASTLE - ON - TYNE.—On Tuesday evening, December 19, a very pleasant meeting was held in the school-room of the Church of the Divine Unity, to do honour to Mr. Charles Hobkirk, who is about to attain to his seventy-ninth birthday, after having held office in the schools for more than a quarter of a century. A life-sized oil portrait of Mr. Hobkirk, by a well-known Newcastle artist, having been subscribed for by the teachers and scholars, it has been framed very handsomely at the expense of one of the former—Mr. John Grey Moore—and, on the occasion referred to, was handed over to the school authorities to be hung in the boys' room as a perpetual memento of Mr. Hobkirk's services. About fifty teachers and friends having been hospitably entertained at tea by that gentleman, the chair was taken by the pastor, Rev. Alfred Payne, who, in introducing the proceedings, spoke of the beautiful example of a Christian life which their friend had so long held before them. Mr. Fred. C. Slater, the superintendent of the boys' school, then made the presentation, and declared the portrait to be the property of the school. "Auld Lang Syne" having been sung by all present, Mr. Hobkirk responded in very feeling terms. Further addresses, including a vote of thanks to Mr. Moore, were given by Councillors Barker Ellis and Joseph Ellis, Messrs. G. G. Laidler, V. Errington, C. Carter, and C. M. Slater.

MONTON.—At the last meeting of the Monton Social Union, on the 20th inst., a debate was introduced by Mr. Harry Rawson, on the question,

"What forms of public worship are best adapted to the cultivation of religious emotions?" The chair was occupied by the President, the Rev. James Harwood, B.A. Mr. Rawson, after referring to the marked indifference of large classes of persons to public worship altogether, pleaded the necessity of elasticity of forms of worship in order to meet varying needs, and especially urged that the elders should show in this matter a generous consideration for the wishes of younger people. He indicated a personal preference for a liturgical form of service, and desired hearty congregational singing; thought that the choice of "Lessons" should not be confined to the Bible; recommended frequent special services for young people, and also that occasionally, as a relief to himself, the minister should preach published sermons. The paper, which was characterised by the writer's well-known suggestiveness and felicity of illustration, was followed by an interesting discussion, in which Messrs. A. Winterbottom, Thos. Diggle, J. H. Brooks, B.A., Geo. Bullock, Smith Golland, Henry Leigh, and the Chairman took part. While there was considerable difference of opinion on the question of a liturgy, Mr. Rawson's suggestions generally were very favourably received. We shall print Mr. Rawson's paper in full in an early number.

CHELTEMHAM.—A social meeting of the Bayshill Unitarian Church was held on Friday, December 15, to take leave of their minister, the Rev. J. C. Hirst, before his departure to Dewsbury. After tea the Rev. J. Robbards took the chair, and addresses prompted by the occasion were delivered by himself, Mr. Furber, and Mr. Osborne. The Chairman then, in the name of the congregation, presented to Mr. Hirst an album with an address in ornamental type, followed by the names of the subscribers, together with a purse of £50, in token of the esteem and affection in which he was held, of their regret at parting with him, and of their best wishes for his future success and welfare. The address was as follows:—"To the Rev. Joseph Crowther Hirst. Dear Sir,—As members of the Unitarian Christian Church, Bayshill, Cheltenham, we beg your acceptance of the accompanying purse, and desire to convey to you our grateful sense of the spiritual benefit we have received from you during the too brief period of your ministry among us. It has been our privilege to recognise in your religious services the possibility of uniting perfect freedom of intellectual inquiry with an earnest and devout spirit; a lesson especially needed at the present day, between the dissolving creeds of orthodoxy on the one hand, and the growth of irreverent materialism on the other. While rejecting the accretions which superstitious fancy and scholastic theology gathered round the simple gospel of Jesus Christ, you have set forth the spiritual beauty and significance of his character and mission as suggestive of instructive truths for the support and guidance of the human soul during its passage through this life to the higher life beyond. We trust that the spirit of your teaching may remain and bear fruit with us; and that your removal to another sphere of duty may be attended with the anticipated improvement in the health of Mrs. Hirst, and with increased encouragement and success in your ministerial labours." Mr. Hirst responded at some length with much feeling and impressiveness, repeating that he had felt compelled to take the step by the hope, confirmed by the best medical advice he could procure, that a bracing climate would restore the health of his wife, for whom the more relaxing air of Cheltenham had proved unsuitable, and that he should never forget the kindness he had received during his four years' ministry there. Addresses were then given by the Rev. George Knight, of Gloucester, and by the Rev. Mr. Carlyle, minister of the Baptist Free Church, Cheltenham, who, though not a Unitarian, thus manifested his friendly sympathy. The proceedings were interspersed with pieces of vocal music, performed by the choir of the church and other friends. —Thanks having been voted by acclamation to them and to the ladies who had presided at the tea tables, the meeting was brought to a close after "Good night" by the choir, with a benediction from Mr. Hirst. On Sunday week, December 17, Mr. Hirst delivered two appropriate and impressive discourses; that in the morning from Acts xx., on the proper aim and work of a Christian church; and in the evening from Acts xx., being a brief statement of the main truths and lessons which he had endeavoured to enforce during his ministry in Cheltenham.

Obituary.

THE REV. JAMES TAPLIN.

We announced with deep regret last week the death of this excellent and venerable man. James Taplin was born at Portsmouth in the first year of this century. His father was an active and much revered member of the Congregational Church at Portsea. But in those early days the Congregational churches were of the most rigid orthodox type, and the tender mind of the boy soon rebelled from the teaching of the Assembly's Catechism, and found help and encouragement amongst friends attending the St. Thomas-street (Unitarian Baptist) congregation. They invited him to their weekly conferences, and when by-and-by he yielded to their request, and read before them a paper on the subject of "Free Inquiry," they were so delighted with it that they used their endeavours to turn his serious attention to the ministry. A circumstance which happened to him at this time served to dissipate all doubts as to his course, for riding over the country in the service of his employers a terrific thunderstorm broke over him, and a stroke of lightning threw both the horse and its rider to the ground. A long and serious illness followed the accident, and during the leisure it afforded him he made up his mind to enter the ministry. If anything was wanting to induce him to throw in his lot with the party of progress he found it in the public avowal which the late W. J. Fox, afterwards M.P. for Oldham, made of a change in his religious opinions. Mr. Fox was minister of an Independent chapel at Farnham, and was not unknown at that time at Gosport and Portsmouth; and it being reported that he was intending to make a recantation of his Calvinistic views, James Taplin—then in the ardour of early youth, and himself much troubled with Calvinistic opinions—made a point of being one amongst his audience on that memorable occasion. The address which Mr. Fox delivered on that occasion made a great impression on his mind, and he often, in after life, referred to it and the circumstances under which it was made. The room which had been hired for the occasion was locked against the lecturer; and finding a sugar barrel opposite a grocer's shop, near the room which was thus withheld from him, Fox mounted it. He took for his text the words of Proverbs xxiii., "Buy the truth and sell it not," and gave an address in the open street to several hundreds of people, who listened to it with intense interest.

A few months later we find Mr. Taplin was a student at the General Baptist Academy at Newington-green, under Mr. Gilchrist. Here he occasionally had the advantage of personal intercourse with Mrs. Barbauld, who attended the Newington-green Chapel, and took great interest in the young students of the academy.

His first settlement was at Lewes—if settlement it can be called—for Mr. Taplin speedily removed to Battle, where he spent a few years of unremitting labours, endeavouring most especially to benefit the position of the agricultural labourers and believing that nothing effectually could be done for their benefit without education, he laboured indefatigably to give it. To this end he devoted several evenings of the week, instructing young men in reading, writing, and keeping accounts, so as to fit them for doing their work in the world. Amongst those young men was James Gutsell, who afterwards became known as William Cobbett's secretary, and of whom Cobbett always spoke in the highest terms; he remained with Cobbett until Cobbett's death, and during the latter years of its course became practically the editor of his "Register."

Mr. Taplin's efforts to improve the condition of the working people naturally excited in those days (they were the days that preceded the Reform Bill) no small opposition, and especially from those who were well-to-do. And this opposition showed itself in ways not always pleasant. One November his house was attacked with squibs and rockets, his windows were smashed, and the curtains of the windows, &c., were set on fire; but, thanks to his friends, he was not taken unprepared, and no very serious damage was done. On another occasion, after going to some expense in repainting and decorating his house, he found it one morning

daubed with dirty paint from the eaves to the basement. But, of course, the damage was repaired at the public charge, and the real perpetrators of the mischief had time to repent them of their folly.

It seems almost beyond belief in these days, when the law of the land compels every child to be educated, that, fifty or sixty years ago, a man, who, out of his large charity and by his own unassisted efforts, should teach the people knowledge—could be regarded as a revolutionist and be treated as such. But though Mr. Taplin's labours at educating the people raised up against him powerful enemies it had the advantage of making him many, and some not less powerful, friends.

However, his labours proved beyond his strength; and his health breaking down, his medical advisers counselled him to seek a milder climate, and a position whose duties would be less onerous and exacting. Under these circumstances, a hearty invitation coming to him from Honiton—(a flourishing market town on the great high road from London to Exeter, and not far from Exeter)—he accepted it, and at the close of 1829 removed thither. On leaving Battle he received a testimonial from his little congregation, in which they express their "deep gratitude" to him, for "the long, able, and gratuitous services" which he had rendered them.

According to a custom, not infrequent in those times amongst Presbyterian ministers, Mr. Taplin supported his household by his educational labours, having a large and flourishing school, or private academy. His evening classes for the poor and his ministerial labours were alike gratuitous. But they imposed too heavy a burden upon him, and his health broke down under the weight of it. Under these circumstances he removed, as we have seen, to Honiton.

Honiton was relatively a far more important town in those days than it is now. Forty coaches, mostly four-horsed, passed through it daily. The towns that merely maintain their ground have at least doubled and quadrupled their population, but the population of Honiton is less than it was then. Moreover, in those days it had the advantage of returning two members to Parliament.

In short, Honiton, fifty years ago, was one of the bright, stirring, busy towns of the West of England. It was not possible that a minister of so ardent a temperament as Mr. Taplin should remain long inactive there. Neither did he. But with a vigour and enterprise which was known and felt in Devon, he laboured to promote that cause of Civil and Religious Liberty which was as the very apple of his eye. Not, indeed, that he looked to politics alone as to the source and well-spring whence must come the regeneration of the people. But he believed in the Reform Bill and the Poor Law, and in all those great measures of Legislation which followed upon them, and which, during the last fifty years, have helped to diffuse knowledge and make bread cheap, and the people happy. Above all, he has not forgot his old faith in education. And in Devon, as in Sussex, his word was still "Educate—educate." To this end he founded a mechanics' institution at Honiton, as he had at Battle, and established in connection with it a public library, and courses of public lectures. When Charles Knight brought out his "Shilling Volumes"—they being the first specimens of a really cheap literature which the world had seen—the writer of this notice remembers seeing the subject of it walking about the streets of that then lively little town of the West of England with one or two volumes of them stuffed into each pocket, and calls to mind the unspeakable delight with which he showed them to all who came his way.

A few months after his settlement at Honiton he was invited to become co-pastor with a minister who was destined to become one of his warmest and most devoted friends, viz., the Rev. Henry Acton, of the George's Meeting, Exeter; but attractive as the offer in many respects was, Mr. Taplin did not consider it would be right, just as he had settled amongst them, to leave those friends at Honiton from whom he had been receiving so much kindness and consideration.

A few months later the trustees of the chapel at Colyton, which had been for some time closed,

offered him the endowment if, once a quarter, he would hold a service in it. Mr. Taplin accepted, but only on the condition that he should take a service in it not once a quarter but every Sunday afternoon. This was agreed to, and for nine years the reverend gentleman conducted the service there without fail. On his first visit he had only one man to form the congregation. The next visit brought him two or three more, and so on; the numbers gradually and steadily increasing, until the little chapel used to be crowded throughout at every service. Colyton lies between Honiton and the sea, and is about seven miles from Honiton, with an elevated open down between them; over which in wild wintry weather the storms sometimes sweep furiously. This journey of fourteen miles Mr. Taplin made every Sunday, and he has often been known to return home now white with snow, and now drenched with rain; but he never missed one of his three services.

Ultimately he changed his residence to Colyton, the chapel was repaired and improved, and a Sunday-schoolroom was added. The few years he remained here he gave his attention mainly to his ministerial duties, and to the conducting of his private school, which at this time was large and prosperous. His days at Colyton were spent in so much peace and comfort that they are still remembered with pleasure in his own family, and most gratefully by the inhabitants of the little town.

From Colyton Mr. Taplin removed to Jersey for a few years, where, through the strong support he received from Admiral Giffard, he was able to promote in various ways the cause of free inquiry and social and educational reforms. We next find him minister of the Abbey Chapel at Tavistock, and there and at Crediton many years were happily passed. Crediton is but a short distance from Exeter, and during his residence there his days were often made bright and pleasant by visits to his old friends at Exeter. Amongst them at that time was the late Sir John Bowring, with whom he held constant intercourse. But during the last twelve years of his life his days were passed at Kingswood Parsonage, within a few miles of Birmingham, where even to the end he kept up much friendly intercourse. Latterly he was not very well able to get from home; but on the Monday preceding his decease he had fully intended being present at the usual meeting of the Pargeter Fund in Birmingham, and the cab had been ordered. However, the services of the preceding day, which he had conducted with more than his usual vigour, and which gave no hint to the stranger of their being a final effort, proved too much for him, and he gradually sunk until he breathed his last, on Tuesday week.

The remains of our late venerable friend were interred in the Kingswood Chapel burial ground on Saturday last, the Rev. R. L. Lloyd, of Belper, son of a former minister of the chapel, officiating on the occasion, and delivering a suitable address. Several friends were present, including the Rev. D. Maginnis, of Stourbridge. On the following Sunday appropriate services were conducted in Kingswood Chapel, the Rev. Herbert Clarke, of Birmingham, preaching in the morning, and the Rev. Lindsey Taplin, M.A. in the evening.

TO CORRESPONDENTS.

We are compelled to postpone to next week report of re-opening of Wakefield Chapel, our notices of the January Magazines, and other articles.

HOLLOWAY'S PILLS AND OINTMENT.—Catarrhs, Coughs, and Quinsies.—Diseases of the throat and chest are the bane of our lives in this treacherous and variable climate; neglected or injudiciously treated at their onset, serious consequences often ensue. Now nothing relieves them so quickly, or so certainly cures them as these most potent remedies. Whatever the condition of the patient, Holloway's remedies will restore if recovery be possible; they will retard the alarming symptoms till the blood is purified and nature consummates the cure, gradually restoring strength and vital nervous power. By persevering in the use of Holloway's preparations, tone is conferred on the stomach and frame generally. Thousands of persons have testified that by the use of these remedies ALONE they have been restored to health after every other means had failed.

Our Calendar.

SUNDAY, DECEMBER 31.

LONDON.

Rev. P. H. Wickstead, at Little Portland-street Chapel, at 11.15 A.M. and 7 P.M.
 Rev. Chas. Vovsky, at Langham-hall, 43, Great Portland-street, 11.15 A.M.

Lecture at St. George's Hall, Langham-place, at 4 P.M.,
 Dr. Andrew Wilson, F.R.S.E., F.L.S., on "The Brain and its Work." (With Illustrations.)

BOURNEMOUTH.

Rev. Alfred Hoob, at the Town Hall Buildings, at 11 A.M. and 7 P.M.

* Notices of Sunday Services are inserted in this Calendar at 6d. a line, and of other Meetings and Services gratis, provided a detailed Advertisement appears.

SELECTED BOOKS.

Dictionary of Christian Biography, edited by W. Smith and H. Wace, Vol. 3, 31/6
 Grisar (H.): Galileistudien, 7m.
 Hunter's (E.) A Lady's Drive from Florence to Cherbourg, 5/
 Hall's (R. T.) The Pedigree of the Devil, 7/6
 Paterson's (H. S.) In Defence, the Earlier Scriptures, 5/
 Parke's (W.) Lays of the Saintly, or the new Golden Legend, 5/
 Richter's (J. B.) Italian Art in the National Gallery, 42/
 Wake's (C. S.) Origin and Significance of the Great Pyramid, 2/6
 Wilberforce (Rt. Rev. Samuel), Life of, by his Son, R. G. Wilberforce, Vol. 3, 15/

MR. WALTER MAWER, Sunday School Association Office, 37, Norfolk-street, Strand, W.C., will supply any of the above-named new books and new editions, at the prices named, carriage free, on receipt of Post-office Order, payable at the East Strand Post-office.

BIRTH.

BARTRAM—On the 27th inst., at 5, The Terrace, Green Lanes, Highbury, N., the wife of Richard Bartram, of a daughter.

ADVERTISEMENTS.

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Names to be sent to the Secretary before January 13.

B. SHADWELL, Hon. Sec.

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The LONDON DISTRICT UNITARIAN SOCIETY will open a new Mission Effort on SUNDAY, January 7, in a Small Hall (neatly fitted up for the purpose), at 365, Cambridge-road, nearly opposite the Bethnal Green Museum.

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